

## Sunan an-Nasa'i

### The Book of Purification

1. It was narrated from Abu Hurairah that the Prophet () said: "When any one of you wakes from sleep, let him not dip his hand in (the water he uses for) his Wudu' until he has washed it three times, for none of you knows where his hand spent the night
2. It was narrated that Huthaifah said: "When the Messenger of Allah () got up at night, he would brush his mouth with the Siwak
3. It was narrated that Abu Musa said: "I came to the Messenger of Allah () when he was using the Siwak, and the end of the Siwak was on his tongue, and he was saying, "'A', 'a
4. It was narrated from Abu Burdah that Abu Musa said: "I came to the Prophet () when he was using the Siwak and with me were two men of the Ash'aris - one on my right and the other on my left - who were seeking to be appointed as officials. I said: 'By the One Who sent you as a Prophet with the truth, they did not tell me why they wanted to come with me and I did not realize that they were seeking to be appointed as officials.' And I could see his Siwak beneath his lip, then it slipped and he said: 'We do not' - or; 'We will never appoint as an official anyone who seeks that. Rather you should go.'" So he sent his (Abu Musa) to Yemen, then he sent Mu'adh bin Jabal to go after him - may Allah be pleased with them
5. Abdur-Rahman bin Abu 'Atiq said: "My father told me: 'I heard 'Aishah say, (narrating) from the Prophet (): 'Siwak is a means of purification for the mouth and is pleasing to the Lord
6. It was narrated that Anas bin Malik said: "The Messenger of Allah () said: 'I have indeed urged you with regard to the Siwak
7. It was narrated from Abu Hurairah that the Messenger of Allah () said: "Were it not that it would be too difficult for my Ummah, I would have commanded them to use the Siwak at (the time of) every Salah
8. It was narrated from Al-Miqdam - Abu Shuraih - that his father said: "I said to 'Aishah: 'What did the Prophet () start with when he entered his house?' She said: 'The Siwak
9. It was narrated from Abu Hurairah that the Messenger of Allah () said: "The Fitrah are five: Circumcision, removing the pubes, trimming the mustache, clipping the nails, and plucking the armpit hairs
10. It was narrated that Abu Hurairah said: "The Messenger of Allah () said: 'The Fitrah are five: Trimming the mustache, plucking the armpit hairs, clipping the nails, removing the pubes, and circumcision
11. It was narrated from Abu Hurairah that the Prophet () said: "The Fitrah are five: Circumcision, shaving the pubes, plucking the armpit hairs, clipping the nails and taking from the mustache
12. It was narrated from Ibn 'Umar that the Messenger of Allah () said: "The deeds connected to the Fitrah are: Clipping the nails, removing the mustache and shaving the pubes
13. It was narrated that Zaid bin Arqam said: "The Messenger of Allah () said: 'Whoever does not trim his mustache, he is not from one of us
14. It was narrated that Anas bin Malik said: "A time limit was set for us, by the Messenger of Allah (), regarding trimming the mustache, clipping the nails and plucking the pubes; we were not to leave that for more than forty days," on one occasion he said: "Forty nights
15. It was narrated from Ibn 'Umar that the Prophet () said: "Trim the mustache and let the beard grow
16. It was narrated that 'Abdur-Rahman bin Abi Qurad said: "I went out with the Messenger of Allah () to an isolated area, and when he wanted to relieve himself he moved far away
17. It was narrated from Al-Mughirah bin Shu'bah that when the Prophet () would go away (to relieve himself) he would go far away. He went to relieve himself when he was on one of his journeys, and said: "Bring me (water for) Wudu'." So I brought him (water for) Wudu', and he performed Wudu' and wiped over his Khuffs. The Shaikh [1] said: "Isma'il (one of the narrators) is Ibn Ja'far bin Abi Kathir Al-Qari. [1] Meaning the author, and it appears that Ibn As-Sunni who heard the text, said this
18. It was narrated that Hudhaifah said: "I was walking with the Messenger of Allah () and he came to some people's garbage dump and urinated while standing up. I turned to go away, but he called me back (to conceal him), and I was just behind him. Then when he had finished, he performed Wudu' and wiped over his Khuffs
19. It was narrated that Anas bin Malik said: "The Messenger of Allah () entered Al-Khala' (the toilet) and said: 'Allahumma inni a'uthu bika min al-khubuthi wal-khaba'ith (O Allah, I seek refuge with You from male and female devils)."[1] [1] See Ma'alam As-Sunan by Al-Khattabi. And Al-Khala' is the area one relieves oneself in. It refers to outside or other than that, it should not be understood to mean toilet only
20. It was narrated from Rafi' bin Ishaq that he heard Abu Ayyub Al-Ansari say - when he was in Egypt: "By Allah, I do not know what I should do with these Karais (toilets). The Messenger of Allah () said: 'When any one of you goes to defecate or urinate, let him not face toward the Qiblah, nor turn his back towards it
21. It was narrated from Abu Ayyub that the Prophet () said: "Do not face towards the Qiblah nor turn your backs toward it when defecating or urinating, rather face toward the east or the west

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22. It was narrated that Abu Ayyub Al-Ansari said:"The Messenger of Allah (ﷺ) said: 'When any one of you goes to defecate, let him not face toward the Qiblah, rather let him face towards the east or the west
23. It was narrated that 'Abdullah bin 'Umar said:"I climbed on the roof of our house and saw the Messenger of Allah (ﷺ) on two bricks, facing toward Bait Al-Maqdis (Jerusalem), relieving himself
24. It was narrated from 'Abdullah bin Abi Qatadah, from his father, that the Messenger of Allah (ﷺ) said:"When any one of you urinates, let him not hold his penis in his right hand)
25. It was narrated from 'Abdullah bin Abi Qatadah that his father said:"The Messenger of Allah (ﷺ) said: 'When any one of you enters Al-Khala' (the toilet), let him not touch his penis with his right hand
26. It was narrated from Hudhifah that the Messenger of Allah (ﷺ) came to some people's garbage dump and urinated while standing
27. It was narrated that Mansur said:"I heard Abu Wa'il (say) that Hudhaifah said: 'The Messenger of Allah (ﷺ) came to some people's garbage dump and urinated while standing
28. It was narrated from Hudhaifah that the Prophet (ﷺ) went to some people's garbage dump and urinated while standing. In his narration, Sulaiman bin 'Ubaidullah said:"And he wiped over his Khuffs," but Mansur did not mention the wiping. [1] [1]Meaning, in this route, since Shu'bah narrated it from both Sulaiman and Mansur
29. It was narrated that 'Aishah said:"Whoever tells you that the Messenger of Allah (ﷺ) urinated standing up, do not believe him, for he would not urinate except while squatting
30. It was narrated that 'Abdur-Rahman bin Hasanah said:"The Messenger of Allah (ﷺ) came out to us with a small leather shield in his hand. He put it down, then he sat behind it and urinated toward it. Some of the people said: 'Look, he is urinating like a woman.' He heard that and said: 'Do you not know what happened to the companion of the Children of Israel? If they got any urine on themselves they would clip that part of their garments off. Their companion told them not to do that and he was punished in his grave
31. It was narrated that Ibn 'Abbas said:"The Messenger of Allah (ﷺ) passed by two graves and said: 'These two are being punished, but they are not being punished for something that was difficult to avoid. As for this, he used not to take precautions to avoid (his body to clothes being soiled by) urine, and this one used to walk around spreading malicious gossip.' Then he called for a fresh palm-leaf stalk and split it in two, and placed one piece on each of the two graves. They said: 'O Messenger of Allah, why did you do that?' He said: 'Perhaps the torment will be reduced for them so long as this does not dry out.'" Mansur Contradicted him, he reported it from Mujahid from Ibn 'Abbas but he did not mention Tawus in it
32. It was narrated that Umaimah bint Ruqaiqah said:"The Prophet (ﷺ) had a vessel made from a date tree in which he would urinate and place it under the bed
33. It was narrated that 'Aishah said:"They say that the Prophet (ﷺ) made a will for 'Ali,[1] but he called for a basin in which to urinate, then he went flaccid suddenly (and died), so how could he leave a will?!" The Shaikh said: Azhar (one of the narrators) is Ibn Sa'd As-Samman. [1] Meaning, appointing him as the Khalifah
34. It was narrated from Qatadah, from 'Abdullah bin Sarjis, that the Prophet of Allah (ﷺ) said:"None of you should urinate into a burrow in the ground." They said to Qatadah: "Why is it disliked to urinate into a burrow in the ground?" He said: "It is said that these are dwelling-places of the jinn
35. It was narrated from Jabir that the Messenger of Allah (ﷺ) forbade urinating into standing water
36. It was narrated from 'Abdullah bin Mughaffal that the Prophet (ﷺ) said:"None of you should urinate in the place where he bathes, for most Waswas (devilish whispers) [1] come from that." [1] I.e., with regard to whether the urine has soiled his body or not
37. It was narrated that Ibn 'Umar said:"A man passed by the Prophet (ﷺ) when he was urinating and greeted him with Salam, but he did not return his greeting
38. It was narrated from Al-Muhajir bin Qunfudh that he greeted the Prophet (ﷺ) with Salam while he was urinating, and he did not return the greeting until he had performed Wudu'. When he had performed Wudu' he returned the greeting
39. It was narrated from 'Abdullah bin Mas'ud, that the Messenger of Allah (ﷺ) forbade cleaning oneself with bones or dung
40. It was narrated from Abu Hurairah that the Prophet (ﷺ) said:"I am like a father teaching you. When any one of you goes to Al-Khala' (the toilet), let him not face toward the Qiblah nor turn his back toward it, and let him not clean himself with his right hand." And he used to tell them to use three stones, and he forbade using dung or old bones
41. It was narrated that Salman said, that a man said to him:"Your companion (meaning, the Prophet()) even teaches you how to go to the toilet!" He said: "Yes, he forbade us from facing the Qiblah when defecating or urinating, or cleaning ourselves with our right hands, or to use less than three stones
42. Abdur-Rahman bin Al-Aswad (narrated) from his father that he heard 'Abdullah say:"The Prophet (ﷺ) wanted to defecate, and he told me to bring him three stones. I found two stones and looked for a third, but I could not find any, so I picked up a piece of dung and brought them to the Prophet (ﷺ). He took the two stones and three away the dung and said: "This is Riks." Abu 'Abdur-Rahman (An-Nasai) said: Riks is the food of the jinn

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43. It was narrated from Salamah bin Qais that the Messenger of Allah (ﷺ) said: "When you clean yourselves (with stones, after defecating), use an odd number
44. It was narrated from 'Aishah that the Messenger of Allah (ﷺ) said: "When any one of you goes to the Gha'it (toilet to defecate), let him take with him three stones and clean himself with them, for that will suffice him
45. Anas bin Malik said: "When the Messenger of Allah (ﷺ) would go to the toilet, I and another boy like me would bring a small leather vessel of water and he would clean himself with water
46. It was narrated that 'Aishah said: "Tell your husbands to clean themselves with water, for I am too shy to tell them myself. The Messenger of Allah (ﷺ) used to do that
47. It was narrated from Abu Qatadah that the Messenger of Allah (ﷺ) said: "When any one of you drinks, let him not breathe into the vessel, and when he goes to the toilet let him not touch his penis with his right hand, nor wipe himself with this right hand
48. It was narrated from Ibn Abi Qatadah, from his father, that the Prophet (ﷺ) forbade breathing into the vessel (when drinking), touching one's penis with one's right hand, and cleaning oneself with one's right hand
49. It was narrated that Salman said: "The idolators said: 'We see that your companion teaches you how to go to the toilet.' He said: 'Yes, he forbade us from cleaning ourselves with our right hand, and from facing toward the Qiblah, and he said: 'None of you should clean with less than three stones
50. It was narrated from Abu Hurairah that the Prophet (ﷺ) performed Wudu', and when he had performed Istinja' he rubbed his hand on the ground
51. Ibrahim bin Jarir narrated that his father said: "I was with the Prophet (ﷺ) and he went to Al Khala' (toilet) and relieved himself, then he said: "O Jarir, bring Tahir (a means of purification)." So I brought him some water and he performed Intinja' with water, and did like this with hand, rubbing it on the ground. Abu 'Abdur-Rahman (An-Nasa'i) said: "This resembles more with what is correct than the (previous) narration of Sharik, and Allah knows best
52. It was narrated from 'Abdullah bin 'Abdullah bin 'Umar that his father said: "The Messenger of Allah (ﷺ) was asked about water and how some animals and carnivorous beasts might drink from it. He said: 'If the water is more than two Qullahs, it will not carry filth.'" [1] [1] It comes with some explanation in Sunan At Timidhi 'Abdah (one of the narrators) said: "Muhammad bin Ishaq said: 'A Qullah refers to Jirar (These are two nouns describing large casks that are used to hold water), and a Qullah is the thing that drinking water is held in.'" At-Tirmidhi said: "This is the saying of Ash Shafa'i, Ahmad and Ishaq. They say that when the water is two Qullahs then nothing makes it impure, as long as it does not change its smell, and its taste. And they say, it is approximately fifty Qirbahs (waterskins)
53. It was narrated from Anas that a Bedouin urinated in the Masjid, and some of the people went after him, but the Messenger of Allah (ﷺ) said: "Leave him and do not restrain him." When he had finished he called for a bucket (of water) and poured it over it. [1] Abu 'Abdur-Rahman (An-Nasa'i) said: "Meaning: 'Do not interrupt him.'" [1] The author will cite this narration again in No. 330 as a possible proof for setting the minimum, since it mentions "a bucket" as if this is the minimum amount required
54. It was narrated that Anas bin Malik said: "A Bedouin urinated in the Masjid, and the Prophet (ﷺ) ordered that a bucket (be brought) and poured over it
55. Anas said: "A Bedouin came to the Masjid and urinated, and the people yelled at him, but the Messenger of Allah (ﷺ) said: 'Leave him alone.' So they left him alone. When he had finished urinating, he ordered that a bucket (be brought) and poured over it
56. It was narrated that Abu Hurairah said: "A Bedouin stood up and urinated in the Masjid, and the people started shouting. The Messenger of Allah (ﷺ) said to them: 'Leave him alone, and spill a bucket of water over his urine. For you have been sent to make things easy for people, you have not been sent to make things difficult
57. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "None of you should urinate into still water and then perform Wudu' with it
58. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) said: 'None of you should urinate in still water and perform Ghusl with it.'" Abu 'Abdur-Rahman (An-Nasa'i) said: "Ya'qub would not narrate this Hadith except for a Dinar." [1] [1] Ya'qub bin Ibrahim Ad-Dawraqi, and the meaning is that he held the view that it is permissible to accept a payment for narrating, contrary to many others
59. Abu Hurairah said: "A man asked the Prophet (ﷺ): 'O Messenger of Allah, we travel by sea and we take a little water with us, but if we use it for Wudu', we will go thirsty. Can we perform Wudu', with sea-water?' The Messenger of Allah (ﷺ) said: 'Its water is a means of purification and its dead meat is permissible
60. It was narrated that Abu Hurairah said: "When the Messenger of Allah (ﷺ) started Salah, he would remain silent for a short while. I said: 'May my father and mother be ransomed for you, O Messenger of Allah! What do you say when you remain silent between the Takbir and the recitation (in the Salah)?' He said: 'I say: Allahumma ba'id baini wa bainah khatayaya kama ba'adta bainah al-mashriq wal-maghrib; Allahumma naqqini min khatayaya kama yunaqqath-thawb al-abyad min ad-danas; Allahummaghsilni min khatayaya bith-thalji wal-ma'i wal-barad (O Allah, out a great distance between me and my sins, as great as the distance You have made between the East and the West; O Allah, cleanse me of sin as a white garment is cleansed from filth; Wash away my sins with snow, water, and hail)
61. It was narrated that 'Aishah said: "The Prophet (ﷺ) used to say: 'Allahummaghsil khatayaya bi-ma'ith-thalji wal-barad was naqqi qalbi min al-khataya kama naqayta ath-thawb al-abyad min ad-danas (O Allah, wash away my sins with the water of snow and hail, and cleanse my heart of sin as a white garment is cleansed of filth)
62. A'wfa bin Malik said: "I heard the Messenger of Allah (ﷺ) offering the (funeral) prayer for one who had died, and I heard him say in his supplication:

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'Allahummaghfir lahu warhamhu wa 'afihi was a'fu 'anhu, wa akrim nuzulahu wa wassi' ,adkhalahu waghsilhu bil-ma'i wath-thalji wal-baradi wa naqqihi min al-khataya kama ynaqqath-thawb al-abyad min ad-danas. (O Allah, forgive him and have mercy on him, keep him safe and sound and forgive him, honor the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of sin as a white garment is cleansed of dirt)

63. It was narrated from Abu Hurairah that the Messenger of Allah () said:"If a dog drinks from the vessel of one of you, let him wash it seven times

64. Thabit, the freed slave of 'Abdur-Rahman bin Zaid narrated that he heard Abu Hurairah say:"The Messenger of Allah () said: 'If a dog licks the vessel of any one of you, let him wash it seven times

65. A similar Hadith was narrated from Abu Hurairah from Prophet ()

66. It was narrated that Abu Hurairah said:"The Messenger of Allah () said: 'If a dog licks the vessel of any one of you, let him throw (the contents) away and wash it seven times.'" Abu 'Abdur-Rahman (An-Nasa'i) said: I do not know any one who followed 'Ali bin Mushir in narrating it with: "Let him throw it away

67. It was narrated from 'Abdullah bin Al-Mughaffal that the Messenger of Allah () commanded that dogs be killed, but he made an exception for hunting dogs and sheepdogs and said:"If a dog licks a vessel then wash it seven times, and rub it the eighth time with dust

68. It was narrated from Kabshah bint Ka'b bin Malik that Abu Qatadah entered upon her, then she narrated the following:"I poured some water from him for Wudu', and a cat came and drank from it, so he tilted the vessel for it to drink." Kabshah said: "He saw me looking at him and said: 'Are you surprised, O daughter of my brother?' I said: 'Yes.' He said: 'The Messenger of Allah () said: They are not impure, rather they are among the males and females (animals) who go around among you

69. It was narrated that Anas said:"An announcer came to us from the Messenger of Allah () and said: 'Allah and His Messenger forbid you from (eating) the flesh of domestic donkeys, for it is filth

70. It was narrated that 'Aishah, may Allah be pleased with her, said:"While I was menstruating, I would nibble meat from a bone, and the Messenger of Allah () would put his mouth where mine had been. And while I was menstruating, I would drink from a vessel and he would put his mouth where mine had been

71. It was narrated that Ibn 'Umar said:"Men and women used to perform Wudu' together during the time of the Messenger of Allah ()

72. It was narrated from 'Aishah that she used to perform Ghusl with the Messenger of Allah () from a single vessel

73. It was narrated that 'Abdullah bin Jabr said:"I heard Anas bin Malik say: 'The Messenger of Allah () used to perform Wudu' with a Makkuk (cup) and Ghusl with five Makkuks (cups)

74. It was narrated from Shu'bah that Habib said:"I heard 'Abbad bin Tamim narrate from my grandmother - who was Umm 'Umarah bint Ka'b - that the Prophet () performed Wudu', and he was brought a vessel in which there were two-thirds of a Mudd." Shu'bah said: "I remember that he washed his forearms and started rubbing them, and he wiped the inside of his ear, but I do not remember whether he wiped the outside of them

75. It was narrated that 'Umar bin Al-Khattab (may Allah be pleased with him) said:"The Messenger of Allah said: 'Actions are only done with intentions, and every man shall have what he intended. Thus he whose emigration was for Allah and His Messenger, his emigration was for Allah and His Messenger, and he whose emigration was to achieve some worldly benefit or to take some woman in marriage, his emigration was for that which he intended

76. It was narrated that Anas said:"I saw the Messenger of Allah () when the time for 'Asr prayer had come. The people looked for (water for) Wudu' but they could not find any. Then some (water for) Wudu' was brought to the Messenger of Allah (). He put his hand in that vessel and told the people to perform Wudu', and I saw water springing from beneath his fingers, until they had all performed Wudu

77. It was narrated that 'Abdullah said:"We were with the Prophet () and they could not find any water. A vessel was brought to him and he put his hand in it, and I saw water springing from between his fingers. He said: 'Come to a means of purification and a blessing from Allah, may He be glorified.'" (One of the narrators) Al-A'mash said: "Salim bin Abi Al-Ja'd told me: I said to Jabir: "How many were you that day?" He said: "One thousand five hundred

78. It was narrated that Anas said:"Some of the Companions of the Prophet () were looking for (water for) Wudu'. The Messenger of Allah () said: 'Do any of you have water?' He put his hand in the water and said: 'Perform Wudu' in the Name of Allah.' I saw the water coming out from between his fingers until they had all performed Wudu'." Thabit said: "I said to Anas: 'How many did you see?' He said: 'About seventy

79. It was narrated from 'Urwah bin Al-Mughirah that he heard his father say:"I poured water for the Messenger of Allah () when he performed Wudu' during the battle of Tabuk, and he wiped over his Khuff

80. It was narrated that Ibn 'Abbas said:"Shall I not tell you of the Wudu' of the Messenger of Allah ()? He performed Wudu' by washing each part of the body once

81. Al-Muttalib bin 'Abdullah bin Hantab (narrated) that 'Abdullah bin 'Umar performed Wudu', washing each part of the body three times, and he attributed that to the Prophet ()

82. Al-Mughirah said:"We were with the Prophet () on a journey, and he tapped me on the back with a stick he had with him, then he turned off (route) and I turned off with him until he came to such and such an area. Then he made his camel stop and went away until he disappeared from me, then he came back and said: 'Do you have water with you?' I had a water skin with me, so I brought it out and poured it for him. He washed his hands and face and began to wash his

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arms, but he was wearing a Syrian Jubbah[1] that had narrow sleeves, so he brought his arms out from beneath the Jubbah and washed his hands and arms, and wiped his forelock a little and his turban a little." - Ibn 'Awn said: "I cannot remember it well - then he wiped over his Khuffs." Then he said: 'What do you need?' I said: 'O Messenger of Allah, I do not need anything.' Then we came and 'Abdur-Rahman bin 'Awf was leading the people in Salah, and he had led them in one Rak'ah of the Subh (Fajr) prayer. I wanted to tell him that the Prophet () had arrived but he did not let me, so we prayed what we had caught up with and made up what we had missed.'" [1] It is a type of cloak

83. It was narrated from (Aws bin) Abi Aws that his grandfather said: "I saw the Messenger of Allah () trickle water into his hand until it started to drip from his hand, three times

84. It was narrated that Humran bin Aban said: "I saw 'Uthman bin 'Affan, may Allah be pleased with him, performing Wudu'. He poured water on his hands three times and washed them, then he rinsed his mouth and his nose, then he washed his face three times, then he washed his right arm to the elbow three times, then the left likewise. Then he wiped his head, then he washed his right foot three times, then the left likewise. Then he said: 'I saw the Messenger of Allah () performing Wudu' like I have just done. Then he said: 'Whoever performs Wudu' as I have done, then prays two rak'ahs without letting his thoughts wander, his previous sins will be forgiven

85. It was narrated from Humran that he saw 'Uthman call for (water for) Wudu', then he poured water on his hands from the vessel and washed them three times. Then he put his right hand in the water and rinsed his mouth and his nose. Then he washed his face three times, and his arms up to the elbow three times. Then he wiped his head, and washed each of his feet three times. Then he said: "I saw the Messenger of Allah () performing Wudu' like I have just done." Then he said: "Whoever performs Wudu' as I have done, then stands and prays two Rak'ahs without letting his thoughts wander, his previous sins will be forgiven

86. It was narrated from Abu Hurairah that the Messenger of Allah () said: "When any one of you performs Wudu', let him put water in his nose then blow it out

87. It was narrated from 'Asim bin Laqit bin Sabirah that his father said: "I said: 'O Messenger of Allah, tell me about Wudu.'" He said: 'Perform Wudu' well,[1] and exaggerate in sniffing water up into your nose, except when you are fasting.'" [1] See No

88. It was narrated from Abu Hurairah that the Messenger of Allah () said: "Whoever performs Wudu' then let him sniff water in the nose and blow it out, and whoever uses small stones (to remove filth) then make it odd (numbered)

89. It was narrated from Salamah bin Qais that the Messenger of Allah () said: "When you perform Wudu', sniff water in your nose and blow it out, and when you use small stones (to remove filth), then make it off (numbered)

90. It was narrated from Abu Hurairah that the Messenger of Allah () said: "When any one of you wakes from sleep to perform Wudu', then let him sniff water in his nose and blow it out three times, for the Shaitan spends the night on his nose

91. It was narrated that 'Ali called for (water for) Wudu', then he rinsed his mouth and nose, and he sniffed up water and blew it out using his left hand. He did that three times, then he said: "This is how the Prophet of Allah () purified himself

92. It was narrated that 'Abd Khair said: "We came to 'Ali bin Abi Talib, may Allah be pleased with him, and he had prayed. He called for water and we said: 'What is he going to do with it when he has (already) prayed? He only wants to teach us.' A vessel of water and a basin were brought to him. He poured some water onto his hand and washed it three times, then he rinsed his mouth and nose three times from the hand with which he took the water. Then he washed his face three times, and he washed his right hand three times, and his left hand three times, and wiped his head once, then he washed his right foot three times and his left foot three times. Then he said: 'Whoever would like to learn how the Messenger of Allah () did Wudu', this is it

93. It was narrated from 'Abd Khair, that 'Ali (may Allah be pleased with him) was brought a chair, and he sat down on it, then he called for a vessel of water which he tilted onto his hand three times, then he rinsed his mouth and nose with one hand, three times, he washed his face three times, washed each forearm three times, and took some of the water and wiped his head. One one occasion (One of the narrators) Shu'bah, indicated (that he wiped) from his forelock to the back of his head, then said: "I do not know whether he brought his hands back or not. And he washed each foot three times, then he said: 'Whoever would like to see how the Messenger of Allah () purified himself, this is how he purified himself.'" Abu 'Abdur-Rahman said: "This is a mistake. What is correct is Khalid bin 'Alqamah, not Malik bin 'Urfutah

94. It was narrated that 'Abd Khair said: "I saw 'Ali call for a chair and he sat down, then he called for water in a vessel and washed his hands three times, then he rinsed his mouth and nose with one hand, three times. Then he washed his face three times, and his hands three times. Then he dipped his hand in the vessel and wiped his head, then he washed each foot three times. Then he said: 'Whoever would like to see how the Messenger of Allah () performed Wudu', this is his Wudu

95. Al-Husain bin 'Ali said: "My father 'Ali called me to bring (water for) Wudu', so I brought it to him, and he started by washing his hands three times, before putting them into the water. Then he rinsed his mouth three times and sniffed water into his nose and blew it out three times. Then he washed his face three times, then his right hand up to the elbow three times, then his left likewise. Then he wiped his head once then he washed his right foot up to the ankle three times, then the left likewise. Then he stood up and said: 'Pass me the vessel.' So I passed the vessel containing the remaining water for his Wudu' to him, and he drank from it standing up. I was surprised and when he noticed that he said: 'Do not be surprised, for I saw your father the Prophet () doing,' referring to his Wudu' and drinking the leftover water while standing

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96. It was narrated that Abu Hayyah - Ibn Qais - said: "I saw 'Ali perform Wudu'. He washed his hands until they looked clean, then he rinsed his mouth three times and his nose three times, and he washed each forearm three times. Then he wiped his head, then he washed his feet up to the ankles. Then he stood up, took the left over water for his Wudu' and drank from it while standing. Then he said: 'I wanted to show you how the Prophet () performed Wudu'

97. It was narrated from 'Amr bin Yahya Al-Mazini that his father said to 'Abdullah bin Zaid bin 'Asim - who was one of the Companions of the Prophet () and the grandfather of 'Amr bin Yahya: "Can you show me how the Messenger of Allah () used to perform Wudu?" 'Abdullah bin Zaid said: "Yes. He called for (water for) Wudu' and poured some onto his hand, washing each hand twice. Then he rinsed his mouth and nose three times, then he washed his face three times, then he washed each hand twice, up to the elbow. Then he wiped his head with his hands, back and forth, starting at the front of his head and moving his hands to the nape of his neck, then bringing them back to the place he started. Then he washed his feet

98. It was narrated from 'Amr bin Yahya that his father said to 'Abdullah bin Zaid bin 'Asim - who was one of the Companions of the Prophet () and the grandfather of 'Amr bin Yahya: "Can you show me how the Messenger of Allah () used to perform Wudu?" 'Abdullah bin Zaid said: "Yes. He called for (water for) Wudu' and poured some onto his right hand, washing his hands twice. Then he rinsed his mouth and nose three times, then washed his face three times, then he washed his hands twice, up to the elbows. Then he wiped his head with his hands, back and forth, starting at the front of his head and moving his hands to the nape of his neck, then bringing them back to the place he started. Then he washed his feet

99. It was narrated that 'Abdullah bin Zaid, who was shown the call to prayer (in a dream), said: "I saw the Messenger of Allah () perform Wudu'; he washed his face three times and his hands twice, he washed his feet twice and wiped his head twice

100. Abu 'Abdullah Salim Sabalan said: "Aishah liked my honesty and hired me, and she showed me how the Messenger of Allah () used to perform Wudu'. She rinsed her mouth, sniffed water into her nose and blew it out three times, and washed her face three times. Then she washed her right hand three times and her left hand three times. Then she put her hand on the front of her head and wiped her head once, front to back. Then she rubbed her ears with her hands, then she passed her hands over her cheeks." Salim said: "I came to her as a slave with a contract of manumission, and she did not hide herself from me. She would sit before me and talk to me, until I came to her one day and said: 'Pray for blessing for me, O Mother of Believers.' She said: 'Why is that?' I said: 'Allah has set me free.' She said: 'May Allah bless you.' Then she lowered the Hijab before me, and I never saw her again after that day

101. It was narrated that Ibn 'Abbas said: "I saw the Messenger of Allah () performing Wudu'. He washed his hands, then he rinsed his mouth and nose with one handful of water, washed his face, washed each hand once, and wiped his head and ears once." (One of the narrators) 'Abdul-'Aziz said: "Someone who heard from Ibn 'Ajan told me that he said concerning that: 'And he washed his feet

102. It was narrated that Ibn 'Abbas said: "The Messenger of Allah () performed Wudu', and he scooped up one handful (of water) and rinsed his mouth and nose. Then he scooped up another handful and washed his face. Then he scooped up another handful and washed his right hand, then another handful and washed his left hand. Then he wiped his head and his ears, the inside with his forefinger and the outside with his thumb. Then he scooped up a handful of water and washed his right foot, and scooped up another handful and washed his left foot

103. It was narrated from 'Abdullah As-Sunabihi that the Messenger of Allah () said: "When the believing slave performs Wudu' and rinses his mouth, his sins come out from his mouth. When he sniffs water into his nose and blows it out, his sins come from his nose. When he washes his face, his sins come out from his face, even from beneath his eyelashes. When he washes his hands, his sins come out from his hands, even from beneath his fingernails. When he wipes his head, his sins come out from his head, even from his ears. When washes his feet, his sins come from his feet, even from beneath his toenails. Then his walking to the Masjid and his Salah will earn extra merit for him

104. It was narrated that Bilal said: "I saw the Prophet () wiping over the Khuff and the Khimar." [1] A head covering not limited to the common usage of "turban" as is clear from the first narration

105. It was narrated that Bilal said: "I saw the Messenger of Allah () wiping over the Khuff

106. It was narrated that Bilal said: "I saw the Messenger of Allah () wiping over the Khimar and Khuff

107. It was narrated from Al-Mughirah that the Prophet () performed Wudu', and he wiped the forehead, the 'Imamah, and over the Khuff. (Another chain)

108. It was narrated from Hamzah bin Al-Mughirah bin Shu'bah that his father said: "The Messenger of Allah () stayed behind, and I stayed with him. When he had relieved himself he said: 'Do you have any water with you?' I brought some water to him, and he washed his hands and face, then he started trying to uncover his arms, but the sleeves of his Jubbah were too tight, so he threw it over his shoulders and washed his arms and wiped over his forehead and 'Imamah, and over his Khuff

109. Al-Mughirah bin Shu'bah said: "There are two things which I never asked anyone about after I saw the Messenger of Allah (). He was with us on a journey and he went away to relieve himself, then he came and performed Wudu', and he wiped over his forehead and two sides of his 'Imamah, and he wiped over his Khuffs." He said: "And (the other issue) the Imam's Salah behind one of his followers. I saw the Messenger of Allah () when he was on a journey and time for prayer came. The Prophet () could not join them, so they called the Iqamah and they asked Ibn 'Awf to lead them in prayer. Then the Messenger of Allah () came and offered the remainder of the prayer behind Ibn 'Awf, then when Ibn 'Awf said the Salah, the Prophet () stood up and completed what he had missed (of the prayer)

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110. It was narrated that Abu Hurairah said: "Abu Al-Qasim the Messenger of Allah (ﷺ) said: 'Woe to the heels from the Fire

111. It was narrated that 'Abdullah bin 'Amr said: "The Messenger of Allah (ﷺ) saw some people whose heels were still dry, so he said: 'Woe to the heels from the Fire. Perform Wudu' properly

112. It was narrated that 'Aishah (may Allah be pleased with her) mentioned: "The Messenger of Allah (ﷺ) used to like to start with the right whenever he could, when purifying himself and when putting on shoes or combing his hair." (One of the narrators) Shu'bah said: Then I heard Al-Ash'ath in Wasit, saying that he liked to start with the right, and he preferred that in all his affairs. Then I heard him in Al-Kufah saying that he liked to start with the right whenever he could

113. Al-Qaisi narrated that he was with the Messenger of Allah (ﷺ) on a journey, and some water was brought to him. He poured some onto his hands from the vessel and washed them once, then he washed his face and each arm once, and he washed his feet with both hands

114. It was narrated from 'Asim bin Laqit that his father said: The Messenger of Allah (ﷺ) said: "When you perform Wudu', do so properly, and wash in between the fingers (Al-Asabi')." [2] [1] Al-Asabi' is plural meaning fingers as well as toes, and the author mentioned only one narration on the topic whereas some of them clarify "of the hands and feet." So he mentioned the general wording amidst chapters how to wash the feet. [2] Part of this narration preceded under No

115. It was narrated that Abu Hayyah Al-Wadi'i said: I saw 'Ali performing Wudu'. He washed his hands three times, and rinsed his mouth three times and his nose three times, and he washed his face three times and each forearm three times. Then he wiped his head and washed each foot three times. Then he said: 'This is the Wudu' of the Prophet (ﷺ)

116. It was narrated that Humran the freed slave of 'Uthman said: "Uthman called for water for Wudu'. He washed his hands three times, then he rinsed his mouth and nose, then he washed his face three times, then washed his right hand up to the elbow three times. Then he washed his left hand likewise. Then he washed his left hand likewise. Then he wiped his head, then he washed his right foot up to the ankle three times, and he washed his left foot likewise, and he washed his left foot likewise. Then he said: 'I saw the Messenger of Allah (ﷺ) performing Wudu' as I have just done.' Then he said: "The Messenger of Allah (ﷺ) said: 'Whoever performs Wudu' as I have just done, then prays two Rak'ahs without letting his thoughts wander, his previous sins will be forgiven

117. It was narrated that 'Ubaid bin Juraih said: "I said to Ibn 'Umar: 'I see you are wearing Sibtiyyah sandals, [1] and you performed Wudu' in them.' He said: 'I saw the Messenger of Allah (ﷺ) wearing then and performing Wudu' in them.'" [1] Made of hairless, tanned leather

118. It was narrated from Jarir bin 'Abdullah that he performed Wudu' and wiped over his Khuffs. It was said to him: "Are you wiping (over your Khuffs)?" He said: "I saw the Messenger of Allah (ﷺ) wiping (over his Khuffs)." The companions of 'Abdullah liked what Jarir said, because Jarir became Muslim shortly before the Prophet (ﷺ) died. [1] [1] In the narration recorded by At-Tirmidhi Nos. 93,94) this comment is attributed to Ibrahim, one of the narrators

119. It was narrated from Ja'far bin 'Amr bin Umayyah Ad-Damri that his father saw the Messenger of Allah (ﷺ) performing Wudu' and wiping over his Khuffs

120. It was narrated that Usamah bin Zaid said: "The Messenger of Allah (ﷺ) and Bilal entered Al-Aswaf [1] and he went to relieve himself and then came out." Usamah said: "I asked Bilal: 'What did he do?' Bilal said: 'The Prophet (ﷺ) went to relieve himself, then he performed Wudu', so he washed his hands and face, and wiped his head and he wiped over his Khuffs, then prayed

121. It was narrated from Sa'd bin Abi Waqqas that the Messenger of Allah (ﷺ) wiped over the Khuffs

122. It was narrated from Sa'd bin Abi Waqqas, from the Messenger of Allah (ﷺ), with regard to wiping over the Khuffs; "There is nothing wrong with it

123. It was narrated that Al-Mughirah bin Shu'bah said: "The Prophet (ﷺ) went out to relieve himself, and when he came back, I met him with a vessel (of water). I poured some for him and he washed his hands, then he washed his face. Then he wanted to wash his forearms but his Jubbah was too tight, so he brought them out from beneath the Jubbah to wash them, and he wiped over his Khuffs, then he led us in prayer

124. It was narrated from Al-Mughirah bin Shu'bah that the Messenger of Allah (ﷺ) went out to relieve himself, and Al-Mughirah followed him, (carrying) a vessel of water. He poured water for him when he had finished relieving himself, and he performed Wudu' and wiped over his Khuffs

125.

126. It was narrated that Safwan bin 'Assal said: "The Prophet (ﷺ) granted us a dispensation when traveling, allowing us not to take off our Khuffs for three days and three nights

127. It was narrated that Zirr said: "I asked Safwan bin 'Assal about wiping over the Khuffs, and he said: 'The Messenger of Allah (ﷺ) used to tell us, when we were travelling, to wipe over our Khuffs and not take them off for three nights in the event of defecating, urinating or sleeping; only in the case of Janabah

128. It was narrated that 'Ali (may Allah be pleased with him) said: "The Messenger of Allah (ﷺ) set a time limit of three days and three nights for the traveler, and one day and one night for the resident - meaning, with regards to wiping (over the Khuffs)

129. It was narrated that Shuraih bin Hani' said: "I asked 'Aishah about wiping over the Khuffs and she said: 'Go to 'Ali, for he knows more about that than I do.' So I went to 'Ali and asked him about wiping (over the Khuffs) and he said: 'The Messenger of Allah (ﷺ) used to tell us to wipe (over the Khuffs) for one day and one night for the resident, and three for the traveler

130. An-Nazzal bin Sabrah said: "I saw 'Ali (may Allah be pleased with him) praying Zuhr, then he sat to tend to the people's needs, and when the time for 'Asr came, a vessel of water was brought to him. He took a handful of it and wiped his face, forearms, head and feet with it, then he took what was left and drank standing

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up. He said: 'People dislike this, but I saw the Messenger of Allah (ﷺ) doing it. This is the Wudu' of one who has not committed Hadath

131. It was narrated from 'Amr bin 'Amir that Anas mentioned: "The Messenger of Allah (ﷺ) was brought a small vessel (of water) and he performed Wudu'." I said: "Did the Messenger of Allah (ﷺ) perform Wudu' for every prayer?" He said: "Yes." He said: "What about you?" He said: "We used to pray all the prayers so long as we did not commit Hadath." He said: "And we used to pray all the prayers with (one) Wudu

132. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) came out from the toilet and food was brought to him. They said: "Shall we not bring water for Wudu'?" He said: "I have only been commanded to perform Wudu' when I want to pray

133. It was narrated from Ibn Buraidah that his father said: "The Messenger of Allah (ﷺ) used to perform Wudu' for every prayer. One the day of the Conquest (of Makkah), he offered all the prayers with one Wudu'. 'Umar said to him: 'You have done something that you never did before.' He said: 'I did that deliberately, O 'Umar

134. It was narrated from Al-Hakam, from his father, that when the Messenger of Allah (ﷺ) performed Wudu', he would take a handful of water and do this with it. Shu'bah described it: "He would sprinkle his private parts with it." [1] Shaikh Ibn As-Sunni said: "Al-Hakam (one of the narrators) is Ibn Sufyan Ath-Thaqafi. [1] The purpose is to ward off devilish whispers lest the person think any emission has taken place, and thus think that his Wudu' has been invalidated

135. It was narrated that Al-Hakam bin Sufyan said: "I saw the Messenger of Allah (ﷺ) performing Wudu' and sprinkling his private area (with water)

136. It was narrated that Abu Hayyah said: "I saw 'Ali performing Wudu', washing each part thrice. Then he stood up and drank the water that was left over from his Wudu' and said: 'The Messenger of Allah (ﷺ) did as I have done

137. It was narrated from 'Awn bin Abi Juhaifah that his father said: "I saw the Prophet (ﷺ) in Al-Batha'. Bilal brought out the water left over from his Wudu' and the people rushed toward it and I got some of it. Then a short spear was planted in the ground and he led the people in prayer, while donkeys, dogs and women were passing in front of him

138. Ibn Al-Munkadir said: "I heard Jabir say: 'I fell sick, and the Messenger of Allah (ﷺ) and Abu Bakr came to visit me. They found me unconscious, so the Messenger of Allah (ﷺ) performed Wudu' and poured his Wudu' water over me

139. It was narrated from Abu Al-Malih, that his father said: "The Messenger of Allah (ﷺ) said: 'Allah does not accept Salah without purification, nor charity from Ghulul.'" [1] [1] That which is taken from the spoils of war prior to their distribution

140. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "A Bedouin came to the Prophet (ﷺ) to ask him about Wudu', so he showed him how to perform Wudu', washing each part three times, then he said: 'This is Wudu'. Whoever does more than that has done badly, done to extremes and done wrong

141. Abdullah bin 'Ubaidullah bin 'Abbas said: "We were sitting with 'Abdullah bin 'Abbas and he said: 'By Allah, the Messenger of Allah (ﷺ) did not say specifically anything for us above the people, except for three things: He commanded us to do Wudu' properly, [2] not to consume charity, and not to mate donkeys with horses.'" [1] Isbagh Al-Wudu' [2] An Nusbig Al-Wudu

142. It was narrated that 'Abdullah bin 'Amr said: "The Messenger of Allah (ﷺ) said: 'Do Wudu' properly.'" [1] [1] Isbighu Al-Wudu'. And this narration supports the claim that some of them used this expression to mean "three times" for each limb, rather than "properly

143. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Shall I not tell you of that by means of which Allah erases sins and raises (people) in status? Doing Wudu' properly [1] even when it is inconvenient, taking a lot of steps to the Masjid, and waiting for one Salah after another. That is the Ribat for you, that is the Ribat for you, that is the Ribat for you." [1] Isbagh Al-Wudu

144. It was narrated from 'Asim bin Sufyan Ath-Thaqafi that they went out for the battle of As-Salasil, but they missed the fighting, so they kept watch, then they went back to Mu'awiyah, and Abu Ayyub and 'Uqbah bin 'Amir were with him. 'Asim said: "O Abu Ayyub, we missed the general mobilization, but we have been told that whoever prays in the four Masjids will be forgiven his sins." He said: "O son of my brother! I will tell you of something easier than that. I heard the Messenger of Allah (ﷺ) says: 'Whoever performs Wudu' as commanded and prays as commanded, will be forgiven for his previous actions.' Is it not so, O 'Uqbah?" He said: "Yes

145. It was narrated that Jami' bin Shaddad said: "I heard Humran bin Aban tell Abu Burdah in the Masjid that he heard 'Uthman narrating that the Messenger of Allah (ﷺ) said: 'Whoever performs Wudu' completely as commanded by Allah, the five daily prayers will be an expiation for whatever comes in between them

146. Uthman said: "I heard the Messenger of Allah (ﷺ) say: 'There is no man who performs Wudu' and does it well, then prays, but when he prays it, he will be forgiven whatever (sins he commits) between that and the next prayer

147. Amr bin 'Abasah said: "I said: 'O Messenger of Allah! How is Wudu' done?' He said: 'As for Wudu', when you perform Wudu', and you wash your hands to clean them, your sins come out from between your fingers and fingertips. When you rinse your mouth and nostrils, and wash your face and hands up to the elbows, and wipe your head, and wash your feet up to the ankles, you are cleansed of all your sins. When you prostrate your face to Allah, may He be exalted, you emerge from your sins like the day your mother bore you.'" Abu Umamah said: "I said: 'O 'Amr bin 'Abasah! Look at what you are saying! Was all of that given in one sitting? He said: 'By Allah, I have grown old, my appointed time is near and I am not so poor that I should tell lies about the Messenger of Allah (ﷺ). I heard it with



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my own ears and understood it in my heart from the Messenger of Allah

148. It was narrated that 'Umar bin Al-Khattab said:"The Messenger of Allah () said: 'Whoever performs Wudu' and does it well, then says: "Ashhadu an la ilaha ill-Allah was ashadu anna Muhammadan 'abduhu wa rasuluh (I bear witness that there is none worthy of worship except Allah, and I bear witness that Muhammad is his slave and Messenger)," eight gates of Paradise will be opened for him, and he may enter through whichever one he wishes

149. It was narrated that Abu Hazim said:"I was behind Abu Hurairah when he performed Wudu' for Salah. He washed his hand up to the armpit, and I said: 'O Abu Hurairah! What is this Wudu?' He said to me: 'O Banu Farrukh! You are here! If I had known that you were here I would not have performed Wudu' like this. I heard my close friend (i.e., the Prophet ()) says: "The jewelry of the believer will reach as far as his Wudu reached

150. It was narrated from Abu Hurairah that the Messenger of Allah () went out to the graveyard and said:"Peace be upon you, abode of believing people. If Allah wills, we shall join you soon. Would that I had seen our brothers." They said: "O Messenger of Allah, are we not your brother?" He said: "You are my Companions. My brothers are those who have not come yet. And I will reach the Hawd before you." They said: "O Messenger of Allah, how will you know those of your Ummah who come after you?" He said: "Don't you think that if a man has a horse with a white blaze and white feet among horses that are solid black, he will recognize his horse?" They said: "Of course." He said: "They will come on the Day of Resurrection with glittering white faces and glittering white hands and feet because of Wudu', and I will reach the Hawd before them

151. It was narrated that 'Uqbah bin 'Amir Al-Juhani said:"The Messenger of Allah () said: 'Whoever performs Wudu' and does it well, then prays two Rak'ahs in which his heart and face are focused, Paradise will be his

152. Ali said:"I was a man who had a lot of prostatic discharge, and the daughter of the Prophet () was married to me, so I felt shy to ask him (about that). I said to a man who was sitting beside me: 'Ask him,' so he asked him and he said: 'Perform Wudu' for that

153. It was narrated that 'Ali said:"I said to Al-Miqdad: 'If a man is intimate with his wife and excretes prostatic fluid but does not have intercourse - ask the Prophet () about that, for I am too shy to ask him about it since his daughter is married to me.' So he asked him, and he said: 'Let him wash his male member and perform Wudu' as for Salah

154. It was narrated from 'A'ish bin Anas that 'Ali said:"I was a man who had a lot of prostatic discharge, so I told 'Ammar bin Yasir to ask the Messenger of Allah () (about it) because his daughter was married to me. He said: 'Wudu' is sufficient for that

155. It was narrated from Rafi' bin Khadij that 'Ali told 'Ammar to ask the Messenger of Allah () about prostatic fluid, and he said:'Let him wash his male member and perform Wudu

156. It was narrated from Al-Miqdad bin Al-Aswad that 'Ali told him to ask the Messenger of Allah () about a man who comes close to his wife and prostatic fluid comes out of him - what should he do? ('Ali said:) For his daughter is married to me and I feel too shy to ask him. So I asked the Messenger of Allah () about that and he said: "If any one of you experiences that, let him sprinkle water on his private part and perform Wudu' as for Salah

157. It was narrated that 'Ali said:"I felt too shy to ask the Messenger of Allah () about prostatic fluid because of Fatimah, so I told Al-Miqdad bin Al-Aswad to ask about it, and he (the Prophet ()) said: 'Perform Wudu' for that

158. Zirr bin Hubaish narrated:"I came to a man called Safwan bin 'Assal and sat at his door. He came out and said: 'What do you want?' I said: 'I am seeking knowledge.' He said: 'The angels lower their wings for the seeker of knowledge out of pleasure at what he is seeking.' He said: 'What do you want to know about?' I said: 'About the Khuffs.' He said: 'When we were with the Messenger of Allah () on a journey, he told us not to take them off for three days except in the case of Janabah, but not in the case of defecation, urinating or sleep

159. Safwan bin 'Assal said:"When we were with the Messenger of Allah () on a journey, he told us not to take them off for three days except in the case of Janabah, but not in the case of defecation, urinating or sleep

160. Sa'eed - meaning Ibn Al-Musayyab - and 'Abbad bin Tamim narrated that his uncle - 'Abdullah bin Zaid - said:"A man who felt something during Salah complained to the Prophet (). He said: 'Do not stop praying unless you notice a smell or hear a sound

161. It was narrated from Abu Hurairah that the Messenger of Allah () said:"When any one of you wakes from sleep, let him not put his hand into the vessel until he has washed it three times, because he does not know where his hand spent the night

162. It was narrated that Aishah said:"The Messenger of Allah () said: 'If a man feels drowsy when he is praying, let him stop, lest he supplicate against himself without realizing

163. Urwah bin Az-Zubair said:"I entered upon Mawan bin Al-Hakam and we mentioned the things for which Wudu' is done. Marwan said: 'Wudu' should be done after touching the penis.' 'Urwah said: 'I did not know that.' Marwan said: 'Busrah bint Safwan told me that she heard the Messenger of Allah () say: "And if any one of you touches his penis, let him do Wudu

164. Urwah bin Az-Zubair said:"When he was the governor of Al-Madinah, Marwan mentioned that a man should perform Wudu' after touching his penis, if he touches it iwth his hand. I did not like that and I said: 'The one who touches it does not have to perform Wudu'.' Marwan said: 'Busrah bint Safwan told me that she heard the Messenger of Allah () mention the things for which Wudu' should be performed, and the Messenger of Allah () said: 'Wudu' should be performed

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after touching the penis.' 'Urwah said: 'I continued to argue with Marwan until he called one of his guards and sent him to Busrah to ask her about what Marwan had narrated, and Busrah sent word saying something like that which Marwan had narrated to me from her

165. It was narrated that Talq bin 'Ali said:"We went out as a delegation and when we arrived with the Messenger of Allah (ﷺ) he accepted our oath of allegiance and we prayed with him. When he had finished the prayer, a man who looked like a Bedouin came to him and said: 'O Messenger of Allah, what do you think about a man who touched his penis during the Salah?' He said: 'It is just a part of you,' or 'a piece of you

166. It was narrated that 'Aishah said:"The Messenger of Allah (ﷺ) used to pray when I was lying in front of him as the bier is placed (in front of the Imam), and when he wanted to pray Witr he would nudge me with his foot

167. It was narrated that 'Aishah said:"I remember lying in front of the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) was praying. When he wanted to prostrate he would nudge my foot and I would draw it up (out of the way) until he had finished prostrating

168. It was narrated that 'Aishah said:"I used to sleep in front of the Messenger of Allah (ﷺ) and my feet were in the direction of his Qiblah. When he prostrated he nudged me and I drew up my feet, then when he stood up I stretched them out again. And there were no lamps in the houses at the time

169. It was narrated from Abu Hurairah that 'Aishah said:"I noticed the Prophet (ﷺ) was not there one night, so I started looking for him with my hand. My hand touched his feet and they were held upright, and he was prostrating and saying: 'I seek refuge in Your pleasure from Your anger, in Your forgiveness from Your punishment, and I seek refuge in You from You. I cannot praise You enough, You are as You have praised yourself

170. It was narrated from 'Aishah that the Prophet (ﷺ) used to kiss one of his wives then pray without performing Wudu'. Abu 'Abdur-Rahman said:"There is nothing for this chapter which is better than this hadith, even though it is Mursal. And Al-A'mash reported this Hadith from Habib bin Abi Thabit, from 'Urwah, from 'Aishah. Yahya Al-Qattan said: "This is the Hadith of Habib from 'Urwah, from 'Aishah. And the Hadith of Habib from 'Urwah, from 'Aishah: "She prays even if blood drips on the mat" is nothing

171. It was narrated that Abu Hurairah said:"I heard the Messenger of Allah (ﷺ) say: 'Perform Wudu' from that which has been touched by fire

172. Abu Hurairah said:"I heard the Messenger of Allah (ﷺ) say: 'Perform Wudu' from that which has been touched by fire

173. It was narrated that 'Abdullah bin Ibrahim bin Qariz said:"I saw Abu Hurairah performing Wudu' on the roof of the Masjid and he said: 'I ate some tough cheese, so I performed Wudu' because of that. I heard the Messenger of Allah (ﷺ) commanding us to do Wudu' from that which has been touched by fire

174. Ibn 'Abbas said:"Should I perform Wudu' after eating food that I see in the Book of Allah is permissible because fire has touched it?" Abu Hurairah gathered some pebbles and said: "I bear witness (as many times as) the number of these pebbles, that the Messenger of Allah (ﷺ) said: 'Perform Wudu' from that which has been touched by fire

175. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:'Perform Wudu' from that which has been touched by fire

176. It was narrated that Abu Ayyub said:"The Messenger of Allah (ﷺ) said: 'Perform Wudu' from that which has been altered by fire

177. It was narrated from Abu Talhah that the Messenger of Allah (ﷺ) said:"Perform Wudu' from that which has been altered by fire

178. It was narrated from Abu Talhah that the Prophet (ﷺ) said:"Perform Wudu' from that which has been heated with fire

179. Zaid bin Thabit said:"I heard the Messenger of Allah (ﷺ) say: 'Perform Wudu' from that which has been touched by fire

180. It was narrated from Abu Sufyan bin Sa'eed bin Al-Akhnas bin Shariq that he entered upon Umm Habibah, the wife of the Prophet (ﷺ), who was his maternal aunt, and she made Sawiq for him, then she said to him:"Perform Wudu' O son of my sister! For the Messenger of Allah (ﷺ) said: 'Perform Wudu' from that which has been touched by fire

181. It was narrated from Abu Sufyan bin Sa'eed bin Al-Akhnas that Umm Habibah, the wife of the Prophet (ﷺ), said to him, when he had drunk some Sawiq:"O son of my sister, perform Wudu', for I heard the Messenger of Allah (ﷺ) say: 'Perform Wudu' from that which has been touched by fire

182. It was narrated from Umm Salamah that the Messenger of Allah (ﷺ) at (meat from) a shoulder, then Bilal came to him and he went out to pray, and he did not touch water

183. It was narrated that Sulaiman bin Yasar said:"I entered upon Umm Salamah and she told me that the Messenger of Allah (ﷺ) used to wake up in a state of Janabah without having had a wet dream, then he would fast." And she told him that she brought the Prophet (ﷺ) some grilled ribs and he ate from that, then he got up and prayed, and did not perform Wudu

184. It was reported that Ibn 'Abbas said "I witnessed (that) the Messenger of Allah (ﷺ) ate bread and meat, then stood for prayer and did not perform ablution

185. It was reported that Jabir (ra) said "That last of the two matters from the Messenger of Allah (ﷺ) was leaving off ablution from that which had been touched by fire

186. I went out in the company of the Prophet (ﷺ) in the year of Khaibar, and when we reached As Sahba' which is the lower part of Khaibar, the Prophet (ﷺ) offered the 'Asr prayer and then asked the people to collect the journey food. Nothing was brought but Sawiq which the Prophet (ﷺ) ordered to be moistened with water, and then he ate it and we also ate it. Then he got up to offer the Maghrib prayer. He washed his mouth, and we too washed our mouths, and then he

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offered the prayer without repeating his ablution

187. The Apostle (ﷺ) took milk and then called for water and rinsed (his mouth) and said: It contains greasiness

188. It was narrated from Qais bin 'Asim that he accepted Islam, and the Prophet commanded him to perform Ghusl with water and lotus leaves

189. Abu Hurairah said: "Thumamah bin Uthal Al-Hanafi went to fetch some water that was near the Masjid and performed Ghusl, then he entered the Masjid and said: 'Ashhadu an la ila ha illa Allah was ashhadu anna Muhammadan 'abduhu wa rasuluh (I bear witness that there is none worthy of worship except Allah and I bear witness that Muhammad is His slave and Messenger), O Muhammad, by Allah! There was no face on the face of the Earth that was more hateful to me than your face, not now your face has become the most beloved of all faces to me. You cavalry captured me and I want to perform 'Umrah. What do you think? The Prophet (ﷺ) gave him glad tidings and told him to perform 'Umarah

190. It was narrated that Abbu Ishaq said: "I heard Najiyah bin Ka'b narrating from 'Ali that he came to the Prophet (ﷺ) and said: 'Abu Talib has died.' He said: 'Go and bury him.' He said: 'He died as an idolator.' He said: 'Go and bury him.' ('Ali said:) 'When I had buried him I went back to him and he said to me: 'Perform Ghusl

191. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "When (a man) sits between the four parts of his wife's body and exerts himself, then Ghusl becomes obligatory

192. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "When (a man) sits between the four parts of his wife's body and exerts himself, then Ghusl becomes obligatory." Abu 'Abdur-Rahman said: "This is a mistake what is correct is; 'Ash'ath from Al-Hasan, from Abu Hurairah.' An-Nadr bin Shumail, and others, reported the Hadith from Shu'bah just as Khalid reported it

193. It was narrated that 'Ali said: "I was one who had a lot of prostatic discharge, and the Messenger of Allah (ﷺ) said to me: 'If you see Madhi (prostatic fluid) then wash your penis and perform Wudu' like that for Salah, but if you ejaculate semen, then perform Ghusl

194. It was narrated that 'Ali said: "I was one who had a lot of prostatic discharge, so I asked the Prophet (ﷺ) and he said: 'If you see Madhi (prostatic fluid) then perform Wudu' and wash your penis, but if you see semen ejaculated, then perform Ghusl

195. It was narrated from Anas that Umm Sulaim asked the Messenger of Allah (ﷺ) about a woman who sees in her dream something like a man sees. He said: "If water is released then let her perform Ghusl

196. It was narrated from 'Urwah that 'Aishah told him that Umm Sulaim spoke to the Messenger of Allah (ﷺ) when 'Aishah was sitting there. She said to him: "O Messenger of Allah! Allah is not shy to tell the truth. Inform me: if a woman sees in a dream what men see should she perform Ghusl from that?" The Messenger of Allah (ﷺ) said to her: "Yes." 'Aishah said: "I expressed my displeasure and said: 'Does a woman see that?' The Messenger of Allah (ﷺ) turned to me and said: 'May your right hand be covered with dust! How else would (her child) resemble her?

197. It was narrated from Umm Salamah that a woman said: "O Messenger of Allah, Allah is not shy to tell the truth. Does a woman have to perform Ghusl if she has a wet dream?" He said: "Yes, if she sees water." [1] Umm Salamah laughed and said: "Do women really have wet dreams?" The Messenger of Allah (ﷺ) said: "How else would her child resemble her?" [1] That is, if she has an emission of the fluid of an orgasm

198. It was narrated that Khawlah bin Hakim said: "I asked the Messenger of Allah (ﷺ) about a woman who has a wet dream and he said: 'If she sees water, let her perform Ghusl

199. It was narrated from Abu Ayyub that the Prophet (ﷺ) said: "Water is for Water." [1] [1] That is, water for performing Ghusl is obligatory when the ejaculation of water (semen) occurs

200. It was narrated that Anas said: "The Messenger of Allah (ﷺ) said: 'The man's water is thick and white, and the woman's water is thin and yellow. Whichever of them comes first, the child will resemble (that parent)

201. It was narrated from Fatimah bint Qais from Banu Asad Quraish that she came to the Prophet (ﷺ) and mentioned that she suffered from Istihadah (non-menstrual vaginal bleeding). She said that he said to her: "That is (bleeding from) a vein, so when the time of menstruation comes, stop praying, and when it goes, then wash the blood from yourself then pray

202. It was narrated from 'Aishah that the Prophet (ﷺ) said: "When the time of menstruation comes, stop praying, and when it goes, perform Ghusl

203. It was narrated that 'Aishah said: "Umm Habibah bint Jahsh suffered Istihadah (non-menstrual vaginal bleeding) for seven years. She complained about that to the Messenger of Allah (ﷺ) and the Messenger of Allah (ﷺ) said: 'That is not menstruation; rather that is (bleeding from) a vein, so perform Ghusl then pray

204. It was narrated that 'Aishah said: "Umm Habibah bint Jahsh- the wife of 'Abdur-Rahman bin 'Awf and the sister of Zainab bint Jahsh - suffered Istihadah (non-menstrual vaginal bleeding)." She said: "She consulted the Messenger of Allah (ﷺ) and the Messenger of Allah (ﷺ) said to her: 'That is not menstruation, rather that is a vein. When your period goes, perform Ghusl and pray, and when it comes, stop praying (for that period).'" 'Aishah said: "She used to perform Ghusl for every prayer and pray. Sometimes she would perform Ghusl in a washtub in the room of her sister Zainab when she was with the Messenger of Allah (ﷺ) and the water would turn red with blood, then she would go out and pray with the Messenger of Allah (ﷺ). That did not stop her from praying

205. It was narrated from 'Aishah (may Allah be pleased with her) that Umm Habibah, an in-law of the Messenger of Allah (ﷺ), who was married to 'Abdur-Rahman bin 'Awf, suffered Istihadah (non-menstrual vaginal bleeding) for seven years. She consulted the Prophet (ﷺ) about that and the Messenger of Allah (ﷺ) said: "That is

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not menstruation, rather that is a vein, so perform Ghusl and pray

206. It was narrated that 'Aishah said:"Umm Habibah bint Jahsh consulted the Messenger of Allah (ﷺ) and said: 'O Messenger of Allah, I suffer from Istihadah (non-menstrual vaginal bleeding).' He said: 'That is a vein, so perform Ghusl and pray.' And she used to perform Ghusl for every prayer

207. It was narrated from 'Aishah that Umm Habibah asked the Messenger of Allah (ﷺ) about bleeding. 'Aishah said:"I saw her wash tub filled with blood. The Messenger of Allah (ﷺ) said to her: 'Stop (praying) for as long as your period prevents you, then perform Ghusl.'" (Another chain)

208. It was narrated from Umm Salamah that a woman suffered constant bleeding at the time of the Messenger of Allah (ﷺ), so Umm Salamah consulted the Prophet (ﷺ) for her. He said:"Let her count the number of nights and says that she used to menstruate each month before this happened to her, and let her stop praying for that amount of time each month. Then when that is over let her perform Ghusl, then let her use a pad, and pray

209. It was narrated from 'Aishah that Umm Habibah bint Jahsh who was married to 'Abdur-Rahman bin 'Awf suffered from Istihadah (non-menstrual vaginal bleeding) and did not become pure. Her situation was mentioned to the Messenger of Allah (ﷺ) and he said:"That is not menstruation, rather it is a kick [1] in the womb, so let her work out the length of the menses that she used to have, and stop praying (for that period of time), then after that period of time, then after that let her perform Ghusl for every prayer.'" [1] A kick in the womb: in other narrations means "A kick from Shaitan," meaning that the Shaitan uses it to confuse her about her religious commitment

210. It was narrated from 'Aishah that Umm Habibah bint Jahsh used to suffer from Istihadah (non-menstrual vaginal bleeding) for seven years. She asked the Prophet (ﷺ) and he said:"That is not menstruation, rather it is a vein. Tell her not to pray for the amount of time that her period used to last, then let her perform Ghusl and pray.' She used to perform Ghusl for every prayer

211. It was narrated from 'Urwah that Fatimah bint Abi Hubaish narrated that she came to the Messenger of Allah (ﷺ) and complained to him about bleeding. The Messenger of Allah (ﷺ) said to her:"That is a vein, so when your period comes, do not pray, and when your period is over, purify yourself and pray in between one period and the next." This is evidence that Al-Aqra' is menstruation. Abu 'Abdur-Rahman said: Hisham bin 'Urwah reported this Hadith from 'Urwah, and he did not mention what Al-Mundhir mentioned in it

212. It was narrated that 'Aishah said:Fatimah bint Abi Hubaish came to the Messenger of Allah (ﷺ) and said: "I am a woman who suffers from Istihadah (non-menstrual vaginal bleeding) and I never become pure. Should I stop praying?" He said: "No, that is a vein, it is not menstruation. When your period comes, stop praying, and when it goes, wash the blood from yourself and pray

213. It was narrated from 'Aishah that a woman who suffered from Istihadah during the time of the Messenger of Allah (ﷺ) was told that it was a stubborn vein (i.e., one that would not stop bleeding). She was told to delay Zuhr and bring 'Asr forward, and to perform one Ghusl for both, and to delay Maghrib and bring 'Isha' forward, and to perform one Ghusl for both, and to perform one Ghusl for Subh

214. It was narrated from Jabir bin 'Abdullah, in the Hadith of Asma' bint 'Umair, when she gave birth in Dhul-Hulaifah, that the Messenger of Allah (ﷺ) said to Abu Bakr:"Tell her to perform Ghusl and enter Ihram

215. It was narrated from Fatimah bint Abi Hubaish that she suffered from Istihadah and the Messenger of Allah (ﷺ) said to her:"If it is menstrual blood then it is blood that is black and recognizable, so stop praying, and if it is other than that then perform Wudu', for it is just a vein

216. It was narrated from 'Aishah that Fatimah bint Abi Hubaish suffered from Istihadah (non-menstrual vaginal bleeding). The Messenger of Allah (ﷺ) said to her:"Menstrual blood is blood that is black and recognizable, so if it is like that, then stop praying, and if it is otherwise, then perform Wudu' and pray." Abu 'Abdur-Rahman said: Others reported this Hadith, and none of them mentioned what Ibn Abi 'Adi mentioned. And Allah Most High, knows best

217. It was narrated that 'Aishah said:"Fatimah bint Abi Hubaish suffered from Istihadah and she asked the Prophet (ﷺ): 'O Messenger of Allah, I suffer from Istihadah and I do not become pure; should I stop praying?' The Messenger of Allah (ﷺ) said: 'That is a vein and is not menstruation. When your period comes, stop praying, and when it goes wash the traces of blood from yourself and perform Wudu'. That is a vein and is not menstruation.'" It was said to him: "What about Ghusl?" He (ﷺ) said: "no one doubts that." Abu 'Abdur-Rahman said: "I do not know anyone who mentioned 'and perform Wudu' in this Hadith except Hammad bin Zaid, for some others have reported it from Hisham, and they did not mention 'and perform Wudu' in it

218. It was narrated that 'Aishah said:"Fatimah bint Abi Hubaish said to the Messenger of Allah (ﷺ): 'O Messenger of Allah (ﷺ), I do not become pure. Should I stop praying? The Messenger of Allah (ﷺ) said: 'That is a vein and is not menstruation. When your period comes, stop praying, and when the same amount of time as your regular period has passed, then wash the blood from yourself and pray

219. It was narrated from 'Aishah that the daughter of Abu Hubaish said:"O Messenger of Allah, I do not become pure, so should I stop praying?" He said: "No, that is a vein." Khalid said, in what I read from him, [1] "And it is not menstruation, so when your period comes, stop praying, and when it goes, wash the blood from yourself and pray." [1] Meaning, before Hisham, from whom he narrates it

220. Abu Hurairah said:"The Messenger of Allah (ﷺ) said: 'None of you should perform Ghusl in standing water when he is Junub

221. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:"None of you should urinate into still water and then perform Ghusl from it

222. It was narrated from Ghudaif bin Al-Harith that he asked 'Aishah in which part of the night would the Messenger of Allah (ﷺ) perform Ghusl? She

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said: "Sometimes he performed Ghushl at the beginning of the night and sometimes he performed Ghushl at the end." I said: "Praise be to Allah Who has made the matter flexible

223. It was narrated that Ghudaif bin Al-Harith said: "I entered upon 'Aishah and asked her: 'Did the Messenger of Allah (ﷺ) perform Ghushl at the beginning of the night or at the end?' She said: 'Both. Sometimes he performed Ghushl at the beginning and sometimes at the end.' I said: 'Praise be to Allah who has made the matter flexible

224. Abu As-Samh said: "I used to serve the Messenger of Allah (ﷺ) and when he wanted to perform Ghushl he said: 'Turn your back.' So I turned my back to him and concealed him

225. It was narrated from Umm Hani' that she went to the Prophet (ﷺ) on the day of the Conquest (of Makkah) and found him performing Ghushl while Fatimah was concealing him with a garment. She gave him Salams and he said: "Who is this?" She said: "Umm Hani'." When he had finished his Ghushl he stood up and prayed eight Rak'ahs wrapped in a garment

226. It was narrated that Musa Al-Juhani said: "A vessel was brought to Mujahid, which I estimated to be eight Ratls, and he said: 'Aishah told me that the Messenger of Allah (ﷺ) used to perform Ghushl using such a vessel

227. It was narrated from Abu Bakr bin Hafs: "I heard Abu Salamah say: 'I entered upon 'Aishah and her foster-brother was with her. He asked her about the Ghushl of the Prophet (ﷺ). She called for a vessel in which was a Sa' of water, then she concealed herself and performed Ghushl and poured water over her head three times

228. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) used to perform Ghushl from a vessel which was the size of a Faraq [1] and he and I used to perform Ghushl using a single vessel." [1] Sixteen Ratls

229. It was narrated that 'Abdullah bin Jabr said: "I heard Anas bin Malik say: 'The Messenger of Allah (ﷺ) used to perform Wudu' with a Makkuk and Ghushl with five Makkuks

230. It was narrated that Abu Ja'far said: "We argued about Ghushl in the presence of Jabir in 'Abdullah, and Jabir said: 'One Sa' of water is sufficient for ghushl from Janabah.' We said: 'One Sa' is not enough and neither is two.' Jabir said: 'It was sufficient for one who was better than you and had more hair

231. It was narrated that 'Aishah said: "I used to perform Ghushl with the Messenger of Allah (ﷺ) from one vessel, which was the size of a Faraq

232. It was narrated from 'Aishah that the Messenger of Allah (ﷺ) used to perform Ghushl; he and I from a single vessel, both of us scooping water from it

233. Abdur-Rahman bin Al-Qasim said: "I heard Al-Qasim narrating that 'Aishah said: 'I used to perform Ghushl, the Messenger of Allah (ﷺ) and I from a single vessel, from Janabah

234. It was narrated that 'Aishah said: "I remember competing over the vessel with the Messenger of Allah (ﷺ), when he and I were using it to perform Ghushl

235. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) and I used to perform Ghushl together using one vessel

236. It was narrated that Ibn 'Abbas said: "My maternal aunt Maimunah told me that she and the Messenger of Allah (ﷺ) used to perform Ghushl from one vessel

237. Abdur-Rahman bin Hurmuz Al-A'raj said: "Na'im the freed slave of Umm Salamah narrated to me that Umm Salamah was asked: 'Can a woman perform Ghushl with a man?' She said: 'Yes, if she is well-mannered.[1] I remember the Messenger of Allah (ﷺ) and I performing Ghushl from a single wash tub. We would pour water on our hands until they were clean then pour water over them.'" Al-A'raj said: "Not mentioning the private area not paying attention to it." [1] Kaiysah: "Well-mannered when using the water with the man" (An-Nihayah) And the comments by Al-A'raj after the narration refer to its meaning

238. It was narrated that Humaid bin 'Abdur-Rahman said: "I met a man who accompanied the Prophet (ﷺ) as Abu Hurairah (may Allah be pleased with him), accompanied him for four years. He said: 'The Messenger of Allah (ﷺ) forbade any one of us to comb his hair each day,[1] or to urinate in the place where he performs Ghushl, or for a man to perform Ghushl using the leftover water of a women, or a woman to perform Ghushl using the leftover water of a man - they should scoop it out together.'" [1] It is said this is to prevent him from making his physical appearance his main aim

239. It was narrated that 'Aishah said: "I used to perform Ghushl - the Messenger of Allah (ﷺ) and I - from one vessel. He would compete with me and I would with him until he would say: 'Leave me some' and I would say: 'Leave me some

240. It was narrated from Umm Hani' that the Messenger of Allah (ﷺ) performed Ghushl, he and Maimunah from a single vessel, a bowl in which there were traces of dough

241. It was narrated that Umm Salamah, the wife of the Prophet (ﷺ), said: "I said: 'O Messenger of Allah, I am a woman with tightly braided hair; should I undo it when performing Ghushl from Janabah?' He said: 'No it is sufficient for you to pour three handfuls of water over your body

242. It was narrated that 'Aishah said: "We went out with the Messenger of Allah (ﷺ) in the year of the Farewell Pilgrimage. I (said the Talbiyah) for 'Umrah and I arrived in Makkah while I was menstruating, so I did not perform Tawaf around the House nor between As-Safa and Al-Marwah. I complained about that to the Messenger of Allah (ﷺ), and he said: 'Undo your braids and comb your hair, and enter (begin the Talbiyah) for Hajj, and leave the 'Umrah.' So I did that, and then when we had completed Hajj, he sent me with 'Abdur-Rahman bin Abi Bakr to At-Tan'im, and I performed 'Umrah. He said: 'This is in place of your 'Umrah.'" Abu 'Abdur-Rahman said: This Hadith is Gharib as a narration of Malik from Hisham, from 'Urwah. No one except Asshab reported it

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243. Aishah narrated that when the Messenger of Allah (ﷺ) performed Ghusl from Janabah, the vessel (of water) would be placed before him, and he would pour water over his hands before putting them into the vessel. When he had washed his hands, he would put his right hand in the vessel then pour water with his right hand and wash his private parts with his left hand. When he had finished, he would pour water with his right hand over his left hand and wash them both. Then he would rinse his mouth and nose three times, then he would pour water filling both of his hands over his head three times, then he would pour water over his body

244. It was narrated that Abu Salamah said: "I asked 'Aishah about how the Messenger of Allah (ﷺ) performed Ghusl from Janabah. She said: 'The Messenger of Allah (ﷺ) used to pour water onto his hands three times, then he would wash his private part, then he would wash his hands, then rinse his mouth and nose, then pour water onto his head three times, then pour water over the rest of his body

245. Abu Salamah (narrated) that he entered upon 'Aishah and asked her about the Ghusl of the Messenger of Allah (ﷺ) from Janabah. She said: "A vessel would be brought to the prophet (ﷺ) then he would pour water on his hand three times and wash them, then he would pour water with his right hand onto his left and wash off whatever was on his thighs. Then he would wash his hands, rinse his mouth and nose, pour water on his head three times, then pour water over the rest of his body

246. It was narrated that Abu Salamah bin 'Abdur-Rahman said: "Aishah described how the Prophet (ﷺ) performed Ghusl for Janabah. She said: 'He used to wash his hands three times, then pour water with his right hand onto his left and wash his private part and whatever was on it.' - (One of the narrators) 'Umar said: 'I think he said: 'He would pour water with his right hand onto his left hand three times.'" - "Then he would rinse his mouth three times and his nose three times, and wash his face and hands three times, then he would pour water over his head three times, then pour water over himself

247. It was narrated from 'Aishah that when the Prophet (ﷺ) performed Ghusl from Janabah he would start by washing his hands, then he would perform Wudu' as for prayer, then he would dip his fingers in the water, then run them through his hair, then he would pour water over his head three times, then he would pour water over his entire body

248. Aishah narrated concerning the Ghusl of the Prophet (ﷺ) from Janabah, that he used to wash his hands and perform Wudu', then he would run (his fingers) through his (hair on his) head so that it reaches all of his hair, then he would pour water over his entire body

249. It was narrated from 'Aishah that the Messenger of Allah (ﷺ) used to soak his head, then he would pour water over it three times

250. It was narrated that Jubair bin Mut'im said: "They argued about Ghusl in the presence of the messenger of Allah (ﷺ). One of the people said: 'I perform Ghusl in such-and-such a manner.' The Messenger of Allah (ﷺ) said: 'As for me, I pour three handfuls of water over my head

251. It was narrated from 'Aishah that a woman asked the Prophet (ﷺ) about performing Ghusl following menstruation and he told her how to perform Ghusl. Then he said: "Take a piece of cloth perfumed with musk and purify yourself with it." She said: "How should I purify myself with it?" He covered his face then said: "Subhan Allah! Purify yourself with it." 'Aishah said: "I took the woman aside and said: 'Wipe away the traces of blood with it

252. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) used not to perform Wudu' after Ghusl

253. It was narrated that Ibn 'Abbas said: "My maternal aunt Maimunah told me: 'I brought the Messenger of Allah (ﷺ) water for his Ghusl from Janabah, and he washed his hands two or three times, then he put his right hand in the vessel and poured water over his private part, then he washed it with his left hand. Then he put his left hand on the ground and rubbed it hard. Then he performed Wudu' as for prayer, then poured three scoops with his two hands full of water over his head, then he washed his entire body, then he moved away from where he had been standing and washed his feet.' She said: 'Then I brought him a towel but he refused it

254. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) performed Ghusl and a cloth was brought to him, but he did not touch it, and he started doing like this with the water. [1] [1] This is a demonstration of his wiping off the water on his body with his hands

255. It was narrated that 'Aishah said: "If the Prophet (ﷺ) - (one of the narrators) 'Amr said: "If the Messenger of Allah (ﷺ) - "wanted to eat or sleep while he was Junub, he would perform Wudu'." In his narration, 'Amr (one of the narrators) added: "Wudu' was for prayer

256. It was narrated from 'Aishah that if the Messenger of Allah (ﷺ) wanted to sleep while he was Junub, he would perform Wudu', and if he wanted to eat he would wash his hands

257. It was narrated from Abu Salamah that 'Aishah said: "If the Messenger of Allah (ﷺ) wanted to sleep while he was Junub, he would perform Wudu', and if he wanted to eat or drink," she said: "he would wash his hands and then eat or drink

258. It was narrated that 'Aishah said: "If the Messenger of Allah (ﷺ) wanted to sleep while he was Junub, he would perform Wudu' as for prayer before sleeping

259. It was narrated from 'Abdullah bin 'Umar that 'Umar said: "O Messenger of Allah! May any one of us sleep while he is Junub?" He said: "When he performs Wudu

260. It was narrated that Ibn 'Umar said: "Umar mentioned to the Messenger of Allah (ﷺ) that he became Junub at night, and the Messenger of Allah (ﷺ) said: 'Perform Wudu' and wash you penis, then sleep

261. It was narrated from 'Ali that the Prophet (ﷺ) said: "The angels do not enter a house where there is an image, a dog or a Junub person

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262. It was narrated from Abu Sa'eed that the Prophet () said: "When any one of you wants to return (to have intercourse again), let him perform Wudu
263. It was narrated from Anas bin Malik that the Messenger of Allah () went around all his wives and only performed Ghushl once
264. It was narrated from Anas that the Messenger of Allah () used to (go around) all his wives and perform Ghushl once
265. It was narrated that 'Abdullah bin Salimah said: "I came to 'Ali with two other men and he said: 'The Messenger of Allah () used to come out of the toilet and recite Qur'an, and he would eat meat with us and nothing would prevent him from (reciting) Qur'an except Janabah
266. It was narrated that 'Ali said: "The Messenger of Allah () used to recite Qur'an in all circumstances except when he was Junub
267. It was narrated that Huthaifah said: "When the Messenger of Allah () met a man from among his Companions, he would shake hands with him and supplicate for him. I saw him one day in the early morning, and I tried to avoid him, then I came to him later in the day. He said: 'I saw you but you were avoiding me.' I said: 'I was Junub and I was afraid that you would touch me.' The Messenger of Allah () said: 'The Muslim is not made impure (Najis)
268. It was narrated from Huthaifah that the Prophet () met him when he was Junub: "And he came close to me and reached out his hand. I said: 'I am Junub.' He said: 'The Muslim is not made impure (Najis)
269. It was narrated from Abu Hurairah that the Prophet () met him in one of the streets of Al-Madinah while he was Junub, so he slipped away from him and performed Ghushl. The Prophet () noticed he was not there, and when he came he said: "Where were you, O Abu Hurairah?" He said: 'O Messenger of Allah, you met us but I was Junub, and I did not want to sit in your presence until I had performed Ghushl.' He said: 'Subhan Allah! The believer is not made impure (Najis)
270. Abu Hurairah said: "While the Messenger of Allah () was in the Masjid, he said: 'O 'Aishah, hand me the garment.' She said: 'I am not praying.' He said: 'It is not in your hand.' So she gave it to him
271. It was narrated that 'Aishah said: "The Messenger of Allah () said: 'Give me the mat from the Masjid.'" She said: "I am menstruating." The Messenger of Allah () said: "Your menstruation is not in your hand
272. A similar Hadith was narrated from Al-A'mash with the same chain
273. Maimunah said: "The Messenger of Allah () used to lay his head in the lap of one of us while she was menstruating and recite Qur'an, and one of us would take the mat to the Masjid and spread it out while she was menstruating
274. It was narrated that 'Aishah said: "The head of the Messenger of Allah () would rest in the lap of one of us when she was menstruating, and he would recite Qur'an
275. It was narrated that 'Aishah said: "The Prophet () would put his head out while he was in I'tikaf and I would wash it, while I was menstruating
276. It was narrated that 'Aishah said: "The Prophet () would put his head out for me while he was performing I'tikaf [1] and I would wash it, when I was menstruating." [1] Mujawir ("next door") here means while performing I'tikaf
277. It was narrated that 'Aishah said: "I used to comb the hair of the Messenger of Allah () when I was menstruating
278. Something similar was narrated by Malik, from Az-Zuhri, from 'Urwah, from 'Aishah
279. It was narrated from Shuraih that he asked 'Aishah: "Can a woman eat with her husband while she is menstruating? She said: 'Yes. The Messenger of Allah () would call me to eat with him while I was menstruating. He would take a piece of bone on which some bits of meat were left and insist that I take it first, so I would nibble a little from it, then put it down. Then he would take it and nibble from it, and he would put his mouth where mine had been on the bone. Then he would ask for a drink and insist that I take it first before he drank from it. So I would take it and drink from it, then put it down, then he would take it and drink from it, putting his mouth where mine had been on the cup
280. It was narrated that 'Aishah said: "The Messenger of Allah () used to put his mouth on the place where I had drunk from, and he would drink from what was leftover by me, while I was menstruating
281. It was narrated from Al-Miqdam bin Shuraih that his father said: "I heard 'Aishah say: 'The Messenger of Allah () would hand me the vessel and I would drink from it, while I was menstruating, then I would give it to him and he would look for the place where I had put my mouth and put that to his mouth
282. It was narrated that 'Aishah said: "I would drink while I was menstruating, then I would hand it to the Prophet (), and he would put his mouth where mine had been and drink. And I would nibble at the bone on which some bits of meat were left while I was menstruating, then I would give it to the Prophet () and he would put his mouth where my mouth had been
283. Umm Salamah narrated: "While I was lying down with the Messenger of Allah () under a blanket, my period came, so I slipped away and put on the clothes I used to wear when I was menstruating. The Messenger of Allah () said: 'Are you menstruating?' I said: 'Yes.' Then he called me and I lied down with him under the blanket
284. It was narrated that 'Aishah said: "The Messenger of Allah () and I would sleep under a single blanket when I was menstruating. If anything got on him from me, he would wash that spot and no more, and pray in it, then come back. If anything got on it again from me, he would do likewise and no more, and he would pray in it

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285. It was narrated that 'Aishah said:"The Messenger of Allah () would tell one of us, if she was menstruating, to tie her Izar (waist wrap) tightly then he would fondle her
286. It was narrated that 'Aishah said:"If one of us was menstruating, the Messenger of Allah () would tell her to put on an Izar (waist wrap) then he would fondle her
287. It was narrated that Maimunah said:"The Messenger of Allah () would fondle one of his wives while she was menstruating, if she wore an Izar (waist wrap) that reached halfway down to the middle of her thighs or to her knees." In the narration of Al-Laith: "Being covered with it
288. It was narrated that Anas said:"When one of their womenfolk menstruated, the Jews would not eat or drink with them, nor mix with them in their houses. They asked the Prophet of Allah () about that, and Allah the Mighty and Sublime revealed: The ask you concerning menstruation. Say: 'That is an Adha (a harmful thing).'[2] So the Messenger of Allah () commanded them to eat and drink with them (menstruating women) and to mix with them in their houses, and to do everything with them except intercourse. The Jews said: 'The Messenger of Allah () does not leave anything against it.' Usaid bin Hudair and 'Abbad bin Bishr went and told the Messenger of Allah () and they said: 'Should we have intercourse with them when they are menstruating?' The expression of the Messenger of Allah () changed greatly until we thought that he was angry with them, and they left. Then the Messenger of Allah () received a gift of milk, so he sent someone to bring them back and he gave them some to drink, so they knew that he was not angry with them." [1] Al-Baqarah 2:222. [2] Al-Baqarah 2:
289. It was narrated from Ibn 'Abbas from the Prophet () concerning a man who has had intercourse while she was menstruating:"Let him give a Dinar or half a Dinar in charity
290. It was narrated that 'Aishah said:"We went out with the Messenger of Allah () with no intention other than Hajj. When he was in Sarif [1] I began menstruating. The Messenger of Allah () entered upon me and I was weeping. He said: 'What is the matter with you? Has your Nifas begun?' [2] I said: 'Yes.' He said: 'This is something that Allah the Mighty and Sublime has decreed for the daughter of Adam. Do what the pilgrims do, but do not perform tawaf around the House.' And the Messenger of Allah () sacrificed a cow on behalf of his wives." [1] Sarif is a place between Al-Madinah and Makkah, near Makkah. [2] Here, it means menstruation. See the chapter clarifying that where it appears again, No
291. Ja'far bin Muhammad said:"My father told me: 'We cam to jabir bin 'Abdullah and asked him about the hajj of the prophet (). He narrated: 'The Messenger of Allah () set out when there were five (days) remaining in Dhul-Qa'dah, and we set out with him. When he came to Dhul-Hulaifah, Asma' bint 'Umais gave birth to Muhammad bin Abi Bakr. She sent word to the Messenger of Allah () asking what she should do. He said: 'Perform Ghusl, bind yourself with a cloth then begin (the Talbiyah for Ihram)
292. It was narrated that 'Adi bin Dinar said:"I heard Umm Qais bint Mihsan say that she asked the Messenger of Allah () about menstrual blood that gets on one's clothes. He said: 'Scratch it with a stick and wash it with water and lotus leaves
293. It was narrated from Asma' bint Abi Bakr taht a woman asked the Messenger of Allah () about menstrual blood that gets on clothes. He said:"Scratch it, then rub it with water, then sprinkle water over it, and pray in it
294. It was narrated from Mu'awiyah bin Abi Sufyan that he asked Umm Habibah, the wife of the Prophet ():"Did the Messenger of Allah () pray in a garment in which he had had intercourse?" She said: "Yes, so long as he saw no filth on it
295. It was narrated that 'Aishah said:"I used to wash the Janabah from the garment of the Messenger of Allah () and he would go out to pray, with traces of water on his garment
296. It was narrated that 'Aishah said:"I used to scrape the Janabah." On another occasion she said: "The semen from the garment of the Messenger of Allah ()
297. It was narrated from Hammam bin Al-Harith that 'Aishah said:"I remember when I could do no more than rub it form the garment of the Messenger of Allah ()
298. It was narrated that 'Aishah said:"I used to rub it off from the garment of the Messenger of Allah ()
299. It was narrated that 'Aishah said:"I used to see it on the garment of the Messenger of Allah () and scratch it off
300. It was narrated that 'Aishah said:"I remember rubbing the Janabah from the garment of the Messenger of Allah ()
301. It was narrated that 'Aishah said:"I remember finding it on the garment of the Messenger of Allah () and scratching it off
302. It was narrated from Umm Qais bin Mihsan that she brought a small son of hers who has not started eating food to the Messenger of Allah (). The Messenger of Allah () took him in his lap and he urinated on his garment, so he called for some water and sprinkled it on it, but he did not wash it
303. It was narrated that 'Aishah said:"A small boy was brought to the Messenger of Allah () and he urinated on him, so he called for water and poured it on the place where the urine was
304. Abu As-Samh said:"The Prophet () said: 'A girl's urine should be washed away and a boy's urine should be sprinkled with water
305. It was narrated that Anas bin Malik narrated that "some people from 'Ukl came to the Messenger of Allah () and spoke about Islam. They said:'O Messenger of Allah, we are nomads who follows the herds, not farmers and growers, and the climate of Al-Madinah does not suit us.' So the Messenger of Allah ()told them to go out to a flock of female camels and drink their milk and urine. When they recovered - and they were in the vicinity of Al-Harrah - they apostatized after



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having become Muslim, killed the camel-herder of the Messenger of Allah (ﷺ) and drove the camels away. News of that reached the Messenger of Allah (ﷺ) and he sent people after them. They were brought back, their eyes were smoldered with heated nails, their hands and feet cut off, then they were left in Al-Harrah in that state until they died

306. It was narrated from Anas bin Malik that some Bedouins from 'Urainah came to the Prophet (ﷺ) and became Muslims, but the climate of Al-Madinah did not suit them; their skin turned yellow and their stomachs became swollen. The Messenger of Allah (ﷺ) sent them to some pregnant camels of his and told them to drink their milk and urine until they recovered. Then they killed the camel-herder and drove the camels away. The Messenger of Allah (ﷺ) sent people after them and they were brought back. their hands and feet were cut off and their eyes were smoldered with burning nails. The Commander of the Believers, 'Abdul-Malik, said to Anas - when he was narrating this Hadith to him - "(Were they being punished) for Kufr or for a sin?" He said: "For Kufr

307. It was narrated that 'Amr bin Maimun said: "Abdullah told us: 'The Messenger of Allah (ﷺ) was praying at the House (the Ka'bah) and a group of the nobles of Quraish were sitting there. They had just slaughtered a camel and one of them said: "Which of you will take these stomach contents with the blood and wait until he prostrates, then put them on his back?" 'Abdullah said: 'The one who was most doomed got up and took the stomach contents, then went and waited until he prostrated himself, and put it on his back. Fatimah, the daughter of the Messenger of Allah (ﷺ), who was a young girl, was told about that, and she came running and took it off his back. When he had finished praying he said: "O Allah! Punish the Quraish," three times, "O Allah, punish Abu Jahl bin Hisham, Shaibah bin Rabi'ah, 'Utbah bin Rabi'ah, 'Uqbah bin Abi Mu'ait" until he had listed seven men from Quraish.' 'Abdullah said: 'By the One Who revealed the Book to him, I saw them dead on the day of Badr (their corpses) in a single dry well

308. It was narrated from Anas that the Prophet (ﷺ) took the hem of his garment and spat on it, rubbed it together briefly and let it drop)

309. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "When any one of you prays, let him not spit in front of him or to his right, rather let him spit to his left or beneath his feet." Then the Prophet (ﷺ) spat like this on his garment and rubbed it

310. It was narrated that 'Aishah said: "We went out with the Messenger of Allah (ﷺ) on one of his journeys, and when we were in Al-Baida' or Dhat Al-Jaish, a necklace of mine broke and fell. The Messenger of Allah (ﷺ) stayed there looking for it and the people stayed with him. There was no water near them, and they did not have water with them. The people came to Abu Bakr, may Allah be pleased with him, and said: 'Do you see what 'Aishah has done? She has made the Messenger of Allah (ﷺ) and the people stop and they are not near any water and they do not have water with them.' Abu Bakr, may Allah be pleased with him, came while the Messenger of Allah (ﷺ) was resting his head on my thigh and had gone to sleep. He said: 'You have detained the Messenger of Allah (ﷺ) and the people, and they are not near any water and they do not have any water with them.'" 'Aishah said: "Abu Bakr rebuked me and said whatever Allah willed he would say. He started poking me on my hip, and the only thing that prevented me from moving was the fact that the Messenger of Allah (ﷺ) was resting on my thigh. The Messenger of Allah (ﷺ) slept until morning when he woke up without any water. Then Allah, the Mighty and Sublime revealed the verse of Tayammum. Usaid bin Hudair said: 'This is not the first time we have been blessed because of you, O family of Abu Bakr!'" She said: "Then we made the camel that I had been riding stand up, and we found the necklace beneath it

311. It was narrated from 'Umair the freed slave of Ibn 'Abbas that he heard him say: "Abdullah bin Yasar the freed slave of Maimunah, and I came and entered upon Abu Juhaim bin Al-Harith bin Al-Sammah Al-Ansari. Abu Juhaim said: 'The Messenger of Allah (ﷺ) came back from the direction of Bi'r Al-jamal and was met by a man who greeted him with Salam, but the Messenger of Allah (ﷺ) did not return the greeting until he turned to the wall and wiped his face and hands, then he returned the greeting

312. It was narrated from Ibn 'Abdur-Rahman bin Abza from his father that a man came to 'Umar and said: "I have become Junub and I do not have any water." 'Umar said: "Do not pray." But 'Ammar bin Yasir said: "O Commander of the Believers! Don't you remember when you and I were on a campaign and we became Junub and could not find water? You did not pray, but I rolled in the dust and prayed. Then we came to the Prophet (ﷺ) and told him about that, and he said: 'It would have been sufficient for you (to do this),' then the Prophet (ﷺ) struck his hands on the ground and blew on them, then wiped his face and hands with them'" - (one of the narrators) Salamah was uncertain and did not know whether that was up to the elbows or just hands. And 'Umar said: "We will let you bear the burden of what you took upon yourself

313. It was narrated that 'Ammar bin Yasir said: "I became Junub while I was on a camel and I could not find any water, so I rolled in the dust like an animal. I came to the Messenger of Allah (ﷺ) and told him about that, and he said: 'Tayammum would have been sufficient for you

314. It was narrated that 'Ammar said: "The Messenger of Allah (ﷺ) stopped to rest at the end of the night in Uwat Al-Jaish. His wife 'Aishah was with him and her necklace of Zifar beads [1] broke and fell. The army was detained looking for that necklace of hers until the break of the light of dawn and the people had no water with them. Abu Bakr got angry with her and said: 'You have detained the people and they do not have any water.' Then Allah the Mighty and Sublime revealed the concession allowing Tayammum with clean earth. So the Muslims got up with the Messenger of Allah (ﷺ) and struck with their hands, then they raised their hands and did not strike them together to knock off any dust, then they wiped their faces and arms up to the shoulders, and from the inner side of their of their arms up to the armpits." [1] Black and white Yemeni beads

315. It was narrated that 'Ammar bin Yasir said: "We did Tayammum with the Messenger of Allah (ﷺ) using dust, and we wiped our faces and our arms up to the shoulders

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316. It was narrated that 'Abdurr-Rahman bin Abza said: "We were with 'Umar when a man came to him and said: 'O Commander of the Believers! sometimes we stay for a month or two without finding any water. Umar said: As if I did not find water, I would not pray until I found water.' 'Ammar bin Yasir said: 'Do you remember, O Commander of the Believer, when you were in such and such a place and we were rearing the camels, and you know that we became Junub?' He said: 'Yes.' 'As for me I rolled in the dust, then we came to the Prophet () and he laughed and said: "Clean earth would have been sufficient for you." And he struck his hands on the earth then blew on them, then he wiped his face and part of his forearms. He ('Umar) said: "Fear Allah, O 'Ammar!" He said: 'O Commander of the Believers! If you wish I will not mention it.' He said: 'No, we will let you bear the burden of what you took upon yourself

317. It was narrated from Ibn 'Abdur-Rahman bin Abza, from his father, that a man asked 'Umar bin Al-Khattab about Tayammum and he did not know what to say. 'Ammar said: "Do you remember when we were on a campaign, and I became Junub and rolled in the dust, then I came to the Prophet () and he said: 'This would have been sufficient.'" (One of the narrators) Shu'bah struck his hands on his knees and blew into his hands, then he wiped his face and palms with them once

318. It was narrated that Ibn 'Abdur-Rahman said: "A man became Junub and came to 'Umar, may Allah be pleased with him, and said: 'I have become Junub and I cannot find any water.' He said: 'Do not pray.' 'Ammar said to him: 'Do you not remember when we were on a campaign and became Junub. You did not pray, then I came to the Prophet () and told him that, and he said: 'This would have been sufficient for you.'" - (One of the narrators) Shu'bah struck his hands once and blew into them, then he rubbed them together, then wiped his face with them - ('Ammar said): "'Umar said something I did not understand." So he said: "If you wish, I shall not narrate it." Salamah mentioned something in this chain from Abu Malik, and Salamah added that he said: "Rather, we will let you bear the burden of what you took upon yourself

319. It was narrated from Ibn 'Abdur-Rahman bin Abza, from his father, that a man came to 'Umar, may Allah be pleased with him, and said: "I have become Junub and I cannot find any water." 'Umar said: "Do not pray." 'Ammar said: "Do you not remember, O Commander of the Believers, when you and I were on a campaign and became Junub, and we could not find any water. You did not pray, but I rolled in the dust then prayed. When we came to the Messenger of Allah () I told him about that and he said: 'This would have been sufficient for you,' and then Prophet () struck the earth with his hands then blew on them and wiped his face and hands - (one of the narrators) Salamah was uncertain and said: "I do not know if he said it should be up to the elbows or just the hands." - 'Umar said: "We will let you bear the burden of what you took upon yourself." (One of the narrators) Shu'bah said: "He used to say the hands, face and forearms." (Another) Mansur said to him: "What are you saying? No one mentions the forearms except you." Salamah was not certain and said: "I do not know whether he mentioned the forearms or not

320. It was narrated that Shaiq said: "I was sitting with 'Abdullah and Abu Musa, and Abu Musa said: 'Have you not heard what 'Ammar said to 'Umar: 'The Messenger of Allah () sent me on an errand and I became Junub, and I could not find water, so I rolled in the earth then I came to the Prophet () and told him about.' He said: 'It would have been sufficient for you to do this,' and he struck the earth with his hands, then wiped his hands, then knocked them together to remove the dust, then he wiped his right hand with his left and his left hand with his right, palm to palm, and wiped his face.'" Then 'Abdullah said: "Did you not see that 'Umar was not convinced by what 'Ammar said?

321. It was narrated that Abu Raja' said: "I heard 'Imran bin Husain (say) that the Prophet () saw a man who was by himself and did not pray with the people. He said: 'O So and so, what kept you from praying with the people?' He said: 'O Messenger of Allah, I have become Junub and there is no water.' He said: 'You should use earth for that will suffice you

322. It was narrated that Abu Dharr said: "The Messenger of Allah () said: 'Clean earth is the Wudu' of the Muslim, even if he does not find water for ten years

323. It was narrated that 'Aishah said: "The Messenger of Allah () sent Usaid bin Hudair and some other people to look for a necklace that 'Aishah had left behind in a place where she had stopped (while traveling). The time for prayer came and they did not have Wudu', and they could not find any water, so they prayed without Wudu'. They mentioned that to the Messenger of Allah (), and Allah, the Mighty and Sublime revealed the verse of Tayammum. Usaid bin Hudair said: 'May Allah reward you with good, for by Allah, nothing ever happened to you that you dislike, but Allah makes it good for you and the Muslims

324. It was narrated from Tariq that a man became Junub and did not pray, then he came to the Prophet () and mentioned that to him. He said: "You did the right thing." Another man became Junub and performed Tayammum and prayed, and he came to him and he said something similar to what he had told the other man - meaning, you did the right thing

## The Book of Water

325. It was narrated from Ibn 'Abbas that one of the wives of the Prophet () performed Ghusl from Janabah, and the Prophet () performed Wudu' with her leftover water. She mentioned that to him and he said: "Water is not made impure by anything." [1] [1] See the following versions

326. It was narrated that Abu Sa'eed Al-Khudri said: "It was said: 'O Messenger of Allah, you perform Wudu' from the well into which the bodies of dogs, menstrual rags and garbage are thrown?' He said: 'Water is pure and it is not made impure by anything

327. It was narrated from Ibn Abi Sa'eed Al-Khudri that his father said: "I passed by the Prophet () when he was performing Wudu' from the well of Buda'ah. I said: 'Are you performing Wudu' from it when garbage is thrown into it?' He said: 'Water is not made impure by anything

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328. It was narrated from 'Ubaidullah bin 'Abdullah bin 'Umar that his father said:"The Messenger of Allah (ﷺ) was asked about water and how some animals and carnivorous beasts might drink from it. He said: 'If the water is more than two Qullahs, it will not become filthy
329. It was narrated from Anas that a Bedouin urinated in the Masjid, and some of the people went after him, but the Messenger of Allah (ﷺ) said:"Do not restrain him." When he had finished he called from a bucket (of water) and poured over it
330. It was narrated that Abu Hurairah said:"A Bedouin stood up and urinated in the Masjid, so the people grabbed him. The Messenger of Allah (ﷺ) said to them: 'Leave him alone, and pour a bucket of water over his urine. For you have been sent to make things easy for people, you have not been sent to make things difficult
331. Abu Hurairah said:"The Messenger of Allah (ﷺ) said: 'None of you should perform Ghusl in standing water while he is Junub
332. Abu Hurairah said:"A man asked the prophet (ﷺ): 'O Messenger of Allah, we travel by sea and we take a little water with us, but if we use it for Wudu', we will go thirsty. Can we perform Wudu' with seawater?' The Messenger of Allah (ﷺ) said: 'Its water is a means of purification and its dead meat is permissible
333. It was narrated that 'Aishah said:"The Prophet (ﷺ) used to say: 'Allahummaghsl khatayaya bi-ma'ith-thalj wal-barad was naqqi qalbi min al-khataya kama naqayta ath-thawb al-abyad min ad-danas (O Allah, wash away my sins with the water of snow and hail, and cleanse my heart of snow and hail, and cleanse my heart of sin as a white garment is cleansed of filth)
334. It was narrated that Abu Hurairah said:"The Messenger of Allah (ﷺ) would say: [1] 'Allahummaghsl khatayaya bi-ma'ith-thalj wal-barad (O Allah, wash away my sins with the water of snow and hail).'" [1] That is at the beginning of Salah as is clear from the remainder of the narration which preceded under No
335. It was narrated that Abu Hurairah said:"The Messenger of Allah (ﷺ) said: 'If a dog licks the vessel of any one of you, let him throw (the contents) away and wash it seven times
336. It was narrated from 'Abdullah bin Mughaffal that the Messenger of Allah (ﷺ) commanded that dogs be killed, but he made an exception for hunting dogs and sheepdogs and said:"If a dog licks a vessel then wash it seven times and rub it the eighth time with dust
337. It was narrated that 'Abdullah bin Mughaffal said:"The Messenger of Allah (ﷺ) commanded that dogs be killed. He said: 'What do they have to do with dogs?' And he granted a concession regarding hunting dogs and sheepdogs. And he said: 'If a dog licks a vessel, wash it seven times, and rub it the eighth time with dust.' Abu Hurairah differed from him and said: 'Rub it one time with dust
338. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:"If a dog licks the vessel of any one of you, let him wash it seven times, the first time with dust
339. It was narrated from Abu Hurairah that the Prophet (ﷺ) said:"If a dog licks the vessel of any one of you, let him wash it seven times, the first time with dust
340. It was narrated from Kabshah bint Ka'ab bin Malik that Abu Qatadah entered upon her, then she narrated the following:"I poured some water for him for Wudu', and a cat came and drank from it, so he tilted the vessel for it to drink." Kabshah said: "He saw me looking at him and said: 'Are you surprised, O daughter of my brother?' I said: 'Yes.' He said: 'The Messenger of Allah (ﷺ) said: 'They are not impure, rather they are among the males and females (animals) who go around among you
341. It was narrated that 'Aishah, may Allah be pleased with her, said:"While I was menstruating, I would nibble meat from a bone and the Messenger of Allah (ﷺ) would put his mouth where mine has been. And while I was menstruating, I would drink from a vessel and he would put his mouth where mine had been
342. It was narrated that Ibn 'Umar said:"Men and women used to perform Wudu' together during the time of the Messenger of Allah (ﷺ)
343. It was narrated from Al-Hakam bin 'Amr that the Messenger of Allah (ﷺ) forbade a man from performing Wudu' with the leftovers of a woman's (water for) Wudu
344. It was narrated from 'Aishah that she used to perform Ghusl with the Messenger of Allah (ﷺ) from a single vessel
345. It was narrated that 'Abdullah bin Jabr said:"I heard Anas bin Malik say: 'The Messenger of Allah (ﷺ) used to perform Wudu' with a Makkuk (cup) and Ghusl with five Makkuks (cups)
346. It was narrated from 'Aishah that the Messenger of Allah (ﷺ) used to perform Ghusl with a Mudd and Ghusl with approximately a Sa
347. It was narrated that 'Aishah said:"The Messenger of Allah (ﷺ) used to perform Ghusl with a Mudd and Ghusl with a Sa

## The Book of Menstruation and Istihadah

348. It was narrated that 'Aishah said:"We went out with the Messenger of Allah (ﷺ) with no intention other than Hajj. When he was in Sarif I began menstruating. The Messenger of Allah (ﷺ) entered upon me and I was weeping. He said: 'What is the matter with you? Has your Nifas begun?' I said: 'Yes.' He said: 'This is something that Allah the Mighty and Sublime has decreed for the daughters of Adam. Do what the pilgrims do but do not perform Tawaf around the House
349. It was narrated from Fatimah bint Qais from Banu Asad Quraish that she came to the Prophet (ﷺ) and mentioned that she suffered from Istihadah. She said that he said to her:"That is a vein, so when the time of menstruation comes, stop praying, and when it goes, take your bath and wash the blood from yourself then pray

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350. It was narrated from 'Aishah that the Prophet () said:"When the time of menstruation comes, stop praying, and when it goes, perform Ghusl

351. It was narrated that 'Aishah said:"Umm Habibah bint Jahsh asked the Messenger of Allah (): 'O Messenger of Allah, I suffer from Istihadah.' He said: 'That is a vein, so perform Ghusl, then pray.' And she used to perform Ghusl for each prayer

352. It was narrated from 'Aishah that Umm Habibah asked the Messenger of Allah () about bleeding. 'Aishah said:"I saw her wash tub filled with blood." The Messenger of Allah () said to her: "Stop (praying) for as long as your period used to last, then perform Ghusl. And Qutayba told us about it again, and he did not mention Ja'far ibn Rabi'ah in it

353. It was narrated from 'Aishah that Umm Habibah asked the Messenger of Allah () about bleeding. 'Aishah said:"I saw her wash tub filled with blood." The Messenger of Allah () said to her: "Stop (praying) for as long as your period used to last, then perform Ghusl. And Qutayba told us about it again, and he did not mention Ja'far ibn Rabi'ah in it

354. It was narrated that Umm Salamah said:"A woman asked the Prophet (): 'I suffer from Istihadah and I never become pure; should I stop praying?' He said: 'No. Stop praying for the number of days and nights that you used to menstruate, then perform Ghusl, wrap a cloth around yourself, and pray

355. It was narrated from Umm Salamah that a woman suffered from constant bleeding during the time of the Messenger of Allah (), so Umm Salamah consulted the Prophet () for her. He said:"Let her count the number of nights and days that she used to menstruate each month before this happened to her, and let her stop praying for that period of time each month. Then when that is over let her perform Ghusl, then wrap a cloth around herself, and pray

356. It was narrated from 'Aishah that Umm Habibah bint Jahsh who was married to 'Abdur-Rahman bin 'Awf suffered from Istihadah and did not become pure. Her situation was mentioned to the Messenger of Allah () and he said:"That is not menstruation, rather it is a kick in the womb, so let her work out the length of the menses that she used to have, and stop praying (for that period of time), then after that let her perform Ghusl for every for every prayer

357. It was narrated from 'Aishah that Umm Habibah bint Jahsh used to suffer from Istihadah for seven years. She asked the Prophet () and he said:"That is not menstruation, rather it is a vein. Tell her not to pray for the period of time that her period used to last, then let her perform Ghusl and pray." She used to perform Ghusl for every prayer

358. It was narrated from 'Urwah that Fatimah bint Abi Hubaish narrated that she came to the Messenger of Allah () and complained to him about bleeding. The Messenger of Allah () said to her:"That is a vein, so when your period comes, do not pray, and when your period is over, purify yourself and pray in between one period and the next." Abu 'Abdur-Rahman said: Hisham bin 'Urwah reported this Hadith from 'Urwah, and he did not mention what Al-Mundhir mentioned in it

359. It was narrated that 'Aishah said:Fatimah bint Abi Hubaish came to the Messenger of Allah () and said: "I am a woman who suffers from Istihadah and I never become pure. Should I stop praying?" He said: "No, that is a vein, it is not menstruation. When your period comes, stop praying, and when it goes, wash the blood from yourself and pray

360. It was narrated from 'Aishah that a woman who suffered from Istihadah at the time of the Messenger of Allah () was told that it was a stubborn vein (i.e., one that would not stop bleeding). She was told to delay Zuhr and bring 'Asr forward, and to perform one Ghusl for both, and to delay Maghrib and bring 'Isha' forward, and to perform one Ghusl for both, and she would perform one Ghusl for Subh

361. It was narrated that Zainab bint Jahsh said:"I said to the Prophet () that I was suffering from Istihadah. He said: 'Do not pray during the days of your period, then perform Ghusl and delay Zuhr and bring Maghrib and bring 'Isha' forward and pray them together, and perform Ghusl for Fajr

362. It was narrated from Fatimah bint Abi Hubaish that she suffered from Istihadah and the Messenger of Allah () said to her:"If it is menstrual blood then it is blood that is black and recognizable, so stop prying, and if it is other than that then perform Wudu', for it is just a vein

363. It was narrated from 'Aishah that Fatimah bint Abi Hubaish suffered from Istihadah. The Messenger of Allah () said to her:"Menstrual blood is blood that is black and recognizable, so if it is like that, then stop praying, and if it is otherwise, then perform Wudu' and pray." Abu 'Abdur-Rahman said: Others reported this Hadith, and none of them mentioned what Ibn 'Adi mentioned, and Allah knows best

364. It was narrated that 'Aishah said:"Fatimah bint Abi Hubaish suffered from Istihadah and she asked the Prophet (): 'O Messenger of Allah, I suffer from Istihadah and I do not become pure; should I stop praying?' The Messenger of Allah () said: 'That is a vein and is not menstruation. When your period comes, stop praying, and when it goes wash the traces of blood from yourself and do Wudu'. That is a vein and is not menstruation.'" It was said to him (one of the narrators): "What about Ghusl?" He said: "No one is in doubt about that

365. It was narrated that 'Aishah said:"Fatimah bint Abi Hubaish said to the Messenger of Allah (): 'O Messenger of Allah (), I do not become pure. Should I stop praying?' The Messenger of Allah () said: 'That is a vein and is not menstruation. When your period comes, stop praying, and when it has passed, then wash the blood from yourself and pray

366. It was narrated that 'Aishah said:Fatimah bint Abi Hubaish said to the Messenger of Allah (): "O Messenger of Allah (), I do not become pure. Should I stop praying?" The Messenger of Allah () said: "That is a vein and is not menstruation. When your period comes, stop praying, and when the same amount of time as your regular period has passed, then wash the blood from yourself and pray

367. It was narrated from 'Aishah that the daughter of Abu Hubaish said:"O Messenger of Allah, I do not become pure, so should I stop praying? He said: "no, that

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is a vein." - (One of the narrators) Khalid said, in what I read from him - "and it is not menstruation, so when your period comes, stop praying, and when it goes, wash the blood from yourself and pray

368. It was narrated that Muhammad said: "Umm 'Atiyah said: 'We used not to regard yellowish and brownish discharge as anything important

369. It was narrated that Anas said: "When one of their womenfolk menstruated, the Jews would not eat or drink with them, or mix with them in their houses. They (the Companions) asked the Prophet of Allah (ﷺ) about that, and Allah, the Mighty and Sublime, revealed the Ayah: They ask you concerning menstruation. Say: 'That is an Adha (a harmful thing).[2] So the Messenger of Allah (ﷺ) commanded them to eat and drink with them (menstruating women) and to mix with them in their houses, and to do everything with them except intercourse. The Jews said: 'The Messenger of Allah (ﷺ) does not leave anything of our affairs except he goes against it.' Usaid bin Hudair and 'Abbad bin Bishr went and told the Messenger of Allah (ﷺ) and they said: 'Should we have intercourse with them when they are menstruating?' The expression of the Messenger of Allah (ﷺ) changed greatly until we thought he was angry with them, and they left. Then the Messenger of Allah (ﷺ) received a gift of milk, so he sent someone to bring them back and he gave them some to drink, so we knew that he was not angry with them." [1] Al-Baqarah 2:222 [2] Al-Baqarah 2:

370. It was narrated from Ibn 'Abbas from the Prophet (ﷺ) concerning a man who has had intercourse with his wife while she was menstruating: "Let him give a Dinar or half a Dinar in charity

371. Umm Salamah narrated: "While I was lying down with the Messenger of Allah (ﷺ) under a blanket, my period came so I slipped away and put on the clothes I used to wear when I was menstruating. The Messenger of Allah (ﷺ) said: 'Are you menstruating?' I said: 'Yes.' Then he called me to lie down with him under the blanket." This is the wording of 'Ubaidullah bin Sa'eed.[1] [1] That is, one of the narrators in one of the chains, as the author reported it through different chains, as he did when it preceded, see No

372. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) and I would sleep under a single blanket when I was menstruating. If anything got on him from me, he would wash that spot and no more, and pray in it, then come back. If anything got on it again from me, he would do likewise and no more, and he would pray in it

373. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) would tell one of us, if she was menstruating, to tie her Izar (waist wrap) tightly then he would fondle her

374. It was narrated that 'Aishah said: "If one of us was menstruating, the Messenger of Allah (ﷺ) would tell her to put on an Izar (waist wrap) then he would fondle her

375. Jumai' bin 'Umair said: "I entered upon 'Aishah with my mother and maternal aunt, and we asked her what the Prophet (ﷺ) used to do when one of (his wives) was menstruating. She said: He would tell us, when when of us menstruated, to wrap a wide Izar around herself then he would embrace her chest and breasts

376. It was narrated that Maimunah said: "The Messenger of Allah (ﷺ) would fondle one of his wives when she was menstruating, if she wore an Izar (waist wrap) that reached halfway down her thighs or to her knees

377. It was narrated from Shuraih that he asked 'Aishah: "Can a woman eat with her husband while she is menstruating?" She said: 'Yes. The Messenger of Allah (ﷺ) would call me to eat with him while I was menstruating. He would take a piece of bone on which some bits of meat were left and insist that I take it first, so I would nibble a little from it, then put it down. Then he would take it and nibble from it, and he would put his mouth where mine had been on the bone. Then he would call for a drink and insist that I take it first before he drank from it. So I would take it and drink from it, then put it down, then he would take it and drink from it, putting his mouth where mine had been on the cup

378. It was narrated from Al-Miqdam bin Shuraih, from his father, that 'Aishah said: "The Messenger of Allah (ﷺ) would put his mouth on the place from which I had drunk, and he would drink from my leftovers when I was menstruating

379. It was narrated from Al-Miqdam bin Shuraih that his father said: "I heard 'Aishah say: 'The Messenger of Allah (ﷺ) would give me the vessel and I would drink from it, when I was menstruating, then I would give it to him and he would look for the place where I had put my mouth and put that to his mouth

380. It was narrated that 'Aishah said: "I would drink when I was menstruating, then I would hand it to the Prophet (ﷺ), and he would put his mouth where mine had been and drink. And I would nibble at a bone on which some bits of meat were left when I was menstruating, then I would give it to the Prophet (ﷺ) and he would put his mouth where my mouth had been

381. It was narrated that 'Aishah said: "The head of the Messenger of Allah (ﷺ) would rest in the lap of one of us when she was menstruating, and he would recite Qur'an

382. It was narrated that Mu'adhah Al-'Adawiyah said: "A woman asked 'Aishah: 'Should a menstruating woman make up the Salah she misses? She said: 'Are you a Haruri? [1] We used to menstruate during the time of Allah's Messenger (ﷺ) but we did not make up the missed Salah nor were we commanded to do so." [1] Meaning are you one of the Khawarij. Harura is a place associated with a group of the Khawarij

383. Abu Hurairah said: "While the Messenger of Allah (ﷺ) was in the Masjid, he said: 'O 'Aishah, hand me the garment.' She said: 'I am not praying.' He said: 'It is not in your hand.' So she gave it to him

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384. It was narrated that 'Aishah said:"The Messenger of Allah () said: 'Give me the mat from the Masjid.' She said: 'I am menstruating.' The Messenger of Allah () said: 'Your menstruation is not in your hand

384.2. (Another chain) with similarity

385. Maimunah said:"The Messenger of Allah () used to lay his head in the lap of one of us and recite Qur'an while she was menstruating, and one of us would take the mat to the Masjid and spread it out when she was menstruating

386. It was narrated from 'Aishah that she used to comb the hair of the Messenger of Allah () when she was menstruating and he was performing I'tikaf. He would put his head out to her while she was in her room

387. It was narrated that 'Aishah said:"The Prophet () would put his head out while he was performing I'tikaf and I would wash it, while I was menstruating

388. It was narrated from 'Aishah:"The Messenger of Allah () used to put his head out of the Masjid while he was performing I'tikaf, and I would wash it, while I was menstruating

389. It was narrated that 'Aishah said:"I used to comb the hair of the Messenger of Allah () while I was menstruating

390. It was narrated that Hafsa said:"Umm 'Atiyah would never mention the Messenger of Allah () without saying: 'May my father be ransomed for him.' I said: 'Did you hear the Messenger of Allah () say such and such?' And she said: 'Yes, may my father be ransomed for him.' He said: 'Let the mature girls, virgins staying in seclusion, and menstruating woman go out and witness the good occasions and the supplications of the Muslims, but let the menstruating women keep away from the prayer place

391. It was narrated from 'Aishah that she said to the Messenger of Allah ():"Safiyah bint Huyai began menstruating." The Messenger of Allah () said: "Perhaps she has detained us. Did she not circumambulate the House with you?" She said: "Yes." He said: "Then you can leave

392. It was narrated from Jabir bin 'Abdullah concerning Asma' bint Umais that when she gave birth at Dhul-Hulaifah, the Messenger of Allah () said to Abu Bakr:"Tell her to perform Ghusl and (begin the Talbiyah)

393. It was narrated that Samurah said:"I offered the funeral prayer with the Messenger of Allah () for Umm Ka'b who had died during childbirth, and during the prayer, the Messenger of Allah () stood at her middle

394. It was narrated from Asma' bint Abi Bakr that a woman asked the Messenger of Allah () about menstrual blood that gets on clothes. He said:"Scratch it, then rub it with water, then sprinkle water over it, and pray in it

395. It was narrated that 'Adi bin Dinar said:"I heard Umm Qais bint Mihsan say that she asked the Messenger of Allah () about menstrual blood that gets on one's clothes. He said: 'Scratch it with a stick and wash it with water and lotus leaves

## The Book of Ghusl and Tayammum

396. Abu Hurairah said:"The Messenger of Allah () said: 'None of you should perform ghusl in standing water while he is Junub

397. It was narrated from Abu Hurairah that the Messenger of Allah () said:"None of you should urinate into standing water and then perform Ghusl or Wudu' with it

398. It was narrated from Abu Hurairah that the Messenger of Allah () forbade urinating into standing water and then performing Ghusl from Janabah in it

399. It was narrated from Abu Hurairah that the Messenger of Allah () forbade urinating into standing water then performing Ghusl with it

400. It was narrated that Abu Hurairah said:"None of you should urinate into standing water which does not flow and then perform Ghusl with it." (One of the narrators) Sufyan said: "They said to Hisham - meaning Ibn Hassan - 'Ayyub only attributed this Hadith to Abu Hurairah?' So he said: 'If Ayyub is not able to raise up a narration then he does not raise it.'" [1] [1] That is, he narrated it from Abu Hurairah, rather than from him from the Prophet () while others narrated it in Marfu' form or "raised" to the Prophet () And perhaps by: "If he is able to not raise it" he means: "If he is not able to raise it." And Allah knows best

401. It was narrated from Jabir that the Prophet () said:"Whoever believes in Allah and the Last Day, let him not enter a bath house except wearing an Izar (waist wrap)

402. Abdullah bin Abi Awfa narrated that the Prophet () would supplicate:"Allahumma tahhirni min adh-dhunub wal-khataya. Allahumma naqqini minha kama yunaqqa ath-thawb al-abyad min ad-danas, Allahumma tahhirni bith-thalji wal-barad wal-ma' al-barid (O Allah, purify me of sin and error, O Allah cleanse me of it as a white garment is cleansed of dirt, O Allah purify me with snow and hail and cold water)

403. It was narrated that Ibn Abi Awfa said:"The Prophet () used to say: 'Allahumma tahhirni bith-thalji wal-barad wal-ma' al-barid, Allahumma tahhirni min adh-dhunub kama yutahhar ath-thawb al-abyad min ad-danas (O Allah, purify me with snow and hail and cold water, O Allah, purify me of sin as a white garment is cleansed of dirt)

404. It was narrated that 'Abdullah bin Abi Qais said:"I asked 'Aishah: 'How did the Messenger of Allah () sleep while he was Junub? Did he perform Ghusl before sleeping or sleep before performing Ghusl?' She said: 'He did both. Sometimes he would perform Ghusl then sleep, and sometimes he would perform Wudu' then sleep

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405. It was narrated that Ghudaif bin Al-Harith said: "I entered upon 'Aishah and asked her: 'Did the Messenger of Allah (ﷺ) perform Ghusl at the beginning of the night or at the end?' She said: 'Both. Sometimes he performed Ghusl at the beginning and sometimes at the end.' I said: 'Praise be to Allah who has made the matter flexible
406. It was narrated from Ya'la that the Messenger of Allah (ﷺ) saw a man performing Ghusl in an open place, so he ascended the Minbar and praised and glorified Allah, then he said: 'Allah, the Mighty and Sublime, is forbearing, modest and concealing, and He loves modesty and concealment. When any one of you performs Ghusl, let him conceal himself
407. It was narrated from Safwan bin Ya'la that his father said: "The Messenger of Allah (ﷺ) said: 'Allah loves concealment, so when any one of you performs Ghusl let him conceal himself with something
408. It was narrated that Maimunah said: "I put some water out for the Messenger of Allah (ﷺ), then I concealed him" - and she mentioned how he performed Ghusl, then she said: "Then I brought him a cloth (a towel) but he did not want it
409. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) said: 'While Ayyub, peace be upon him, was bathing naked, locusts of gold landed on him and he started to collect them in his garment. Then his Lord called him (saying): 'O Ayyub, did I not make you rich?' he said: "Yes, O Lord, but I cannot do without Your blessing
410. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) used to perform Ghusl from a vessel which was the size of a Faraq [1] and he and I used to perform Ghusl from a single vessel." [1] See No
411. It was narrated from 'Aishah that the Messenger of Allah (ﷺ) used to perform Ghusl, he and I from a single vessel, both of us scooping water from it
412. Abdur-Rahman bin Al-Qasim said: "I heard Al-Qasim narrating that 'Aishah said: 'I used to perform Ghusl - the Messenger of Allah (ﷺ) and I - from a single vessel for Janabah
413. It was narrated that 'Aishah said: "I remember competing over the vessel [1] with the Messenger of Allah (ﷺ), when he and I were performing Ghusl from it." [1] See the following narration and no
414. It was narrated that 'Aishah said: "I used to perform Ghusl - the Messenger of Allah (ﷺ) and I - from one vessel. He would compete with me and I would with him (to take the water) until he would say: 'Leave me some,' and I would say, 'Leave me some
415. Umm Hani' narrated that she entered upon the Prophet (ﷺ) on the day of the Conquest of Makkah, when he was performing Ghusl - while a garment was screening him - from a vessel in which were traces of dough. She said: He prayed Ad-Duha - but I do not know how many Rak'ahs he prayed - after he finished Ghusl
416. Aishah said: "I remember performing Ghusl - myself and the Messenger of Allah (ﷺ), from this" - a vessel like a Sa' or smaller. "We both started taking water from it and I poured water over my head with my hand, three times, without undoing any of my hair
417. It was narrated from Ibrahim bin Muhammad bin Al-Muntashir that his father said: "I heard Ibn 'Umar say: 'I would rather wake up in the morning covered in tar than wake up and enter Ihram with the smell of perfume coming from me.' I entered upon 'Aishah and told her what he had said, and she said: 'I put perfume on the Messenger of Allah (ﷺ) and he went round to all his wives, then in the morning he entered Ihram
418. It was narrated that Maimunah said: "The Messenger of Allah (ﷺ) performed Wudu' as for prayer, but did not wash his feet, and he washed his private part and whatever had got onto it, then he poured water over himself, then he moved his feet and washed them." She said: "This is Ghusl from Janabah
419. It was narrated that Maimunah bint Al-Harith, the wife of the Prophet (ﷺ), said: "When the Messenger of Allah (ﷺ) performed Ghusl from Janabah, he would start by washing his hands, then he would pour water with his right hand onto his left and wash his private part, then he would strike his hand on the ground then wipe it then wash it. Then he would perform Wudu' as for prayer, then he would pour water on his head and all of his body. Then he would move and wash his feet
420. It was narrated that 'Aishah said: "When the Messenger of Allah (ﷺ) performed Ghusl from Janabah, he would wash his hands, then perform Wudu' as for prayer, then he would perform Ghusl, then run his fingers through his hair to be sure that the water pour water over his head three times, then wash the rest of his body
421. It was narrated that 'Aishah said: "The Prophet (ﷺ) used to like to start with the right as much as he could when purifying himself, putting on sandals and combing his hair" - and he (the narrator) said in Wasit (a place in Iraq): "And in all his affairs
422. It was narrated from Abu Salamah from 'Aishah, and, from 'Amr bin Sa'd, from Nafi', from Ibn 'Umar: That 'Umar asked the Messenger of Allah (ﷺ) about Ghusl from Janabah - and the narrations agree on this - that one should start by pouring water on the right hand two or three times, then put the right hand into the vessel and pour water with it onto the private parts, with the left hand on the private parts to wash off whatever is there, until it is clean; then put the left hand on the dust if one wants to, then pour water over the left hand until it is clean; then wash the hands three times, (sniff water into the nose) and rinse the mouth, and wash the face and forearms, three times each until when reaching the head, he does not wipe the head, rather he pours water over it. This is how the Messenger of Allah (ﷺ) performed Ghusl according to what was mentioned

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423. It was narrated that 'Aishah said:"When the Messenger of Allah (ﷺ) performed Ghusl from Janabah, he would wash his hands, then perform Wudu' as for prayer, then run his fingers through his hair until he was sure the water had reached the scalp, then he would pour water over his head three times, then wash the rest of his body)
424. It was narrated that 'Aishah said:"When the Messenger of Allah (ﷺ) performed Ghusl from Janabah, he would call for something like a vessel used for milking a she-camel, then he would take (some water) in his hand and start with the right side of his head, then the left, then take (some water) in his hands and start pouring it on his head
425. It was narrated from Jubair bin Mut'im that mention of Ghusl was made in the presence of the Prophet (ﷺ) and he said:"As for me, I pour water on my head three times
426. It was narrated that Jabir said:"When the Messenger of Allah (ﷺ) performed Ghusl, he would pour water on his head three times
427. It was narrated from 'Aishah:"A woman asked the Prophet (ﷺ): 'O Messenger of Allah, how should I perform Ghusl when I become pure?' He said: 'Take a piece of cotton wool scented with musk and clean yourself with it.' She said: 'How should I clean myself with it?' He said: 'Clean yourself with it.' She said: "How should I clean myself with it?' The Messenger of Allah (ﷺ) said: 'Subhan Allah!' and turned away from her." 'Aishah understood what the Messenger of Allah (ﷺ) meant, and said: "So I pulled her toward me and told her what the Messenger of Allah (ﷺ) meant
428. It was narrated that Maimunah, the wife of the Prophet (ﷺ), said:"The Prophet (ﷺ) performed Ghusl from Janabah; he washed his private part then rubbed his hand on the ground or the wall, then he performed Wudu' as for prayer, then he poured water over his head and the rest of his body
429. Ja'far bin Muhammad said:"My father told me: 'We came to Jabir bin 'Abdullah and asked him about the Hajj of the Prophet (ﷺ). He narrated; "The Messenger of Allah (ﷺ) set out when there were five (days) remaining in Dhul-Qa'dah, and we set out with him. When he came to Dhul-Hulaifah, Asma' bint 'Umais gave birth to Muhammad bin Abi Bakr. She sent word to the Messenger of Allah (ﷺ) asking what he should do. He said: 'Perform Ghusl, bind yourself with a cloth then begin (the Talbiyah for Ihram)
430. It was narrated that 'Aishah said:"The Messenger of Allah (ﷺ) would not perform Wudu' after Ghusl
431. Aishah said:"I used to put perfume on the Messenger of Allah (ﷺ) and he would go around to all his wives, then enter Ihram in the morning with the smell of perfume coming from him
432. It was narrated that Jabir bin 'Abdullah said:"The Messenger of Allah (ﷺ) said: 'I have been given five things that were not given to anyone before me: I have been supported with fear being struck into the hearts of my enemy for a distance of one month's travel; the earth has been made a place of prostration and a means of purification for me, so wherever a man of my Ummah is when the time for prayer comes, let him pray; I have been given the intercession which was not given to any Prophet before me; and I have been sent to all of mankind whereas the Prophets before me were sent to their own people
433. It was narrated from Abu Sa'eed that two men performed Tayammum and prayed, then they found water when there was still time left for prayer. One of them performed Wudu' and repeated the prayer, and the other did not. They asked the Prophet (ﷺ) about that and he said to the one who did not repeat the prayer:"You followed the Sunnah and your prayer is acceptable." And he said to the other: "And you will have something like the reward of two prayers
434. It was narrated from 'Ata' bin Yasar that two men - and he quoted the Hadith
- 434.2. It was narrated from Tariq bin Shaihab that a man became Junub and did not pray. He came to the Prophet (ﷺ) and told him about that, and he said:"You did the right thing." Then another man became Junub so he performed Tayammum and prayed. He came (to the Prophet (ﷺ)) who said to him what he had said to the other man- meaning, "You did the right thing
435. It was narrated that Ibn 'Abbas said:"Ali, Al-Miqdad and 'Ammar were talking. 'Ali said: 'I am a man who emits a lot of Madhi but I am too shy to ask the Messenger of Allah (ﷺ) about that because of his daughter's position with me, so let one of you ask him.' He told me that one of them - but I forgot who - asked him, and the Prophet (ﷺ) said: 'That is Madhi. If any one of you notices that, let him wash it off himself and perform Wudu' as for prayer or similar to the Wudu' of prayer
436. It was narrated that 'Ali, may Allah be please with him, said:"I was a man who emitted a great deal of Madhi. I told a man to ask the Prophet (ﷺ) (about that) and he said: 'Wudu' (is required) for that
437. It was narrated that 'Ali said:"I felt too shy to ask the Messenger of Allah (ﷺ) about Madhi because of Fatimah, so I told Al-Miqdad to ask him, and he said: 'Wudu' (is required) for that
438. Ali said:"I sent Al-Miqdad to the Messenger of Allah (ﷺ) to ask him about Madhi, and he said: 'Perform Wudu' and sprinkle water over your private part.'" Abu 'Abdur-Rahman said: Makhramah (one of the narrators) did not hear anything from his father
439. It was narrated that Sulaiman bin Yasar said:"Ali bin Abi Talib sent Al-Miqdad to the Messenger of Allah (ﷺ) to ask him about a man who notices Madhi. The Messenger of Allah (ﷺ) said: 'Let him wash his penis then perform Wudu
440. It was narrated from Al-Miqdad bin Al-Aswad that 'Ali bin Abi Talib, peace be upon him, told him to ask the Messenger of Allah (ﷺ) about a man who gets close to a woman and Madhi comes out of him. (He said): "For his daughter is (married) to me and I feel too shy to ask him." So he asked the Messenger of Allah



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() about that and he said: "If any one of you notices that let him sprinkle water on his private parts and perform Wudu' as for prayer

441. Abu Hurairah said:"The Messenger of Allah () said: 'When any one of you gets up after (sleeping) at night, let him not put his hand into the vessel until he has poured water on it two or three times, for none of you knows where his hand spent the night

442. It was narrated that Ibn 'Abbas said:"I prayed with the Prophet () one night, and I stood on his left, but he made me stand on his right, and he prayed. Then he reclined on his side and took a nap, then the Mu'adhdhin came to him and he prayed, and did not perform Wudu

443. It was narrated from Anas that the Messenger of Allah () said:"If anyone of you feels drowsy during his Salah, let him go and take a nap

444. It was narrated that Busrah said:"The Messenger of Allah () said: 'Whoever touches his private part, let him perform Wudu

445. It was narrated from Busrah bint Safwan that the Prophet () said:"If any one of you touches his private part with his hand, let him perform Wudu

446. It was narrated that Marwan bin Al-Hakam said that one should perform Wudu' after touching one's penis. Marwan said:"Busrah bint Safwan told me that." 'Urwah sent someone to check that, and she said: "The Messenger of Allah () mentioned what Wudu' is done for, and said: 'Touching the penis

447. It was narrated from Busrah bin Safwan that the Prophet () said:"Whoever touches his penis, he should not perform Salah until he performs Wudu'." Abu 'Abdur-Rahman (An-Nasa'i) said: Hisham bin 'Urwah did not hear this Hadith from his father

## The Book of Salah

448. It was narrated from Anas bin Malik, from Malik bin Sa'sa'ah, that the Prophet () said:"While I was at the Ka'bah, in a state between sleep and wakefulness, three men came, and one of them who was in the middle came toward me. I was brought a basin of gold, filled with wisdom and faith, and he slit open from the throat to the lower abdomen, and washed the heart with Zamzam water, then - "it was filled with wisdom and faith. Then I was brought a riding-beast, smaller than a mule and bigger than a donkey. I set off with Jibril, peace be upon him, and we came to the lowest heaven. It was said: 'Who is with you?' He said: 'Muhammad.' It was said: 'Has (revelation) been sent to him? Welcome to him, what an excellent visit his is.' I came to Adam, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent son and Prophet.' Then we came to the second heaven and it was said: 'Who is this?' He said: 'Jibra'il.' [1] It was said: 'Who is with you?' he said: 'Muhammad.' And the same exchange took place. I came to Yahya and 'Eisa, peace be upon them both, and greeted them, and they said: 'Welcome to you! What an excellent brother and Prophet.' Then we came to the third heaven and it was said: 'Who is this?' He said: 'Jibra'il.' It was said: 'Who is with you?' He said: 'Muhammad.' And the same exchange took place. I came to Yusuf, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent brother and Prophet.' Then we came to the fourth heaven and the same exchange took place. I came to Idris, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent brother and Prophet.' Then we came to the fifth heaven and the same exchange took place. I came to Harun, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent brother and Prophet.' Then we came to the sixth heaven and the same exchange took place. I came to Musa, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent brother and Prophet.' What I passed him, he wept, and it was said: 'Why are you weeping?' He said: 'O Lord, this young man whom You have sent after me, more of his Ummah will enter Paradise than from my nation, and they will be more virtuous than them.' Then we came to the seventh heaven and a similar exchange took place. I came to Ibrahim, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent son and Prophet.' Then I was taken up to the Oft-Frequented House (Al-Bait al-Ma'mur) and I asked Jibra'il about it, and he said: 'This is Al-Bait al-Ma'mur in which seventy thousand angels pray everyday, and when they leave it they never come back.' Then I was taken up to Sidrah Al-Muntaha (the Lote-Tree of the Utmost Boundary). Its fruits were like Qilal [2] of Hajar and its leaves were like the ears of elephants. At its base were four rivers: Two hidden rivers and two manifest rivers. I asked Jibril (About them) and he said: 'The two hidden ones are in paradise, and the two manifest ones are the Euphrates and the Nile.' Then fifty prayers were enjoined upon me. I came to Musa and he said: 'What happened?' I said: 'Fifty prayers have been enjoined upon me.' He said: 'I know more about the people than you. I tried hard with the Children of Israel. Your Ummah will never be able to bear that. Go back to your Lord and ask Him to reduce it for you.' So I went back to my Lord and asked Him to reduce it, and He made it forty. Then I went back to Musa, peace be upon him, and he said: 'What happened?' I said: 'He made it forty.' He said to me something similar to what he said the first time, so I went back to my Lord and He made it thirty. I came to Musa, peace be upon him, and told him, and he said to me something similar to what he said the first time, so I went back to my Lord and he made it twenty, then ten, then five. I came to Musa, peace be upon him, and he said to me something like he had said the first time, but I said: 'I feel too shy before my Lord to go back to Him.' Then it was called out: 'I have decreed (the reward for) My obligation, and I have reduced the burden for My slaves and I will give a ten-fold reward for each good deed.'" [1] It is like this here, while it is Jibra'il the first time it appears in this narration, and Jibra'il is often used in the Hadith literature. [2] Plural of Qullah

449. Anas bin Malik and Ibn Hazm said:"The Messenger of Allah () said: 'Allah, the Mighty and Sublime, enjoined fifty prayers upon my Ummah, and I came back with that until I passed by Musa, peace be upon him, who said: 'What has your Lord enjoined upon your Ummah?' I said: 'He has enjoined fifty prayers on them.' Musa said to me: 'Go back to your Lord, the Mighty and Sublime, for your Ummah will not be able to do that.' So I went back to my Lord, the Mighty and Sublime, and He reduced a portion of it. Then I came back to Musa and told him, and he said: 'Go back to you Lord, for your Ummah will not be able to do that.' So I went back to my Lord, the Mighty and Sublime, and He said: 'They are five (prayers) but they are fifty (in reward), and the Word that comes from Me cannot be changed.' [1] I came back to Musa and he said: 'Go back to your Lord.' I said: 'I feel too shy before my Lord, the Mighty and Sublime.'" [1]See Surah Qaf 50:

450. Anas bin Malik narrated that the Messenger of Allah () said:"I was brought an animal that was larger than a donkey and smaller than a mule, whose stride

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could reach as far as it could see. I mounted it, and Jibril was with me, and I set off. Then he said: 'Dismount and pray,' so I did that. He said: 'Do you know where you have prayed? You have prayed in Taibah, which will be the place of the emigration.' Then he said: 'Dismount and pray,' so I prayed. He said: 'Do you know where you have prayed? You have prayed in Mount Sinai, where Allah, the Mighty and Sublime, spoke to Musa, peace be upon him.' So I dismounted and prayed, and he said: 'Do you know where you have prayed? You have prayed in Bethlehem, where 'Eisa, peace be upon him, was born.' Then I entered Bait Al-Maqdis (Jerusalem) where the Prophets, peace be upon them, were assembled for me, and Jibril brought me forward to lead them in prayer. Then I was taken up to the first heaven, where I saw Adam, peace be upon him. Then I was taken up to the second heaven where I saw the maternal cousins 'Eisa and Yahya, peace be upon them. Then I was taken up to the third heaven where I saw Yusuf, peace be upon him. Then I was taken up to the fourth heaven where I saw Harun, peace be upon him. Then I was taken up to the fifth heaven where I saw Idris, peace be upon him. Then I was taken up to the sixth heaven where I saw Musa, peace be upon him. Then I was taken up to the seventh heaven where I saw Ibrahim, peace be upon him. Then I was taken up above seven heavens and we came to Sidrah Al-Muntaha and I was covered with fog. I fell down prostrate and it was said to me: '(Indeed) The day I created the heavens and the Earth, I enjoined upon you and your Ummah fifty prayers, so establish them, you and your Ummah.' I came back to Ibrahim and he did not ask me about anything, then I came to Musa and he said: 'How much did your Lord enjoin upon you and your Ummah?' I said: 'Fifty prayers.' He said: 'You will not be able to establish them, neither you nor your Ummah. Go back to your Lord and ask Him to reduce it.' So I went back to my Lord and He reduced it by ten. Then I came to Musa and he told me to go back, so I went back and He reduced it by ten. Then I came to Musa and he told me to go back, so I went back and He reduced it by ten. Then it was reduced it by ten. Then it was reduced to five prayers. He (Musa) said: 'Go back to you Lord and ask Him to reduce it, for two prayers were enjoined upon the Children of Israel but they did not establish them.' So I went back to my Lord and asked Him to reduce it, but He said: 'The day I created the heavens and the Earth, I enjoined fifty prayers upon you and your Ummah. Five is for fifty, so establish them, you and your Ummah.' I knew that this was what Allah, the Mighty and Sublime, had determined so I went back to Musa, peace be upon him, and he said: 'Go back.' But I knew that it was what Allah had determined, so I did not go back

451. It was narrated that 'Abdullah said: "When the Messenger of Allah (ﷺ) was taken on the Night Journey, he came to Sidrah Al-Muntaha, which is in the sixth heaven. That is where everything that comes up from below ends, and where everything that comes down from above, until it is taken from it. Allah says: When what covered the lote-tree did cover it! [1] He said: "It was moths of gold. And I was given three things: The five daily prayers, the last verses of Surah Al-Baqarah, and whoever of my Ummah dies without associating anything with Allah will be forgiven for Al-Muqhimat." [2] [1] An-Najm 53:16. [2] "The sins of the worst magnitude that drag one into the Fire." (An-Nihayah)

452. It was narrated from Anas bin Malik that the prayers were enjoined in Makkah, and that two angels came to the Messenger of Allah (ﷺ) and took him to Zamzam, where they split open his stomach and took out his innards in a basin of gold, and washed them with Zamzam water, then they filled his heart with wisdom and knowledge

453. It was narrated that 'Aishah said: "The first time the Salah was enjoined it was two Rak'ahs, and it remained as such when traveling, but the Salah while resident was made complete

454. Abu 'Amr - meaning, Al-Awza'i - said that he asked Az-Zuhri about the prayer of the Messenger of Allah (ﷺ) in Makkah before the Hijrah to Al-Madinah. He said: "Urwah told me that 'Aishah said: 'Allah enjoined the salah upon the Messenger of Allah (ﷺ), and the first thing that He enjoined was two Rak'ahs at a time, then it was made complete four Rak'ahs while in the state of residence but the prayer when traveling remained two Rak'ahs, as it was first enjoined

455. It was narrated that 'Aishah said: "The Salah was enjoined two Rak'ahs at a time, then the Salah when traveling remained like that, but the Salah while resident was increased

456. It was narrated that Ibn 'Abbas said: "The Salah was enjoined on the lips of the Prophet (ﷺ), four Rak'ahs while resident, and two while traveling, and one Rak'ah during times of fear

457. It was narrated that Umayyah bin 'Abdullah bin Khalid bin Asid said to Ibn 'Umar: "How can the Salah be shortened as Allah says: There is no sin on you if you shorten As-Salah (the prayer) if you are in fear?" [1] Ibn 'Umar said: "O son of my brother! The Messenger of Allah (ﷺ) came to us when we had gone astray and he taught us. One of the things that he taught us was that Allah, the Mighty and Sublime, has commanded us to pray two Rak'ahs when traveling." [1] An-Nisa' 4:

458. It was narrated from Abu Suhail, from his father, that he heard Talhah bin 'Ubaidullah say: "A man from the people of Najd came to the Messenger of Allah (ﷺ) with unkempt hair. We could hear him talking loudly but we could not understand what he was saying until he came closer. He was asking about Islam. The Messenger of Allah (ﷺ) said to him: 'Five prayers each day and night.' He said: 'Do I have to do anything else?' He said: 'No, unless you do it voluntarily.' He said: 'And fasting the month of Ramadan.' He said: 'Do I have to do anything else?' He said: 'No, unless you do it voluntarily.' And the Messenger of Allah (ﷺ) mentioned Zakah to him, and he said: 'Do I have to do anything else?' He said: 'No, unless you do it voluntarily.' The man left saying: 'By Allah, I will not do any more than this or any less.' The Messenger of Allah (ﷺ) said: 'He will achieve salvation, if he is speaking the truth

459. It was narrated that Anas said: "A man asked the Messenger of Allah (ﷺ): 'O Messenger of Allah, how many prayers has Allah enjoined upon His slaves?' He said: 'Allah has enjoined upon His slaves (five) prayers.' He said: 'O Messenger of Allah, is there anything before them or after them?' He said: 'Allah has enjoined upon His slaves (five) prayers.' The man swore that he would not do anything more or less than that. The Messenger of Allah (ﷺ) said: 'If he is speaking the truth he will most certainly enter Paradise

460. Awf bin Malik Al-Ashja'i said: "We were with the Messenger of Allah (ﷺ) and he said: 'Will you not pledge to the Messenger of Allah (ﷺ)?' And he repeated it

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three times. So we stretched forth our hands to give our pledge. We said: 'O Messenger of Allah, we are willing to give you our pledge, but on what?' He said: 'That you will worship Allah and not associate anything with him, and (offer) the five daily prayers.' And he said, very quietly: 'And you will not ask the people for anything

461. It was narrated from Ibn Muhairiz that a man from Banu Kinanah who was called Al-Mukhdaji heard a man in Ash-Sham, who was known as Abu Muhammad, saying that Witr was obligatory. Al-Mukhdaji said: "In the morning I went to 'Ubadah bin As-Samit, and I met him while he was on his way to the Masjid. I told him what Abu Muhammad said, and 'Ubadah said: 'Abu Muhammad is wrong. I heard the Messenger of Allah () say: 'Five prayers are those that Allah has decreed for (His) slaves, whoever does them, and does not neglect any of them out of disregard toward them, will have a promise from Allah that He will admit him to Paradise. And whoever does not to them will have no such promise from Allah; if He wills he will punish him and if He wills He will admit him to Paradise

462. It was narrated from Abu Hurairah that the Messenger of Allah () said: "Do you think that is there was a river by the door of any one of you, and he bathed in it five times each day, would there be any trace of dirt left on him?" They said: "No trace of dirt would be left on him." He said: "That is the likeness of the five daily prayers. By means of them Allah erases sins

463. It was narrated from 'Abdullah bin Buraidah that his father said: "The Messenger of Allah () said: 'The covenant that stands between us and them is the Salah; whoever abandons it, he has committed disbelief

464. It was narrated that Jabir said: "The Messenger of Allah () said: 'There is nothing between a person and disbelief except abandoning Salah

465. It was narrated that Huraith bin Qabisah said: "I arrived in Al-Madinah and said: 'O Allah, make it easy for me to find a righteous companion.' Then I sat with Abu Hurairah, may Allah be pleased with him, and said: 'I prayed to Allah to help me find a righteous companion.' So tell me a Hadith that you heard from the Messenger of Allah (), so that Allah might benefit me from it. He said: 'I heard the Messenger of Allah () say: "The first thing for which a person will be brought to account will be his Salah. If it is sound then he will have succeeded, be salvaged, but if it is not then he will have lost and be doomed." - (One of the narrators) Hammam said: "I do not know whether this was the words of Qatadah or part of the report." - "If anything is lacking from his obligatory prayers, He will say: 'Look and see whether My slave has any voluntary prayers to make up for what is deficient from his obligatory prayers.' Then all of his deeds will be dealt with in like manner

466. It was narrated from Abu Hurairah that the Prophet () said: "The first thing for which a person will be brought to account on the Day of Resurrection will be his Salah. If it is found to be complete then it will be recorded as complete, and if anything is lacking He will say: 'Look and see if you can find any voluntary prayers with which to complete what he neglected of his obligatory prayers.' Then the rest of his deeds will be reckoned in like manner

467. It was narrated from Abu Hurairah that the Messenger of Allah () said: "The first thing for which a person will be brought to account will be his Salah. If it is complete (all well and good), otherwise Allah will say: 'Look and see if My slave did any voluntary prayer.' If he is found to have done voluntary prayers, his obligatory prayers will be completed therewith

468. It was narrated from Abu Ayyub that a man said: "O Messenger of Allah, tell me of a deed that will gain me admittance to Paradise." The Messenger of Allah () said: "Worship Allah and do not associate anything with Him, establish the Salah, pay the Zakah and uphold the ties of kinship. Let go!" - as if he was riding his camel. [1] [1] As if he was riding his camel and the man had grabbed hold of its reins to ask this question

469. It was narrated from Ibn Al-Munkadir and Ibrahim bin Maisarah, that they heard Anas say: "I prayed Zuhr with the Prophet () in Al-Madinah, four Rak'ahs and 'Asr in Dhul-Hulaifah, two Rak'ahs

470. It was narrated that Al-Hakam bin 'Utaibah said: "I heard Abu Juhaifah say: 'The Messenger of Allah () set off at midday, during the time of intense heat' - (One of the narrators) Ibn Al-Muthanna said, to Al-Batha' - and he performed Wudu', and prayed Zuhr, two Rak'ahs, and 'Asr, two Rak'ahs, with a short spear ('Anzah) in front of him

471. It was narrated from Abu Bakr bin 'Umarah bin Ruwaibah Ath-Thaqafi that his father said: "I heard the Messenger of Allah () say: 'He will never enter the Fire, the one who prays before the sun rises and before it sets

472. It was narrated that Abu Yunus, the freed slave of 'Aishah the wife of the Prophet (), said: "Aishah told me to copy a Mushaf for her, and she said: 'When you reach this verse, call my attention: Guard strictly the Salawat especially the middle (Al-Wusta) Salah. [1] When I reached it, I called her attention and she dictated to me: 'Guard strictly the Salawat especially the middle (Al-Wusta) Salah and the 'Asr prayer, and stand before Allah with obedience.' Then she said: 'I heard it from the Messenger of Allah ().'" [1] Al-Baqarah 2:

473. It was narrated from 'Ali () that the Prophet () said: "They distracted us from Salat-ul-Wusta (the middle prayer) until the sun went down

474. It was narrated that Abu Qilabah said: "Abu Al-Malih narrated to me: 'We were with Buraidah on a cloudy day and he said: "Pray early, for the Messenger of Allah () said: 'Whoever abandons Salat Al-'Asr, his good deeds will perish

475. It was narrated that Abu Sa'eed Al-Khudri said: "We used to estimate how long the Messenger of Allah () stood when praying in Zuhr and 'Asr. We estimated that he stood in Zuhr for as long as it take to recite thirty verses, as long as Surat As-Sajadah in the fits two Rak'ahs, and half that in the last two. And we estimated that he stood for as long in the fits two Rak'ahs, and half that in the last two. And we estimated that he stood for as long in the first two Rak'ahs of 'Asr as he stood

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in the last two Rak'ahs of Zuhr, and we estimated that he stood half as long as that in the last two Rak'ahs of 'Asr

476. It was narrated that Abu Sa'eed Al-Khudri said:"The Messenger of Allah (ﷺ) used to stand in Zuhr and recite the equivalent of thirty verses in each Rak'ah, then in the first two Rak'ahs of 'Asr he would stand for the equivalent of fifteen verses

477. It was narrated from Anas bin Malik that the Prophet (ﷺ) prayed Zuhr in Al-Madinah, four Rak'ahs, and he prayed 'Asr in Dhul-Hulaifah, two Rak'ahs

478. Irak bin Malik narrated that Nawfal bin Mu'awiyah told him that he heard the Messenger of Allah (ﷺ) say:"Whoever misses 'Asr prayer, it is as if he has been robbed of his family and wealth." 'Irak said: 'And 'Abdullah bin 'Umar informed me that he heard the Messenger of Allah (ﷺ) saying: 'Whosoever misses 'Asr prayer, it is as if he has been robbed of his family and wealth.'" Yazid bin Abi Habib contradicted him. [1] [1] That is, contradicted Ja'far bin Rabi'ah who narrated it from 'Irik here - and Yazid's narration is next

479. It was narrated from 'Irak bin Malik that he heard that Nawfal bin Mu'awiyah said:"I heard the Messenger of Allah (ﷺ) say: 'Among the prayers is a prayer which, if a person misses it, it is as if he has robbed of his family and his wealth.'" Ibn 'Umar said: "I heard the Messenger of Allah (ﷺ) say: 'It is 'Asr prayer.'" Muhammad bin Ishaq contradicted him. [1] [1] That is, Muhammad bin Ishaq narrated it from Yazid bin Abi Habib with the following chain and wording, which differs with this narration, reported by Al-Laiith from Yazid

480. It was narrated that 'Irak bin Malik said:"I heard Nawfal bin Mu'awiyah say: 'There is a prayer which if a person misses it, it is as if he has been robbed of his family and his wealth.'" Ibn 'Umar said: "The Messenger of Allah (ﷺ) said: 'It is 'Asr prayer

481. It was narrated that Salamah bin Kuhail said:"I saw Sa'eed bin Jubari in Jam'. [1] He stood and prayed Maghrib, three Rak'ahs, then he stood and prayed 'Isha', two Rak'ahs. Then he mentioned that Ibn 'Umar had done the same thing in that place, and he mentioned that the Messenger of Allah (ﷺ) has done the same thing in that place. [1] Meaning Al-Muzdalifah

482. It was narrated that 'Aishah said:"The Messenger of Allah (ﷺ) delayed 'Isha' until 'Umar called him and said: 'The women and children have gone to sleep.' Then the Messenger of Allah (ﷺ) came out and said: 'There is no one who is offering this prayer but you.' And at that time no one used to pray except the people of Al-Madinah

483. Al-Hakam said:"Sa'eed bin Jubair led us in prayer in Jam'. (He prayed) Maghrib, three Rak'ahs with an Iqamah, then he prayed 'Isha', two Rak'ahs. Then he mentioned that 'Abdullah bin 'Umar had done that, and he mentioned that the Messenger of Allah (ﷺ) had done that

484. Salamah bin Kuhail narrated:"I heard Sa'eed bin Jubair say: 'I saw 'Abdullah bin 'Umar pray in Jam'; he made the Iqamah and prayed Maghrib, three Rak'ahs, then he prayed 'Isha', two Rak'ahs, then he said: 'This is what I saw the Messenger of Allah (ﷺ) do in this place

485. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:"Angels come to you in succession by night and day, and they meet at Fajr prayer and 'Asr prayer. Then those who spent the night among you ascend, and He (Allah) will ask them, although He knows best: 'In what condition did you leave My slaves.' They will say: 'We left them when they were praying and we came to them when they were praying

486. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:"Prayer in congregation is twenty-five times more virtuous than the prayer of any one of you offered on his own. The angels of the night and the day meet at Fajr prayer. Recite if you wish: Verily, the recitation of the Qur'an in the early dawn is ever witnessed." [1] [1] Al-Isra' 17:

487. Abu Bakr bin 'Umarah bin Ruwaibah narrated that his father said:"I heard the Messenger of Allah (ﷺ) say: 'No one will enter the Fire who prays before the sun rises and before it sets

488. It was narrated that Al-Bara' said:"We prayed toward Bait Al-Maqdis (Jerusalem) with the Messenger of Allah (ﷺ) for sixteen or seventeen months - Safwan was not sure - then it was changed to the Qiblah

489. It was narrated that Al-Bara bin 'Azib said:"The Messenger of Allah (ﷺ) came to Al-Madinah and prayed toward Bait Al-Maqdis for sixteen months, then he was commanded to face towards the Ka'bah. A man who had prayed with the Prophet (ﷺ) passed by some of the Ansar and said: 'I bear witness that the Messenger of Allah (ﷺ) has been commanded to face towards the Ka'bah' so they turned to face the Ka'bah

490. It was narrated from Salim that his father said:"The Messenger of Allah (ﷺ) used to pray voluntary prayers (Usabbih) while riding his mount, facing whatever direction it was facing, and he would pray Witr likewise, but he would not offer the prescribed prayers on it

491. It was narrated that Ibn 'Umar said:"The Messenger of Allah (ﷺ) used to pray while on his animal when he was coming back from Makkah to Madinah. Concerning this, the verse was revealed: So wherever you turn (yourselves or your faces) there is the Face of Allah." [1] [1] Al-Baqarah 2:

492. It was narrated that Ibn 'Umar said:"The Messenger of Allah (ﷺ) used to pray on his mount while on a journey, no matter what direction it was facing." Malik said: "Abdullah bin Dinar said: 'And Ibn 'Umar used to do likewise

493. It was narrated that Ibn 'Umar said:"While the people were in Quba', praying the Subh prayer, someone came to them and said that revelation had come to the Messenger of Allah (ﷺ) the night before, and he has been commanded to face the Ka'bah. So they turned around, and they has been facing toward Ash-Sham, but now they turned to face toward the Ka'bah

### The Book of the Times (of Prayer)

494. It was narrated from Ibn Shihab that 'Umar bin 'Abdul-'Aziz delayed the 'Asr prayer a little. 'Urwah said to him: "Jibril came down and led the Messenger of Allah (ﷺ) in prayer." 'Umar said: "Watch what you are saying, O 'Urwah!" He said: "I heard Bashir bin Abi Mas'ud say: 'I heard Abu Mas'ud say: 'I heard the Messenger of Allah (ﷺ) say: 'Jibril came down and led me in prayer, and I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him - and he counted off five prayers on his fingers

495. Shu'bah said: "Sayyar bin Salamah, narrated to us, he said: 'I heard my father ask Abu Barzah about the prayer of the Messenger of Allah (ﷺ).' I said: 'Did you really hear him?' He said: 'As I can hear you now.' He said: 'I heard my father ask about the prayer of the Messenger of Allah (ﷺ).' He said: 'He would not mind if he delayed it - meaning 'Isha' until midnight, and he did not like to sleep before it or speak after it.'" Shu'bah said: "Then I met him later on and asked him. He said: 'He used to pray Zauhr when the sun had passed its zenith, and (he would pray) 'Asr and a man could walk to the farthest point in Al-Madinah and the sun would still be clear and hot. And Maghrib, I do not know the time he mentioned.' After that I met him and asked him, and he said: 'He used to pray Fajr then after the prayer a man could regarding it, sitting next to him, look at the face of someone he knew and he could recognize it.' He said: 'And he used to recite in it between sixty and one hundred (verses)

496. It was narrated from Az-Zuhri he said: "Anas told me that the Messenger of Allah (ﷺ) went out when the sun had passed its zenith, and led them in Zuhri prayer

497. It was narrated that Khabbab said: "We complained to the Messenger of Allah (ﷺ) about how hot the sand was, but he did not respond to our complaint." It was said to Abu Ishaq (one of the narrators): "Did they complain regarding his praying it early?" He said: "Yes

498. Hamzah Al-'A'idhi said: "I heard Anas bin Malik say: 'When the Prophet (ﷺ) halted, he would not move on until he had prayed Zuhri.' A man said: 'Even if it was the middle of the day?' He said: 'Even if it was the middle of the day

499. Khalid bin Dinar Abu Khaldah said: "I heard Anas bin Malik say: 'When it was hot, the Messenger of Allah (ﷺ) would wait until it cooled down to pray, and when it was cold he would hasten to pray

500. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) said: 'If it is very hot, wait until it cools down before you pray, for intense heat is a breeze from Hell

501. It was narrated from Abu Musa in a Marfu' [1] report: "Wait until it cools down to pray Zuhri, for the heat you experience is a breeze from Hell." [1] Meaning he attributed it to the Prophet (ﷺ)

502. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) said: This is 'Jibril, peace be upon you, he came to teach you your religion. He prayed Subh when the dawn appeared, and he prayed Zuhri when the sun had (passed its zenith), and he prayed 'Asr when he saw that the shadow of a thing was equal to its height, then he prayed Maghrib when the sun had set and it is permissible for the fasting person to eat. Then he prayed 'Isha' when the twilight had disappeared. Then he came to him the following day and prayed Subh when it had got a little lighter, then he prayed Zuhri when the shadow of a thing was equal to its height, then he prayed 'Asr when the shadow of a thing was equal to twice its height, then he prayed Maghrib at the same time as before, then he prayed 'Isha' when a short period of the night had passed. Then he said: 'The prayer is between the times when you prayed yesterday and the times when you prayed today

503. It was narrated that 'Abdullah bin Mas'ud said: "The Prophet (ﷺ) prayed Zuhri when the length of (a person's shadow) was between three and five feet in summer, and between five and seven feet in winter

504. It was narrated that Jabir said: "A man asked the Messenger of Allah (ﷺ) about the times of prayer. He said: 'Pray with me.' So he prayed Zuhri when the sun had passed its zenith, 'Asr when the shadow of a thing was equal to its height, Maghrib when the sun had set and 'Isha' when the twilight had disappeared." He said: "Then he prayed Zuhri when the shadow of a man was equal in length to his height, 'Asr when the length of a man's shadow was twice his height, and Maghrib just before the twilight disappeared." (One of the narrators) 'Abdullah bin Al-Harith said: "then he said: 'With regard to 'Isha' I think it is up to one-third of the night.'" [1] [1] The speaker there is Thawr, who narrated it from 'Ata' from Jabir

505. It was narrated from 'Aishah that the Messenger of Allah (ﷺ) prayed 'Asr when the sun was in her room and the shadow had not appeared on her wall

506. It was narrated from Anas: "The Messenger of Allah (ﷺ) used to pray 'Asr, then a person could go to Quba'." One of them [1] said: "And he would come to them when they were prayed." The other said: "And the sun was still high." [1] Both Az-Zuhri and Ishaq bin 'Abdullah narrated it from Anas, so the reference is about them

507. It was narrated that Anas bin Malik said: "The Messenger of Allah (ﷺ) used to pray 'Asr when the sun was still high and bright, and a person could go to Al-'Awali [1] when the sun was still high." [1] Al-'Awali is the southern most district of Al-Madinah, and it is very big. Its nearest limit is at a distance of about two miles from the center of Al-Madinah. While its furthest limit is about eight miles

508. It was narrated that Anas bin Malik said: "The Messenger of Allah (ﷺ) used to lead us in 'Asr prayer when the sun was still bright and high

509. It was narrated that Abu Bakr bin 'Uthman bin Sahl bin Hunaif said: "I heard Abu Umamah bin Sahl say: 'We prayed Zuhri with 'Umar bin 'Abdul-'Aziz, then we went out and entered upon Anas bin Malik, and we found him praying 'Asr.'" I said: "O uncle, what is this prayer that you prayed?" He said: "'Asr; this is the prayer

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of the Messenger of Allah () that we used to pray with him

510. It was narrated that Abu Salamah said:"We prayed at the time of 'Umar bin 'Abdul-'Aziz, then we went to Anas bin Malik and found him praying. when he finished he said to us: 'Have you prayed?' We said: 'We prayed Zuhr.' He said: 'I prayed 'Asr.' They said: 'You have prayed early.' He said: 'Rather I prayed as I saw my companions pray

511. Al-'Ala' narrated to us that he entered upon Anas bin Malik in his house in Al-Basrah, when he had finished Zuhr, and his house was beside the Masjid. "When we entered upon him, he said:'Have you prayed 'Asr?' We said: 'No, we have just finished Zuhr.' He said: 'Pray 'Asr.' So we got up and prayed, and when we finished he said: 'I heard the Messenger of Allah () say: "That is the prayer of the hypocrite: he sits and delays 'Asr prayer until (the sun) is between the horns of the Shaitan, then he gets up and pecks four (Rak'ahs) in which he only remembers Allah a little

512. It was narrated from Salim, from his father, that the Messenger of Allah () said:"The one who misses 'Asr prayer, it is as if he has been robbed of his family and his wealth." It was narrated from Ibn 'Umar that the Messenger of Allah () said: "The one who misses 'Asr prayer, it is as if he has been robbed of his family and his wealth

513. It was narrated from Jabir bin 'Abdullah that Jibril came to the Prophet () to teach him the times of prayer. Jibril went forward, with the Messenger of Allah () behind him and the people behind the Messenger of Allah (), and he prayed Zurh when the sun had passed its zenith. Then he came to him when the shadow of a person was equal to his height, and did as he had done before; Jibril went forward, with the Messenger of Allah () behind him and the people behind the Messenger of Allah (), and he prayed 'Asr. Then Jibril came to him when the sun had set; Jibril went forward, with the Messenger of Allah () behind him and the people behind the Messenger of Allah (), and he prayed Al-Ghadah. [1] Then he came to him on the second day when a man's shadow was equal to his height, and did as he had done the day before, he prayed Zuhr. Then he came to him when the shadow of a man was twice his height, and did what he had done the day before, and prayed 'Asr. Then he came to him when the sun had set and did what he had done the day before, and prayed Maghrib. Then we slept and got up, and slept and got up again. Then he came to him and did what he had done the day before and prayed 'Isha.' The he came to him when the (the light of) dawn was spread (on the horizon) [2] and the stars were still clear in the sky, and he did the same as he had done the day before, and prayed Al-Ghadah. Then he said:' The time between these two is the time for prayer.'" [1] Meaning Fajr, the morning prayer. [2] The Fajr prayer was elongated because the Prophet recited at length during the prayer, so that it ended just before sunrise. That defined the end of the time for Fajr, as the beginning of the time was defined by the moment when he started the first Rak'ah

514. It was narrated from Abu Hurairah, may Allah be pleased with him, that the Prophet () said:"Whoever catches up with two Rak'ahs of 'Asr prayer before the sun sets, or one Rak'ah of the Subh prayer before the sun rises, has caught it

515. It was narrated from Abu Hurairah that the Prophet () said:"Whoever catches up with one Rak'ah of 'Asr prayer before the sun sets, or catches up with one Rak'ah of Fajr before the sun rises, has caught it

516. It was narrated from Abu Hurairah that the Prophet () said:"If any one of you catches the first prostration of 'Asr prayer before the sun sets, let him complete his prayer, and if he catches up with the first prostration of Fajr prayer before the sub rises, let him complete his prayer

517. It was narrated from Abu Hurairah that the Messenger of Allah () said:"Whoever catches up with a Rak'ah of the Subh prayer before the sun rises, then he has caught up with Subh, and whoever catches up with a Rak'ah of 'Asr prayer before the sun sets, then he has caught up with 'Asr

518. It was narrated from Nasr bin 'Abdur-Rahman, from his grandfather Mu'adh, that he performed Tawaf with Mu'adh bin 'Afra' but he did not pray. "I said:'Are you not going to pray?' He said: 'The Messenger of Allah () said: 'There is no prayer after 'Asr until the sun has set, nor after Subh until the sun has risen

519. It was narrated from Sulaiman bin Buraidah that his father said:"A man came to the Messenger of Allah () and asked him about the times of prayer. He said: 'Stay with us for these two days.' Then he told Bilal to say the Iqamah at dawn and he prayed Fajr. Then he told him to do that when the sun had passed its zenith and he prayed Zuhr. Then he told him to do that when the sun was still bright, and he said the Iqamah for 'Asr. Then he told him to do that when the last part of the sun had dissapeared, and he said the Iqamah for Maghrib. Then he told him to do that when the twilight had disappeared and he said the Iqamah for 'Isha'. The following day, he prayed Fajr when there was light, then he delayed Zuhr until it was cooler, and waited until it was much cooler before praying 'Asr but the sun was still clear, so he prayed 'Asr later than on the first day. Then he prayed Maghrib before the twilight disappeared. Then he told him to say the Iqamah for 'Isha' when one-third of the night had passed, and he prayed, then he said: 'Where is the one who was asking about the times of prayer? The times of your prayer are between the times you have seen

520. It was narrated from a man of Aslam, who was one of the Companions of the Prophet (), that they used to pray Maghrib with the Prophet (),then they would go back to their families in the furthest part of Al-Madinah, shooting arrows and seeing where they landed. [1] [1] Because it was still bright enough

521. It was narrated that Abu Basrah Al-Ghifari said:"The Messenger of Allah () led us in praying 'Asr in Al-Mukhammas. He said: 'This prayer was enjoined upon those who came before you, but they neglected it. Whoever prays it regularly will have a two-fold reward, and there is no prayer after it until the Shahid appears." And the Shahid is "the star." [1] [1] This is a statement of one of the narrators, and Allah knows best

522. It was narrated from 'Abdullah bin 'Amr - and (one of the narrators) Shu'bah said:"Sometimes he (Qatadah, his teacher) narrated it as a Marfu' report and sometimes he did not" - "The time for Zuhr prayer is until 'Asr comes, and the time for 'Asr prayer is until the sun turns yellow. the time for Maghrib is until the

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twilight disappears, and the time for 'Isha' is until the night is halfway through, and the time for Subh is until the sun rises

523. Abu Bakr bin Abi Musa narrated that his father said: "A man came to the Prophet (ﷺ) asking him about the times of prayer, and he did not answer him. He told Bilal to say the Iqamah at dawn broke, then he told him to say the Iqamah for Zuhr when the sun had passed its zenith and a person would say: 'It is the middle of the day,' but he (the Prophet (ﷺ)) knew better. Then he told him to say the Iqamah for 'Asr when the sun was still high. Then he told him to say the Iqamah for Maghrib when the sun had set. Then he told him to say the Iqamah for 'Isha' when the twilight had disappeared. Then the next day he told him to say the Iqamah for Fajr, at a time such that when after he had finished one would say: 'The sun has risen.' Then he delayed Zuhr until it was nearly the time of 'Asr compared to the day before. Then he delayed 'Asr, to a time such that when he finished one would say: 'The sun has turned red.' Then he delayed Maghrib until the twilight was about to disappear. Then he delayed 'Isha' until one-third of the night had passed. Then he said: 'The time (for prayer) is between these times

524. Al-Husain bin Bashir bin Sallam narrated that his father said: "Muhammad bin 'Ali and I entered upon Jabir bin 'Abdullah Al-Ansari. We said to him: 'Tell us about the prayer of the Messenger of Allah (ﷺ).' That was at the time of Al-Hajjaj bin Yusuf. He said: 'The Messenger of Allah (ﷺ) came out and prayed Zuhr when the sun had passed its zenith and the shadow (of a thing) was the length of a sandal-strap. Then he prayed 'Asr when the shadow of a man was the length of a sandal-strap plus his height. Then he prayed Maghrib when the sun had set. Then he prayed 'Isha' when the twilight disappeared. Then he prayed Fajr when dawn broke. The next day he prayed Zuhr when a man's shadow was equal to his height. Then he prayed 'Asr when a man's shadow was twice his height, and (the time between the prayer and sunset) lasted as long as it takes a swift rider to reach Dhul-Hulaifah. Then he prayed Maghrib when the sun set, then he prayed 'Isha' when one-third or one-half of the night had passed'" - (One of the narrators) Zaid, was not sure - "then he prayed Fajr when it had become bright

525. Sayyar bin Salamah said: "I entered upon Abu Barzah, and my father asked him: 'How did the Messenger of Allah (ﷺ) pray the prescribed prayers?' He said: 'He used to pray Zuhr, which you call Al-Uula (the first) when the sun passed its zenith; he used to pray 'Asr when one of us could go back to his home in the farthest part of Al-Madinah while the sun was still bright.' I forgot what he said about Maghrib. 'And he used to like to delay 'Isha', which you call Al-'Atamah, and he did not like to sleep before it nor talk after it. And he used to finish the Al-Ghadah (Fajr) prayer when a man could recognize his neighbor, and he used to recite (in it) between sixty and one hundred verses

526. Jabir bin 'Abdullah said: "Jibril, peace be upon him, came to the Prophet (ﷺ) when the sun had passed its zenith and said: 'Get up, O Muhammad, and pray Zuhr when the sun has passed its zenith.' Then he waited until a man's shadow was equal to his height. Then he came to him for 'Asr and said: 'Get up, O Muhammad, and pray 'Asr.' Then he waited until the sunset, then he came to him and said: 'Get up, O Muhammad, and pray Maghrib.' So he got up and prayed it when the sun had set. Then he waited until the twilight disappeared, then he came to him and said: 'Get up, O Muhammad, and pray 'Isha'.' So he got up and prayed it. Then he came to him when dawn broke and said: 'Get up, O Muhammad, and pray.' So he got up and prayed Subh.' So he got up and prayed Subh. Then he came to him the next day when a man's shadow was equal to his height, and said: 'Get up, O Muhammad, and pray.' So he prayed Zuhr. Then Jibril came to him when a man's shadow was equal to twice his length and said: 'Get up, O Muhammad, and pray.' So he prayed 'Asr. Then he came to him for Maghrib when the sun set, at exactly the same time as the day before, and said: 'Get up, O Muhammad, and pray.' So he prayed Maghrib. Then he came to him for 'Isha' when the first third of the night had passed, and said: 'Get up and pray.' So he prayed 'Isha'. Then he came to him for Subh when it had become very bright, and said: 'Get up and pray.' So he prayed Subh. Then he said: 'The times of prayer one between those two (limits)

527. It was narrated that Muhammad bin 'Amr bin Hasan said: "Al-Hajjaj arrived, and we asked Jabir bin 'Abdullah, who said: 'The Messenger of Allah (ﷺ) prayed Zuhr at the time of intense heat, [1] and 'Asr when the sun was white and clear, and Maghrib when the sun set, and with 'Isha' it would depend - if he saw that the people had gathered, he would pray early, and if he saw that they had not come yet, he would delay it.'" [1] Meaning, at the earliest time

528. It was narrated that An-Nu'man bin Bashir said: "I am the most knowledgeable of people about the time of the 'Isha' prayer. The Prophet (ﷺ) used to pray it when the moon set on the third night of the month

529. It was narrated that An-Nu'man bin Bashir said: "By Allah, I am the most knowledgeable of people about the time of the 'Isha' prayers. The Prophet (ﷺ) used to pray it when the moon set on the third night of the month

530. Sayyar bin Salamah said: "My father and I entered upon Abu Barzah, and my father said to him: 'How did the Messenger of Allah (ﷺ) pray the prescribed prayers?' He said: 'He used to pray Zuhr, which you call Al-Uala (the first) when the sun passed its zenith; he used to pray 'Asr then one of us could go back to his home in the farthest part of Al-Madinah when the sun was still bright.'" - He said: "I forgot what he said to me about Maghrib." - "And he used to like to delay 'Isha', which you call Al-'Atamah, and he did not like to sleep before it nor speak after it. And he used to finish the Al-Ghadah (Fajr) prayer when a man could recognize his neighbor, and he used to recite between sixty and one hundred verses

531. It was narrated that Ibn Juraij said: "I said to 'Ata: 'What is the best time you think I should pray Al-'Atamah, either in congregation or on my own?' He said: 'I heard Ibn 'Abbas say: 'The Messenger of Allah (ﷺ) delayed Al-'Atamah one night until the people had slept and woken up, then slept and woken up again. Then 'Umar got up and said: 'The prayer, the prayer!'" 'Ata' said: 'Ibn 'Abbas said: "The Messenger of Allah (ﷺ) came out, and it is as if I can see him now, with water dripping from his head, putting his hand on the side of his head. [He said: "And he indicated (how)]." I checked with 'Ata' how the Prophet (ﷺ) put his hand on his head, and he showed me the same way as Ibn 'Abbas had done. 'Ata' spread his fingers a little, then placed them with the tips of his fingers on his forehead, then he drew his fingers together on his head until his thumb touched the edge of the ear that is next to the face, then moved it to his temple and forehead, then he said: 'Were it not that I would impose too much difficulty for my Ummah, I would have commanded them to offer this prayer only at this time

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532. It was narrated that Ibn 'Abbas said:"The Prophet () delayed 'Isha' one night until part of the night had passed. Then 'Umar, may Allah be pleased with him, got up and called out: 'The prayer, O Messenger of Allah! The women and children have gone to sleep.' Then the Messenger of Allah () came out with water dripping from his head, saying: 'This is (the best) time (for 'Isha'), were it not that this would be too difficult for my Ummah
533. It was narrated that Jabir bin Samurah said:"The Messenger of Allah () used to delay the later 'Isha'." [1] [1] It is described as the later 'Isha' prayer because the Maghrib prayer is sometimes called 'Isha' prayer, but it is the first 'Isha'. Some scholars are of the opinion that it is disliked to call Maghrib 'Isha' without qualifying it as the first 'Isha'. See Fath Al-Bari
534. It was narrated from Abu Hurairah that the Messenger of Allah () said:"Were it not that I would impose too much difficulty on my Ummah, I would have commanded them to delay 'Isha' and to use the Siwak for every prayer
535. It was narrated that 'Aishah said:"The Messenger of Allah () delayed A;- 'Atamah one night, and 'Umar, may Allah be pleased with him, called out to him: 'The women and children have gone to sleep.' The Messenger of Allah () came out and said: 'No one is waiting for it except you.' At that time no prayer was offered except in Al-Madinah. Then he said: 'Pray it between the time when the twilight disappears and when one-third of the night has passed
536. It was narrated that 'Aishah the Mother of the Believers said:"The Prophet () delayed the prayer one night until most of the night had passed and the people in the Masjid had gone home to sleep, then he went out and prayed, and said: 'This is indeed its (prayer) time, were it not that I would impose too much difficulty on my Ummah
537. It was narrated that Ibn 'Umar said:"We stayed in the Masjid one night waiting for the Messenger of Allah () to pray 'Isha'. He came out to us when one-third of the night or more had passed, and he said when he came out: 'You are waiting for a prayer for which the followers of no other religion are waiting. Were it not that I would impose too much difficulty on my Ummah, I would have led them in prayer at this time.' Then he commanded the Mu'adhdhin to say the Iqamah and he prayed
538. It was narrated that Abu Sa'eed Al-Khudri said:"The Messenger of Allah () led us in Maghrib prayer, then he did not come out to us until half the night had passed. Then he came out and led them in prayer, then he said: 'The people have prayed and gone to sleep, but you are still in a state of prayer so long as you are waiting for the prayer. Were it not for the weakness of the weak and, the sickness of the sick, I would have commanded that this prayer be delayed until halfway through the night
539. Humaid said:"Anas was asked: 'Did the Prophet () use a ring?' He said: 'Yes. One night he delayed the later 'Isha' prayer, until almost halfway through the night. When he prayed the Prophet () turned his face toward us and said: 'You are still in a state of prayer so long as you waiting for it.'" Anas said: 'It is as if I can see the luster of his ring.' According to the narration of 'Ali - that is, Ibn Hujr - "until halfway through the night
540. It was narrated from Abu Hurairah that the Messenger of Allah () said:"If the people knew what (virtue) there was in the call to prayer and the first row, and they not find any way to get to do that [1] other than by drawing lots, they would do that. If they knew what (virtue) there was in coming early to prayer, they would compete to be first in the Masjid. If they knew what (virtue) there was in Al-'Atamah and Subh, they would come to them even if they had to crawl." [1] Indicating the two mentioned items: that is the call to prayer and praying in the first row
541. It was narrated that Ibn 'Umar said:"The Messenger of Allah () said: 'Do not let the Bedouin make you change the name of this prayer of yours, for they delay the prayer until it is very dark because of their preoccupation with camels and milking them. Verily, it is 'Isha
542. It was narrated that Ibn 'Umar said:"I heard the Messenger of Allah () say on the Minbar: 'Do not let the Bedouin make you change the name of your prayer; verily, it is 'Isha
543. Ja'far bin Muhammad bin 'Ali bin Al-Husain narrated from his father, that Jabir bin 'Abdullah said:"The Messenger of Allah () prayed Subh as soon as he was certain the dawn had appeared
544. Humaid narrated from Ans that a man came to the Prophet () and asked him about the time of the Subh prayer. The following morning he commanded that the Iqamah for prayer be said when dawn broke, and he led us in prayer. The next day when there was light he commanded that the Iqamah for prayer be said and he led us in prayer. Then he said:"Where is the one who was asking about the time for prayer? (It is) between these two times
545. It was narrated that 'Aishah said:"When the Messenger of Allah () has prayed Subh, the women would depart, wrapped in their wrappers, unrecognizable because of the darkness
546. It was narrated that 'Aishah said:"The women used to pray Subh with the Messenger of Allah (), wrapped in their wrappers, then they would return, and no one would recognize them because of the darkness
547. It was narrated that Anas said:"The Messenger of Allah () prayed Fajr on the day of Khaibar during the time it was still dark, when he was near the enemy. Then he attacked them and said: 'Allahu Akbar! Khaibar is destroyed!' Twice. 'Then, when it descends in their courtyard, evil will be the morning for those who had been warned!'" [1] [1] As-Saffat 37:
548. It was narrated from Rafi' bin Khadij that the Prophet () said:"Pray Fajr when the dawn shines
549. It was narrated from Mahmud bin Labid, from some men among his people who were of the Ansar, that the Messenger of Allah () said:"The more you delay



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Fajr, the greater the reward

550. It was narrated from Abu Hurairah that the Prophet () said: "Whoever catches up with a prostration of Subh before the sun rises, then he has caught up with it; and whoever catches up with a prostration of 'Asr before the sun sets, then he has caught up with it

551. It was narrated from 'Aishah that the Prophet () said: "Whoever catches up with a Rak'ah of Fajr before the sun rises, then he has caught up with it; and whoever catches up with a Rak'ah of 'Asr before the sun sets, then he has caught up with it

552. It was narrated that Anas bin Malik said: "The Messenger of Allah () used to pray Zuhr when the sun passed its zenith, and he would pray 'Asr between these two prayers; and he would pray Maghrib when the sun had set, and he used to pray 'Isha' when the twilight had disappeared," then he said straight after that: "And he would pray Fajr when a man could see clearly

553. It was narrated from Abu Hurairah that the Messenger of Allah () said: "Whoever catches up with a Rak'ah of the prayer, then he has caught up with the prayer

554. It was narrated from Abu Hurairah that the Messenger of Allah () said: "Whoever catches up with a Rak'ah of the prayer, then he has caught up with it

555. It was narrated from Abu Hurairah that the Prophet () said: "Whoever catches up with a Rak'ah of the prayer, then he has caught up with the prayer

556. It was narrated that Abu Hurairah said: "The Messenger of Allah () said: 'Whoever catches up with a Rak'ah of the prayer has caught up with it

557. It was narrated from Salim, from his father, that the Prophet () said: "Whoever catches up with with a Rak'ah of Jumu'ah or any other (prayer), his prayer is complete

558. It was narrated from Salim that the Messenger of Allah () said: "Whoever catches up with a Rak'ah of one of the prayers has caught up with it, except that he has to make up the portion that he missed

559. It was narrated from 'Abdullah As-Sunabihi that the Messenger of Allah () said: "The sun rises and with it the horn of the Shaitan, then when it is fully risen, he goes away. Then when it approaches the meridian he comes near to it, and when it has passed the zenith he goes away. Then when it is close to setting, he comes near to it, then when it has set, he goes away." And the Messenger of Allah () forbade praying at those times

560. It was narrated that Musa bin 'Ali bin Rabah said: "I heard my father say: 'I heard 'Uqbah bin 'Amir Al-Juhani say: There are three times during which the Messenger of Allah () forbade us to pray in or bury our dead: When the sun has clearly stated to rise, until it is fully risen; when it is directly overhead at noon, until it has passed its zenith; and when it is close to setting, until it has fully set

561. It was narrated from Abu Hurairah that the Prophet () forbade praying after 'Asr until the sun had set, and after Subh until the sun had risen

562. It was narrated that Ibn 'Abbas said: "I heard more than one of the Companions of the Prophet () - including 'Umar who was one of the dearest of them to me - that the Messenger of Allah () forbade praying after Fajr until the sun had risen, and praying after 'Asr until the sun had set

563. It was narrated from Ibn 'Umar that the Messenger of Allah () said: "No one of you should deliberately try to pray when the sun is rising, or when it is setting

564. It was narrated from Ibn 'Umar that the Messenger of Allah () forbade praying when the sun is rising or setting

565. It was narrated from Musa bin 'Ali that his father said: "I heard 'Uqbah bin 'Amir say: 'There are three times during which the Messenger of Allah () forbade us from praying or burying our dead: When the sun had clearly started to rise until it was fully risen, when it was directly overhead at noon until it has passed the zenith, and when it was close to setting until it had fully set

566. It was narrated from Damrah bin Sa'eed that he heard Abu Sa'eed Al-Khudri say: "The Messenger of Allah () forbade praying after Subh until the sun had risen, and praying after 'Asr until the sun had set

567. It was narrated from 'Ata' bin Yazid that he heard Abu Sa'eed Al-Khudri say: "I heard the Messenger of Allah () say: 'There is no prayer after Fajr until the sun has clearly risen, and no prayer after 'Asr until the sun has fully set

568. (Another chain) from Abu Sa'eed Al-Khudri, from the Messenger of Allah () with a similar report

569. It was narrated from Ibn 'Abbas that the Prophet () forbade praying after 'Asr

570. It was narrated from Ibn Tawus that his father said: "Aishah, may Allah be please with her, said: 'Umar, may Allah be please with him, is not correct, rather the Messenger of Allah () only prohibited, as he said: 'Do not deliberately seek to pray when the sun is rising or when it is setting, for it rises between the horns of a Shaitan

571. Ibn 'Umar said: "The Messenger of Allah () said: 'When the edge of the sun rises, then delay prayer until it has fully risen, and when the edge of the sun starts to set, delay prayer until it has fully set

572. Abu Yahya Sulaim bin 'Amir, Damrah bin Habib and Abu Talhah Nu'aim bin Ziyad said: "We heard Abu Umamah Al-Bahili say: 'I heard 'Amrah bin 'Abasah say: I said: 'O Messenger of Allah, is there any moment which brings one close to Allah than another, or any moment that should be sought out for remembering Allah? He said: 'Yes, the closest that the Lord is to His slave is in the last part of the night, so if you can be among those who remember Allah at that time, then do so. For prayer is attended and witnessed (by the angels) until the sun rises, then it rises between the two horns of the Shaitan, that is the time when the

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disbelievers pray, so do not pray until the sun had risen to the height of a spear and its rays have disappeared. Then prayer is attended and witness (by the angels) until the sun is directly overhead at midday, and that is the time when the gates of Hell are opened and it is stoked up. So do not pray until the shadows appear. Then prayer is attended and witnessed (by angels) until the sun sets, and it sets between the horns of a Shaitan, and that is the time when the disbelievers pray

573. It was narrated that 'Ali said: "The Messenger of Allah (ﷺ) forbade praying after 'Asr unless the sun was still white, clear and high

574. It was narrated that Hisham said: "My father told me: 'Aishah said: 'The Messenger of Allah (ﷺ) never neglected to pray two Rak'ahs after 'Asr in my house

575. It was narrated that Al-Aswad said: 'Aishah said: "The Messenger of Allah (ﷺ) never entered upon me after 'Asr but he prayed them (the two Rak'ahs)

576. It was narrated that Abu Ishaq said: "I heard Masruq and Al-Aswad say: We bear witness that 'Aishah said: 'When the Messenger of Allah (ﷺ) was with me after 'Asr, he would pray them (these two Rak'ahs)

577. It was narrated that 'Aishah said: "There are two prayers that the Messenger of Allah (ﷺ) never neglected to pray them in my house secretly nor publicly: Two Rak'ahs before Fajr and two Rak'ahs after 'Asr

578. It was narrated from Abu Salamah that he asked 'Aishah about the two prostrations (Rak'ahs) that the Messenger of Allah (ﷺ) used to pray after 'Asr. She said: "He used to pray them before 'Asr, but if he got distracted or forgot them, he would pray them after 'Asr, and if he did a prayer he would be constant in it

579. It was narrated from Umm Salamah that the Prophet (ﷺ) once prayed two Rak'ahs after 'Asr in her house. She asked him about that and he said: "They are two Rak'ahs that I used to pray after Zuhr, but I got distracted and forgot them until I prayed 'Asr

580. It was narrated that Umm Salamah said: "The Messenger of Allah (ﷺ) got distracted and did not pray the two Rak'ahs before 'Asr so he prayed them after 'Asr

581. Imran bin Hudair said: "I asked Lahiq about the two Rak'ahs before sunset. He said: "Abdullah bin Az-Zubair used to pray them, and Mu'awiyah sent word to him asking: 'What are these two Rak'ahs at sunset?' He had to refer to Umm Salamah, and Umm Salamah said: 'The Messenger of Allah (ﷺ) used to pray two Rak'ahs before 'Asr, then he was distracted and did not pray them, so he prayed them when the sun set, and I never saw him pray them before or after that

582. It was narrated from Yazid bin Abi Habib that Abu Al-Khair told him: "Abu Tamim Al-Jaishani stood up to pray two Rak'ahs before Maghrib, and I said to 'Uqbah bin 'Amir: 'Look at this man, what prayer is he praying?' He turned and looked at him, and said: 'This is a prayer that we used to pray at the time of the Messenger of Allah (ﷺ)

583. It was narrated from Ibn 'Umar that Hafsa said: "When the dawn appears, the Messenger of Allah (ﷺ) would only pray two short Rak'ahs

584. It was narrated that 'Amr bin 'Abasah said: "I came to the Messenger of Allah, who became Muslim with you?" He said: 'Free men and slaves.' I said: 'Is there any moment which brings one closer to Allah than another?' He said: 'Yes, the last part of the night, so pray as much as you want until you pray Subh, then stop until the sun has risen until and it looks like a shield and (its shining) spreads. Then pray as much as you want until an object's shadow is at its shortest, then stop until the sun passes its zenith, for Hell is stoked at midday. Then pray 'Asr, then stop until you pray 'Asr, then stop until the sun has set, for it sets between the horns of a Shaitan and rises between the horns of a Shaitan.'" [1] [1] Similar has been recorded by Muslim

585. It was narrated from Jubair bin Mut'im that the Prophet (ﷺ) said: "O Banu 'Abd Manaf, do not prevent anyone from circumambulating this House and praying at any time he wants of night or day

586. It was narrated that Anas bin Malik said: "If the Messenger of Allah (ﷺ) was setting out on a journey before the sun passed its zenith, he would delay Zuhr until the time of 'Asr, then he would stop and combine the prayer. If the sun passed its zenith before he set out, he would pray Zuhr and then set off

587. It was narrated from Abu At-Tufail 'Amir bin Wathilah that Mu'adh bin Jabal told him that they went out with the Messenger of Allah (ﷺ) in the year of Tabuk, and the Messenger of Allah (ﷺ) was joining Zuhr and 'Asr, and Maghrib and 'Isha'. He delayed the prayer one day then he went out and prayed Zuhr and 'Asr together, then he went in and came out again and prayed Maghrib and 'Isha

588. Kathir bin Qarawanda said: "I asked Salim bin 'Abdullah about how his father prayed when traveling. We asked him: 'Did he combine any of his prayers when traveling?' He said that Safiyyah bint Abi 'Ubaid was married to him, and she wrote to him, when he was at some farmland of his, saying: 'This is the last of my days in this world, and the first day of the Hereafter.'" [1] He rode quickly to go to her, and when the time for Zuhr came, the Mu'adhdhin said to him: "The prayer, O Abu 'Abdur-Rahman!" But he paid no attention to him until it was between the time for the two prayers, then he stopped and said: "Say the Iqamah and when I say the Taslim, say the Iqamah." Then he rode on again, and when the sun set the Mu'adhdhin said to him; "The prayer!" He said: "Do as you did for Zuhr and 'Asr." When the stars had appeared, he stopped and said to the Mu'adhdhin: "Say the Iqamah and when I say the Taslim, say the Iqamah." He prayed, then when he had finished he turned to us and said: "The Messenger of Allah (ﷺ) said: 'If any one of you has an urgent need that he fears he may miss, let him pray like this.'" [1] Meaning that she was dying

589. It was narrated that Ibn 'Abbas said: "I prayed with the Prophet (ﷺ) in Al-Madinah, eight together and seven together. He delayed Zuhr and brought 'Asr forward, and he delayed Maghrib and brought 'Isha' forward

590. It was narrated from Ibn 'Abbas that he prayed Al-Ula (Zuhr) and 'Asr together in Al-Basrah with nothing in between them, and he prayed Maghrib and 'Isha' together with nothing in between them. He did that because he was busy and Ibn 'Abbas said that he had prayed Zuhr and 'Isha' together with the Messenger of

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Allah () in Al-Madinah, eight Rak'ahs with nothing in between

591. It was narrated that Isma'il bin 'Abdur-Rahman, a Shaikh of the Quraish, said: "I accompanied Ibn 'Umar to Al-Hima. [1] When the sun set I felt too nervous to remind him of the prayer, so he went on until the light on the horizon had disappeared and it was getting dark, then he stopped and prayed Maghrib, three Rak'ahs, then he prayed two Rak'ahs immediately afterwards, then he said: 'This what I saw the Messenger of Allah () do.'" [1] A place near Madinah

592. It was narrated that Az-Zuhri said: "Salim told me that his father said: 'I saw the Messenger of Allah (), when he was in a hurry to travel, delaying Maghrib so that he could combine it with 'Isha

593. It was narrated that Jabir said: "The sun set when the Messenger of Allah () was in Makkah, and he joined the two prayers in Sarif.: [1] [1] A valley about 12 km northeast of Makkah on the way to Al-Madinah

594. It was narrated from Anas that the Messenger of Allah () said: "If the Messenger of Allah () wanted to travel quickly, he would delay Zuhr until the time of 'Asr and combine them, and he would delay Maghrib until he combined it with 'Isha' when the twilight had disappeared

595. Nafi' said: "I went out with 'Abdullah bin 'Umar on a journey to some of his land. Then someone came to him and said: 'Safiyyah bint Abi 'Ubaid is sick, try to get there before it is too late.' He set out quickly, accompanied by a man of the Quraish. The sun set but he did not pray, although I knew him to be very careful about praying on time. When he slowed down I said: 'The prayer, may Allah have mercy on you.' He turned to me but carried on until the twilight was almost gone, then he stopped and prayed Maghrib, then he said the Iqamah for 'Isha', at that time the twilight had totally disappeared and led us in prayer. Then he turned to us and said: 'If the Messenger of Allah () was in a hurry to travel he would do this

596. It was narrated that Nafi' said: "We came back with Ibn 'Umar from Makkah. One night he kept on travelling until evening came, and we thought that he had forgotten the prayer! But he kept quiet and kept going until the twilight had almost disappeared, then he stopped and prayed, and when the twilight disappeared he prayed 'Isha'. Then he turned to us and said: This is what we used to do with the Messenger of Allah () if he was in a hurry to travel

597. Kathir bin Qarawanda said: "We asked Salim bin 'Abdullah about prayer while traveling. We said: 'Did 'Abdullah combine any of his prayer while traveling?' He said: 'No, except at Jam'. [1] Then he paused, and said: 'Safiyyah was married to him, and she sent word to him that she was in her last day in this world and the first day in the Hereafter. So he ride off in a hurry, and I was with him. The time for prayer came and the Mu'adhdhin said to him: 'The prayer, O Abu 'Abdur-Rahman! But he kept going until it was between the time for the two prayer. Then he stopped and said to the Mu'adhdhin: "Say the Iqamah, and when I say the Taslim at the end of Zuhr, say the Iqamah (again) straight away." So he said the Iqamah and he prayed Zuhr, two Rak'ahs, then he said the Iqamah (again) straight away, and he prayed 'Asr, two Rak'ahs. Then he rode off quickly until the sun set and the Mu'adhdhin said to him: "The prayer, O Abu 'Abdur-Rahman!" He said: "Do what you did before." He rode on until the starts appeared, then he stopped and said: "Say the Iqamah, then when I say the Taslim, say the Iqamah. So he said the Iqamah and he prayed Maghrib, three Rak'ahs, then he said the Iqamah (again) straight away and he prayed 'Isha', then he said one Taslim, turning his face. Then he said: "The Messenger of Allah () said: 'If any one of you has urgent need that he fears he may miss, let him pray like this

598. It was narrated from Ibn 'Umar that if the Messenger of Allah () was in a hurry to travel, he would combine Maghrib and 'Isha

599. It was narrated that Ibn 'Umar said: "If the Messenger of Allah () was in a hurry to travel, or some emergency arose, he would combine Maghrib and 'Isha

600. Sufyan said: "I heard Az-Zuhri say: 'Salim told me that his father said: 'I saw the Prophet (), if he was in a hurry to travel, joining Maghrib and 'Isha

601. It was narrated that Ibn 'Abbas said: "The Messenger of Allah () prayed Zuhr and 'Asr together, and Maghrib and 'Isha' together, when there was no fear and he was not traveling

602. It was narrated from Ibn 'Abbas that the Prophet () used to pray in Al-Madinah combining two prayer. Joining Zuhr and 'Asr, and Maghrib and 'Isha', when there was no fear nor rain. It was said to him: "Why?" He said: "So that there would not be any hardship on his Ummah

603. It was narrated that Ibn 'Abbas said: "I prayed behind the Messenger of Allah () eight (Rak'ahs) together and seven (Rak'ahs) together

604. Ja'far bin Muhammad narrated from his father that Jabir bin 'Abdullah said: "The Messenger of Allah () traveled until he came to 'Arafah, where he found that the tent had pitched for him. He stayed there until the sun had passed its zenith, then he called for Al-Qaswa' which was saddled for him. When he reached the bottom of the valley he addressed the people. Then Bilal called the Adhan, then the Iqamah, then he prayed Zuhr, then he called the Iqamah, then he prayed 'Asr, and he did not offer any other prayer in between

605. It was narrated from 'Abdullah bin Yazid that Abu Ayyub Al-Ansari told him, that during the Farewell Pilgrimage. He prayed with the Messenger of Allah () Maghrib and 'Isha' prayers together at Al-Muzdalifah

606. It was narrated that Sa'eed bin Jubair said: "I was with Ibn 'Umar when he departed from 'Arafah. When he came to Jam' (Al-Muzdalifah), he combined Maghrib and 'Isha', and when he finished he said: 'The Messenger of Allah () did similar to this in this place

607. It was narrated from Ibn 'Umar that the Prophet () prayed Maghrib and 'Isha' at Al-Muzdalifah

608. It was narrated that 'Abdullah said: "I never saw the Messenger of Allah () combine any two prayers except in Al-Muzdalifah, and on that day he prayed Subh before its time

609. It was narrated from Usamah bin Zaid, whom the Prophet () had seated behind him on his camel on the way from 'Arafah, that when he reached the

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mountain pass, he dismounted and urinated - and he did not say that he passed water. He (Usamah) said: "I poured water for him from a small vessel and he performed a light Wudu'. I said to him: 'The prayer.' He said: 'The prayer is still ahead of you.' When he came to Al-Muzdalifah he prayed Maghrib, then they untied the saddles of their mounts and then he prayed 'Isha

610. Al-Walid bin Al'Ayzar said: "I heard Abu 'Amr Ash-Shaibani say: 'The owner of this house - and he pointed to the house of 'Abdullah - said: I asked the Messenger of Allah (ﷺ): 'Which deed is most beloved to Allah, may He be exalted?' He said: 'Prayer offered on time, honoring one's parents, and Jihad in the cause of Allah

611. It was narrated that 'Abdullah bin Mas'ud said: "I asked the Messenger of Allah (ﷺ) which action is most beloved to Allah? He said: 'Establishing prayer on time, honoring one's parents and Jihad in the cause of Allah

612. It was narrated from Ibrahim bin Muhammad bin Al-Muntashir that his father was in the Masjid of 'Amr bin Shurahbil and the Iqamah for prayer was said, so they were waiting for him. He said: "I was praying Witr, and 'Abdullah was asked: 'Is there any Witr after the Adhan?' He said: "Yes, and after the Iqamah, and he narrated that the Prophet (ﷺ) slept and missed the prayer until the sun rose then prayed." And the wording is that of Yahya

613. It was narrated that Anas said: The Messenger of Allah (ﷺ) said: "Whoever forgets a prayer, let him pray it when he remembers it

614. It was narrated that Anas said: "The Messenger of Allah (ﷺ) was asked about a man who slept and missed the prayer, or forgot it. He said: 'The expiation for that is to pray it when he remembers it

615. It was narrated that Abu Qatadah said: "They told the Prophet (ﷺ) that they had slept and missed the prayer. He said: 'There is no negligence when one sleeps, rather negligence is when one is awake. If any one of you forgets a prayer or sleeps and misses it, let him pray it when he remembers it

616. It was narrated that Abu Qatadah said: "The Messenger of Allah (ﷺ) said: 'There is no negligence when one sleeps, rather negligence is when one does not offer one prayer until the time of the next prayer comes and he realizes that he has missed a prayer

617. It was narrated from Abu Qatadah that when they missed the prayer because they slept until the sun rose, the Messenger of Allah (ﷺ) said: "Let any one of you pray it during its time tomorrow

618. It was narrated that Abu Hurairah said: The Messenger of Allah (ﷺ) said: If you forget a prayer, pray it when you remember it, for Allah says: "and perform the Salah for My remembrance." [1] [1] Ta-Ha 20:

619. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Whoever forgets a prayer, let him pray it when he remembers it, for Allah says: and perform the Salah for My remembrance." [1] [1] Ta-Ha 20:

620. It was narrated from Ma'mar, from Az-Zuhri, from Sa'eed bin Al-Musayyab, that Abu Hurairah said: "The Messenger of Allah (ﷺ) said: 'Whoever forgets a prayer, let him pray it when he remembers it, for Allah says: "and perform prayer when you remember (li dhikra).'" I said to Az-Zuhri: "Is that how the Messenger of Allah (ﷺ) recited it?" He said: "Yes

621. It was narrated from Buraid bin Abi Mariam that his father said: "We were with the Messenger of Allah (ﷺ) on a journey, and we kept going one night, then when it was nearly morning the Messenger of Allah (ﷺ) dismounted and slept, and the people slept too. We did not wake up until the sun had risen. The Messenger of Allah (ﷺ) asked the Mu'adhdhin to call the Adhan, then he prayed the two Rak'ahs before Fajr, then he asked him to say the Iqamah, then he led the people in prayer. Then he told us about everything that will happen until the Hour begins

622. It was narrated that 'Abdullah bin Mas'ud said: "We were with the Messenger of Allah (ﷺ) and we were prevented from praying Zuhr, 'Asr, Maghrib and 'Isha'. I felt very upset about that and I said to myself: 'We are with the Messenger of Allah (ﷺ) and (fighting) for the sake of Allah.' Then the Messenger of Allah (ﷺ) commanded Bilal to say the Iqamah and he led us in praying Zuhr. Then he said the Iqamah and he led us in praying 'Asr. Then he said the Iqamah and he led us in praying Maghrib. Then he said the Iqamah and he led us in praying 'Isha'. Then he went around among us and told us: 'There is no group on Earth who is remembering Allah, the Mighty and Sublime, except you

623. It was narrated that Abu Hurairah said: "We stopped to camp at the end of the night with the Messenger of Allah (ﷺ), and we did not wake up until the sun had risen. The Messenger of Allah (ﷺ) said: 'Let each man take hold of his camel's head (and leave), for the Shaitan was here in this place with us.' We did that, then he called for water and performed Wudu', then he prayed two Rak'ahs, then the Iqamah was said and he prayed Al-Ghadah (Fajr)

624. It was narrated from Nafi' bin Jubair, from his father, that the Messenger of Allah (ﷺ) said during a journey: "Who will watch out for dawn for us, so that we do not sleep and miss the dawn prayer?" Bilal said: 'I will.' He turned to face the direction where the sun woke them up, then they got up. He said: 'Perform Wudu'.' Then Bilal called the Adhan and he prayed two Rak'ahs, and they prayed the two (Sunnah) Rak'ahs of Fajr, then they prayed Fajr

625. It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) set out at nightfall, then stopped to camp at the end of the night, and he did not wake up until the sun had risen or had partly risen. He did not pray until the sun had risen (fully), then he prayed, and that was the 'middle prayer' (Salat Al-Wusta)

## The Book of the Adhan (The Call to Prayer)

626. Nafi' narrated that 'Abdullah bin 'Umar used to say: "When the Muslims arrived in Al-Madinah they used to gather and try to figure out the time for prayer,

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and no one gave the call to prayer. One day they spoke about that; some of them said: 'Let us use a bell like the Christians do;' others said, 'No, a horn like the Jews have.' Umar, may Allah be pleased with him, said: 'Why don't you send a man to announce the time of prayer?' The Messenger of Allah (S.A.W) said: 'O Bilal, get up and give the call to prayer

627. It was narrated that Anas said: "The Messenger of Allah (S.A.W) commanded Bilal to say the phrases of the Adhan twice and the phrases of the Iqamah once

628. It was narrated that Ibn 'Umar said: "At the time of the Messenger of Allah (S.A.W) the phrases of the Adhan were said twice and the phrases of the Iqamah were said once, except that you should say: 'Qad Qamatis-Salah, Qad Qamatis-Salah (prayer is about to begin, prayer is about to begin)

629. It was narrated from Abu Mahdhurah that the Prophet (S.A.W) sat him down and taught him the Adhan letter by letter. (One of the narrators) Ibrahim said, "It is like this Adhan of ours". I said[1]: "Recite it to me." He said, "Allahu Akbar, Allahu Akbar (Allah is the greatest, Allah is the greatest), Ashhadu an la ilaha illallah (I bear witness that there is none worthy of worship except Allah) - twice. Ashhadu anna Muhammadan Rasulallah (I bear witness that Muhammad is the messenger of Allah) - twice. Then he said in a lower voice which those around him could hear: Ashhadu an la ilaha ill-Allah (I bear witness that there is none worthy of worship except Allah) - twice. Ashhadu anna Muhammadan Rasulallah (I bear witness that Muhammad is the messenger of Allah) - twice, Hayya'ala as-salah (come to prayer) - twice, Hayya alal-falah (come to prosperity) - twice, Allahu Akbar Allahu Akbar la ilaha illallah (Allah is the Greatest, Allah is the Greatest, there is none worthy of worship except Allah). [1] Bishir bin Mu'adh who heard it from Ibrahim, and from whom An-Nasa'i is reporting it, is the one who is asking for the Adhan to be recited to him

630. It was narrated from Abu Mahdhurah that the Messenger of Allah (S.A.W) taught him the Adhan with nineteen phrases and the Iqamah with seventeen phrases, then Abu Mahdhurah counted them as nineteen and seventeen

631. It was narrated that Abu Mahdhura said: "The Messenger of Allah (S.A.W) taught me the Adhan and said: 'Allahu Akbar, Allahu akbar, Allahu Akbar, Allahu Akbar; Ashhadu an la ilaha illallah, Ashhadu an la ilaha illallah; Ashhadu anna Muhammadan Rasulallah, Ashhadu anna Muhammadan Rasulallah (Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, Allah is the Greatest; I bear witness that there is none worthy of worship except Allah, I bear witness that there is none worthy of worship except Allah; I bear witness that Muhammad is the Messenger Allah, I bear witness that Muhammad is the Messenger Allah)'. Then he repeated it and said: 'Ashhadu an la ilaha illallah, Ashhadu an la ilaha illallah; Ashhadu anna Muhammadan Rasulallah, Ashhadu anna Muhammadan Rasulallah; Hayya 'alas-salah, Hayya 'ala-salah; Hayya 'alal-falah Hayya 'alal-falah; Allahu Akbar, Allahu Akbar; La ilaha ill-Allah (I bear witness that there is none worthy of worship except Allah, I bear witness that there is none worthy of worship except Allah; I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah; Come to prayer, come to prayer; come to prosperity, come to prosperity; Allah is the Greatest, Allah is the Greatest; there is none worthy of worship except Allah)

632. Abdul-'Aziz bin 'Abdul-Malik bin Abu Mahdhurah narrated that 'Abdullah bin Muhairiz - who was an orphan under the care of Abu Mahdhurah until he prepared him to go to Ash-Sham - informed him: he said: "I said to Abu Mahdhurah: 'I am going to Ash-Sham and I am afraid that I will be asked about how you say the Adhan. "'He told me that Abu Mahdhurah said to him, I went out with a group of people and we were somewhere on the road to Hunain when the Messenger of Allah (S.A.W) was coming back from Hunain. The Messenger of Allah met us somewhere on the road and the Muadh'dhin of the Messenger of Allah called the Adhan for prayer in the presence of the Messenger of Allah (S.A.W). We heard the voice of the Muadh'dhin and we were careless about it (the Adhan), so we started yelling, imitating and mocking it. The Messenger of Allah (S.A.W) heard us, so he sent some people who brought us to stand in front of him. He said, 'Who is the one whose voice I heard so loud?' The people all pointed to me, and they were telling the truth. He sent them all away, but kept me there and said to me: 'Stand up and call the Adhan for the Prayer.' I stood up and the Messenger of Allah (S.A.W) taught me the Adhan himself. He Said, 'Say: 'Allahu Akbar, Allahu akbar, Allahu Akbar, Allahu Akbar; Ashhadu an la ilaha illallah, Ashhadu an la ilaha illallah; Ashhadu anna Muhammadan Rasulallah, Ashhadu anna Muhammadan Rasulallah (Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, Allah is the Greatest; I bear witness that there is none worthy of worship except Allah, I bear witness that there is none worthy of worship except Allah; I bear witness that Muhammad is the Messenger Allah, I bear witness that Muhammad is the Messenger Allah)'. Then he said: 'Then repeat and say in a loud voice: Ashhadu an la ilaha illallah, Ashhadu an la ilaha illallah; Ashhadu anna Muhammadan Rasulallah, Ashhadu anna Muhammadan Rasulallah; Hayya 'alas-salah, Hayya 'ala-salah; Hayya 'alal-falah Hayya 'alal-falah; Allahu Akbar, Allahu Akbar; La ilaha ill-Allah (I bear witness that there is none worthy of worship except Allah, I bear witness that there is none worthy of worship except Allah; I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah; Come to prayer, come to prayer; come to prosperity, come to prosperity; Allah is the Greatest, Allah is the Greatest; there is none worthy of worship except Allah)'. Then he called me when I had finished saying the Adhan, and he gave me a bundle in which there was some silver. I said: 'O Messenger of Allah (S.A.W), let me be the one doing the Adhan in Makkah.' He said: 'I command you to do so.' Then I came to 'Attab bin Asid who was the governor of the Messenger of Allah (S.A.W) in Makkah, and I called the Adhan for prayer with him upon the orders of the Messenger of Allah (S.A.W)

633. It was narrated that Abu Mahdhurah said: "When the Messenger of Allah (S.A.W) left Hunain, I was the tenth of a group of ten of the people of Makkah who were trying to catch up with them. We heard them calling the Adhan for the prayer and we started to repeat the Adhan, mocking them. The Messenger of Allah (S.A.W) said, 'I heard among these people the Adhan of one who has a beautiful voice.' He sent for us, and we recited the Adhan one by one, and I was the last of them. When I said the Adhan, he said: 'Come here.' He sat me down in front of him and rubbed my forehead and blessed me three times, then he said, 'Go and give the Adhan at the sacred House.' I said: 'How, O Messenger of Allah?' He taught me as you say the Adhan now: 'Allahu Akbar, Allahu akbar, Allahu Akbar,

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Allahu Akbar; Ashhadu an la ilaha illallah, Ashhadu an la ilaha illallah; Ashhadu anna Muhammadan Rasulallah, Ashhadu anna Muhammadan Rasulallah, Ashhadu an la ilaha illallah, Ashhadu an la ilaha illallah; Ashhadu anna Muhammadan Rasulallah, Ashhadu anna Muhammadan Rasulallah; Hayya 'alas-salah, Hayya 'ala-salah; Hayya 'alal-falah Hayya 'alal-falah; as-salatu khairun min an-nawm; as-salatu khairun min an-nawm; (Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, Allah is the Greatest; I bear witness that there is none worthy of worship except Allah, I bear witness that there is none worthy of worship except Allah; I bear witness that Muhammad is the Messenger Allah, I bear witness that Muhammad is the Messenger Allah; I bear witness that there is none worthy of worship except Allah, I bear witness that there is none worthy of worship except Allah; I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah; Come to prayer, come to prayer; come to prosperity, come to prosperity; prayer is better than sleep, prayer is better than sleep)' - in the first (Adhan) for As-Subh (Fajr). And he taught me the Iqamah saying each phrase twice: 'Allahu Akbar, Allahu Akbar, (Allahu Akbar, Allahu Akbar), Ashhadu an la ilaha illallah, Ashhadu an la ilaha illallah; Ashhadu anna Muhammadan Rasulallah, Ashhadu anna Muhammadan Rasulallah; Hayya 'alas-salah, Hayya 'alas-salah; Hayya 'alal-falah, Hayya 'alal-falah; qad qamatis-salah, qad qamati-salah, Allahu Akbar, Allahu Akbar La ilaha illallah (Allah is the Greatest, Allah is the Greatest, (Allah is the Greatest, Allah is the Greatest); I bear witness that there is none worthy of worship except Allah, I bear witness that there is none worthy of worship except Allah; I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah; Come to prayer, come to prayer; come to prosperity, come to prosperity; the prayer is about to begin, the prayer is about to begin, Allah is the Greatest, Allah is the Greatest; there is none worthy of worship except Allah)." (One of the narrators) Ibn Juraij said: "Uthman narrated this whole report to me from his father and from Umm 'Abdul-Malik bin Abi Mahdhurah, and (said that) they heard that from Abu Mahdhurah

634. It was narrated that Malik bin Al-Huwairith said: "I came to the Prophet (S.A.W) with a cousin of mine" - on another occasion he said: "with a companion of mine" - "and he said: 'When the two of you travel, call the Adhan and the Iqamah, and let the older of you lead the prayer

635. It was narrated that Malik bin Al-Huwairith said: "We came to the Messenger of Allah (S.A.W) and we were young men close in age. He let us stay with him for twenty days. The Messenger of Allah (S.A.W) was merciful and compassionate, and he thought that we were missing our families; he asked us about those whom we had left behind of our families, so we told him, and he said: 'Go back to your families, stay with them and teach them. Tell them when the time for prayer comes; let one of you call the Adhan and let the oldest of you lead the prayer

636. It was narrated from Ayyub, from Abu Qilabah, from 'Amr bin Salamah: "Abu Qilabah said to me (Ayyub): He ('Amr) is still alive, do you want to meet him?" I met him and asked him, and he said: "When Makkah was conquered, all the people hastened to announce their Islam. My father went to announce the Islam of the people of our village, and when he came back we went to see him and he said: 'By Allah, I have indeed come to you from the Messenger of Allah (S.A.W)'. He said: 'Pray such and such a prayer at such and such a time, pray such and such a prayer at such and such a time. When the time for prayer comes let one of you call the Adhan and let the one who knows the most Qur'an lead the prayer

637. It was narrated from Ibn 'Umar that the Messenger of Allah (S.A.W) said: "Bilal calls the Adhan during the night, so eat and drink until Ibn Umm Maktum calls (the Adhan)

638. It was narrated from Salim, from his father, that the Prophet (S.A.W) said: "Bilal calls the Adhan during the night, so eat and drink until you hear Ibn Umm Maktoom calling the Adhan

639. It was narrated that 'Aishah said: "The Messenger of Allah (S.A.W) said: 'Bilal calls the Adhan during the night, so eat and drink until Ibn Umm Maktum calls the Adhan." She said: "And there was no more between than the time it takes for one to come down and the other to go up

640. It was narrated from Khubaib bin 'Abdur-Rahman that his paternal aunt Unaisah said: "The Messenger of Allah (S.A.W) said: 'When Ibn Umm Maktum calls the Adhan, eat and drink, and when Bilal calls the Adhan, do not eat nor drink

641. It was narrated from Ibn Mas'ud that the Prophet (S.A.W) said: "Bilal calls the Adhan during the night to wake those who are sleeping and so that those who are praying Qiyam can return.[1] Not to say it is like this." The break of dawn is not like this. [2] [1] Meaning to finish. Ash-Shawkani said: "To return to sleeping or return to sitting from praying" Nail Al-Awtar. [2] Indicating with an up and down motion. The true dawn is from right to left

642. It was narrated from Anas that someone asked the Messenger of Allah (S.A.W) about the time of Subh. The Messenger of Allah (S.A.W) commanded Bilal to call the Adhan when dawn broke. Then the next day he delayed Fajr until it was very light, then he told him to call the Adhan and he prayed. Then he said: "This is the time for the prayer

643. It was narrated from 'Awn bin Abi Juhaifah that his father said: "I came to the Prophet (S.A.W) and Bilal came out and called the Adhan and he started doing like this in his Adhan, turning to his right and left

644. Abdur-Rahman bin 'Abdullah bin 'Abdur-Rahman bin Abi Sa'sa'ah Al-Ansari Al-Mazini narrated that his father told him that Abu Sa'eed Al-Khudri said to him: "I see that you love sheep and the desert. When you are with your sheep or in the desert and you call the Adhan for prayer, then raise your voice, for no human, Jinn or anything else hears the voice of the Mu'adhhdhin as far as it reaches, but it will bear witness for him on the Day of Resurrection." Abu Sa'eed said: "I heard it from the Messenger of Allah (S.A.W)

645. It was narrated from Abu Hurairah, who heard it from the mouth of the Messenger of Allah (S.A.W): "The Mu'adhhdhin will be forgiven as far as his voice reaches, and every wet and dry thing will bear witness for him

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646. It was narrated from Al-Bara bin 'Azib that the Prophet of Allah (S.A.W) said:"Allah and His angels say salah upon the front rows, and the Mu'adhdhin will be forgiven as far as his voice reaches, and whatever hears him, wet or dry, will confirm what he says, and he will have a reward like that of those who pray with him
647. It was narrated that Abu Mahdhurah said:"I used to call the Adhan for the Messenger of Allah (S.A.W) and in the first Adhan of Fajr I used to Say: 'Hayya 'ala al-falah, as-salatu khairun minan-nawm, as-salatu khairun minan-nawm, Allahu Akbar Allahu Akbar, la ilaha illallah (Come to prosperity, prayer is better than sleep, prayer is better than sleep, Allah is the Greatest, Allah is the Greatest, there is none worthy of worship except Allah)
648. Sufyan narrated a similar report with the same chain. (One of the narrators) (Abu) 'Abdur-Rahman (An-Nasai) said:"It is not Abu Ja'far Al-Farra
649. It was narrated from Al-Aswad that Bilal said:"The final words of the Adhan are: 'Allahu Akbar, Allahu Akbar; La ilaha illallah (Allah is the Greatest, Allah is the Greatest, there is none worthy of worship except Allah)
650. It was narrated that Al-Aswad said:"The final words of the Adhan of Bilal were: 'Allahu Akbar, Allahu Akbar, Allahu Akbar; La ilaha illallah (Allah is the Greatest, Allah is the Greatest, there is none worthy of worship except Allah)
651. (Another chain) from Ibrahim, from Al-Aswad, with similar narration
652. It was narrated that Muharib bin Dithar said:"Al-Aswad bin Yazid narrated to me from Abu Mahdhurah that the final words of the Adhan are: 'La ilaha illahha (there is none worthy of worship except Allah)
653. It was narrated that 'Amr bin Aws said:"A man of Tha'qif told us that he heard the caller of the Messenger of Allah (S.A.W) on a rainy night during a journey saying: 'Hayya 'ala as-salah, Hayya 'ala al-falah, sallu fi rihalikum (Come to prayer, come to prosperity, pray in your dwellings)
654. It was narrated from Nafi' that Ibn 'Umar gave a call to prayer on a cold and windy night, and he said:"Pray where you are, for the Prophet (S.A.W)used to order the Mu'adhdhin, if it was a cold and rainy night, to say: 'Pray in your dwellings
655. Ja'far bin Muhammad narrated from his father, that Jabir bin 'Abdullah said:"The Messenger of Allah (S.A.W) traveled until he came to 'Arafah, where he found that the tent had been pitched for him in Namirah, so he stopped there. Then when the sun had passed its zenith he called for Qaswa'[1] and she was saddled for him. Then when he reached the bottom of the valley he addressed the people. Then Bilal called the Adhan, then he said the Iqamah and he prayed Zuhr, then he said the Iqamah and prayed 'Asr, and he did not offer any prayer in between them." [1] The name of the Prophet's () mount which was a she-camel
656. It was narrated that Jabir bin 'Abdullah said:"The Messenger of Allah (S.A.W) moved until he came to Al-Muzdalifah, where he prayed Maghrib and 'Isha' with one Adhan and two Iqamahs, and he did not offer any prayer in between them
657. It was narrated that Sa'eed bin Jubair said concerning Ibn 'Umar:"We were with him (Ibn 'Umar) in Jam' (Muzdalifah), and he called the Adhan, then the Iqamah, then he led us in praying Maghrib. Then he said: 'The prayer,' and he led us in praying 'Isha', two Rak'ahs. I said: 'What is this prayer?' He said: 'This is how I prayed with the Messenger of Allah (S.A.W) in this place
658. It was narrated from Sa'eed bin Jubair that he prayed Maghrib and 'Isha' in Jam' (Muzdalifah) with one Iqamah, then he narrated that Ibn 'Umar had done that, and Ibn 'Umar narrated that the Prophet (S.A.W) had done that
659. It was narrated from Ibn 'Umar that he prayed in Jam'a with the Messenger of Allah (S.A.W) with one Iqamah
660. It was narrated from Salim, from his father, that the Prophet (S.A.W) joined them (Maghrib and 'Isha') in Al-Muzdalifah, and he prayed each of them with an Iqamah, and he did not offer any voluntary prayer before or after either of them
661. It was narrated from 'Abdur-Rahman bin Abi Sa'eed that his father said:"On the day of Al-Khandaq the idolators kept us from praying Zuhr until the sun had gone down; that was before the revelation concerning fighting was revealed. Then Allah, the Mighty and Sublime, revealed: Allah sufficed for the believers in the fighting.[1] The Messenger of Allah () commanded Bilal to say the Iqamah for Zuhr prayer, and he offered it just as he used to offer it on time. Then he said the Iqamah for 'Asr and he offered it just as he used to offer it on time. Then he called the Adhan for Maghrib and offered it on time." [1] Al-Ahzaab 33:
662. It was narrated that Abu 'Ubaidah said:"Abdullah said: 'The idolaters kept the Prophet (S.A.W) from (offering) four prayers on the day of Al-Khandaq, so he commanded Bilal to call the Adhan, then he said the Iqamah and prayed Zuhr, then he said the Iqamah and prayed 'Asr, then he said the Iqamah and prayed the Maghrib, then he said the Iqamah and prayed 'Isha
663. Abdullah bin Mas'ud said:"We were fighting a battle and the idolators kept us from praying Zuhr, 'Asr, Maghrib and 'Isha'. When the idolaters went away, the Messenger of Allah (S.A.W) commanded a caller to say Iqamah for Zuhr prayer, and we prayed. Then he said the Iqamah for 'Asr, and we prayed, and he said the Iqamah for Maghrib and we prayed, and he said the Iqamah for 'Isha' and we prayed. Then we went around among us and said: 'There is no group on Earth who is remembering Allah, the Mighty and Sublime, except you
664. It was narrated that Mu'awiyah bin Hudaij that the Messenger of Allah (S.A.W) prayed one day and said the Taslim when there was still a Rak'ah left of the prayer. A man caught up with him and said:'You forgot a Rak'ah of the prayer!' So he came back into the Masjid and told Bilal to call the Iqamah for prayer, then he led the people in praying one Rak'ah. I told the people about that and they said to me: 'Do you know who that man was?' I said: 'No, not unless I see him.'. Then he passed by me and I said: 'This is he.' They said: 'This is Talha bin 'Ubaidullah
665. It was narrated from 'Abdullah bin Rubayyi'ah that he was with the Messenger of Allah (S.A.W) on a journey and he heard the voice of a man calling the

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Adhan, and he said what he said. Then he said: "This is a shepherd or a man who is away from his family." So they looked and so it was a shepherd

666. It was narrated that 'Uqbah bin 'Amir said: "I heard the Messenger of Allah ( ) say: 'Your Lord is pleased with a shepherd high in the mountains who calls the Adhan for the prayer and prays. Allah says: 'Look at this slave of Mine; he calls the Adhan and Iqamah for the prayer and fears Me. I have forgiven My slave and admitted him to Paradise

667. It was narrated from Rifa'ah bin Rafi' that while the Messenger of Allah (S.A.W) was sitting in the row for prayer. The Hadith. [1] [1] With this chain, At-Tirmidhi recorded it (No. 302) and An-Nasai in Al-Kubra (No. 1631). It is the narration about the man who prayed incorrectly, and in it, the Prophet instructed him: "Then Tashhad, then say the Iqamah." And they say that the meaning of Tashhad here is call the Adhan. An-Nasai recorded the Hadith with different chains (1054, 1137, 1314, 1315). Whereas the wording narrated by At-Tirmidhi, and the author in Al-Kubra, mentions what the author mentioned in the chapter, the other cited versions that An-Nasai in this hook quoted do not. So it is as if he narrated the chain here for Hadith, indicating the same version that At-Tirmidhi narrated, and he himself in Al-Kubra, but he did not want to narrate the actual text here. Abu Dawud also narrated it with the order for the Adhan and Iqamah, through a different route of transmission (No. 861). And it is among the proofs used for the view that the Adhan and Iqamah are obligatory - since it has been ordered in the Hadith of the one who prayed incorrectly

668. It was narrated that Abu Al-Muthanna, the Mu'adhdhin of the Jami' Masjid, said: "I asked Ibn 'Umar about the Adhan and he said: 'At the time of the Messenger of Allah (S.A.W), the phrases of the Adhan were recited twice and the phrases of Iqamah once, except that you should say (the phrase) Qad qamat is-salah (prayer is about to begin) twice. When we heard 'prayer is about to begin' we would perform Wudu' and go out to pray

669. It was narrated that Malik bin Al-Huwayrith said: "The Messenger of Allah (S.A.W) said to me and to a companion of mine: 'When the time for prayer comes, let the two of you call the Adhan then the two of you say Iqamah, then let one of you lead the prayer

670. It was narrated from Abu Hurairah that the Prophet (S.A.W) said: "When the call for the prayer is given, the Shaitan takes to his heels, passing wind loudly so that he will not hear the call to prayer. When the call to prayer is finished, he comes back. And when the Iqamah is said, he again takes to his heels, and after it is completed, he returns again to interfere between the (praying) person and his heart, saying to him: 'Remember such and such, remember such and such,' - things that he had not remembered - until he does not know how many (Rak'ahs) he has prayed

671. It was narrated from Abu Hurairah that the Messenger of Allah (S.A.W) said: "If the people knew what (virtue) there is in the call to prayer and the first row, and they had no other way but to draw lots concerning them, they would draw lots. If they knew what (virtue) there is in coming early for the prayer, they would compete in doing so. And if they knew what (virtue) there is in 'Atamah and Subh prayer, they would come even if they had to crawl

672. It was narrated that 'Uthman bin Abi Al-As said: "I said: 'O Messenger of Allah (S.A.W), make me the Imam of my people.' He said: 'You are their Imam, so consider the weakest among them and choose a Mu'adhdhin who does not accept any payment for his Adhan

673. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allah (S.A.W) said: "When you hear the call, say what the Mu'adhdhin says

674. An-Nasr bin Sufyan narrated that he heard Abu Hurairah say: "We were with the Messenger of Allah (S.A.W) and Bilal stood up and gave the call. When he fell silent the Messenger of Allah ( ) said: 'Whoever says the same as this (what the Mu'adhdhin) with certainty, he will enter Paradise

675. It was narrated that Mujammi' bin Yahya Al-Ansari said: "I was sitting with Abu Umamah bin Sahl bin Hunaif when the Mu'adhdhin called the Adhan. He said: 'Allahu akbar; Allahu Akbar (Allah is the Greatest, Allah is the Greatest),' and he (also) pronounced the takbir twice. Then he said: 'Ashhadu an la ilaha illa Allah (I bear witness that there is none worthy of worship except Allah),' and he also sent the testimony twice. Then he said: 'Ashhadu anna Muhammadan Rasul-Allah (I bear witness that Muhammad is the Messenger of Allah),' and he (also) sent the testimony twice. Then he said: 'This is what Mu'awiyah bin Abi Sufyan told me, narrating from statement of the Messenger of Allah (S.A.W)

676. It was narrated that Abu Umamah bin Sahl said: "I heard Mu'awiyah say: 'I heard the Messenger of Allah (S.A.W), when he heard the Mu'adhdhin, repeating what he said

677. It was narrated that 'Alqamah bin Waqqas said: "I was with Mu'awiyah when the Mu'adhdhin called the Adhan. Muawiyah said what the Mu'adhdhin said, but when he said: 'Hayya 'alas-salah (come to prayer),' he said: 'La hawla wa la quwwata illa Billah (There is no power and no strength except with Allah);' and when he said: 'Hayya 'alal-falah (come to prosperity),' he said: 'La hawla wa la quwwata illa Billah (There is no power and no strength except with Allah).' After that he said what the Mu'adhdhin said, then he said: 'I heard the Messenger of Allah (S.A.W) saying exactly like that

678. Abdullah bin 'Amr said: "I heard the Messenger of Allah (S.A.W) say: 'When you hear the Mu'adhdhin then say what he says, and do Salah upon me, for whoever does Salah upon me once, Allah will Salah upon him ten (times). Then ask Allah to grant me Al-Wasilah, which is a position in paradise which only one of the slaves of Allah will attain, and I hope that I will be the one. Whoever asks for Al-Wasilah for me, will be entitled to my intercession

679. It was narrated from Sa'd bin Abi Waqqas that the Messenger of Allah (S.A.W) said: "Whoever says, when he hears the Mu'adhdhin: 'Ashhadu an la ilaha illallah wahdahu la sharika lahu wa anna Muhammadan 'abduhu wa Rasuluhu, raditu Billahi Rabban, wa bil-Islami dinan was bi Muhammadin Rasula (I bear witness that there is none worthy of worship except Allah alone, with no partner or associate, and that Muhammad is the His slave and Messenger; I am content with Allah as my Lord, Islam as my religion and Muhammad as my Messenger),' his sins will be forgiven

680. It was narrated that Jabir said: "The Messenger of Allah (S.A.W) said: 'Whoever says, when he hears the call to prayer: "Allahumma rabba hadhihid-da'wat



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it-tammah was-salat il-qaimah, ati Muahmmadan al-wasilah wal-fadilah, wab'athu maqaman mahmudan alladhi wa'adtahu (O Allah, Lord of this perfect call and the prayer to be offered, grant Muhammad the privilege (of interceding) and also the eminence, and resurrect him to the praised position that you have promised), will be granted my intercession on the Day of Resurrection

681. It was narrated that 'Abdullah bin Mughaffal said: "The Messenger of Allah (S.A.W) said: 'Between each two Adhans [1] there is a prayer, between each two Adhans there is a prayer, between each two Adhans there is a prayer, for whoever wants to do it.' [1] Meaning, between the Adhan and Iqamah

682. It was narrated that Anas bin Malik said: "When the Mu'adhdhin called the Adhan, some of the Companions of the Prophet (S.A.W) would get up and rush to the pillars (in the Masjid) and pray until the Prophet (S.A.W) came out and they were like that. They would pray before Maghrib and there was nothing between the Adhan and Iqamah

683. It was narrated from Ash'ath bin Abi Ash-Sha'tha' that his father said: "I saw Abu Hurairah, when a man passed by in the Masjid until he parted from it - after the call. Abu Hurairah said: 'This man has indeed disobeyed Abu Al-Qasim (S.A.W)

684. Abu Sakhrhah narrated that Abu Ash-Sha'tha' said: "A man left the Masjid after the call to prayer had been given, and Abu Hurairah said: 'This man has indeed disobeyed Abu Al-Qasim (S.A.W)

685. It was narrated that 'Aishah said: "Between the time when he finished 'Isha' prayer and Fajr, the Prophet (S.A.W) used to pray eleven Rak'ahs, saying the Taslim after each two Rak'ahs, then praying Witr as one Rak'ah. He would prostrate for as long as it takes one of you to recite fifty verses, then he would raise his head. When the Mu'adhdhin finished the call to Fajr prayer and he could see the dawn, he would pray two brief Rak'ahs, then he would go out with him." Some of these narrators (Ibn Abi Dhi'b, Yunus and 'Amr bin Al-Harith) added some phrases not mentioned by the others in the Hadith

686. It was narrated from Makhramah bin Sulaiman that Kuraib - the freed slave of Ibn 'Abbas - told him: "I asked Ibn 'Abbas: 'How did the Messenger of Allah (S.A.W) pray at night?' He said: 'He prayed eleven Rak'ahs including Witr, then he slept deeply until I could hear him snoring, then Bilal came to him and said: 'The prayer, O Messenger of Allah!' Then he got up and prayed two brief Rak'ahs then led the people in prayer, and he did not perform Wudu

687. It was narrated from 'Abdullah bin Abi Qatadah that his father said: "The Messenger of Allah (S.A.W) said: 'When the Iqamah for prayer is said, do not stand up until you see that I have come out

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688. It was narrated from 'Amr bin 'Abasah that the Messenger of Allah () said: "Whoever builds a Masjid in which Allah is remembered, Allah, (the Mighty and Sublime) will build for him a house in Paradise

689. It was narrated from Anas that the Prophet () said: "One of the portents of the Hour will be that people will show off in building Masjids

690. It was narrated that Ibrahim said: "I used to recite Qur'an to my father on the road, and if I recited a verse in which prostration was required, he would prostrate. I said: 'O my father, do you prostrate on the street?' He said: 'I heard Abu Dharr say: "I asked the Messenger of Allah (): 'Which Masjid was built first?' He said: 'Al-Masjid Al-Haram.' [1] I said: 'Then which?' He said: 'Al-Masjid Al-Aqsa.' [2] I said: 'How long was there between them?' He said: 'Forty years. And the earth is a Masjid (or a place of prostration) for you, so wherever you are when the time for prayer comes, pray.'" [1] In Makkah. [2] "Furthest Masjid", meaning the Masjid in Jerusalem

691. It was narrated from Ibn 'Abbas that Maimunah the wife of the Prophet () said: "Whoever prays in the Masjid of the Messenger of Allah () (that is good), for I heard the Messenger of Allah () say: 'One prayer offered there is better than a thousand prayers offered elsewhere, except the Masjid of the Ka'bah

692. It was narrated from Salim that his father said: "The Messenger of Allah () entered the House (the Ka'bah), with Usamah bin Zaid, Bilal and 'Uthman bin Talhah, and they locked the door behind them. When the Messenger of Allah () opened it, I was the first one to enter. I met Bilal and asked him: 'Did the Messenger of Allah () pray inside?' He said: 'Yes, he prayed between the two Yemeni columns

693. It was narrated from 'Abdullah bin 'Amr that the Messenger of Allah () said: "When Sulaiman bin Dawud finished building Bait Al-Maqdis, he asked Allah for three things: Judgement that was in harmony with His judgement, and he was given that. And he asked Allah for a dominion that no one after him would have, and he was given that. And when he finished building the Masjid he asked Allah, the Mighty and Sublime, that no one should come to it, intending only to pray there, but he would emerge free of sin as the day his mother bore him

694. It was narrated from Abu Salamah bin 'Abdur-Rahman and Abu 'Abdullah Al-Agharr, the freed slave of the Juhanis - better of whom were companions of Abu Hurairah - that they heard Abu Hurairah say: "One prayer in the Masjid of the Messenger of Allah () is better than one thousand prayers offered in other mosques, except Al-Masjid Al-Haram, for the Messenger of Allah () was the last of the prophets and his Masjid was the last of the Masjids." Abu Salamah and Abu 'Abdullah said: "We do not doubt that Abu Hurairah was speaking on the basis of the Hadith of the Messenger of Allah (), but we could not verify that Hadith with Abu Hurairah before he died. Then we remembered that and we blamed one another for not having spoken to Abu Hurairah about that, so that he could attribute it to the Messenger of Allah () if he had indeed heard it from him. While we were arguing, we went and sat down with 'Abdullah bin Ibrahim bin Qariz, and we told him about the Hadith and how we had been negligent in not checking it with Abu Hurairah. 'Abdullah bin Ibrahim said to us: 'I bear witness that I heard Abu Hurairah say: The Messenger of Allah () said: I am the last of the prophets and it is the last of the Masjids

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695. It was narrated that 'Abdullah bin Zaid said:"The Messenger of Allah () said: 'The area between my house and my Minbar is one of the gardens of Paradise

696. It was narrated from Umm Salamah that the Prophet () said:"The columns of this Minbar of mine will be in Paradise

697. It was narrated from Ibn Abi Sa'eed Al-Khudri that his father said:"Two men argued about the Masjid which was founded on piety from the first day. [1] One man said that it was the Masjid of Quba', and the other said that it was the Masjid of the Messenger of Allah (). The Messenger of Allah () said: 'It is this Masjid of mine.'" [1] At-Tawbah 9:

698. It was narrated that Ibn 'Umar said:"The Messenger of Allah () used to come to Quba' riding and walking." [1] Quba' is about three miles to the south of the Prophet's Masjid. This area is named after in that district

699. Abu Umamah bin Sahl bin Hunaif said:"My father said: 'The Messenger of Allah () said: 'Whoever goes out to his Masjid - the Masjid of Quba' and prays therein, that will be equivalent to 'Umrah

700. It was narrated from Abu Hurairah that the Messenger of Allah () said:"Mounts are not saddled for except to (travel to) three Masjids: Al-Masjid Al-Haram, this Masjid of mine, and Al-Masjid Al-Aqsa

701. It was narrated that Talq bin 'Ali said:"We went out as a delegation to the Prophet (); we gave him our oath of allegiance and prayed with him. We told him that in our land there was a church that belonged to us. We asked him to give us the leftovers of his purification (Wudu' water). So he called for water, performed Wudu' and rinsed out his mouth, then he poured it into a vessel and said to us: 'Leave, and when you return to your land, demolish your church, and sprinkle this water on that place, and take it as a Masjid.' We said: 'Our land is far away and it is very hot; the water is far away and it is very hot; the water will dry up.' He said: 'Add more water to it, for that will only make it better.' So we left and when we came to our land we demolished our church, then we sprinkled the water on that place and took it as a Masjid, and we called the Adhan in it. The monk was a man from Tayy', and when he heard the Adhan, he said: 'It is a true call.' Then he headed toward one of the hills and we never saw him again

702. It was narrated that Anas bin Malik said:"When the Messenger of Allah () came to Al-Madinah, he alighted in the upper part of Al-Madinah among the tribe called Banu 'Amr bin 'Awf and he stayed with them for fourteen nights. Then he sent for the chiefs of Banu An-Najjar, and they came with their swords by their sides. It is as if I can see the Messenger of Allah () on his she-camel with Abu Bakr riding behind him (on the same camel) and the chiefs of Banu An-Najjar around him, until he dismounted in the courtyard of Abu Ayyub. The Prophet () used to offer the prayer wherever he was when the time for prayer came, and he would pray even in sheepfolds. Then he ordered that the Masjid be built. He sent for the chiefs of Banu An-Najjar, and when they came, he said: 'O Banu An-Najjar, name me a price for this grove of yours.' They said: 'By Allah, we will not ask for its price except from Allah.'" Anas said: "In (that grove) there were graves of idolators, ruins and date-palm trees. The Messenger of Allah () ordered that the graves of the idolators be dug up, the ruins be leveled and the date-palm trees be cut down. The trunks of the trees were arranged so as to form the walls facing the Qiblah. The stone pillars were built at the sides of its gate. They started to move the stones, reciting some lines of verse, and the Messenger of Allah () was with them when they were saying: 'O Allah! There is no good except the good of the Hereafter. So bestow victory on the Ansar and the Muhajirin

703. Ubaidullah bin 'Abdullah reported that 'Aishah and Ibn 'Abbas said:"When the Messenger of Allah () was on his deathbed, he had a Khamisah over his face. When his temperature rose, he would uncover his face. When his temperature rose, he would uncover his face. While he was like that he said: 'May Allah curse the Jews and Christians, for they took the graves of their Prophets as places of worship

704. It was narrated from 'Aishah that Umm Habibah and Umm Salamah mentioned a church that they had seen in Ethiopia, in which there were images. The Messenger of Allah () said:"Those people, if there was a righteous man among them, when he died they built a place of worship over his grave and made those images. They will be the most evil of creation before Allah on the Day of Resurrection

705. It was narrated from Abu Hurairah that the Prophet () said:"When a man goes out of his house to his Masjid, one foot records a good deed and the other erases a bad deed

706. It was narrated from Salim that his father said:"The Messenger of Allah () said: 'When the wife of any one of you asks for permission to go to the Masjid, do not stop her

707. It was narrated that Jabir said:"The Messenger of Allah () said: 'Whoever eats of this plant' - the first time he said 'garlic' then he said, 'garlic, onions and leeks' [1] - 'let him not approach us in our Masjids, for the angels are offended by that which offends mankind.'" [1] In Fath, Al-Bari, Ibn Hajar is of the opinion that it was Ibn Juraij who was talking, explaining that 'Ata' - who reported it from Jabir - narrated it both ways

708. It was narrated from Ma'dam bin Abi Talhah that 'Umar bin Al-Khattab said:"O people, you eat of two plants which I do not think are anything but bad, this onion and garlic. I have seen the Prophet of Allah (), if he noticed their smell coming from a man, ordering that he be taken out to Al-Baqi'. Whoever eats them, let him cook them to death

709. It was narrated that 'Aishah said:"When the Messenger of Allah () wanted to observe I'tikaf, [2] he would pray Fajr then enter the place where he wanted to observe I'tikaf. He wanted to observe I'tikaf during the last ten days of Ramadan, so he commanded that a Khiba' (tent) be pitched for him. Then Hafsah ordered that a Khiba' be pitched for her, and when Zainab saw her tent she ordered that a Khiba' be pitched for her too. When the Messenger of Allah () saw that he said: 'Is it righteousness that you seek?' And he did not observe I'tikaf in Ramadan, and observed I'tikaf for ten days in Shawwal (instead)." [1] Al-Khiba': "One of the

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house of the Bedouins made of Wabir (camel or goat fur) or wool, not of hair (from other pelts). And it would have two or three posts." (An-Nihayah) [2] Seclusion in the Masjid for the sake of devotion to Allah

710. It was narrated that 'Aishah said:"Sa'd was wounded on the day of Al-Khandaq [1] when a man of Quraish shot him in the medial arm vein. The Messenger of Allah (ﷺ) pitched a tent (Khaimah) for him in the Masjid so that he could visit him close at hand." [1] Al-Khandaq means the trench. This indicates the battle of the trench which took place during the fifth year after Hijrah

711. It was narrated from 'Amr bin Sulaim Az-Zuraqi that he heard Abu Qatadah say:"While we were sitting in the Masjid. The Messenger of Allah (ﷺ) came out to us carrying Umamah bint Abi Al-'As bin Ar-Rabi', whose mother was Zainab, the daughter of the Messenger of Allah (ﷺ). She was a little girl and he was carrying her. The Messenger of Allah (ﷺ) prayed with her on his shoulder, putting her down when he bowed and picking her up again when he stood up, until he completed his prayer

712. It was narrated from Sa'eed bin Abi Sa'eed that he heard Abu Hurairah say:"The Messenger of Allah (ﷺ) sent some horsemen toward Najd, and they brought back a man from Banu Hanifah who was called Thumamah bin Uthal, the chief of the people of Al-Yamamah. Then he was tied to one of the pillars of the Masjid

713. It was narrated from 'Abdullah bin 'Abbas that the Messenger of Allah (ﷺ) performed Tawaf during the Farewell Pilgrimage atop a camel, touching the Rukn [1] with a stick that was bent at the top. [1] The corner of the Ka'bah in which the Black Stone is situated

714. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet (ﷺ) forbade sitting in circles on Friday before Jumu'ah prayer, and buying and selling in the Masjid

715. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet (ﷺ) forbade reciting poetry in the Masjid

716. It was narrated that Sa'eed bin Al-Musayyab said:"Umar passed by Hassan bin Thabit while he was reciting poetry in the Masjid, and glared at him. He said: 'I recited poetry when there was someone better than you in the Masjid.' Then he turned to Abu Hurairah and said: 'Did you not hear the Messenger of Allah (ﷺ) when he said: "Answer back on my behalf. O Allah, help him with the Holy Spirit!" He said: 'Yes, by Allah

717. It was narrated that Jabir said:"A man came making announcement of a lost camel in the Masjid, and the Messenger of Allah (ﷺ) said: 'May you never find it

718. Sufyan said:"I said to 'Amr: 'Did you hear Jabir say: "A man passed through the Masjid carrying arrows, and the Messenger of Allah (ﷺ) said to him: 'Hold then by the blades.'? He said: 'Yes

719. It was narrated that Al-Aswad said:"Alqamah and I entered upon 'Abdullah bin Mas'ud and he said to us: 'Have these people prayed?' We said: 'No.' He said: 'Get up and pray.' So we went to stand behind him, and he put one of us on his right and the other on his left, and he prayed with no Adhan and no Iqamah. When he bowed he interlaced his fingers and placed his hands between his knees, and he said: 'I saw the Messenger of Allah (ﷺ) doing that

720. It was narrated that Sulaiman said:"I heard Ibrahim (narrate) from 'Alqamah and Al-Aswad from 'Abdullah," and he narrated something similar

721. It was narrated from 'Abbad bin Tamim, from his paternal uncle, that he saw the messenger of Allah (ﷺ) lying on his back in the Masjid, placing one leg on top of the other

722. It was narrated from Ibn 'Umar, that when he was young and single, with no family, at the time of the Messenger of Allah (ﷺ), he used to sleep in the Masjid of the Prophet (ﷺ)

723. It was narrated that Anas said:"The Messenger of Allah (ﷺ) said: 'Spitting in the Masjid is a sin, and its expiation is to bury it

724. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) saw some sputum on the Qiblah wall. He scrapped it off then he turned to the people and said:"When any one of you is praying, let him not spit in front of him, for Allah is in front of him when he prays

725. It was narrated from Abu Sa'eed Al-Khudri that the Prophet (ﷺ) saw some spittle in the Qiblah of the Masjid. He scratched it off with a pebble and forbade a man to spit to his front or to his right. He said:"Let him spit to his left or beneath his left foot

726. It was narrated that Tariq bin 'Abdullah Al-Muharibi said:"When you are praying, do not spit to the front or to your right. Spit behind you or to your left if there is no one there, otherwise do this.' And he spat beneath his foot and rubbed it

727. It was narrated from Abu Al-'Ala' bin Ash-Shikhri that his father said:"I saw the Messenger of Allah (ﷺ) spit and then rub it with his left foot

728. It was narrated that Anas bin Malik said:"The Messenger of Allah (ﷺ) saw some sputum in the Qiblah of the Masjid, and he became so angry that his face turned red. Then a woman from the Ansar went and scratched off, and put some perfume in its place. The Messenger of Allah (ﷺ) said: 'How good this is

729. It was narrated that 'Abdul-Malik bin Sa'eed said:"I heard Abu Humaid and Abu Usaid say: 'The Messenger of Allah (ﷺ) said: "When any one of you enters the Masjid, let him say: 'Allahumma aftahli abwaba rahmatik (O Allah, open to me the gates of your mercy). And when he leaves let him say: Allahumma inni as'aluka min fadlik (O Allah, I ask You of Your bounty)

730. It was narrated from Abu Qatadah that the Messenger of Allah (ﷺ) said:"When any one of you enters the Masjid, let him pray two Rak'ahs before he sits down

731. Abdullah bin Ka'b said:"I heard Ka'b bin Malik telling the story of when he stayed behind from going out on the campaign of Tabuk with the Messenger of Allah (ﷺ). He said: 'The Messenger of Allah (ﷺ) came back in the morning, and when he came back from a journey he would go to the Masjid first and pray two

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Rak'ahs there, then he would sit to (meet with) the people. When he did that, those who had stayed behind came to him and started giving their excuses, swearing by Allah. There were eighty-odd men, and the Messenger of Allah (ﷺ) accepted what they declared and accepted their oaths of allegiance; he prayed for forgiveness for them and left whatever was in their hearts to Allah. Then when I came and greeted him, he smiled as one who is angry, then he said: 'Come here.' So I came and sat in front of him, [1] and he said: 'What kept you behind? Did you not buy a mount?' I said: 'O Messenger of Allah, if I were to sit before anyone other than you of those who hold high positions in this world, I would find a way to avoid his anger. I am an eloquent man but, by Allah, I know that if I were to tell you a lie today to make you pleased with me, Allah would soon make you angry with me, but if I tell you the truth, it will make you angry with me, but I will still have the hope that Allah may forgive me. I have never been in a better position, physically or financially, than the time when I stayed behind and did not join you.' The Messenger of Allah (ﷺ) said: 'This man has spoken the truth. Go away until Allah decides concerning you.' So I got up and went away." This is an abridged version of narration. [1] It is this which the author cited the narration for. While the absence of the mention of a thing - in this case prayer - is not a proof that it does not exist

732. It was narrated that Abu Sa'eed bin Al-Mu'alla said: "We used to go to the marketplace in the morning at the time of the Messenger of Allah (ﷺ), and we would pass through the Masjid and pray there

733. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "The angels send Salah upon any one of you so long as he is in the place where he prays, and so long as he does not invalidate his ablution, (saying): 'O Allah, forgive him, O Allah, have mercy on him

734. Sahl As-Sa'idi, may Allah be pleased with him, said: "I heard the Messenger of Allah (ﷺ) say: 'Whoever is in the Masjid waiting for the prayer, he is in a state of prayer

735. It was narrated from 'Abdullah bin Mughaffal that the Messenger of Allah (ﷺ) forbade praying in the camel pens. [1] A'tan: Kneeling places, or, where they kneel to drink water

736. It was narrated that Jabir bin 'Abdullah said: "The Messenger of Allah (ﷺ) said: 'The earth has been made for me a place of prostration and a means of purification, so wherever a man of my Ummah is when the time for prayer comes, let him pray

737. It was narrated from Anas bin Malik that Umm Sulaim asked the Messenger of Allah (ﷺ) to come to her and pray in her house so that she could take (the place where he prayed) as a Musalla (prayer place). So he came to her and she went and got a reed mat and sprinkled it with water, and he prayed on it, and they prayed with him

738. It was narrated from Maimunah that the Messenger of Allah (ﷺ) used to pray on a mat

739. Abu Hazim bin Dinar narrated that some men came to Sahl bin Sa'd As-Sa'idi. They were wondering what kind of wood the Minbar was made of, so they asked him about that. He said: "By Allah, I know what it is made of. I saw it the first day it was set up and the first day the Messenger of Allah (ﷺ) sat on it. The Messenger of Allah (ﷺ) sent word to so-and-so" - a woman whose name Sahl mentioned - "telling her: 'Tell your carpenter slave to make me something of wood that I can sit on when I speak to the people.' So she told him, and he made it from tamarisk wood from Al-Ghabah (a place near Al-Madinah). Then he brought it and it was sent to the Messenger of Allah (ﷺ), who commanded that it be set up here. Then I saw the Messenger of Allah (ﷺ) ascend it and praying on it, and saying the Takbir while he was on top of it, then he bowed when he was on top of it, then he came down backward and prostrated at the base of the Minbar, then he went back. When he had finished he turned to face the people and said: 'O people, I only did this so that you can follow me in prayer and learn how I pray

740. It was narrated that Ibn 'Umar said: "I saw the Messenger of Allah (ﷺ) praying on a donkey, when he was heading toward Khaibar

741. It was narrated from Anas bin Malik that he saw the Messenger of Allah (ﷺ) praying on a donkey while he was riding, praying toward Khaibar with the Qiblah behind him. Abu 'Abdur-Rahman (An-Nasa'i) said: We do not know of anyone who reported anything to support what 'Amr bin Yahya said about praying on a donkey. As for the Hadith of Yahya bin Sa'eed from Anas, what is correct is that it is Mawquf. [1] And Allah knows best. [1] That is a saying or action of a Companion of the Prophet (ﷺ)

## The Book of the Qiblah

742. Narrated Al Bara bin Azib: Al Bara bin Azib said: The messenger of Allah (peace be upon him) came to Al-Madinah and prayed toward Bait-al-Maqdis for sixteen months, then he was commanded to pray toward the Ka'bah. A man who had prayed with the prophet (peace be upon him) passed by some of the Ansar and said: "I bear witness that the messenger of Allah (peace be upon him) has been commanded to face toward the Ka'bah. So they turned to face the Ka'bah

743. It was narrated that Ibn Umar said: "The messenger of Allah (peace be upon him) used to pray atop his mount while travelling, facing whatever direction it was facing." (One of the narrators) Malik said: "Abdullah bin Dinar said: and Ibn Umar used to do likewise

744. It was narrated that Abdullah said: "The messenger of Allah (peace be upon him) used to pray atop his mount while traveling, facing whatever direction it was facing, and he would pray with atop it, but he did not pray the prescribed prayers atop it

745. It was narrated that Ibn Umar said: "While the people were in Quba praying Subh prayer, someone came to them and said that revelation had come to Messenger of Allah (ﷺ) the night before, and he had been commanded to face Ka'bah. So face toward it. They had been facing toward Ash-Sham, so they turned to face toward Ka'bah

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746. It was narrated that Aisha(ra) said:"The messenger of Allah() was asked during the campaign of Tabuk about the Sutra of one who is praying. He said: "Something as high as the back of a camel saddle
747. Narrated Ibn Umar:It was narrated from Ibn Umar concerning the Messenger of Allah () he said: "He used to set up a short spear then pray facing toward it
748. It was narrated that Sahl bin Abi Hathmah said:"When anyone of you prays toward a Sutra, let him get close to it and not allow the Shaitan to sever his prayer for him
749. Narrated Abdullah bin Umar:It was narrated from Abdullah bin Umar that the Messenger of Allah () entered the Ka'bah with Usamah bin Zaid, Bilal and Uthman bin Talha al Hajabi, and locked the door behind him. Abdullah bin Umar said: "I asked Bilal when he came out: " What did the Messenger of Allah () do?" He said: "He stood with one pillar to his left, two pillars to his right and three pillars behind him - at that time the House stood on six pillars - and he prayed with approximately three forearm's length between him and the wall
750. It was narrated that Abu Dharr said:The messenger of Allah() said: "When anyone of you stands to pray, then he is screened if he has in front of him something as high as the back of a camel saddle. If he does not have something as high as the back of a camel saddle in front of him, then his prayer is nullified by a woman, a donkey or a black dog." I (one of the narrators)said: "What is the difference between a black dog, a yellow one and a red one?" He said: I asked the Messenger of Allah () just like you and he said:"The black dog is a shaitan
751. It was narrated that Qatadah said:"I aid to Jabir bin Zaid: "What invalidates prayer?" He said: "Ibn Abbas used to say: A menstruating woman and a dog." (One of the narrators)Yahya said: "Shubah said it was a marfu report
752. It was narrated that Ibn Abbas said:"Al-Fadl and I came riding a female donkey of ours, and the Messenger of Allah() was leading the people at Arafat." Then he said something to that effect. "We passed by part of the row, and then we dismounted and left the donkey grazing, and the Messenger of Allah()did not say anything to us
753. It was narrated that Al-Fadl bin 'Abbas said:"The Messenger of Allah()visited Al Abbas in some land of ours outside the city, and we had a small dog and a donkey which was grazing. The Messenger of Allah() prayed Asr and they were in front of him, and they were not shooed away or pushed away
754. It was narrated that Suhaib said:"I heard Ibn Abbas narrate that he passed in front of the Messenger of Allah (), he and a young boy of Banu Hashim, riding a donkey in front of the Messenger of Allah() when he was praying. Then they dismounted and joined the prayer, and he did not stop praying. Then two young girls of Banu Abdul-Muttalib started running around and grabbing him by the knees. He separated them but he did not stop praying
755. It was narrated that Aishah, may Allah be pleased with her, said:"I was in front of the Messenger of Allah () when he was praying, and when I wanted to leave I did not want to get up and pass in front of him, so I just slipped away slowly and quietly
756. Narrated Busr bin Saeed:It was narrated from Busr bin Sa'eed said that Zaid bin Khalid sent him to Abu Juha'im to ask him what he had heard the Messenger of Allah () say about one who passes in front of a person who is praying? Abu Juha'im said: "The Messenger of Allah()said: "If the one who passes in front of a person who is praying knew what (burden of sin) there is on him, standing for forty would be better for him than passing in front of him
757. Narrated Abu Saeed:It was narrated from Abu Saeed that the Messenger of Allah() said: " If anyone of you is praying, he should not let anyone pass in front of him, and if he insists (on passing) then let him fight him
758. Narrated Kathir bin Kathir:It was narrated from Kathir bin Kathir, from his father, that his grandfather said: "I saw the Messenger of Allah () circumambulate the House seven times, then he prayed two Rak'ahs at the edge of the Maqam, and there was nothing between him and the people who were performing Tawaf
759. It was narrated that Aisha said:"The Messenger of Allah()used to pray at night while I was lying down sleeping between him and the Qibla on his bed. When he wanted to pray withr he would wake me up and I would pray withr
760. It was narrated that Abu Marthad al Ghanawi said:"The Messenger of Allah()said: 'Do not pray toward graves and do not sit on them
761. It was narrated that Aisha said:"In my house there was a cloth on which there were images, which I covered a closet which is in the house, and the Messenger of Allah () used to pray toward it. Then he said: 'O Aisha, take it away from me.' So I removed it and made pillows out of it
762. It was narrated that 'Aishah said:"The Messenger of Allah () had a mat which he would spread in the day and make into a small booth at night to pray in it. The people found out about that and they prayed when he prayed, with the mat in between him and them. He said: 'Do as much of good deeds as you can, for Allah does not get tired (of giving reward) until you get tired. And the most beloved of deeds to Allah are those that are continuous, even if they are few.' Then he stopped that prayer and did not return to it until Allah took him (in death), and if he started to do something he would persist in it
763. It was narrated from Abu Hurairah that someone asked the Messenger of Allah() about praying in a single garment, and he said:"Does everyone of you have two garments?
764. Narrated Umar bin Abi Salamah:It was narrated from Umar bin Abi Salamah that he saw Messenger of Allah()praying in a single garment in the house of Umm Salamah, putting the ends of it on his shoulders
765. It was narrated that Salamah bin Al-Akwa said:" I said: 'O Messenger of Allah(), I go hunting wearing nothing but a single shirt. Can I pray in it?' He said: 'Fasten it to yourself even with a thorn

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766. It was narrated that Sahl bin Sa'd said:"Some men used to pray with Messenger of Allah() tying their lower garments tight like children, it was said to the women: 'Do not raise your heads until the men have sat up completely
767. It was narrated that 'Amr bin Salamah said:"When my people came back from the Prophet ()they said that he had said: 'Let the one who recites the Quran most lead you in prayer.' So they called me and taught me how to bow and prostrate, and I used to lead them in prayer, wearing a torn cloak, and they used to say to my father: 'Will you not conceal your son's backside from us?
768. It was narrated that Aisha said:"The Messenger of Allah()used to pray at night when I was beside him and I was menstruating, and there was a garment over me, part of which was over Messenger of Allah()
769. It was narrated that Abu Huraira said:"The Messenger of Allah()said: 'No one of you should pray in a single garment with no part of it on his shoulder
770. It was narrated that 'Uqbah bin Amir said:"A silken Farruj was presented to the Messenger of Allah () and he put it on and offered the prayer in it, then when he had finished the prayer he tore it off as if he disliked it and said:'This is not befitting for those who have Taqwa
771. It was narrated from Aisha (ra) that the Messenger of Allah()prayed in a khamisah that had markings, then he said:"These markings distracted me. Take it to Abu Jahm and bring me his Anbijani (a woolen garment with no markings)
772. It was narrated from Awn bin Abi Juhaifah, from his father that, the Messenger of Allah() went out in a red Hullah, and he set up a short spear (Anazah) and prayed facing toward it, while dogs, women and donkeys were passing beyond it
773. Khilas bin 'Amr said:"I heard Aisha (ra) say: 'The Messenger of Allah (), Abii Al-Qbim, and I were beneath a single blanket, and I was menstruating. If something got on him from me, he would wash whatever had got on him and he did not wash anywhere else, and he prayed in it then came back to me.And if anything got on him from me,he would do exactly the same and he did not wash anywhere else
774. It was narrated that Hammam said:"I saw Jarir urinate, then he called for water and performed wudhu, and wiped over his Khuffs, then he stood up and prayed. He was asked about that and he said: 'I saw the Prophet() do exactly like this
775. Abu Maslamah - whose name is Saeed bin Yazid, a trustworthy Basri - told us:"I asked Anas bin Malik: 'Did the Prophet () pray in sandals?' He said: 'Yes
776. It was narrated from Abdullah bin As Saib that the Messenger of Allah() prayed on the day of Conquest (of Makkah), and he put his sandals to his left

## The Book of Leading the Prayer (Al-Imamah)

777. It was narrated that 'Abdullah said:"When the Messenger of Allah() passed away, the Ansar said: 'Let there be an Amir from among us and an Amir from among you.' Then 'Umar came to them and said: 'Do you not know that the Messenger of Allah() commanded Abu Bakr to lead the people in prayer? Who mong you could accept to put himself ahead of Abu Bakr?' They said: 'We seek refuge with Allah from putting ourselves ahead of Abu Bakr
778. It was narrated that Abu Aliyah Al-Barra said:"Ziyad delayed the prayer, then Ibn Samit came to me and I gave him a chair and he sat on it. I told him what Ziyad had done and he bit his lip (in disapproval), and he struck me on the thigh and said: 'I asked Abu Dharr the same question you asked me, and he struck me on the thigh as I struck you on the thigh and said: I asked the Messenger of Allah () the same question as you have asked me and he struck me on the thigh as I have struck you on the thigh and said: Offer the prayer on time, and if you catch up with them, then pray with them, and do not say: 'I have already prayed so I will not pray(now)
779. It was narrated that 'Abdullah said:"The Messenger of Allah () said: 'You may live to meet people who will be offering the prayer outside its (prayer) time. If you meet them, then offer the prayer on time, then pray with them and make that a voluntary prayer
780. It was narrated that Abu Masud said:"The Messenger of Allah()said: 'Let the one who has most knowledge of the Book of Allah lead the people in prayer. If they are equal in terms of knowledge of the Qur'h, let the one who emigrated first (lead them). If they are equal in terms of emigration, let the one who has more knowledge of the Sunnah, (lead them). If they are equal in terms of knowledge of the Sunnah, let the one who is oldest (lead them). Do not lead a man in prayer in his place of authority, and do not sit in his place of honor, unless he gives you permission
781. It was narrated that Malik bin Al-Huwairith said:"I came to the Messenger of Allah () with a cousin of mine" - once he said, "with a friend of mine" - and he said: 'When you travel, call the Adhan and Iqamah, and let the older of you lead the prayer
782. It was narrated from Abu Sa'eed that the Prophet () said:"when there are three people let one of them lead the prayer, and the one who is most entitled to lead the prayer is the one who has most knowledge of the Qur'an
783. It was narrated that Abu Masud said:"The Messenger of Allah () said: 'A man should not be led in prayer in his place of authority, and no one should sit in his place of honor except with his permission
784. It was narrated from Sahl bin Sa'd that the Messenger of Allah () heard that there was a dispute among Banu 'Amr bin 'Awf, so he went to them with some other people to reconcile between them. The Messenger of Allah () was delayed there, and the time for Zuhr came. Bilal came to Abu Bakr and said to him:"The Messenger of Allah () has been delayed (there) and the time for prayer has come, will you lead the people in prayer?" Abu Bakr said: 'Yes, if you wish.' Bilal said the Iqamah and Abu Bakr went forward and said the Takbir for the people. Then the Messenger of Allah() came, passing through the rows (of praying people)

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and stood in the (first) row and the people started clapping. Abu Bakr would never glance sideways in his prayer but when the people clapped so much he looked back and (the) Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) gestured to him to carry on praying. Aha Bakr raised his hands praising Allah the Mighty and Sublime, and retreated till he reached the (first) row. Then the Messenger of Allah (ﷺ) went forward and led the people in the prayer. When he completed the prayer he turned to face the people and said: 'O people, why did you start clapping when something unusual happened to you in the prayer? Clapping is only for women. So whoever among you comes across something in the prayer should say: 'Subhan Allah' for there is none who will not turn round when they hear him saying Subhan Allah. O Abu Bakr! What prevented you from leading the people in the prayer when I gestured to you to do so?' Abu Bakr replied: 'It is not fitting for the son of Abu Quhafah to lead the prayer in the presence of the Messenger of Allah (ﷺ)'

785. It was narrated that Anas said: "In the last prayer that the Messenger of Allah (ﷺ) prayed with the people, he prayed wrapped up in a single garment, behind Abu Bakr

786. It was narrated from Aisha that Abu Bakr led the people in prayer and the Messenger of Allah (ﷺ) was in the row

787. It was narrated that Malik bin Al-Huwairith said: "I heard the Messenger of Allah (ﷺ) say: 'When any one of you visits some people, he should not lead them in prayer

788. It was narrated from Mahmiid bin Ar-Rabi' that 'Itbk bin Milk used to lead his people in prayer, and he was blind. He said to the Messenger of Allah (ﷺ): "Sometimes it is dark or rainy or there is a flood, and I am a blind man; O Messenger of Allah (ﷺ), (come and) pray in a place in my house that I may take as a prayer-place." He said: "Where would you like me to pray for you?" He showed him a place in his house, and the Messenger of Allah (ﷺ) prayed there

789. Amr bin Salamah Al-Jarmi said: "Riders used to pass by us and we would learn the Qur'an from them. My father came to the Prophet (ﷺ) and he said: 'Let the one of you who knows most Qur'an leads the prayer.' My father came and said that the Messenger of Allah (ﷺ) had said: 'Let the one of you who knows most Quran lead you in prayer.' They looked and found that I was the one who knew most Qur'an, so I used to lead them in prayer when I was eight years old

790. It was narrated from Abdullah bin Abi Qatadah that his father said: "The messenger of Allah (ﷺ) said: 'When the call to prayer is given, do not stand up until you see me

791. It was narrated that Anas said: "The Iqamah for prayer was said, and the Messenger of Allah (ﷺ) was conversing privately with a man, and did not commence the prayer until the people slept

792. It was narrated that Abu Hurairah said: "The Iqamah for prayer was said and the people stood in rows, and the Messenger of Allah (ﷺ) came out. Then when he stood in the place where he prayed, he remembered that he had not performed Ghushl. He said to the people: 'Stay where you are.' Then he went back to his house, then he came out with his head dripping with water. He performed Ghushl while we were standing in our rows

793. Sahl bin Sa'd said: "There was some fighting among Banu 'Amr bin 'Awf, and news of that reached the Prophet (ﷺ). He prayed Zuhr, then he went to them to reconcile between them. Then he said to Bilal: 'O Bilal, if the time for Asr comes and I have not come back, then tell Abu Bakr to lead the people in prayer.' When the time (for Asr) came, Bilal called the Adhan, then the Iqamah, then he said to Abu Bakr: 'Go forward. So Abu Bakr went forward and started to pray. Then the Messenger of Allah (ﷺ) came and started passing through the rows of people until he stood behind Abu Bakr, and the people clapped. Abu Bakr was such that whenever he started praying, he would never glance sideways, but when he noticed that the clapping persisted he turned around. The Messenger of Allah (ﷺ) gestured to him to carry on praying. Abu Bakr praised Allah the Mighty and Sublime for the Messenger of Allah (ﷺ) having told him to continue. Then Abu Bakr moved backward on his heels, and when the Messenger of Allah (ﷺ) saw that, he came forward and led the people in prayer. When he completed the prayer he said: 'O Abu Bakr, when I gestured to you, what kept you from continuing (to lead the people)?' He said: 'It does not befit the son of Abu Quhafah to lead the Messenger of Allah (ﷺ) in prayer.' And he (the Prophet) said to the people: 'If you notice something (during the prayer), men should say Subhan Allah and women should clap

794. It was narrated from Anas that the Messenger of Allah (ﷺ) fell from a horse onto his right side. They came to visit him and the time for prayer came. When the prayer was over he said: "The Imam is appointed to be followed. When he bows, then bow, when he stands up, then stand up, when he prostrates, then prostrate, and when he says Sami' Alldhu liman hamidah (Allah hears the one who praises Him), then say, Rabbanri lkal-hamd (Our Lord, to You be the praise)

795. It was narrated from Abu Sa'eed that the Messenger of Allah (ﷺ) saw that his companions tended to stand in the rear, so he said: "Come forward and follow me, and let those who are behind you follow your lead. If people continue to lag behind, Allah, the Mighty and Sublime, will put them back

796. (Another chain) from Abu Nadrah (from Abu Sa'eed) with similar narration

797. It was narrated from Aisha may Allah be pleased with her, that the Messenger of Allah (ﷺ) told Abu Bakr to lead the people in prayer. She said: "The Prophet was in front of Abu Bakr and he prayed sitting down, and Abu Bakr was leading the people in prayer, and the people were behind Abu Bakr

798. It was narrated that Jabir said: "The Messenger of Allah (ﷺ) led us in Zuhr prayer and Abu Bakr was behind him. When the Messenger of Allah (ﷺ) said the Takbir, Abu Bakr said the Takbir so that the people could hear

799. It was narrated that Al-Aswad and 'Alqamah said: "We entered upon 'Abdullah at midday and he said: 'There will be rulers who would be distracted from praying on time, so pray on time.' Then he stood up and prayed between him and I, and said: 'This is what I saw the Messenger of Allah (ﷺ) do

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800. Buraidah bin Sufyin bin Farwah Al-Aslami narrated that a slave of his grandfather who was called Mas'Od said: "The Messenger of Allah (ﷺ) and Abu Bakr passed by me and Abu Bakr said to me: 'O Mas'ud, go to Abu Tamim' - meaning the man from whom he had been freed - 'and tell him to give us a camel so that we could ride, and let him send us some food and a guide to show us the way.' So I went to my former master and told him the same, and he sent with me a camel and vessels of milk, and I brought them via a secret route. Then the time for prayer came and the Messenger of Allah (ﷺ) stood up and prayed, and Abu Bakr stood to his right. I had come to know about Islam and I was with them, so I came and stood behind them. So the Messenger of Allah (ﷺ) pushed Abu Bakr on the chest (to make him move backward) and we stood behind him." Abu 'Abdur-Rahman (An-Nasai)said: (This) Buraidah is not a reliable narrator of Hadith
801. It was narrated from Anas bin Malik, that his grandmother Mulaikah invited the Messenger of Allah (ﷺ) to come and eat some food that she had prepared for him. Then he said: "Get up and I will lead you in prayer." Anas said: "So I got up and brought a reed mat of ours that had turned black from long use, and spreaded some water on it. The Messenger of Allah (ﷺ) stood and the orphan and I stood in a row behind him, and the old woman stood behind us, and he led us in praying two Rak'ahs, then he left
802. It was narrated that Anas said: "The Messenger of Allah (ﷺ) entered upon us and the only people present were myself, my mother, the orphan and Umm Harh, my maternal aunt. He said: 'Stand up and I will lead you in prayer.' It was not the time for a (prescribed) prayer. And he led us in prayer
803. It was narrated from Anas that he and the Messenger of Allah (ﷺ) and his mother, and his maternal aunt (were together). The Messenger of Allah (ﷺ) prayed, and he told Anas to stand on his right and his mother and maternal aunt behind them
804. It was narrated that Ibn 'Abbas said: "I prayed beside the Prophet (ﷺ) and Ayesha was behind us praying with us, and I was beside the Prophet (ﷺ) praying with him
805. It was narrated that Anas said: "The Messenger of Allah (ﷺ) led me and a woman from my family in prayer. He made me to stand on his right and the woman to stand behind us
806. It was narrated that Ibn Abbas said: "I stayed overnight with my maternal aunt Maimunah, and the Messenger of Allah (ﷺ) got up to pray at night. I stood on his left, so he did this to me: He took me by the head and made me stand on his right
807. It was narrated that Abu Mas'ud Al-Ansari said: "The Messenger of Allah (ﷺ) used to gently pat our shoulders (to make sure the row was straight) at the time of prayer, and he would say: 'Keep (the rows) straight; do not differ from one another lest your hearts would be afflicted with discord. Let those who are mature and wise stand closest to me, then those who are next to them, then those who are next to them.'" Abu Mas'ud said: Today, there is much disharmony among you. ,Abu 'Abdur-Rabin (An-Nasai)said: (One of the narrators) Abu Ma'mar's name is 'Abdullah bin Sakhbarah
808. It was narrated that Qais bin 'Ubad said: "While I was in the Masjid in the first row, a man pulled me from behind and moved me aside, and took my place. By Allah, I could not focus on my prayer, then when he left I saw that it was Ubayy bin Ka'b. He said: 'O boy, may Allah protect you from harm. This is what the Prophet instructed us to do, to stand directly behind him.' Then he (Ubayy) turned to face the Qiblah and said: 'Doomed are Ah1 Al-'Uqd, by the Lord of the Ka'bah! - three times.' Then he said: 'By Allah, I am not sad for them, but I am sad for the people whom they have misled.' I said: 'O Abu Ya'qub, what do you mean by Ah1 Al-'Uqd?' He said: 'The rulers
809. Abu Salamah bin 'Abdur Rahman narrated that he heard Abu Hurairah say: "The Iqamah for prayer was said, and we stood up and the rows were straightened, before the Messenger of Allah (ﷺ) came out to us. Then the Messenger of Allah (ﷺ) came to us and stood in the place where he prayed, before he said the Takbir he paused and said to us: 'Stay where you are.' So we stayed there, waiting for him, until he came out to us; he had performed Ghusl and his head was dripping with water. Then he said the Takbir and prayed
810. It was narrated that An-Numan bin Bashir said: "The Messenger of Allah (ﷺ) used to straighten the rows like shaft of an arrow is straightened before the head is attached to it. He saw a man whose chest was sticking out from the row. I saw the Messenger of Allah (ﷺ) say: 'Make your rows straight or Allah will cause your faces to be deformed
811. It was narrated that Al-Bara bin Azib said: "The Messenger of Allah (ﷺ) used to go between the rows from one side to another, patting our shoulders and chests and saying: 'Do not make your rows ragged or your hearts will be filled with enmity toward one another.' And he used to say: 'Allah and His angels send Salah upon the front rows
812. It was narrated that Abu Mas'ad Al-Ansari said: "The Messenger of Allah (ﷺ) used to gently pat our shoulders (to make sure the row was straight) at the time of prayer, and he would say: 'Keep (the rows) straight; do not differ from one another lest your hearts should suffer from discord. Let those who are mature and wise stand closest to me, then those who are next to them, then those who are next to them
813. It was narrated from Anas that the Prophet (ﷺ) used to say: "Make your rows straight, make your rows straight, make your rows straight. By the One in Whose Hand is my soul! I can see you behind me as I can see you in front of me
814. It was narrated that Anas said: "The Messenger of Allah (ﷺ) turned to face us when he stood up to pray, before he said the Takbir and said: 'Make your rows straight and come close to one another, for I can see you behind my back
815. Anas narrated that the Prophet (ﷺ) said: "Make your rows solid and close together, and keep your necks in line. By the One in Whose Hand is the soul of Muhammad! I can see the shaitan entering through the gaps in the rows as if they are small sheep



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816. It was narrated that Jabir bin Samurah said:"The Messenger of Allah () came out to us and said:'Will you not form rows as the angels form rows before their Lord? They said: 'How do the angels form rows before their lord? He said: 'They complete the first row and fill the gaps in the rows
817. It was narrated from Al'Irbad bin Sariyah that the Messenger of Allah () used to send Salah on the first row three times and on the second row once
818. It was narrated from Anas that the Messenger of Allah () said:"Complete the first row, then the one behind it, and if any row is to be left incomplete let it be the last row
819. It was narrated from 'Abdullah bin 'Umar that the Messenger of Allah ()said:"Whoever completes a row, may Allah be generous to him, and whoever cuts a row, may Allah cut him off
820. It was narrated that Abu Hurairah said:"The Messenger of Allah () said: 'The best rows for men are the front rows and the worst are the last, and the best rows for women are the back rows and the worst are those in the front
821. It was narrated that 'Abdul Hamid bin Mahmud said:"We were with Anas and we prayed with one of the Amirs. They pushed us until we stood and prayed between two rows, and Anas started moving backward and said: 'We used to avoid this at the time of the Messenger of Allah ()
822. It was narrated that Al Bara said:"When we prayed behind the Messenger of Allah () I liked to be to his right
823. It was narrated from Abu Hurairah that the Prophet ()said:"When any one of you leads the people in prayer, let him make it short, for among them are the sick, the weak and the elderly. And when any one of you prays by himself, let him make it as long as he wishes
824. It was narrated from Anas that the Prophet () used to make his prayer very brief but still complete when leading people
825. It was narrated from 'Abdullah bin Abi Qatadah, from his father that the Prophet () said:"I stand in prayer, then I hear a child crying, so I make my prayer brief, because I do not want to cause hardship for his mother
826. It was narrated that 'Abdullah bin 'Umar said:"The Messenger of Allah () used to enjoin upon us to make the prayer short, but he would lead us in prayer and recite As-Saffat
827. It was narrated that Abu Qatadah said:"I saw the Messenger of Allah ()leading the people in prayer, carrying Umamah bint Abi Al-As on his shoulder. When he bowed he put her down and when he stood up from prostration he picked her up again
828. It was narrated that Abu Hurairah said:"Muhammad () said: 'Does the one who raises his head before the Imam not fear that Allah may turn his head into the head of a donkey?
829. It was narrated that Abu Ishaq said:"I heard 'Abdullah bin Yazid delivering a Khutbah. He said: 'Al-Bara, who was no liar,told us that when they prayed with the Messenger of Allah () would raise his head from bowing and they would remain standing until they saw him prostrate, then they would prostrate
830. It was narrated that Hittan bin 'Abdullah said:"Abu Musa led us in prayer and when he was sitting, a man from among the people entered and said: 'Prayer is based on righteousness and is always mentioned alongside Zakah (in the Qur'an).' When Abu Musa had said the Salam, he turned to the people and said: 'Which of you spoke these words?' The people kept quiet. Then he said: 'O Hittan, perhaps you said it?' He said: 'No, but I was afraid that you would rebuke me for it.' He said: 'The Messenger of Allah () taught us our prayer and Sunnah prayers, and he said: The Imam is appointed to be followed, so when he says the Takbir, say the Takbir; when he says "Not (the way) of those who earned Your Anger, nor of those who went astray," say Amin, and Allah will respond to you; when he rises up from bowing and says, 'Sami' Allahu liman hamidah (Allah hears those who praise Him), say 'Rabbana lakal-hamd (Our Lord, to You be praise),' and Allah will hear you; when he prostrates, prostrate, and when he sits up, sit up. The Imam should prostrate before you do and sit up before you do.' The Messenger of Allah () said: 'This makes up for that
831. It was narrated that Jabir said:"A man from the Ansar came when the Iqamah for prayer had been said. He entered the Masjid and prayed behind Muadh, and he(Muadh) made the prayer lengthy. The man went away and prayed in a comer of the Masjid, then he left. When Muadh finished praying, it was said to him that so-and-so had done such and such. Muadh said: 'Tomorrow I will mention that to the Messenger of Allah ().' So Muadh came to the Messenger of Allah () and told him about that. The Messenger of Allah () sent for him and asked him: 'What made you do what you did? He said: 'O Messenger of Allah (), I had been working with my camel to bring water all day, and when I came the Iqamah for prayer had already been said, so I entered the Masjid and joined him in the prayer, then he recited such and such a Surah and made it lengthy, so I went away and prayed in a comer of the Masjid.' The Messenger of Allah () said: 'Do you want to cause hardship to the people, O Muadh do you want to cause hardship to the people, O Muadh do you want to cause hardship to the people, O Muadh?
832. It was narrated from Anas bin Malik that the Messenger of Allah () rode a horse and fell from it, and sustained an injury on his right side. He led one of the prayers sitting, and we prayed behind him sitting. When he had finished he said:"The Imam is appointed to be followed. If he prays standing then pray standing; when he bows, bow; when he says, Sami' Allahu liman hamidah (Allah hears those who praise Him), say 'Rabbana lakalhamd (Our Lord, to You be praise); and if he prays sitting then pray sitting, all of you
833. It was narrated that Aisha said:"When the Messenger of Allah () became seriously ill, Bilal came to tell him it was time to pray and he said: 'Tell Abu Bakr to lead the people in prayer.'" She said: "I said: 'O Messenger of Allah (), Abu Bakr is a tender-hearted man, and when he stands in your place he will not be able to make the people hear his voice; why don't you tell 'Umar (to do it)?' He said: 'Tell a Abu Bakr to lead the people in the prayer.' I said to Hafsa: 'Tell him.' So she

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told him. He said: 'You are (like) the female companions of Yosuf. Tell Abu Bakr lead the people in prayer.'" She said: "So they told Abu Bakr. When he started to pray, the Messenger of Allah (ﷺ) began to feel better, so he got up and came with the help of two men, with his feet dragging along the ground. (When) he entered the Masjid, Abu Bakr heard him coming and he wanted to step back, but the Messenger of Allah (ﷺ) gestured to him: 'Stay where you are.' Then the Messenger of Allah (ﷺ) came and sat on Abu Bakr's left, so the Messenger of Allah (ﷺ) was leading the people in prayer sitting, and Abu Bakr was standing and following the Messenger of Allah (ﷺ) and the people were following the prayer of Abu Bakr, may Allah be pleased with him

834. It was narrated that 'Ubaidullah bin 'Abdullah said:"I entered upon Aisha and said: 'Will you not tell me about the sickness of the Messenger of Allah (ﷺ)?' She said: 'When the Messenger of Allah (ﷺ), became seriously ill, he said: "Have the people prayed?" We said: "No, they are waiting for you, O Messenger of Allah (ﷺ)" He said: "Put some water in a tub for me." We did that and he performed Ghusl, then he tried to get up but he fainted. Then he came to us and said: "Have the people prayed?" We said: "No, they are waiting for you, O Messenger of Allah (ﷺ)." He said: "Put some water in a tub for me." We did that and he performed Ghusl, then he tried to get up but he fainted. Then for the third time he said the same thing. She said: The people were in the Masjid, waiting for the Messenger of Allah (ﷺ) to lead the prayer. The Messenger of Allah (ﷺ) sent word to Abu Bakr, telling him to lead the people in prayer, so the messenger came to him and said: "The Messenger of Allah (ﷺ) is telling you to lead the people in prayer." Abu Bakr was a tenderhearted man, he said: "O 'Umar. lead the in prayer." But ('Umar) said: "You have more right to that." So Abu Bakr led them in prayer during those days. When the Messenger of Allah (ﷺ) felt a little better, he came with the help of two men, one of whom was Al-'Abbas, to pray Zuhr. When Abu Bakr saw him, he wanted to step back, but the Messenger of Allah (ﷺ) gestured to him not to step back. He told them (the two men) to seat him beside Abu Bakr, and Abu Bakr started to pray standing. The people were following the prayer of Abu Bakr and the Messenger of Allah (ﷺ) was praying sitting.'" "I ('Ubaidullah) entered upon Ibn Abbas and said 'Shall I not tell you what Aisha narrated to me about the sickness of the Messenger of Allah (ﷺ)?' He said: 'Yes.' So I told him and he did not deny any of it, but he said: 'Did she tell you the name of the man who was with Al-'Abbas?' I said: 'No.' He said: 'That was Ali, may Allah honor his face

835. It was narrated that 'Amr said:"I heard Jabir bin 'Abdullah say: 'Mu'adh used to pray with the Prophet (ﷺ) then he would go back to his people to lead them in a prayer. He stayed late one night and prayed with the Prophet (ﷺ) then he went back to his people to lead them in prayer, and he recited Surat Al-Baqarah. When a man from his people heard that, he stepped aside and prayed (on his own), then he left. They said: 'You have become a hypocrite, O so-and-so!' He said: 'By Allah, I have not become a hypocrite, and I will go to the Prophet (ﷺ) and tell him (about that),' So he went to the Prophet and said: 'O Messenger of Allah(ﷺ), Muadh prays with you, then he comes to lead us in prayer. You delayed the prayer, and he prayed with you then he came back to lead us in prayer, and he started to recite Shut Al-Baqarah. When I heard that, I stepped aside and prayed by myself, because we are people who bring water with the camels and we work hard.' The Prophet (ﷺ) said to him: 'O Muadh, do you want to cause hardship to the people? Recite such and such a Surah, and such and such a Surah

836. It was narrated from Abu Bakr that the Prophet (ﷺ) offered the fear prayer (Salat Al-Khauf). He led those who were behind him in two Rak'ah and those who came (after them) in two Rak'ah, so the Prophet (ﷺ) prayed four Rak'ahs and each group prayed two

837. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) said:"Praying in congregation is twenty-seven times better than praying alone

838. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:"Praying in congregation is twenty-five portions better than one of you praying alone

839. It was narrated from that the Prophet (ﷺ) said:"Prayer in congregation is twenty-five levels better than a prayer offered on one's own

840. It was narrated that Abu Sa'eed said:"The Messenger of Allah (ﷺ)said: 'If there are three people, let one of them lead the others in prayer, and the one who has the most right to lead the prayer is the one who recites (knows) the most (Qur'an)

841. Ibn 'Abbas said:"I prayed beside the Prophet (ﷺ) and Aisha was behind us praying with us, and I was beside the Prophet (ﷺ) praying with him

842. It was narrated that Ibn Abbas said:"I prayed with the Messenger of Allah (ﷺ)and I stood on his left. He took hold of me with his left hand and made me stand on his right

843. Ubay bin Ka'b said:"One day the Messenger of Allah (ﷺ) prayed Fajr, then he said: 'Did so-and-so attend the prayer? They said: 'No.' He said: '(What about) so-and-so? They said:'No' He said: 'These two prayers. are the most burdensome for the hypocrites. If they knew what (virtue) there is in them, they would come, even if they had to crawl. And the virtue of the first row is like that of the row of the angels. If you knew its virtue, you would compete for it. A man's prayer with another man is greater in reward than his prayer alone. And a man's prayer with two other men is greater in reward than his prayer with one other man; the more people there are, the more beloved that is to Allah, the Mighty and Sublime

844. It was narrated from 'Itban bin Malik that he said:"O Messenger of Allah (ﷺ) the floods keep me from coming to the Masjid of my people. I would like you to come and pray in a place in my house so that I can take it as a Masjid." The Messenger of Allah (ﷺ) said: "We shall do that." "When the Messenger of Allah (ﷺ) entered he said: 'Where do you want (me to pray).' I showed him a corner of the house, and the Messenger of Allah (ﷺ) stood there, and we formed rows behind him, and he led us in praying two Rak'ahs

845. It was narrated that Anas said:"The Messenger of Allah (ﷺ) turned to face us when he stood up to pray, before he said Takbir, and said: 'Make your rows straight and fill the gaps, for I can see you from behind my back

846. It was narrated from 'Abdullah bin Abi Qatadah that his father said:"We were with the Messenger of Allah (ﷺ) when some of the people said: 'Why do you not stop with us to rest awhile, O Messenger of Allah (ﷺ)?' He said: 'I am afraid that you will sleep and miss the prayer.' Bilal said:'I will wake you up.' So they lay down

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and slept, and Bilal leaned back on his mount. Then the Messenger of Allah (ﷺ) woke up when the sun had already started to rise, and he said: 'O Bilal, what about what you told us?' He said: 'I have never slept like that before.' The Messenger of Allah (ﷺ) said: 'Allah, the Mighty and Sublime, takes your souls when He wills and sends them back when He wills.' Stand up O Bilal and call the people to prayer.' Then Bilal stood up and called the Adhan, and they performed Wudu' - that is, when the sun had risen (fully) - "then he stood and lead them in prayer

847. It was narrated that Ma'din bin Abi Talhah Al-Ya'muri said:"Abu Ad-Darda said to me: 'Where do you live?' I said: 'In a town near Hims.' Abu Ad-Darda said: 'I heard the Messenger of Allah (ﷺ) say: "There are no three people in a town or encampment among whom prayer is not established, but the Shaitan takes control of them. Therefore, stick to the congregation, for the wolf eats the sheep that strays off on its own." (One of the narrators (As Sa'ib) said: "The congregation means the congregational prayer

848. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:"By the One in Whose Hand is my soul! I nearly ordered that firewood be gathered to be lit, then I would have ordered that the Adhan be called for prayer, and ordered a man to lead the people in prayer, then I would have gone from behind to those men and burned their houses down over them. By the One in Whose Hand is my soul! If any one of them knew that he would get a meaty bone or some meat in between two ribs, he would attend Isha

849. It was narrated that 'Abdullah said:"Whoever would like to meet Allah tomorrow as a Muslim, let him regularly attend these five (daily) prayers whenever the call for them is given (that in the mosques), for Allah prescribed for His Prophet the ways of guidance, and they (the prayers) are part of those ways of guidance. I do not think that there is anyone among you who does not have a place where he prays in his house. But if you were to pray in your houses and forsake the Masjids, you would be forsaking the Sunnah of your Prophet, and if you were to forsake the Sunnah of your Prophet you would go astray. There is no Muslim slave who performs Wudu and does it well, then walks to the prayer, but Allah will record one Hasanah (good deed) for each step he takes, or raise' him one level by it or erase one sin from him. I remember how we used to take short steps, and I remember (a time) when no one stayed behind from the prayer except a hypocrite whose hypocrisy was well known. And I have seen a man coming Supported by two others until he would be made to stand in the row

850. It was narrated that Abu Hurairah said:"A blind man came to the Messenger of Allah (ﷺ) and said: 'I do not have a guide to bring me to the prayer.' And he asked him to grant him a dispensation allowing him to pray in his house, and he gave him permission. Then when he turned away he said to him: 'Can you hear the call to prayer?' He said: 'Yes.' He said: 'Then respond to it

851. It was narrated from Ibn Umm Maktum that he said:"O Messenger of Allah (ﷺ), there are many (dangerous) pests and wild animals in Al-Madinah." He said: "Can you hear (the words) 'Come prayer, come to prosperity'?" He said "Yes." He said: "Then be quick to respond," and he did not grant him a dispensation

852. It was narrated from Hisham bin 'Urwah from his father that 'Abdullah bin Arqam used to lead his companions in prayer. The time for prayer came one day and he went to relieve himself then he came back and said:"I heard the Messenger of Allah (ﷺ) say: 'If any one of you feels the need to defecate, let him do that first, before he prays

853. It was narrated that Anas said:"The Messenger of Allah (ﷺ) said: 'If dinner is ready and the Iqamah for prayer is said, then start with dinner first

854. It was narrated from Abu Al Malih that his father said:"We were with the Messenger of Allah (ﷺ) in Hunain and it rained. The caller of the Messenger of Allah (ﷺ) called out, telling us: 'Pray where you are

855. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:"Whoever performs wudu' and does it well, then sets out for the Masjid and finds that the people have already prayed, Allah will decree for him a reward like that of those who attended (the prayer), without reducing the slightest from their reward

856. It was narrated that 'Uthman bin 'Affan said:"I heard the Messenger of Allah (ﷺ) say: 'Whoever does wudu' properly, then walks to (attend) the prescribed prayer, and prays with the people or with the congregation or in the Masjid, Allah will forgive him his sins

857. It was narrated from Mihjan that he was in a gathering with the Messenger of Allah (ﷺ) when the Adhan was called for prayer. The A Messenger of Allah (ﷺ) got up, then he came back and Mihjan was still sitting there. The Messenger of Allah (ﷺ) said to him:"What kept you from praying? Are you not a Muslim man?" He said: "Yes, but I had already prayed with my family." The Messenger of Allah (ﷺ)said to him: "When you come you should pray with the people even if you have already prayed

858. Jabir bin Yazid bin Al-Aswad Al Amir told us that his father said:"I attended Fajr prayer with the Messenger of Allah (ﷺ)in Masjid Al Khaif. When he finished praying, he saw two men at the back of the people who had not prayed with him. He said: 'Bring them here.' So they were brought to him, trembling. He said: 'What kept you from praying with us? They said: 'O Messenger of Allah (ﷺ) we has already prayed in our lodgings.' He said: 'Do not do that. If you have already prayed in your lodgings, then you come to a Masjid in which there is a congregation, then pray with them, and it will be a voluntary prayer for you

859. It was narrated that Ahu Dharr said:"The Messenger of Allah (ﷺ) said to me, and struck my thigh: 'What will you do if you stay among people who delay the prayer until its time is over?' He said: 'What do you command me to do?' He said: 'Offer the prayer on time, then go about your business. Then if the Iqamah for that prayer is said and you are in the Masjid, then pray

860. It was narrated that Sulaiman - the freed slave of Maimunah - said:"I saw Ibn 'Umar sitting in Al-Balat when the people were praying. I said: 'O Abu 'Abdur-Rahman, why are you not praying?' He said: 'I have already prayed, and I heard the Messenger of Allah (ﷺ) say: "Do not repeat a prayer twice in one day

861. It was narrated that Abu Hurairah said:"The Messenger of (ﷺ) said: 'When you come to pray, do not come rushing; come walking in a dignified manner, and

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whatever you catch up with, pray, and whatever you miss, make it up

862. It was narrated that Abu Rafi said: "After the Messenger of Allah (ﷺ) had prayed Asr, he would go to Banu 'Abdul-Ashhal to speak to them, until the time for Maghrib came." Abu Rafi said: "While the Prophet (ﷺ) was hastening to pray Maghrib, we passed by and he said: 'Fie on you, fie on you!' That upset me so I slowed down because I thought that he meant me. He said: 'What is the matter with you? Keep up!' I said: 'Is there something wrong?' He said: 'Why are you asking that?' I said: 'Because you said: "Fie on you" to me.' He said: 'No, that was so-and-so whom I had sent to collect Zakat from the tribe of so-and-so, and he stole a Namirah and now he is clothed with something similar made of Fire

863. (Another chain) with similar from Abu Rafi

864. Abu Hurairah narrated that the Messenger of Allah (ﷺ) said: "The likeness of one who comes early to prayer is that of one who sacrificed a camel, then the one who comes after him is like one who sacrificed a cow, then the one who comes after him is like one who sacrificed a ram, then the one who comes after him is like one who sacrificed a chicken, then the one who comes after him is like one who sacrificed an egg

865. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) said: 'When the Iqamah for prayer is said, there is no prayer except the prescribed prayer

866. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "When the Iqamah for prayer is said, there is no prayer except the prescribed prayer

867. It was narrated that Ibn Buhainah said: "The Iqamah for Subh prayer was said, and the Messenger of Allah (ﷺ) saw a man praying while the Mu'adhhdhin saying the Iqamah. He said: 'Are you praying Subh with four Rak'ahs?

868. It was narrated that 'Abdullah bin Sarjis said: "A man came while the Messenger of Allah (ﷺ) was praying Subh, and he prayed two Rak'ahs then joined the prayer. When the Messenger of Allah (ﷺ) had finished praying he said: O so-and-so, which of them is your prayer - the one you prayed with us or the one you prayed on your own?

869. Anas said: "The Messenger of Allah (ﷺ) came to our house and I prayed with an orphan of ours behind him, and Umm Sulaim prayed behind us

870. It was narrated that Ibn Abbas said: "There was a woman who used to pray behind the Messenger of Allah (ﷺ) who was beautiful, one of the most beautiful of people. Some of the people used to go to the front row to avoid seeing her, and some used to go to the back row so that when they bowed they could see her from beneath their armpits. Then Allah revealed the words: 'To Us are known those of you who hasten forward and those who lag behind

871. Abu Bakrah narrated that he entered the Masjid when the when the Prophet (ﷺ) was bowing, so he bowed outside the row. The Prophet said: "May Allah increase you in keenness, but do not do this again

872. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) prayed one day then left and said: 'O so-and-so, why don't you improve your prayer? Shouldn't the one who is praying reflection how he prays it for himself? I can see behind me just as I can see in front of me

873. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) used to pray two Rak'ahs before Zuhr and two afterward, and he used to pray two Rak'ahs after Maghrib in his house, and two Rak'ahs after 'Isha', and he did not pray after Jumu'ah until he departed (from the Masjid), then he would pray two Rak'ahs at home

874. It was narrated from Abu Ishaq, that 'Asim bin Damrah said: "We asked 'Ali about the prayer of the Messenger of Allah (ﷺ). He said: 'Who among you could manage to do that?' We said: 'Even if we cannot do it, we still want to hear about it.' He said: 'When the sun reached the same height (in the east) as it reaches (in the west) at the time of 'Asr, he would pray two rak'ahs, and when the sun reached the same height (in the east) as it reaches (in the west) at the time for Zuhr he would pray four Rak'ahs. He would pray four Rak'ahs before Zuhr and two after, and he would pray four Rak'ahs before 'Asr, separating each two Rak'ahs with Taslim upon the angels who are close to Allah, and the prophets, and those who follow them of the believers and Muslims

875. It was narrated from Abu Ishaq, that Asim bin Damrah said: "I asked 'Ali bin Abi Talib about the prayer of the Messenger of Allah (ﷺ) during the day before the prescribed prayers. He said: 'Who is able to do that?' Then he told us: 'The Messenger of Allah (ﷺ) used to pray two Rak'ahs when the sun had passed its zenith, and four Rak'ahs before the middle of the day, with the Taslim at the end

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876. It was narrated that Ibn Umar said: I saw the Messenger of Allah (ﷺ) when he said the opening Takbir of the prayer, raise his hands until they were level with his shoulders. When he said the Takbir before bowing he did likewise, and when he said: 'Sami Allahu liman hamidah (Allah hears those who praise Him),' he did likewise, then he said: 'Rabbana wa lakal-hamd (Our Lord, to You be praise).' But he did not do that when he prostrated or when he raised his head from prostration

877. It was narrated that Ibn Umar said: "I saw the Messenger of Allah (ﷺ), when he stood to pray, raise his hands until they were in level with his shoulders, then he said the takbir. He did that when he said the Takbir before bowing, and he did that when he raised his head from bowing and said: 'Sami Allahu liman hamidah (Allah hears those who praise Him).' But he did not do that during the prostration

878. It was narrated from Abdullah bin Umar :that when the Messenger of Allah (ﷺ) started to pray, he would raise his hands in level with his shoulders, and when he bowed and when he raised his head from bowing, he would raise them likewise and say "Sami Allahu liman hamidah, Rabbana wa lakal-hamd (Allah hears

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those who praise Him, our Lord, to You be praise." And he did not do that when he prostrated)

879. It was narrated from Abdul-Jabbar bin Wa'il that his father said:"I prayed behind the Messenger of Allah (ﷺ) and when he started to pray he said the Takbir and raised his hands until they were in level with his ears. Then he recited the Opening of the Book, and when he had finished he said 'Amin' and raised his voice with it

880. It was narrated from Malik bin Al-Huwairith- who was one of the companions of the Prophet (ﷺ)- that:When the Messenger of Allah (ﷺ) prayed he would raise his hands-when he said the Takbir- until they were parallel to his ears, and when he wanted to bow and when he raised his head from bowing

881. It was narrated from Malik bin Al-Huwairith said:"I saw the Messenger of Allah (ﷺ), when he started to pray, raise his hands, and when he bowed, and when he raised his head from bowing, until they were parallel with the top of his ears

882. It was narrated from Abdul-Jabbar bin Wa'il, from his father, that:He saw the Prophet (ﷺ), when he started to pray, raise his hands until his thumbs were almost level with his earlobes

883. Sa'eed bin Sam'an said Abu Hurairah came to the Masjid of Banu Zuraiq and said:"There are three things that the Messenger of Allah (ﷺ) used to do and the people have abandoned; he used to raise his hands extended when praying, and he would fall silent briefly, and say takbir when he prostrated and when he sat up

884. It was narrated from Abu Hurairah that:The Messenger of Allah (ﷺ) entered the Masjid, then a man entered and prayed, then he came and greeted the Messenger of Allah (ﷺ) with Salam. The Messenger of Allah (ﷺ) returned his greeting and said: Go back and pray, for you have not prayed." So he went back and prayed as he has prayed before, then he came to the Prophet (ﷺ) and greeted him with Salam, and the Messenger of Allah (ﷺ) said to him: "Wa alaika as-salam (and upon you be peace). Go back and pray for you have not prayed." He did that three times, then the man said: "By the One Who sent you with the truth, I cannot do any better than that; teach me." He said: "When you stand to pray, say the Takbir, then recite whatever is easy for you of Quran. Then bow until you have tranquility in your bowing, then stand up until you are standing straight. Then prostrate until you have tranquility in your prostration, then sit up until you have tranquility in your sitting. Then do that throughout your entire prayer

885. It was narrated from Abdullah bin Umar that:A man stood behind the Prophet of Allah (ﷺ) and said: "Allahu Akbaru kabira wal-hamdu Lillahi kathira, wa subhan-Allahi bukratan was asila (Allah is Most Great and much praise be to Allah and glorified be Allah at the beginning and end of the day)." The Prophet of Allah (ﷺ) said: "Who spoke these words?" A man said: "I did, O Prophet of Allah (SWT)." He said: "Twelve angels rushed (to take them up)

886. It was narrated that Ibn Umar said:"While we were praying with the Messenger of Allah (ﷺ), a man among the people said: 'Allahu Akbaru kabira, wal-hamdu Lillahi kathira, wa subhan-Allahi bukratan was asila (Allah is Most Great and much praise be to Allah and glorified be Allah at the beginning and end of the day).'

The Messenger of Allah (ﷺ) said: 'Who is the one who said such and such?' A man among the people said: 'I did, O Messenger of Allah.' He said: ' I like it,' and he said words to the effect that the gates of the Heavens had been opened for it." Ibn Umar said: "I never stopped saying it since I heard the Messenger of Allah (ﷺ) say that

887. It was narrated that Musa bin Umair Al-Anbari and Qais bin Sulaim Al-Anbari said:"Alqamah bin Wa'il told us that his father said: "I saw the Messenger of Allah (ﷺ), when he was standing in prayer, holding his left hand with his right

888. It was narrated that Al Hajjaj bin Abi Zainab said:X"I heard Abu Uthman narrate that Ibn Mas'ud said: 'The Prophet (ﷺ) saw me when I had placed my left hand on my right in prayer. He took hold of my right hand and placed it on my left

889. Wa'il bin Hujr said:"I said: 'I am going to watch how the Messenger of Allah (ﷺ) prays.' So I watched him and he stood and said the takbir, and raised his hands until they were in the level with his ears, then he placed his right hand over his left hand, wrist and lower forearm. When he wanted to bow he raised his hands likewise. Then he prostrated and placed his hands in level with his ears. Then he sat up and placed his left leg under him; he put his left hand on his left thigh and knee, and he put the edge of his right elbow on his right thigh, then he held two of his fingers together and made a circle, and raised his forefinger, and I saw him moving it and supplicating with it

890. It was narrated from Abu Hurairah that:The Prophet (ﷺ) forbade praying with one's hands on one's waist

891. It was narrated that Ziyad bin Subaih said:"I prayed beside Ibn Umar and put my hand on my waist, and he did this to me-knocked it with his hand. When I had finished praying I said to a man: 'Who is this?' He said: "Abdullah bin Umar.' I said: 'O Abu Abdur-Rahman, why are you angry with me?' He said: 'This is the posture of crucifixion, and the Messenger of Allah (ﷺ) forbade us to do this

892. It was narrated from Abu Ubaidah that:Abdullah saw a man who was praying with his feet together. He said: "He is going against the Sunnah; if he shifted his weight from one to the other that would be better

893. It was narrated from Abdullah that:He saw a man praying with his feet together. He said: "He is not following the Sunnah. If he were to shift his weight from one to the other I would like that better

894. It was narrated from Abu Hurairah that:The Messenger of Allah (ﷺ) used to pause briefly when he had started to pray

895. It was narrated that Abu Hurairah said:"When the Messenger of Allah (ﷺ) started to pray he would pause briefly. I said: 'May my father and mother be

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ransomed for you, O Messenger of Allah, what do you say when you pause briefly between the takbir and recitation?' He said: 'I say: Allahuma ba'id bayni wa bayna khatayaya kama ba'adta bayna al-mashriqi wal-maghrib; Allahumma naqqini min khatayaya kama yunaqqa ath-thawb al-abyad min ad-danas; Allahumma ighsilni min khatayaya bil ma'i wa ath-thalji wal-barad. (O Allah, put a great distance between me and my sins, as great as the distance You have made between the East and the West; O Allah, cleanse me of my sins as a white garment is cleansed from filth; O Allah, wash away my sins with water and snow and hail)

896. It was narrated that Jabir bin Abdullah said: "When the Prophet (ﷺ) started to pray, he would say the takbir, then say: 'Inna salati wa nusuki wa mahyaya wa mamati lillahi rabbil-alamin, la sharika lahu, wa bidhalika umirtu wa ana min al-muslimin. Allahummahdini liahsanil-amali wa ahsanil-akhlaqi la yahdi li ahsaniha illa anta wa qini sayy'al-a-mali wa sayy'al-ahaqi la yaqi sayy'aha illa ant. (Indeed my salah (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am one of the Muslims. O Allah, guide me to the best of deeds and the best of manners, for none can guide to the best of them but You. And protect me from bad deeds and bad manners, for none can protect against them but You

897. It was narrated from Ali, may Allah be pleased with him, that: When the Messenger of Allah (ﷺ) started to pray, he would say Takbir, then say: "Wajahtu wajhi lilladhi fataras-samawatiwal-arda hanifan wa ma ana minal-mushrikin. Inna salati wa nusuki wa mahyaya wa mamati lillahi rabbil-alamin, la sharika lahu, wa bidhalika umirtu wa ana min al-muslimin. Allahumma! Antal-maliku la ilaha illa ant, ana abduka zalamtu nafsi wa'tarafu bidhanbi faghfirl dhunubi jami'an, la yaghfirudhunuba illa anta, wahdini lihasanil-akhlaqi, la yahdi li ahsaniha illa anta wasrif anni sayy'aha la yasrifu anni sayy'aha illa anta, labaika wa sa'daika, wal-khairu kulluhu fi yadaika wash-sharru laisa ilaika ana bika wa ilaika ana bika wa ilaika tabarkta wa ta'alaita astaghfiruka wa atubu ilaik. (Verily, I have turned my face toward Him who created the Heavens and the Earth hanifa (worshipping none but Allah Alone), and I am not of the idolaters. Verily, my salah, my sacrifice, my living, and my dying are for Allah, the Lord of the all that exists. He has no partner. And of this I have been commanded, and I am one of the Muslims. O Allah, You are the Sovereign and there is none worthy of worship but You. I am Your slave, I have wronged myself and I acknowledge my sin. Forgive me all my sins for no one forgives sins but You. Guide me to the best of manners for none can guide to the best of them but You. Protect me from bad manners for none can protect against them but You. I am at Your service, all goodness is in Your hands, and evil is not attributed to You. I rely on You and turn to You, blessed and exalted are You, I seek Your forgiveness and repent to You

898. It was narrated from Muhammad bin Maslamah that: When the Messenger of Allah (ﷺ) stood to offer a voluntary prayer he would say: "Allahu Akbar Wajahtu wajhi lilladhi fataras-samawatiwal-arda hanifan musliman wa ma ana minal-mushrikin. Inna salati wa nusuki wa mahyaya wa mamati lillahi rabbil-alamin, la sharika lahu, wa bidhalika umirtu wa ana awwalul-muslimin. Allahumma antal-maliku la ilaha illa anta subhanaka wa bihamdik (Allah is Most Great. Verily, I have turned my face toward Him who created the Heavens and the Earth hanifa (worshipping none but Allah Alone), as a Muslim, and I am not of the idolaters. Verily, my Salah, my sacrifice, my living, and my dying are for Allah, the Lord of the all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims. O Allah, You are the Sovereign and there is none worthy of worship but You, glory and praise be to You.)" Then he would recite

899. It was narrated from Abu Sa'eed that: When the Prophet (ﷺ) started to pray he would say: "Subhanakallahumma, wa bihamdika tabarakasmuka wa ta'ala jadduka wa la ilaha ghairuk (Glory and praise be to You, O Allah. Blessed be Your name and exalted be Your majesty, there is none worthy of worship except You)

900. It was narrated that Abu Sa'eed said: "When the Messenger of Allah (ﷺ) started to pray, he would say: 'Subhanakallahumma, wa bihamdika tabarakasmuka wa ta'ala jadduka wa la ilaha ghairuk (Glory and praise be to You, O Allah. Blessed be Your name and exalted be Your majesty, there is none worthy of worship except You)

901. It was narrated that Anas said: "The Messenger of Allah (ﷺ) was leading us in prayer when a man came and entered the masjid, and he was out of breath. He said: 'Allahu Akbar, al-hamdulillahi hamdan kathiran tayiban mubarkan fih. (Allah is Most Great, praise be to Allah, much good and blessed praise.)' When the Messenger of Allah (ﷺ) had finished his prayer he said: 'Which of you is the one who spoke these words?' The people kept quiet. He said: 'He did not say anything bad.' The man said: 'I did, O Messenger of Allah. I came and I was out of breath, and I said it.' The Prophet (ﷺ) said: 'I saw twelve angels rushing to see which of them would take it up

902. It was narrated from Anas that: The Prophet (ﷺ), Abu Bakr, and Umar, may Allah be pleased with them both, would start their recitation with: "All the praise and thanks be to Allah, the Lord of all that exists

903. It was narrated from Anas: "I prayed with the Prophet (ﷺ) and with Abu Bakr and Umar, may Allah be pleased with them both, and they started with "All the praise and thanks be to Allah, the Lord of all that exists

904. It was narrated that Anas in Malik said: "One day when he-the Prophet (ﷺ)- was still among us, he took a nap, then he raised his head, smiling. We said to him: 'Why are you smiling, O Messenger of Allah?' He said: 'Just now this Surah was revealed to me: In the Name of Allah, the Most Gracious, the Most Merciful. Verily, We have granted you (O Muahmmad) Al-Kawthar. Therefore turn in prayer to your Lord and sacrifice (to Him only). For he who hates you, he will be cut off.' Then he said: 'Do you know what Al-Kawthar is?' We said: 'Allah and His Messenger know best.' He said: 'It is a river that my Lord has promised me in Paradise. Its vessels are more than the number of the stars. My Ummah will come to me, then a man among them will be pulled away and I will say: "O Lord, he is one of my Ummah" and He will say to me: 'You do not know what he did after you were gone

905. It was narrated that Nu'aim Al-Mujmir said: "I prayed behind Abu Hurairah and he recited: In the Name of Allah, the Most Gracious, the Most Merciful, then he recited Umm Al-Qur'an (Al-Fatihah), and when he reached: not (the way) of those who earned Your anger, nor of those who went astray, he said: 'Amin and the people said 'Amin. And every time he prostrated he said: 'Allahu Akbar and when he stood up from sitting after two Rak'ahs he said: 'Allahu Akbar'. And after he

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had said the Salam he said: 'By the One in Whose Hand is my soul! My prayer most closely remembers the prayer of the Messenger of Allah

906. It was narrated that Anas bin Malik said:"The Messenger of Allah () led us in prayer, and we did not hear him recite: In the Name of Allah, the Most Gracious, the Most Merciful. And Abu Bakr and Umar led us in prayer and we did not hear it from them either

907. It was narrated that Anas said:"I prayed behind the Messenger of Allah (), Abu Bakr, Umar and Uthman, may Allah be pleased with them, and I did not hear any of them say out loud: In the Name of Allah, The Most Gracious, The Most Merciful

908. Ibn Abdullah bin Mughaffal said:"If Abdullah bin Mughaffal heard any one of us recite: 'In the Name of Allah, the Most Gracious, the Most Merciful', he would say: 'I prayed behind the Messenger of Allah () and behind Abu Bakr and behind Umar-may Allah be pleased with them both- and I did not hear any of them recite: 'In the Name of Allah, the Most Gracious, the Most Merciful

909. Abu As-Sa'ib- the freed slave of Hisham bin Zuhrah-said:"I heard Abu Hurairah say: 'The Messenger of Allah () said: "Whoever offers a prayer in which he does not recite Umm Al-Quran (Al-Fatihah), it is deficient, it is deficient, it is deficient, incomplete." I (Abu As-Sa'ib) said: 'O Abu Hurairah, sometimes I am behind the Imam.' He poked me in the arm and said: 'Recite it to yourself, O Persian! For I heard the Messenger of Allah () say: "Allah says: "I have divided prayer between Myself and My slave into two halves, and My slave shall have what he has asked for.'" The Messenger of Allah () said: "Recite, for when the slave says: All the praises and thanks be to Allah, the Lord of all that exists, Allah says: 'My slave has praised Me.' And when he says: The Most Gracious, the Most Merciful, Allah says: 'My slave has extolled Me.' And when he says: The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection), Allah says: 'My slave has glorified Me' . And when he says: You (alone) we worship, and You (alone) we ask for help (for each and everything), He says: 'This is between Me and My slave, and My slave shall have what he has asked for.' And when he says: 'Guide us to the straight way, the way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger, nor of those who went astray, He says: 'This is for My slave, and My slave shall have what he asked for

910. It was narrated from Ubadah bin As-Samit that :The Prophet () said: "There is no Salah for one who does not recite Fatihatil-Kitab

911. It was narrated that Ubadah bin As-Samit said:"The Messenger of Allah () said: "There is no Salah for one who does not recite Fatihatil-Kitab or more

912. It was narrated that Ibn Abbas said:"When Jibril was with the Messenger of Allah (), he heard a sound from above like a door opening. Jibril, peace be upon him, looked up toward the sky and said: 'This is a gate in Heaven that has been opened, but it was never opened before.' He said: "An Angel came down from it and came to the Prophet () and said: 'Receive the glad tidings of two lights that have been given to you and were never given to any prophet before you: The Opening of the Book (Al-Fatihah) and the last verses of Surat Al-Baqarah. You will never recite a single letter of them but you will be granted it

913. It was narrated from Abu Sa'eed bin Al-Mu'alla that:The Prophet () passed by him when he was praying, and called him. He said: "I finished praying, then I came to him, and he said: 'What kept you from answering me?' He said: 'I was praying.' He said: 'Does not Allah say: O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he calls you to that which will give you life? Shall I not teach you the greatest surah before I leave the masjid?' Then he went to leave, and I said: 'O Messenger of Allah, what about what you said?' He said: "All praise and thanks be to Allah, Lord of all that exists. These are the seven oft-recited that I have been given, and the Grand Quran

914. It was narrated that Ubayy bin Ka'b said:"The Messenger of Allah () said: 'Allah, the Mighty and Sublime, did not reveal in the Tawrah or the Injil anything like Umm Al-Quran (Al-Fatihah), which is the seven oft-recited, and (Allah said) it is divided between Myself and My slave will have what he asked for

915. It was narrated that Ibn Abbas said:"The Prophet () was given seven oft-recited; the seven long ones

916. It was narrated that Ibn Abbas said:Concerning the words of Allah, the Mighty and Sublime: "Seven of Al-Mathani (seven repeatedly-recited): "The seven long ones

917. It was narrated that Imran bin Hussain said:"The Prophet () prayed Zuhr and a man behind him recited: Glorify the Name of your Lord, the Most High. When he had finished praying, he said: 'Who recited: Glorify the Name of your Lord, the Most High?' A man said: 'I did.' He said: 'I realized that some of you were disputing with me over it

918. It was narrated from Imran bin Husain that:The Prophet () prayed Zuhr or Asr, and a man was reciting behind him. When he had finished he said: "Which one of you recited: Glorify the Name of your Lord, the Most High?" A man among the people said: "I did, but I did not intend anything but good." The Prophet () said: "I realized that some of you were disputing with me over it

919. It was narrated from Abu Hurairah:"The Messenger of Allah () finished a prayer in which he recited out loud, then he said: 'Did any one of you recite with me just now?' A man said: 'Yes, O Messenger of Allah.' He said: 'I was wondering what was distracting me in reciting Quran.'" So the people stopped reciting in prayers in which the Messenger of Allah () recited out loud when they heard that

920. It was narrated that Ubadah bin As-Samit said:"The Messenger of Allah () led us in one of the prayers in which the recitation is done out loud, and he said: 'None of you should recite when I recite out loud, apart from the Umm Al\_quran (Al-Fatihah)

921. It was narrated that Abu Hurairah said:"The Messenger of Allah () said: 'The Imam is appointed to be followed, so when he says the takbir, say the takbir, and when he recites, be silent, and when he says: "Sami' Allahu liman hamidah (Allah hears those who praise Him)," say: "Allahumma rabbana lakal-hamd (Our Lord, to You be praise)

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922. It was narrated that Abu Hurairah said:"The Messenger of Allah () said: 'The Imam is appointed to be followed, so when he says the takbir, say the takbir, and when he recites, be silent
923. Kathir bin Murrah Al-Hadrami narrated that :He heard Abu Ad-Darda say: "The Messenger of Allah () was asked: 'Is there recitation in every prayer?' He said: 'Yes.' A man among the Ansar said: 'Is that obligatory?' He (Abu Ad-Darda) turned to me (Kathir), as I was closest of the people to him, and said: 'I think that if the Imam leads the people, that is sufficient for them
924. It was narrated that Ibn Abi Awfa said:"A man came to the Prophet () and said: 'I cannot learn anything of the Quran; teach me something that I can say instead of reciting the Quran.' He said: 'Say: SubhanAllah, wal-hamdulilah, wa la illaha ill-Allah, wa Allahu Akbar, wa la hawla wa la quwwata illa Billahil-aliy al-azim (Glory be to Allah, praise be to Allah, there is none worthy of worship except Allah, Allah is Most Great, and there is no power and no strength except with Allah the Exalted and Magnificent)
925. It was narrated that Abu Hurairah said:"The Messenger of Allah () said: 'When the reciter says Amin, then say: "Amin" too, for the angels say Amin and if a person's Amin coincides with the Amin of the angels, Allah will forgive his previous sins
926. It was narrated from Abu Hurairah that:The Prophet () said: "When the reciter says Amin, then say: "Amin" too, for the angels say Amin and if a person's Amin coincides with the Amin of the angels, Allah will forgive his previous sins
927. It was narrated that Abu Hurairah said:"The Messenger of Allah () said: 'When the Imam says: Not (the way) of those who earned Your anger, nor of those who went astray, say: 'Amin' for the angels say Amin and the Imam says Amin, and if a person's Amin coincides with the Amin of the angels, his previous sins will be forgiven
928. It was narrated from Abu Hurairah that:The Messenger of Allah () said: "When the Imam says Amin, say Amin, for if a person's Amin coincides with the Amin of the angels, his previous sins will be forgiven
929. It was narrated that Abu Hurairah, may Allah be pleased with him, that:The Messenger of Allah () said: "When the Imam says: Not (the way) of those who earned Your anger, nor of those who went astray, say: 'Amin,' for if a person's Amin coincides with the Amin of the angels, his previous sins will be forgiven
930. It was narrated from Abu Hurairah that:The Messenger of Allah () said: "If any one of you says: 'Amin' and the angels in Heaven say Amin, and the one coincides with the other, his previous sins will be forgiven
931. It was narrated from Mu'adh bin Rifa'ah bin Rafi' that :His father said: "I prayed behind the Prophet () and I sneezed and said: 'Al-hamdu lillahi, hamdan kathiran tayiban mubarakan fih, mubarakan'alaihi, kama yuhibbu rabbuna wa yarda (Praise be to Allah, much good and blessed praise as our Lord loves and is pleased with.)' When he finished praying, the Messenger of Allah () said: 'Who is the one who spoke during the prayer?' But no one said anything. Then he said it a second time: 'Who is the one who spoke during the prayer?' So Rifa'ah bin Rafi bin Afrah said: 'It was me, O Messenger of Allah.' He said: 'I said: "Praise be to Allah, much good and blessed praise as our Lord loves and is pleased with.'" The Prophet () said: 'By the One in Whose hand is my soul, thirty-odd angels hastened to see which of them would take it up
932. It was narrated from Abdul-Jabbar bin Wa'il that :His father said: "I prayed behind the Messenger of Allah () and when he said the takbir, he raised his hands to the bottom of his ears. When he recited: Not (the way) of those who earned Your anger, nor of those who went astray), he said: 'Amin,' and I could hear him although I was behind him. The Messenger of Allah () heard a man saying: 'Al-hamdu lillahi, hamdan kathiran tayiban mubarakan fih, (Praise be to Allah, much good and blessed praise.)' When the Prophet () said the salam and finished his prayer, he said: 'Who spoke those words during the prayer?' The man said: 'I did, O Messenger of Allah, but I did not mean anything bad thereby.' The Prophet () said: "Twelve angels hastened (to take it) and nothing is stopping it going all the way to the Throne
933. It was narrated that Aishah said:"Al-Harith bin Hisham asked the Messenger of Allah (): 'How does the Revelation come to you?' He said: 'Like the ringing of a bell, and when it departs I remember what he (the Angel) said, and this is the hardest on me. And sometimes he (the Angel) comes to me in the form of a man and gives it to me
934. It was narrated from Aishah that:Al-Harith bin Hisham asked the Messenger of Allah (): 'How does the Revelation come to you?' He said: 'Like the ringing of a bell, and this is the hardest on me. When it departs I remember what he said. And sometimes the Angel appears to me in the form of a man and speaks to me, and I remember what he said." Aishah said: "I saw him when the Revelation came to him on a very cold day, and his forehead was dripping with sweat
935. It was narrated that Ibn Abbas said:Concerning the saying of Allah, the Mighty and Sublime: "Move not your tongue concerning to make haste therewith. It is for Us to collect it and to give you the ability to recite it- "The Prophet () used to suffer a great deal of hardship when the Revelation came to him, and he used to move his lips. Allah said: Move not your tongue concerning to make haste therewith. It is for Us to collect it and to give you the ability to recite it." He said: " (This means) He will gather it in your heart, then you will recite it," And when We have recited it to you, then follow the recitation. He said: "So listen to it and remain silent. So when Jibril came to him, the Messenger of Allah () listened, and when he left, he would recite it as he had taught him
936. It was narrated from Ibn Makhramah that:Umar bin Al-Khattab, may Allah be pleased with him, said: "I heard Hisham bin Hakim bin Hizam reciting: Surat Al-Furqan, in a way that the Prophet of Allah () had not taught me. I said: 'Who taught you this Surah?' He said: 'The Messenger of Allah ().' I said: 'You are lying; the Messenger of Allah () did not teach you like that. 'I took him by the hand and brought him to the Messenger of Allah () and said: 'O Messenger of Allah, you



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taught me Surat Al-Furqan, but I heard this man reciting it in a way that you did not teach me.' The Messenger of Allah () said: 'Recite, O Hisham.' So he recited it as he had recited it (before). The Messenger of Allah () said: 'It was revealed like this.' Then he said: 'Recite, O Umar.' So I recited it, and he said: 'It was revealed like this.' Then the Messenger of Allah () said: 'The Quran was revealed to be recited in seven different modes

937. It was narrated that AbdurRahman bin Abdul-Qari said: "I heard Umar bin Al-Khattab, may Allah be pleased with him, say: 'I heard Hisham bin Hakim bin Hizam reciting Surat Al-Furqan, in a way that I had not been taught, and the Messenger of Allah () had taught me. I was about to interrupt him (in his prayer), but I left him alone until he had finished. Then I grabbed him by his garment and brought him to the Messenger of Allah () and said: 'O Messenger of Allah, I heard this man reciting Surat Al-Furqan in a way that you did not teach me.' The Messenger of Allah () said to him: 'Recite.' So he recited it in the way that I had heard him recite. Then the Messenger of Allah () said: 'It was revealed like this.' Then he said to me: 'Recite.' So I recited it and he said: 'It was revealed like this. This Quran has been revealed in seven different modes, so recite as much of the Quran as may be easy for you

938. Urwah bin Az-Zubair narrated that Al-Miswar bin Makhramah and AbdurRahman bin Abdul-Qari told him that: They heard Umar bin Al-Khattab say: "I heard Hisham bin Hakim bin Hizam reciting Surat Al-Furqan during the lifetime of the Messenger of Allah (), so I listened to his recitation and he was reciting it in a way that the Messenger of Allah () had not taught me. I was about to jump on him while he was praying, but I waited patiently until he said the Salam (at the end of the prayer). When he had said the Salam I grabbed him by his garment and said: 'Who taught you this Surah that I heard you reciting?' He said: 'The Messenger of Allah () taught me it. I said: 'You are lying, by Allah! The Messenger of Allah () is the one who taught me this Surah that I heard you reciting.' I took him to the Messenger of Allah () and said: 'O Messenger of Allah, I heard this man reciting Surat Al-Furqan in a way that you did not teach me, but you taught me Surat Al-Furqan.' The Messenger of Allah () said: 'Let him go, O Umar. Recite, O Hisham.' So I recited it to him in the way that I had heard him recite. The Messenger of Allah () said: 'It was revealed like this.' Then the Messenger of Allah () said: 'Recite, O Umar.' So I recited it in the way that he had taught me. The Messenger of Allah () said: 'It was revealed like this.' Then the Messenger of Allah () said: 'This Quran has been revealed to be recited in seven different modes, so recite as much of the Quran as may be easy for you

939. It was narrated from Ubayy bin Ka'b that: The Messenger of Allah () was by a pond belonging to Banu Ghifar when Jibril, peace be upon him, came to him and said: "Allah commands you to teach your Ummah the Quran with one way of recitation." He said: "I ask my Lord for protection and forgiveness, my Ummah cannot bear that." Then he came to him a second time and said: "Allah commands you to teach your Ummah the Quran with two ways of recitation." He said: ""I ask my Lord for protection and forgiveness, my Ummah cannot bear that." Then he came to him a third time and said: "Allah commands you to teach your Ummah the Quran with three ways of recitation." He said: "I ask my Lord for protection and forgiveness, my Ummah cannot bear that." Then he came to him a fourth time and said: "Allah commands you to teach your Ummah the Quran with seven ways of recitation, and whichever the way they recite it will be correct

940. It was narrated that Ubayy bin Ka'b said: "The Messenger of Allah () taught me a surah, and when I was sitting in the masjid I heard a man reciting it in a way that was different from mine. I said to him: 'Who taught you this surah?' He said: 'The Messenger of Allah ().' I said: 'Stay with me until we go to the Messenger of Allah ().' So we came to him and I said: 'O Messenger of Allah, this man recites a surah that you taught me differently.' The Messenger of Allah () said: 'Recite, O Ubayy.' So I recited it, and the Messenger of Allah () said to me: 'You have done well.' Then he said to the man: 'Recite.' So he recited it and it was different to my recitation. The Messenger of Allah () said to him: 'You have done well.' Then the Messenger of Allah () said: 'O Ubayy, the Quran has been revealed with seven different modes of recitation, all of which are good and sound

941. It was narrated that Ubayy said: "I had no confusion in my mind from that time I embraced Islam, except when I recited a verse and another man recited it differently. I said: 'The Messenger of Allah () taught me this.' And the other man said: 'The Messenger of Allah () taught me too.' So I went to the Prophet () and said: 'O Prophet of Allah, did you not teach me such and such a verse?' He said: 'Yes.' The other man said: 'Did you not teach me such and such a verse?' He said: 'Yes. Jibril and Mika'il, peace be upon them, came to me, and Jibril sat on my right and Mika'il on my left. Jibril, peace be upon him, said: 'Recite the Quran with one way of recitation.' Mika'il said: 'Teach him more, teach him more- until there were seven modes of recitation, each of which is good and sound

942. It was narrated from Ibn Umar that: The Messenger of Allah () said: "The one who learns the Quran is like the owner of a hobbled camel. If he pays attention to it, he will keep it, but if he releases it, it will go away

943. It was narrated from Abdullah that: The Prophet () said: "It is not right for any one of you to say: 'I have forgotten such and such a verse.' Rather, he has been caused to forget. Study the Qur'an, for it escapes from the heart of man faster than a camel escapes from its fetter

944. Ibn Abbad narrated that: The Messenger of Allah () used to recite in teh first rak'ah of Fajr "Say: We believe in Allah and that which has been sent down to us" to the end verse, and in the second rak'ah, "We believe in Allah, and bear witness that we are Muslims

945. It was narrated from Abu Hurairah that: The Messenger of Allah () recited: "Say: O you disbelievers" and "Say: He is Allah, (the) One" in the two rak'ahs of Fajr

946. It was narrated that Aishah said: "I would see the Messenger of Allah () praying two rak'ahs of Fajr and making them so brief that I said: 'Did he recite the Umm Al-Kitab in them?

947. It was narrated from Shabib Abi Rawh, from a man among the companions of the Prophet (), that: He prayed Subh and recited Ar-Rum, but he stumbled in his recitation. When he had finished praying he said: 'What is the matter with people who pray with us without purifying themselves properly? Those people make us stumble in reciting Quran

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948. It was narrated from Abu Barzah that: The Messenger of Allah (ﷺ) used to recite between sixty and one hundred verses in Al-Ghadah (Subh) prayer
949. It was narrated that Umm Hisham bint Harithah bin An-Nu'man said: "I only learned :Qaf. By the Glorious Quran.' Behind the Messenger of Allah (ﷺ); he used to recite it in Subh
950. It was narrated that Ziyad bin Ilaqah said: "I heard my paternal uncle say: 'I prayed Subh with the Messenger of Allah (ﷺ), and in one of the rak'ahs he recited: "And tall date palms, with ranged clusters
951. It was narrated that Amr bin Huraith said: "I heard the Prophet (ﷺ) reciting: 'When the sun is wound round.' in fajr
952. It was narrated from Uqbah bin Amr that: He asked the Prophet (ﷺ) about Al-Mua'awwidhatain. Uqbah said: "The Messenger of Allah (ﷺ) led us in praying Fajr and recited them
953. It was narrated that Uqbah bin Amr said: "I followed the Messenger of Allah (ﷺ) when he was riding, and I placed my hand on his foot and said : O Messenger of Allah, teach me Surah Hud and Surah Yusuf. He said: 'You will never recite anything greater before Allah than: "Say: I seek refuge with (Allah), the Lord of the daybreak." And "Say: I seek refuge with (Allah) the Lord of mankind
954. It was narrated that Uqbah bin Amr said: The Messenger of Allah (ﷺ) said: 'Some verses were revealed to me tonight, the likes of which have never been seen: "Say: I seek refuge with (Allah), the Lord of the daybreak." [Surat al-Falaq:1] and "Say: I seek refuge with (Allah) the Lord of mankind." [Surat an-Naas:]
955. It was narrated from Abu Hurairah that: The Messenger of Allah (ﷺ) used to recite: "Alif-Lam-Mim. The revelation of the Book" and: "Has there not been over man" in Subh prayer on Friday
956. It was narrated from Ibn Abbas that: The Prophet (ﷺ) used to recite: The revelation of the Book and; 'Has there not been over man.' in Subh prayer on Friday
957. It was narrated from Ibn Abbas that: The Prophet (ﷺ) prostrated in Sad and said: "Dawud did this prostration in repentance and we do it in thanksgiving
958. It was narrated from Ja'far bin Al-Muttalib bin Abi Wada'ah that: His father said: "The Messenger of Allah (ﷺ) recited Surat An-Najm in Makkah and prostrated, and those who were with him prostrated. I raised my head and refused to prostrate." At that time Al-Muttalib had not yet accepted Islam
959. It was narrated from Abdullah that: The Messenger of Allah (ﷺ) recited An-Najm and prostrated during it
960. It was narrated from Ata' bin Yasar that: He asked Zaid bin Thabit about reciting with the Imam. He said: "There is no recitation with the Imam in anything." And he claimed that he had recited: "By the star when it goes down (or vanishes)" to the Messenger of Allah (ﷺ) and he did not prostrate
961. It was narrated from Abu Salamah bin Abdur- Rahman that: Abu Hurairah (led them in prayer and) recited: "When the heaven is split asunder." and prostrated during it. When he had finished praying, he told them that the Messenger of Allah (ﷺ) had prostrated during it
962. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) prostrated during: 'When the heaven is split asunder
963. It was narrated that Abu Hurairah said: "We prostrated with the Messenger of Allah (ﷺ) during: When the heaven is split asunder and Read! In the Name of your Lord
964. Narrated from Abu Hurairah: (Another chain) from Abu Hurairah, with similar
965. It was narrated that Abu Hurairah said: "Abu Bakr and Umar prostrated during: 'When the heaven is split asunder,' as did the one who was better than them (the Prophet (ﷺ))
966. It was narrated that Abu Hurairah said: "Abu Bakr and Umar, may Allah be pleased with them both, and the one who was better than them prostrated during 'When the heaven is split asunder' and 'Read! In the name of your Lord
967. It was narrated that Abu Hurairah said: "I prostrated with the Messenger of Allah (ﷺ) during: 'When the heaven is split asunder' and 'Read! In the Name of your Lord
968. It was narrated that Abu Rafi' said: "I prayed Isha' prayer- meaning Al-'Atamah behind Abu Hurairah and he recited: 'When the heaven is split asunder' and prostrated during it. When he had finished praying, I said: 'O Abu Hurairah, (this is) a prostration that we are not used to.' He said: 'Abu Al-Qasim (ﷺ) did this prostration and I was (praying) behind him, and I will continue to do this prostration until I meet Abu Al-Qasim
969. It was narrated that 'Ata said: "Abu Hurairah said: "In should be recitation in every prayer. What the Messenger of Allah (ﷺ) made us hear (by reciting out loud) we make you hear, and what he hid from us (by reciting silently) we hide from you
970. It was narrated that Abu Hurairah said: "In every prayer there is recitation. What the Messenger of Allah (ﷺ) made us hear (by reciting out loud) we make you hear, and what he hid from us (by reciting silently) we hide from you
971. It was narrated that Al-Bara' said: "We used to pray Zuhr behind the Prophet (ﷺ) and we heard some of the verses from Surah Luqman and Adh-Dhariyat from him
972. Abu Bakr bin An-Nadr said: "We were in At-Taff with Anas, and he led them in praying Zuhr. When he had finished, he said: 'I prayed Zuhr with the Messenger of Allah (ﷺ) and he recited two surahs for us in the two rak'ahs: 'Glorify the Name of your Lord, the Most High' and 'Has there come to you the narration of the over-whelming (i.e. The Day of Resurrection)?

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973. It was narrated that Abu Sa'eed Al-Khudri said:"The Iqamah for Zuhr prayer would be said, and a person could go to the Al-Baqi', relieve himself, perform wudhu, and come (to the masjid), and the Messenger of Allah (ﷺ) would still be in the first rak'ah, making it lengthy
974. Abdullah bin Abi Qatadah narrated that:His father said: "The Messenger of Allah (ﷺ) used to lead us in prayer, and he would recite in the first two rak'ahs and make us hear some verses. And he would make the (first) Rak'ah lengthy in Zuhr, and also the first rak'ah." Meaning in Subh
975. Abdullah bin Abi Qatadah said:"My father told us that the Messenger of Allah (ﷺ) used to recite Umm Al-Quran and two surahs in the first two rak'ahs of Zuhr and 'Asr, and he would make us hear a verse sometimes, and he used to make the first rak'ah lengthy
976. Abdullah bin Abi Qatadah narrated that:His father told him: "The Messenger of Allah (ﷺ) used to recite for us in the first two rak'ahs of Zuhr prayer, and he would make us hear a verse sometimes. He would make the first rak'ah longer and the second shorter. And he used to do that in Subh too, make the first rak'ah longer and the second shorter. And he used to recite in the first two rak'ahs of 'Asr prayer, making the first rak'ah longer and the second shorter
977. It was narrated from Abdullah bin Abi Qatadah that his father said:"The Messenger of Allah (ﷺ) used to recite the Umm Al-Quran and two surahs in the first two rak'ahs of Zuhr and 'Asr, and in the last two with Umm Al-Quran, and he would make us hear a verse sometimes, and he used to make the first rak'ah lengthy
978. It was narrated that Abu Salamah said:"The Messenger of Allah (ﷺ) used to recite the Umm Al-Quran and two surahs in the first two rak'ahs of Zuhr and 'Asr, and he would make us hear a verse sometimes, and he used to make the first rak'ah of zuhr lengthy, and he did likewise in Subh
979. It was narrated from Jabir bin Samurah that :The Prophet (ﷺ) used to recite "By the heaven holding the big stars" and: "By the heaven, and At-Tariq (the night-comer, i.e. the bright star)" and similar surahs in Zuhr and 'Asr
980. It was narrated that Jabir bin Samurah said:"The Prophet (ﷺ) used to recite "By the night as it envelops" in Zuhr and something similar in 'Asr, and he would recite something longer than that in subh
981. It was narrated that Zaid bin Aslam said:"We entered upon Anas bin Malik and he said: 'Have you prayed?' We said: 'Yes.' He asid: 'O slave girl, bring me water for Wudhu! I have never prayed behind any Imam whose prayer more closely resembles the prayer of the Messenger of Allah (ﷺ) than this Imam of yours.'" Zaid said: "Umar bin Abdul Aziz used to complete the bowing and prostration (without rushing) and lighten the standing and sitting
982. It was narrated that Abu Hurairah said:"I have never prayed behind anyone whose prayer more closely resembled that of the Messenger of Allah (ﷺ) than so-and-so." (The narrator) Sulaiman siad: "He used to make the first two rak'ahs of Zuhr lengthy and the last two shorter, and he would make 'Asr shorter; in Maghrib he would recite the short Mufasssal surahs, in Isha' the medium-length Mufasssal surahs and in Subh the long Mufasssal surahs
983. It was narrated that Abu Hurairah said:"I have never prayed behind anyone whose prayer more closely resembled that of the Messenger of Allah (ﷺ) than so-and-so. We prayed behind that person and he used to make the first two rak'ahs of Zuhr lengthy and the last two shorter, and he would make 'Asr shorter; in Maghrib he would recite the short Mufasssal surahs. In Isha' he recited: 'By the sun and its brightness and similar surahs, and in subh he recited two lengthy surahs
984. It was narrated that Jabir said:"A man from among the Ansar passed Mu'adh leading two camels, when he (Mu'adh) was praying maghrib, and he was starting to recite Al-Baqarah. So that man prayed then went away. News of that reached the Prophet (ﷺ) and he said: 'Do you want to cause hardship to the people, O Mu'adh; do you want to cause hardship to the people, O Mu'adh? Why don't you recite: 'Glorify the Name of your Lord, the Most High' and 'By the sun and its brightness' and the like?
985. It was narrated from Anas that Umm Al-Fadl bint Al-Harith said:" The Messenger of Allah (ﷺ) led us in praying maghrib in his house and he recited Al-Mursalat, then after that, he never offered any prayer until he died
986. It was narrated from Ibn Abbas from his mother that:She heard the Prophet (ﷺ) recite Al-Mursalat in Maghrib
987. It was narrated from Muhammad bin Jubair bin Mut'im that:His father said: "I heard the Prophet (ﷺ) recite At-Tur in Maghrib
988. Mu'awiyah bin Abdullah bin Ja'far narrated that Abdullah bin 'Utbah bin Mas'ud told him that:The Messenger of Allah (ﷺ) recited 'Ha- Mim Ad-Dukhan' in Maghrib
989. It was narrated from Zaid bin Thabit that :He said to Marwan: "O Abu Abdul-Malik, do you recite: 'Say: He is Allah, (the) One' and 'Verily, We have granted you Al-Kawthar' in maghrib?" He said: "Yes." He (Zaid) said: "I swear by Allah, I saw the Messenger of Allah (ﷺ) reciting the longer of the two long surahs in it: 'Alif-Lam-Mim-Sad
990. Marwan bin Al-Hakam narrated that:Zaid bin Thabit said: "Why do I see you reciting short surahs in Maghrib when I saw the Messenger of Allah (ﷺ) reciting the longer of the two long surahs in it?" I said: "O Abu Abdullah, what is the longer of the two long surahs?" He said: "Al-A'raf
991. It was narrated from Aishah that:The Messenger of Allah (ﷺ) recited Surat Al-A'raf in maghrib and split it between two rak'ahs
992. It was narrated that Ibn Umar said:"I watched the Messenger of Allah (ﷺ)- twenty times- reciting in the two rak'ahs after maghrib 'Say: O you disbelievers' and 'Say: He is Allah, (the) One
993. It was narrated from Aishah that:The Messenger of Allah (ﷺ) sent a man on a campaign, and he used to recite to his companions when leading them in prayer, and would conclude with 'Say: He is Allah, (the) One.' When they returned, they told the Messenger of Allah (ﷺ) about that. He said: "Ask them why he did

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- that." So they asked him and he said: "Because it is a description of the Most Merciful, the Mighty and Sublime, and I love to recite it." The Messenger of Allah () said: "Tell him that Allah (SWT), the Mighty and Sublime, loves him
994. It was narrated that Ubaid bin Hunain, the freed slave of the family of Zaib bin Al-Khattab, said:"I heard Abu Hurairah say: 'I came back (from a journey) with the Messenger of Allah () and he heard a man reciting 'Say: He is Allah, (the) One, Allah-us-Samad (the Self-Sufficient Master). He begets not, nor was He begotten. And there is none equal or comparable unto Him.' The Messenger of Allah () said: 'It is guaranteed.' We asked him: 'What, O Messenger of Allah?' He said: 'Paradise
995. It was narrated from Abu Sa'eed Al Khudri that:A man heard another man reciting "Say: He is Allah, (the) One" and repeating it. When morning came he went to the Messenger of Allah () and told him about that. The Messenger of Allah () said: "By the One in Whose Hand is my soul, it is equal to one-third of the Quran
996. It was narrated from Abu Ayyub that:The Prophet () said: "Say: He is Allah, (the) One" is one-third of the Quran
997. It was narrated that Jabir said:"Muadh stood up and prayed Isha', and made it lengthy. The Prophet () said: 'Do you want to cause hardship to the people, O Mu'adh; do you want to cause hardship to the people O Mu'adh? Why didn't you recite 'Glorify the Name of your Lord Most High' or Ad-Duha or; 'When the heaven is cleft asunder?
998. It was narrated that Jabir said:"Mu'adh bin Jabal led his companions in praying Isha' and he made it lengthy. A man left, and Mu'adh was told about that, and he said: 'He is a hypocrite.' When news of that reached the man, he went to the Prophet () and told him what Mu'adh had said. The Prophet () said to him: 'Do you want to be a cause of hardship, O Mu'adh? When you lead the people in prayer, recite 'By the sun and its brightness' and 'Glorify the Name of your Lord, the Most High' and 'By the night as it envelops'and 'Read! In the Name of your Lord
999. It was narrated from Abdullah bin Buraidah, from his father, that:The Messenger of Allah () used to recite 'By the sun and its brightness' and similar surahs in Isha
1000. It was narrated that Al-Bara' bin Azib said:"I prayed Al-'Atamah (Isha') with the Messenger of Allah () and he recited 'By the gif and the olive' in it
1001. It was narrated that Al-Bara' bin Azib said:"The Messenger of Allah () was on a journey and he recited: 'By the fig and the olive' in the first rak'ah of isha
1002. Abu 'Awn said:"I heard Jabir bin Samurah say: 'Umar said to Sa'eed': "The people are complaining about everything about you, even about your prayer." Sa'd said: "I take my time in the first two rak'ahs and I make the other two shorter. I do my best to follow the example of the Messenger of Allah () in prayer." 'Umar said: 'That is what I thought about you
1003. It was narrated that Jabir bin Samurah said:"Some of the peole of Al-Khufah complained about Sa'd to 'Umar. They said: 'By Allah, he does not pray properly.' He said: 'I lead them in prayer as the Messenger of Allah () did, and I do not deviate from that. I take my time in the first two rak'ahs and make the other two shorter.' He (Umar) said: 'That is what I thought about you
1004. It was narrated that 'Abdullah said:I know the similar surahs that the Messenger of Allah () used to recite, twenty surahs in ten rak'ahs." Then he took 'Alqamah's hand and went in, then 'Alqamah came out and we asked him and he told us what they were
1005. It was narrated that 'Amr bin Murrah said:"I heard Abu Wa'il say: "A man said in the presence of Abdullah: 'I recited Al-Mufassal in one rak'ah.' He said: 'That is like reciting poetry. I know the similar surahs that the Messenger of Allah () used to recite together.' And he mentioned twenty surahs from Al-Mufassal, two by two in each rak'ah
1006. It was narrated from 'Abdullah that:A man came to him and said: "Last night I recited Al-Mufassal in one rak'ah." He said: "That is like reciting poetry. But the Messenger of Allah () used to recite similar surahs, twenty surahs from Al-Mufassal, those that start with Ha-Mim
1007. It was narrated that Abdullah bin As-Sa'ib said:"I was with the Messenger of Allah () on the day of the Conquest (of Makkah). He prayed in front of the Ka'bah. He took off his shoes and placed them to his left, and he started to recite Surat Al-Mu'minun. When he reached the passage that mentions Musa and 'Eisa, peace be upon them both, he started coughing, then he bowed
1008. It was narrated from Hudhaifah that:He prayed beside the Prophet () one night. He recited, and when he came to a verse that mentioned punishment, he would pause and seek refuge with Allah; if he came to a verse that mentioned mercy, he would pause for mercy. In his bowing he would say: 'Subhana Rabbil-Azim (Glory be to my Lord Almighty)' and in his prostration he would say: 'Subhan Rabbil-A'la (Glory be to my Lord the Most High)
1009. It was narrated from Hudhaifah that:The Prophet () recited Surat Al-Baqarah, Al 'Imran and An-Nisa' in one rak'ah, and he did not reach any verse that spoke of mercy but he asked Allah for it, nor any verse that spoke of punishment but he asked Allah for protection therefrom
1010. Jasrah bint Dijajah said:"I heard Abu Dharr say: 'The Prophet () stayed up all night repeating one verse. The verse was: 'If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise
1011. It was narrated that Ibn 'Abbas said:Concerning the saying of Allah, the Mighty and Sublime: "And offer your salah (prayer) neither aloud nor in a low voice"- It was revealed when the Messenger of Allah () was still (preaching) in secret in Makkah. When he led his companions in prayer, he would raise his voice" -(One of the narrators) Ibn Mani' said: He would recite the Quran out loud"- "And when the idolators heard his voice they would insult the Quran, and the One Who revealed it, and the one who brought it. So Allah, the Mighty and Sublime, said to His Prophet (): And offer your salah (prayer) neither aloud that is, such that the

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idolators can hear your recitation and insult the Quran; nor in a low voice, so that your companions cannot hear; but follow a way between

1012. It was narrated that Ibn Abbas said:"The Prophet () used to raise his voice when reciting Quran, and when the idolaters heard his voice they would insult the Quran and the one who had brought it. So the Prophet () began to lower his voice such that his companions would not hear him. Then Allah (SWT), the Mighty and Sublime, revealed: 'And offer your salah (prayer) neither aloud nor in a low voice, but follow a way between

1013. Umm Hani said:"I used to listen to the Prophet () reciting Quran when I was on my roof

1014. It was narrated that Qatadah said:"I asked Anas: 'How did the Messenger of Allah () recite Quran?' He said: 'He used to elongate the sounds

1015. It was narrated that Abu Bara' said:"The Messenger of Allah () said: 'Make your voices beautiful when you recite Quran

1016. It was narrated that Al-Bara' bin Azib said:"The Messenger of Allah () said: 'Make your voices beautiful when you recite Quran

1017. It was narrated from Abu Hurairah that:He heard the Messenger of Allah () say: "Allah never listens to anything as He listens to a Prophet with a beautiful voice chanting the Quran aloud

1018. It was narrated from Abu Hurairah that:The Prophet () said: "Allah, the Mighty and Sublime, never listens to anything as He listens to a Prophet chanting the Quran

1019. Abu Hurairah narrated that:The Messenger of Allah () heard the recitation of Abu Musa and said: He has been given a Mizmar among the Mazamir of the family of Dawud, peace be upon him

1020. It was narrated that 'Aishah said:"The Messenger of Allah () heard the recitation of Abu Musa and said: 'This man has been given a Mizmar among the Mazamir of the family of Dawud, peace be upon him

1021. It was narrated that 'Aishah said:"The Messenger of Allah () heard the recitation of Abu Musa and said: 'This man has been given a Mizmar among the Mazamir of the family of Dawud, peace be upon him

1022. It was narrated from Ya'la bin Mamlak that :He asked Umm Salamah about the recitation and prayer of the Messenger of Allah () and she said: "Why do you want to know about his prayer?" Then she described his recitation and as being so measured and clear that each letter could be distinguished

1023. It was narrated from Abu Salamah bin Abdur-Rahman that:Marwan appointed Abu Hurairah as governor of Al-Madinah. When he stood to offer an obligatory prayer, he would say the takbir, then he said the takbir when he bowed, and when he raised his head from bowing he said: "Sami' Allahu liman hamidah, Rabbana wa lakal-hamd (Allah hears those who praise Him; our Lord, and to You be the praise)." Then he would say the takbir when he went down in prostration, then he said the takbir when he stood up after two rak'ahs, after saying the Tashahhud, and he did that until he had finished the prayer. When he had finished his prayer and said the Salam, he turned to the people in the masjid and said: "By the One in Whose Hand is my soul, I am the one among you whose prayer most closely resembles that of the Messenger of Allah ()

1024. It was narrated that Malik bin Al-Huwairith said:"I saw the Messenger of Allah () raise his hands until they reached the highest part of his ears, when he said the takbir, when he bowed and when he raised his head from bowing

1025. It was narrated from Salim that:His father said: "I saw the Messenger of Allah () when he started to pray, raise his hands until they were parallel to his shoulders, (and he did that) when he bowed and when he raised his head from bowing

1026. It was narrated from 'Alqamah, that Abdullah said:"Shall I not tell you about the prayer of the Messenger of Allah ()? He stood and raised his hands the first time and then he did not do that again

1027. It was narrated that Abu Mas'ud said:"The Messenger of Allah () said: 'The prayer is not valid if a man does not bring his backbone to rest while bowing and prostrating

1028. It was narrated from Anas that the Messenger of Allah () said:"Be moderate in bowing and prostration, and do not rest your forearms along the ground like a dog

### The Book of The At-Tatbiq (Clasping One's Hands Together)

1029. It was narrated from 'Alqamah and Al-Aswad that:They were with 'Abdullah in his house and he said: "Have these people prayed?" We said: "Yes." So he led them in prayer and stood between them, with no Adhan and no Iqamah, and said: "If you are three then do this, and if you are more than that then let one of you lead the others in prayer, and let him lay his hands on his thighs. It is as if I can see the fingers of the Messenger of Allah (), interlaced

1030. It was narrated that 'Alqamah and Al-Aswad said:"We prayed with Abdullah bin Mas'ud in his house. He stood between us and we placed our hands on our knees, but he took them off and made us interlace our fingers, and said: "I saw the Messenger of Allah () do that

1031. It was narrated that Abdullah said:"The Messenger of Allah () taught us the prayer. He stood up and said the takbir, and when he wanted to bow, he put his hands together and put his hands between his knees and bowed." News of that reached Sa'd and he said: "My brother has spoken the truth. We used to do that, then we were commanded to do this," meaning to hold the knees

1032. It was narrated that Mus'ab bin Sa'd said:"I prayed beside my father and I put my hands between my knees, and he told me: 'Put your hands on your knees.'

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Then I did that again and he struck my hands and said: 'We were forbidden to do that, and we were commanded to put our hands on our knees

1033. It was narrated that Mus'ab bin Sa'd said: "I bowed and put my hands together, and my father said: 'This is something that we used to do, then we brought them up to our knees

1034. It was narrated that 'Umar said: "It is established for you to hold the knees, so hold the knees

1035. It was narrated that 'Abdur-Rahman As-Sulami said: " 'Umar said: 'The Sunnah is to hold the knees

1036. It was narrated that Salim said: "We came to Abu Mas'ud and said to him: 'Tell us about the prayer of the Messenger of Allah ().' He stood in front of us and said the takbir, then when he bowed he placed his palms on his knees and put his fingers lower than that, and he held his elbows out from his sides until every part of him had settled. Then he said: Sami' Allahu liman hamidah, Rabbana wa lakal-hamd (Allah hears those who praise Him, our Lord, and to You be the praise), then he stood up until every part of him had settled

1037. It was narrated that 'Uqbah bin 'Amir said: "Shall I not show you how I saw the Messenger of Allah () pray?" We said: "Yes." So he stood up and when he bowed, he placed his palms on his knees and put his fingers behind his knees, and held his arms out from his sides, until every part of him settled. Then he raised his head and stood up until every part of him settled. Then he prostrated and held his arms out from his sides, until every part of him settled. Then he sat up until every part of him settled. Then he prostrated again until every part of him settled. Then he did four rak'ahs like that. Then he said: "This is how I saw the Messenger of Allah () pray, and this is how he used to lead us in prayer

1038. It was narrated that Salim Al-Barrad said: "Abu Mus'ad said: 'Shall I not show you how the Messenger of Allah () prayed?' We said: 'Yes.' So he stood up and said the takbir, and when he bowed, he held his arms out from his sides until, when every part of him settled, he raised his head. He prayed four rak'ahs like that, and said: 'This is how I saw the Messenger of Allah () praying

1039. It was narrated that Abu Humaid As-Sa'idi said: "When the Prophet () bowed he was balanced, he did not make his head higher or lower than his back, and he put his hands on his knees

1040. It was narrated that 'Ali said: "The Prophet () forbade me from wearing A-Qassi and silk, and gold rings, and from reciting Qur'an when bowing

1041. It was narrated that 'Ali said: "The Prophet () forbade me from wearing gold rings, from reciting the Qur'an when bowing, and from wearing Al-Qassi, and clothes dyed with safflower

1042. It was narrated that Ali said: "The Messenger of Allah () forbade me-but I do not say he forbade you- from wearing gold rings, Al-Qassi, and from wearing Al-Mufaddam, and from wearing clothes dyed with safflower, and from reciting Qur'an when bowing

1043. It was narrated that 'Ali said: "The Messenger of Allah () forbade me from wearing gold rings, and Al-Qassi, and clothes dyed with safflower, and reciting Qur'an while I am bowing

1044. It was narrated that Ali said: "The Messenger of Allah () forbade me from wearing Al-Qassi, and clothes dyed from safflower, and from wearing gold rings, and from reciting Qura'n while bowing

1045. It was narrated that Ibn 'Abbas said: "The Prophet () drew back the curtain when the people were in rows behind Abu Bakr, may Allah be pleased with him, and said: 'O people, there is nothing left of the features of Prophethood except a good dream that a Muslim sees or is seen by others for him.' Then he said: 'Verily, I have been forbidden from reciting the Qur'an when bowing or prostrating. As for bowing, glorify the Lord therein, and as for prostration, strive hard in supplication for it is more deserving of a response

1046. It was narrated that Hudhaifah said: "I prayed with the Messenger of Allah (), and he bowed and said when bowing: 'Subhana Rabbial-azim (Glory be to my Lord Almighty).' And when prostrating: 'Subhana Rabbial-'Ala (Glory be to my Lord Most High)

1047. It was narrated that 'Aishah said: "The Messenger of Allah () often used to say when bowing and prostrating: 'Subhanaka Rabbana wa bi Hamdika, Allahumm aghfirli (Glorfy and praise be to You, our Lord. O Allah, forgive me)

1048. It was narrated that Aishah said: "The Messenger of Allah () used to say when bowing: 'Subbuhun Quddusun Rabbul-mala'ikati war-ruh (Perfect, Most Holy, is the Lord of the angels and the spirit)

1049. Asim bin Humaid said: "I heard 'Awf bin Malik say: 'I prayed Qiyam with the Messenger of Allah () one night, and when he bowed, he stayed as long as it takes to recite Surat Al-Baqarah, saying: "Subhana Dhill-jabaruti wal-malakuti wal-kibriya' wal-'azamah (Glory be to the One Who has all power, sovereignty, magnificence and might)

1050. It was narrated from Ali bin Abi Talib that: When the Messenger of Allah () bowed, he said: "Allahumma laka rak'atu was laka aslamtu wa bika amantu, khasha'a laka sam'i wa basri wa 'izami wa mukhi wa 'asabi (O Allah, to You I have bowed and to You I have submitted and in You I have believed. My hearing, sight, bones, brain and sinews are humbled before You)

1051. It was narrated from Jabir bin 'Abdullah that: When the Prophet () bowed, he said: "Allahumma laka rak'atu wa bika amantu wa laka aslamtu wa alayka tawwakaltu, anta Rabbi, khasha'a sam'i wa basri wa dammi wa lahmi wa 'azmi wa 'asabi Lillahi Rabbil-'Alamin ( O Allah, to You I have bowed, in You I believe, to You I have submitted and in You I put my trust. You are my Lord. My hearing, my sight, my blood, my flesh, my bones and sinews are humbled before Allah, the

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Lord of the Worlds)

1052. It was narrated from Muhammad bin Maslamah that: When the Messenger of Allah (ﷺ) stood to offer a voluntary prayer, he would say when he bowed: "Allahumma laka rak'atu wa bika amantu wa laka aslamtu wa alayka tawwakaltu, anta Rabbi, khasha'a sam'i wa basri wa lahmi wa dammi wa mukhi wa 'asabi Lillahi Rabbil-'Alamin (O Allah, to You I have bowed, in You I believe, to You I have submitted and in You I put my trust. You are my Lord. My hearing, my sight, my flesh, my blood, my brain and my sinews are humbled before Allah, the Lord of the Worlds)

1053. It was narrated that Rifa'ah bin Rafi' - who had been present at Badr - said: "We were with the Messenger of Allah (ﷺ) when a man entered the Masjid and prayed. The Messenger of Allah (ﷺ) watched him without him realizing, then he finished, came to the Messenger of Allah (ﷺ) and greeted him with salam. He returned the salam and said: "Go back and pray, for you have not prayed." He (the narrator) said: "I do not know if it was the second or third time,- "(the man) said: 'By the One Who revealed the Book to you, I have tried my best. Teach me and show me.' He said: 'When you want to pray, perform wudu' and do it well, then stand up and face the qiblah. Then say the takbir, then recite, then bow until you are at ease in bowing. Then stand up until you are standing up straight. Then prostrate until you are at ease in prostration, then raise your head until you are at ease in sitting, then prostrate until you are at ease in prostration. If you do that then you will have done your prayer properly, and whatever you failed to do properly is going to detract from your prayer

1054. It was narrated that Qatadah said: "I heard Anas narrate that the Prophet (ﷺ) said: "Bow and prostrate properly when you bow and prostrate

1055. Alqamah bin Wa'il said: "My father told me: 'I prayed behind the Messenger of Allah (ﷺ) and I saw him raise his hands when he started to pray, and when he bowed, and when he said: Sami' Allahu liman hamidah (Allah hears the one who praises Him)" like this.'" And (one of the narrators) Qais pointed towards his ears

1056. It was narrated from Malik bin Al-Huwairith that: He saw the Prophet (ﷺ) raise his hands when he bowed, and when he raised his head from bowing, until they were in level with the highest part of his ears

1057. It was narrated from Salim, from his father, that: The Messenger of Allah (ﷺ) used to raise his hands until they were in level with his shoulders when he started to pray, and when he raised his head from bowing he did likewise, and when he said: Sami' Allahu liman hamidah (Allah hears the one who praises Him)" he said: "Rabbana wa lakal-hamd (Our Lord, to You be praise)" and he did not raise his hands between the two prostrations

1058. It was narrated from Abdullah that he said: "Shall I not show you how the Messenger of Allah (ﷺ) prayed?" So he prayed, and he only raised his hands once

1059. It was narrated from Ibn 'Umar that: When the Messenger of Allah (ﷺ) started to pray, he raised his hands until they were in level with his shoulders, and when he said the takbir before bowing, and when he raised his head from bowing he raised (his hands) likewise, and said: "Sami Allahu liman hamidah Rabbana wa lakal-hamd (Allah hears the one who praises Him; Our Lord, and to You be praise)," and he did not do that when prostrating

1060. It was narrated that Abu Hurairah said: "When the Prophet (ﷺ) raised his head from bowing, he said: 'Allahumma Rabbana wa lakal-hamd (O Allah, our Lord and to You be the praise)

1061. It was narrated from Anas that: The Prophet (ﷺ) fell from a horse onto his right side, and they entered upon him to visit him. The time for prayer came, and when he had finished praying he said: "The Imam is appointed to be followed, so when he bows, then bow, and when he stands up, then stand up, and when he says: 'Sami' Allahu liman hamidah (Allah hears the one who praises Him)' then say: 'Rabbana wa lakal-hamd (Our Lord, and to You be the praise)

1062. It was narrated that Rifa'ah bin Rafi' said: "We were praying behind the Messenger of Allah (ﷺ) one day and when he raised his head from bowing he said: 'Sami Allahu liman hamidah (Allah hears the one who praises Him).' A man behind him said: 'Rabbana wa lakal-hamd, hamdan kathiran tayyiban mubarakan fih. (O our Lord, and to You be praise, much blessed and pure praise.)' When the Messenger of Allah (ﷺ) had finished, he said: "Who is the one who spoke just now?" The man said: 'I did, O Messenger of Allah.' The Messenger of Allah (ﷺ) said: 'I saw thirty-some angels rushing to see which of them would write it down first

1063. It was narrated from Abu Hurairah that: The Messenger of Allah (ﷺ) said: "When the Imam says: 'Sami Allahu liman hamidah (Allah hears the one who praises Him),' then say: 'Rabbana wa lakal-hamd,' (Our Lord, and to You be the praise).' Whoever says that and it coincides with the angels saying it, his previous sins will be forgiven

1064. It was narrated from Hittan bin 'Abdullah that: He heard Abu Musa say: "The Prophet of Allah (ﷺ) addressed us and taught us our Sunnah and our prayer. He said: 'When you pray, make your rows straight and let one of you lead you in prayer. When the Imam says the takbir, then say the takbir. When he recites 'Not (the way) of those who earned Your anger, nor those who went astray' then say: "Amin" and Allah will answer you. When he says the takbir and bows, then say the takbir and bow. The Imam bows before you do and stands up before you do.' The Prophet of Allah (ﷺ) said: 'This makes up for that. And when he says: "Sami Allahu liman hamidah (Allah hears the one who praises Him),' then say: "Allahumma Rabbana wa lakal-hamd (O Allah, our Lord, and to You be the praise), " Allah will hear you, for Allah has said on the lips of His Prophet (ﷺ): "Allah hears the one who praises Him." And when he (the Imam) says the takbir and prostrates, then say the takbir and prostrate. The Imam prostrates before you do and sits up before you do.' The Prophet of Allah (ﷺ) said: 'This makes up for that. And when he is sitting, let the first thing that any one of you says be: At-tahiyaatut-tayyibatus-salawatuLillah, salamun 'alayka ayyuhanabiyyu wa rahmatullahi wa barakatuhu, salamun 'alayna wa 'ala 'ibadillahis-salihin, ashhadu an la ilaha ill-Allah wa ashhadu anna Muhammadan 'abduhu wa rasuluh (All compliments, good words and prayers 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. I bear witness that there is none worthy of worship except Allah and I bear witness that Muhammad is His slave and Messenger)- seven phrases which are the greeting of the prayer

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1065. It was narrated from Al-Bara' bin 'Azib that:The bowing of the Messenger of Allah (), and when he raised his head from bowing, and his prostration, and the time between the two prostration, were almost equal in length
1066. It was narrated from Ibn 'Abbas that:When the Prophet () said: "Sami Allahu liman hamidah (Allah hears the one who praises Him)," he said: "Allahumma Rabbana wa lakal-hamd, mil'as-samawati wa mil'al-ardi wa mil'ama shi'ta min shai'in ba'd ( O Allah, our Lord, to You be the Praise, filling the heavens, filling the Earth, and filling whatever else You will)
1067. It was narrated from Ibn 'Abbas that:When the Prophet () wanted to prostrate after bowing, he would say: "Allahumma, Rabbana wa lakal-hamd, mil'as-samawati wa mil'al-ardi wa mil'ama shi'ta min shai'in ba'd ( O Allah, our Lord, to You be the Praise, filling the heavens, filling the Earth, and filling whatever else You will)
1068. It was narrated from Abu Sa'eed that:The Messenger of Allah () used to say: "Sami Allahu liman hamidah, Rabbana wa lakal-hamd, mil'as-samawati wa mil'al-ardi wa mil'ama shi'ta min shai'in ba'd. Athlath-thana'i wal-majdi khairu ma qalal-'abdu wa kulluna laka 'abdun la mani'a lima a'taita wa la yanfa'u dhal-jaddi minkal-jadd (Allah hears the one who praises Him; Our Lord, to You be the Praise, filling the heavens, filling the Earth, and filling whatever else You will, Lord of Glory and Majesty, the truest thing a slave had said, and we are all slaves to You. None can withhold what You grant, nor can the possession of an owner benefit him before You)
1069. It was narrated from Hudhaifah that:He prayed with the Messenger of Allah () one night and he heard him say when he said the takbir: "Allahu Akbara dhal-jabaruti wal-malakuti wal-kibriya'i wal-'azamah (Allah is Most Great, the One Who has all power, sovereignty, magnificence and might.)" When bowing he would say: "Subhana Rabbial-'Azim (Glory be to my Lord Almighty)." When he raised his head from bowing he would say: "Lirabbil-hamd, Lirabbil-hamd (To my Lord be praise, to my Lord be praise)." And when he prostrated (he said): "Subhana Rabbial-A'la (Glory be to my Lord Most High)." And between the two prostrations (he said): "Rabbighfirli, Rabbighfirli (Lord forgive me, Lord forgive me)." His standing, his bowing, when he raised his head from bowing, his prostration and the time between the two prostrations, were almost the same
1070. It was narrated that Anas bin Malik said:"The Messenger of Allah () prayed (saying the) Qunut after bowing for a month, supplicating against Ri'l, Dhakwan and 'Usayyah who had disobeyed Allah and His Messenger." (Sahih)
1071. It was narrated that Anas bin Malik was asked:"Did the Messenger of Allah () say the Qunut in Subh prayer?" He said: "Yes." He was asked: "Was that before bowing or after?" He said: "After bowing
1072. It was narrated that Ibn Sirin said:"Some of those who prayed the Subh prayer with the Messenger of Allah () narrated to me that when he said: Sami'Allahu liman hamidah (Allah hears those who praise Him)' in the second rak'ah, he stood for a while
1073. It was narrated that Abu Hurairah said:"When the Messenger of Allah () raised his head in the second rak'ah of the subh prayer, he said: 'O Allah, save Al-Walid bin Al-Walid and Salamah bin Hisham and 'Ayyshah bin Abi Rabi'ah and those who are weak and oppressed in Makkah. O Allah, intensify Your punishment in Mudar and give them years (of famine) like the years of Yusuf
1074. Abu Hurairah narrated that :The Messenger of Allah () used to supplicate in prayer when he said: "Sami' Allahu liman hamidah, Rabbana wa lakal-hamd (Allah hears those who praise Him; O our Lord, and to You be praise),"then he said while standing, before he prostrated: "O Allah, save Al-Walid bin Al-Walid and Salamah bin Hisham and 'Ayyshah bin Abi Rabi'ah and those who are weak and oppressed in Makkah. O Allah, intensify Your punishment in Mudar and give them years (of famine) like the years of Yusuf." Then he would say: "Allah is Most Great" and then he prostrated. The people of Mudar and their environs were opposed to the Messenger of Allah () at the time
1075. It was narrated from Abu Salamah, that Abu Hurairah said:"I shall explain to you the prayer of the Messenger of Allah ()." He said: "Abu Hurairah used to say the Qunut in the last rak'ah of the Zuhr prayer, and the later Isha' prayer, and the Subh, after saying 'Sami Allahu liman hamidah.' He would pray for the believers and curse the disbelievers
1076. It was narrated from Al-Bara' bin 'Azib that:The Prophet () used to say the Qunut in Subh and Maghrib. (One of the narrators) 'Ubaidullah said: "Allah's Messenger () used to
1077. It was narrated from Anas:"The Messenger of Allah () said the Qunut for a month."- (One of the narrators) Shu'bah said: "He cursed some men." Hisham said: "He supplicated against some of the tribes of Arabs."-"Then he stopped doing that after bowing." This is what Hisham said. Shu'bah said, narrating from Qatadah, from Anas that the Prophet () said the Qunut for a month, cursing Ri'l, Dhawkan and Lihtan
1078. It was narrated from Salim, from his father, that:He heard the Prophet (), when he raised his head in the last rak'ah of the subh prayer, say: "O Allah, curse so-and-so and so-and-so," supplicating against some of the hypocrites. Then Allah revealed the words: "Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers
1079. It was narrated from Anas that:The Messenger of Allah () said the Qunut for one month, supplicating against one of the 'Arab tribes, then he stopped doing that
1080. It was narrated from Abu Malik Al-Ashja'i that his father said:"I prayed behind the Messenger of Allah () and he did not say the Qunut, and I prayed behind Abu Bakr and he did not say the Qunut, and I prayed behind Umar and he did not say the Qunut, and I prayed behind Uthman and he did not say the Qunut, and I



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prayed behind Ali and he did not say the Qunut." Then he said: "O my son, this is an innovation

1081. It was narrated that Jabir bin 'Abdullah said:"We used to pray Zuhr with the Messenger of Allah (ﷺ) and I would take a handful of pebbles in my hand to cool them down, then I would pass them from one hand to the other, and when I prostrated I would put them down to lay my forehead on them

1082. It was narrated that Mutarrif said:"Imran bin Husain and I prayed behind Ali bin Abi Talib. When he prostrated he said the Takbir, and when he raised his head from prostration he said the takbir, and when he stood up following two rak'ahs he said the takbir, and when he had finished praying, 'Imran took my hand and said: 'This reminded me of- he said a word meaning- the prayer of Muhammad (ﷺ)

1083. It was narrated that Abdullah bin Mas'ud said:"The Messenger of Allah (ﷺ) used to say the takbir every time he went down and came up, and he would say the Salam to his right and his left. And Abu Bakr and 'Umar used to do likewise

1084. It was narrated that Abu Bushr said:"I heard Yusuf-meaning Ibn Mahak- narrating that Hakim said: 'I gave my pledge of allegiance to the Messenger of Allah (ﷺ), pledging that I would go down (in prostration) only after standing up from bowing

1085. It was narrated from Malik bin Al-Huwairith that:He saw the Prophet (ﷺ) raise his hands when praying, when he bowed, when he raised his head from bowing, when he prostrated and when he raised his head from prostrating, until they were in level with the top part of his ears

1086. It was narrated from Malik bin Al-Huwairith that:He saw the Prophet (ﷺ) raise his hands, a similar report

1087. It was narrated from Malik bin Al-Huwairith that:He saw the Prophet of Allah (ﷺ) raise his hands when he started to pray, and he narrated a similar report and added: "When he bowed he did likewise, and when he raised his head from bowing he did likewise, and when he raised his head from prostration he did likewise

1088. It was narrated that Ibn 'Umar said:"The Messenger of Allah (ﷺ) used to raise his hands when he started to pray, and when he bowed, and when he stood up, but he did not do that when he prostrated

1089. It was narrated that Wa'il bin Hujr said:"I saw the Messenger of Allah (ﷺ) when he prostrated, he lowered his knees before his hands, and when he came up he raised his hands before his knees

1090. It was narrated that Abu Hurairah said:"The Messenger of Allah (ﷺ) said: 'Is there any one of you who kneel as a camel kneels when praying?

1091. It was narrated that Abu Hurairah said:"The Messenger of Allah (ﷺ) said: 'When one of you prostrates, let him put his hands down before his knees, and not kneel like a camel

1092. It was narrated from Ibn 'Umar in a Marfu' report that:The hands prostrate as the face prostrates, so when one of you puts his face down he should put his hands down, and when he raises (the face) he should raise (the hands) too

1093. It was narrated that Ibn 'Abbas said:"The Prophet (ﷺ) was commanded to prostrate on seven parts of his body and not to tuck up his hair or his garment

1094. It was narrated from Al 'Abbas bin 'Abdul-Muttalib that :He heard the Messenger of Allah (ﷺ) say: "When a person prostrates, seven parts of his body prostrate: his face, his two palms, his two knees and his two feet

1095. It was narrated that Abu Sa'eed Al-Khudri said:"My two eyes saw the traces of water and mud on the forehead and nose of the Messenger of Allah (ﷺ), from his praying Qiyam on the night of the twenty-first

1096. It was narrated from Ibn 'Abbas that :The Messenger of Allah (ﷺ) said: "I have been commanded to prostrate on seven, and not to tuck up my hair nor my garment: the forehead, the nose, the hands, the knees and the feet

1097. It was narrated from Ibn 'Abbas that:The Prophet (ﷺ) said: "I have been commanded to prostrate on seven bones: on the forehead"- and he pointed with his hand- "on the nose, the hands, the knees and the ends of the feet

1098. It was narrated from Ibn 'Abbas:"The Prophet (ﷺ) was commanded to prostrate on seven-and he was forbidden to tuck up his hair and garment-on his hands, his knees, the edges of his feet." Sufyan said: "Ibn Tawus said to us: 'He put his hand on his forehead and moved it down to his nose and said: This one thing

1099. It was narrated from 'Abbas bin 'Abdul-Muttalib that:He heard the Messenger of Allah (ﷺ) say: "When a person prostrates, seven parts of his body prostrate with him: his forehead, his two hands, his two knees and his two feet

1100. It was narrated that 'Aishah said:"I noticed the Messenger of Allah (ﷺ) was missing one night, and I found him when he was prostrating with his feet held upright, and he was saying: 'Allahumma, inni a'udhu biridaka min sakhatik, wa bimu'afatika min 'uqubatik, wa bika minka la uhsi thana'an 'alaika anta kama athnaita 'ala nafsik (O Allah, I seek refuge with Your pleasure from Your wrath, in Your forgiveness from Your punishment and in You from You. I cannot praise You enough, You are as You have praised Yourself)

1101. It was narrated that Abu Humaid As-Sa'idi said:"When the Prophet (ﷺ) fell to the ground during prostration, he held his arms away from his sides and bent his toes

1102. It was narrated that Wa'il bin Hujr said:"I came to Al-Madinah and said: 'I am going to watch the Messenger of Allah (ﷺ) pray. He said the takbir and raised

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his hands until I saw his thumbs near his ears. When he wanted to bow, he said the takbir and raised his hands. Then he raised his head and said: 'Sami Allahu liman hamidah (Allah hears the one who praises Him).'

Then he said the takbir and prostrated, and his hands were in the same position in relation to his ears as when he started the prayer

1103. It was narrated from Anas that:The Messenger of Allah () said: "Do not rest your forearms on the ground like a dog when prostrating

1104. It was narrated that Abu Ishaq said:"Al-Bara' described the prostration to us. He places his hands on the ground and raised his posterior and said: 'This is what I saw the Messenger of Allah () doing

1105. It was narrated from Al-Bara' that:When the Messenger of Allah () prayed he would Jakhkha

1106. It was narrated from Abdullah bin Malik bin Buhainah that:When the Messenger of Allah () prayed he held his arms out so much that the whiteness of his armpits appeared

1107. It was narrated that Abu Hurairah said:"If I were in front of the Messenger of Allah () I would be able to see the whiteness of his armpits." (One of the narrators) Abu Mijlaz said: "It is as if he said that because he was praying

1108. It was narrated from 'Ubaidullah bin Abdullah bin Aqram that his father said:"I prayed with the Messenger of Allah () and I used to see the whiteness of his armpits when he prostrated

1109. It was narrated from Maimunah that:When the Prophet () prostrated he would hold his arms out from his sides so that if a lamb wanted to pass beneath his arms it would be able to do so

1110. It was narrated that Qatadah said:"I heard Anas (narrate) that the Messenger of Allah () said: 'Be moderate in prostration and do not rest your forearms along the ground like a dog

1111. It was narrated that Abu Mas'ud said:"The Messenger of Allah () said: 'No prayer is valid in which a man does not maintain his back (at ease) when bowing and prostrating

1112. Abdur-Rahman bin Shibl said:The Messenger of Allah () forbade three things: "Pecking like a crow, resting one's forearms on the ground like a predator, and allocating the same place for prayer like a camel gets used to a certain place

1113. It was narrated from Ibn 'Abbas that :The Messenger of Allah () said: "I have been commanded to prostrate on seven and not to tuck up my hair or garment

1114. It was narrated from 'Abdullah bin 'Abbas that:He saw 'Abdullah bin Al-Harith praying with his hair bound behind him. He stopped and started to undo it. When he finished he turned to Ibn 'Abbas and said: "What were you doing to my head?" He said: "I heard the Messenger of Allah () say: 'The likeness of this is that of one who prays with his hands tie behind his neck

1115. It was narrated that Ibn 'Abbas said:"The Prophet () was commanded to prostrate on seven bones and was forbidden to tuck up his hair and garment

1116. It was narrated that Anas said:"When he prayed Zuhr behind the Messenger of Allah () we would prostrate on our garments because of the heat

1117. It was narrated from Anas that:The Messenger of Allah () said: "Bow and prostrate properly, for by Allah (SWT) I can see you from behind my back when you bow and prostrate

1118. It was narrated that 'Ali bin Abi Talib said:"My beloved () forbade me from doing three things, but I do not say that he forbade the people. He forbade me from wearing gold rings, wearing Qassi, wearing clothes dyed with safflower Mufaddamah, and from reciting the Quran when prostrating or bowing

1119. Ali said:"The Messenger of Allah () forbade me from reciting the Quran when bowing or prostrating

1120. It was narrated that 'Abdullah bin 'Abbas said:"The Messenger of Allah () drew aside the curtain when he had a cloth wrapped around his head during his final illness, and said: 'O Allah, I have conveyed (the Message)' three times. 'There is nothing left of the features of Prophethood except a good dream that a person sees or is seen by others for him. But I have been forbidden to recite the Qur'an when bowing and prostrating, so when you bow, then glorify your Lord and when you prostrate, then strive hard in supplication, for it is more deserving of a response

1121. It was narrated that Ibn 'Abbas said:"I stayed overnight with my maternal aunt Maimunah bin Al-Harith, and the Messenger of Allah () stayed overnight with her. I saw him get up to relieve himself and he went to the waterskin and undid its string, then he performed wudu and that was moderate (in the amount of water used). Then he went to his bed and slept. Then he got up again and went to the waterskin and undid its string, and performed wudu again, like the first time. Then he stood and prayed, and when he prostrated he said: 'Allahummaj'al fi qalbi nuran waj'al fi sami' nuran waj'al fi basri nuran, waj'al min tahti nuran waj'al min fawqi nuran, wa 'an yamii nuran wa 'an yasari nuran waj'al amami nuran, waj'al khalfi nuran wa a'zimli nura (O Allah, place light in my heart, and place light in my hearing, and place light in my seeing, and place light beneath me, and place light above me, and light on my right, and light on my left, and place light behind me, and make the light greater for me.) Then he slept until he started to snore, then Bilal came and woke him up for the prayer

1122. It was narrated that 'Aishah said:"The Messenger of Allah () used to say when bowing and prostrating: 'Subhanakallahumma, Rabbana wa bihamdik. Allahumma-ghfirli (Glory be to You O Allah, Our Lord, and praise. O Allah, forgive me," following the command of the Quran)

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1123. It was narrated that 'Aishah said:"The Messenger of Allah (ﷺ) used to say when bowing and prostrating: 'Subhanaka Allahumma, Rabbana wa bihamdik. Allahumma-ghfirli (Glory be to You O Allah, Our Lord, and praise. O Allah, forgive me," following the command of the Quran)
1124. Aishah said:"I noticed that the Messenger of Allah (ﷺ) was missing from bed, so I started to look for him, and I thought that he had gone to one of his concubines. Then my hand fell on him when he was prostrating and saying: "Allahummaghfirli ma asrartu wa ma a'lant (O Allah, forgive me for what (sin) I have concealed and what I have done openly
1125. It was narrated that Aishah said:"I noticed that the Messenger of Allah (ﷺ) was missing and I thought he had gone to visit one of his concubines, so I looked for him and found him prostrating and saying: 'Rabbighfirli ma asrartu wa ma a'lant (O Allah, forgive me for what (sin) I have concealed and what I have done openly
1126. It was narrated from 'Ali that:When the Messenger of Allah (ﷺ) prostrated he would say: "Allahumma laka sajadt wa laka aslamtu wa bika amantu sajada wajhi lilladhi khalaqahu wa sawwarahu fa ahsana suratuhu wa shaqqa sam'ahu wa basarahu, tabarak Allahu ahsanul-khaliiqin ( O Allah, to You I have prostrated and to You I have submitted, and in You I have believed. My face has prostrated to the One Who created it and shaped it and shaped it well, and brought forth its hearing and sight. Blessed be Allah the best of Creators)
1127. It was narrated from Jabir bin 'Abdullah that:The Prophet (ﷺ) used to say when prostrating: "Allahumma laka sajadt wa laka aslamtu wa anta Rabbi, sajada wajhi lilladhi khalaqahu wa sawwarahu wa shaqqa sam'ahu wa basarahu, tabarak Allahu ahsanul-khaliiqin ( O Allah, to You I have prostrated and in You I have believed and to You I have submitted, and You are my Lord. My face has prostrated to the One Who created it and formed it, and brought forth its hearing and sight. Blessed be Allah the best of Creators)
1128. It was narrated from Muhammad bin Maslamah that:When the Messenger of Allah (ﷺ) got up to offer voluntary prayers at night, he would say when he prostrated: "Allahumma laka sajadt wa bika amantu wa laka aslamtu, Allahumma anta Rabbi, sajada wajhi lilladhi khalaqahu wa sawwarahu wa shaqqa sam'ahu wa basarahu, tabarak Allahu ahsanul-khaliiqin ( O Allah, to You I have prostrated and in You I have believed and to You I have submitted. O Allah, You are my Lord. My face has prostrated to the One Who created it and formed it, and brought forth its hearing and sight. Blessed be Allah the best of Creators)
1129. It was narrated from Aishah that:The Prophet (ﷺ) used to say, when he did a prostration that was required when reciting Quran at night: "Sajada wajhi lilladhi khalaqahu wa sawwarahu wa shaqqa sam'ahu wa basarahu bihawlihi wa quwwatih (My face has prostrated to the One Who created it and formed it, and brought forth its hearing and sight by His power and strength)
1130. It was narrated that 'Aishah said:"I noticed the Messenger of Allah (ﷺ) was missing one night and I found him prostrating with the tops of his feet facing toward the Qiblah. I heard him saying: 'A'udhu biridaka min sakhatika, wa a'udhu bimu 'afatika min 'uqubatika wa a'udhu bika minka la uhsi thana'an 'alaika anta kama athnaita 'ala nafsik (I seek refuge in Your pleasure from Your wrath; I seek refuge in Your forgiveness from Your punishment; I seek refuge in You from You. I cannot praise You enough, You are as You have praised Yourself)
1131. It was narrated that 'Aishah said:"I noticed that the Messenger of Allah (ﷺ) was missing one night, and I thought he had gone to one of his other wives. I tried to feel for him, and I found him bowing or prostrating and saying: 'SubhanakAllahumma wa bihamdika la ilaha ila ant (Glory and praise be to You, O Allah, there is none worthy of worship but You.)" She said: "May my father and mother be ransomed for you. I thought you were doing one thing and you were doing something else altogether
1132. Awf bin Malik said:"I prayed Qiyam with the Prophet (ﷺ). He started by using the Siwak and performing wudu, then he stood and prayed. He started reciting Al-Baqarah and he did not come to any verse that spoke of mercy but he paused and asked for mercy, and he did not come to any verse that spoke of punishment but he paused (and sought refuge with Allah from that). Then he bowed and he stayed bowing for as long as he had stood, and he said while bowing: 'Subhanaka Dhil-jabaraut wal-malakut wal-kibriya' wal-'azamah (Glory be to the One Who has all power, sovereignty, magnificence and might.)' Then he prostrated for as long as he had bowed, saying while prostrating: 'Subhana Dhil-jabarut wal-malakut wal-kibriya' wal-'azamah (Glory be to the One Who has all power, sovereignty, magnificence and might.)' Then he recited Al Imran, then another surah and another, doing that each time
1133. It was narrated that Hudhaifah said:"I prayed with the Messenger of Allah (ﷺ) one night. He started reciting Surat Al-Baqarah and he recited one hundred verses, then did not bow, rather he continued. I thought: 'He will complete it in two rak'ahs, but he continued.' I thought: 'He will complete it and then bow,' but he continued until he recited Surat An-Nisa', then Al Imran. Then he bowed for almost as long as he had stood, saying while bowing: 'Subhan Rabbial-azim, Subhan Rabbial-azim, Subhan Rabbial-azim ( Glory be to my Lord Almighty, Glory be to my Lord Almighty, Glory be to my Lord Almighty). Then he raised his head and said: 'Sami Allahu liman hamidah (Allah hears the one who praises Him). Then he prostrated and made his prostration lengthy, saying: "Subhan Rabbial-A'la, Subhan Rabbial-A'la, Subhan Rabbial-A'la (Glory be to my Lord Most High, Glory be to my Lord Most High, Glory be to my Lord Most High). And he did not come to any verse that spoke of fear or glorifying Allah, the Mighty and Sublime, but he said something appropriate
1134. It was narrated that 'Aishah said:"The Messenger of Allah (ﷺ) said when bowing and prostrating: 'Subbuhun Quddusun Rabbul-mala'ikati war'ruh (Perfect, Most Holy, Lord of the Angels and the Spirit)
1135. Anas bin Malik said:"I have never seen anyone whose prayer more closely resembles the prayer of the Messenger of Allah (ﷺ) than this young man- meaning 'Umar bin Abdul-aziz. And we estimated that when bowing he said the Tasbeeh ten times and when prostrating he said the Tasbeeh ten times

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1136. It was narrated that Rifa'ah bin Rafi' said: "While the Messenger of Allah (ﷺ) was sitting with us around him, a man came in, turned towards the Qiblah and prayed. When he had finished his prayer, he came and greeted the Messenger of Allah (ﷺ) and the people with Salam. The Messenger of Allah (ﷺ) said to him: 'And also to you. Go and pray, for you have not prayed.' So he went and prayed, and the Messenger of Allah (ﷺ) started watching him, and he (the man) did not know what was wrong with it. When he had finished the prayer, he came and greeted the Messenger of Allah (ﷺ) and the people with salam. The Messenger of Allah (ﷺ) said to him: 'And also to you. Go and pray, for you have not prayed.' He repeated it two or three times, then the man said: 'O Messenger of Allah, what is wrong with my prayer?' The Messenger of Allah (ﷺ) said: 'The prayer of any of you is not complete unless he performs wudu properly as enjoined by Allah, the Mighty and Sublime. So he should wash his face, his arms up to the elbows, and wipe his head, and (wash) his feet up to the ankles. Then he should magnify Allah (SWT) and praise Him and glorify Him.'" - (One of the narrators) Hammam said: "I heard him say: 'He should praise Allah and glorify Him and magnify Him.'" He said: "I heard both of them." - "He (the Prophet (ﷺ)) said: 'He should recite whatever is easy for him of the Quran that Allah has taught him and permitted him in it (the prayer). Then he should say the Takbir and bow until his joints settle and he is relaxed. Then he should say: 'Sami Allahu liman hamidah (Allah hears the one who praises Him)' and stand up straight until his backbone is straight (and at ease). Then he should say Takbir and prostrate until he has placed his face firmly on the ground.'" "I heard him say: his forehead, until his joints settle and he is relaxed. Then he should say the Takbir and sit up until his backbone is straight (and at ease). Then he should prostrate until he has placed his face firmly on the ground and he is relaxed. If he does not do that then he has not completed his prayer

1137. It was narrated from Abu Hurairah that: The Messenger of Allah (ﷺ) said: "The closest that a person can be to his Lord, the Mighty and Sublime, is when he is prostrating, so increase in supplication then

1138. Rabi'ah bin Ka'b Al-Aslami said: "I used to bring to the Messenger of Allah (ﷺ) water for wudu and serve him. He said: 'Ask of me.' I said: 'I want to be with you in Paradise.' He said: 'Is there anything else?' I said: 'That is all.' He said: 'Help me to fulfill your wish by prostrating a great deal

1139. Ma'dan bin Talha Al-Ya'muri said: "I met Thawban, the freed slave of the Messenger of Allah (ﷺ) and said: 'Tell me of an action that will benefit me or gain me admittance to Paradise.' He remained silent for a while, then he turned to me and said: 'You should prostrate, because I heard the Messenger of Allah (ﷺ) say: "There is no one who prostrated once to Allah, the Mighty and Sublime, except that Allah will raise him one degree in status thereby, and erase one sin thereby." Ma'dan said: "Then I met Abu Ad-Darda' and asked him the same question I had asked Thawban." He said to me: "You should prostrate, for I heard the Messenger of Allah (ﷺ) say: "There is no one who prostrates once to Allah (SWT), but Allah (SWT) will raise him one degree thereby and erase one sin thereby

1140. It was narrated that 'Ata bin Yazid said: "I was sitting with Abu Hurairah and Abu Sa'eed. One of them narrated the hadith about intercession and the other was listening. He said: 'Then the angels will come and intercede, and the messengers will intercede.' And he mentioned the Sirat, and said: "The Messenger of Allah (ﷺ) said: 'I will be the first one to cross it, and when Allah has finished passing judgment among His creation, and has brought forth from the Fire those whom He wants to bring forth, Allah will command the angels and the messengers to intercede, and they will be recognized by their signs, for the Fire will consume all of the son of Adam apart from the place of prostration. Then the water of life will be poured on them, and they will grow like seeds on the banks of a rainwater stream

1141. It was narrated from 'Abdullah bin Shaddad, this his father said: "The Messenger of Allah (ﷺ) came out to us for one of the nighttime prayers, and he was carrying Hasan or Husain. The Messenger of Allah (ﷺ) came forward and put him down, then he said the Takbir and started to pray. He prostrated during his prayer, and made the prostration lengthy." My father said: "I raised my head and saw the child on the back of the Messenger of Allah (ﷺ) while he was prostrating so I went back to my prostration. When the Messenger of Allah (ﷺ) finished praying, the people said: "O Messenger of Allah (ﷺ), you prostrated during the prayer for so long that we thought that something had happened or that you were receiving a revelation.' He said: 'No such thing happened. But my son was riding on my back and I did not like to disturb him until he had enough

1142. It was narrated from 'Abdur-Rahman bin Al-Aswad from his father-and Alqamah-that: Abdullah said: "I saw the Messenger of Allah (ﷺ) say the Takbir every time he went down and got up, or stood or sat; he said the Salam on his right and his left: 'As-salamu alaykum wa rahmatulah (peace be upon you and the mercy of Allah ),' until the whiteness of his cheek could be seen." He said: "And I saw Abu Bakr and 'Umar, may Allah (SWT) be pleased with them both, doing the same

1143. It was narrated from Malik bin Al-Huwairith that: When the Prophet of Allah (ﷺ) started to pray, he raised his hands, and when he bowed, he did likewise, and when he raised his head from bowing he did likewise, and when he raised his head from prostration, he did likewise, meaning he raised his hands

1144. It was narrated from Salim that his father said: "When the Prophet (ﷺ) started to pray he said the takbir and raised his hands, and when he bowed, and after bowing, but he did not raise them between the two prostrations

1145. A man from (the tribe of) 'Abs narrated from Hudhaifah that: He came to the Prophet (ﷺ) and stood by his side, and he said: "Allahu Akbar Dhul-malakat wal-jabarut wal-kibriya' wal-'azamah (Allah is Most Great, the One Who has all sovereignty, power, magnificence, and might.)" Then he recited Al-Baqarah, then he bowed, and his bowing lasted almost as long as his standing, and he said when bowing: 'Subahana Rabbial-'azim, Subhana Rabbial-'azim (Glory be to my Lord Almighty, Glory be to my Lord Almighty)." When he raised his head he said: "Li Rabbial-hamd, Li Rabbial-hamd (To my Lord be praise, to my Lord be praise)." And when he prostrated he said: "Subahana Rabbial-'Ala, Subahna Rabbial-'Ala (Glory be to my Lord Most High, glory be to my Lord Most High)." And between the two prostrations he would say: "Rabbighfirli, Rabbighfirli (Lord forgive me, Lord forgive me)

1146. An-Nadr bin Kathir Abu Sahl Al-Aszidi said: "Abdullah bin Tawus prayed beside me at Mina, in Masjid Al-Khaif, and when he made the first prostration he raised his head and raised his hands up to his face. I found that strange and I said to Wuhaib bin Khalid: "This man does something that I have never seen anyone

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do." Wuhaib said to him: 'You do something that I have never seen anyone do.' Abdullah bin Tawus said: 'I saw my father do it, and my father said: "I saw Ibn 'Abbas do it and 'Abullah bin Abbas said: 'I saw the Messenger of Allah () doing it

1147. It was narrated that Maimunah said:"When the Messenger of Allah () prostrated, he would hold his arms out to his sides, so that the whiteness of his armpits could be seen from behind. And when he sat he rested on his left thigh

1148. It was narrated that Al-Bara' said:"In the prayer of the Messenger of Allah (), his bowing, his prostration, standing after he raised his head from bowing and (sitting) between the two prostrations, were almost the same

1149. It was narrated that Abdullah said:"The Messenger of Allah () used to say the takbir every time he got up, went down, stood and sat. Abu Bakr, 'Umar, and 'Uthman (did likewise)

1150. Abu Hurairah said:"When the Messenger of Allah () stood to pray, he said the takbir, when he (started), then he said the takbir when he bowed, then he said: 'Sami Allahu liman hamidah (Allah hears the one who praises Him)', when he stood up from bowing. Then he said when he was standing: 'Rabbana lakal-hamd.' Then he said the takbir when he went down in prostration, then he said the takbir when he raised his head, and he did that throughout the entire prayer until he finished it, and he said the takbir when he stood up after the first two rak'ahs, after sitting

1151. It was narrated that Abi Qibalah said:"Abu Sulaiman Malik bin Al-Huwairith came to our masjid and said: "I want to show you how I saw the Messenger of Allah () pray." He said: "He sat during the first Rak'ah when he raised his head from the second prostration

1152. It was narrated that Malik bin Al-Huwairith said:"I saw the Messenger of Allah () pray, and when he was in an odd-numbered rak'ah, he did not get up until he had settled in a sitting position

1153. It was narrated that Abu Qibalah said:"Malik bin Al-Huwairith used to come to us and say: "Shall I not tell you about the prayer of the Messenger of Allah ()?" He was praying at a time other than the time of prayer, and when he raised his head from the second prostration in the first rak'ah, he settled in a seated position, then he stood up, and he supported himself on the ground (while doing so)

1154. It was narrated that Wa'il bin Hujr said:'I saw the Messenger of Allah () when he prostrated, place his knees on the ground before his hands, and when he got up, he lifted his hands before his knees

1155. It was narrated from Abu Salamah :That Abu Hurairah used to lead them in prayer, and he said the takbir when he went down and came up. When he had finished he said: 'By Allah (SWT), I am the one among you whose prayer most closely resembles that of the Messenger of Allah ()

1156. It was narrated from Abu Bakr bin 'Abdur-Rahman and from Abu Salamah bin 'Abdur-Rahman that:They prayed behind Abu Hurairah, may Allah (SWT) be pleased with him, and he when he bowed, he said the Takbir, when he raised his head he said: 'Sami Allahu liman hamidah, Rabbana wa lakal-hamd. Then he prostrated and said the takbir, then he raised his head and said the takbir, then he said the takbir when he stood up following that Rak'ah. Then he said: 'By the One in Whose Hand is my soul, I am the one among you whose prayer most closely resembles that of the Messenger of Allah (). And this is how he continued to pray until he left this world

1157. It was narrated from 'Abdullah bin 'Abdullah bin 'Umar that his father said:"One of the sunnahs of the prayer is to spread your left foot beneath you, and hold your right foot upright

1158. It was narrated from Al-Qasim who narrated from 'Abdullah-he is Ibn Abdullah bin 'Umar- that:His father (Ibn 'Umar) said: "One of the sunnahs of the prayer is to hold the right foot upright and point its toes toward the Qiblah, and to sit on the left foot

1159. It was narrated that Wa'il bin Hujr said:"I came to the Messenger of Allah () and I saw him raising his hands when he started to pray until they were in level with his shoulders, and when he wanted to bow. When he sat following the first two rak'ahs, he sat on his left foot and held the right foot upright. He placed his right hand on his right thigh and raised his finger for the supplication, and he placed his left hand on his left thigh." He said: "Then I came the following year and I saw them raising their hands inside their Baranis

1160. It was narrated from 'Abdullah bin 'Umar that:He saw a man moving pebbles with his hand while praying. When he finished, 'Abdullah said to him: "Do not move the pebbles while you are praying, for that is from Shaitan. Rather do what the Messenger of Allah () used to do." He said: "What did he used to do?" He said: "He would put his right hand on his right thigh, and point with the finger that is next to the thumb toward the Qiblah, and he would look at it, or thereabouts." Then he said: "This is what I saw the Messenger of Allah () doing

1161. Amr bin 'Abdullah bin Az-Zubair narrated that:His father said: "When the Messenger of Allah () sat in the second or fourth rak'ah, he would place his hands on his knees and point with his finger

1162. It was narrated that 'Abdullah said:"The Messenger of Allah () taught us to say when we sat following two rak'ahs: 'At-tahiyyatu lillahi was-salawatu wat-tayyibat, as-salamu 'alaika ayyuhan-Nabiyyu wa rahmatAllahi wa baraktuhu. As-salamu 'alaina wa 'ala 'ibad illahis-salihin, ashahdu an la illaha ill-Allah wa ashhadu anna Muhammadan 'abduhu wa rasuluhu (Allah compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah (SWT) and his blessings. Peace be upon us and upon the righteous slaves of Allah (SWT). I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger

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1163. It was narrated that 'Abdullah said: "We used not to know what we should say in each rak'ah apart from glorifying, magnifying and praising our Lord. But Muhammad (ﷺ) taught us everything about what is good. He said: "When you sit following every two rak'ahs, then say: At-tahiyyatu lillahi was-salawatu wat-tayyibat, as-salamu 'alaika ayyuhan-Nabiyyu wa rahmatAllahi wa baraktuhu. As-salamu 'alaina wa 'ala 'ibad illahis-salihin, ashahdu an la illaha ill-Allah wa ashhadu anna Muhammadan 'abduhu wa rasuluhu (Allah compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah (SWT) and his blessings. Peace be upon us and upon the righteous slaves of Allah (SWT). I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger), then choose any supplication that you like and call upon Allah the Mighty and Sublime with it

1164. It was narrated that 'Abdullah said: "The Messenger of Allah (ﷺ) taught us the tashahhud for prayer and the tashahhud for Al-Hajah. The tashahhud for prayer is: At-tahiyyatu lillahi was-salawatu wat-tayyibat, as-salamu 'alaika ayyuhan-Nabiyyu wa rahmatAllahi wa baraktuhu. As-salamu 'alaina wa 'ala 'ibad illahis-salihin, ashahdu an la illaha ill-Allah wa ashhadu anna Muhammadan 'abduhu wa rasuluhu (Allah compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah (SWT) and his blessings. Peace be upon us and upon the righteous slaves of Allah (SWT). I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger).' (to the end of the tashahhud)

1165. Yahya-Ibn Adam- said: "I heard Sufyan reciting this tashahhud in the obligatory and voluntary prayers, and he said: 'Abu Ishaq narrated to us from Abu Al-Ahwas from Abdullah, from the Prophet (ﷺ).'" And Mansur and Hammad narrated to us from Abu Wa'il, from Abdullah, from the Prophet (ﷺ)

1166. It was narrated from Al-Aswad and 'Alqamah, that Abdullah bin Mas'ud said: "We were with the Messenger of Allah (ﷺ) and we did not know anything, then the Messenger of Allah (ﷺ) said to us: "Every time you sit (in prayer), say: At-tahiyyatu lillahi was-salawatu wat-tayyibat, as-salamu 'alaika ayyuhan-Nabiyyu wa rahmatAllahi wa baraktuhu. As-salamu 'alaina wa 'ala 'ibad illahis-salihin, ashahdu an la illaha ill-Allah wa ashhadu anna Muhammadan 'abduhu wa rasuluhu (Allah compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah (SWT) and his blessings. Peace be upon us and upon the righteous slaves of Allah (SWT). I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger

1167. It was narrated from 'Alqamah bin Qais that 'Abdullah said: "We used not to know what to say when we prayed, then the Messenger of Allah (ﷺ) taught us some eloquent and concise words. He said to us: 'Say: "At-tahiyyatu lillahi was-salawatu wat-tayyibat, as-salamu 'alaika ayyuhan-Nabiyyu wa rahmatAllahi wa baraktuhu. As-salamu 'alaina wa 'ala 'ibad illahis-salihin, ashahdu an la illaha ill-Allah wa ashhadu anna Muhammadan 'abduhu wa rasuluhu (Allah compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah (SWT) and his blessings. Peace be upon us and upon the righteous slaves of Allah (SWT). I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger)." (One of the narrators) 'Ubaidullah said: "Zaid bin Hammad said, narrating from Ibrahim, that 'Alqamah said: 'I saw Ibn Mas'ud teaching us these words just as he taught us the Quran

1168. It was narrated that Ibn Mas'ud said: "When we prayed with the Messenger of Allah (ﷺ), we used to say: "Peace (As-Salam) be upon Allah (SWT), peace be upon Jibril, peace be upon Mika'il." The Messenger of Allah (ﷺ) said: 'Do not say "Peace (As-Salam) be upon Allah, for Allah is As-Salam." Rather say: "At-tahiyyatu lillahi was-salawatu wat-tayyibat, as-salamu 'alaika ayyuhan-Nabiyyu wa rahmatAllahi wa baraktuhu. As-salamu 'alaina wa 'ala 'ibad illahis-salihin, ashahdu an la illaha ill-Allah wa ashhadu anna Muhammadan 'abduhu wa rasuluhu (Allah compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah (SWT) and his blessings. Peace be upon us and upon the righteous slaves of Allah (SWT). I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger

1169. It was narrated that Ibn Mas'ud said: "We used to pray with the Messenger of Allah (ﷺ) and we would say: "Peace (As-Salam) be upon Allah (SWT), peace be upon Jibril, peace be upon Mika'il." The Messenger of Allah (ﷺ) said: 'Do not say "Peace (As-Salam) be upon Allah, for Allah is As-Salam." Rather say: "At-tahiyyatu lillahi was-salawatu wat-tayyibat, as-salamu 'alaika ayyuhan-Nabiyyu wa rahmatAllahi wa baraktuhu. As-salamu 'alaina wa 'ala 'ibad illahis-salihin, ashahdu an la illaha ill-Allah wa ashhadu anna Muhammadan 'abduhu wa rasuluhu (Allah compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah (SWT) and his blessings. Peace be upon us and upon the righteous slaves of Allah (SWT). I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger

1170. It was narrated from 'Abdullah that :The Prophet (ﷺ) said in the tashahhud: "At-tahiyyatu lillahi was-salawatu wat-tayyibat, as-salamu 'alaika ayyuhan-Nabiyyu wa rahmatAllahi wa baraktuhu. As-salamu 'alaina wa 'ala 'ibad illahis-salihin, ashahdu an la illaha ill-Allah wa ashhadu anna Muhammadan 'abduhu wa rasuluhu (Allah compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah (SWT) and his blessings. Peace be upon us and upon the righteous slaves of Allah (SWT). I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger

1171. Abdullah said: "The Messenger of Allah (ﷺ) taught us the tashahhud just as he taught us a surah from the Quran: "At-tahiyyatu lillahi was-salawatu wat-tayyibat, as-salamu 'alaika ayyuhan-Nabiyyu wa rahmatAllahi wa baraktuhu. As-salamu 'alaina wa 'ala 'ibad illahis-salihin, ashahdu an la illaha ill-Allah wa ashhadu anna Muhammadan 'abduhu wa rasuluhu (Allah compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah (SWT) and his blessings. Peace be upon us and upon the righteous slaves of Allah (SWT). I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger

1172. It was narrated from Hittan bin 'Abdullah that Al-Ash'ari said: "The Messenger of Allah (ﷺ) addressed us and taught us our Sunnahs and our prayer. He said:

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'Make your rows straight, then let one of you lead the others. When he says the takbir, then say the takbir; when he says: "Wa lad-dallin" then say "Amin" and Allah (SWT) will answer you. When the Imam says the takbir and bows, then say the takbir and bow, for the Imam bows before you and stands up before you.' The Prophet of Allah () said: 'This makes up for that. When he says: 'Sami Allahu liman hamidah (Allah hears the one who praises Him), say: "Rabbana wa lakal-hamd (Our Lord, to You be praise)," Allah (SWT) will hear you, for indeed Allah, the Mighty and Sublime, has said on the tongue of His Prophet (): "Allah hears the one who praises Him." Then when the Imam says the takbir and prostrates, say the takbir and prostrate, for the Imam prostrates before you and rises before you.' The Prophet of Allah () said: 'This makes up for that. Then when you are sitting, let the first thing that any one of you says be: At-tahiyyatu lillahi was-salawatu wat-tayyibat, as-salamu 'alaika ayyuhan-Nabiyyu wa rahmatAllahi wa baraktuhu. As-salamu 'alaina wa 'ala 'ibad illahis-salihin, ashahdu an la illaha ill-Allah wa ashhadu anna Muhammadan 'abduhu wa rasuluhu (Allah compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah (SWT) and his blessings. Peace be upon us and upon the righteous slaves of Allah (SWT). I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger

1173. It was narrated from Hittan bin Abdullah that:They prayed with Abu Musa and he said: "The Messenger of Allah () said: 'When you are sitting then let the first words that any of you says be: At-tahiyyatu lillahi was-salawatu wat-tayyibat, as-salamu 'alaika ayyuhan-Nabiyyu wa rahmatAllahi wa baraktuhu. As-salamu 'alaina wa 'ala 'ibad illahis-salihin, ashahdu an la illaha ill-Allah wa ashhadu anna Muhammadan 'abduhu wa rasuluhu (Allah compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah (SWT) and his blessings. Peace be upon us and upon the righteous slaves of Allah (SWT). I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger

1174. It was narrated that Ibn 'Abbas said:"The Messenger of Allah () used to teach us the tashahhud as he taught us the Quran, and he used to say: : 'At-tahiyyatu lillahi was-salawatu wat-tayyibat, as-salamu 'alaika ayyuhan-Nabiyyu wa rahmatAllahi wa barakatuhu. As-salamu 'alaina wa 'ala 'ibad illahis-salihin, ash-hadu an la ilaha ill-Allah wa ash-hadu anna Muhammadan 'abduhu wa rasuluhu (All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah (SWT) and his blessings. Peace be upon us and upon the righteous slaves of Allah (SWT). I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger

1175. It was narrated that Jabir said:"The Messenger of Allah () used to teach us the tashahhud just as he would teach us a surah of the Quran: "Bismillah, wa billahi. At-tahiyyatu lillahi was-salawatu wat-tayyibat, as-salamu 'alaika ayyuhan-Nabiyyu wa rahmatAllahi wa baraktuhu. As-salamu 'alaina wa 'ala 'ibad illahis-salihin, ashahdu an la illaha ill-Allah wa ashhadu anna Muhammadan 'abduhu wa rasuluhu. A'sal Allahal-jannah wa a'udhu Billahi min an-nar (Allah compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah (SWT) and his blessings. Peace be upon us and upon the righteous slaves of Allah (SWT). I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger. I ask Allah for Paradise and I seek refuge with Allah from the Fire

1176. It was narrated that 'Abdullah bin Mas'ud said:"In the first two rak'ahs the Prophet () was as if he were on stones heated by fire

1177. It was narrated from Ibn Buhainah that:The Prophet () prayed, then he stood up after two rak'ahs while he was supposed to sit, and he continued his prayer. Then at the end of his prayer, he performed two prostrations before the Salam, then he said the Salam

1178. It was narrated from Ibn Buhainah that:The Prophet () prayed and stood up following the first two rak'ahs, and they said (SubhanAllah). He carried on, then when he finished his prayer he performed two prostrations, then he said the Salam

### The Book of Forgetfulness (In Prayer)

1179. It was narrated that 'Abdur-Rahman bin Al-Asamm said:"Anas bin Malik was asked about the takbir in the prayer. He said: "The takbir should be said when bowing, when prostrating, when raising one's head from prostration and when standing up following the first two rak'ahs.' Huta'im said: 'From whom did you learn this?' He said: 'From the Prophet (), Abu Bakr and 'Umar, may Allah (SWT) be pleased with them.' Then he fell silent and Huta'im said to him: 'And 'Uthman?' He said: 'And 'Uthman

1180. It was narrated that Mutarrif bin 'Abdullah said:"Ali bin Abi Talib prayed, and he said the takbir every time he went down and came up, in all movements of the prayer. 'Imran bin Husain said: 'This reminds me of the prayer of the Messenger of Allah ()

1181. It was narrated from Abu Humaid As-Sa'idi that:When the Prophet () stood up following two prostrations, he would say the takbir and raise his hands until they were level with his shoulders, as he had done at the beginning of the prayer

1182. It was narrated from Ibn 'Umar that :The Prophet () used to raise his hands when he began to pray, when he wanted to bow, when he raised his head from bowing, and when he stood up after the first two rak'ahs, he would raise his hands likewise, level with his shoulders

1183. It was narrated that Sahl bin Sa'd said:"The Messenger of Allah () set out to bring about reconciliation among Banu 'Amr bin 'Awf. The time for prayer came, and the Mu'adhhdhin went to Abu Bakr to tell him to gather the people and lead them in prayer. Then the Messenger of Allah () came and passed through the rows until he stood in the first row. The people started clapping to let Abu Bakr know that the Messenger of Allah () had come. Abu Bakr never used to turn around when he prayed, but when they clapped consistently he realized something must have happened while they were praying. So he turned around and saw the Messenger of Allah (). The Messenger of Allah () gestured to him to stay where he was. Abu Bakr raised his hands and praised and thanked Allah (SWT) for what the Messenger of Allah () had said. Then, he moved backwards, and the Messenger of Allah () went forward and prayed. When he finished, he said to Abu

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Bakr: 'What stopped you from continuing to pray when I gestured to you?' Abu Bakr, may Allah (SWT) be pleased with him, said: 'It was not appropriate for the son of Abu Quhafah to lead the Messenger of Allah () in prayer.' Then he said to the people: 'Why did you clap?' Clapping is for women.' Then he said: 'If you notice something when you are praying, say "SubhanAllah

1184. It was narrated that Jabir bin Samurah said:"The Messenger of Allah () came out to us and we were raising our hands during the Salah. He said: 'Why are you raising your hands while praying, like the tails of wild horses? Stay still when you are praying

1185. It was narrated that Jabir bin Samurah said:"We used to pray behind the Messenger of Allah () and we would greet (others) with our hands. He said: 'What is the matter with those who greet (others) with their hands as if they were tails of wild horses? It is sufficient for any one of you to put his hand on his thigh and say: "As-salamu 'alaikum, as-salamu 'alaikum

1186. It was narrated that Suhaib, the Companion of the Messenger of Allah () said:"I passed by the Messenger of Allah () when he was praying, and greeted him with Salam. He returned my greeting with a gesture, or maybe it was just with his finger

1187. It was narrated that Zaid bin Aslam said:"Ibn 'Umar said: The Prophet () entered the Masjid of Quba' to pray there, then some men came in and greeted him with Salam. I asked Suhaib, who was with him: 'What did the Messenger of Allah () do when he was greeted?' He said: 'He used to gesture with his hand

1188. It was narrated from 'Ammar bin Yasir that:He greeted the Messenger of Allah () with the Salam when he was praying, and he returned the greeting

1189. It was narrated that Jabir said:"The Messenger of Allah () sent me on an errand then I came back to him while he was praying. I greeted him with the salam and he gestured to me. When he finished he called me and said: 'You greeted me with Salam just now and I was praying.' And he was facing toward the east that day

1190. It was narrated that Jabir said:"The Messenger of Allah () sent me on an errand, then I came back to him while he was facing the east or the west. I greeted him with salam and he gestured to me. Then when he finished he called me and said: "O Jabir!" So I came and said: "O Messenger of Allah, I greeted you with Salam but you did not answer." He said: 'I was praying

1191. It was narrated that Abu Dharr said:"The Messenger of Allah () said: 'When any one of you stands in prayer, let him not smooth the pebbles, for he is facing Mercy

1192. Abu Salamah bin 'Abdur-Rahman said:"Mu'ayqib told me that the Messenger of Allah () said: 'If you have to do that, then do it only once

1193. It was narrated from Anas bin Malik that:The Messenger of Allah () said: "What is the matter with people who lift their gaze to the sky when praying?" And he spoke sternly concerning that until he said: "They must stop that or they will certainly lose their eyesight

1194. It was narrated from 'Ubaidullah bin Abdullah that:A man from among the companions of the Prophet () told him that he heard the Messenger of Allah () say: 'If any one of you in praying, let him not lift his gaze to the sky, or his eyesight will be taken away

1195. It was narrated that Az-Zuhri said:"I heard Abu Al-Ahwas saying to us in a gathering with Ibn Al-Musayyab when Ibn Al-Musayyab was sitting there, that he had heard Abu Dharr say: The Messenger of Allah () said: "Allah (SWT) continues to look upon His slave while he is praying, so long as he does not turn away. If he turns his face away, He turns away from him

1196. It was narrated that 'Aishah, may Allah (SWT) be pleased with her, said:"I asked the Messenger of Allah () about looking here and there during prayer. He said: 'That is something that the Shaitan snatches from one's prayer

1197. Narrated from 'Aishah:A similar report was also narrated from 'Aishah, from the Prophet ()

1198. Narrated from 'Aishah:A similar report was also narrated from 'Aishah, from the Prophet ()

1199. It was narrated that Abu 'Atiyyah said:"Aishah said: 'Turning around during prayer is something that the Shaitan snatches from one's prayer

1200. It was narrated that Jabir said:"The Messenger of Allah () was ill, and we prayed behind him while he was sitting, and Abu Bakr repeated his takbirs so that the people could hear them. He turned to us and saw us standing, so he gestured to us to sit down. So we prayed behind him sitting. When he said the salam he said: 'Just now you were doing what the Persians and Romans do for their kings when they are sitting. Do not do that. Follow your Imams: If they pray standing then pray standing, and if they pray sitting then pray sitting

1201. It was narrated that Ibn 'Abbas said:"The Messenger of Allah () used to turn to his right and left when praying, but he did not twist his neck to look behind him

1202. It was narrated that Abu Hurairah said:"The Messenger of Allah () commanded us to kill the two black ones (snakes and scorpions) while praying

1203. It was narrated from Abu Hurairah that:The Messenger of Allah () enjoined killing the two black ones (snakes and scorpions) while praying

1204. It was narrated from Abu Qatadah that:The Messenger of Allah () used to pray carrying Umamah. When he prostrated he put her down and when he stood up he picked her up again

1205. It was narrated that Abu Qatadah said:"I saw the Messenger of Allah () leading the people in prayer, carrying Umamah bint Abi Al-'As on his shoulder. When he bowed he put her down and when he finished prostrating he picked her up again



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1206. It was narrated that 'Aishah, may Allah (SWT) be pleased with her, said:"I knocked at the door when the Messenger of Allah () was offering a voluntary prayer. The door was in the direction of the Qiblah so he took a few steps to his right or left and opened the door, then he went back to where he was praying
1207. It was narrated from Abu Hurairah that:The Prophet () said: "The Tasbih is for men, and clapping is for women." Ibn Al-Muthanna added: "During the prayer
1208. Sa'eed bin Al-Musayyab and Abu Salamah bin 'Abdur-Rahman said that:They heard Abu Hurairah say: "The Messenger of Allah () said: 'The Tasbih is for men and clapping is for women
1209. It was narrated that Abu Hurairah said:"The Messenger of Allah () said: 'The tasbih is for men and clapping is for women
1210. It was narrated from Abu Hurairah that:The Prophet () said: "The tasbih is for men and clapping is for women
1211. It was narrated that 'Ali said:"I had certain times when I used to come to the Messenger of Allah (). When I came to him I would ask for permission to enter. If I found him praying he would clear his throat and I would enter, and if I found him free he would give me permission (to enter)
1212. It was narrated that 'Ali said:"I had two times when I would enter upon the Messenger of Allah (), one at night and one during the day. When I entered at night he would clear his throat (to tell me to come in)
1213. Abdullah bin Nujayy narrated that his father said:"Ali said to me: 'I was so close to the Messenger of Allah (), closer than anyone else. I used to come to him at the end of every night, before dawn, and say: "As-salamu 'alayka ya Nabiyy Allah (Peace be upon you, O Prophet of Allah)." If he cleared his throat I would go back to my family, otherwise I would enter upon him
1214. It was narrated from Mutarrif that his father said:"I came to the Prophet () when he was praying, and there was a sound coming from his chest like the sound of water boiling," meaning, he was weeping
1215. It was narrated that Abu Ad-Darda' said:"The Messenger of Allah () stood praying, and we heard him say: 'I seek refuge with Allah from you.' Then he said: 'I curse you with the curse of Allah (SWT),' three times and stretched out his hand as if to take something. When he finished praying we said: 'O Messenger of Allah, we heard you say something in your prayer that we have never heard you say before, and we saw you stretch out your hand.' He said: 'The enemy of Allah (SWT), Iblis, came with a brand of fire to throw it in my face, so I said: I seek refuge with Allah from you three times, then I wanted to take hold of him. By Allah (SWT), were it not for the prayer of our brother Sulaiman, he would have been tied up this morning for the children of Al-Madinah to play with him
1216. It was narrated from Abu Salamah that :Abu Hurairah said: "The Messenger of Allah () stood up to pray and we stood up with him. A Bedouin said- while he was praying- 'O Allah, have mercy on me and Muhammad and do not have mercy on anyone else.' When the Messenger of Allah () said the Salam, he said to the Bedouin: 'You have limited something vast," meaning the mercy of Allah (SWT)
1217. It was narrated from Abu Hurairah that:A Bedouin entered the masjid and prayed two rak'ahs, then he said: "O Allah, have mercy on me and on Muhammad and do not have mercy on anyone else." The Messenger of Allah () said: "You have limited something vast
1218. It was narrated that Mu'awiyah bin Al-Hakam As-Sulami said:"I said: 'O Messenger of Allah (), we were recently in a state of ignorance, then Allah (SWT) brought Islam. Some men among us follow omens.' He said: 'That is something that they find in their own hearts; it should not deter them from going ahead.' I said: 'And some men among us go to fortune tellers.' He said: 'Do not go to them.' He said: 'Some men among us draw lines.' He said: 'One of the Prophets used to draw lines. So whoever is in accord with his drawing of lines, then so it is.'" He said: "While I was praying with the Messenger of Allah (), a man sneezed and I said: 'Yarhamuk-Allah (May Allah have mercy on you).' The people glared at me and I said: 'May my mother be bereft of me, why are you looking at me?' The people struck their hands against their thighs, and when I saw that they were telling me to be quiet, I fell silent. When the Messenger of Allah () finished, he called me. May my father and mother be ransomed for him, he neither did hit me nor rebuke me nor revile me. I have never seen a better teacher than him, before or after. He said: 'This prayer of ours is not the place for ordinary human speech, rather it is glorification and magnification of Allah (SWT), and reciting Qur'an.' Then I went out to a flock of sheep of mine that was tended by a slave woman of mine beside Uhud and Al-Jawwaniyyah, and I found that the wolf had taken one of the sheep. I am a man from the sons of Adam and I get upset as they get upset. So I slapped her. Then I came to the Messenger of Allah () and told him what happened. He regarded that as a serious action on my part. I said: 'O Messenger of Allah (), should I set her free?' He said: 'Call her.' The Messenger of Allah () said to her: 'Where is Allah (SWT), the Mighty and Sublime?' She said: 'Above the heavens.' He said: 'And who am I?' She said: 'The Messenger of Allah ().' He said: 'She is a believer, set her free
1219. It was narrated that Zaid bin Arqam said:"We used to speak to each other during the prayer, saying whatever was necessary, at the time of the Messenger of Allah (), until this verse was revealed: Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salah (i.e. the best prayer- 'Asr). And stand before Allah with obedience (and do not speak to others during the Salah (prayers)), so we were commanded to be silent
1220. It was narrated that Abdullah bin Mas'ud said:"I used to come to the Prophet () when he was praying, and I would greet him with Salam, he would return my greeting. Then I came to him when he was praying, and he did not return my greeting. When he said the Taslim, he pointed to the people and said: "Allah (SWT) has decreed that in the prayer you should not speak except to remember Allah (SWT), and it is not appropriate for you, and that you should stand before Allah (SWT) with obedience
1221. It was narrated that Ibn Mas'ud said:"We used to greet the Prophet () with salam and he would return our salam, until we came back from the land of

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Ethiopia. I greeted him with salam and he did not return my greeting, and I started to wonder why. So I sat down; and when he finished praying, he said: 'Allah (SWT) decrees what He wills, and He has decreed what we should not speak during the prayer

1222. It was narrated that Abdullah bin Buhainah said: "The Messenger of Allah (ﷺ) led us in praying two rak'ahs, then he stood up and did not sit, and the people stood up with him. When he finished the prayer, and we were waiting for him to say the taslim, he said the takbir and prostrated twice while sitting, before the taslim. Then he said the taslim

1223. It was narrated from 'Abdullah bin Buhainah that: The Messenger of Allah (ﷺ) stood up during the prayer when he should have sat, so he prostrated twice while sitting, before the taslim

1224. It was narrated that Muhammad bin Sirin said: "Abu Hurairah said: 'The Prophet (ﷺ) led us in one of the nighttime prayers.'" He said: "Abu Hurairah said: 'But I forgot (which one).' He said: 'He led us in praying two rak'ahs, then he said the taslim and went to a piece of wood that was lying in the masjid and leaned his hand on it as if he was angry. Those who were in a hurry left the masjid, and said: "The prayer has been shortened." Among the people were Abu Bakr and 'Umar but they hesitated to ask him for they revere him. Also among the people was a man with long hands who was known as Dhul-Yadain. He said: O Messenger of Allah (ﷺ), did you forget or has the prayer been shortened? He said: I did not forget and the prayer has not been shortened. He said: Is it as Dhul-Yadain says? They said: yes. So he came and prayed what he had missed, then he said the salam, then he said the takbir and prostrated as usual or longer than that. Then he raised his head and said the takbir, and prostrated as usual or longer than that. Then he raised his head and said the takbir

1225. It was narrated from Abu Hurairah that :The Messenger of Allah (ﷺ) finished praying two rak'ahs, and Dhul-Yadain said to him: "Has the prayer been shortened or did you forget, O Messenger of Allah?" The Messenger of Allah (ﷺ) said: "Is Dhul-Yadain speaking the truth?" The people said: "Yes." So the Messenger of Allah (ﷺ) stood up and prayed two, then he said the takbir and prostrated as usual or longer than that. Then he raised his head, then he prostrated as usual or longer than that, then he sat up

1226. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) led us in praying 'Asr, and he said the salam after two rak'ahs. Dhul-Yadain stood up and said: 'Has the prayer been shortened, O Messenger of Allah (ﷺ) or did you forget?' The Messenger of Allah (ﷺ) said: 'Neither.' He said: 'One of them happened, O Messenger of Allah (ﷺ).' The Messenger of Allah (ﷺ) turned to the people and said: 'Is Dhul-Yadain speaking the truth?' They said: 'Yes.' So the Messenger of Allah (ﷺ) completed what was left of the prayer, then he prostrated twice when he was sitting after the taslim

1227. It was narrated from Abu Hurairah that: The Messenger of Allah (ﷺ) prayed Zuhr with two rak'ahs, then said the salam. They said: "Has the prayer been shortened?" So he stood up and prayed two rak'ahs, then he said the salam, then he prostrated twice

1228. It was narrated from Abu Hurairah that: The Messenger of Allah (ﷺ) prayed one day and said the salam after two rak'ahs, then he left. Dhul-Shimalain caught up with him and said: "O Messenger of Allah, has the prayer been shortened or did you forget?" He said: "The prayer has not been shortened, and I did not forget." He said: "Yes, by the One Who sent you with the truth." The Messenger of Allah (ﷺ) said: "Is Dhul-Yadain speaking the truth?" They said: 'Yes.' So he led the people in praying two rak'ahs

1229. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) forgot and said the taslim after two rak'ahs. Dhul-Shimalain said to him: 'Has the prayer been shortened or did you forget, O Messenger of Allah (ﷺ)?' The Messenger of Allah (ﷺ) said: 'Is Dhul-Yadain speaking the truth?' They said: "Yes." So the Messenger of Allah (ﷺ) stood up and completed the prayer

1230. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) prayed Zuhr or 'Asr and said the taslim following two rak'ahs and left. Dhul-Shimalain bin 'Amr said to him: 'Has the prayer been shortened or did you forget?' The Prophet (ﷺ) said: 'What is Dhul-Yadain saying?' They said: 'He is speaking the truth, O Messenger of Allah (ﷺ).' So he led them in praying the two rak'ahs that he missed

1231. Abu Bakr bin Sulaiman bin Abi Hathmah narrated that: It was conveyed to him that the Messenger of Allah (ﷺ) prayed two rak'ahs, and Dhul-Shimalain said something similar to him. (One of the narrators Ibn Shihab said: "Sa'eed bin Al-Musayyab informed me of this hadith from Abu Hurairah." He said: "And Abu Salamah bin 'Abdur Rahman, Abu Bakr bin 'Abdur Rahman, abu Bakr bin 'Abdur Rahman bin Al-Harith and 'Ubaidullah bin 'Abdullah informed me)

1232. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) did not prostrate that day either before the salam or after

1233. It was narrated from Abu Hurairah that: The Messenger of Allah (ﷺ) prostrated twice after the salam on the day of Dhul-Yadain

1234. Narrated from Abu Hurairah: A similar report was narrated from Abu Hurairah from the Messenger of Allah (ﷺ)

1235. It was narrated from Abu Hurairah that :The Prophet (ﷺ) prostrated after the salam when he was not sure

1236. It was narrated from Imran bin Husain that: The Prophet (ﷺ) led them in prayer and forgot (how many rak'ahs he had prayed), then he prostrated twice, then he said the salam

1237. It was narrated that Imran bin Husain said: "The Messenger of Allah (ﷺ) said the salam after three rak'ahs of 'Asr, then he entered his house. A man called Al-Khibaq stood up and said: 'Has the prayer been shortened, O Messenger of Allah?' He came out angry, dragging his upper garment and said: 'Is he speaking the truth?' They said: 'Yes.' So he stood and prayed that rak'ah, then he said the salam, then prostrated twice, then he said the salam (again)

1238. It was narrated from Abu Sa'eed that: The Prophet (ﷺ) said: "If one of you is not sure about his prayer, let him forget about what he is unsure of and

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complete his prayer on the basis of what he is sure of. When he is sure that he has completed it, let him prostrate twice while he is sitting. Then if he has prayed five (rak'ahs), they (the two prostrations) will make his prayer even-numbered, and if he had prayed four, they will annoy and humiliate the shaitan

1239. It was narrated from Abu Sa'eed Al-Khudri that:The Prophet () said: "If one of you does not know whether he prayed three or four (rak'ahs), let him pray a rak'ah then prostrate twice after that when he is sitting. Then if he prayed five (rak'ahs), they (the two prostrations) will make his prayer even-numbered, and if he had prayed four, they will annoy and humiliate the shaitan

1240. It was narrated from 'Abdullah and attributed to the Prophet ():"If one of you is not sure about his prayer, let him estimate what he thinks is most likely to be correct and complete the prayer on that basis, then let him prostrate twice

1241. It was narrated that 'Abdullah said:"The Messenger of Allah () said: 'If one of you is not sure about his prayer, let him estimate and prostrate twice after he has finished

1242. It was narrated that 'Abdullah said:"The Messenger of Allah () prayed and did more or less (rak'ahs). When he had said the taslim, it was said: 'O Messenger of Allah, has there been some change concerning the prayer?' He said: 'If there had been some change concerning the prayer, I would have told you. Rather I am a human being and I forget as you forget. If any one of you is not sure about his prayer, let him consider an estimate of what is correct, and complete his prayer on that basis, then say the taslim and prostrate twice

1243. It was narrated that 'Abdullah said:"The Messenger of Allah () prayed and did more or less (rak'ahs). When he had said the salam we said: 'O Messenger of Allah (), has there been some change concerning the prayer?' He said: 'Why are you asking?' So we told him what he had done. He turned back toward the Qiblah and prostrated two prostrations of forgetfulness, then he turned to face us and said: 'If there had been some change concerning the prayer I would have told you.' Then he said: 'Rather I am a human being and I forget as you forget. If any one of you is not sure about his prayer, let him estimate what he thinks is correct, and complete his prayer on that basis, then say the taslim and prostrate two prostrations of forgetfulness

1244. It was narrated from 'Abdullah that:The Messenger of Allah () prayed Zuhr then he turned to face them and they said: 'Has there been some change concerning the prayer?' He said: 'Why are you asking?' They told him what he had done, so he turned back toward the Qiblah and prostrated twice. Then he said the salam and turned to face them and said: 'I am only human, I forget as you forget, so if I forget, then remind me.' And he said: 'If there had been some change concerning the prayer I would have told you.' And he said: 'If one of you is not sure about his prayer, let him estimate what is closest to what is correct, then let him complete it on that basis, then prostrate twice

1245. It was narrated that 'Abdullah said:"Whoever is not sure about his prayer, then let him estimate what is correct, then let him prostrate twice after he finished his prayer, while he is sitting

1246. It was narrated that 'Abdullah said:"Whoever has doubt, or is not sure, let him estimate what is correct, then let him prostrate twice

1247. It was narrated that Ibrahim said:"They used to say: 'If one is not sure of what he estimates is correct, then prostrate twice

1248. It was narrated that Abdullah bin Ja'far said:"The Messenger of Allah () said: 'Whoever has doubt during his prayer, let him prostrate twice after he has said the taslim

1249. It was narrated 'Abdullah bin Ja'far that :The Messenger of Allah () said: "Whoever has doubt during his prayer, let him prostrate twice after he said the taslim

1250. It was narrated from 'Abdullah bin Ja'far that :The Messenger of Allah () said: "Whoever has doubt during his prayer, let him prostrate twice after he said the taslim

1251. It was narrated from 'Abdullah bin Ja'far that:The Messenger of Allah () said: "Whoever has doubt during his prayer, let him prostrate twice." (One of the narrators) Hajjaj said: "After he has said the taslim." (Another of them) Rawh said: "While he is sitting

1252. It was narrated from Abu Hurairah that:The Messenger of Allah () said: "When any one of you gets up and prays, the Shaitan comes to him and confuses him until he does not know how many (Rak'ahs) he prayed. If any one of you notices that, let him prostrate twice when he is sitting

1253. It was narrated that Abu Hurairah said:"The Messenger of Allah () said: 'When the call to prayer is given, the Shaitan runs away breaking wind loudly. When the Tathwab (Iqamah) is completed, he comes back and whispers to a man in his hear, until he does not know how many (rak'ahs) he has prayed. If any one of you notices that, let him prostrate twice

1254. It was narrated that 'Abdullah said:"The Prophet() prayed Zuhr with five rak'ahs, and it was said to him: 'Has something been added to the prayer?' He said: 'Why are you asking?' They said: 'You prayed five.' So he turned around and prostrated twice

1255. It was narrated from 'Abdullah that:The Prophet () led them in praying Zuhr with five (rak'ahs). They said: 'You prayed five.' So he prostrated twice after he had said the taslim, while he was sitting

1256. It was narrated that Ibrahim bin Suwaid said:"Alqamah prayed five (rak'ahs) and was told about that. He said: 'Did I really do that?' I nodded yes. He said: 'What about you, O odd-eyed one?' I said: 'Yes'. So he prostrated twice, then he narrated to us from 'Abdullah that the Prophet () prayed five (rak'ahs), and the people whispered to one another, then they said to him: 'Has something been added the prayer?' He said: 'No.' So they told him, and he turned around and

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prostrated twice, then he said: 'I am only human; I forget as you forget

1257. It was narrated that Malik bin Mighwal said:"I heard Ash-Sha'bi say: 'Alqamah bin Qais forgot (and made a mistake) in his prayer, and they told him about that after he had spoken, He said: 'Is that true, O odd-eyed one?' He said: 'Yes.' So he undid his cloak, then he performed two prostrations of forgetfulness, and said: 'This is what the Messenger of Allah () did.' He said: And I heard Al-Hakam say: 'Alqamah had prayed five

1258. It was narrated that Ibrahim said:"Alqamah prayed five (rak'ahs) and when he said the taslim, Ibrahim bin Suwaid said : 'O Abu Shibl, you prayed five!' He said: 'Is that true, O odd-eyed one?' Then he prostrated two prostrations of forgetfulness, then he said: 'This is what the Messenger of Allah () did

1259. It was narrated from 'Abdullah that :The Messenger of Allah () offered one of the afternoon prayers with five (rak'ahs), and it was said to him: "Has something been added to the prayer?" He said: "Why are you asking?" They said: "You prayed five." He said: 'I am only human, I forget as you forget, and I remember as you remember.' Then he prostrated twice then ended his prayer

1260. It was narrated from Muhammad bin Yusuf, the freed slave of Uthman, from his father Yusuf, that:Mu'awiyah prayed in front of them, and he stood up during the prayer when he should have sat. The people said tasbih, but he remained standing, then he prostrated twice while he was sitting, after he completed the prayer. Then he sat on the Minbar and said: 'I heard the Messenger of Allah () say: 'Whoever forgets something in his prayer, let him prostrate twice like this

1261. It was narrated from 'Abdur-Rahman Al A'raj that:Abdullah bin Buhainah told him that the Messenger of Allah () stood up following two rak'ahs of Zuhr and did not sit down (for tashahhud). When he finished the prayer he prostrated twice, saying Takbir for each prostration, while he was sitting, before he said the taslim, and the people prostrated with him. (He did that) in place of the sitting that he had forgotten

1262. It was narrated that Abu Humaid As-Sa'idi said:"At the end of the last two rak'ahs of the prayer, the Prophet () would move his left foot forward and sit on his left buttock, Mutawarrikan, then he would say the taslim

1263. It was narrated that Wa'il bin Hujr said:"I saw the Messenger of Allah () raise his hands when he started to pray, and when he bowed, and when he raised his head from bowing. And when he sat, he would ay his left foot on the ground and keep his right foot upright, and he placed his left hand on his left thigh, and his right hand on his right thigh, making a circle with his middle finger and thumb, and pointing

1264. It was narrated from Wa'il bin Hujr that :He saw the Prophet () sitting during the prayer. He lay his left foot on the ground and placed his forearms on his thighs, and pointed with his forefinger, supplicating with it

1265. It was narrated that Wa'il bin Hujr said:"I said: 'I am going to watch the Messenger of Allah () and see how he prays.' The Messenger of Allah () stood up and faced the Qiblah, then he raised his hands until they were in level with his ears, then he held his left hand with his right. When he wanted to bow, he raised them (his hands) likewise, then placed his hands on his knees. When he raised his head from bowing, he raised them (his hands) likewise. When he prostrated he put his hands in the same position in relation to his head, then he sat up and lay his left foot on the ground. He placed his left hand on his left thigh and his right elbow on his right thigh, and made a circle with two of his fingers. And I saw him doing like this"- Bishr (one of the narrators) pointed with the forefinger of his right hand and made a circle with the thumb and middle finger

1266. Ali bin Abdur-Rahman said:"I prayed beside Ibn Umar and I turned over the pebbles. Ibn Umar said to me: 'Do not turn over the pebbles, for turning over the pebbles comes from Shaitan. Do what I saw the Messenger of Allah () do.' I said: 'What did you see the Messenger of Allah () do?' He said; 'This'- and he held his right foot upright and lay his left foot on the ground, and placed his right hand on his right thigh and his left hand on his left thigh, and pointed with his forefinger

1267. It was narrated that 'Ali bin Abdur-Rahman said:"Ibn Umar saw me playing with the pebbles while praying. When he finished (praying), he told me not to do that and said: 'Do what the Messenger of Allah () used to do.' I said: 'What did he used to do?' He said: 'When he sat during the prayer, he placed his right hand on his thigh and clenched all his fingers, and pointed with the finger that is next to the thumb, and he put his left hand on his left thigh

1268. Wa'il bin Hujr said:"I am going to watch the Messenger of Allah () and see how he prays. So, I watched him." And he described (his prayer): "Then he sat and lay his left foot on the ground, and placed his left hand on his left thigh and knee. He put his right elbow on his right thigh, then he made a circle with two fingers of his (right) hand, then he raised his finger and I saw him moving it, supplicating with it

1269. It was narrated from Ibn 'Umar that:When the Messenger of Allah () sat during the prayer, he put his hands on his knees and raised the finger that is next to the thumb, and supplicates with it, and his left hand was on his knee laid on it

1270. It was narrated from Abdullah bin Az-Zubair:That the Prophet () used to point with his finger when he supplicated, but he did not move it. Ibn Jurayj said: "And 'Amr added: 'Amir bin 'Abdullah bin Az-Zubair told me that his father saw the Prophet () supplicating like that, putting his weight on his left arm, leaning on his left leg

1271. It was narrated from Malik bin Numair Al-Khuza'i that his father said:"I saw the Messenger of Allah () putting his right hand on his right thigh when praying and pointing with his finger

1272. It was narrated from Abu Hurairah that:A man used to supplicate with two fingers and the Messenger of Allah () said: "Make it one, make it one

1273. It was narrated from Sa'd who said:"The Messenger of Allah () passed by me when I was supplicating with my fingers and he said: 'Make it one, make it

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one' and pointed with his forefinger

1274. Malik bin Numair Al-Khuza'i, one of the inhabitants of Al-Basrah, narrated that: His father told him that he saw the Messenger of Allah (ﷺ) sitting when praying, putting his right forearm on his right thigh and raising his forefinger, which he had bent slightly, and he was supplicating

1275. It was narrated from 'Amir bin Abdullah bin Az-Zubair, from his father, that: When the Messenger of Allah (ﷺ) sat to say the tashahhud, he placed his left hand on his left thigh and pointed with his forefinger, and his gaze did not go beyond the finger with which he was pointing

1276. It was narrated from Abu Hurairah that: The Messenger of Allah (ﷺ) said: "People should certainly stop lifting their gaze to the sky when they supplicate during the prayer, or they will lose their eyesight

1277. It was narrated that Ibn Mas'ud said: "Before the tashahhud was enjoined, when we prayed we used to say: 'Peace (As-Salam) be upon Allah (SWT), peace be upon Jibril, peace be upon Mika'il.' The Messenger of Allah (ﷺ) said: 'Do not say this, for indeed Allah (SWT), the Mighty and Sublime, is As-Salam. Rather say: 'At-tahiyyatu lillahi wasalawatu wat-tayibaat, as-salamu 'alaika ayah-Nabiyyu wa rahmatAllahi wa baraktuhu. As-salamu 'alaina a 'ala ibad illahis-salihin, ashadu an la ilaha ill Allah, wa ashadu anna Muhammadan 'abduhu wa rasuluhu. (All compliments, prayers and pure 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. I bear witness that that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and messenger)

1278. It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) used to teach us the tashahhud just as he used to teach us a surah from the Quran

1279. It was narrated that Abdullah said: "The Messenger of Allah (ﷺ) said: 'Allah, the Mighty and Sublime, is As-Salam the source of peace; the One free from all faults, so when any one of you sits (during the prayer), let him say: At-tahiyyatu lillahi wasalawatu wat-tayibaat, as-salamu 'alaika ayah-Nabiyyu wa rahmatAllahi wa baraktuhu. As-salamu 'alaina a 'ala ibad illahis-salihin, ashadu an la ilaha ill Allah, wa ashadu anna Muhammadan 'abduhu wa rasuluhu. (All compliments, prayers and pure 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. I bear witness that that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and messenger.)' Then after that, let him choose whatever words he wants

1280. It was narrated from Hittan bin 'Abdullah that Al-Ash'ari said: "The Messenger of Allah (ﷺ) addressed us and taught us our Sunnahs and our prayer. He said: 'When you stand for the prayer, make your rows straight, then let one of you lead the others. When he says the takbir, then say the takbir; when he says : "Wa lad-dallin" then say "Amin" and Allah (SWT) will answer you. Then when he says the takbir and bows, then say the takbir and bow, for the Imam bows before you and stands up before you.' The Prophet of Allah (ﷺ) said: "This makes up for that. When he says: 'Sami' Allahu liman hamidah (Allah hears the one who praises Him),' say: 'Allahumma, Rabbana wa lakal-hamd (O Allah, our Lord, to You be praise),' Allah will hear you, for indeed Allah (SWT), the Mighty and Sublime, has said on the tongue of His Prophet: "Allah hears the one who praises Him." Then when he says the takbir and prostrates, say the takbir and prostrate, for the Imam prostrates before you and rises before you.' The Prophet of Allah (ﷺ) said: 'This makes up for that. Then when you are sitting, let the following be among what one of you says: At-tahiyyatu lillahi wasalawatu wat-tayibaat, as-salamu 'alaika ayah-Nabiyyu wa rahmatAllahi wa baraktuhu. As-salamu 'alaina a 'ala ibad illahis-salihin, ashadu an la ilaha ill Allah, wa ashadu anna Muhammadan 'abduhu wa rasuluhu. (All compliments, prayers and pure 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. I bear witness that that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and messenger)

1281. It was narrated that Jabir said: "The Messenger of Allah (ﷺ) used to teach us the tashahhud just as he would teach us a surah of the Quran: 'Bismillah, wa billahi. At-tahiyyatu lillahi wasalawatu wat-tayibaat, as-salamu 'alaika ayah-Nabiyyu wa rahmatAllahi wa baraktuhu. As-salamu 'alaina a 'ala ibad illahis-salihin, ashadu an la ilaha ill Allah, wa ashadu anna Muhammadan 'abduhu wa rasuluhu. As'al Allaha-l-jannah wa author billahi min an-nar (All compliments, prayers and pure 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. I bear witness that that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and messenger. I ask Allah for Paradise and I seek refuge with Allah from the Fire)

1282. It was narrated that Abdullah said: "The Messenger of Allah (ﷺ) said: 'Allah (SWT) has angels who travel around on Earth conveying to me the Salams of my Ummah

1283. It was narrated from Abdullah bin Abi Talha, from his father, that: The Messenger of Allah (ﷺ) came one day with a cheerful expression on his face, and we said: "We see you looking cheerful". He said: "The Angel came to me and said: 'O Muhammad, your Lord says: 'Will it not please you (to know) that no one will send salah upon you that I will send salah upon him tenfold, and no one will send salams upon you but I will send salams upon him tenfold?

1284. Fadalah bin Ubaid said: "The Messenger of Allah (ﷺ) heard a man supplicating during the prayer without glorifying Allah (SWT) nor sending salah upon the Prophet (ﷺ). The Messenger of Allah (ﷺ) said: 'You are in a hurry, O worshipper.' Then the Messenger of Allah (ﷺ) taught them. And the Messenger of Allah (ﷺ) heard a man praying; he glorified and praised Allah (SWT) and sent salah upon the Prophet (ﷺ). The Messenger of Allah (ﷺ) said: 'Supplicate, you will be answered; ask, you will be given

1285. It was narrated that Abu Mas'ud Al-Ansari said: "The Messenger of Allah (ﷺ) came to us in the Majlis of Sa'd bin 'Ubadah and Bashir bin Sa'd said to him: 'Allah has commanded us to send Salah upon you, O Messenger of Allah; so how should we send salah upon you?' The Messenger of Allah (ﷺ) remained silent

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until we wished that he had not asked him. Then he said: 'Say: 'Alahumma salli 'ala Muhammad wa 'ala ali Muhammad, kama sallaita 'ala Ibrahima wa barik 'ala Muhammad kama barakta 'ala ali Ibrahim fil-'alamin, innaka hamidun majid (O Allah, send salah upon Muhammad and upon the family of Muhammad, as You sent salah upon the family of Ibrahim, and send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon the family of Ibrahim among the nations. You are indeed Worthy of praise, Full of glory.)' And the salam is as you know

1286. It was narrated that Abu Mas'ud Al-Ansari said:"It was said to the Prophet (): We have been commanded to send salah and salams upon you. We know how to send salams, but how should we send salah?' He said: Say: 'Alahumma salli 'ala Muhammad wa 'ala ali Muhammad, kama sallaita 'ala Ibrahima wa barik 'ala Muhammad kama barakta 'ala ali Ibrahim fil-'alamin, innaka hamidun majid (O Allah, send salah upon Muhammad and upon the family of Muhammad, as You sent salah upon the family of Ibrahim)

1287. It was narrated that Ka'b bin 'Ujrah said:"We said: 'O Messenger of Allah (), we know about sending salams upon you, but how should we send salah upon you?' He said: "Say: 'Alahumma salli 'ala Muhammad wa 'ala ali Muhammad, kama sallaita 'ala Ibrahima wa barik 'ala Muhammad kama barakta 'ala ali Ibrahim fil-'alamin, innaka hamidun majid (O Allah, send salah upon Muhammad and upon the family of Muhammad, as You sent salah upon the family of Ibrahim, and send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon the family of Ibrahim among the nations. You are indeed Worthy of praise, Full of glory.)'" (One of the narrators) Ibn Abi Laila said: "We used to say: 'And also upon us.'" Abu Abdur-Rahman (An-Nasa'I) said: It was narrated from his book, and this is a mistake

1288. It was narrated that Ka'b bin 'Ujrah said:"We said: "O Messenger of Allah (), we know about sending salams upon you, but how should we send salah upon you?" He said: 'Say: Alahumma salli 'ala Muhammad wa 'ala ali Muhammad, kama sallaita 'ala Ibrahima wa barik 'ala Muhammad kama barakta 'ala ali Ibrahim fil-'alamin, innaka hamidun majid (O Allah, send salah upon Muhammad and upon the family of Muhammad, as You sent salah upon the family of Ibrahim, and send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon the family of Ibrahim among the nations. You are indeed Worthy of praise, Full of glory.)'" (One of the narrators) 'abdur Rahman said: "We used to say: 'And also upon us.'" Abu Abdur-rahman (An Nasa'i) said: This is more worthy of being correct than the one that is before it. And we do not know of anyone who said "Amr bin Murrah" in it other than in this case. And Allah (SWT) knows best

1289. It was narrated that Ibn Abi Laila said:"Ka'b bin Ujrah said to me: 'Shall I not give you a gift?' We said: "O Messenger of Allah (), we know about sending salams upon you, but how should we send salah upon you?" He said: 'Say: Alahumma salli 'ala Muhammad wa 'ala ali Muhammad, kama sallaita 'ala Ibrahima wa barik 'ala Muhammad kama barakta 'ala ali Ibrahim fil-'alamin, innaka hamidun majid (O Allah, send salah upon Muhammad and upon the family of Muhammad, as You sent salah upon the family of Ibrahim, and send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon the family of Ibrahim among the nations. You are indeed Worthy of praise, Full of glory)

1290. It was narrated from Musa bin Talha that:His father said: "We said: 'O Messenger of Allah, how should we send salah upon you?' He said: 'Say: Alahumma salli 'ala Muhammad wa 'ala ali Muhammad, kama sallaita 'ala Ibrahima wa barik 'ala Muhammad kama barakta 'ala ali Ibrahim fil-'alamin, innaka hamidun majid (O Allah, send salah upon Muhammad and upon the family of Muhammad, as You sent salah upon the family of Ibrahim, and send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon the family of Ibrahim among the nations. You are indeed Worthy of praise, Full of glory)

1291. It was narrated from Musa bin Talha, from his father, that:A man came to the Prophet of Allah () and said: "How should we send blessings upon you, O Prophet of Allah?' He said: 'Say: Alahumma salli 'ala Muhammad wa 'ala ali Muhammad, kama sallaita 'ala Ibrahima wa barik 'ala Muhammad kama barakta 'ala ali Ibrahim fil-'alamin, innaka hamidun majid (O Allah, send salah upon Muhammad and upon the family of Muhammad, as You sent salah upon the family of Ibrahim, and send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon the family of Ibrahim among the nations. You are indeed Worthy of praise, Full of glory)

1292. It was narrated that Musa bin Talha said:"I asked Zaid bin Kharijah who said: 'I asked the Messenger of Allah () and he said: Send salah upon me and strive hard in supplication, and say: Alahumma salli 'ala Muhammad wa 'ala ali Muhammad (O Allah, send salah upon Muhammad and upon the family of Muhammad)

1293. It was narrated that abu Sa'eed Al-Khudri said:"We said: 'O Messenger of Allah (), we know how to send salams upon you, but how should we send salah upon you?' He said: 'Say: "Allahumma salli 'ala Muhammadin 'abdika wa rasulika kama salaita 'ala Ibrahima wa barik 'ala Muhammadin wa 'ala ali Muhammadin kama barakta 'ala Ibrahim (O Allah, send salah upon Muhammad, Your slave and Messenger , as You sent Salah upon Ibrahim, and send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon Ibrahim)

1294. It was narrated that 'Amr bin Sulam Az-Zuraqi said:"Abu Humaid As-Sa'idi told me that they said: 'O Messenger of Allah (), how should we send salah upon you?' The Messenger of Allah () said: 'Say: Allahumma sali 'ala Muhammadin wa azwajih wa dhuriyatihi ( O Allah, send salah upon Muhamad and his wives and progeny)- in the narration of Al-Harith (one of the two who narrated it)-kama salaita 'ala Ibraim wa barik 'alaMuhammad wa azwajih wa dhuriyatti (as You sent salah upon Irahim and send blessings upon Muhammad and his wives and progeny)- both of them said that- kama barakta 'ala ali Ibrahima innaka hamidun majid (as You sent blessings upon Ibrahim, You are indeed worthy of praise, Full of glory.)" Abu Abdur-Rahman (An-Nasa'i) said: Qutaibah informed us of this hadith two times, and perhaps he had missed a part of it

1295. It was narrated from Abdullah bin Abi Talhah, from his father, that:The Messenger of Allah () came one day with a joyful expression on his face. He said: "Jibril came to me and said: 'Will it not please you, O Muhammad, (to know) that no one of your Ummah will send salah upon you but I will send salah upon him tenfold, and no one will send salams upon you but I will send salams upon him tenfold?

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1296. It was narrated from Abu Hurairah that:The Prophet (ﷺ) said: "Whoever sends salah upon me once, Allah (SWT) will send salah upon him tenfold

1297. Anas bin Malik said:"The Messenger of Allah (ﷺ) said: "Whoever sends salah upon me once, Allah (SWT) will send salah upon him tenfold, and will erase ten sins from him, and will raise him ten degrees in status

1298. It was narrated that 'Abdullah said:"When we sat during the prayer with the Messenger of Allah (ﷺ), we used to say: 'Peace (salam) be upon Allah(SWT), peace be upon so-and-so and so-and-so.' The Messenger of Allah (ﷺ) said: 'Do not say peace (salam) be upon Allah (SWT), for Allah (SWT) is As-Salam (the Source of peace; the One free from all faults). Rather say: At-tahiyyatu lillahi wasalawatu wat-tayibaat, as-salamu 'alaika ayah-Nabiyyu wa rahmatAllahi wa baraktuhu. As-salamu 'alaina a 'ala ibad illahis-salihin (All compliments, prayers and pure 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.) If you say that, it will be for every righteous slave in the heavens and on earth, "ashadu an la ilaha ill Allah, wa ashhadu anna Muhammadan 'abduhu wa rasuluhu (I bear witness that that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and messenger.) Then let him choose any supplication that he likes to say after that

1299. It was narrated that Anas bin Malik said:"Umm Sulaim came to the Prophet (ﷺ) and said: 'O Messenger of Allah (ﷺ), teach me some words that I may supplicate with during my prayer.' He said: 'Glorify Allah (by saying SubhanAllah) ten times, and praise Him (by saying Alhamdulillah) ten times, and magnify Him (by saying Allahu Akbar) ten times, then ask Him for what you need; He will say: 'Yes, yes

1300. It was narrated that Anas bin Malik said:"I was sitting with the Messenger of Allah (ﷺ) and a man was standing and praying. When he bowed, prostrated and recited the tashahhud, he supplicated, and in his supplication he said: "Allahumma inni as'aluka bi-anna lakal-hamd, lailaha illa ant, al-mannanu badi'us-samawati wal-ard, ya dhal-jalali wal-ikram! Ya hayyu ya qayyum! Inni as'aluka. (O Allah, indeed I ask You since all praise is due to You, there is none worthy of worship but You, the Bestower, the Creator of the heavens and earth, O Possessor of majesty and honor, O Ever-living, O-Eternal, I ask of You.)' The Prophet (ﷺ) said: 'Do you know what he has supplicated with?' They said: 'Allah (SWT) and His Messenger know best.'" He said: 'By the One in Whose Hand is my soul, he called upon Allah by His greatest Name, which, if He is called by it, He responds, and if He is asked by it, He gives

1301. Hanzalah bin 'Ali narrated that:Mihjan bin Al-Adra' narrated to him that the Messenger of Allah (ﷺ) entered the masjid and there was a man who had finished his prayer and he was reciting the tashahhud. He said: "Allahumma inni as'aluka ya Allah! Bi-annakal-Wahidul-Ahad us-Samad, alladhi lam yalid wa lam yowled, wa lam yakun lahu kufuwan ahad, an taghfirali dhunubi, innaka antal-Ghafurur-Rahim (O Allah, I ask of You, O Allah, as You are the One, the Only, the Self-Sufficient Master, Who begets not nor was He begotten, and there is None equal or comparable to Him, forgive me my sins, for You are the Oft-Forgiving, Most Merciful.)" The Messenger of Allah (ﷺ) said: "He has been forgiven," three times

1302. It was narrated from 'Abdullah bin 'Amr, from Abu Bakr As-Siddiq, may Allah (SWT) be pleased with them both, that he said to the Messenger of Allah (ﷺ):"Teach me a supplication that I may recite in my prayer." He said: "Say: 'Alahumma inni zalamtu afsi zulman kathiran wa la yaghfirudhunub illa anta faghfirli maghfiratan min 'indika warhamni innaka antalGhafurur-Rahim (O Allah, verily I have wronged myself much and there is None who forgives sins except You. Grant me forgiveness from You and have mercy on me for You are the Oft-Forgiving, Most Merciful)

1303. It was narrated that Mu'adhbin Jabal said:"The Messenger of Allah (ﷺ) took my hand and said: 'I love you, O Mu'adh!' I said: 'And I love you, O Messenger of Allah (ﷺ).' Then the Messenger of Allah (ﷺ) said: 'Never forget to say in every prayer: Rabbi a'inni 'ala dhikrika wa shukrika wa husni 'ibadatik (My Lord, help me to remember You, give thanks to You and worship You well)

1304. It was narrated from Shadad bin Aws that:The Messenger of Allah (ﷺ) used to say in his prayer: "Allahumma inni as'aluka at-thabbuta fi al-amr wal-'azimata 'alar-rushdi wa as'aluka shukr ni'matik wa husna 'ibadatik wa as'aluka qalban saliman wa lisanan sadiqan wa as'aluka min khairi ma at'lamu wa author bika min sharri ma at'lamu wastaghfiruka lima ta'lam (O Allah, I ask You for steadfastness in all my affairs and determination in following the right path, I ask You to make me thankful for Your blessings and to make me worship You properly. I ask You for a sound heart and a truthful tongue. I ask You for the best of what You know and I seek refuge in You from the worst of what You know and I seek Your forgiveness for what You know)

1305. Ata bn As-Sa'ib narrated that his father said:"Ammar bin Yasir led us in prayer and he made it brief. Some of the people said to him: 'You made the prayer sort (or brief).' He said: 'Nevertheless I still recited supplications that I heard from the Messenger of Allah (ﷺ).' When he got up and left, a man -- he was my father but he did not name himself -- followed him and asked him about that supplication, then he came and told the people: "Allāhumma bi 'ilmikal-ghaiba wa qudratika 'alal-khalqi ahyinī mā `alimtal-ḥayāta khairan lī, wa tawaffanī idhā `alimtal-wafāta khairan lī. Allāhumma wa 'as'aluka khashyataka fil-ghaibi wash-shahādati wa 'as'aluka kalimatal-ḥaqqi fir-riḍā'i wal ghaḍab, wa as'alukal-qaṣḍa fil faqri wal-ghina, wa 'as'aluka na'īman lā yanfadu wa 'as'aluka qurrata 'ainin lā tanqatī'u wa as'alukar-riḍā'i ba'dal-qaḍā'i wa 'as'aluka bardal 'aishi ba'dal-mawti, wa 'as'aluka ladhḍhatan-naẓari ilā wajhika wash-shawqa ilā liqā'ika fi ghairi ḍarrā'a muḍirratin wa lā fitnatin muḍillatin, Allāhumma zayyinnā biẓinatil-imāni waj'alna hudātan muhtadīn (O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know that living is good for me and cause me to die when You know that death is better for me. O Allah, cause me to fear You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You to make me moderate in times of wealth and poverty. And I ask You for everlasting delight and joy that will never cease. I ask You to make me pleased with that which You have decreed and for an easy life after death. I askYou for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided)

1306. It was narrated that Qais bin 'Ubad said:"Ammar bin Yasir led the people in prayer and he made the prayer short. It was as if they disliked that, so he said:

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'Did I not do bowing and prostration properly?' They said: 'Yes.' He said: 'And I said a supplication that the Prophet (ﷺ) used to say: Allahuḥma bi 'ilmikal-ghaiba wa qudratika 'alal-khalq ahini ma 'alimtal-hayata khairan li, wa tawaffani idha 'alimtal-wafata khairan li. Allahuḥma as'aluka khashyataka fil-ghaibi wash-shahadati wa as'aluka kalimatul-aqua fir-rida'i wal ghadab, wa as'aluka qasda fil faqr wal-ghina, wa as'aluka na'imān la yanfadu wa as'aluka qurrata ainan la tanqati'u wa as'aluka rida'i ba'dal-qada'i wa as'aluka bardal 'aishi ba'dal-mawti, wa as'aluka ladhatan-nazari ila wajhika wash-shawqa ila liqa'ika fi fitnatin mudillatin, Allahuḥma zayyina dizinatil-imani waj'alna hudatan muhtadin (O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know that living is good for me and cause me to die when You know that death is better for me. O Allah, cause me to fear You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You to make me moderate in times of wealth and poverty. And I ask You for everlasting delight and joy that will never cease. I ask You to make me pleased with that which You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided)

1307. It was narrated that Farwah bin Nawfal said: "I said to 'Aishah: 'Tell me of a supplication that the Messenger of Allah (ﷺ) used to say in his prayer.' She said: 'Yes. The Messenger of Allah (ﷺ) used to say: Allahuḥma inni author bika min sharri ma 'amiltu wa min sharri ma lam a'mal (O Allah, I seek refuge with You from the evil of that which I have done, and the evil of that which I have not done)

1308. It was narrated that 'Aishah said: "I asked the Messenger of Allah (ﷺ) about the torment of the grave, and he said: 'Yes, the torment of the grave is real.'" 'Aishah said: "After that I never saw the Messenger of Allah (ﷺ) offer any prayer but he would seek refuge with Allah (SWT) from the torment of the grave

1309. Urwah bin Az-Zbair narrated that: Aishah told him that the Messenger of Allah (ﷺ) used to say the following supplication in his prayer: Allahuḥma inni audhu bika min 'adhab ilqabri wa 'audhu bika min fitnatil-masihid-dajjal, wa 'audhu bika min fitnatil-mahya walmamati, Allahuḥma inni 'audhu bika min al-ma'thami wal-maghrām ( O Allah, I seek refuge with You from the torment of the grave, and I seek refuge in You from the tribulation of the Al-Masihid-Dajjal, and I seek refuge with You from the trials of life and death. O Allah, I seek refuge in You from sin and debt.) Someone said to him: "How often you seek refuge from debt!" He said: "If a man gets into debt, when he speaks lies, and when he makes a promise, he betrays it

1310. It was narrated that Muhammad bin Abi 'Aishah said: "I heard Abu Hurairah say: 'The Messenger of Allah (ﷺ) said: When one of you recites the tashahhud, let him seek refuge with Allah (SWT) from our things: From the torment of hell, from the torment of the grave, from the trials of life and death and from the evils of the Dajjal. Then let him pray for himself asking whatever he wants

1311. It was narrated from Jabir that: The Messenger of Allah (ﷺ) used to say in his prayer, after the tashahhud: "The best of word is the word of Allah (SWT) and the best of guidance is the guidance of Muhammad (ﷺ)

1312. It was narrated from Hudhaifah that: He saw a man praying (And his bowing and prostration) were lacking. Hudhaifah said to him: 'For how long have you been praying like this?' He said: "For forty years." He said: 'You have not been praying for forty years and if you die praying like this, you will have died following a path other than the path of Muhammad (ﷺ). Then he said: 'It is possible for a man to pray briefly, but still do it properly

1313. It was narrated from 'Ali- who is bin Yahya- from his father that: A paternal uncle of his who was present at Badr told him, that a man entered the masjid and prayed, and the Messenger of Allah (ﷺ) was watching, but we did not realize. When he had finished, he came and greeted the Messenger of Allah (ﷺ) with salam. He said: "Go back and pray, for you have not prayed." So he went back and prayed, then he came to the Messenger of Allah (ﷺ) and he said: "Go back and pray, for you have not prayed." (This happened) two or three times. Then the man said to him: "By the One who has honored you , O Messenger of Allah (ﷺ), I have tried my best; teach me." He said: "When you get up to pray, perform wudu and do it well, then turn to face the Qiblah and say the takbir. Then recite the Quran, then bow until you are at ease in bowing. Then stand up until you are standing straight, then prostrate until you are at ease prostrating, then sit up until you are at ease sitting, then prostrate until you are at ease prostrating, then get up, and continue doing that until you have finished your prayer

1314. Ali bin Yahya bin Khallad bin Raf' bin Malik Al-Ansari said: "My father narrated to me that a paternal uncle of his, who had been at Badr, said: 'I was sitting with the Messenger of Allah (ﷺ) in the masjid when a man came in and prayed two rak'ahs, then he came and greeted the Prophet (ﷺ) with salam. The Prophet (ﷺ) had been watching him as he prayed, so he returned his salam, then he said: "Go back and pray, for you have not prayed." So he went back and prayed, then he came back and greeted the Prophet (ﷺ) with salam. He returned the salam, then he said: "Go back and pray, for you have not prayed." The third or fourth time this happened, then the man said: "By the One Who revealed the Book to you, I have done my best and have tried hard; show me and teach me." He said: 'When you want to pray, perform wudu and do it well, then turn to face the Qiblah and say the takbir. Then recite the Quran, then bow until you are at ease in bowing. Then stand up until you are standing straight, then prostrate until you are at ease prostrating, then sit up until you are at ease sitting, then prostrate until you are at ease prostrating, then get up. If you complete the prayer in this manner you will have done it properly, and whatever you do less than this is lacking from you prayer

1315. It was narrated that Sa'd bin Hisham said: "I said: 'O Mother of the believers! Tell me about the Witr of the Messenger of Allah (ﷺ).' She said: 'We used to prepare his siwak and water for purification, then Allah (SWT) would wake him when He willed to wake him at night. He would use the siwak and perform wudu, then pray eight rak'ahs; not sitting until the eighth rak'ah, when he would sit and remember Allah (SWT) and call upon Him. Then he would say the taslim loud enough for us to hear

1316. Amr bin Sa'd narrated from his father: That the Messenger of Allah (ﷺ) used to say the taslim to his right and to his left



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1317. It was narrated that Sa'd said:"I used to see the Messenger of Allah (ﷺ) saying the taslim to his right and to his left until the whiteness of his cheek could be seen
1318. It was narrated that Ubaidullah bin Al-Qibtiyyah said:"I heard Jabir bin Samurah say: 'When we prayed behind the Prophet (ﷺ) we used to say: As-salamu 'alaykum, as-salamu 'alaykum (peace be upon you, peace be upon you)' - and Mis'ar (one of the narrators) pointed with his hand to the right and the left. He (ﷺ) said: 'What is the matter with these people who wave their hands as if they are the tails of wild horses? It is sufficient for one to place his hands on his thighs and to say the salam to his brother to his right and left
1319. It was narrated that 'Abdullah said:"I saw the Messenger of Allah (ﷺ) saying the takir every time he went down or came up, or stood or sat, and he said the salam to his right and to his left: As-salamu 'alaykum wa rahmatullah, as-salamu alaykum wa rahmatullah (peace be upon you and the mercy of Allah, peace be upon you and the mercy of Allah) until the whiteness of his cheek could be seen . And I saw Abu Bakr and 'Umar, may Allah (WT) be pleased with them, doing likewise
1320. It was narrated from Wasi' bin Habban that:He asked 'Abdullah bin 'Umar about the prayer of the Messenger of Allah (ﷺ). He said: "Allahu Akbar" every time he went down and "Allahu Akbar" every time he came up, then he said: "As-salamu 'alaykum wa rahmatullah (peace be upon you and the mercy of Allah) to his right and: As-salamu 'alaykum wa rahmatullah (peace be upon you and the mercy of Allah) to his left
1321. It was narrated that Wasi' bin Habban said:"I said to Ibn 'Umar: "Tell me about the prayer of the Messenger of Allah (ﷺ); how was it?" He mentioned the takbir and he mentioned: As-salamu 'alaykum wa rahmatullah (peace be upon you and the mercy of Allah) to his right and: As-salamu 'alaykum (peace be upon you) to his left
1322. It was narrated from 'Abdullah that:The Prophet (ﷺ) said: "It is as if I can see the whiteness of his cheek, saying to his right: As-salamu 'alaykum wa rahmatullah (peace be upon you and the mercy of Allah) and to his left: As-salamu 'alaykum wa rahmatullah (peace be upon you and the mercy of Allah)." (Sahih)
1323. It was narrated that 'Abdullah said:"The Messenger of Allah (ﷺ) used to say the salam to his right so that the whiteness of his cheek could be seen, and to his left so that the whiteness of his cheek could be seen
1324. It was narrated from 'Abdullah that:The Prophet (ﷺ) used to say salam to his right and to his left: As-salamu 'alaykum wa rahmatullah, as-salamu alaykum wa rahmatullah (peace be upon you and the mercy of Allah, peace be upon you and the mercy of Allah) until the whiteness of his cheek could be seen from here, and the whiteness of his cheek from here
1325. Abdullah bin Mas'ud narrated that:The Messenger of Allah (ﷺ) used to say salam to his right:As-salamu 'alaykum wa rahmatullah (peace be upon you and the mercy of Allah) , until the whiteness of his right cheek could be seen, and to his left: As-salamu 'alaykum wa rahmatullah (peace be upon you and the mercy of Allah) until the whiteness of his left cheek could be seen
1326. It was narrated that Jabir bin Samurah said:"I prayed with the Messenger of Allah (ﷺ) and when we said the salam we used to gesture with our hands: 'Asalamu alaykum wa rahmatullah (peace be upon, peace be upon you).' The Messenger of Allah (ﷺ) looked at us and said: 'What is the matter with you, pointing with your hands as if they are the tails of wild horses? When any one of you says the salam, let him turn to his companions and not gesture with his hand
1327. Itban bin Malik said:"I used to lead my people Bani Salim in prayer. I came to the Messenger of Allah (ﷺ) and said: 'I have lost my eyesight and the rainwater prevents me from reaching the masjid of my people. I would like you to come and pray in my house in a place that I can take as a masjid.' The Prophet (ﷺ) said: 'I will do that, if Allah (SWT) wills.' The next day, the Messenger of Allah (ﷺ) came, and Abu Bakr was with him, after the day had grown hot. The Prophet (ﷺ) asked for permission to enter, and I gave him permission. He did not sit own until he asked: 'Where would you like me to pray in your house?' I showed him the place where I wanted him to pray, so the Messenger of Allah (ﷺ) stood there and formed a row behind him, then he said the salam and we said the salam when he did
1328. It was narrated from 'Urwah (that) Aishah said:"The Messenger of Allah (ﷺ) used to pray eleven rak'ahs, making it odd (witr) by one between the time when he finished 'Isha and dawn, and he would prostrate for as long as it takes one of you to recite fifty verses before raising his head
1329. It was narrated from 'Abdullah that:The Prophet (ﷺ) said the salam, then he spoke, then he performed two prostrations of forgetfulness
1330. It was narrated from Abu Hurairah that:"The Messenger of Allah (ﷺ) said the salam then he performed two prostrations of forgetfulness while he was still sitting, then he said the salam." He said: He mentioned it in the hadith of Dhul-Yadain
1331. It was narrated from 'Imran bin Husain that:The Prophet (ﷺ) prayed three (rak'ahs) then said the taslim. Al-Khirbaq said: "You prayed three." So he led them in praying the remaining rak'ah, then he said the taslim, then he did the two prostrations of forgetfulness, then he said the taslim (again)
1332. It was narrated that Al-Bara' bin 'Azib said:"I watched the Messenger of Allah (ﷺ) when he prayed, and I noticed that his standing, his bowing, his standing up after bowing, his prostration, his sitting between the two prostrations and his sitting between the taslim and departing were almost the same in length
1333. Hind bint Al-Harith Al-Farrasiyyah narrated that:Umm Salamah told her that during the time of the Messenger of Allah (ﷺ), when the women said the taslim at the end of the prayer, the Messenger of Allah (ﷺ) and the men who had prayed with him would stay put for as long as Allah (ﷻ) willed. Then, when the Messenger of Allah (ﷺ) got up, the men did too
1334. It was narrated from Jabir bin Yazid bin Al-Aswad, from his father that:He prayed subh with the Messenger of Allah (ﷺ), and when he finished praying he

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turned away (from the Qiblah and toward the people)

1335. It was narrated that Ibn 'Abbas said:"I used to know that the prayer of the Messenger of Allah (ﷺ) ended by the takbir

1336. It was narrated that 'Uqbah bin 'Amr said:"The Messenger of Allah (ﷺ) commanded me to recite Al-Mu'awwidhat following every prayer

1337. Thawban, the freed slave of the Messenger of Allah (ﷺ), narrated that:When he finished the prayer, the Messenger of Allah (ﷺ) would pray for forgiveness three times and say: 'Allahumma anta asalam, wa minka as-salam tabarakta ya dhal-jalali wal-ikram (O Allah, You are the source of ease (or the One free from all faults) and from You comes peace, blessed are You, O Possessor of Majesty and Honor

1338. It was narrated from 'Aishah that :After saying the taslim the Messenger of Allah (ﷺ) would say: "Allahumma anta as-salam wa minka as-salam tabarakta ya dhal-jalali wal-ikram (O Allah, You are the source of ease (or the One free from all faults) and from You comes peace, blessed are You, O Possessor of Majesty and Honor

1339. Abu Az-Zubair said:"I heard Abdullah bin Az-Zubair speaking from the Minbar, saying: 'When the Messenger of Allah (ﷺ) said the taslim, he would say: "La Ilaha Illallah wahdahu la sharika lah, lahul-mulk wa lahul-hamd wa huwa 'ala kulli shay'in qadir, la hawla wala quwwata illa billahil-'azim; la ilaha ill-Allahu wa la nabbed illa iyyah, ahlan-ni'mati wal-fadli wath-thana'il-has an; la ilaha ill-Allah, mukhlisina lahud-dina wa law karihal-kafirun (There is none worthy of worship except Allah (SWT) alone, with no partner or associate. His is the Dominion, to Him be all praise, and He is able to do all things; there is no power and no strength except with Allah (SWT) the Almighty. There is none worthy of worship except Allah (SWT), and we worship none but Him, the source of blessing and kindness and the One Who is deserving of all good praise. There is none worthy of worship except Allah (SWT), and we are sincere in faith and devotion to Him even though the disbelievers detest it

1340. It was narrated that Abu Az-Zubair said:"Abdullah bin Az-Zubair used to recite the tahlil following every prayer, saying: 'La Ilaha Illallah wahdahu la sharika lah, lahul-mulk wa lahul-hamd wa huwa 'ala kulli shay'in qadir, la hawla wala quwwata illa billahil-'azim; la ilaha ill-Allahu wa la nabbed illa iyyah, ahlan-ni'mati wal-fadli wath-thana'il-has an; la ilaha ill-Allah, mukhlisina lahud-dina wa law karihal-kafirun (There is none worthy of worship except Allah (SWT) alone, with no partner or associate. His is the Dominion, to Him be all praise, and He is able to do all things; there is no power and no strength except with Allah (SWT) the Almighty. There is none worthy of worship except Allah (SWT), and we worship none but Him, the source of blessing and kindness and the One Who is deserving of all good praise. There is none worthy of worship except Allah (SWT), and we are sincere in faith and devotion to Him even though the disbelievers detest it. ) Then Ibn Az-Zubair said: 'The Messenger of Allah (ﷺ) used to recite the tahlil in this manner following every prayer

1341. Warrad, the scribe of Al-Mughirah bin Shu'bah, said:Muawiyah wrote to Al-Mughirah bin Shu'bah saying: "Tell me of something that you heard from the Messenger of Allah (ﷺ)." He said: "When the Messenger of Allah (ﷺ) finished praying, he would say: La Ilaha Illallah wahdahu la sharika lah, lahul-mulk wa lahul-hamd wa huwa 'ala kulli shay'in qadir. Allahumma la mani' lima a'taita wa la mu'tia lima mana'ta wa la yanfa'u dhal-jaddi minka al-jadd. (There is none worthy of worship except Allah (ﷻ) alone with no partner or associate. He is the Dominion and to Him be all praise, and He is able to do all things. O Allah, one can withhold what You have given and none can give what You have withheld, and no wealth or fortune can benefit anyone for from You comes all wealth and fortune

1342. It was narrated that Warrad said:"Al-Mughirah bin Shu'bah wrote to Mu'awiyah (Saying) that the Messenger of Allah (ﷺ) used to say following every prayer, after the taslim: 'La Ilaha Illallah wahdahu la sharika lah, lahul-mulk wa lahul-hamd wa huwa 'ala kulli shay'in qadir. Allahumma la mani' lima a'taita wa la mu'tia lima mana'ta wa la yanfa'u dhal-jaddi minka al-jadd. (There is none worthy of worship except Allah (ﷻ) alone with no partner or associate. He is the Dominion and to Him be all praise, and He is able to do all things. O Allah, one can withhold what You have given and none can give what You have withheld, and no wealth or fortune can benefit anyone for from You comes all wealth and fortune

1343. It was narrated from Warrad that:Mu'awiyah wrote to Al-Mughirah asking him to write him a hadith that he had heard from the Messenger of Allah (ﷺ). Al-Mughirah wrote to him (Saying): "I heard him say, when he finished the prayer: 'La Ilaha Illallah wahdahu la sharika lah, lahul-mulk wa lahul-hamd wa huwa 'ala kulli shay'in qadir (There is none worthy of worship except Allah (ﷻ) alone with no partner or associate. He is the Dominion and to Him be all praise, and He is able to do all things) three times

1344. It was narrated from Aishah that:When the Messenger of Allah (ﷺ) sat in a gathering or prayed, he said some words, and 'Aishah asked him about those words. He said: "If he has spoken some good words (and he says this statement of remembrance), it will be a seal for them to preserve them until the Day of Resurrection, and if he has said something other than that, it (these words) will be an expiation for him: 'Subhanak Allahumma wa bihamdika, astaghfiruka wa atubu ilayk (Glory and praise be to You, O Allah, I seek Your forgiveness and I repent to You)

1345. Aishah said:"A Jewish woman entered unto me and said: 'The torment of the grave is because of urine.' I said: 'You are lying.' She said: 'No, it is true; we cut our skin and clothes because of it.' The Messenger of Allah (ﷺ) went out to pray and our voices became loud. He said: 'What is this?' So I told him what she had said. He said: 'She spoke the truth.' After that day he never offered any prayer but he said, following the prayer: 'Rabba Jibril wa Mika'il wa Israfil, aiding min harrin-nar wa 'adhabil-qabr (Lord of Jibril, Mika'il and Israfil, grant me refuge from the heat of the Fire and the torment of the grave)

1346. It was narrated from 'Ata bin Abi Marwan, from his father, that:Ka'b swore to him: "By Allah (SWT) Who parted the sea for Musa, we find in the Tawrah that when Dawud, the Prophet of Allah, finished his prayer, he would say: 'Allahumma Aslih li dinya-ladhi ja'altahu li ismatan wa aslih li dunyaya-llati ja'alta fiha ma'ashi, Allahumma inni a-udhu biridaka min sakhatik wa a-udhu bi'afwika min naqmatika wa a-udhu bika mink, la mani' lima a'taita wa la mu'tia lima mana'ta wa

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la yanfa'u dhal-jaddi minka al-jadd (O Allah, set straight my religious commitment that You have made a protection for me, and set straight my worldly affairs which You have made a means of my livelihood. O Allah, I seek refuge in Your pleasure from Your wrath, and I seek refuge in Your forgiveness from Your punishment, and I seek refuge in You from You. None can withhold what you have given and none can give what you have withheld, and no wealth or fortune can avail the man of wealth and fortune before You.)" He said: "And Ka'b told me that Suhaib told him that Muhammad (ﷺ) used to say (these words) when he had finished praying

1347. It was narrated that Muslim bin Abi Bakrah said: "My father used to say following every prayer: 'Allahumma inni a-udhu bika min al-kufri wal-faqri wa 'adhab al-qabr. ( O Allah, I seek refuge with You from Kufr, poverty, and the torment of the grave)' and I used to say them (these words). My father said: 'O my son, from whom did you learn this?' I said: 'From you. He said: "The Messenger of Allah (ﷺ) used to say them following the prayer

1348. It was narrated that Abdullah in 'Umar said: "The Messenger of Allah (ﷺ) said: 'There are two qualities which no Muslim person attains but he will enter Paradise, and they are easy, but those who do them are few.' The Messenger of Allah (ﷺ) said: 'The five daily prayers: After each prayer one of you glorifies Allah (SWT) ten times and praises Him ten times and magnifies him ten times, which makes one hundred and fifty on the tongue and one thousand five hundred in the balance.' And I saw the Messenger of Allah (ﷺ) counting them on his hands. 'And when one of you retires to his bed he says the tasbih thirty-three times and the tahmid thirty-three times and the takbir thirty-four times, that is one hundred on the tongue and one thousand in the balance.' The Messenger of Allah (ﷺ) said: "So which of you does two thousand five hundred bad deeds in a day and a night?" It was said: "O Messenger of Allah (ﷺ), how can a person not persist in doing that?" He said: "The Shaitan comes to one of you when he is praying and says: 'Remember such and such, remember such and such," or he comes to him when he is in bed and makes him fall asleep

1349. It was narrated that Ka'b bin 'Ujrah said: "The Messenger of Allah (ﷺ) said: 'There are statements of remembrance following the prayer of which the one who says them will never be deprived of the reward: Glorifying Allah (SWT) thirty-three times following each prayer, and praising Him thirty-three times, and magnifying Him thirty-four times

1350. It was narrated that Zaid bin Thabit said: "They were commanded to say the tasbih thirty-three times following the prayer, and to say the tahmid thirty-three times, and to say the takbir thirty-four times, then a man from among the Ansar was told in a dream: 'Did the Messenger of Allah (ﷺ) command you to say the tasbih thirty-three times following the prayer, and to say the tahmid thirty-three times, and to say the takbir thirty-four times?' He said: 'Yes.' 'Instead of that, say each one twenty-five times, and include the tahlil among them.' The next morning he came to the Messenger of Allah (ﷺ) and told him about that, and he said: 'Do that

1351. It was narrated from Ibn 'Umar that :A man saw in a dream that it was said to him: "What does your Prophet (ﷺ) command you to do?" He said: "He commanded us to say Tasbih thirty-three times following the prayer, and to say the tahmid thirty-three times, and to say the takbir thirty-four times, and that makes one-hundred." He said: Say the tasbih twenty-five times and say the tahmid twenty-five times and say the takbir twenty-five times and say the tahlil twenty-five times, and that will make one hundred." The following morning he told the Prophet (ﷺ) about that and the Messenger of Allah (ﷺ) said: "Do what the Ansari said

1352. It was narrated that Juwayriyah bint Al-Harith said that: The Prophet (ﷺ) passed by her while she was in the masjid, supplicating, then he passed by her again when it was almost midday. He said to her: "Are you still here?" She said: "Yes." He said: "Shall I not teach you some words which you can say? Subhan Allah adada khalqihi, subhan Allah adada khalqihi, subhan Allah adada khalqihi; subhan Allah rida nafsihi, subhan Allah rida nafsihi, subhan Allah rida nafsihi; Subhan Allah zinata 'arshihi, Subhan Allah zinata 'arshihi, Subhan Allah zinata 'arshihi; Subhan Allah midada Kalamatihi, Subhan Allah midada Kalamatihi, Subhan Allah midada Kalamatihi (Glory be to Allah the number of His creation, glory be to Allah the number of His creation, glory be to Allah the number of His creation; glory be to Allah as much as pleases Him, glory be to Allah as much as pleases Him, glory be to Allah as much as pleases Him; glory be to Allah the weight of His throne, glory be to Allah the weight of His throne, glory be to Allah the weight of His throne; glory be to Allah the number of His words, glory be to Allah the number of His words, glory be to Allah the number of His words)

1353. It was narrated that Ibn 'Abbas said: "Some poor people came to the Messenger of Allah (ﷺ) and said: 'O Messenger of Allah (ﷺ), the rich pray as we pray, and they fast as we fast, but they have wealth that they give in charity and with which they free slaves.' The Prophet (ﷺ) said: 'If you pray and say SubhanAllah thirty-three times, Al-hamdu-lillah thirty-three times and Alahu Akbar thirty-four times, and La illaha illaAllah ten times, then you will catch up with those who went ahead of you and will go ahead of those who come after you

1354. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) said: 'Whoever says the tasbih one hundred times following the morning prayer, and the tahlil one hundred times, he will be forgiven his sins even if they are like the foam of the sea

1355. It was narrated that 'Abdullah bin 'Amr said: "I saw the Messenger of Allah (ﷺ) counting tasbih on his fingers

1356. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allah (ﷺ) used to observe I'tikaf during the middle ten days of the month, and after the twentieth (day of the month), he would come out on the twenty-first and go back to his home, and those who were observing I'tikaf with him would go back like him. Then he stayed one month on the night when he used to go back home, and he addressed the people and enjoined upon them whatever Allah (SWT) willed. Then he said: 'I used to observe I'tikaf during these ten days, then I decided to spend the last ten days in I'tikaf. So whoever was observing I'tikaf with me, let him stay in his place of I'tikaf, for I was shown this night (Lailatul Qadr), then I was caused to forget it, so seek it during the last ten nights on the odd-numbered

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nights. And I saw myself prostrating in water and mud." Abu Sa'eed said: "It rained on the night of the twenty-first, and the roof of the Masjid leaked over the place where the Messenger of Allah (ﷺ) used to pray. I looked at him when he had finished praying subh and his face was wet with water and mud

1357. It was narrated that Jabir bin Samurah said:"When the Messenger of Allah (ﷺ) prayed fajr, he would sit in the place where he had prayed until the sun rose

1358. It was narrated that Simak bin Harb said:"I said to Jabir bin Samurah: 'Did you used to sit with the Messenger of Allah (ﷺ)?' He said: 'Yes.' When the Messenger of Allah (ﷺ) had prayed fajr, he would sit in the place where he had prayed until the sun rose, and his companions would talk and remember things from the time of Jahilliyah and recite poetry, and they would laugh and he would smile

1359. It was narrated that As-Suddi said:"I asked Anas bin Malik: 'How should I leave after I have prayed- to the right or to the left?' He said: 'I usually saw the Messenger of Allah (ﷺ) leave to the right

1360. It was narrated that Al-Aswad said:"Abdullah said: 'No one among you should allow the Shaitan to give him wrong ideas by making him believe that he can only leave after praying by moving to his right, because I saw the Messenger of Allah (ﷺ) usually departing to the left

1361. It was narrated that 'Aishah said:"I saw the Messenger of Allah (ﷺ) drink standing and sitting, and he prayed barefoot and with sandals, and he left (after prayer) to the right and to the left

1362. It was narrated that 'Aishah said:"Women used to pray fajr with the Messenger of Allah (ﷺ), and when he said the taslim they would leave, wrapped in their Mirts, unrecognizable because of the darkness

1363. It was narrated that Anas bin Malik said:"The Messenger of Allah (ﷺ) led us in prayer one day, then he turned to face us and said: 'I am now your imam, so do not hasten to bow or prostrate or stand or leave before I do. I can see you in front of me and behind me.' Then he said: 'By the One in Whose Hand is my soul, if you had seen what I have seen, you would laugh little and weep much.' We said: 'What have you seen, O Messenger of Allah (ﷺ)?' He said: 'Paradise and Hell

1364. It was narrated that Abu Dharr said:"We fasted Ramadan with the Messenger of Allah (ﷺ), and the Prophet (ﷺ) did not lead us in Qiyam until there were seven days left of the month, then he led us in Qiyam until one-third of the night had passed. Then, when there were six days left, he did not lead us in Qiyam. When there were five days left, he led us in praying Qiyam until half the night had passed. We said: 'O Messenger of Allah (SA), why don't you lead us in praying Qiyam for the rest of the night?' He said: 'If a man prays with the Imam until he leaves, that will be continued for him as if he spent the whole night in prayer.' Then, when there were four days left, he did not lead us in praying Qiyam. When there were three days left he sent for his daughters and women, and gathered the people, and he led us in praying Qiyam until we feared that we would miss Al-Falah. Then he did not lead us in praying Qiyam for the rest of the month." Dawud (one of the narrators) said: "I said: 'What is falah?' He said: 'Sahur

1365. It was narrated that 'Uqbah bin Al-Harith said:"I prayed 'Asr with the Prophet (ﷺ) in Al-Madinah, then he left, stepping over the necks of the people, so quickly that the people were surprised at his haste. He entered unto one of his wives, then he came out and said: 'While I was praying 'Asr, I remembered some gold that we had, and I did not want it to stay with us overnight, so I ordered that it be distributed

1366. It was narrated from Jabir bin Abdullah that:On the Day of Al-Khandaq, after the sun had set, Umar bin Al-Khattab started cursing the disbelievers of the Quraish and said: "O Messenger of Allah, I was hardly able to pray until the sun set." The Messenger of Allah (ﷺ) said: "By Allah, I did not pray." So we went down with the Messenger of Allah (ﷺ) to Buthan. He performed wudu' for prayer and so did we, and he prayed 'Asr after the sun had set, then he prayed Maghrib after that

### The Book of Jumu'ah (Friday Prayer)

1367. It was narrated that Abu Hurairah said:"The Messenger of Allah (ﷺ) said: 'We are the last (to come) but will be the foremost on the Day of Resurrection, but they were given the Book before us and we were given it after them. They differed concerning this day which Allah, the Mighty and Sublime, had prescribed for them and Allah, the Mighty and Sublime, guided us to"--meaning Friday--"so the people follow us, the Jews the next day and the Christians the day after that

1368.

1369.

1370. It was narrated from Al-Hakam bin Mina' that:He heard Ibn Abbas and Ibn Umar narrate that while he was on the minbar, the Messenger of Allah (ﷺ) said: "People should stop neglecting Jumu'ah or Allah will place a seal on their hearts and they will be deemed as being among the negligent

1371. It was narrated from Hafsa, the wife of the Prophet (ﷺ) that:The Prophet (ﷺ) said: "Going to Jumu'ah is obligatory for everyone who has reached the age of puberty

1372.

1373. Abdur-Rahman Al-A'raj narrated that:He heard Abu Hurairah say: "The Messenger of Allah (ﷺ) said: 'The best day on which the sun rises is Friday. On this day, Adam, peace be upon him, was created, on this day he was admitted to Paradise, and on this day he was taken out of it

1374. It was narrated from Aws bin Aws that :The Prophet (ﷺ) said: "One of the best of your days is Friday. On this day, Adam was created and on this day he died, on this day the Trumpet will be blown, and on this day all creatures will swoon. So send a great deal of salah upon me on this day, for your salah will be presented

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to me." They said: "O Messenger of Allah (), how will our salah be presented to you when you have decomposed (after death)?" He said: "Allah, the Mighty and Sublime, has forbidden the earth to consume the bodies of the prophets, peace be upon them"

1375. It was narrated (through two chains) from 'Abdur-Rahman bin Abi Sa'eed, from his father, that:The Messenger of Allah () said: "Ghusl and using siwak on Fridays are obligatory for everyone who has reached the age of puberty, and he should put on whatever he can find of perfume." Except that Bukair (one of the narrators in one chain) did not mention 'Abdur-Rahman, and about the perfume he said: "Even if it is women's perfume"

1376. It was narrated from Ibn 'Umar that:The Messenger of Allah () said: "When any one of you wants to come to Jumu'ah prayer, let him perform ghusl"

1377. It was narrated from Abu Sa'eed Al-Khudri that:The Messenger of Allah () said: "Ghusl on Friday is obligatory for everyone who has reached the age of puberty"

1378. It was narrated that Jabir said:"The Messenger of Allah () said: 'Every Muslim man has to perform Ghusl one day in every seven, and that is on Friday"

1379. Abdullah bin Al-'Ala narrated that:He heard Al-Qasim bin Muhammad bin Abi Bakr (say) that they mentioned Ghusl on Fridays in the presence of 'Aishah and she said: "Some people used to live in Al-'Aliyah and they would come to Jumu'ah with dirt on them (because of their work). When a breeze came it would carry their smell to the people which annoyed them. Mention of that was made to the Messenger of Allah () and he said: "Why don't you perform Ghusl?"

1380. It was narrated that Samurah said:"The Messenger of Allah () said: 'Whoever performs wudu' on Friday, that is all well and good, but whoever performs Ghusl, the Ghusl is better"

1381. It was narrated from Aws bin Aws that:The Prophet () said: "Whoever washes (Ghassala) and performs Ghusl, comes early to the Masjid and sits near the Imam, and does not engage in idle talk, he will have for every step he takes (the reward of) a year's worth of good deeds, fasting it and praying Qiyam during it"

1382. It was narrated from 'Abdullah bin 'Umar that : 'Umar bin al-Khattab saw a Hullah and said: "O Messenger of Allah (), why don't you buy this and wear it on Fridays and when meeting the delegations when they come to you?" The Messenger of Allah () said: "This is worn by one who has no share in the Hereafter." Then something similar was brought to the Messenger of Allah () and he gave a Hullah to 'Umar from it. 'Umar said: "O Messenger of Allah (), have you given me this when you said what you said about the Hullah of 'Utarid?" The Messenger of Allah () said: "I have not given it to you to wear it." So 'Umar gave it to an idolator brother of his in Makkah

1383. It was narrated from 'Abdur-Rahman bin Abi Sa'eed, from his father, that:The Messenger of Allah () said: "Ghusl should be performed on Friday by everyone who has reached the age of puberty, and using the siwak, and he should put on whatever he is able of using perfume"

1384. Abu Al-Ash'ath narrated that:He heard Aws bin Aws, the Companion of the Messenger of Allah () say: "The Messenger of Allah () said: 'Whoever performs Ghusl on Friday and washes (Ghassala), and comes early to the Masjid, walking not riding, and sits close to the Imam and listens attentively and does not engage in idle speech, for every step he takes he will have (the reward of) a year's worth of good deeds"

1385. It was narrated from Abu Hurairah that:The Prophet () said: "When Friday comes, the angels sit at the doors of the Masjid and record who comes to Jumu'ah prayers. Then, when the Imam comes out, the angels roll up their scrolls." The Messenger of Allah () said: 'The one who comes early to Jumu'ah prayers is like one who sacrifices a camel, then like one who sacrifices a cow, then like one who sacrifices a sheep, then like one who sacrifices a duck, then like one who sacrifices a chicken, then like one who sacrifices an egg"

1386. It was narrated from Abu Hurairah, who was attributing it to the Prophet ():"When Friday comes, at every gate of the masjid there are angels who write down the people's names in the order in which they come, then when the Imam comes out, they roll up the scrolls and listen to the Khutbah. The one who comes early to the prayer is like the one who sacrifices a camel, then the one who comes after him is like the one who sacrifices a cow, then the one who comes after him is like the one who sacrifices a ram" until he mentioned a chicken and an egg

1387. It was narrated from Abu Hurairah that:The Messenger of Allah () said: "On Fridays the angels sit at the gates of the Masjid writing down the peoples' names in the order in which they come. So the people are like a man who sacrifices a camel and like a man who sacrifices a camel, then like a man who sacrifices a cow and like a man who sacrifices a cow, then like a man who sacrifices a sheep and like a man who sacrifices a sheep, then like a man who sacrifices a chicken and like a man who sacrifices a chicken, then like a man who sacrifices a sparrow and like a man who sacrifices a sparrow, then like a man who sacrifices an egg and like a man who sacrifices an egg"

1388. It was narrated from Abu Hurairah that:The Messenger of Allah () said: "Whoever performs Ghusl as from Janabah on Friday, then comes (to the Masjid), it is as if he sacrificed a camel. Then the one who comes in the second hour, it is as if he sacrificed a cow. Then the one who comes in the third hour, it is as if he sacrificed a ram. Then the one who comes in the fourth hour, it is as if he sacrificed a chicken. Then the one who comes in the fifth hour, it is as if he sacrificed an egg. Then when the Imam comes out, the angels attend to listen to the Khutbah"

1389. It was narrated from Jabir bin 'Abdullah that:The Messenger of Allah () said: "Friday is twelve hours in which there is no Muslim slave who asks Allah (SWT) for something but He will give it to him, so seek it in the last hour after 'Asr"

1390. It was narrated that Ja'far bin Muhammad from his father, from Jabir bin 'Abdullah who said:"We used to pray Jumu'ah with the Messenger of Allah () then we would go back and tend to our camels." I said: " At what time?" He said: "When the sun had passed its zenith"

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1391. Iyas bin Salamah bin Al-Akwa' narrated that his father said:"We used to pray Jumu'ah with the Messenger of Allah () then we would go back, and the walls had no shadow in which shade could be sought
1392. As-Sa'ib bin Yazid narrated that:The first Adhan used to be when the Imam sat on the Minbar on Friday, at the time of the Messenger of Allah () and Abu Bakr and 'Umar. During the caliphate of 'Uthman, when the number of people increased, 'Uthman commanded that a third Adhan be given on Friday, so that Adhan was given from the top of Az-Zawra, and that is how it remained
1393. As-Sa'ib bin Yazid said:"The third Adhan was ordered by 'Uthman when the number of people in Al-Madinah increased. The Messenger of Allah () only had one Adhan, and the Adhan on Friday was when the Imam sat down
1394. It was narrated that As-Sa'ib bin Yazid said:"Bilal used to call the Adhan when the Messenger of Allah () sat on the Minbar on Friday, and when he came down he would say the Iqamah. It continued like that during the time of Abu Bakr and 'Umar, may Allah (SWT) be pleased with them
1395. It was narrated that 'Amr bin Dinar said:"I heard Jabir bin 'Abdullah say: 'The Messenger of Allah () said: "If any one of you comes and the Imam has appeared, let him pray two Rak'ahs. Shu'bah (one of the narrators) said: "On Friday
1396. Jabir bin 'Abdullah said:"When the Messenger of Allah () delivered the khutbah, he used to lean against a palm tree trunk that formed one of the pillars of the Masjid. When the Minbar was made and he sat down on it, that pillar made a sound like the groaning of a camel, which the people of the Masjid heard, until the Messenger of Allah () came down and embraced it, then it fell silent
1397. It was narrated that Ka'b bin 'Ujrah said that:He entered the masjid and 'Abdur-Rahman bin Umm Al-Hakam was delivering the Khutbah while seated. "He said: 'Look at this man who is delivering the khutbah while seated when Allah (SWT) says: And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing
1398. It was narrated from Aws bin Aws Ath-Thaqafi that :The Messenger of Allah () said: "Whoever washes (ghassala) and performs ghusl, and comes early to the masjid and sits near the imam, is attentive and does not engage in idle talk, for every step he takes he will have (the reward of) a year's worth of good deeds, its fasting and Qiyam prayer
1399. It was narrated from Abu Az-Zahriyah about 'Abdullah bin Busr, he said:"I was sitting beside him on Friday and he said: 'A man came, stepping over people's necks, and the Messenger of Allah () said: 'Sit down, you are disturbing people
1400. Amr bin Dinar narrated that:He heard Jabir bin 'Abdullah say: "A man came when the Prophet () was on the minbar on a Friday. He said to him: 'Have you prayed two rak'ahs?' He said: 'No.' He said: 'Pray
1401. It was narrated from Abu Hurairah that:The Messenger of Allah () said: "Whoever says to his companion on Friday, when the imam is delivering the khutbah: 'Listen attentively,' has engaged in idle talk
1402. It was narrated from 'Abdullah bin Ibrahim bin Qariz and Sa'eed bin Al-Musayyab that:Abu Hurairah said: "I heard the Messenger of Allah () say: 'If you say to your companion: Listen attentively on a Friday when the Imam is delivering the khutbah, then you have engaged in idle talk
1403. It was narrated that Salman said:"The Messenger of Allah () said to me: 'There is no man who purifies himself on Friday as he is commanded, then comes out of his house to the Friday prayer, and listens attentively until he finishes his prayer, but it will be an expiation for what came before it the week before
1404. It was narrated from 'Abdullah:"The Prophet () taught us Khutbat Al-Hajah: Alhamdu lillahi nasta'inuhu wa nastagfiruhu, wa na'udhu billahi min shururi anfusina wa sayi'ati a'malina. Man yahdihillahu fala mudilla lahu wa man yudlil fala hadiya lahu. Wa ashhadu an la ilaha illallahu wa ashhadu anna Muhammadan 'abduhu wa rasuluhu. (Praise be to Allah, we seek His help and His forgiveness. We seek refuge in Allah from the evil of our own souls and from our bad deeds. Whomsoever Allah guides will never be led astray, and whomsoever Allah leaves astray, no one can guide. I bear witness that there is none worthy of worship except Allah, and I bear witness that Muhammad is His slave and Messenger.) Then he recited the following three verses: O you who believe! Fear Allah as He should be feared, and die not except as Muslims; O Mankind! Be dutiful to your Lord, Who created you from a single person, and from him he created his wife, and from them he created many men and women, and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you); O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth
1405. It was narrated that Ibn 'Umar said:"The Messenger of Allah () delivered a khutbah and said: 'When any one of you wants to go to Jumu'ah, let him perform ghusl
1406. It was narrated from Ibrahim bin Nashit that:He asked Ibn Shihab about ghusl on Friday. He said: "It is a sunnah; Salim bin 'Abdullah told me, narrating from his father, that the Messenger of Allah () spoke about it from the minbar
1407. It was narrated from 'Abdullah bin 'Abdullah (from 'Abdullah) Ibn 'Umar that:While he was standing on the minbar, the Messenger of Allah () said: "Whoever among you comes (to prayer) on a Friday, let him perform ghusl
1408. It was narrated that Iyad bin 'Abdullah said:"I heard Abu Sa'eed Al-Khudri say: 'A man who appeared shabbily came on a Friday, while the Prophet () was delivering the Khutbah. The Messenger of Allah () said to him: 'Have you prayed?' He said: 'No.'" He said: 'Pray two rak'ahs.' And he urged the people to give in charity. They gave clothes, and he gave him two garments. The following Friday, he came when the Messenger of Allah () was delivering the khutbah, and he

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urged the people to give charity. (That man) gave one of his two garments and the Messenger of Allah () said: 'This man came last Friday looking shabby, and I commanded the people to give charity and they gave clothes, and I said that he should be given two garments, and now he came and I commanded the people to give charity and he gave one of them. So he chided him and said: Take your garment

1409. It was narrated from Jabir bin 'Abdullah who said:"While the Prophet () was delivering the khutbah on Friday, a man came and the Prophet () said: 'Have you prayed?' He said: 'No.' He said: Stand up and pray

1410. Abu Bakrah said:"I saw the Messenger of Allah () on the Minbar, and Al-Hasan was with him. He would turn to the people sometimes and turn to him (Al-Hasan) sometimes, and he said: 'This son of mine is a leader (Sayyid) and Allah may make peace between two large groups of Muslims through him

1411. It was narrated from Muhammad bin 'Abdur-Rahman that:The daughter of Harithah bin An-Nu'man said: "I memorized 'Qaf. By the Glorious Qur'an,'" from the mouth of the Messenger of Allah () when he was on the minbar on Friday

1412. It was narrated from Sufyan bin Husain that :Bishr bin Marwan raised his hands on Friday on the minbar, and 'Umarah bin Ruwaibah condemned him and said: "The Messenger of Allah () did no more than this,' and he pointed with his forefinger

1413. It was narrated from 'Abdullah bin Buraidah that his father said:"The Prophet () was preaching, then Al-Hasan and Al-Husain came, wearing red shirts and stumbling in them. The Prophet () came down, interrupting himself, and picked them up, then he went back to the minbar and said: 'Allah has spoken the truth: Your wealth and your children are only a trial (At-Taghabun 64:15). I saw these two stumbling in their shirts and I could not continue until I had interrupted myself and picked them up

1414. Abdullah bin Abi Awfa said:"The Messenger of Allah () used to recite a great deal of remembrance, engage little in idle talk, make the prayer long and keep the khutbah short, and he would not refrain from walking with a widow or poor person and tending to their needs

1415. It was narrated that Jabir bin Samurah said:"I sat with the Prophet () and I did not see him deliver the khutbah except standing, and he sat, then he stood up and delivered the second khutbah

1416. It was narrated from 'Abdullah that:The Messenger of Allah () used to deliver two khutbahs standing, and he would separate them by sitting

1417. It was narrated that Jabir bin Samurah said:"I saw the Messenger of Allah () delivering the khutbah on Friday standing, then he sat briefly and did not speak, then he stood up and delivered a second khutbah. So whoever tells you that the Messenger of Allah () used to deliver the khutbah seated, he has lied

1418. It was narrated that Jabir bin Samurah said:"The Prophet () used to deliver the khutbah standing, then he would sit, then he would stand up and recite some Verses and remember Allah, the Mighty and Sublime. His khutbah was moderate in length and his prayer was moderate in length

1419. It was narrated that Anas said:"The Messenger of Allah () would come down from the minbar and a man would come to him and speak to him, then the Prophet () would listen to him until he gave him an answer, then he would go to his place of prayer and pray

1420. It was narrated from 'Abdur-Rahman bin Abi Laila that 'Umar said:"Jumu'ah prayer is two rak'ahs, and the prayer of Al-Fitr is two rak'ahs, and the prayer of Al-Adha is two rak'ahs, and the prayer when traveling is two rak'ahs, complete and not shortened, on the tongue of Muhammad ()

1421. It was narrated from Ibn 'Abbas that :During the Subh prayer on Friday, the Messenger of Allah () used to recite: "Alif-Lam-Mim. The Revelation"(As-Sajdah 32) and: "Has there not been over man,"(Al-Insan 76) and in Jumu'ah prayer he would recite Al-Jumu'ah (62) and Al-Munafiqin

1422. It was narrated that Samurah said:"The Messenger of Allah () used to recite in Jumu'ah prayer: 'Glorify the Name of your Lord, the Most High'(Al-A'la 87) and: 'Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?'"(Al-Ghashiyah)

1423. Ad-Dahhak bin Qais asked An-Nu'man bin Bashir:"What did the Messenger of Allah () use to recite on Friday after Surat Al-Jumu'ah?" He said: "He used to recite: 'Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?'" (Al-Ghashiyah)

1424. It was narrated that An-Nu'man bin Bashir said:"The Messenger of Allah () used to recite 'Glorify the name of your Lord, the Most High'(Al-A'la 87) and 'Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?' (Al-Ghashiyah 88) in the Jumu'ah prayer, and sometimes 'Eid and Jumu'ah would fall on the same day, and he would recite them in both 'Eid and Jumu'ah prayer

1425. It was narrated from Abu Hurairah that:The Prophet () said: "Whoever catches up with a rak'ah of Jumu'ah prayer has caught up with it

1426. It was narrated that Abu Hurairah said:"The Messenger of Allah () said: 'When any one of you prays Jumu'ah let him pray four (rak'ahs) after that

1427. It was narrated from Ibn 'Umar that:The Messenger of Allah () would not pray after Jumu'ah until he had left, then he would pray two rak'ahs. (Sahih)

1428. It was narrated from Salim that his father said:"The Messenger of Allah () used to pray two rak'ahs in his house after Jumu'ah

1429. It was narrated from Ibn 'Umar that he used to pray two rak'ahs after Jumu'ah, making them lengthy, and he said:"The Messenger of Allah () used to do this

1430. It was narrated that Abu Hurairah said:"I went out to At-Tur and met Ka'b. He and I spent a day together, when I narrated things to him from the Messenger of Allah () and he narrated things to me from the Tawrah. I said to him: The Messenger of Allah () said: The best day on which the sun rises is Friday. On this day, Adam was created, on this day he was sent down, on it his repentance was accepted, on this day he died, and on this day the Hour will begin. There is no

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living creature on Earth that does not listen out from Friday morning until the sun rises, fearing the onset of the Hour, except the son of Adam. On (Friday) there is an hour in which, if a believer prays and asks Allah for something, He will give it to him. Ka'b said: Is that one day in every year? I said: No, it is every Friday.' Then Ka'b read in the Tawrah and said: The Messenger of Allah () spoke the truth; it is every Friday. Then I went out and met Basrah bin Abi Basrah Al-Ghifari. He said: From where have you come? I said: From At-Tur. He said: If I had met you before you went there, you would not have gone. I said to him: Why? He said: I heard the Messenger of Allah () say: Do not travel especially to visit any masjid except three: Al Masjid Al-Haram (in Makkah), my masjid (in Al-Madinah) and the Masjid of Bait Al-Maqdis (in Jerusalem). Then I met 'Abdullah bin Salam and said: 'If you had only seen me, I went to At-Tur and met Ka'b, and he and I spent the day together, when I narrated things to him from the Messenger of Allah () and he narrated things to me from the Tawrah. I said to him: The Messenger of Allah () said: The best day on which the sun rises is Friday. On this day, Adam was created, on this day he was sent down, on this day his repentance was accepted, on this day he died, and on this day the Hour will begin. There is no living creature on Earth that does not listen out from Friday morning until the sun rises, fearing the onset of the Hour, except the son of Adam. On (Friday) there is an hour in which, if a believer prays and asks Allah for something, He will give it to him. Ka'b said: That is one day in every year. 'Abdullah bin Salam said: Ka'b is not telling the truth. I said: Then Ka'b read (in the Tawrah) and said: The Messenger of Allah () spoke the truth; it is every Friday. 'Abdullah said: Ka'b spoke the truth; I know when that time is. I said: O my brother, tell me about it. He said: It is the last hour of Friday, before the sun sets. I said: Did you not hear the Messenger of Allah () say: If a believer prays, but that is not a time for prayer. He said: Did you not hear the Messenger of Allah () say: Whoever prays and sits waiting for the (next) prayer, is in a state of prayer until the next prayer comes? I said: Of course. He said: That is what it is

1431. It was narrated from Abu Hurairah that: The Messenger of Allah () said: "On Friday, there is an hour when, if a Muslim slave asks Allah for something at that time, He will give it to him

1432. It was narrated that Abu Hurairah said: "Abu Al-Qasim () said: 'On Friday, there is an hour when, if a Muslim slave stands in prayer and asks Allah for something at that time, He will give it to him.'" He was reducing it: lessening it

### The Book of Shortening the Prayer When Traveling

1433. It was narrated that Ya'la bin Umayyah said: "I said to 'Umar bin Al-Khattab: 'There is no sin on you if you shorten salah and if you fear that the disbelievers may put you in trial (attack you). But now the people are safe.' 'Umar said: 'I wondered the same thing, so I asked the Messenger of Allah () about that and he said: This is a favor from Allah (SWT) to you, so accept His favor

1434. It was narrated from Umayyah bin 'Abdullah bin Khalid that: He said to 'Abdullah bin 'Umar: "We find (mention of) prayer when one is at home (i.e., not traveling) and prayer at times of fear in the Qur'an, but we do not find any mention in the Qur'an of prayer when traveling. Ibn Umar said to him: 'O son of my brother, Allah (SWT) send Muhammad () to us when we did not know anything, and all we should do is to do that which we saw Muhammad () doing

1435. It was narrated from Ibn 'Abbas that: The Messenger of Allah () set out from Makkah to Al-Madinah, fearing nothing but the Lord of the worlds, and praying two rak'ahs

1436. It was narrated that Ibn 'Abbas said: "We used to travel with the Messenger of Allah () between Makkah and Al-Madinah, fearing nothing but Allah, the Mighty and Sublime, and praying two rak'ahs

1437. It was narrated that Ibn Al-Simt said: "I saw 'Umar bin Al-Khattab praying two rak'ahs in Dhul-Hulaifah and I asked him about that. He said: 'I am simply doing that which I saw the Messenger of Allah () doing

1438. It was narrated that Anas said: "I went out with the Messenger of Allah () from Al-Madinah to Makkah, and he continued to shorten his prayers, and he stayed there for ten days

1439. It was narrated that 'Abdullah said: "I prayed two rak'ahs with the Messenger of Allah () on a journey, and two rak'ahs with Abu Bakr, and two rak'ahs with 'Umar, may Allah (SWT) be pleased with them both

1440. It was narrated that 'Umar said: "The prayer for jumu'ah is two rak'ahs, and for Al-Fitr is two rak'ahs, and for An-Nahr is two rak'ahs, and for traveling is two rak'ahs, complete and not shortened, on the tongue of the Prophet ()

1441. It was narrated that Ibn 'Abbas said: "The prayer of the resident was enjoined on the tongue of your Prophet (), four (rak'ahs), and the prayer of the traveler is two rak'ahs, and the prayer of fear is one rak'ah

1442. It was narrated that Ibn 'Abbas said: "Allah, the Mighty and Sublime, enjoined the prayer on the tongue of your Prophet (): While a resident four (rak'ahs), while traveling two, and at times of fear one

1443. It was narrated that Qatadah said: "I heard Muas- bin Salamah say: 'I said to Ibn 'Abbas: How should I pray in Makkah if I do not pray in congregation? He said: Two rak'ahs, the sunnah of Abu Al-Qasim

1444. Musa bin Salamah narrated that he asked Ibn 'Abbas: "I missed the prayer in congregation when I was in Al-Batha; how do you think I should pray?" He said: "Two rak'ahs, the sunnah of the Messenger of Allah ()

1445. It was narrated that Harithah bin Wahab Al-Khuza'i said: "I prayed two rak'ahs with the Prophet () in Mina when the people were more secure and greater



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in number

1446. It was narrated that Harithah bin Wahab said:"The Messenger of Allah (ﷺ) led us in prayer in Mina, two rak'ahs, when the people were greater in number and more secure

1447. It was narrated from Anas bin Malik that he said:"I prayed two rak'ahs with the Messenger of Allah (ﷺ) in Mina, and with Abu Bakr and 'Umar, and two rak'ahs with 'Uthman at the beginning of his Caliphate

1448. It was narrated that 'Abdullah (ﷺ) said:"I prayed two rak'ahs in Mina with the Messenger of Allah (ﷺ)

1449. It was narrated that 'Abdur-Rahman bin Yazid said:"Uthman prayer four (rak'ahs) in Mina until news of that reached 'Abdullah who said: 'I prayed two rak'ahs with the Messenger of Allah (ﷺ)

1450. It was narrated that Ibn 'Umar said:"I prayed two rak'ahs with the Messenger of Allah (ﷺ) in Mina, and two rak'ahs with Abu Bakr, may Allah (SWT) be pleased with him, and two rak'ahs with Umar, may Allah (ﷻ) be pleased with him

1451. Ubaidullah bin 'Abdullah bin Umar narrated that:His father said: "The Messenger of Allah (ﷺ) prayed two rak'ahs in Mina, and Abu Bakr prayed two rak'ahs, and Umar prayed two rak'ahs, and Uthman prayed (two rak'ahs) at the beginning of his Khilafah

1452. It was narrated from Yahya bin Abi Ishaq that :Anas bin Malik said: " We went out with the Messenger of Allah (ﷺ) from Al-Madinah to Makkah and he used to lead us in praying two rak'ahs until we came back." I (Yahya) said: "Did he stay in Makkah?" He (Anas) said: "Yes, we stayed there for ten days

1453. It was narrated from Ibn 'Abbas that:The Messenger of Allah (ﷺ) stayed in Makkah (for fifteen days), praying each prayer with two rak'ahs

1454. Al-'Ala bin Al-Hadrami said:"The Messenger of Allah (ﷺ) said: 'The Muhajir may stay for three days after completing his rituals

1455. It was narrated that Al-'Ala bin Al-Hadrami said:"The Prophet (ﷺ) said: 'The Muhajir may stay for three days after his rituals

1456. It was narrated from 'Aishah that:She performed Umrah with the Messenger of Allah (ﷺ), traveling from Al-Madinah to Makkah. Then, when she came to Makkah, she said: "O Messenger of Allah (ﷺ), may my father and mother be ransomed for you, you shortened you prayers and I offered them in full, you did not fast and I fasted. He said: 'Well done, O 'Aishah!' and he did not criticize me

1457. Wabarah bin Abdur-Rahman said:"Ibn 'Umar did not offer more than two rak'ahs when traveling, and he did not offer any prayer before or after that. It was said to him: 'What is this?' He said: 'This is what I saw the Messenger of Allah (ﷺ) doing

1458. Eisa bin Hafs bin 'Asim said:"My father told me: 'I was with Ibn Umar on a journey, and he prayed Zuhr and 'Asr with two rak'ahs each, then he went and sat on his carpet. He saw some people offering voluntary prayers and said: What are these people doing? I said: They are offering voluntary prayers. He said: If I had wanted to pray before and after (the obligatory prayer) I would have offered it in full. I accompanied the Messenger of Allah (ﷺ) and he did not pray more than two rak'ahs when traveling, and Abu Bakr (did likewise) until he died, as did 'Umar and 'Uthman, may Allah (SWT) be pleased with them all

## The Book of Eclipses

1459. It was narrated that Abu Bakrah said:"The Messenger of Allah (ﷺ) said: 'The sun and moon are two signs of Allah (SWT), the Most High, and they do not become eclipsed for death or birth of anyone, rather Allah (SWT), the Mighty and Sublime, strikes fear into His slaves through them

1460. Abdur-Rahman bin Samurah said:"While I was (practicing) shooting some arrows in Al-Madinah, the sun became eclipsed. I gathered up my arrows and said: 'I want to see what the Messenger of Allah (ﷺ) will say about the eclipse of the sun.' So I came to him from behind when he was in the masjid, and he started to say the tasbih and takbir and to supplicate until the eclipse was over. Then he stood up and prayed two rak'ahs with four prostrations

1461. It was narrated from 'Abdullah bin 'Umar that:The Messenger of Allah (ﷺ) said: "The sun and moon do not become eclipsed for death or birth of anyone, rather they are two of the signs of Allah (SWT) the Most High, so when you see that then pray

1462. It was narrated that Abu Mas'ud said:"The Messenger of Allah (ﷺ) said: "The sun and the moon do not become eclipsed for the death or birth of anyone, rather they are two of the signs of Allah (SWT), the Mighty and Sublime, so when you see that then pray

1463. It was narrated that Abu Bakrah said:"The Messenger of Allah (ﷺ) said: 'The sun and moon are two signs of Allah(ﷻ), and they do not become eclipsed for the death or birth of anyone. If you see that then pray until it (the eclipse) is over

1464. It was narrated that Abu Bakrah said:"We were sitting with the Prophet (ﷺ) when the sun became eclipsed. He leapt up, dragging his garment and prayed two rak'ahs until the eclipse was over

1465. It was narrated that 'Aishah said:"The sun was eclipsed during the time of the Messenger of Allah (ﷺ), and the Prophet (ﷺ) commanded a caller to call out that prayer was about to begin in congregation. So they gathered and formed rows, and he led them in prayer, bowing four times in two rak'ahs and prostrating four times

1466. Urwah bin Az-Zubair narrated that 'Aishah, the wife of the Prophet (ﷺ) said:"The sun was eclipsed during the life of the Prophet (ﷺ). The Messenger of Allah (ﷺ) went out to the masjid and stood and said the takbir, and the people formed rows behind him. He bowed four times and prostrated four times, and the eclipse ended before he finished

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1467. It was narrated from Tawus from Ibn Abbas, that :The Messenger of Allah () prayed when the sun was eclipsed, bowing eight times and prostrating four times

1468. It was narrated from Tawus from Ibn Abbas that:The Prophet () prayed when there was an eclipse. He recited then he bowed, then he recited then he bowed, then he recited then he bowed, then he recited then he bowed, then he prostrated, and he did the second rak'ahs in same fashion

1469. It was narrated from Kathir bin Abbas, from Abdullah bin Abbas that:The Messenger of Allah () prayed on the day the sun was eclipsed, bowing four times in two rak'ahs and prostrating four times

1470. Ata said:"I heard Ubaid bin Umair say: 'Someone whom I trust'- and I think he meant Aishah- told me: There was an eclipse of the sun during the time of the Messenger of Allah (). He led the people in prayer and stood for a very long time, then he bowed, then he stood, then he bowed, then he stood, then he bowed. He prayed two rak'ahs, bowing three times in each rak'ah. After bowing for the third time he prostrated for a long time. Some men fainted on that day and had to be revived by having buckets of water thrown over them, because of having stood for so long. When he bowed, he said: Allahu Akbar, and when he raised his head, he said: Sami' Allahu lima hamidah.He did not finish until the eclipse had ended. Then he stood and praised and glorified Allah (SWT) and said: The sun and moon do not eclipse for the death or birth of anyone, but they are two of the signs of Allah (SWT) with which He strikes fear unto you. If they are eclipsed then turn to the remembrance of Allah, the Mighty and Sublime, until it (the eclipse) is over

1471. It was narrated from 'Ata from Ibn 'Umair, from Aishah, that:The Prophet () prayed, bowing six times and prostrating four times. "I said to Mu'adh: 'Is this from the Prophet ()?' He said: 'Without a doubt

1472. It was narrated from Ibn Shihab from 'Urwah bin Az-Zubair, that Aishah said:"The sun was eclipsed during the lifetime of the Messenger of Allah (). He stood and said the takbir, and the people formed rows behind him. The Messenger of Allah () recited for a long time, then he said the takbir and bowed for a long time, then he raised his head and said: Sami Allahu liman hamidah, Rabbana wa lakal-hamd. Then he stood and recited for a long time, but it was a shorter recitation than the first recitation, then he said the takbir and bowed but it was shorter than the first bowing. Then he said: Sami Allahu liman hamidah, then he prostrated. In this manner, he bowed four times, and the eclipse ended before he had finished. Then he stood and addressed the people. He praised and glorified Allah (SWT), the Mighty and Sublime, as He deserves, then he said: The sun and moon are two of the signs of Allah (SWT), Most High. They do not become eclipsed for the death or birth of anyone. If you see that (eclipsed) then pray until it ends. And the Messenger of Allah () said: While I was standing just now I saw everything you have been promised. When you saw me moving forward, I wanted to take a cluster of fruit from Paradise. And I saw Hell; parts of it were consuming other parts when you saw me step backward. And I saw therein Ibn Luhayy, who was the first one to establish the Sa'ibah

1473. It was narrated from Az-Zuhri, from 'Urwah, that :Aishah said: "The sun was eclipsed during the lifetime of the Messenger of Allah () and it was called out: 'As-salatu jam'iah (prayer is about to begin in congregation).' So the people gathered and the Messenger of Allah () led them in prayer, bowing four times in two rak'ahs and prostrating four times

1474. It was narrated from Hisham bin 'Urwah, from his father, that 'Aishah said:'The sun was eclipsed during the time of the Messenger of Allah () and the Messenger of Allah () led the people in prayer. He stood for a long time, then he bowed for a long time, then he stood for a long time, but it was shorter than the first standing, then he bowed for a long time but it was shorter than the first bowing. Then he stood up, then he prostrated, then he did the same in the second rak'ah, and when he finished the eclipse had ended. Then he addressed the people; he praised and glorified Allah (SWT), then he said: The sun and the moon are two of the signs of Allah (SWT). They do not become eclipsed for the death or birth of anyone. If you see that then call upon Allah (SWT), the Mighty and Sublime, and magnify Him, and give charity. Then he said: 'O Ummah of Muhammad! There is no one more jealous than Allah (SWT), the Mighty and Sublime, when his male or female slave commits zina. O Ummah of Muhammad! By Allah, if you knew what I know, you would laugh little and weep much

1475. It was narrated from Yahya bin Sa'eed that :'Amrah told him that Aishah told her that a Jewish woman came to her and said: "May Allah protect you from the torment of the grave." Aishah said: "O Messenger of Allah, will people be tormented in the graves?" The Messenger of Allah () sought refuge with Allah. 'Aishah said: "The Prophet () went out, and the sun became eclipsed. We went out to another room and the women gathered with us. The Messenger of Allah () came to us and that was at the time of forenoon. He stood for a long time, then he bowed for a long time, then he raised his head and stood for a shorter time than the first one; then he bowed for a shorter time than the first one. Then he prostrated, then he stood up for the second (rak'ah) and did the same again, except that his bowing and prostrating were shorter than in the first rak'ah. Then he prostrated, and the eclipse had ended. When he had finished, he sat on the minbar and one of the things he said was: 'The people will be tried in their graves like the trial of the Dajjal.' Aishah said: 'After that, we used to hear him seeking refuge with Allah (SWT) from the torment of the grave

1476. Amrah said:"I heard Aishah say: 'A Jewish woman came to me begging, and said: May Allah grant you protection from the torment of the grave.' When the Messenger of Allah () came, I said: 'O Messenger of Allah (), will people be tormented in their graves?' He sought refuge with Allah (SWT) and climbed onto his mount. The sun became eclipsed while I was between the apartments with some women. The Messenger of Allah () came from his mount and came to his prayer place, and led the people in prayer.He stood for a long time, then he bowed for a long time, then he raised his head and stood for a long time, then he bowed for a long time, then he raised his head and stood for a long time, then he prostrated for a long time. Then he stood for a shorter time than in the first (rak'ah), then he bowed for a shorter time than the first, then he raised his head and stood for a shorter time than the first, then he bowed for a shorter time than the first, then he raised his head and stood for a shorter time than the first, so he bowed four times and prostrated four times, and the eclipse ended. He said: "You will be tried

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in your graves like the trial of the Dajjal.' Aishah said: 'I heard him after that seeking refuge with Allah from the torment of the grave

1477. It was narrated from Aishah that: The Messenger of Allah (ﷺ) prayed during an eclipse in a shaded area near Zamzam, bowing four times and prostrating four times

1478. It was narrated that Jabir bin 'Abdullah said: "The sun eclipsed during the time of the Messenger of Allah (ﷺ) on a very hot day. The Messenger of Allah (ﷺ) led his companions in prayer, and he stood for so long that they started to fall over. Then he bowed for a long time, then he stood up (and remained standing) for a long time. Then he bowed again for a long time, then he stood up (again) and (remained standing) for a long time. Then he prostrated twice, then he stood up and did the same again. He started to move forward, then he started to step back. He bowed four times and prostrated four times. They used to say that eclipses of the sun and moon only happened when one of their great men died, but they are two of the signs of Allah (SWT) that He shows to you, so when an eclipse happens, pray until it is over

1479. It was narrated that Abdullah bin 'Amr said: "The sun was eclipsed during the time of the Messenger of Allah (ﷺ), so he issued orders that the call be given: 'As-salatu jam'iah. The Messenger of Allah (ﷺ) led the people in prayer, bowing twice and prostrating twice. Then he stood and prayed, bowing twice and prostrating once. 'Aishah said: 'I never bowed or prostrated for so long as that

1480. It was narrated that 'Abdullah bin 'Amr said: "The sun was eclipsed and the Messenger of Allah (ﷺ) bowed twice and prostrated twice, then he stood up and bowed twice and prostrated twice. Then the eclipse ended. 'Aishah used to say: "The Messenger of Allah (ﷺ) never prostrated or bowed for so long as that

1481. Abu Hafs, the freed slave of 'Aishah, narrated that 'Aishah told him: "When the sun was eclipsed during the time of the Messenger of Allah (ﷺ), he performed wudu' and ordered that the call be given: 'As-salatu jami'ah.' He stood for a long time in prayer," and 'Aishah said: "I thought that he recited Surah Al-Baqarah. Then he bowed for a long time, then he said: Sami' Allahu liman hamidah. Then he bowed, then prostrated. Then he stood up and did the same again, bowing twice and prostrating once. Then he sat and the eclipse ended

1482. Abdullah bin 'Amr said: "The sun eclipsed during the time of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) got up to pray, and those who were with him also got up. He stood for a long time, then he bowed for a long time, then he raised his head and (then) prostrated for a long time. Then he raised his head and sat for a long time. Then he prostrated for a long time, then he raised his head and stood up, and he did in the second rak'ah the same as he had done in the first, standing, bowing, prostrating and sitting. He started blowing and weeping at the end of his prostration in the second rak'ah, saying: 'You did not tell me that You would do that while I was still among them; You did not tell me that You would do that while we are asking You for forgiveness.' Then he raised his head and the eclipse ended. The Messenger of Allah (ﷺ) stood and addressed the people. He praised and glorified Allah then he said: "The sun and moon are two of the signs of Allah (SWT), the Mighty and Sublime. If you see either of them being eclipsed, then hasten to remember Allah (SWT), the Mighty and Sublime. By the One in Whose Hand is the soul of Muhammad, Paradise was brought so near to me that if I had stretched out my hand, I could have taken some of its fruits. And Hell was brought so near to me that I tried to ward it off for fear it may overwhelm you. I saw therein a woman from Himyar who was being punished because of a cat she tied up, not leaving it free to eat of the vermin of the earth, nor feeding it or giving it water, until it died. I saw it biting her when she came and biting her backside when she went. And I saw the owner of the Sabtiyatain, the brother of Banu As-Da'da, being pushed with a two-pronged stick in the Fire. And I saw the owner of the stick with a crooked end, who used to steal from the Hajj pilgrims with that crooked stick, leaning on his stick in Hell and saying: 'I am the thief with the crooked stick

1483. It was narrated that Abu Hurairah said: "The sun eclipsed during the time of the Messenger of Allah (ﷺ). He stood and led the people in prayer. He stood for a long time, then he bowed for a long time, then he stood for a long time that was shorter than the first time, then he bowed for a long time that was shorter than the first time. Then he prostrated for a long time, then he sat up, then he prostrated for a long time that was shorter than the first time. Then he stood up and bowed twice again, doing the same again. Then he prostrated twice, doing the same again, until he had finished his prayer. Then he said: 'The sun and the moon are two of the signs of Allah (SWT), and they do not become eclipsed for the death or birth of anyone. If you see that then hasten to remember Allah (SWT) and pray

1484. Tha'labah bin 'Abbad Al-'Abdi from the people of Al-Basrah narrated that: He attended a Khutbah one day that was delivered by Samurah bin Jundub. In his Khutbah he mentioned a hadith from the Messenger of Allah (ﷺ). Samurah bin Jundub said: "One day a boy from among the Ansar and I were shooting at two targets of ours, during the time of the Messenger of Allah (ﷺ), when the sun was at a height of two or three spears as it appears to one who is looking at the horizon. The sun turned black, and we said to one another, let us go to the masjid, for by Allah (SWT) this must herald some event concerning the Messenger of Allah (ﷺ) and his ummah. We went to the masjid and we saw the Messenger of Allah (ﷺ) coming out to the people. He went forward and prayed. He stood for the longest time that he had ever stood in any prayer in which he led us, but we did not hear him saying anything. Then he bowed for the longest time that he had ever bowed in any prayer in which he led us, but we did not hear him saying anything. Then he prostrated for the longest time that he had ever prostrated in any prayer in which he led us, but we did not hear him saying anything. Then he did likewise in the second rak'ah. And the eclipse ended as he was sitting at the end of the second rak'ah. Then he said the salam, then he praised and glorified Allah (SWT), and bore witness that there is none worthy of worship but Allah (SWT) and he bore witness that he was the slave and Messenger of Allah." Narrated in abridged form

1485. It was narrated that An-Nu'man bin Bashir said: "The sun eclipsed during the time of the Messenger of Allah (ﷺ) and he rushed out, dragging his cloak until he came to the masjid. He continued leading us in prayer until the eclipse ended. When it ended, he said: 'People claim that the eclipse of the sun and moon only

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happen when a great man dies, but that is not so. Eclipses of the sun and the moon do not happen for the death or birth of anyone, but they are signs from Allah (SWT), the Mighty and Sublime. When Allah, the Mighty and Sublime, manifests Himself to anything of His creation, it humbles itself before Him, so if you see that then pray like the last obligatory prayer you did before that

1486. It was narrated that Qabisah bin Mukhariq Al-Hilali said: "There was an eclipse of the sun and at the time we were with the Messenger of Allah (ﷺ) in Al-Madinah. He rushed out dragging his garment and prayed two rak'ahs, which he made lengthy. The end of his prayer coincided with the end of the eclipse. He praised and glorified Allah (SWT), then he said: 'The sun and the moon are two of the signs of Allah (SWT), and they do not become eclipsed for the death or birth of anyone. If you see anything of that, then pray like the last obligatory prayer you did before that

1487. It was narrated from Qabisah Al-Hilali: That there was an eclipse of the sun and the Prophet of Allah (ﷺ) prayed two rak'ahs until it ended. Then he said: "The sun and the moon do not become eclipsed for the death of anyone, but they are two of His creations. Allah, the Mighty and Sublime, causes whatever He wants to happen in His creation. If Allah (SWT), the Mighty and Sublime, manifests Himself to any of His creation, it humbles itself before Him, so if either of them (solar or lunar eclipse) happens, pray until it is over or until Allah causes something to happen

1488. It was narrated from An-Nu'man bin Bashir that :The Prophet (ﷺ) said: "If there is an eclipse of the sun or the moon, pray like the last obligatory prayer you did before that

1489. It was narrated from An-Nu'man bin Bashir that: The Messenger of Allah (ﷺ) prayed when there was an eclipse of the sun like our prayer, bowing and prostrating

1490. It was narrated from An-Nu'man bin Bashir that :The Prophet (ﷺ) came rushing out to the masjid one day when the sun eclipsed, and he prayed until the eclipse ended, then he said: "The people of Jahilliyyah used to say that eclipses of the sun and the moon only happened when some great man on earth died. But eclipses of the sun and the moon do not happen for the death or birth of anyone. Rather they are two of the creations of Allah (SWT) and Allah (SWT) causes to happen in His creation what He wills. Whichever of them becomes eclipsed, pray until it is over or Allah (SWT) causes something to happen

1491. It was narrated that Abu Bakrah said: "We were with the Messenger of Allah (ﷺ) when the sun became eclipsed. The Messenger of Allah (ﷺ) went out dragging his garment, until he came to the masjid, and the people gathered around him. He led us in praying two rak'ahs and when (the eclipse) ended he said: 'The sun and the moon are two of the signs of Allah (SWT) by means of which Allah (SWT), the Mighty and Sublime, strikes fear into His slaves. They do not become eclipsed for the death or birth of anyone. If you see that, then pray until Allah (SWT) relieves you of fear.' That was because his son named Ibrahim had died, and the people suggested to him that (the eclipse) happened because of that

1492. It was narrated from Abu Bakrah that: The Messenger of Allah (ﷺ) prayed two rak'ahs like this prayer of yours, and he mentioned the eclipse of the sun

1493. It was narrated that 'Abdullah bin Abbas said: "There was an eclipse of the sun and the Messenger of Allah (ﷺ) prayed and the people with him. He stood for long time reciting something like Surah Al-Baqarah, then he raised (his head) and stood for a long time, then he raised (his head) and stood for a long time which was shorter than the first time. Then he bowed for a long time, which was shorter than the first time, then he prostrated. Then he got up and stood for a long time, which was shorter than the first time, then he bowed for a long time, which was shorter than the first time, then he raised (his head) and stood for a long time, which was shorter than the first time. Then he bowed for a long time, which was shorter than the first time, then he prostrated, then he finished (his prayer) and the sun had been clear. He said: 'The sun and the moon are two of the signs of Allah (SWT) and they do not become eclipsed for the death or birth of anyone. If you see that then remember Allah (SWT) the Mighty and Sublime.' They said: 'O Messenger of Allah (ﷺ), we saw you stretching out your hand when you were standing, then we saw you moving backward. He said: 'I saw Paradise-or it was shown to me- and I reached out to take a bunch of its fruits. If I had taken it you would have eaten from it for as long as this world lasts. And I saw Hell and I have never seen anything like it, and I saw that most of its inhabitants are women.' They said: "Why, O Messenger of Allah (ﷺ)? He said: 'Because of their ingratitude.' It was said: 'Are they ungrateful to Allah?' He said: 'They are ungrateful to their husbands and they are ungrateful for kind treatment. If you are kind to one of them for a lifetime, then she sees (one) bad thing from you, she will say: I have never seen anything good from you

1494. It was narrated from Aishah that: The Messenger of Allah (ﷺ) prayed, bowing four times, and he recited loudly, and every time he raised his head he said: "Sami Allahu liman hamidah. Rabbana wa lakal-hamd (Allah hears those who praise Him, Our Lord to You be praise)

1495. It was narrated from Samurah that: The Prophet (ﷺ) led them in prayer during an eclipse of the sun, and we did not hear him say anything

1496. It was narrated that Abdullah bin Amr said: "The sun eclipsed during the time of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) prayed and stood for a long time, then he bowed for a long time, then he stood up and (remained standing) for a long time." (One of the narrators) Shu'bh said: "I think he said something similar concerning prostration."- "He started weeping and blowing during his prostration and said: 'Lord, You did not tell me that You would do that while I am asking You for forgiveness; You did not tell me that You would do that while I was still among them.' When he finished praying he said: "Paradise was shown to me, and if I had stretched forth my hand I could have taken some of its fruits. And Hell was shown to me, so I started blowing for fear that its heat might overwhelm you. I saw therein the thief who stole the two camels of the Messenger of Allah (ﷺ); and I saw therein the brother of Banu As-Du'du; the thief who stole from the pilgrims, and when he was caught he said: The crooked stick did it; and I saw therein a tall black woman who was being punished because of a cat she tied up and did not feed or give it water, and she did not let it eat of the vermin of the earth, until it died. Then sun and the moon do not become eclipsed for the

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death or birth of anyone, but they are two of the signs of Allah. If one of them becomes eclipsed'- or he said: 'if one of them does anything like that'- 'then hasten to remember Allah, the Mighty and Sublime

1497. It was narrated that Aishah said:"There was an eclipse of the sun and the Messenger of Allah (ﷺ) ordered a man to call out: As-salatu jami'ah (prayer is about to begin in congregation). The people gathered and the Messenger of Allah (ﷺ) led them in prayer. He said the takbir, then he recited at length. Then he said the takbir and bowed for a long time, as long as he had recited or longer. Then he raised his head and said: Sami Allahu liman hamidah (Allah hears those who praise Him) Then he recited at length, but it was shorter than the first time, then he said the takbir and bowed for a long time, but it was shorter than the first time. Then he raised his head and said: 'Sami Allahu liman hamidah (Allah hears those who praise Him). Then he said the takbir and prostrated for a long time, as long as he had bowed or longer. Then he said the takbir and raised his head, then he said the takbir and prostrated. Then he said the takbir and stood up, and recited for a long time that was shorter than the first time. Then he said the takbir and bowed for a long time that was shorter than the first time. Then he raised his head and said: Sami' Allahu liman hamidah. (Allah hears those who praise Him). Then he recited for a long time that was shorter than the first recitation in the second standing. Then he said the takbir and bowed for a long time that was shorter than the first time. Then he raised his head and said: Sami Allahu liman hamidah (Allah hears those who praise Him). Then he said the takbir and prostrated for a long time that was shorter than the first time. Then he recited the tashahhud, then he said the taslim. Then he stood before them and praised and glorified Allah, then he said: 'The sun and the moon do not become eclipsed for the death or birth of anyone, but they are two of the signs of Allah (SWT). Whichever of them becomes eclipsed, turn to Allah (SWT), the Mighty and Sublime, and pray

1498. It was narrated that Asma' bint Abi Bakr said:The Messenger of Allah (ﷺ) prayed during an eclipse. He stood for a long time, then he bowed for a long time, then he stood up and (remained standing) for a long time, then he bowed for a long time, then he stood up, then he prostrated for a long time, then he stood up and (remained standing) for a long time, then he bowed for a long time, then he stood up, then he prostrated for a long time, then he sat up, then he prostrated for a long time, then he sat up and then he finished

1499. Aishah said:"The Prophet (ﷺ) went out and the sun became eclipsed. We went out to the apartment and some women gathered around us. The Messenger of Allah (ﷺ) turned to us, and that was at the time of the forenoon. He stood for a long time, then he bowed for a long time, then he raised his head and stood for a shorter time than the first, then he bowed for a shorter time than the first, then he prostrated. Then he stood up again and did the same, except that he stood and bowed for a shorter time than in the first rak'ah. Then he prostrated and the eclipse ended. When he had finished he sat on the minbar and among the things he said was : 'The people will be tried in their graves like the trial of the Dajjal

1500. It was narrated that Aishah said:"There was an eclipse of the sun during the time of the Messenger of Allah (ﷺ). He stood and prayed, standing for a very long time, then he bowed for a very long time. Then he stood up and (remained standing) for a very long time, but shorter than the first time. Then he bowed for a very long time, but shorter than the first time. Then he prostrated, then he raised his head and stood for a long time, but it was shorter than the first time. The he stood up and (remained standing) for a long time, but it was shorter than the first time. Then he prostrated, and when he finished his prayer, the eclipse had ended. He addressed the people and praised and glorified Allah, then he said: 'The sun and the moon do not become eclipsed for the death or birth of anyone. If you see that then pray, give in charity, and remember Allah, the Mighty and Sublime.' And he said: 'O Ummah of Muhammad! There is no one who is more jealous than Allah (SWT) when His male or female slave commits Zina. O Ummah of Muhammad, if you knew what I know, you would laugh little and weep much

1501. It was narrated from Samurah that:The Prophet (ﷺ) delivered a Khutbah when the sun eclipsed and he said: 'Amma ba'd (to proceed)

1502. It was narrated that Abu Bakrah said:"We were with the Prophet (ﷺ) and the sun became eclipsed. He got up and went to the masjid, dragging his garment in haste. The people stood with him and he prayed two rak'ahs as they usually prayed. When the eclipse ended he addressed us and said 'The sun and the moon are two of the signs of Allah (SWT), with which He strikes fear into His slaves. They do not become eclipsed for the death or birth of anyone. If you see either of them being eclipsed, then pray and supplicate until it removed it from you

1503. It was narrated that Abu Musa said:"There was an eclipse of the sun, and the Messenger of Allah (ﷺ) got up in a rush, fearing that it might be the Hour. He went to the masjid, where he stood and prayed, standing, bowing and prostrating for the longest time that I ever saw him do in prayer. Then he said: 'These signs that Allah (SWT) sends do not occur for the death or birth of anyone, but Allah (SWT) sends them to strike fear into His slaves. If you see any of these things, then hasten to remember Him, call upon Him supplicate and ask for His forgiveness

### The Book of Praying for Rain (Al-Istisqa')

1504. It was narrated that Anas bin Malik said:"A man came to the Messenger of Allah (ﷺ) and said: 'O Messenger of Allah, the livestock have died and the routes have been cut off; pray to Allah (SWT), the Mighty and Sublime.' So the Messenger of Allah (ﷺ) prayed to Allah (SWT) and it rained from that Friday until the next. Then a man came to the Messenger of Allah (ﷺ) and said: 'The houses have been destroyed, the routes have been cut off and the livestock have died.' He said: 'O Allah, on the tops of the mountains and hills, in the bottom of the valleys and where the trees grow.' So (the rain) was lifted from Al-Madinah like a garment being removed

1505. It was narrated from 'Abbad bin Tamim:"Sufyan said: 'I asked 'Abdullah bin Abi Bakr who said: I heard it from Abbad bin Tamim who narrated it from his father, that 'Abdullah bin Zaid, who was shown the call to prayer (in a dream) said: 'The Messenger of Allah (ﷺ) went out to the prayer place to pray for rain. He faced the kiblrah and turned his cloak around and prayed two rak'ahs

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1506. It was narrated from Hisham bin Ishaq bin Abdullah bin Kinanah that :His father said: "So and so sent me to ask him how the Messenger of Allah (ﷺ) prayed for rain (Istisqa')." He said: 'The Messenger of Allah (ﷺ) went out beseeching and humble, (dressed) in a state of humility. He did not give a Khutbah like this Khutbah of yours, and he prayed two rak'ahs
1507. It was narrated from Abdullah bin Zaid that:The Messenger of Allah (ﷺ) prayed for rain wearing a black khamisah
1508. It was narrated from Hisham binIshaq bin Abdullah bin Kinanah that:His father said: "I asked Ibn 'Abbas how the Messenger of Allah (ﷺ) prayed for rain. He said: 'The Messenger of Allah (ﷺ) went out (dressed) in a state of humility, beseeching and humble. He sat on the minbar but he did not deliver a Khutbah like this Khutbah of yours, rather he kept supplicating, beseeching and saying the takbir, and he prayed two rak'ahs as he used to do during the two 'Eids
1509. It was narrated from Abbad bin Tamim that :His paternal uncle had told him that he went out with the Messenger of Allah (ﷺ) to pray for rain. He turned his rida' around, and turned his back to the people, then he prayed two rak'ahs and recited loudly
1510. It was narrated from 'Abbad bin Tamim, from his paternal uncle that:The Prophet (ﷺ) prayed for rain, and prayed two rak'ahs, and turned his rida' around
1511. It was narrated from Abdullah bin Abi Bakr that:He heard Abbad bin Tamim said: "The Messenger of Allah (ﷺ) went out and prayed for rain, and he turned his rida' around when he turned to the Qiblah
1512. It was narrated from 'Abbad bin Tamim, from his paternal uncle, that:He saw the Messenger of Allah (ﷺ), when he prayed for rain, turn to face the Qiblah, turning his cloak around and raising his hands
1513. It was narrated that Anas said:"The Messenger of Allah (ﷺ) did not raise his hands during any supplication except when praying for rain, when he used to raise his hands so high that the whiteness of his armpits could be seen
1514. It was narrated from Abi Al-Lahm that:He saw the Messenger of Allah (ﷺ) at Ahjar Az-Zait praying for rain and raising his hands, making supplications
1515. It was narrated from Anas bin Malik that he said:"While we were in the masjid on Friday and the Messenger of Allah (ﷺ) was addressing the people, a man stood up and said: 'O Messenger of Allah, the routes have been cut off, our wealth has been destroyed and prices have gone up. Pray to Allah (SWT) to give us rain.' So the Messenger of Allah (ﷺ) raised his hands in level with his face and said: 'O Allah, give us rain.' By Allah (SWT), the Messenger of Allah (ﷺ) had not come down from the minbar before it started to pour with rain, and it rained from that day until the following Friday. Then a man stood up- I do not know if he was the same man who had asked the Messenger of Allah (ﷺ) to pray for rain for us or not- and said: 'O Messenger of Allah, the routes have been cut off, and our wealth has been destroyed because there is too much water. Pray to Allah (SWT ) to stop the rain for us.' The Messenger of Allah (ﷺ) said: 'O Allah, around us and not on us, rather on the mountains and places where trees grow.' By Allah, hardly had the Messenger of Allah (ﷺ) spoken these words than the clouds split apart (and vanished) until we could not see anything of them
1516. It was narrated from Anas bin Malik that:The Prophet (ﷺ) said: "Allahumma sqina (O Allah, give us rain)
1517. It was narrated from Thabit that Anas said:"The Prophet (ﷺ) was delivering the Khutbah one Friday when the people stood up and shouted: 'O Prophet of Allah! There has been no rain and the animals have died. Pray to Allah (SWT) to send us rain.' He said: 'O Allah, send us rain; O Allah, send us rain.' By Allah (SWT), we could not see even a wisp of a cloud in the sky, then a cloud appeared and grew, and it rained. The Messenger of Allah (ﷺ) came down and prayed, and the people departed, and it continued to rain until the following Friday. When the Messenger of Allah (ﷺ) stood up to deliver the Khutbah, they called out to him and said: 'O Prophet of Allah, the houses are destroyed and the routes are cut off. Pray to Allah to take it away from us.' The Messenger of Allah (ﷺ) smiled and said: 'O Allah, around us and not on us!' Then is dispersed from Al-Madinah and rain fell around Al-Madinah but not a single drop fell on Al-Madinah. I looked, and it was in something like a ring
1518. It was narrated from Anas bin Malik that:A man entered the masjid when the Messenger of Allah (ﷺ) was standing and delivering the Khutbah. He turned to face the Messenger of Allah (ﷺ) standing and said: 'O Messenger of Allah, our wealth has been destroyed and the routes have been cut off. Pray to Allah (SWT) to send us rain.' The Messenger of Allah (ﷺ) raised his hands then said: "O Allah, send us rain." Anas said: "By Allah, we had not seen even a wisp of a cloud in the sky and there were no houses or buildings between us and (the mountain of ) Sal'. Then a cloud like a shield appeared, and when it reached the middle of the sky it spread and it began to rain." Anas said: "By Allah, we did not see the sun for a week. Then a man entered through that door on the following Friday, when the Messenger of Allah (ﷺ) was standing and delivering the Khutbah. He turned to face him standing and said: 'O Messenger of Allah (ﷺ), may Allah (SWT) send blessings upon you. Our wealth has been destroyed and the routes have been cut off. Pray to Allah (SWT) to withhold (the rain) from us.' The Messenger of Allah (ﷺ) raised his hands and said: 'O Allah, around us and not on us.; O Allah, on the hills and mountains, the bottoms of the valleys and where the trees grow.' Then it stopped raining and we went out walking in the sun." Sharik said: 'I asked Anas: 'Was he the same man?' He said: 'No
1519. It was narrated that Ibn Shihab said:"Abbad bin Tamim told me that he heard his paternal uncle, who was one of the companions of the Messenger of Allah (ﷺ) say: "The Messenger of Allah (ﷺ) went out one day to pray for rain. He turned his back toward the people, praying to Allah (SWT), and he turned to face the Qiblah. He turned his rida' around, then he prayed two rak'ahs." (One of the narrators) Ibn Abi Dhi'b said in the hadith: "And he recited in them both
1520. It was narrated from Abdullah bin Zaid that:The Prophet (ﷺ) went out to pray for rain, and he prayed two rak'ahs facing the Qiblah. (Sahih)
1521. It was narrated from Hisham bin Ishaq bin Abdullah bin Kinanah that:His father said: "One of the governors sent me to Ibn Abbas to ask him about the prayer for rain. He said: 'What kept him from asking me? The Messenger of Allah (ﷺ) went out humbly, (dressed) in a state of humility, submissiveness and

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beseeking, and he prayed two rak'ahs as in the Eid prayer, but he did not deliver a Khutbah like this Khutbah of yours

1522. It was narrated from 'Abbad bin Tamim from his paternal uncle that:The Prophet (ﷺ) went out and prayed for rain, then he prayed two rak'ahs in which he recited loudly

1523. It was narrated from 'Aishah that:When it rained the Messenger of Allah would say: "Allahummaj'alhu Sayyiban nafi`a. (O Allah, make it beneficial rain)

1524. It was narrated that Abu Hurairah said:"The Messenger of Allah (ﷺ) said: "Allah, the Mighty and Sublime, said: I have never sent down My favor to My slaves but a group of them became disbelievers who say; "The stars and by stars

1525. It was narrated that Zaid bin Khalid Al-Juhani said:"It rained during the time of the Prophet (ﷺ) and he said: 'Have you nt heard what your Lord said this night? He said: I have never sent down any blessing upon My slaves but some of them become disbelievers thereby, saying: 'We have been given rain by such and such a star.' As for the one who believes in Me and praises Me for giving rain, that is the one who believes in Me and disbelieves in the stars. But the one who says: 'We have been given rain by such and such a star' he has disbelieved in Me and believed in the stars

1526. It was narrated that Abu Sa'eed Al-Khudri said:"The Messenger of Allah (ﷺ) said: 'If Allah (SWT) were to withhold rain from His slaves for five years and then send it, some of the people would become disbelievers, saying: "We have been given rain by the star of Al-Mijdah

1527. It was narrated that Anas said:"There was no rain for a year, so some of the Muslims went to the Prophet (ﷺ) one Friday and said: 'O Messenger of Allah, there has been no rain; the land has become bare and our wealth has been destroyed.' He raised his hands, and we did not see any cloud in the sky. He stretched forth his hands until I could see the whiteness of his armpits, praying to Allah (SWT) for rain. When we finished praying Jumu'ah, even a young man whose house nearby was worried about how he would get home. That lasted for a week, then on the following Friday they said: 'O Messenger of Allah, houses have been destroyed and all travel has been ceased.' The Messenger of Allah (ﷺ) smiled at how quickly the sons of Adam become weary, and he said with his hands raised: 'O Allah, around us and not on us,' and it dispersed from Al-Madinah

1528. It was narrated that Anas bin Malik said:"There was a drought during the time of the Messenger of Allah (ﷺ). While the Messenger of Allah (ﷺ) was giving the Khutbah on the minbar one Friday, a Bedouin stood up and said: 'O Messenger of Allah wealth has been destroyed and our children are hungry; pray to Allah for us.' The Messenger of Allah (ﷺ) raised his hands, and we could not see even a wisp of a cloud in the sky, but by the One in Whose hand is my soul, he did not lower (his hands) before clouds like mountains appeared, and he did not come down from his minbar before we saw the rain dripping from his beard. It rained that day and the next day, and the day after, until the following Friday. Then that Bedouin"- or he said, "Someone else"- "stood up and said: 'O Messenger of Allah, buildings have been destroyed and wealth has drowned; pray to Allah (SWT) for us. The Messenger of Allah (ﷺ) raised his hands and said: 'O Allah, around us and not on us.' He did not point in any direction but the clouds dispersed, until Al-Madinah became like a hole. And the valleys ran with water and no one came from any direction but he told us of the heavy rains

### The Book of the Fear Prayer

1529. It was narrated that Tha'labah bin Zahdam said:"We were with Sa'eed bin Al-'Asi in Tabaristan, and Hudhaifah bin Al-Yaman was with us. He said: 'Which of you offered the fear prayer with the Messenger of Allah (ﷺ)?' Hudhaifah said: 'I did', and he described it. He said: 'The Messenger of Allah (ﷺ) offered the fear prayer, leading one group who had formed rows behind him in praying one rak'ah, while the other group was between him and the enemy. So he led the group that was near him in praying one rak'ah, then they left and took the place of others, and the others came and he led them in praying one rak'ah

1530. It was narrated that Tha'labah bin Zahdam said:"We were with Sa'eed bin Al-'Asi in Tabaristan, and Hudhaifah bin Al-Yaman was with us. He said: 'Which of you offered the fear prayer with the Messenger of Allah (ﷺ)?' Hudhaifah said: 'I did.' So Hudhaifah stood and the people formed two rows behind him, one row behind him and one row facing the enemy. He led those who were behind him in praying one rak'ah, then they went and took the place of the others, and the others came and he led them in praying one rak'ah, and they did not make it up

1531. Narrated from Zaid bin Thabit:A prayer like that of Hudhaifah was narrated from Zaid bin Thabit from the Prophet (ﷺ)

1532. It was narrated that Ibn Abbas said:"Allah (SWT) enjoined the prayer on the tongue of your Prophet (ﷺ): four (rak'ahs) while a resident, two rak'ahs while traveling, and one rak'ah during times of fear

1533. It was narrated from Ibn 'Abbas that:The Messenger of Allah (ﷺ) prayed at Dhi Qarad and the people formed two rows behind him, one row behind him and one row facing the enemy. He led those who were behind him in praying one rak'ah, then they went and took the place of the others, and the others came and he led them in praying one rak'ah, and they did not make it up

1534. It was narrated from 'Ubaidullah bin Abdullah bin Utbah that:'Abdullah bin 'Abbas said: "The Messenger of Allah (ﷺ) stood and the people stood with him, and he said the takbir and they said the takbir. Then he bowed, and some of them bowed, then he prostrated and they prostrated, then he stood for the second rak'ah and those who had prostrated with him moved back and guarded their brothers, and the other group came and bowed and prostrated with the Prophet (ﷺ). All the people were praying and saying the takbir, but they were guarding one another

1535. It was narrated that Ibn 'Abbas said:"The fear prayer was no more than two prostrations like the prayer of these guards of yours today behind the Imams of yours, except that it was one group after another. One group stood, although they were all behind the Messenger of Allah (ﷺ), and one group prostrated with him,

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then the Messenger of Allah (ﷺ) stood up and they all stood with him. Then he bowed and they all bowed with him, then he prostrated and those who had been standing the first time prostrated with him. When the Messenger of Allah (ﷺ) and those who had prostrated with him at the end of their prayer sat, those who had been standing prostrated by themselves, then they sat and the Messenger of Allah (ﷺ) said the taslim with all of them

1536. It was narrated from Salih bin Khawwat, from Sahl bin Abi Hathmah that: The Messenger of Allah (ﷺ) led them in offering the fear prayer. Some formed a row behind him and some formed a row facing the enemy. He led them in praying one rak'ah, then they moved away and the others came, and he led them in praying one rak'ah, then they got up and each (group) made up the other rak'ah

1537. It was narrated from Salih bin Khawwat from one who had prayed the fear prayer with the Messenger of Allah (ﷺ) on the day of Dhat Ar-Riqa' that: One group had formed a row behind him and another group faced the enemy. He led those who were with him in praying one rak'ah, then he remained standing and they completed the prayer by themselves. Then they moved away and formed a row facing the enemy, and the other group came and he led them in praying the rak'ah that was left for him, then he remained sitting while they completed the prayer by themselves, then he said the taslim with them

1538. It was narrated from Salim from his father, that: The Messenger of Allah (ﷺ) led one of the two groups in praying one rak'ah while the other group was facing the enemy, then they moved away and took the place of the others, and the others came and he led them in praying the other rak'ah, then he said the salam and they stood up and made up the other rak'ah, and the others stood up and made up the other rak'ah

1539. Salim bin 'Abdullah narrated that his father said: "I went out on a campaign with the Messenger of Allah (ﷺ) toward Najd. We confronted the enemy and formed ranks facing them. The Messenger of Allah (ﷺ) stood up and led us in prayer. Some of us stood with him and some of us faced the enemy. The Messenger of Allah (ﷺ) bowed and those who were with him bowed, and prostrated twice. Then they moved away and took the place of the others, and the other group who had not prayed came and he led them in bowing once and prostrating twice. Then the Messenger of Allah (ﷺ) said the salam and each of the Muslims stood up and bowed once, and prostrated twice individually

1540. It was narrated that Az-Zuhri said: "Abdullah bin 'Umar used to narrate that he offered the fear prayer with the Messenger of Allah (ﷺ). He said: 'The Prophet (ﷺ) said the takbir and one group of us formed a row behind him while the other group faced the enemy. The Prophet (ﷺ) led them in bowing once and prostrating twice, then they moved away and faced the enemy, and the other group came and prayed with the Prophet (ﷺ), doing likewise. Then he said the taslim, then each man of both groups stood and prayed by himself, bowing once and prostrating twice

1541. It was narrated that 'Abdullah bin Umar said: "The Messenger of Allah (ﷺ) offered the fear prayer. He stood and said the takbir, and a group of us prayed behind him while another group was facing the enemy. The Messenger of Allah (ﷺ) bowed once and prostrated twice with them, then they moved away but did not say the taslim. They went to face the enemy and lined up in their places, and the other group came and formed a row behind the Messenger of Allah (ﷺ), and he led them in praying, bowing once and prostrating twice. Then the Messenger of Allah (ﷺ) said the taslim and he had bowed twice and prostrated four times. Then the two groups stood up and each man prayed by himself, bowing once and prostrating twice." Abu Bakr IB As-Sunni said: "Az-Zuhri heard two hadiths from Ibn 'Umar, and he did not hear this from him

1542. It was narrated that Ibn 'Umar said: "The Messenger of Allah (ﷺ) offered the fear prayer during one of his battles. One group stood with him and another group faced the enemy. He led those who were with him in praying one rak'ah, then they went away and the others came, and he led them in praying one rak'ah. Then each group made up one rak'ah

1543. It was narrated from Marwan bin Al-Hakam that: He asked Abu Hurairah: "Did you offer the fear prayer with the Messenger of Allah (ﷺ)?" Abu Hurairah said: "Yes." He asked: "When?" He said: "In the year of the campaign to Najd. The Messenger of Allah (ﷺ) stood up to pray 'Asr and a group stood with him, and another group as facing the enemy, with their backs toward the Qiblah. The Messenger of Allah (ﷺ) said the takbir, and they all said the takbir, those who were with him and those who were with him facing the enemy. Then the Messenger of Allah (ﷺ) bowed once and the group that was with him bowed, then he and the group that was with him prostrated twice, while the others were standing facing the enemy. Then the Messenger of Allah (ﷺ) stood up and the group that was with him stood and went to face the enemy, and the group that had been facing the enemy came and bowed and prostrated while the Messenger of Allah (ﷺ) was standing there. Then they stood up, and the Messenger of Allah (ﷺ) bowed again, and they bowed and prostrated with him. Then the group that had been facing the enemy came and bowed and prostrated, while the Messenger of Allah (ﷺ) and those who were with him were sitting. Then the Messenger of Allah (ﷺ) said the taslim and they all said the taslim. So the Messenger of Allah (ﷺ) had prayed two rak'ahs and each of the two groups had prayed two rak'ahs

1544. Abu Hurairah said: "The Messenger of Allah (ﷺ) was camping between Dajnan and 'Usfan, besieging the idolaters. The idolaters said: 'These people have a prayer that is dearer to them than their sons and daughters. Plan it, then strike them with a single heavy blow.' Jibril, peace be upon him, came and told the Messenger of Allah (ﷺ) to divide his companions into two groups, then lead one group in prayer while the others faced the enemy, on guard and with weapons at the ready. So he led them in praying one rak'ah, then they moved back and the others moved forward, and he led them in praying on rak'ah, so that each one of them had prayed one rak'ah with the Prophet (ﷺ) and the Prophet (ﷺ) had prayed two rak'ahs

1545. It was narrated from Jabir bin 'Abdullah that: The Messenger of Allah (ﷺ) led them in offering the fear prayer. One row stood in front of him and another row stood behind him. He led those who were behind in prayer, bowing once and prostrating twice, then they moved forward until they took the place of their companions, and the others came and took their place, and the Messenger of Allah (ﷺ) led them in prayer, bowing once and prostrating twice, then he said the taslim, so the Prophet (ﷺ) had prayed two rak'ahs and they had prayed one



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1546. Jabir bin Abdullah said:"We were with the Messenger of Allah (ﷺ) and the Iqamah for prayer was said. The Messenger of Allah (ﷺ) stood up and one group stood behind him while another group faced the enemy. He led those who were behind him in prayer, bowing once and prostrating twice. Then they went and took the place of those who had been facing the enemy, and that group came and the Messenger of Allah (ﷺ) led them in prayer, bowing once and prostrating twice. Then the Messenger of Allah (ﷺ) said the taslim and those who were behind him said the taslim, as did the other group

1547. It was narrated that Jabir said:"We witnessed the fear prayer with the Messenger of Allah (ﷺ). We stood behind him in two rows, and the enemy was between us and the Qiblah. The Messenger of Allah (ﷺ) said the takbir. He bowed and we bowed, and he stood up again and we stood up. When he went down in prostration, the Messenger of Allah (ﷺ) and those who were closest to him prostrated, and the second row remained standing until the Messenger of Allah (ﷺ) and the row closest to him stood up. Then the second row prostrated when the Messenger of Allah (ﷺ) had stood up, where they were. Then the row that had been closest to the Prophet (ﷺ) moved back and the second row moved forward, each standing in the place where the other had been. The Prophet (ﷺ) bowed and we bowed, then he stood up and we stood up, and when he went down in prostration, those who were closest to him prostrated and the others remained standing. When the Messenger of Allah (ﷺ) and those who were closest to him sat up, the others prostrated, then he said the taslim

1548. It was narrated that Jabir said:"We were with the Prophet (ﷺ) in a palm grove and the enemy was between us and the Qiblah. The Messenger of Allah (ﷺ) said the takbir and we all said the takbir. Then he bowed and we all bowed. Then the Prophet (ﷺ) and the row that was closest to him prostrated, while the others remained standing, guarding us. When we stood up, the others prostrated where we were, then they moved forward and he bowed and they all bowed, then he stood up and they all stood up. Then the Prophet (ﷺ) and the row that was closest to him prostrated, and the others remained standing, guarding them. When they had prostrated and were sitting, the others prostrated where they were, then he said the salam." Jabir said: "As your leaders do

1549. Shu'bah narrated from Mansur who said:"I heard Mujahid narrating from Abu Ayyash Az-Zuraqi"- Shu'bah said: "He had written it for me, and I read it before him, and I heard him narrating it; rather, I even memorized it." Ibn Bashshar said: "I memorized it from the book"- "The Prophet (ﷺ) was drawing up ranks facing the enemy in 'Usfan when the idolaters were led by Khalid bin Al-Walid. The Prophet (ﷺ) led them in praying Zuhr. The idolaters said: 'They have a prayer after this that is dearer to them than their wealth and sons.' Then the Messenger of Allah (ﷺ) led them in praying 'Asr. He divided them into two rows, behind him. He led them all in bowing, then when they raised their heads he led the row that was closest to him in prostrating, while the others remained standing. When they raised their heads from prostration, the second row prostrated, as they had already bowed with the Messenger of Allah (ﷺ). Then the front row moved forward, so each of them took the place of his companion. Then the Messenger of Allah (ﷺ) led them all in bowing, then when they raised their heads from bowing, the row that was closest to him prostrated while the others remained standing, then when they had finished prostrating, the others prostrated, then the Prophet (ﷺ) said the taslim for all of them together

1550. It was narrated that Abu Ayyash Al-Zuraqi said:"We were with the Messenger of Allah (ﷺ) in 'Usfan and the Messenger of Allah (ﷺ) led us in praying Zuhr. The idolaters were led that day by Khalid bin Al-Walid, and the idolaters said: 'We have caught them unawares.' Then the fear prayer was revealed between Zuhr and 'Asr. The Messenger of Allah (ﷺ) led us in praying 'Asr and divided us into two groups, a group that prayed with the Prophet (ﷺ) and a group that guarded him. He said takbir with those who were closest to him and those who were guarding them, then he bowed and both groups bowed with him. Then those who were closest to him prostrated. Then they moved back and the others moved forward and prostrated. Then he stood and led them all in bowing, those who were closest to him and those who were guarding him. Then he led those who were closest to him in prostrating, then they moved back and took the place of their companions and the others came forward and prostrated. Then he said the taslim so each group had prayed two rak'ahs with their imam. And he offered the fear prayer once in the land of Banu Sulaym

1551. It was narrated from Abu Bakrah that:The Messenger of Allah (ﷺ) led the people in offering the fear prayer, two rak'ahs. Then he said the taslim and led others in offering the fear prayer, then he said the taslim. So the Prophet (ﷺ) had prayed four rak'ahs

1552. It was narrated from Jabir bin 'Abdullah that:The Prophet (ﷺ) led a group of his companions in praying two rak'ahs, then he said the taslim, then he led some others in praying two rak'ahs, then he said the taslim

1553. It was narrated that Sahl bin Abi Hathmah said concerning the fear prayer:"The imam should stand up facing the Qiblah and some of them should stand with him while the others stand facing the enemy. Then he should pray one rak'ah with them and they should pray another rak'ah by themselves, and prostrate twice where they are. Then they should go to where the others are and the others should come and he should lead them in bowing once and prostrating twice, so it will be two rak'ahs for him and one for them. Then they should bow once and prostrate twice (by themselves, to make up the other rak'ah)

1554. Jabir bin 'Abdullah narrated that :The Messenger of Allah (ﷺ) led his companions in offering the fear prayer. One group prayed with him while the other was facing the enemy. He led them in praying two rak'ahs, then they went and took the place of the others, and the others came and he led them in praying two rak'ahs, then he said the taslim

1555. It was narrated from Abu Bakrah that:The Prophet (ﷺ) offered the fear prayer with those who were behind him, praying two rak'ahs (with them) and two rak'ahs with those who came after them, so the Prophet (ﷺ) prayed four rak'ahs and the others each prayed two rak'ahs

## The Book of the Prayer for the Two 'Eids

1556. It was narrated that Anas bin Malik said:"The people of the Jahiliyyah had two days each year when they would play. When the Messenger of Allah (ﷺ) came

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to Al-Madinah he said: 'You had two days when you would play, but Allah (SWT) has given Muslims something instead that is better than them: the day of Al-Fitr and the day of Al-Adha

1557. It was narrated from 'Umar bin Anas from his paternal uncles, that :Some people saw the crescent moon and came to the Prophet (), and he told them to break their fast after the sun has risen and to go out for 'Eid the (morning of the) following day

1558. It was narrated that Hafsa said:"Umm 'Atiyyah would never mention the Messenger of Allah () without saying: 'May my father be ransomed for him.' I said: 'Did you hear the Messenger of Allah () say such-and-such?' And she said: 'Yes, may my father be ransomed for him.' He said: Let the adolescent girls, women in seclusion and menstruating women come out and attend the 'Eid and supplications of the Muslims, but let the menstruating women keep away from the prayer place

1559. It was narrated that Muhammad said:"I met Umm 'Atiyyah and said to her: 'Did you hear the Messenger of Allah () say (anything)?' When she mentioned him, she would say: 'May my father be ransomed for him.' (He said) 'Bring out the adolescent girls and the women in seclusion and let them witness goodness and the supplication of the Muslims, but let the menstruating women keep away from the place where the people pray

1560. It was narrated from Salim that:His father said: "Umar bin A-Khattab, may Allah be pleased with him, found a Hullah of Istibraq in the market. He took it and brought it to the Messenger of Allah () and said: 'O Messenger of Allah (), why don't you buy this and adorn yourself with it for the two 'Eids and when (meeting) the delegations?' The Messenger of Allah () said: 'This is the clothing of one who has no share in the Hereafter,' or: 'This is worn by one who has no share in the Hereafter.' Then as much time passed as Allah (SWT) willed, then the Messenger of Allah () sent to Umar a garment made of Dibaj. He brought it to the Messenger of Allah () and said: 'O Messenger of Allah, you said that this is the clothing of one who has no share in the Hereafter, then you sent this to me?' The Messenger of Allah () said: 'Sell it and use the money for whatever you need

1561. It was narrated from Tha'labah bin Zahdam that:Ali appointed Abu Mas'ud over the people, then went out on the day of 'Eid and said: 'O people, it is not part of the sunnah to pray before the imam

1562. It was narrated that Jabir said:"The Messenger of Allah () led us in praying on 'Eid before the Khutbah, with no Adhan and no Iqamah

1563. Al-Bara' bin 'Azib narrated to us by one of the pillars of the masjid:"The Prophet () delivered a Khutbah on the day of An-Nahr and said: 'The first thing we start with on this day of ours is the prayer, then we offer sacrifice. Whoever does that, he has followed our sunnah, but whoever slaughtered (his sacrifice) before the (prayer), that is just meat that he gave to his family. Abu Burdah bin Niyar had slaughtered his sacrifice and he said: 'O Messenger of Allah (), I have a Jadha'ah that is better than a Musinnah.' He said: 'Slaughter it (as a sacrifice), but that will not be sufficient for anyone else (as a sacrifice) after you

1564. It was narrated from Ibn 'Umar that:The Messenger of Allah (), Abu Bakr, 'Umar, may Allah (SWT) be pleased with them, used to offer the 'Eid prayer before the Khutbah

1565. It was narrated from Ibn 'Umar that:The Messenger of Allah () used to take out an 'Anazah (a short spear) on the day of Al-Fitr and the day of Al-Adha, plant it in the ground, and pray facing toward it

1566. It was narrated that 'Umar bin Al-Khattab said:"The prayer of Al-Adha is two rak'ahs, the prayer of Al-Fitr is two rak'ahs, the prayer of the traveler is two rak'ahs and the jumu'ah prayer is two rak'ahs, complete and not shortened, upon the tongue of the Prophet ()

1567. It was narrated that 'Ubaidullah bin 'Abdullah said:"Umar, may Allah (SWT) be pleased with him, went out on the day of 'Eid and asked Abu Waqid Al-Laithi: 'What did the Prophet () recite on this day?' He said: 'Qaf' and '(The Hour) has drawn near

1568. It was narrated from An-Nu'man bin Bashir that:The Messenger of Allah () used to recite on the two 'Eids and on Friday: "GLorify the Name of Your Lord, the Most High" and "Has there come to you the narration of The Overwhelming?" Sometimes the two ('Eid and Jumu'ah) occurred on the same day, and he would recite them (these two Surahs)

1569. It was narrated that 'Ata said:"I heard Ibn 'Abbas say: 'I bear witness that I attended 'Eid with the Messenger of Allah (); he started with the prayer before the Khutbah, then he delivered the Khutbah

1570. It was narrated that Al-Bara' bin 'Azib said:"The Messenger of Allah () addressed us on the day of An-Nahr after the prayer." (Sahih)

1571. It was narrated from 'Abdullah bin As-SA'ib that:The Prophet () offered the 'Eid prayer and said: 'Whoever would like to leave, let him leave, and whoever would like to stay for the Khutbah, let him stay

1572. It was narrated that Abu Rimthah said:"I saw the Prophet () delivering the Khutbah, wearing two green Burds

1573. It was narrated that Abu Khalil Al-Ahmasi said:"I saw the Prophet () delivering the Khutbah atop a she-camel and an Ethiopian was holding on to the camel's reins

1574. It was narrated that Simak said:"I asked Jabir: 'Did the Messenger of Allah () deliver the Khutbah standing?' He said: 'The Messenger of Allah () used to deliver the Khutbah standing, then he would sit for a while, then stand up again

1575. It was narrated that Jabir said:"I attended the prayer with the Messenger of Allah () on the day of 'Eid. He started with the prayer before the Khutbah, with no Adhan and no Iqamah. When he finished the prayer, he stood leaning on Bilal, and he praised and glorified Allah (SWT) and exhorted the people, reminding

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them and urging them to obey Allah (SWT). Then he moved away and went to the women, and Bilal was with him. He commanded them to fear Allah (SWT) and exhorted them and reminded them. He praised and glorified Allah, then he urged them to obey Allah, then he said: 'Give charity, for most of you are the fuel of Hell.' A lowly woman with dark cheeks said: 'Why, O Messenger of Allah?' He said: 'You complain a great deal and are ungrateful to your husbands.' They started taking off their necklaces, earrings and rings, throwing them into Bilal's garment, giving them in charity

1576. It was narrated from Abu Sa'eed Al-Khudri that:The Messenger of Allah (ﷺ) used to go out to the prayer place on the day of Al-Fitr and the day of Al-Adha and lead the people in prayer. When he sat during the second rak'ah and said the taslim, he stood up and turned to face the people while the people were sitting. If he needed to mention something concerning the dispatch of an army he would tell the people, otherwise he would enjoin the people to give charity. He said: "Give charity" three times, and among those who gave the most charity were the women

1577. It was narrated from Abu Hurairah that:The Messenger of Allah (ﷺ) said: "If you say to your companion: 'Be quiet and listen' when the imam is delivering the Khutbah, you have engaged in idle speech

1578. It was narrated that Jabir bin 'Abdullah said:"In his Khutbah the Messenger of Allah (ﷺ) used to praise Allah as He deserves to be praised, then he would say: 'Whomsoever Allah (SWT) guides, none can lead him astray, and whomsoever Allah sends astray, none can guide. The truest of word is the Book of Allah and best of guidance is the guidance of Muhammad. The worst of things are those that are newly invented; every newly-invented thing is an innovation and every innovation is going astray, and every going astray is in the Fire.' Then he said: 'The Hour and I have been sent like these two.' Whenever he mentioned the Hour, his cheeks would turn red, and he would raise his voice and become angry, as if he were warning of an approaching army and saying: 'An army is coming to attack you in the morning, or in the evening!' (Then he said): 'Whoever leaves behind wealth, it is for his family, and whoever leaves behind a debt or dependents, then these are my responsibility, and I am the most entitled to take care of the believers

1579. It was narrated from Abu Sa'eed that:The Messenger of Allah (ﷺ) used to go out on the day of 'Eid and pray two rak'ahs, then he would deliver the Khutbah and enjoin giving charity, and the ones who gave most charity were the women. If he had any exigency or he needed to send an army he would speak of that, if not, he would go back

1580. It was narrated from Al-Hasan that :Ibn 'Abbas gave a Khutbah in Al-Basrah and said: "Pay the zakah of your fasting." The people started looking at one another. He said: "Whoever there is here from the people of Al-Madinah, get up and teach your brothers, for they do not know that the Messenger of Allah (ﷺ) enjoined sadaqat al-fitr on the young and the old, the free and the slave, the male and the female; half a sa' of wheat or a sa' of dried dates or barley

1581. It was narrated that Al-Bara' said:"The Messenger of Allah (ﷺ) addressed us on the day of An-Nahr after the prayer, then he said: 'Whoever prays and offers the sacrifice as we do, his ritual is complete, and whoever offers the sacrifice before the prayer, that is just ordinary meat.' Abu Burdah bin Niyar said: 'O Messenger of Allah (ﷺ), by Allah, we offered the sacrifice before I came out to the prayer, because I knew that today is the day of eating and drinking, so I hastened to do it and I ate of it and fed it to my family and neighbors.' The Messenger of Allah (ﷺ) said: 'That is just a sheep for meat.' He said: 'I have a jadha'ah that is better than two meaty sheep, will that be sufficient (as a sacrifice) for me?' He said: 'Yes, but it will not be sufficient for anyone after you

1582. It was narrated that Jabir bin Samurah said:"I used to pray with the Prophet (ﷺ) and his prayer was moderate in length and his Khutbah was moderate in length

1583. It was narrated that Jabir bin Samurah said:"I saw the Messenger of Allah (ﷺ) delivering the Khutbah standing up, then he sat down for a while and did not speak, then he stood up and delivered another Khutbah. Whoever tells you that the Prophet (ﷺ) delivered a Khutbah sitting do not believe him

1584. It was narrated that Jabir bin Samurah said:"The Prophet (ﷺ) used to deliver the Khutbah standing, then he would sit down, then he would stand up and recite some verses and remember Allah (SWT). And his Khutbah was moderate in length, and his prayer was moderate in length

1585. It was narrated from Ibn Buraidah that:His father said: "While the Messenger of Allah (ﷺ) was on the minbar, Al-Hasan and Al-Husain came,wearing red shirts, walking and stumbling. He came down and picked them up, then said: 'Allah has spoken the truth: Your wealth and your children are only a trial.' I saw these two walking and stumbling in their shirts, and I could not be patient until I went down and picked them up

1586. Abdur-Rahman bin 'Abbas said:"I heard 'Abbas when a man said to him: 'Did you go out (to the Eid prayer) with the Messenger of Allah?' He said: 'Yes, and were it not for my kinship (position) with him I would not have done so'"-meaning due to him being so young- "He (the Prophet (ﷺ)) went to the mark near the house of Kathir bin As-Salt and prayed, then delivered a Khutbah. Then he went to the women. He exhorted them and reminded them and told them to give charity. So a woman would bring her hand near her neck and take off her necklace and put it in the garment of Bilal

1587. It was narrated from Ibn 'Abbas that:The Prophet (ﷺ) went out on the day of 'Eid and prayed two rak'ahs, and he did not pray before or after them

1588. It was narrated that Anas bin Malik said:"The Messenger of Allah (ﷺ) addressed us on the day of Al-Adha and went to two black and white rams and slaughtered them

1589. It was narrated from Nafi that:Abdullah (bin Umar) told him that the Messenger of Allah (ﷺ) used to offer sacrifice in the prayer place

1590. It was narrated that An-Nu'man bin Bashir said:"The Messenger of Allah (ﷺ) used to recite: 'Glorify the Name of your Lord, the Most High' and "Has there come to you the narration of The Overwhelming?', on Friday and on 'Eid, and when Friday and 'Eid converged, he would recite them both

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1591. It was narrated that Iyas bin Abi Ramlah said:"I heard Mu'awiyah asking Zaid bin Arqam: 'Did you attend two 'Eids with the Messenger of Allah (ﷺ)?' He said: 'Yes; he prayed 'Eid at the beginning of the day then he granted a concession with regard to jumu'ah
1592. Wahb bin Kaisan said:"Eid and Jumu'ah fell on the same day during the time of Ibn Az-Zubair, so he delayed going out until the sun had risen quite high. Then he went out and delivered a Khutbah, and he made the Khutbah lengthy. Then he came down and prayed, and he did not lead the people in praying jumu'ah that day. Mention of that was made to Ibn 'Abbas and he said: 'He has followed the sunnah
1593. It was narrated from 'Aishah that:The Messenger of Allah (ﷺ) entered upon her and there were two girls with her who were beating the duff. Abu Bakr scolded them, but the Prophet (ﷺ) said: "Leave them, for every people has an 'Eid
1594. It was narrated that 'Aishah said:"The black people came and played in front of the Prophet (ﷺ) on the day of 'Eid. He called me and I watched them from over his shoulder, and I continued to watch them until I was the one who moved away
1595. It was narrated that 'Aishah said:"I remember the Messenger of Allah (ﷺ) covering me with his Rida' while I was watching the Ethiopians playing in the masjid, until I got bored. So you should understand the keenness of young girls to play
1596. It was narrated that Abu Hurairah said:"Umar came in when the Ethiopians were playing in the masjid. Umar, may Allah (SWT) be pleased with him, rebuked them, but the Messenger of Allah (ﷺ) said: 'Let them be there, O Umar, for they are Banu Arfidah
1597. It was narrated from 'Urwah that he narrated from Aishah that Abu Bakr As-Siddiq (رضي الله عنه) :Entered upon her and there were two girls with her beating the duff and singing, and the Messenger of Allah (ﷺ) was covered with his garment. He uncovered his face and said: "Let them be there, O Abu Bakr, for these are the days of 'Eid." Those were the days of Mina and the Messenger of Allah (ﷺ) was in Al-Madinah on that day

## The Book of Qiyam Al-Lail (The Night Prayer) and Voluntary Prayers During the Day

1598. It was narrated from Nafi' that Abdullah bin Umar said:"Pray in your houses and do not make them like graves
1599. It was narrated from Zaid bin Thabit that :The Prophet (ﷺ) used some palm fiber mats to section off a small area in the masjid. And the Messenger of Allah (ﷺ) prayed in it for several nights until the people gathered around him. Then, one night they did not hear his voice, and they thought that he was sleeping, so they cleared their throats to make him come out to them. He said: 'You kept doing that until I feared that it would be made obligatory for you, and if it were made obligatory, you would not be able to do it. O people, pray in your houses, for the best prayer a person offers is in his house, apart from the prescribed (obligatory) prayers
1600. It was narrated from Sa'd bin Ishaq bin Ka'b bin Ujah, from his father, that:His grandfather said: "The Messenger of Allah (ﷺ) prayed Maghrib in the masjid of Banu 'Abdul-Ashhal, and when he finished praying some people stood up and offered Nafl prayers. The Prophet (ﷺ) said: 'You should offer this prayer in your houses
1601. It was narrated from Sa'd bin Hisham that:He met Ibn 'Abbas and asked him about Witr. He said: "Shall I not lead you to one who knows best among the people of the world about the witr of the Messenger of Allah (ﷺ)?" He said: "Yes." (Ibn Abbas) said: "It is 'Aishah. So go to her and ask her (about witr) and then come back to me and tell me the answer that she gives you." So I went to Hakim bin Aflah and asked him to go accompany me to her. He said: "I shall not go to her, for I told her not to say anything about these two (conflicting) groups, but she refused (to accept my advice) and went on (to participate in the conflict)." I swore an oath, beseeching him (to take me to her). So he came with me and went unto her. She said to Hakim: "Who is this with you?" He said: "He is Sa'd bin Hisham." She said: "Which Hisham?" He said: "Ibn Amir." She supplicated for mercy for him and said: "What a good man Amir was." He said: "O Mother of the Believers, tell me about the character of the Messenger of Allah." She said: "Don't you read the Qur'an?" I said: "Yes." She said "The character of the Messenger of Allah (ﷺ) was the Qur'an." He said: "I wanted to get up (and leave), then I thought of the Qiyam (night prayer) of the Messenger of Allah (ﷺ) and said: "Tell me about the Qiyam of the Messenger of Allah (ﷺ)." She said: "Do you not recite this surah: "O you wrapped in garments?" I said: "Yes." She said: "Allah, the Mighty and Sublime, made Qiyam Al-Lail obligatory at the beginning of this surah, so the Messenger of Allah (ﷺ) and his companions prayed Qiyam Al-Lail for one year. Allah (SWT) withheld the latter part of this surah for twelve months, then he revealed the lessening (of this duty) at the end of this surah, so Qiyam Al-Lail became voluntary after it had been obligatory." I felt inclined to stand up (and not ask anything further), then I thought of the witr of the Messenger of Allah (ﷺ). I said: "O Mother of the Believers, tell me about the witr of the Messenger of Allah (ﷺ)." She said: "We used to prepare his siwak and water for his ablution, and Allah (SWT) would wake him when He wished during the night. He would use the siwak, perform ablution, and then pray eight rak'ahs in which he would not sit until he reached the eighth one. Then he would sit and remember Allah (SWT) and supplicate, then he would say the taslim that we could hear. Then he would pray two rak'as sitting after uttering the taslim, then he would pray one rak'ah, and that made eleven rak'ahs, O my son! When the Messenger of Allah (ﷺ) grew older and put on weight, he prayed witr with seven rak'ahs, then he prayed two rak'ahs sitting down after saying the taslim, and that made nine rak'ahs. O my son, when the Messenger of Allah (ﷺ) offered a prayer, he liked to continue to offer it, and when sleep, sickness, or pain distracted him from praying Qiyam Al-Lail, he would pray twelve rak'ahs during the day. I am not aware of the Prophet of Allah (ﷺ) having recited the whole Qur'an during a single night, or praying through the whole night until morning, or fasting a complete month, except Ramadan." I went to Ibn 'Abbas and told him what she had said, and he said: "She has spoken the truth. If I could go to her (and meet her face to face) I would so that she could tell me all of that verbally
1602. It was narrated from Abu Hurairah that:The Messenger of Allah (ﷺ) said: "Whoever prays Qiyam during Ramadan out of faith and in the hope of reward, he

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will be forgiven his previous sins

1603. It was narrated from Abu Hurairah that:The Messenger of Allah () said: "Whoever prays Qiyam during Ramadan out of faith and in the hope of reward, he will be forgiven his previous sins

1604. It was narrated from 'Aishah that:The Messenger of Allah () prayed in the masjid one night, and some people followed his prayer. Then he prayed the following night and more people came. Then they gathered on the third or fourth night and the Messenger of Allah () did not come out to them. When morning came he said: "I saw what you did, and nothing prevented me from coming out to you but the fact that I feared that this would be made obligatory for you," and that was in Ramadan

1605. It was narrated that Abu Dharr said:"We fasted with the Messenger of Allah () in Ramadan and he did not lead us in praying Qiyam until there were seven days left in the month, when he led us in praying Qiyam until one-third of the night had passed. Then he did not lead us in praying Qiyam when there were six days left. Then he led us praying Qiyam when there were five days left until one-half of the night had passed. I said: "O Messenger of Allah! What if we spend the rest of this night praying Nafil?" He said: "Whoever prays Qiyam with the Imam until he finishes, Allah (SWT) will record for him the Qiyam of a (whole) night." Then he did not lead us in prayer or pray Qiyam until there were three days of the month left. Then he led us in praying Qiyam when there were three days left. He gathered his family and wives (and led us in prayer) until we feared that we would miss Al-Falah. I (one of the narrators) said: "What is Al-Falah?" He said: "The suhur

1606. Nu'aim bin Ziyad Abu Talhah said:"I heard An-Nu'man bin Bashir on the minbar in Hims saying: "We prayed Qiyam with the Messenger of Allah () during Ramadan on the night of the twenty-third until one-third of the night had passed, then we prayed Qiyam with him on the night of the twenty-fifth until one-half of the night had passed, then we prayed Qiyam with him on the night of the twenty-seventh until we thought that we would miss Al-Falah- that is what they used to call suhur

1607. It was narrated that Abu Hurairah said:The Messenger of Allah () said: 'When any one of you goes to sleep, the Shaitan ties three knots on his head, saying each time: "(Sleep) a long night." If he wakes up and remembers Allah (SWT), one knot is undone. If he performs wudu', another knot is undone. If he prays, all the knots are undone and he starts his day in a good mood and feeling energetic. Otherwise he starts his day in a bad mood and feeling lethargic

1608. It was narrated that Abdullah said:"Mention was made in the presence of the Messenger of Allah () about a man who slept all night until morning. He said: 'That is a man in whose ear the Shaitan has urinated

1609. It was narrated that Abdullah said:"A man said: 'O Messenger of Allah (). So-and-so slept and missed the prayer yesterday until morning came.' He said: 'The Shaitan has urinated in that one's ears

1610. It was narrated that Abu Hurairah said:"The Messenger of Allah () said: 'May Allah (SWT) have mercy on a man who gets up at night and prays, then he wakes his wife and she prays, and if she refuses he sprinkles water in her face. And may Allah (SWT) have mercy on a woman who gets up at night and prays, then she wakes her husband and prays, and if he refuses she sprinkles water in his face

1611. It was narrated from 'Ali bin Abi Talib that:The Prophet () came to him and Fatimah at night and said: "Won't you pray?" I said: "O Messenger of Allah (), our souls are in the hand of Allah and if He wants to make us get up, He will make us get up." The Messenger of Allah () went away when I said that to him. Then as he was leaving I heard him striking his thigh and saying: But, man is ever more quarrelsome than anything

1612. It was narrated from Ali bin Husain, from his father, that:Hs grandfather Ali bin Abi Talib said: "The Messenger of Allah () came in to Fatimah and I, one night and woke us up to pray, then he went back to his house and prayed for part of the night, and he did not hear any movement from us. He came back to us and woke us up, and said: 'Get up and pray.' I sat up, rubbing my eyes, and said: 'By Allah, we will only pray that which has decreed for us; our souls are in the hand of Allah (SWT) and if He wants to make us get up, He will make us get up.' The Messenger of Allah () turned away, striking his hand on his thigh, saying: 'We will only pray that which Allah (SWT) has decreed for us! But man is ever more quarrelsome than anything

1613. It was narrated from Humaid bin 'Abdur-Rahman- that is Ibn 'Awf, that Abu Hurairah said:"The Messenger of Allah () said: 'The best fasting after the month of Ramadan is the month of Allah, Al-Muharram, and the best prayer is prayer at night

1614. It was narrated from Abu Bishr Ja'far bin Abi Wahshiyyah that:He heard Humaid bin 'Abdur-Rahman say: "The Messenger of Allah () said: 'The best prayer after the obligatory (fard) prayers is prayer at night and the best fasting after the month of Ramadan is Al-Muharram.'" Shu'bah bin Al-Hajjaj narrated it in Mursal form

1615. It was narrated from Zaid bin Zabyan who attributed it to Abu Dharr that:The Prophet () said: "There are three whom Allah (SWT) loves: A man who comes to some people and asks (to be given something) for the sake of Allah and not for the sake of their relationship, but they do not give him, so a man stayed behind and gave it to him in secret, and no one knew of his giving except Allah (SWT) and the one to whom he gave it. People who travel all night until sleep becomes dearer to them than anything equated with it, so they lay down their heads (and slept), then a man among them got up and started praying to Me and beseeching Me, reciting My Verses. And a man who was on a campaign and met the enemy and they fled, but he went forward (pursuing them) until he was killed or victory was granted

1616. It was narrated that Masruq said:"I said to 'Aishah: 'Which deed was most beloved to the Messenger of Allah ()?' She said: 'That which was done

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persistently.' I said: 'At what part of the night did he pray Qiyam?' She said: 'When he heard the rooster

1617. It was narrated that 'Asim bin Humaid said:"I asked 'Aishah with what did he- meaning the Prophet ()- start Qiyam Al-Lail? She said: 'You have asked me something which no one before you has asked. The Messenger of Allah () used to say the takbir ten times, the tahmid ten times, the tasbih ten times, and the tahlil ten times, and pray for forgiveness ten times, and say: Allahummaghfirli, wahdini, warzuqni wa 'afini. A'udhu billahi min diqil-maqami yawmal-qiyamah (O Allah, forgive me, guide me, grant me provision and good health. I seek refuge with Allah from the difficulty of standing on the Day of Resurrection)

1618. It was narrated that Rabi'ah bin Ka'b Al-Aslami said:"I used to stay overnight at the Prophet's () apartment and I used to hear him when he prayed Qiyam at night saying: 'Subhan Allahi Rabil-Alamin (Glory be to Allah, the Lord of the worlds)' for a long time, then he said: 'Subhan Allah wa bi hamdih (Glory and praise be to Allah) for a long time

1619. It was narrated that Ibn 'Abbas said:"When the Prophet () got up at night to pray Tahajjud, he said: Allahumma, lakal-hamdu anta nurus-samawati wal-ardi wa man fihinna wa lakal-hamdu anta qayyamus-samawati wal ardi wa man fihinna wa lakal-hamdu, anta haqqun wa wa'duka haqqun wal jannatu haqqun wan-nuru haqqun wan-nabiyyuna haqqun wa Muhammadan haqqun, laka aslant wa 'alaika tawakkaltu wa bika amant. ( O Allah, to You be praise, You are the Light of the heavens and earth and whoever is in them. To You be praise, You are the Sustainer of the Heavens and the earth and whoever is in them. To You be praise, You are the Sovereign of the heavens and earth and whoever is in them. To You be praise; You are True, Your promise is true, Paradise is true, Hell is true, the Hour is true, the Prophets are true and Muhammad is true. To You have I submitted, in You I put my trust and in You I have believed.'" Then (one of the narrators) Qutaibah mentioned some words the meaning of which was: "Wa bika khasamtu wa ilaika hakamtu, ighfirli ma quadrate wa ma akhkhartu wa ma a'lantu antal-muqaddimu wa antal-mu'khhir, la ilaha illa anta wa la hawla wa la quwwata illa billah (And with Your help I argue [with my opponents, the non-believers], and I take You as a judge [to judge between us]. Forgive me my past and future sins and those that I commit openly. You are the One who puts [some people] back and bring [others] forward. There is no God but You and there is no power and no strength except with Allah

1620. It was narrated from Kuraib that 'Abdullah bin 'Abbas told him:He slept at the house of Maimunah the wife of the Prophet (), who was his maternal aunt. He said: "I laid down across the mattress an the Messenger of Allah () and his wife lay along it. The Prophet () slept until midnight, or a little before or a little after. The Prophet () woke up and began to rub the sleep from his face with his hand. Then he recited the last ten verses of Surah Al Imran. Then he got up and went to a water skin that was hanging up and performed wudu from it, and he performed wudu well, then he stood up and prayed." Abdullah bin 'Abbas said: "I stood up and did what he had done, then I went and stood beside him. The Messenger of Allah () put his right hand on my neck, and took old of my right hand and tweaked it. Then he prayed two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then he prayed witr.Then he lay down until the Mu'adhdhin came to him and he prayed two brief rak'ahs

1621. It was narrated from Hudhaifah that:When the Prophet () got up to pray at night, he would brush his teeth with the siwak

1622. It was narrated that Hudhaifah said:"When the Messenger of Allah () got up to pray tahajjud at night, he would brush his teeth with the siwak

1623. It was narrated that Hudhaifah said:"We were commanded to use the siwak when we got up to pray at night

1624. It was narrated that Shaqiq said:"We were commanded, when we got up to pray at night, to clean our mouths with the siwak

1625. Abu Salamah bin 'Abdur-Rahman said:"I asked 'Aishah: 'With what did the Prophet () start his prayer?' She said: 'When he got up to pray at night he would start his prayer with the words: Allahumma Rabba Jibril wa Maika'il wa Israfil; Fatirus-samawati wal-ard, 'alim al-ghaybi wash-shahadah, anta tahkumu bayna 'ibadika fima kanu fihi yakhtalifun, Allahumma ihdini limakktulifa fihi min al-haqq innaka tahdi man tasha'ila siratin mustaqim (O Allah, Lord of Jibril, Mika'il and Israfil, Creator of the heavens and the earth, Knower of the unseen and the seen, You judge between Your slaves concerning wherein they differ. O Allah, guide me to the disputed matters of truth for You are the One Who guides to the Straight Path)

1626. It was narrated that Ibn Shihaab said:"Humaid bin Abdur-Rahman bin 'Awf told me that a man from among the companions of the Prophet () said: 'I said, when I was on a journey with the Messenger of Allah (): By Allah (SWT), I am going to watch the prayer of the Messenger of Allah () and see what he does. When he prayed 'Isha, he lay down for a long time. Then he woke up and looked toward the horizon and said: "Our Lord! You have not created (all) this without purpose" until he reached: "for You never break (Your) Promise." Then the Messenger of Allah () reached across his bed and took a siwak from it, then he poured water from a vessel and cleaned his teeth. Then he stood and prayed until I said: He has prayed for as long as he has slept. Then he lay down until I said: He has slept as long as he prayed. Then he woke up and did the same as he had done the first time and said the same as he had said. The Messenger of Allah () did that three times before Fajr

1627. It was narrated that Anas said:"Every time we wanted to see the Messenger of Allah () praying at night we saw him, and every time we wanted to see him sleeping, we saw him

1628. Ya'la bin Mamlak said that he asked Umm Salamah about the prayer of the Messenger of Allah () and she said:"He used to pray 'Isha, then he would recite tasbih, then after that he would pray whatever Allah (SWT) willed (he should pray) of night prayer. Then he would go and sleep for as long as he had prayed. Then he would get up from sleep and pray for as long as he had slept, and this last prayer of his would continue until dawn

1629. It was narrated from Ya'la bin Mamlak that he asked Umm Salamah, the wife of the Prophet () about the recitation and prayer of the Messenger of Allah (). She said:"What do you want to know about his prayer (I.e., you can never match it)? He used to pray, then sleep for as long as he had prayed, then he would

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pray as long as he had slept, then he would sleep as long as he had prayed, until dawn came." Then she described to him his recitation, and she described a clear recitation in which every letter was distinct

1630. It was narrated from 'Amr bin Aws that he heard Abdullah bin Amr bin Al-'As say: "The Messenger of Allah (ﷺ) said: 'The most beloved of fasting to Allah is the fasting of Dawud, peace be upon him. He used to fast one day and not the next. And the most beloved of prayer to Allah (SWT) is the prayer of Dawud. He used to sleep half the night, spend one-third of the night in prayer and sleep for one-sixth of it

1631. It was narrated from Anas bin Malik that: The Messenger of Allah (ﷺ) said: "On the night on which I was taken on the Night Journey (Al-Isra') I came to Musa, peace be upon him, at the red dune, and he was standing, praying in his grave

1632. It was narrated from Anas that: The Messenger of Allah (ﷺ) said: "I came to Musa at the red dune and he was standing and praying

1633. It was narrated from Anas that: The Prophet (ﷺ) said: "I passed by the grave of Musa, peace be upon him, and he was praying in his grave

1634. It was narrated that Anas bin Malik said: "The Messenger of Allah (ﷺ) said: 'On the night on which I was taken on the Night Journey, I passed by Musa, peace be upon him, and he was praying in his grave

1635. It was narrated from Anas that: On the night on which he was taken on the Night Journey, the Prophet (ﷺ) passed by Musa, peace be upon him, and he was praying in his grave

1636. Mu'tamir said: "I heard my father say: I heard Anas say: 'One of the companions of the Prophet (ﷺ) told me that on the Night Journey, the Prophet (ﷺ) passed by Musa, peace be upon him, and he was praying in his grave

1637. It was narrated from Anas, from one of the companions of the Prophet (ﷺ), that: The Prophet (ﷺ) said: 'On the night on which I was taken on the Night Journey, I passed by Musa and he was praying in his grave

1638. It was narrated from 'Abdullah bin Khabbab bin Al-Aratt, from his father who had been present at Badr with the Messenger of Allah (ﷺ), that: He watched the Messenger of Allah (ﷺ) one night when he prayed all night until Fajr time. When the Messenger of Allah (ﷺ) said the taslim at the end of his prayer, Khabbab said to him: 'May my father and mother be ransomed for you O Messenger of Allah, last night you offered a prayer the like of which I have never seen you offer.' The Messenger of Allah (ﷺ) said: "Yes indeed. This is a prayer of hope and fear in which I asked my Lord, the Mighty and Sublime, for three things, of which He gave me two and did not grant me one. I asked my Lord not to destroy us with which he destroyed the nations before us, and He granted me that. And I asked my Lord not to let an enemy from without prevail over us, and He granted me that. And I asked my Lord not to divide us into warring factions and He did not grant me that

1639. It was narrated that Masruq said: "Aishah may Allah (SWT) be pleased with her, said: 'When the last ten nights of Ramadan began, the Messenger of Allah (ﷺ) stayed up at night (for prayer) and he woke his family up and tightened his waist-wrap

1640. It was narrated that Abu Ishaq said: "I came to Al-Aswad bin Yazid, who was a close friend of mine and said: 'O Abu 'Amr, tell me what the Mother of the Believers told you about the prayer of the Messenger of Allah (ﷺ).' He said: 'She said: "He used to sleep for the first part of the night and stay up for the latter part

1641. It was narrated that 'Aishah, may Allah (SWT) be pleased with her, said: "I do not know that the Messenger of Allah (ﷺ) recited the whole Qur'an in one night, or spent a whole night in worship until dawn, or that he ever fasted an entire month apart from Ramadan

1642. It was narrated from Aishah that: The Prophet (ﷺ) came in to her and there was a woman with her. He said: "Who is this?" She said: "So-and-so, and she does not sleep." And she told him about how she prayed a great deal. He said: "Stop praising her. You should do what you can, for by Allah (SWT), Allah never gets tired (of giving reward) until you get tired. And the most beloved of religious actions to Him is that in which a person persists

1643. It was narrated from Anas bin Malik that: The Messenger of Allah (ﷺ) entered the masjid and saw a rope tied between two pillars. He said: "What is this?" They said: "It is for Zainab when she prays; if she gets tired she holds on to it." The Prophet (ﷺ) said: "Untie it. Let any one of you pray as long as he has energy, and if he gets tired let him sit down

1644. It was narrated that Ziyad bin Ilaqah said: "I heard Al-Mughirah bin Shu'bah say: 'The Prophet (ﷺ) stood (in prayer at night) until his feet swelled up, and it was said to him: Allah has forgiven your past and future sins. He said: "Should I not be a thankful slave?

1645. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) used to pray until he developed fissures in his feet

1646. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) used to pray for a long time at night. If he started to pray standing, he would bow standing and if he started to pray sitting, he would bow sitting

1647. It was narrated that Aishah said: "The Messenger of Allah (ﷺ) used to pray standing and sitting. If he started to pray standing, he would bow standing and if he started to pray sitting, he would bow sitting

1648. It was narrated from Aishah that: The Prophet (ﷺ) used to pray when he was sitting. He would recite while sitting, then when there were thirty or forty verses left, he would stand up and recite while standing, then he bowed and prostrated, then he would do likewise in the second rak'ah

1649. It was narrated that Aishah said: "I never saw the Messenger of Allah (ﷺ) pray sitting down until he grew old. Then he would pray sitting down and when there were thirty or forty verses left, he would stand up and recite them, then bow

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1650. It was narrated that Aishah said:"The Messenger of Allah () used to recite sitting, and when he wanted to bow he would stand up for as long as it takes a person to recite forty verses
1651. It was narrated that Sa'd bin Hisham bin 'Amir said:" I came to Al-Madinah and entered upon Aishah, may Allah (SWT) be pleased with her. She said: 'Who are you?' I said: 'I am Sa'd bin Hisham bin 'Amir.' She said: 'May Allah have mercy on your father.' I said: 'Tell me about the prayer of the Messenger of Allah ().' She said: 'The Messenger of Allah () did such and such.' I said: 'Yes indeed.' She said: 'The Messenger of Allah () used to pray Isha' at night, then he would go to his bed and sleep. In the middle of the night, he would get up to relieve himself and go to his water for purification and perform wudu. Then he went into the Masjid and prayed eight rak'ahs. I think he made the recitation, bowing and prostration equal in length. Then he prayed one rak'ah of witr, then he prayed two rak'ahs sitting down. Then he lay down on his side. Sometimes Bilal would come and tell him that it was time to pray before he napped, and sometimes he napped. And sometimes I was not sure if he had napped or not before he told him that it was time to pray. This is how the Messenger of Allah () used to pray until he grew older and gained weight"- and she mentioned whatever Allah (SWT) willed about his gaining weight. She said: "And the Prophet () used to lead the people in praying witr, then he would go to his bed. In the middle of the night, he would get up and go to water for purification, and to relieve himself, then he would perform wudu. Then he would go into the masjid and pray six rak'ahs, and I think he made the recitation, bowing, and prostration equal in length. Then he prayed one rak'ah of witr, then he prayed two rak'ahs sitting down. Then he lay down on his side. Sometimes Bilal would come and tell him that it was time to pray before he napped, and sometimes he napped. And sometimes I was not sure if he had napped or not before he told him that it was time to pray." She said: "And this is how the Messenger of Allah () continued to pray
1652. It was narrated that Aishah said:"The Messenger of Allah () did not refrain from (kissing) my forehead when he was fasting, and he did not die until most of his prayers were offered sitting down." Then she said something to the effect that (referred to the prayers) other than the obligatory prayers. "And the dearest of actions to him was that in which a person persists, even if it is little
1653. It was narrated from Al-Aswad, that Umm Salamah said:"The Messenger of Allah () did not pass away until most of his prayers were offered sitting down, except for the obligatory prayers
1654. It was narrated from Abu Salamah, that Umm Salamah said:"The Messenger of Allah () did not pass away until most of his prayers were offered sitting down, except for the obligatory prayers, and the dearest of actions to him were those which were done persistently, even if they were few
1655. It was narrated from Abu Salamah, that Umm Salamah said:"By the One in Whose Hand is my soul. The Messenger of Allah () did not pass away until most of his prayers were offered sitting down, except for the obligatory prayers, and the dearest of actions to him were those which were done persistently, even if they were few
1656. Abu Salamah narrated that Aishah told him:"The Prophet () did not die until most of his prayers were offered sitting down
1657. It was narrated that Abdullah bin Shaiq said:"I said to Aishah: 'Did the Messenger of Allah () pray sitting down?' She said: 'Yes, after the people had worn him out
1658. It was narrated that Hafsa said:"I never saw the Messenger of Allah () offer his voluntary prayers sitting down until one year before his death. Then he used to pray sitting down, reciting the surah so slowly that it seemed to be longer than a surah that is longer
1659. It was narrated that 'Abdullah bin 'Amr said:"I saw the Prophet () praying sitting down and I said: 'I was told that you said that the prayer of one who is sitting down is worth half of the prayer of the one who is standing up.' He said: 'Yes indeed, but I am not like any one of you
1660. It was narrated that 'Imran bin Husain said:"I asked the Prophet () about one who prays sitting down. He said: 'Whoever prays standing up is better, and one who prays sitting down will have half the reward of one who prays standing up. And whoever prays lying down will have half the reward of one who prays sitting down
1661. It was narrated that 'Aishah said:"I saw the Prophet () praying while sitting cross-legged
1662. It was narrated that Abdullah bin Abi Qais said:"I asked Aishah: "How did the Messenger of Allah () recite at night- did he recite loudly or silently?" She said: 'He used to do both; sometimes he recited loudly and sometimes he recited silently
1663. It was narrated from Kathir bin Murrah that 'Uqbah bin 'Amir told them that:The Messenger of Allah () said: 'The one who recites the Qur'an loudly is like one who gives charity openly, and the one who recites the Qur'an silently is like the one who gives charity in secret
1664. It was narrated that Hudhaifah said:"I prayed with the Prophet () one night. He started to recite Al-Baqarah and I thought, 'he will bow when he reaches one hundred,' but he carried on. I thought, 'he is going to recite the whole surah in one rak'ah,' but he carried on. He started to recite An-Nisa' and recited (the whole surah), then he started to recite Al Imran and recited (the whole surah), reciting slowly. When he reached a verse that spoke of glorifying Allah (SWT), he glorified Him. When he reached a verse that spoke of supplication, he made supplication. When he reached a verse that spoke of seeking refuge with Allah, he sought refuge with Him. Then he bowed and said: 'Subhana Rabbiyal-Azim.(Glory be to my Lord Almighty)', and he bowed for almost as long as he had stood. Then he raised his head and said: 'Sami Allahu liman hamidah (Allah hears those who praise Him)', and he stood for almost as long as he had bowed. Then he prostrated and started to say: Subhana Rabbiyal-'Ala (Glory be to my Lord Most High),' and he prostrated for almost as long as he had bowed
1665. It was narrated from Hudhaifah that:He prayed with the Messenger of Allah during Ramadan. He bowed and said: "Subhana Rabbiyal-Azim while bowing,



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for as long as he had stood. Then he sat down and said: "Rabbighfirli, Rabbighfirli (Lord forgive me, Lord forgive me)," for as long as he had stood. Then he prostrated and said: "Subhana Rabbiyal-'Ala for as long as he had stood And he prayed no more than four rak'ahs when Bilal came for Al-Ghadah

1666. It was narrated from Ya'la bin Ata that he heard Ali Al-Azdi (say) that he heard Ibn Umar narrate that:The Prophet () said: "The prayers of the night and day are two by two

1667. It was narrated that Tawus said:"Ibn Umar said: "A man asked the Messenger of Allah () about prayer at night. He said: "Two by two, and if you fear that dawn will come, then one

1668. It was narrated from Salim, from his father, that :The Prophet () said: "Prayers at night are two by two, then if you fear that dawn will come, pray with one rak'ah

1669. It was narrated that Ibn Umar said:"I heard the Messenger of Allah () on the minbar, when he was asked about prayers at night, say: "Two by two, then if you fear that dawn will come, pray with one rak'ah

1670. Ibn Umar told them that :A man asked the Messenger of Allah ()about prayers at night, and he said: "Two by two, then if one of you fears that dawn will come, let him pray with one

1671. It was narrated from Ibn Umar that:The Prophet () said: "prayers at night are (offered) two by two, then if you fear that dawn will come, pray with one

1672. It was narrated that Ibn Umar said:"A man from among the Muslims asked the Messenger of Allah (): 'How are prayers at night to be done?' He said: 'prayers at night are (offered) two by two, then if you fear that dawn will come, pray with one

1673. It was narrated that Abdullah bin Umar said that:A man asked the Messenger of Allah () about prayers at night. The Messenger of Allah () said: "prayers at night are (offered) two by two, then if you fear that dawn will come, pray with one

1674. It was narrated that Abdullah bin Umar said:"A man stood up and said: 'O Messenger of Allah (), how are the prayers at night to be done?' The Messenger of Allah () said: 'Prayers at night are (offered) two by two, then if you fear that dawn will come, pray with one

1675. It was narrated that Ali, may Allah (SWT) be pleased with him, said:"The Messenger of Allah () said: "O people of the Qur'an, pray with, for Allah, the Mighty and Sublime, is with (One) and loves Al-Witr (the odd numbered)

1676. It was narrated that Ali, may Allah (SWT) be pleased with him, said:"Witr is not essential like the obligatory prayers, but it is the sunnah of the Messenger of Allah ()

1677. It was narrated that Abu Hurairah said:"My dearest friend advised me (to do) three things: 'To sleep after praying Witr, to fast three days each month, and to pray two rak'ahs of Fajr

1678. It was narrated that Abu Hurairah said:"My closest friend advised me to do three things: 'To pray with at the beginning of the night, to pray two rak'ahs of Fajr and to fast three days of each month

1679. It was narrated that Qais bin Talq said:"My father, Talq bin 'Ali visited me one day in Ramadan and stayed with us until the evening. He led us in praying Qiyam that night and prayed with us. Then he went down to a masjid and led his companions in prayer until only with was left. Then he told a man to go forward and said to him: 'Lead them in praying with, for I heard the Messenger of Allah () say: There should not be two withs in one night

1680. It was narrated that Al-Aswad bin Yazid said:"I asked 'Aishah about the prayer of the Messenger of Allah (). She said: 'He used to sleep during the first part of the night, then get up during the time before dawn and pray with. Then he would go to his bed and if he needed to be intimate he would go to his wife. Then when he heard the Adhan he would get up, and if he was junub he would pour water over himself, otherwise he would perform wudu, then he would go out to the prayer

1681. It was narrated that Aishah said:"The Messenger of Allah () prayed with at the beginning (of the night) and at the end, and in the middle. And toward the end of his life, he settled on performing with at the end of the night

1682. It was narrated that Ibn 'Umar said:"Whoever prays during the night, let him make the last of his prayers at night with, because the Messenger of Allah () used to enjoin that

1683. Abu Nadrah Al-'Awaqi narrated that he heard Abu Sa'eed Al-Khudri say:"The Messenger of Allah () was asked about with and he said: 'Pray with before dawn (Subh)

1684. It was narrated from Au Sa'eed that :The Prophet () said: "Pray with before dawn(fajr)

1685. It was narrated from Ibrahim bin Muhammad Al-Muntashir, from his father, that:He was in the masjid of 'Amr bin Shurahbil and the iqamah for prayer was said, and they were waiting. He came and said: "I was praying with." Abdullah was asked: "Is there any with after the adhan?" He said: "Yes, and after the Iqamah." And he narrated that the Prophet () once slept and missed the prayer until the sun had risen, then he prayed

1686. It was narrated from Ibn Umar that:The Messenger of Allah () used to pray with on his mount

1687. It was narrated from Nafi' that :Ibn Umar used to pray with on his camel and he mentioned that the Prophet () used to do that

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1688. It was narrated that Sa'eed bin Yasir said:"Ibn Umar said to me that the Messenger of Allah () used to pray witr on a camel

1689. It was narrated from Ibn Umar that:The Prophet () said: "Witr is one rak'ah at the end of the night

1690. It was narrated from Ibn Umar that:The Prophet () said: "Witr is one rak'ah at the end of the night

1691. It was narrated from Ibn 'Umar that:A man from among the people of the desert asked the Messenger of Allah () about prayer at night. He said:"(It is) two by two, and Witr is one rak'ah at the end of the night

1692. It was narrated from 'Abdullah bin 'Umar that:The Messenger of Allah () said: "Prayer at night is two by two, then when you want to finish, pray one rak'h which will make the total number that you prayed odd

1693. It was narrated that Ibn Umar said:"The Messenger of Allah () said: 'Prayer at night is two by two, and witr is one rak'ah

1694. It was narrated from Abdullah bin 'Umar that:A man asked the Messenger of Allah () about prayer at night and the Messenger of Allah () said: "Prayer at night is two by two, then if one of you fears that dawn will break, pray one rak'ah to make the total number that he prayed odd

1695. It was narrated from Ibn 'Umar that:He heard the Messenger of Allah () say: "Prayer at night is two rak'ahs by two rak'ahs, then when you fear tat dawn will break, pray witr with one rak'ah

1696. It was narrated from 'Aishah that:The Prophet () used to pray eleven rak'ahs at night, ending them with one rak'ah of witr, then he would lie down on his right side

1697. It was narrated from Abu Salamah bin Abdur-Rahman that :He asked Aishah, the Mother of the Believers, about how the Messenger of Allah () used to pray in Ramadan. She said: "The Messenger of Allah () did not pray more than eleven rak'ahs during Ramadan or at any other time. He would pray four, and do not ask how beautiful or how long they were. Then he would pray four, and do not ask how beautiful or how long they were. Then he would pray three." Aishah said: "I said: 'O Messenger of Allah, do you sleep before you pray witr?' He said: 'O Aishah, my eyes sleep but my heart does not

1698. It was narrated from Sa'd bin Hisham, that:Aishah told him: "The Messenger of Allah () would not say the taslim for two rak'ahs during witr

1699. It was narrated from Ubayy bin Ka'b that:The Messenger of Allah () used to pray witr with three rak'ahs. In the first he would recite: "Glorify the Name of Your Lord, the Most High" in the second: "Say: O you disbelievers!", and in the third: "Say: He is Allah, (the) One". And he would say the Qunut before bowing, and when he finished he would say: Subhanal-Malikil-Quddus (Glory be to the Sovereign, the Most Holy) three times, elongating the words the last time

1700. It was narrated that Ubayy bin Ka'b said:"In the first rak'ah of witr, the Messenger of Allah () used to recite: "GLorify the Name of your Lord, the Most High;" in the second; "Say: O you disbelievers!" and in the third; "Say: He is Allah, (the) One

1701. It was narrated that Ubayy bin Ka'b said:"The Messenger of Allah () used to recite: "Glorify the Name of Your Lord, the Most High;" in witr, in the second rak'ah he would recite: "Say: O you disbelievers!"; and in the third "Say: He is Allah, (the) One". And he only said the taslim at the end, and he would say- meaning after the taslim: Subhanal-Malikil-Quddus (Glory be to the Sovereign, the Most Holy)' three times

1702. Zakariyya bin Abi Za'idah narrated from Abu Ishaq, from Sa'id bin Jubair, that Ibn Abbas said:"The Messenger of Allah () used to pray witr with three rak'ahs. In the first he would recite "Glorify the Name of Your Lord, the Most High;" in the second: "Say: O You disbelievers!" and in the third: "Say: He is Allah, (the) One

1703. Zuhair narrated from Abu Ishaq, from Sa'eed bin Jubair, :Ibn Abbas used to pray witr with three (units) with (the Surahs): "Glorify the Name of Your Lord, the Most High" (Surah Al-A'la), "Say: O You disbelievers" (Surah Al-Kafirun), and "Say: He is Allah, (the) One" (Surah Al-Ikhlās)

1704. Sufyan narrated from Habib bin Abi Thabit, from Muhammad bin Ali, from his father, from his grandfather, that:The Prophet () got up at night and cleaned his teeth, then he prayed two rak'ahs, then he slept. Then he got up and cleaned his teeth, then he performed wudu and prayed two rak'ahs, until he had prayed six. Then he prayed witr with three rak'ahs, and prayed two rak'ahs

1705. Husain narrated from Habib bin Abi Thabit, from Muhammad bin 'Ali bin 'Abdullah bin Abbas, from his father, that his grandfather said:"I was with the Prophet () and he got up and performed wudu, cleaned his teeth while reciting this verse until he finished: 'Verily, in the creation of the heavens and the Earth, and in the alternation of night and day, there are indeed signs for men of understanding.' Then he prayed two rak'ahs, then he went back and slept until I heard him breathing deeply. Then he got up and performed wudu and cleaned his teeth. Then he prayed two rak'ahs, then he slept, then he got up and performed wudu and cleaned his teeth and prayed two rak'ahs and prayed witr with three rak'ahs

1706. Ubaidullah bin'Amr bin Zaid narrated from Habib bin Abi Thabit, from Muhammad bin Ali that Ibn 'Abbas said:"The Messenger of Allah () woke up and cleaned his teeth,' and he quoted the hadith

1707. Abu Bakr An-Nahshali narrated from Habib bin Abi Thabit, from Yahya bin Al-Jazzar, that Ibn 'Abbas said:"The Messenger of Allah () used to pray eight rak'ahs at night and pray witr with three, and pray two rak'ahs before Fajr

1708. It was narrated that Umm Salamah said:"The Messenger of Allah () used to pray witr with thirteen rak'ahs, and when he grew older and weaker he prayed witr with nine

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1709. It was narrated that 'Aishah said:"The Messenger of Allah (ﷺ) used to pray nine (rak'ahs) at night, then when he grew older and put on weight he prayed seven
1710. Duwaid bin Nafi' said:" Ibn Shihab informed me, saying: 'Ata bin Yazid narrated to me from Abu Ayyub: That the Prophet (ﷺ) said: 'Witr is a duty, and whoever wants to pray witr with seven (rak'ahs), let him do so; whoever wants to pray witr with five, let him do so, whoever wants to pray witr with three, let him do so; and whoever wants to pray witr with one, let him do so
1711. Al-Awza'I said:"Az-Zuhri narrated to me, he said: 'Ata bin Yazid, from Abu Ayyub: The Messenger of Allah (ﷺ) said: 'Witr is a duty, and whoever wants to pray witr with seven (rak'ahs), let him do so; whoever wants to pray witr with five, let him do so, whoever wants to pray witr with three, let him do so; and whoever wants to pray witr with one, let him do so
1712. Abu Mu'aid narrated from Az-Zuhri, who said:"Ata' bin Yazid narrated to me that he heard Abu Ayyub Al-Ansari say: 'Witr is a duty, so whoever wants to pray witr with five rak'ahs let him do so, whoever wants to pray witr with three, let him do so; and whoever wants to pray witr with one, let him do so
1713. Sufyan narrated from Az-Zuhri, from 'Ata bin Yazid, from Abu Ayyub, who said:"Whoever wants to pray witr with seven (rak'ahs) let him do so, and whoever wants to pray witr with five (rak'ahs) let him do so, and whoever wants to pray witr with three rak'ahs, let him do so; and whoever wants to pray witr with one rak'ah, let him do so, and wants to do so gesturing, let him do so
1714. Mansur reported from Al-Hakam, from Miqsam, that Umm Salamah said:"The Messenger of Allah (ﷺ) used to pray witr with five and seven rak'ahs which he did not separate with any taslim nor talk
1715. Mansur reported from Al-Hakam, from Miqsam, from Ibn 'Abbas that Umm Salamah said:"The Messenger of Allah (ﷺ) used to pray witr with seven or five (rak'ahs), not separating between them with the taslim
1716. Sufyan bin Al-Husain narrated from Al-Hakam that Miqsam said:"Witr is seven and no less than five." I mentioned that to Ibrahim and he said: "From whom did he quote that?" I said: "I do not know." Al-Hakam said: "Then I performed Hajj and I met Miqsam and said to him: 'From whom (did you narrate that)?' He said: 'From the trustworthy one, from Aishah and from Maimunah
1717. Hisham bin Urwah narrated from his father, from Aishah, that:The Prophet (ﷺ) used to pray witr with five and he did not sit except in the last (rak'ah) of them
1718. Shu'bah narrated from Qatadah, from Zurarahbin Awfa, from Sa'd bin Hisham, that:Aishah said: "When the Messenger of Allah (ﷺ) grew old and put on weight, he prayed seven rak'ahs and only sat in the last of them, and he prayed two rak'ahs while sitting after saying the taslim, and that was nine, O my son! And when the Messenger of Allah (ﷺ) offered any prayer he liked to persist in doing so
1719. Mu'adh bin Hisham said:"My father narrated to me, from Qatadah, from Zurarah bin Awfa, from Sa'd bin Hisham, that Aishah said: 'When the Messenger of Allah (ﷺ) prayed witr with nine rak'ahs, he did not sit until the eighth rak'ah. Then he would praise Allah (SWT) and remember Him and supplicate, then he would get up and he wouldn't say the taslim, then he prayed the ninth, then he sat and remembered Allah (SWT) and supplicated. Then he said a taslim that we could hear. Then he prayed two rak'ahs sitting down. When he grew older and weaker, he prayed witr with seven rak'ahs and did not sit until the sixth. Then he got up and did not say the taslim, and prayed the seventh, then he said the taslim, then he prayed two rak'ahs sitting down
1720. It was narrated from Sa'd bin Hisham that Aishah said:"We used to prepare siwak and water for wudu for the Messenger of Allah (ﷺ). Allah (SWT) would wake him when He willed to wake him at night, then he would clean his teeth and make wudu, and pray nine rak'ahs, not sitting until the eighth, when he would praise Allah (SWT) and send blessings upon His Prophet and supplicate between them, but he did not say the taslim. Then he prayed the ninth and sat, and said something similar, praising Allah (SWT) and sending blessings upon His Prophet (ﷺ), then he said a taslim that we could hear, then he prayed two rak'ahs sitting down
1721. It was narrated from Zurarah bin Awfa:"When Sa'd bin Hisham bin Amir came to visit us, he told us that he came to Ibn Abbas and asked him about the witr of the Messenger of Allah (ﷺ). He said: 'Shall I not tell you of the most knowledgeable person on Earth about the witr of the Messenger of Allah (ﷺ)?' I said: 'Who?' He said: 'Aishah.' So we went to her and greeted her with Salam and entered and asked her. I said: 'Tell me about the witr of the Messenger of Allah (ﷺ).' She said: 'We used to prepare for him his siwak and water for wudu, then Allah (SWT) would wake him when He willed to wake him at night. He would clean his teeth and perform wudu, then he would pray nine rak'ahs, during which he would not sit until the eighth. Then he would praise Allah (SWT) and remember Him and supplicate, then he would get up and not say the taslim. Then he would pray the ninth, then sit and praise Allah (SWT) and remember Him and supplicate, then he would say a taslim that we could hear. Then he prayed two rak'ahs sitting, and that was eleven rak'ahs, O my son. When the Messenger of Allah (ﷺ) grew older and put on weight, he prayed witr with seven, then he prayed two rak'ahs sitting after saying the taslim, and that was nine, O my son. And when the Messenger of Allah (ﷺ) offered a prayer, he liked to persist in offering it
1722. It was narrated that Aishah said:"The Messenger of Allah (ﷺ) used to pray witr with nine rak'ahs, then he would pray two rak'ahs sitting down. When he grew weaker he prayed witr with seven rak'ahs, then he prayed two rak'ahs sitting down
1723. It was narrated from Aishah that:The Messenger of Allah (ﷺ) used to pray witr with nine and pray two rak'ahs sitting down
1724. It was narrated from Sa'd bin Hisham:That he came to the Mother of the Believers Aishah and asked her about the prayers of the Messenger of Allah (ﷺ).

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She said: "He used to pray eight rak'ahs at night and pray witr with the ninth, then he would pray two rak'ahs sitting down

1725. It was narrated that Aishah said:"The Messenger of Allah () used to pray nine rak'ahs at night

1726. It was narrated from Aishah that:The Prophet () used to pray eleven rak'ahs at night, of which one was witr, then he would lie down on his right side

1727. It was narrated that Umm Salamah said:"The Messenger of Allah () used to pray witr with thirteen rak'ahs, but when he grew older and weaker he prayed witr with nine

1728. It was narrated from Abu Mijlaz that:Abu Musa was between Makkah and Al-Madinah. He prayed 'Isha with two rak'ahs, then he stood and prayed one rak'ah of witr in which he recited one hundred verses from An-Nisa'. Then he said: "I tried my best to place my feet where the Messenger of Allah () placed his, and to recite what the Messenger of Allah () recited

1729. Sa'eed bin 'Abdur-Rahman bin Abza narrated from his father, that:Ubayy bin Ka'b said: "The Messenger of Allah () used to recite in Witr: "Glorify the Name of your Lord, the Most High;" and "Say: O you disbelievers!;" and 'Say: He is Allah, (the) One.' And when he said the salam, he would say: Subhanal-Malikil-Quddus (Glory be to the Sovereign, the Most Holy) three times

1730. Sa'eed bin Abdur-Rahman bin Abza narrated from his father, that:Ubayy bin Ka'b said: "The Messenger of Allah () used to recite in Witr: "Glorify the Name of your Lord, the Most High;" and "Say: O you disbelievers!;" and 'Say: He is Allah, (the) One

1731. It was narrated from Ibn Abdur-Rahman bin Abza from his father that:The Messenger of Allah () used to recite in Witr: "Glorify the Name of your Lord, the Most High;" and "Say: O you disbelievers!;" and 'Say: He is Allah, (the) One

1732. Bahz bin Asad, said:"Shu'bah narrated to us, from Salamah and Zubaid, from Dharr, from Ibn Abdur-Rahman bin Abza from his father that the Messenger of Allah () used to recite in Witr: "Glorify the Name of your Lord, the Most High;" and "Say: O you disbelievers!;" and 'Say: He is Allah, (the) One.' And when he said the taslim, he would say: Subhanal-Malikil-Quddus (Glory be to the Sovereign, the Most Holy) three times, raising his voice the third time

1733. Khalid said:"Shu'bah narrated to us, he said: Salamah and Zubaid informed me, from Dharr, from Ibn 'Abdur-Rahman bn Abza from Abdur-Rahman, that the Messenger of Allah () used to recite in Witr: "Glorify the Name of your Lord, the Most High;" and "Say: O you disbelievers!;" and 'Say: He is Allah, (the) One.' And when he said the taslim, he would say: Subhanal-Malikil-Quddus (Glory be to the Sovereign, the Most Holy) three times, raising his voice with Subhanal-Malikil-Quddus the third time

1734. Mansur reported from Salamah bin Kuhail, from Sa'eed bin Abdur-Rahman bin Abza, from his father, who said:"The Messenger of Allah () used to recite in witr: Glorify the Name of your Lord, the Most High;" and "Say: O you disbelievers!;" and 'Say: He is Allah, (the) One.' And when he said the taslim, he would say: Subhanal-Malikil-Quddus (Glory be to the Sovereign, the Most Holy) three times, elongating his words the third time

1735. Abdul-Malik bin Abi Sulaiman reported from Zubaid, from Sa'eed bin Abdur-Rahman bin Abza, from his father, who said:"The Messenger of Allah () used to recite in witr: Glorify the Name of your Lord, the Most High;" and "Say: O you disbelievers!;" and 'Say: He is Allah, (the) One

1736. Muhammad bin Juadah reported from Zubaid, Sa'eed bin 'Abdur-Rahman bin Abza, from his father, who said:"The Messenger of Allah () used to recite in witr: Glorify the Name of your Lord, the Most High;" and "Say: O you disbelievers!;" and 'Say: He is Allah, (the) One.' And when he had finished praying, he said: Subhanal-Malikil-Quddus (Glory be to the Sovereign, the Most Holy) three times

1737. Shu'aib bin Harb reported from Malik, from Zubaid, from Ibn Abza, from his father, who said:"The Messenger of Allah () used to recite in witr: Glorify the Name of your Lord, the Most High;" and "Say: O you disbelievers!;" and 'Say: He is Allah, (the) One

1738. Ahmad bin Sulaiman informed us, he said:"Yahya bin Adam narrated to us, he said: "Malik narrated to us from Zubaid, from Dharr, from Ibn Abza

1739. Ata bin As-Sa'ib reported from Sa'eed bin Abdur-Rahman bin Abza from his father:That the Messenger of Allah () used to recite in witr: Glorify the Name of your Lord, the Most High;" and "Say: O you disbelievers!;" and 'Say: He is Allah, (the) One

1740. Muhammad bin Bashshar informed us, he said:"Abu Dawud narrated to us from Shu'bah, from Qatadah, who said: I heard 'Azarah narrating from Sa'eed bin 'Abdur-Rahman Ibn Abza, from his father That the Messenger of Allah () used to recite in witr: Glorify the Name of your Lord, the Most High;" and "Say: O you disbelievers!;" and 'Say: He is Allah, (the) One.' And when he had finished praying, he said: Subhanal-Malikil-Quddus (Glory be to the Sovereign, the Most Holy) three times

1741. Ishawq bin Mansur informed us, he said:"Abu Dawud narrated to us, he said: Shu'ba narrated to us, from Qatadah, from Abdur-Rahman bin Abza, that The Messenger of Allah () used to recite in witr: Glorify the Name of your Lord, the Most High;" and "Say: O you disbelievers!;" and 'Say: He is Allah, (the) One.' And when he said the taslim, he would say: Subhanal-Malikil-Quddus (Glory be to the Sovereign, the Most Holy) three times, elongating his words the third time

1742. Muhammad bin Al-Muthanna informed us, he said "Muhammad said:Shu'bah narrated to us, he said: I heard Qatadah narrating from Zurarah, from Abdur-Rahman bin Abza, that The Messenger of Allah () used to recite in witr: Glorify the Name of your Lord, the Most High

1743. (With that chain) from Imran bin Husain that:The Prophet () recited in Witr: Glorify the Name of your Lord, the Most High

1744. Muhammad bin Al-Muthanna informed us, he said:"Yahya bin Sa'eed narrated to us from Shu'bah, from Qatadah, from Zurarah, from Imran bin Husain, who said The Messenger of Allah () prayed Zuhr, and a man recited 'Glorify the Name of your Lord, the Most High.' When he finished praying, he said: 'Who

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recited: 'Glorify the Name of Your Lord, the Most High?' A man said: 'I did.' He said: 'I knew that someone was competing with me in it

1745. It was narrated that Abu Al-Jawza said:"Al-Hasan said: "The Messenger of Allah (ﷺ) taught me some words to say in witr in Qunut: Allahumma ihdini fiman hadayta wa 'afini fiman afayta wa tawallani fiman tawallayta wa barik li fima a'tayta, wa qini sharra ma qadayta, fa innaka taqdi wa la yuqda 'alayk, wa innahu la yadhilluman walayta, tabarakta Rabbana wa at'alayt (O Allah, guide me among those whom You have guided, pardon me among those You have pardoned, turn to me in friendship among those on whom You have turned in friendship, and bless me in what You have bestowed, and save me from the evil of what You have decreed. For verily You decree and none can influence You; and he is not humiliated whom You have befriended. Blessed are You, O Lord, and Exalted)

1746. It was narrated that Al-Hasan bin Ali said:"The Messenger of Allah (ﷺ) taught me these words in witr. He said: Say: Allahumma ihdini fiman hadayta wa 'afini fiman afayta wa tawallani fiman tawallayta wa barik li fima a'tayta, wa qini sharra ma qadayta, fa innaka taqdi wa la yuqda 'alayk, wa innahu la yadhilluman walayta, tabarakta Rabbana wa at'alayt. Wa salla Allahu ala al-Nabi Muhammad (O Allah, guide me among those whom You have guided, pardon me among those You have pardoned, turn to me in friendship among those on whom You have turned in friendship, and bless me in what You have bestowed, and save me from the evil of what You have decreed. For verily You decree and none can influence You; and he is not humiliated whom You have befriended. Blessed are You, O Lord, and Exalted. And may Allah (SWT) send salah upon the Prophet Muhammad

1747. It was narrated from Ali bin Abi Talib that:The Prophet (ﷺ) used to say at the end of witr: Allahumma inni audhu bi ridaka min sakhatika wa bi mu'afatika min uqubatika, wa audhu bika minka la uhsi thana'an 'alayka, anta kama athwart ala nafsik ( O Allah, I seek refuge in Your pleasure from Your wrath and in Your forgiveness from Your punishment. And I seek refuge in You from You; I cannot praise You enough; You are as You have praised Yourself)

1748. It was narrated that Anas said:"The Prophet (ﷺ) would not raise his hands in any of his supplications except when praying for rain (Al-Istisqa')." (One of the narrators) Shu'bah said: "I said to Thabit: 'Did you hear it from Anas?' He said: 'Subhan Allah!' I said: 'Did you hear it?' He said: 'Subhan Allah

1749. It was narrated that Aishah said:"The Messenger of Allah (ﷺ) used to pray eleven rak'ahs at night between finishing Isha' prayer and Fajr, apart from the two rak'ahs of Fajr, and he would prostrate for as long as it takes one of you to recite fifty verses

1750. It was narrated from Ibn Abdur-Rahman bin Abza from his father that:The Messenger of Allah (ﷺ) used to recite in witr: "Glorify the Name of Your Lord, the Most High;" and "Say: O you disbelievers!"; and 'Say: He is Allah, (the) One.'" And after he had said the salam, he would say: Subhanal-Malikil-Quddus (Glory be to the Sovereign, the Most Holy) raising his voice the third time

1751. It was narrated from Sa'eed bin Abdur-Rahman bin Abza that:His father said: "The Messenger of Allah (ﷺ) used to recite in witr: Glorify the Name of Your Lord, the Most High;" and "Say: O you disbelievers!"; and 'Say: He is Allah, (the) One.'" And after he had said the salam, he would say: Subhanal-Malikil-Quddus (Glory be to the Sovereign, the Most Holy) three times, raising his voice with it

1752. It was narrated from Ibn Abdur-Rahman bin Abza that his father said:"The Messenger of Allah (ﷺ) used to recite in witr: Glorify the Name of Your Lord, the Most High;" and "Say: O you disbelievers!"; and 'Say: He is Allah, (the) One.'" And after he had said the salam, he would say: Subhanal-Malikil-Quddus (Glory be to the Sovereign, the Most Holy) three times, raising his voice with it

1753. It was narrated from Sa'eed bin Abdur-Rahman bin Abza that his father said:"The Messenger of Allah (ﷺ) used to recite in witr: Glorify the Name of Your Lord, the Most High;" and "Say: O you disbelievers!"; and 'Say: He is Allah, (the) One.'" And after he had said the salam, he would say: Subhanal-Malikil-Quddus (Glory be to the Sovereign, the Most Holy) three times, elongating the words the third time, then raising it

1754. It was narrated from Ibn Abdur-Rahman bin Abza from his father that:The Messenger of Allah (ﷺ) used to recite in witr: Glorify the Name of Your Lord, the Most High;" and "Say: O you disbelievers!"; and 'Say: He is Allah, (the) One.'" And after he had said the salam, he would say: Subhanal-Malikil-Quddus (Glory be to the Sovereign, the Most Holy)

1755. It was narrated from Sa'eed bin Abdur-Rahman bin Abza that:The Prophet (ﷺ) used to recite in witr and he quoted the same hadith

1756. Abu Salamah bin Abdur-Rahman narrated that :He asked Aishah about the prayer of the Messenger of Allah (ﷺ) at night. She said: "He used to pray thirteen rak'ahs: nine rak'ahs standing, one of which was witr, and two rak'ahs sitting. When he wanted to bow he would stand up, and bow and prostrate, and he did that after witr. Then when he heard the call for Subh, he stood up and prayed two brief rak'ahs

1757. It was narrated from Aishah that:The Prophet (ﷺ) would not omit four rak'ahs before Zuhr and two rak'ahs before Fajr

1758. It was narrated from Ibrahim bin Muhammad that:He heard his father narrating that he heard Aishah say: "The Messenger of Allah (ﷺ) would not omit four rak'ahs before Zuhr and two rak'ahs before Fajr

1759. It was narrated from Aishah that :The Prophet (ﷺ) said: "The two rak'ahs (before) Fajr are better than this world and everything in it

1760. It was narrated from Hafsa that:When the call for Subh prayer was given, the Messenger of Allah (ﷺ) would pray two brief rak'ahs before going to the prayer

1761. It was narrated that Ibn Umar said:"Hafsa told me that when dawn glowed, the Prophet (ﷺ) would pray two rak'ahs

1762. It was narrated that Aishah said:"When the Muaddhin fell silent after the Adhan for the beginning of Fajr, he would pray two brief rak'ahs, then he would lie down on his right side

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1763. It was narrated that Abdullah bin 'Amr said:"The Messenger of Allah () said to me: 'Do not be like so-and-so; he used to pray Qiyam Al-Lail then he stopped
1764. It was narrated that 'Abdullah bin 'Amr said:"The Messenger of Allah () said to me: 'O Abdullah do not be like so-and-so; he used to pray Qiyam Al-Lail and then he stopped
1765. It was narrated from Hafsah that:The Prophet () used to pray the two rak'ahs of Fajr, two brief rak'ahs
1766. Ibn 'Umar said:"Hafsah told me that The Messenger of Allah () used to pray two brief rak'ahs between the call (the Adhan) and the Iqamah for Fajr prayer
1767. It was narrated from Ibn 'Umar that Hafsah said:"The Messenger of Allah () used to pray two brief rak'ahs between the call (the Adhan) and the prayer
1768. It was narrated from Abu Salamah and Nafi', from Ibn Umar, from Hafsah that:The Prophet () used to pray two brief rak'ahs between the call (The adhan) and the Iqamah, the two rak'ahs of Fajr
1769. Ibn Umar narrated that Hafsah had told him that the:Messenger of Allah () used to pray two brief rak'ahs between the adhan and the Iqamah of Subh prayer
1770. It was narrated that Ibn 'Umar said:"Hafsah told me that the Messenger of Allah () used to pray two rak'ahs before Subh
1771. It was narrated from Ibn 'Umar that Hafsah told him:"When he was called to Subh prayer, the Messenger of Allah () would do two prostrations before Subh prayer
1772. It was narrated from Ibn 'Umar that Hafsah, the Mother of the Believers, :Told him that when the Muaddhin fell silent, Allah's Messenger () would pray two brief rak'ahs
1773. It was narrated from 'Abdullah bin Umar that Hafsah, the Mother of the Believers, told him:that when the Muaddhin fell silent following the call to Subh prayer and dawn had broken, he would pray two brief rak'ahs before getting up to pray
1774. It was narrated that Abdullah said:"My sister Hafsah told me that he used to pray two brief rak'ahs before Fajr
1775. It was narrated from Abdullah bin Umar, from Hafsah, that:The Messenger of Allah () used to pray two rak'ahs when dawn had broken
1776. It was narrated from Ibn Umar that Hafsah said:"When dawn came, the Messenger of Allah () would not pray anything but two brief rak'ahs
1777. It was narrated from Ibn Umar, from Hafsah, that:When the call to Subh prayer was given, the Messenger of Allah () would pray two brief rak'ahs before going to pray
1778. Ibn Umar said:"Hafsah told me that the Messenger of Allah () used to pray two brief rak'ahs before Fajr, and that was after dawn had broken
1779. It was narrated from Salim that his father said:"Hafsah told me that when dawn glowed, the Messenger of Allah () would pray two rak'ahs
1780. It was narrated from Aishah that:The Messenger of Allah () used to pray two brief rak'ahs between the Adhan and Iqamah for Fajr prayer
1781. It was narrated from Abu Salamah that :He asked Aishah about the prayer of the Messenger of Allah () at night. She said: "He used to pray thirteen rak'ahs. He would pray eight rak'ahs then pray witr, then pray two rak'ahs sitting down. When he wanted to bow he would stand and bow, and he prayed two rak'ahs between the adhan and iqamah of subh prayer
1782. It was narrated that Ibn 'Abbas said:"The Prophet () used to pray two rak'ahs of Fajr when he heard the Adhan and he made them brief
1783. It was narrated that Az-Zuhri said:"As-Sa'ib bin Yazid told me that Shuraih Al-Hadrami was mentioned in the presence of the Messenger of Allah (), and the Messenger of Allah () said: "He does not sleep on the Qur'an
1784. It was narrated from Sa'eed bin Jubair, from a man who he thought was good, that :Aishah, may Allah (SWT) be pleased with her, told him that the Messenger of Allah () said: "There is no man who habitually prays at night, then sleep overwhelms him, but Allah (SWT) will record for him the reward of his prayer, and his sleep is a charity given to him
1785. It was narrated from Sa'd bin Jubair, from Al-Aswad bin Yazid, that Aishah said:"The Messenger of Allah () said: 'Whoever has the habit of praying at night but he sleeps and misses it, that is a charity that Allah (SWT) has given to him, and the reward of his prayer will be recorded for him
1786. It was narrated from Sa'eed bin Jubair, from Aishah, that:The Messenger of Allah () said: and he mentioned something similar
1787. It was narrated from Abu Ad-Darda' who attributed it to the Prophet ():"Whoever goes to his bed intending to get up and pray qiyam at night, then sleep overwhelms him until morning, will have recorded that which he intended and his sleep is a charity given to him by his Lord, the Mighty and Sublime
1788. It was narrated from Sufyan, that 'Abdah said:"I heard Suwaid bin Ghafilah (narrate it) from Abu Dharr and Abu Ad-Darda
1789. It was narrated from Aishah that:When the Messenger of Allah () did not pray at night because he was prevented from doing so by sleep- meaning, sleep overwhelmed him- or by pain, he would pray twelve rak'ahs during the day
1790. Abdur-Rahman bin Abdul-Qari said:"I heard Umar bin Al-Khattab say: 'The Messenger of Allah () said: Whoever sleeps and misses his portion (of Qur'an) or part of it, and then reads it between Fajr and Zuhri prayers, it will be recorded for him as if he had read it at night.'" (Sahih)
1791. It was narrated from Abdur-Rahman bin Abdul-Qari that:Umar bin Al-Khattab said: "(The Messenger of Allah () said): "Whoever sleeps and misses his

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nightly portion, and reads it between Subh and Zuhr prayers, it is as if he read it at night

1792. It was narrated from Abdur-Rahman bin Abdul-Qari that Umar bin Al-Khattab said: "Whoever misses his nightly portion and recites it from the time when the sun passes its zenith until Zuhr prayer, then he did not miss it, or it is as if he caught up with it

1793. It was narrated that Humaid bin Abdur-Rahman said: "Whoever misses his Wird at night, let him recite it during prayer before Zuhr, and that will be equivalent to night prayers

1794. It was narrated that Aishah said: "The Messenger of Allah () said: 'Whoever persists in praying twelve rak'ahs each day and night will enter Paradise: Four before Zuhr and two after, two rak'ahs after Maghrib, two rak'ahs after Isha' and two rak'ahs before Fajr

1795. It was narrated from Aishah that: The Messenger of Allah () said: "Whoever persists in praying twelve rak'ahs each day and night, Allah, the Mighty and Sublime, will build for him a house in Paradise: Four before Zuhr and two after Zuhr, two rak'ahs after Maghrib, two rak'ahs after Isha' and two rak'ahs of Fajr

1796. It was narrated that 'Ata said: "I was told that Umm Habibah bin Abi Sufyan said: 'I heard the Messenger of Allah () say: 'Whoever prays twelve rak'ahs during the day and night, apart from the prescribed prayers, Allah (SWT) will build for him a house in Paradise

1797. Ibn Juraij said: "I said to Ata: 'I heard that you pray twelve rak'ahs before Jumu'ah. What did you hear concerning that?' He said: 'I was told that Umm Habibah bin Abi Sufyan said: 'I heard the Messenger of Allah () say: 'Whoever prays twelve rak'ahs during the day and night, apart from the prescribed prayers, Allah (SWT), the Mighty and Sublime, will build for him a house in Paradise

1798. It was narrated from 'Ata from Anbasah bin Abi Sufyan, that Umm Habibah said: "I heard the Messenger of Allah () say: 'Whoever prays twelve rak'ahs a day, Allah (SWT), the Mighty and Sublime, will build for him a house in Paradise

1799. It was narrated that Ya'la bin Umayyah said: "I came to At-Ta'if and entered upon Anbasah bin Abi Sufyan when he was dying. I saw that he was afraid so I said: 'You will be fine.' He said: 'My sister Umm Habibah told me that the Messenger of Allah () said: Whoever prays twelve rak'ahs by day or by night, Allah, the Mighty and Sublime, will build for him a house in Paradise

1800. It was narrated that Umm Habibah bint Abi Sufyan said: "Whoever prays twelve rak'ahs in a day and prays before Zuhr, Allah (SWT) will build for him a house in Paradise

1801. It was narrated from Umm Habibah that: The Messenger of Allah () said: "Twelve rak'ahs, whoever prays them Allah will build for him a house in Paradise: four rak'ahs before Zuhr and two rak'ahs after Zuhr, two rak'ahs before Asr, two rak'ahs after Maghrib and two rak'ahs before Subh prayer

1802. It was narrated that Umm Habibah said: "The Messenger of Allah () said: 'Whoever prays twelve rak'ahs, Allah (SWT) will build for him a house in paradise: four before Zuhr and two after, two before Asr, two after Maghrib, and two before Subh

1803. It was narrated that Umm Habibah said: "Whoever prays twelve rak'ahs during the night and day other than the prescribed prayers, a house will be built for him in Paradise: four before Zuhr and two rak'ahs afterward, two before Asr, two after Maghrib and two before Fajr

1804. It was narrated from Umm Habibah that: The Prophet () said: "Whoever prays twelve rak'ahs during the day and night, a house will be built for him in Paradise

1805. It was narrated that Umm Habibah said: "Whoever prays twelve rak'ahs during the night and day apart from the prescribed prayers, a house will be built for him in Paradise

1806. It was narrated that Umm Habibah said: "Whoever prays twelve rak'ahs during the night and day apart from the prescribed prayers, Allah (SWT), the Mighty and Sublime, will build for him a house in Paradise

1807. Anbasah bin Abi Sufyan narrated that: Umm Habibah told him: "Whoever prays twelve rak'ahs, a house will be built for him in Paradise

1808. It was narrated that Umm Habibah said: "The Messenger of Allah () said: 'Whoever prays twelve rak'ahs in a day apart from the obligatory prayers, Allah (SWT) will build for him, or there will be built for him, a house in Paradise

1809. It was narrated from Umm Habibah that: The Messenger of Allah () said: "Whoever prays twelve rak'ahs a day and night, Allah (SWT) will build for him a house in Paradise

1810. It was narrated that Umm Habibah said: "Whoever prays twelve rak'ahs in a day, a house will be built for him in Paradise

1811. It was narrated from Abu Hurairah that: The Prophet () said: "Whoever prays twelve rak'ahs in a day apart from the obligatory prayers, Allah (SWT) will build for him a house in Paradise

1812. It was narrated that Hassan bin 'Atiyyah said: "When 'Anbasah was dying, he started to groan in pain. The people spoke to him and he said: 'I heard Umm Habibah, the wife of the Prophet () narrating that the Prophet () said: Whoever prays four rak'ahs before Zuhr and four after, Allah, the Mighty and Sublime, will forbid his flesh for the Fire. And I never stopped praying them from the time I heard that

1813. It was narrated that 'Anbasah bin Abi Sufyan said: "My sister Umm Habibah, the wife of the Prophet (), told me that her beloved Abu Al-Qasim () told her: 'There is no believing slave who prays four rak'ahs after Zuhr whose face will ever be touched by the Fire, if Allah, the Mighty and Sublime, wills

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1814. It was narrated from Umm Habibah that:The Messenger of Allah () used to say: "Whoever prays four rak'ahs before Zuhr and four after, Allah, the Mighty and Sublime, will forbid him from the Fire

1815. It was narrated from Umm Habibah-and when this was narrated to Sa'eed from Umm Habibah from the Prophet (), he would approve it and not deny it but when he narrated it to us, he did not attribute it to the Prophet (- she said:"Whoever prays four rak'ahs before Zuhr and four after it, Allah (SWT) will forbid him from the Fire

1816. Sulaiman bin Musa narrated that:When Muhammad bin Abi Sufyan was dying, he was greatly distressed and said: "My sister Umm Habibah bint Abi Sufyan said: 'The Messenger of Allah () said: Whoever maintains four rak'ahs before Zuhr and four after, Allah (SWT) will forbid him from the Fire

1817. It was narrated from Umm Habibah that:The Prophet () said: "Whoever prays four rak'ahs before Zuhr and four after, the Fire will not touch him

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1818. It was narrated from Abu Hurairah that the Messenger of Allah said:"None of you should wish for death. Either he is a doer of good, so perhaps he may do more good, or he is an evildoer but perhaps he will give up his evil ways

1819. It was narrated from Abu Ubaid the freed slave of 'Abdur-Rahman bin Awf that he heard Abu Huraidah say:'None of you should wish for death. Either he is a doer of good, so if he lives he will do more good or he is a doer of evil but perhaps he will give up his evil ways

1820. It was narrated from Anas that the Messenger of Allah said:"None of you should wish for death because of some harm that befalls him, rather he should say: 'Allahumma ahini ma kanatil-hayatu khairanli wa tawaffani idha kanatil-wafatu khairanli (O Allah, keep me alive so alive so long as life is good for me, and cause me to die when death is good for me)

1821. It was narrated that Anas said:"The Messenger of Allah said: 'None of you should wish for death because of some harm that befalls him. If he must wish for death, let him say: Allahumma ahini ma kanatil-hayatu khairanli wa tawaffani idha kanatil-wafatu khairanli (O Allah, keep me alive so long as life is good for me, and cause me to die when death is good for me)

1822. It was narrated that Anas said:"The Messenger of Allah said: 'Do not pray for death or wish for it. Whoever insists on praying for it let him say: Allahumma ahini ma kanatil-hayatu khairanli wa tawaffani idha kanatil-wafatu khairanli (O Allah, keep me alive so long as life is good for me, and cause me to die when death is good for me)

1823. Qais said:"I entered upon Khabbab when he had been cauterized on his stomach seven times. He said: 'Were it not that the Messenger of Allah forbade us to pray for death, I would have prayed for it

1824. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'Remember often the destroyer of pleasures.'" (Hasan) Abu 'Abdur-Rahman (An-Nasai) said: Muhammad bin Ibrahim (one of the narrators) is the father of Abu Bakr Ibn Abi Shaibah

1825. It was narrated that Umm Salamah said:"I heard the Messenger of Allah say: 'When you see the dead, say something good, for the angels say Amin to whatever you say; When Abu Salamah died, I said: 'O Messenger of Allah, what should I say?' He said: 'Say" Allahummaghfir lanaa wa lahu wa a 'qibni minhu 'uqbai hasanah (O Allah, forgive us and him, and compensate me well for this loss.)'" Then Allah, the Mighty and Sublime, compensated me with Muhammad

1826. It was narrated that Abu Saeed said:"The Messenger of Allah said: 'Prompt your dying ones to say La ilaha illallah (there is none worthy of worship except Allah)

1827. It was narrated that 'Aishah said:"The Messenger of Allah said: 'Prompt your dying ones to say La ilaha illallah (there is none worthy of worship except Allah)

1828. It is narrated from 'Abdullah bin Buraidah, from his father, that the Messenger of Allah said:"The believer dies with sweat on his forehead

1829. It was narrated from (Ibn Buraidah) that his father said:"I heard the Messenger of Allah say: 'The believer dies with sweat on his forehead

1830. It was narrated that 'Aishah said:"The Messenger of Allah died while he was between my chest and my chin, and I never disliked the agony of death for anyone after I saw the Messenger of Allah

1831. It was narrated that Anas said:"The last time I saw the Messenger of Allah, he drew back the curtain when the people were in rows behind Abu Bakr, may Allah be pleased with him. Abu Bakr wanted to step back, but he gestured to them to stay as they were, and let the curtain drop. He died at the end of that day, and that was a Monday

1832. It was narrated that 'Abdullah bin 'Amr said:"A man who had been born in Al-Madinah died there, and the Messenger of Allah prayed for him, then he said: 'Would that he had died somewhere other than the place where he was born.' They said: 'Why is that, O Messenger of Allah?' He said: If a man dies somewhere other than the place where he was born, a space in him equal to the distance between the place where he was born and the place where he died

1833. It was narrated from Abu Hurairah that the Prophet said:"When the believer is dying, the angels of mercy come to him with white silk and say: 'Come out content and with the pleasure of Allah upon you to the mercy of Allah, fragrance and a Lord Who is not angry; So it comes out like the best fragrance of musk. They pass him from one to another until they bring him to the gate of heaven, where they say: 'How good is this fragrance that has come to you from the Earth!



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Then the souls of the believers come to him and they rejoice more over him than any one of you rejoices when his absent loved one comes to him. They ask him: 'What happened to so-and-so, what happened to so-and-so?' They say: 'Let him be, for he was in the hardship of the world. When he says, 'Did he not come here?' They say: 'He was taken to the pit (of Hell).' Come out discontent, subject of Divine wrath, to the punishment of Allah, the Mighty and Sublime; So it comes out like the foulest stench of a corpse. They bring him to the gates of the Earth, where they say: 'How foul is this stench!' Then they bring him to the souls of the disbelievers

1834. It was narrated that Abu Hurairah said; "The Messenger of Allah said: Allah loves to meet him, and whoever hates to meet Allah, Allah hates to meet him." (One of the narrators) Shuraih said: 'I went to Aishah and said: O mother of the believers! I heard Abu Hurairah narrate from the Messenger of Allah a Hadith which, if that is the case, we are all doomed. She said: 'What is that?' He said: 'The Messenger of Allah said: Whoever loves to meet him, and whoever hates to meet Allah, Allah hates to meet him. But there is no one among us who does not hate death.' She said: 'The Messenger of Allah did say that, but it is not what you think. When the eyes begin to stare, the death rattle sounds in the chest and the flesh shiver, at that point, whoever loves to meet Allah, Allah loves to meet him, and whoever hates to meet Allah, Allah hates to meet him

1835. It was narrated that Abu Hurairah said: "The Messenger of Allah said: Allah, the Most High, said: If My slave loves to meet Me, I love to meet him, and if he hates to meet Me, I hate to meet him

1836. It was narrated from 'Ubadah that the Prophet said: "Whoever loves to meet Allah, Allah loves to meet him, and whoever hates to meet Allah, Allah hates to meet him

1837. It was narrated that 'Ubadah bin As-Samit said: "The Messenger of Allah said: 'whoever loves to meet Allah, Allah loves to meet him, and whoever hates to meet Allah, Allah, hates to meet him

1838. It was narrated from 'Aishah that the Messenger of Allah said: "Whoever loves to meet Allah, Allah loves to meet him, and whoever hates to meet Allah, Allah, hates to meet him." Amr (one of the narrators) added in his narration: "t was said: 'O Messenger of Allah mean hating death? Fore all of us hate death.' He said; 'That is when he is dying; if he is given the glad tidings of the mercy and forgiveness of Allah, he loves to meet Allah and Allah loves to meet him. But if he is given the tidings of the punishment of Allah, he hates to meet Allah and Allah hates to meet him

1839. It was narrated from 'Aishah: that Abu Bakr kissed the Prophet between the eyes when he had died

1840. It was narrated from Ibn 'Abbas and Aishah: that Abu Bakr kissed the Prophet when he had died

1841. It was narrated that Aishah said that: Abu Bakr came riding a horse from his home in As-Sunuh, then he dismounted and entered the Masjid. He did not speak to the people until he met 'Aishah and the Messenger of Allah was covered with a Hibrah Burd. He uncovered his face, bent over him and kissed him, and wept. Then he said: "May my father be ransomed for you. By Allah! Allah will never cause you to die twice; the death that was decreed for you, you have died

1842. Jabir said: "My father was brought on the day of Uhud and he had been mutilated. He was placed in front of the Messenger of Allah covered with a cloth. I wanted to uncover him but my people forbade m

1843. It was narrated that Ibn 'Abbas said: "When a young daughter of the Messenger of Allah was dying, the Messenger of Allah picked her up and held her to his chest, then he put his hand on her, and she died in front of the Messenger of Allah. Umm Ayman wept and the Messenger of Allah said 'Oh Umm Ayman, do you weep while the Messenger of Allah is with you?' She said: 'Why shouldn't I weep when the Messenger of Allah is weeping.'" So the Messenger of Allah said "Verily, I am not weeping. Rather it is compassion.' Then the Messenger of Allah said: 'The believer is fine whatever the situation; even when his soul is being pulled from his body and he praises Allah, the Mighty and Sublime

1844. It was narrated from Anas that Fatimah wept for the Messenger of Allah when he died. She said: "O my father, how close he is now to his Lord! O my father, we announce the news (of his death) to Jibril! O my father, Jannat Al-Firdawas is now his abode

1845. It was narrated from Jabir that his father was killed on the day of Uhud. He said: "I started to uncover his face, weeping. The people told me not to do that but the Messenger of Allah did not forbid me. My paternal aunt started to weep, and the Messenger of Allah said: 'Do not weep, for angels kept on shading him with their wings until you lifted him up

1846. It was narrated from Jabir bin 'Abdullah bin 'Atik that 'Atik bin Al-Harith who was the grandfather of 'Abdullah bin 'Abdullah, his mother's fathr told him that the Jabir bin "Atik told him that: the Prophet came to visit 'Abdullah bin Thabit (when he was sick) and found him very close to death. He called out to him and he did not respond, so the Messenger of Allah said: "Truly, to Allah we belong and truly, to Him we shall return," and said: "We wanted you to live but we were overtaken by the decree of Allah, O Abu Ar-Rabi." The women screamed and wept, and Ibn "Atik started telling them to quiet. The Messenger of Allah said: "Leave them; when the inevitable comes, no one should weep." They said: "What is the inevitable, O Messenger of Allah?" He said: "Death." His daughter said: "I had hoped that you would become a martyr, for you had prepared yourself for it." The Messenger of Allah said: "Allah, the Mighty and Sublime, has rewarded him according to his intention. What do you think martyrdom is?" They said: "Being killed for the sake of Allah." The Messenger of Allah said: "Martyrdom is of seven types besides being killed for the sake of Allah. The one who dies of the plague is a martyr; the one who is crushed by a falling building is a martyr; the one who is crushed by a falling building is a martyr; the one who dies of pleurisy is a martyr; the one who dies of pleurisy is a martyr; the one who is burned to death is a martyr, and the woman who dies in pregnancy is a martyr

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1847. It was narrated that 'Aishah said: 'When news of the death of Zaid bin Harithah, Ja'far bin Abi Talib and 'Abdullah bin Rawahah was announced, the Messenger of Allah sat down and it could be seen that he was grieving. I was looking through a crack in the door, and a man came and said: 'Ja'far's womenfolk are weeping.' The Messenger of Allah said: 'Go and prevent them.' He went away, then he came back, and said: I told them not to do that, but they refused to stop; He said: Go and prevent them; He went away then he came back, and said: I told them not to do that, but they refused to stop. He said: 'Throw dust in their mouths.'" Aishah said: "I said: 'May Allah rub his nose in the dust, the one who is over there! You did not leave the Messenger of Allah alone but you were not going to do (what he told you to do)

1848. It was narrated from Ibn 'Umar, from 'Umar, that the Prophet said: "The deceased is punished due to the weeping of his family for him

1849. It was narrated that 'Abdullah bin Subaih said: "I heard Muhammad bin Sirin say: It was mentioned in the presence of 'Imran bin Husain that the deceased is punished due to the weeping of the living.' 'Imran said: "The Messenger of Allah said it

1850. It was narrated that Ibn Shihab said: "Salim said: 'I heard 'Abdullah bin 'Umar say: 'Umar said: The Messenger of Allah said: The deceased is punished due to his family's weeping for him

1851. It was narrated from Hakim bin Qais, that Qais bin 'Asim said: "Do not wail over me, for no one wailed over the Messenger of Allah." This is an abridgment

1852. It was narrated from Anas that: when the Messenger of Allah accepted the women's oath of allegiance, he accepted their pledge that they would not wail (over the death). They said: "O Messenger of Allah, there are women who helped us to mourn during the Jahiliyyah should we help them to mourn?" The Messenger of Allah said: "There is no helping to mourn in Islam

1853. It was narrated that 'Umar said: "I heard the Messenger of Allah say: 'The deceased is punished in his grave due to the wailing over him

1854. It was narrated that 'Imran bin Husain said: "The deceased is punished due to his family's wailing for him." A man said to him: "A man died in Khurasan and his family wailed for him here; will he be punished due to his family's wailing?" He said: "The Messenger of Allah spoke the truth and you are a liar

1855. It was narrated that Ibn 'Umar said: "The Messenger of Allah said: 'The deceased is punished due to his family's weeping over him; Mention of that was made to 'Aishah and she said: 'He is wrong; rather the Prophet passed by a grave and said: The occupant of this grave is being punished and his family are weeping for him.'" Then she recited: And no bearer of burdens shall bear another's burden

1856. It was narrated from 'Amrah that she heard 'Aishah say:, when she was told that Ibn 'Umar said that the deceased is punished due to the weeping of the living for him, 'Aishah said: "May Allah forgive Abu 'Abdur-Rahman; he is not lying, but he has forgotten or made a mistake. The Messenger of Allah passed by a (deceased) Jewish woman for whom people were weeping and he said: 'They are weeping for her and she is being punished

1857. Ibn 'Abbas said: "Aishah said: Rather the Messenger of Allah said: 'Allah, the Mighty and Sublime increases the punishment of the disbeliever due to some of his family's weeping for him

1858. Abbul-Jabbar bin Al-Ward narrated: "I heard Ibn Abi Mulaikah say: 'When Umm Aban died, I attended with the people. I sat in front of 'Abdullah bin 'Umar and Ibn 'Abbas, and the women wept. Ibn 'Umar said: 'Why don't you tell them not to weep? For I heard the Messenger of Allah say: The deceased is punished due to some of his family's weeping for him.'" Ibn 'Abbas said: "Umar used to narrate something like that. I went out with 'Umar and when we got to on uninhabited area, he saw a caravan beneath a tree. He said: 'See whose caravan this is.' I went and I found Suhaib and his family. I came back to him and said: 'O Commander of the Believers! This is Suhaib and his family.' He said: 'Bring Suhaib to me.' When we entered Al-Madinah, 'Umar was attacked and Suhaib sat by him, weeping and saying, 'O my brother, O my brother.' 'Umar said: 'O Suhaib, do not weep, for I heard the Messenger of Allah say: The deceased is punished due to some of the weeping of his family for him. He said: I mentioned that to 'Aishah and she said: 'By Allah you are not narrating this Hadith from two liars who have disbelieved, but sometimes you mishear. And no bearer of burdens shall bear another's burden. And the Messenger of Allah said: 'Allah increases the punishment of the disbeliever because of his family's weeping for him

1859. It was narrated from Muhammad bin 'Amr bin 'Ata that Salamah bin Al-Azraq said: "I heard Abu Hurairah say: 'Someone from the family of the Messenger of Allah died, and the women gathered, weeping for him. 'Umar stood up and told them not to do that, and threw them out, but the Messenger of Allah said: Let them be there, O 'Umar, for the eye weeps and the heart grieves, but soon we will join them

1860. It was narrated that 'Abdullah said: "The Messenger of Allah said: 'He is not one of us who strikes his cheeks, rends his garment, calls out the calls of the Jahiliyyah

1861. It was narrated that Safwan bin Muhriz said: "Abu Musa fell unconscious and they wept for him. He said: 'I say to you the words of disavowal that the messenger of Allah said: He is not one of us who shaves his head (as a sign of mourning), rends his garments, or raises his voice in Lamentation

1862. It was narrated from 'Abdullah that the Prophet said: "He is not one of us who strikes his cheeks, rends his garment, and calls the calls of the Jahiliyyah

1863. It was narrated from Abu Sakhr, that 'Abdur-Rahman bin Yazid and Abu Burdah said: "When Abu Musa was close to death, his wife started to scream." They said: "He woke up and said: 'Did I not tell you that I am free from what the Messenger of Allah is free?' They said: "He used to narrate that the Messenger of Allah said: 'I am free from the one who shaves his head, rends his garments or raises his voice in lamentation

1864. It was narrated from 'Abdullah that the Prophet said: "He is not one of us who strikes his cheeks, rends his garment, and calls the calls of the Jahiliyyah

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1865. It was narrated from Yazid bin Aws, that: Abu Musa said he fell unconscious and an Umm Walad of his wept. When he woke up, he asked her: "Have you not heard what the Messenger of Allah said?" She said: "He said: 'He is not one of us who raises his voice in lamentation, shaves his head, or rends his garments

1866. It was narrated from Umm 'Abdullah, the wife of Abu Musa, that Abu Musa said: "The Messenger of Allah said: 'He is not one of us who shaves his head, raises his voice in lamentation or rends his garments

1867. It was narrated that Al-Qartha' said: "When Abu Musa was close to death, his wife screamed and he said: 'Do you not know what the Messenger of Allah said?' She said: 'Yes, Then she fell silent and it was said to her after that: 'What did the Messenger of Allah say?' She said: 'The Messenger of Allah cursed the one who shaves his head, raises his voice in lamentation or rends his garment

1868. It was narrated that Abu 'Uthman said: "Usamah bin Zaid told me: 'The daughter of the Prophet sent word to him telling him: A son of mine is dying, come to us. He sent word to her, conveying his greeting of salam and saying: "To Allah belongs that which He takes and that which He gives, and everything has an appointed time with Allah. Let her be patient and seek reward." She sent word to him adjuring him to go to her. So he got up and went, accompanied by Sa'd bin 'Ubadah, Muadh bin Jabal, Ubayy bin Kab Zaid bin Thabit and some other men. The boy was lifted up to the Messenger of Allah, with the death rattle sounding in him, and his eyes filled with tears. Sa'd said: "O Messenger of Allah, what is this?" he said: "This is compassion which Allah has created in the hearts of His slaves. Allah has mercy on His compassionate slaves

1869. It was narrated that Thabit said: "I heard Anas say: 'The Messenger of Allah said: True patience is that which comes at the first blow

1870. Abu Iyas Mu'awiyah bin 'Qurrah narrated from his father that: a man came to the Prophet accompanied by a son of his. He said to him: "Do you love him?" He said: "May Allah love you as I love him." Then he (the son) died and he noticed his absence and asked about him. He said: "Will it not make you happy to know that you will not come to any of the gates of Paradise but you will find him there, trying to open it for you?

1871. Amr bin sa'eed bin Abi Husain told us that: Amr bin Shu'aib wrote to 'Abdullah bin 'Abdur-Rahman bin Abi Husain to offer condolences for a son of his who had died. In his letter he mentioned that he had heard his father narrate, that his grandfather, 'Abdullah bin 'Amr bin Al-As said: "The Messenger of Allah said: 'Allah does not approve for His believing slave, if He takes away his loved one from among the people of the Earth, and he bears that with patience and seeks reward, and says that which he is commanded any reward less than Paradise

1872. It was narrated from Anas that the Messenger of Allah said: "Whoever seeks reward for (the loss of) three of his own children, he will enter Paradise." A woman stood up and said: "Or two?" He said: "Or two." The woman said: "I wish that I had said, 'or one

1873. It was narrated that Anas said: "The Messenger of Allah said: 'There is no Muslim, three of whose children die before reaching puberty, but Allah will admit him to Paradise by virtue of His mercy towards them

1874. It was narrated that Sa'sa'ah bin Mu'awiyah said: "I met Abu Dharr and said: 'Tell me a Hadith.' He said: the Messenger of Allah said: There are no two Muslims, three of whose children die before reaching puberty, but Allah will forgive them by virtue of His mercy towards them

1875. It was narrated from Abu Hurairah that the Messenger of Allah said: "No Muslim, three of whose children die, will be touched by the Fire, except in fulfillment of the (Divine) oath

1876. It was narrated from Abu Hurairah that the Prophet said: "There are no two Muslims, three of whose children die before reaching puberty, but Allah will admit them to Paradise by virtue of His mercy toward them. It will be said to them: 'Enter Paradise.' They will say: 'Not until our parents enter.' So it will be said: 'Enter Paradise, you and your parents

1877. It was narrated that Abu Hurairah said: "A woman came to the Messenger of Allah with a son of hers who was ill and said: 'O Messenger of Allah, I fear for him, and I have already lost three.' The Messenger of Allah said: "You have a great protection against the Hellfire

1878. It was narrated from Anas: that the Messenger of Allah announced the news of the death of Zaid and Ja'far before news of them came. He announced their death and his eyes were overflowing with tears

1879. Abu Salamah and Ibn Al-Musayyab narrated that Abu Hurairah told them, that: the Messenger of Allah had told them of the death of An-Najashi, the ruler of Ethiopia, on the day that he died, and he said: "Pray for forgiveness for your brother

1880. Rabi'ah bin Saif Al-Mu'afiri narrated from Abu 'Abdur-Rahman Al-Hubuli, from 'Abdullah bin 'Amr, who said: "while we were traveling with the Messenger of Allah, he saw a woman, and did not think that he knew her. When she was halfway to him, he stopped until she reached him, and it was Fatimah, the daughter of the Messenger of Allah. He said to her: 'What brought you out of your house, O Fatimah?' She said: 'I came to the people of this deceased one to pray for mercy for them, and to offer my condolences to them.' He said: 'Perhaps you went with them to Al-Kuda?' She said: 'Allah forbid that I should go there. I heard what you said about that.' He said: If you had gone there with them, you would never have seen Paradise until the grandfather of your father saw it

1881. It was narrated from Muhammad bin Sirin that Umm 'Atiyyah Al-Ansariyyah said: "The Messenger of Allah entered upon us when his daughter died, and said: 'Wash her three times or five, or more if you think (that is needed), with water and lote leaves, and put some camphor in it the last time, and when you have finished call me.' When we finished we called him and he gave us his waist-wrap, and said: 'Shroud her in it

1882. It was narrated from Abu Al-Hasan, the freed slave of Umm Qais bint Mihsan, that Umm Qais said: "My son died, and I felt very sad. I said to the one who

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was washing him: 'Do not wash my son with cold water and kill him.'" Ukashah bin Mihsan went to the Messenger of Allah and told him what she had said, and he smiled then said: "What did she say, may Allah give her long life?" And we do not know of any woman who lived as long as she lived

1883. It was narrated from Ayyub: "I heard Hafsa saying: 'Umm 'Atiyyah said: They tied the hair of the daughter of the Prophet in three braids.'" 'I said: Did they undo it, then make three braids? She said: 'Yes

1884. It was narrated from Umm 'Atiyyah that: the Messenger of Allah said concerning the washing of his daughter: "Start on the right and the parts that were washed in wudu

1885. It was narrated that Umm 'Atiyyah said: "One of the daughters of the Prophet died, and he sent word to us saying: 'Wash her with water and lotus leaves, and wash her an odd number of times, three, or five, or seven if you think (that is needed), and put some camphor in it the last time. And when you have finished, inform me.' When we finished, we finished, we informed him, and he threw his waist-wrap to us and said: 'Shroud her in it.' And we combed her hair and put it in three braids, and put it behind her

1886. It was narrated that Umm 'Atiyyah said: "The Messenger of Allah entered upon us when we were washing his daughter and said: 'Wash her three times or five, or more if you think (that is necessary), with water and lotus leaves, and put camphor, or some camphor in it the last time. And when you have finished, inform me.' When we finished, we informed him, and he threw his waist-wrap to us and said: 'Shroud her in it

1887. It was narrated that Umm 'Atiyyah said: "The Messenger of Allah entered upon us while we were washing his daughter and said: 'Wash her three times, or five or more if you think (that is necessary), with water and lotus leaves, and put camphor, or some camphor in it the last time. And when you have finished, inform me.' When we finished, we informed him, and he threw his waist-wrap to us, and said: Shroud her in it

1888. Something similar was narrated from Umm 'Atiyyah except, that he (the narrator) said: "Three times or five, or seven, or more than that, if you think that (is necessary)

1889. It was narrated that Umm 'Atiyyah said: "A daughter of the Messenger of Allah died and he told us to wash her. He said: 'Three times, or five or seven, or more than that, if you think that (is necessary).' I said: 'An odd number?' He said: 'Yes, and put camphor, or some camphor, in (the water) the last time. And when you have finished, inform me.' So when you have finished, we informed him, and then gave us his waist-wrap and said: 'Shroud her in it

1890. It was narrated from Ayyub, from Muhammad, that Umm 'Atiyyah said: "The Messenger of Allah came to us when we were washing his daughter. He said: 'Wash her three times, or five, or more than that if you think that (is necessary), with water and lotus leaves, and put camphor, or some camphor in (the water) the last time. And when you have finished, inform me.' When we finished, we informed him and he threw his waist-wrap to us and said: 'Shroud her in it.'" He said: "Hafsa said: 'We washed her three, or five, or seven times.' Umm 'Atiyyah said: 'We combed her hair into three braids

1891. Ayyub narrated from Muhammad, who said: "Hafsa informed me that Umm 'Atiyyah said: 'We put her hair in three braids

1892. Hammad reported from Ayyub: "And Hafsa said, from Umm 'Atiyyah: 'We put her hair in three braids

1893. Muhammad bin Sirin said: "Umm 'Atiyyah was a woman from among the Ansar who told us: 'The Prophet entered upon us while we were washing his daughter and said: "Wash her three times, or five, or more than that if you think that (is necessary), with water and lotus leaves, and put camphor, or some camphor in it the last time. And when you have finished, inform me." So when we finished we informed him, and he threw his waist-wrap to us and said: "Shroud her in it." And he did not add to that. He (the narrator) said: "I do not know which of his daughters that was." I said: "What did he mean by: 'Shroud her in it?' Did he mean to put it on like an Izar?" He said: "No, I think he meant to wrap her completely

1894. It was narrated that Umm 'Atiyyah said: "One of the daughters of the Prophet died and he said: 'Wash her three times, or five, or more than that if you think that (is necessary). Wash her with water and lotus leaves and put camphor, or some camphor in it the last time. And when you have finished inform me.' We informed him, and he threw his waist-wrapper to us and said: 'Shroud her in it

1895. It was narrated that Ibn Juraij said: "Abu Az-Zubair told me that he heard Jabir say; 'The Messenger of Allah delivered a speech and mentioned a man among his Companions who had died. He had been buried at night and wrapped in a shroud that was not sufficient. The Messenger of Allah rebuked (them) and said that no one should be buried at night unless constrained to do that. And the Messenger of Allah said: When one of you wants to takes care of his brother, let him shroud him well

1896. It was narrated that Ibn Juraij said: "Abu Az-Zubair told me that he heard Jabir say: "The Messenger of Allah delivered a speech and mentioned a man among his Companions who had died. He had been buried at night and wrapped in a shroud that was not sufficient. The Messenger of Allah rebuked (them) and said that no one should be buried at night unless constrained to do that. And the Messenger of Allah said: When one of you wants to takes care of his brother, let him shroud him well

1897. It was narrated from Samurah that the Prophet said: "Wear white clothes for they are purer and better, and shroud your dead in them

1898. It was narrated that Aishah said: "The Prophet was shrouded in three white Suhuli garments

1899. Hisham narrated from his father, from 'Aishah that: the Messenger of Allah was shrouded in three white Yemeni garments of cotton, among which was no shirt and no turban. It was mentioned to 'Aishah that they said: "He was buried in two garments and a Burd made of Hibrah." She said: "A Burd was brought, but

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they sent it back and did not shroud him in it

1900. It was narrated that 'Abdullah bin 'Umar said:"When 'Abdullah bin Ubayy died, his son came to the Prophet and said: 'Give me your shirt so that I may shroud him in it, and (some and) offer the (funeral) prayer for him, and pray for forgiveness for him'. So he gave him his shirt then he said: 'When you have finished, inform me and I will offer the (funeral) prayer for him.' But 'Umar stopped him and said: 'Hasn't Allah forbidden you to offer the (funeral) prayer for the hypocrites?' He said: 'I have two options. Whether you ask forgiveness for them (hypocrites) or ask no forgiveness for them.'" So he offered the (funeral) prayer for him. Then Allah, Most High, revealed: 'And never pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.' So he stopped offering the (funeral) prayer for them

1901. It was narrated from Sufyan, from 'Amr who said he heard Jabir say:"The Prophet came to the grave of 'Abdullah bin Ubayy when he had been placed in his grave and stood over it. He commanded that he be brought out to him and placed on his knees, and he dressed him in his shirt and blew on him (for blessing). And Allah knows best

1902. It was narrated that 'Amr heard Jabir say:"And Al-'Abass was in Al-Madinah, and he asked the Ansar for a garment to clothe him in, but they could not find a shirt that would fit him except the shirt of 'Abdullah bin Ubayy, so they clothed him in it

1903. Khabbab said:"We emigrated with the Messenger of Allah, seeking the Face of Allah, the Most High, so our reward became due from Allah. Some of us died without enjoying anything of his reward (in this world) among them is Mus'ab bin Umair. He was martyred on the day of Uhud and we could not find anything to shroud him in except a Namirah; if we covered his head with it, his feet were uncovered, and if we covered his feet with it, his head became uncovered. The Messenger of Allah told us to cover his head with it and to put Idhkhir over his feet. And for some of us, the fruits of our labor have ripened and we are gathering them." This is the wording of Isma'il

1904. It was narrated that Ibn 'Abbas said:"The Messenger of Allah said: 'Wash the Muhrim in the two garments in which he entered Ihram, and wash him with water and lotus leaves, and shroud him in his two garments, and do not put perfume on him nor cover his head, for he will be raised on the Day of Resurrection in Ihram

1905. It was narrated that Abu Sa'eed said:"The Messenger of Allah said: "The best of perfume is musk

1906. It was narrated that Abu Sa'eed said:"The Messenger of Allah said: 'One of the best of your perfumes is musk

1907. It was narrated from Abu Umamah bin Sahl bin Hunaif that:a poor woman fell sick and the Messenger of Allah was informed of her sickness. The Messenger of Allah used to visit the poor when they were sick and ask about them. The Messenger of Allah said: "If she dies, then inform me." Then her funeral took place at night and they did not like to wake the Messenger of Allah. When morning came, the Messenger of Allah was told what had happened to her. He said: "Did I not tell you to inform me?" They said: "O Messenger of Allah, we did not like to wake you up at night." The Messenger of Allah went out and the people lined up by her grave and he said four Takbirs

1908. It was narrated from 'Abdullah bin Mihran that Abu Hurayrah said:"I heard the Messenger of Allah say: 'When the righteous man is placed on his bier, he says: Take me quickly, take me quickly. And when the bad man is placed on his bier he said: Woe to me! Where are you taking me?

1909. Abu Sa'eed Al-Khudri said:"The Messenger of Allah said: 'When the Janazah (prepared body) is placed (on the bier) and the men lift it onto their shoulders, if it was a righteous person it says: Take me quickly, take me quickly. And if it was not a righteous person it says: Woe to me! Where are you taking me! And everything hears its voice except man, and if man heard it he would faint

1910. It was narrated from Abu Hurairah, who attributed it to the Prophet:"Hasten with the Janazah, for if it was righteous then you are taking it toward something good, and if it was otherwise, then it is an evil of which you are relieving yourselves

1911. Abu Hurairah said:"I heard the Messenger of Allah say: 'Hasten with the Janazah, for if it was righteous then you are taking it toward something good, and if it was otherwise, then it is an evil of which you are relieving yourselves

1912. Uaynah bin 'Abdur-Rahman bin Jawsh said:"My father told me: I witnessed the funeral of 'Abdur-Rahman bin Samurah. Ziyad came out, walking in front of the bier, and some men from the family of 'Abdur-Rahman and their freed slaves came out, facing the bier and walking backward, saying: 'Slow down, slow down, may Allah bless you.' And they were walking slowly. Then when they were partway to Al-Mrbad, Abu Bakrah joined us on his mule. When he saw what they were doing, he rushed to them on his mule, brandishing his whip, and said: 'Move on, for by the One Who honored the face of Abu Al-Qasim, I remember when we were with the Messenger of Allah, we were walking fast, so the people speeded up

1913. It was narrated that Abu Bakrah said:"I remember when we were with the Messenger of Allah, and we were walking fast with it (the Janazah)." This is the wording of Hushaim

1914. It was narrated from Abu Sa'eed that the Messenger of Allah said:"When a funeral passes by you, stand up, and whoever follows it, let him not sit down until it is put down (in the grave)

1915. It was narrated from 'Amir bin Rabi'ah that the Prophet said:"When any one of you sees a funeral and is not walking with it, let him stand up until it has passed him, or until (the body) is placed (in the grave) before it passes him

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1916. It was narrated from 'Amir bin Rabi'ah Al-'Adawi that the Messenger of Allah said:"When you see a funeral, stand up until it has passed you, or (the body) is placed (in the grave)
1917. It was narrated that Abu Sa'eed said:"The Messenger of Allah said: 'When you see a funeral, stand up, and whoever follows it, let him not sit down until (the body) is placed (in the grave)
1918. It was narrated that Abu Hurairah and Abu Sa'eed said:"We never saw the Messenger of Allah attend any funeral where he sat down until (the body) was placed (in the grave)
1919. It was narrated from Abu Sa'eed that a funeral passed by the Messenger of Allah and he stood up. (One of the narrators) 'Amr said:"If a funeral passed by the Messenger of Allah he would stand up
1920. It was narrated from Yazid bin Thabit:That they were sitting with the Messenger of Allah when a funeral appeared. The Messenger of Allah stood up, and those who were with him stood up, until it had passed by
1921. It was narrated that 'Abdur-Rahman bin Abi Laila said:"Sahl bin Hunaif and Qais bin Sa'd bin 'Ubadah were in Al-Qadisiyyah when a funeral passed by them, so they stood up and it was said to them: 'It is one of the local people.' They said: 'A funeral passed the Messenger of Allah and he stood up, and it was said to him: It Is a Jew. He said: 'Is it not a soul?
1922. It was narrated that Jabir bin 'Abdullah said:"A funeral passed by us and the Messenger of Allah stood up and we stood with him. I said: 'O Messenger of Allah, it is a Jewish funeral.' He said: 'Death is something terrifying, so if you see a funeral, stand up,'" This is the wording of Khalid
1923. It was narrated that Abu Ma'mar said:"We were with 'Ali and a funeral passed by him, and they stood up for it. 'Ali said: "What is this?" They said: 'The command of Abu Musa.' He said: 'Rather the Messenger of Allah stood up for a Jewish funeral but he did not do it again
1924. It was narrated from Muhammad that:a funeral passed by Al-Hasan bin 'Ali and Ibn 'Abbas. Al-Hasan stood up but Ibn 'Abbas did not/ Al-Hasan said: 'Didn't the Messenger of Allah stand up for the funeral of a Jew?' Ibn 'Abbas said: 'Yes, then he sat down
1925. It was narrated that Ibn Sirin said:"A funeral passed by Al-Hasan bin 'Ali and Ibn 'Abbas. Al-Hasan stood up but Ibn 'Abbas did not. Al-Hasan said to Ibn 'Abbas: 'Didn't the Messengr of Allah stand up for it?' Ibn 'Abbas said: 'He stood up for it then he sat
1926. It was narrated from Ibn 'Abbas and Al-Hasan bin 'Ali that:a funeral passed by them and one of them stood and the other sat. The one who stood up said: "By Allah, I know that the Messnger of Allah stood up." The one who was sitting said: "I know that the Messenger of Allah sat
1927. It was narrated from Ja'far bin Muhammad from his father that:Al-Hasan bin 'Ali was sitting when a funeral passed by. The People stood until the funeral had passed, and Al-Hasan said: "The funeral of Jew passed by when the Messenger of Allah was sitting in its path, and he did not want the funeral of a Jew to pass over his head, so he stood up
1928. Abu Az-Zubair narrated that he heard Jabir say:"The Prophet and his Companions stood up for the funeral of Jew that passed by him, until it disappeared." (In another narration) Jabir said: "The Prophet and his Companions stood up for the funeral of a Jew until it disappeared
1929. It was narrated from Anas that:a funeral passed by the Messenger of Allah and he stood up. It was said: "It is the funeral of a Jew." He said: "We stood up for the angels
1930. It was narrated from Abu Qatadah bin Raib'i that he used to narrate:"A funeral passed by the Messenger of Allah and he said: 'He is relieved and others are relieved of him.' They said: 'What does relieved mean and what does relieved of him mean: He said: "The believing slave is relieved of the hardships and troubles of this world, and the people, the land, the trees and the animals are relieved of the immoral slave
1931. It was narrated that Abu Qatadah said:"We were sitting with the Messenger of Allah when a funeral appeared. The Messenger of Allah said: 'He is relieved and others are relieved of him. When the believer dies he is relieved of the calamities, hardships and troubles of this world, and when the evildoer dies, the people, the land, the trees and the animals are relieved of him
1932. It was narrated that Anas said:"A funeral passed by and the deceased was praised." The Prophet said: "It is granted." Another funeral passed by and the deceased was criticized. The Prophet said: "It is granted." 'Umar said: "May my father and mother be ransomed for you. One funeral passed by and the deceased was praised, and you said, 'It is granted?'" He said: "Whoever is praised will be granted Paradise, and whoever is criticized will be granted Hell, You are the witnesses of Allah on Earth
1933. It was narrated that Abu Hurairah said:"A funeral passed by the Prophet and they praised (the deceased). The Prophet said: 'It is granted.' Then another funeral passed by and they criticized (the deceased). The Prophet said: 'It is granted.' They said: 'O Messenger of Allah, you said in both cases, 'It is granted?' The Prophet said: 'The angels are the witnesses of Allah in heaven, and you are the witnesses of Allah on Earth
1934. It was narrated that Abu Aswad Ad-Dili said:"I came to Al-Madinah and sat with 'Umar bin Al-Khattab. A funeral passed by and the deceased was praised, and 'Umar said: 'It is granted.' Then another passed by and the deceased was praised, and 'Umar Said: 'It is granted.' Then a third passed by, and the deceased was criticized, and 'Umar said: 'It is granted.' I said: What is granted, O commander of the believers?' He said: 'I said what the Messenger of Allah said: Any Muslim for whom four people bear witness and say good things, Allah will admit him to Paradise.' We said: 'Or three?' He said: 'Or three.' We said: 'Or two?' He said: 'Or

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two

1935. It was narrated that 'Aishah said:"Something bad was said in the presence of the Prophet about a person who had died. He said: 'Do not say anything but good about your dead

1936. It was narrated that 'Aishah said:"The Messenger of Allah said: 'Do not verbally abuse the dead, for they have reached the consequences of what they did

1937. It was narrated that 'Abdullah bin Abi Bakr said:"I heard Anas bin Malik say: The Messenger of Allah said: 'The dead person is followed by three: His family, his wealth and his deeds. Then two of them come back: His family and his wealth, and there remain only his deeds

1938. It was narrated from Abu Hurairah that the Messenger of Allah said:"The believer owes six duties toward his fellow believer: To visit him when he is sick, to attend his funeral when he dies, to accept his invitation, to greet him with Salam when he meets him, to reply to him (say: Yarhamuk Allah, may Allah have mercy on you) when he sneezes and to be sincere to him, whether he is absent or present." (Hasan)

1939. It was narrated that Al-Bara bin 'Azib said:"The Messenger of Allah commanded us to do seven things, and forbade us from seven things. He commanded us to visit the sick, to reply (say: Yarhamuk Allah, may Allah have mercy on you) to one who sneezes, to fulfill our oaths, to support the oppressed, to spread the greeting of Salam, to accept invitation, and to attend funerals. And he forbade us from using gold rings, silver vessels, Mayathir, the Qasiyyah, Al-Istabraj, silk and Ad-Dibaj

1940. It was narrated that Al-Musayyab bin Rafi' said:"I heard Al-Bara' bin 'Azib say: The Messenger of Allah said: 'whoever follows a Janazah until the prayer is offered, he will have one Qirat of reward and whoever walks with the funeral until (the body) is buried will have two Qirats of reward, and a Qirat is like Uhud

1941. It was narrated that 'Abdullah bin Al-Mughaffal said:"The Messenger of Allah said: 'Whoever follows a Janazah until it is finished, he will have two Qirats, and whoever goes back before it is finished, he will have one Qirat

1942. It was narrated that Al-Mughirah bin Shu'bah said:"The Messenger of Allah said: The riders should move behind the Janazah and the pedestrian may walk wherever he wishes, and the (funeral) prayer should be offered for a child

1943. It was narrated that Al-Mughirah bin Shu'bah said:"The Messenger of Allah said: "The rider should travel behind the Janazah and the pedestrian may travel wherever he wishes, and the (funeral) prayer should be offered for a child

1944. It was narrated from Salim:That his father saw the Messenger of Allah, Abu Bakr and 'Umar, may Allah be pleased with them, walking in front of the Janazah

1945. Salim narrated:That his father told him that he was the Prophet, Abu Bakr, 'Umar and 'Uthman walking in front of the Janazah

1946. It was narrated that 'Imran bin Husain said:"The Messenger of Allah said: 'Your brother has died, so get up and pray for him

1947. The mother of the believers, 'Aishah, said:"One of the children of the Ansar (who had died) was brought to the Messenger of Allah so he prayed for him." 'Aishah said: "How fortunate he is, one of the little birds of Paradise. He never did any evil or reached the age of puberty." He said: "It is better not to say anything, O 'Aishah Allah, the Mighty and Sublime, created Paradise and created people for it, He created them in the loins of their fathers. And He created Hell and created people for it, and He created them in the loins of their fathers

1948. It was narrated from Al-Mughirah bin Shu'bah that:the Messenger of Allah said: "The rider should move behind the Janazah and the pedestrian may walk wherever he wishes, and the (funeral) prayer should be offered for a child

1949. It was narrated that Abu Hurairah said:"The Messenger of Allah was asked about the children of the idolators and he said: 'Allah knows best what they would have done

1950. It was narrated that Abu Hurairah said:"The Messenger of Allah was asked about the children of the idolators and he said: 'Allah knows best what they would have done

1951. It was narrated that Ibn 'Abbas said:"The Messenger of Allah was asked about the children of the idolators and he said: 'Allah created them when He created them, and He knows best what they would have done

1952. It was narrated that Ibn 'Abbas said:"The Messenger of Allah was asked about the children of the idolators and he said: 'Allah knows best what they would have done

1953. It was narrated from Shaddad bin Al-Had that:a man from among the Bedouins came to the Prophet and believed in him and followed him, then he said: "I will emigrate with you." The Prophet told one of his Companions to look after him. During one battle the Prophet got some prisoners as spoils of war, and he distributed them, giving him (that Bedouin) a share. His Companions gave him what had been allocated to him. He had been looking after some livestock for them, and when he came they gave him his share. He said: "What is this?" They said: "A share that the Prophet has allocated to you." He took it and brought it to the Prophet and said: "What is this?" He said: "I allocated it to you." He said: "It is not for this that I followed you. Rather I followed you so that I might be shot at - and he pointed to his throat - with an arrow and die and enter Paradise." He said: "If you are sincere toward Allah, Allah will fulfill your wish." Shortly after that they got up to fight the enemy, then he was brought to the Prophet; he had pointed to. The Prophet said: "Is it him?" They said: "yes." He said: "He was sincere toward Allah and Allah fulfilled his wish." Then the Prophet shrouded him in his own cloak and put him in front of him and offered the (funeral) prayer for him. During his supplication he said: "O Allah, this is Your slave who went out as an emigrant (Muhajir) for your sake and was killed as a martyr; I am a witness to that.:

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(Sahih)

1954. It was narrated from 'Uqbah that:the Messenger of Allah went out one day and offered the funeral prayer for the people f Uhd, then he went to the Minbar and said: "I am your predecessor and I am a witness over your

1955. It was narrated from 'Abdur-Rahman bin Ka 'b bin Malik that Jabir bin 'Abdullah told him that:the Messenger of Allah put two men from those who had been slain in Uhud in one shrud, then he would ask which of them had learned more Qur'an and when one of them was pointed out, he would put him in the Lahd (grave) first. He said: "I am a witness to these." And he ordered that they be buried with their blood, and that the funeral prayer should not be offered, and they should not be washed

1956. It was narrated from Jabir bin Abdullah that:a man from Aslam came to the Prophet and confessed to committing Zina, and he turned away from him. He admitted it again, and he turned away from him. He admitted it again, and he turned away from him. Then when he had testified against himself four times, the Prophet said: "Are you crazy?" He said: "No." He said: "Have you been married?" he said: "Yes." So the Prophet ordered that he be stoned. When the stones struck him, he ran away, but they caught up with him and stoned him and he died. Then the Prophet spoke well of him but he did not pray for him. (Shih)

1957. It was narrated from 'Imran bin Husain that:a woman from Juhainah came to the Messenger of Allah sand said: "I have committed Zina." And she was committed Zina." And She was pregnant. He handed her over to her guardian and said: "Look after her, and when she gave birth, he brought her to him. He ordered that her garment be wrapped around her, then he offered the funeral prayer for her. 'Umar said to him: "Are you praying for her even though she committed Zina?" he said: "She has repented in a manner that, if it were to be shared among seventy of the people of Al-Madinah it would suffice them. Have you ever seen repentance better than the one who sacrificed herself for the sake of Allah, the Mighty and Sublime?

1958. It was narrated from 'Imran bin Husain that:a man freed six slaves of his when he was dying, and he did not have any wealth apart from them. News of that reached the Prophet and he was angry about that. He said: "I was thinking of not offering the funeral prapyer for him." Then he called the slaves and divided them into three groups. He cast lost among them, then freed two and left four as slaves

1959. It was narrated that Zaid bin Khalid said:"A man died at Khaibar and the Messenger of Allah said: 'Pray for your companion; he stole from the spoils war.' We inspected his luggage and fund some of the beads of the Jews that were not even worth two Dirhams

1960. Abdullah bin Abi Qatadah narrated from his father that:a man was brought to the Prophet for him to offer the funeral prayer, and he said: "Pray for your companion, for he owes a debt." Abu Qatadah said: " I will pay it." The Prophet said: "In full?" He said: "In full." So he prayed for him

1961. Salamah - meaning, bin Al-Akwa' - said:"A Janazah was brought to the Prophet and they said: " O Prophet of Allah, pray for him.' He said: "Did he leave any debt behind?' They said: "Yes.' He said 'Did he leave anything?' They said: No. He said; 'Pray fro your companion.' A man among the Ansar who was called Abu Qatadah said: 'Pray for him and I will pay off his debt.' So he prayed for him

1962. It was narrated that Jabir said:"The Prophet would not pray for a man who owed a debt. A deceased person was brought to him and he said: 'Does he owe any debt?' They said: 'Yes, he owes two Dinars.' He said: 'Pray for your companion.' Abu Qatadah said: 'I will pay them, O Messenger of Alllah, So he prayed for him. Then, when Allah made His Messenger rich though conquest, he said: ' I am closer to each believer than his own self. Whoever leaves behind a debt, I will pay it, and whoever leaves behind wealth, it is for his heirs

1963. It was narrated from Abu Hurairah that:if a believer died with debts outstanding, the Messenger of Allah would ask whether he had left behind anything to pay off his debts. If they said yes, he would pray for him, but if they said no, he would say: "Pray for your companion." Then, when Allah made His Messenger rich through conquest, he said: "I am closer to the believers than their own selves. Whoever dies and leaves behind a debt, I will pay it, and whoever leavers behind wealth, it is for his heirs

1964. It was narrated from Jabir bin Samurah that:a man killed himself with an arrowhead and the Messenger of Allah said: "As for me, I will not pray for him

1965. It was narrated from Abu Hurairah that the Prophet said:"Whoever throws himself, he will be in the Fire of Hell, throwing himself down forever and ever. And whoever kills himself with a piece of iron"- then I missed something ( one of the narrators) Khalid said-"will have his piece of iron in his hand, stabbing himself in the stomach in the Fire of Hell, forever and ever

1966. It was narrated that 'Umar bin Al-Khattab said:"When 'Abdullah bin Ubayy bin Soul died, the Messenger of Allah was called upon to offer the funeral prayer for him. When the Messenger of Allah stood up (to offer the prayer), I got up quickly and said: 'O Messenger of Allah Are you going to pray for Ibn Ubayy when he said such-and-such an occasion?' And I stated to list all the things that he had said. The Messenger of Allah smiled and said: 'Leave me alone, O 'Umar.' When I spoke too much he said: 'I have been given the choice and I have chosen (to offer the prayer for him). If I knew that he could be forgiven by asking Allah's forgiveness more than seventy times, I would have done so.' The Messenger of Allah offered the funeral prayer for him, and then left. A short while later, the two Verses form surah Bara were revealed: 'And never pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were rebellious.' Later I was astonished by my audacity toward the Messenger of Allah on that day. And Allah and His Messenger know best

1967. It was narrated that 'Aishah said:"The Messenger of Allah did not ofer gthe funeral prayer for shail bin Baida anywhere but in the Masjid

1968. It was narrated from 'Abdul-Wahid bin Hamzah that 'Abbad bin 'Abdullah bin Az-Zubair told him that 'Aishah said:"the Messenger of Allah did not offer the



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funeral prayer for Suhail bin Baida anywhere but inside the Masjid

1969. Abu Umamah bin Sahl bin Hunaif said:"A poor woman in Al-Awali fell sick and the Prophet used to ask them about her. He said: 'If she dies, do not bury her until I have offered the funeral prayer for her. She died and they brought her to Al-Madinah after dark, and they found that the Messenger of Allah had gone to sleep. They did not like to wake him up, so they offered the funeral prayer for her and buried her in Baqi' Al-Gharqab. The next morning they came and the Messenger of Allah asked them about her. They said: 'She has been buried, O Messenger of Allah. We came to you and found you sleeping, and we did not like to wake you up.' He said: 'let's go.' He set out walking and they went with him and showed him her grave. The Messenger of Allah stood and they formed rows behind him, and he offered the funeral prayer for her, saying the Takbir four times

1970. It was narrated from Jair that:the Messenger of Allah said: "Your brother An-Najashi has died, so get up and offer the funeral prayer for him." He stood up and put us in rows as is done for the funeral prayer, and we prayed for him

1971. It was narrated from Abu Hurairah:That the Prophet announced the death of An-Najashi to the people on the day that he died, then he took them out to the prayer place and put them in rows and offered the funeral prayer for him, saying the Takbir four times

1972. It was narrated that Abu Hurairah said:"The Messenger of Allah announced the death of An-Najashi to his Companions in Al-Madinah, so they formed rows behind him and he offered the funeral prayer for him, saying the Takbir four times

1973. It was narrated from Jabir that:the Messenger of Allah said: "Your brother has died, so get up and offer the funeral prayer for him." So we formed two rows for him

1974. It was narrated that Jabir said:"I was in the second row on the day the Messenger of Allah offered the funeral prayer for An-Najashi

1975. It was narrated that 'Imran bin Husain said:"The Messenger of Allah said to us: 'Your brother An-Najashi has died, so get up and offer the funeral prayer for him.' So we got up and formed row to pray for him, as rows are formed to pray for the dead, and he led us in praying for him as people pray for the dead

1976. It was narrated that Samurah said:"I offered the funeral prayer with the Messenger of Allah for Umm kab who had died in childbirth, and the Messenger of Allah stood in line at her mid-section to pray

1977. It was narrated that 'Ammar said:"The Janazah of a boy and a woman were brought. The boy was placed closer to the people and the woman was placed beyond him, and the funeral prayer was offered for them. Among the people were Abu Saeed Al-Khudri, Ibn Abbas, Abu Qatadah and Abu Hurairah. I asked them about that and they said: '(It is) Sunnah

1978. Ibn Juraij said:"I heard Naji, claim that Ibn 'Umar offered the funeral prayer for nine together. He put the men closer to the Imam and the women closer to the Qiblah, and he placed them (the women) in one row. And the body of Umm Kulthum bint 'Ali the wife of 'Umar bin Al-Khattab, and a son of hers called Zaid were placed together. The Imam that day was Saeed bin Al-As and among the people were Ibn 'Umar, Abu Hurairah, Abu Saeed and Abu Qatadah. The boy was placed closer to the Imam. A man said something objecting to that, so I looked at Ibn 'Abbas, Abu Hurairah, Abu Saeed and Abu Qatadah and said: 'What is this?' They said: 'It is the Sunnah

1979. It was narrated from Samurah bin Jundab:That the Messenger of Allah offered the funeral prayer for a mother who had died in childbirth, and he stood in line with her middle

1980. It was narrated from Abu Hurairah:That the Messenger of Allah announced the death of An-Najashi to the people, and he led thme out and arranged them in rows, and said the Takbir four times

1981. It was narrated that Abu Umamah bin Sahi said:"A woman from among the people of Al-'Awali fell sick and the Prophet was the best in visiting the sick. He said: 'When she dies, inform me.' She died at night and they buried her without telling the Prophet. The following morning he asked about her and they said: we did not like to wake you, O Messenger of Allah.' So he went to her grave and offered the funeral prayer for her and said Takbir four times

1982. It was narrated from Abu Laila:That Zaid bin Arqam offered the funeral prayer and said the Takbir five times, and said that the Messenger of Allah had said the Takbir like this

1983. It was narrated that 'Awf bin Malik said:"I heard the Messenger of Allah offer the funeral prayer and say: Allahumma ighfir lahu warhamhu wa`fu `anhu wa `afihi, wa akrim nuzulahu wa wassi` mudkhalahu waghsilhu bi-ma'in wa thaljin wa-barad, wa naqqihi min al-khataya kama yunaqqa ath-thawb al-abyad min ad-danas. Wa abdilhu daran khairan min darihi wa ahlan khayran min ahlihi, wa zawjan khayran min zawjihi, wa qihi 'adhab al-qabri wa 'adhab an-nar (O Allah, forgive him and have mercy on him, forgive him and keep him safe and sound, honor the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of his sin as a white garment is cleansed of dirt. Give him a house better than his house and a family better than his family and a spouse better than his spouse. Protect him from the torment of the grave and the torment of Hell-fire)." 'Awf said: "I wished that I was that deceased person because of the supplication that the Messenger of Allah said for that deceased person

1984. It was narrated that Jubair bin Nufair Al-Hadrami said:"I heard 'Awf bin Malik say: "I heard the Messenger of Allah offering the funeral prayer for one who had died, and I heard him say in his supplication: Allahummaghfir lahu warhamhu wa 'afihi, wa a'fu 'anhu, wa akrim nuzulahu wa wassi' mudkhalahu waghsilhu bil-ma wath-thalji wal-barad, wa naqqihi min al-khataya kama naqqaita-thawb al-abyad min ad-danas. Wa abdilhu daran khairan min darihi, wa ahlan khayran min

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ahlihi, wa zawjan khayran min zawjihi. Wa adkhilahul-jannah wa najjihi min an-nar" (O Allah, forgive him and have mercy on him, keep him safe and sound and forgive him, honor the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of his sin as you cleanse a white garment of dirt. O Allah, give him a house better than his house and a family better than his family and a wife better than his wife, and admit him to Paradise and save him from Hellfire)." Or he said: "Wa a'idhhu min 'adhab al-qabr (And protect him from the torment of the grave)

1985. It was narrated from 'Amr bin Maimun from "Abdullah bin Rubayy'ah As-Sulami, who was also one of the Companions of Allah's Messenger from 'Ubaid bin Khalid As-Sulami, that:the Messenger of Allah established the bond of brotherhood between two men. One of them was killed and the other died after him. We offered the funeral prayer for him, and the Prophet said: "What did you say?" They said: "O Allah, forgive him; O Allah, have mercy on him; O Allah, join him with his companion." The Prophet said: "Where is his Salah in comparison to his companion's Salah? Where are his deeds in comparison to his companion's deeds? Indeed the difference between heaven and Earth." (One of narrators) 'Amr bin Maimun Said: "I was happy with that because he raised it for me

1986. It was narrated from Abu Ibrahim Al-Ansari, from his father, that:he heard the Prophet say, when offering the funeral prayer for one who had died: Allahummighfir lihayyina wa mayyitina wa shahidina wa gha'ibina wadhakarina wa unthana wa saghirina wa kabirina (O Allah, forgive our living and our dead, those who are present among us and those who are absent, our males and our females, our young and our old)

1987. It was narrated that Talhah bin 'Abdullah bin 'Awf said:"I offered the funeral prayer behind Ibn 'Abbas. He recited Fatihat Al-Kitab and a Surah, which he recited loudly, such that we could hear him. When he finished I took him by the hand and asked him. He said: '(It is) Sunnah and the truth

1988. It was narrated that Talhah bin 'Abdullah said:"I offered the funeral prayer behind Ibn 'Abbas and I heard him reciting Fatihat Al-Kitab. When he finished I took him by the hand and asked him. 'Did you recite?' He said: 'Yes, it is the truth and the Sunnah

1989. (It was narrated that Abu Umamah said:"The Sunnah, when offering the funeral prayer, is to recite Umm Al-Qur'an) the Exxence of the Qur'an) quietly in the first Takbir, Then to say three (more) Takbir and to say the Taslim after the last one

1990. It was narrated by Ad-Dahhak bin Qais Ad-Dimashqi:A similar report was narrated from Ad-Dahhak bin Qais Ad-Dimashqi

1991. It was narrated from 'Aishah that the Prophet said:"There is no deceased person for whom a group of Muslims whose number reaches one hundred, offers the funeral prayer, interceding for him; but their intercession for him will be accepted." (One of the narrators) Sallam said: "I narrated it to Shu'aib bin Al-Habhab and he said: 'Anas bin Malik narrated it to me from the Prophet

1992. It was narrated from 'Aishah that the Prophet said:"No Muslim dies and a group of people whose number reaches one hundred offers the funeral prayer for him, interceding fro him, but their intercession for him will be accepted

1993. Abu Bakkar Al-Hakam bin Farrukh said:"Abu Al-Malih led us in offering the funeral prayer and we thought that he had said the Takbir, but he turned to us and said: 'Make you rows straight and intercede properly.' Abu Al-Malih said: Abdullah - meaning Ibn Salit-narrated to me that one of the Mothers of the believes, Maimunah the wife of the Prophet, said: The Prophet told me: There is no deceased person for whom a group of people offers the funeral prayer, but their intercession for him will be accepted.' I asked Abu Al-Malih about the (number of that) group and he said: 'Forty

1994. (It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'Whoever offers the funeral prayer will have one Qirat and whoever stays until )the body) is placed in the Lahd will have two Qirats, and the two Qirats are like two great mountains

1995. It was narrated that Abu Hurairah Said:"The Messenger of Allah said: 'Whoever attends a funeral until the prayer is offered will have one Qirat and whoever attends until (the body) is buried will have two Qirats.'" It was said: "What are the two Qirats, O Messenger of Allah?" He said: "Like two great mountains

1996. It was narrated from Abu Hurairah that the Messenger of Allah said:"Whoever follows the funeral of a Muslim man, seeking reward, and offers the prayer and buries him, will have two Qirats. And whoever offers the funeral prayer then goes back before the burial, then he returns with one Qirat of reward

1997. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'Whoever follows a funeral and offers the funeral prayer then leaves, will have one Qirat reward. And whoever follows it and offers the funeral prayer then stays until the burial is completed will have two Qirat of reward, both of which are greater than Uhud

1998. It was narrated that Abu Sa'eed said:"The Messenger of Allah said: 'If you see a funeral, then stand up, and whoever follows it, then let him not sit down until (the body) is placed in the grave

1999. It was narrated from 'Ali bin Abi Talib that:mention was made of standing at the funeral until the body is placed in the grave. 'Ali bin Abi Talib said: "The Messenger of Allah stood, then he sat down

2000. It was narrated from 'Ali bin Abi Talib that:mention was made of standing at the funeral until the body is placed in the grave. 'Ali bin Abi Talib said: "The Messenger of Allah stood, then he sat down

2001. It was narrated that Al-Bark' said:"We went out with the Messenger of Allah for a funeral, and when we reached the grave the Lahd had not yet been prepared. He sat, and we sat around him, as if there were birds on our heads

2002. It was narrated that 'Abdullah bin Tha'labah said:"The Messenger of Allah said, concerning those who had been slain at Uhud: 'Wrap them up on their clothes that are stained with blood, for there is no wound that is sustained for the sake of Allah, but it will come bleeding on the Day of Resurrection: its color will

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be the color of blood, but its fragrance will be the fragrance of musk

2003. It was narrated that a man called 'Ubaidullah bin Mu'ayyah said:"Two Muslim men were killed on the day of At-Ta'if, and they were taken to the Messenger of Allah. He commanded that they be buried where they were killed." Ibn Mu'ayyah was born during the time of the Messenger of Allah

2004. It was narrated from Jabir bin 'Abdullah:That the Prophet commanded that those who had been killed at Uhud should be taken back to the place where they fell; they had been brought to Al-Madinah

2005. It was narrated from Jabir that the Prophet said:"Bury the slain where they fell

2006. It was narrated that 'Ali said:"I said to the Prophet: 'Your paternal uncle, the old misguided man has died. Who will bury him?' He said: 'Go and bury your father, then do not do anything until you come to me.' So I buried him then I came, and he told me to perform Ghusl and he prayed for me, and he mentioned a supplication that I do not remember

2007. It was narrated that Sa'd said:"Make a niche for me in the side of the grave and set up (bricks) over me as was done for the Messenger of Allah

2008. It was narrated from 'Amir bin Sa'd that when Sa'd was dying he said:"Make a niche for me in the side of the grave and set up (bricks) over me as was done for the Messenger of Allah

2009. It was narrated from Sa'eed bin Jubair that Ibn 'Abbas said:The Messenger of Allah said: "The niche is for us and the ditch is for others." (Daif)

2010. It was narrated that Hisham bin 'Amir said:"We complained to the Messenger of Allah on the day of Uhud, saying: 'O Messenger of Allah, it is too difficult for us to dig a grave for each person.' The Messenger of Allah said: 'Dig graves and make them good and deep, and bury two or three in one grave.' They said: 'Who should we put in first, O Messenger of Allah?' He said: 'Put in first the one who knew more Qur'an.'" He said: "My father was the third of three in one grave

2011. It was narrated from Sa'eed bin Hisham bin 'Amir that his father said:"On the day of Uhud some of the people among the Muslims were killed, and people were wounded. The Messenger of Allah said: 'Dig graves and make them wide, and bury two or three in a grave, and put the one who knew more Qur'an in first

2012. It was narrated that Ibn 'Abbas said:"When the Messenger of Allah was buried, a red velvet cloak was placed beneath him

2013. Uqbah bin 'Amir Al-Juhani said:"There are three times at which the Messenger of Allah forbade us to pray or to bury our dead: When the sun has risen fully until it is higher, when it reaches its zenith until it has passed the zenith, and when the sun starts to set" (Sahib)

2014. Jabir said:"The Messenger of Allah delivered a Khutbah and mentioned a man among his Companions who had died and had been buried at night in a shroud that was not sufficient. The Messenger of Allah reprimanded them, telling them not to bury a person at night except in cases of emergency

2015. It was narrated that Hisham bin 'Amir said:"On the day of Uhud the people were exhausted. The Prophet said: 'Dig graves and make them wide, and bury two or three in a grave.' They said: 'O Messenger of Allah, who should we 'put in first? He said: 'Put in first the one who knew the Qur'an most

2016. It was narrated from Sa'd bin Hisham bin 'Amir that his father said:"Many people were wounded on the day of Uhud and complaints were made to the Messenger of Allah about that. He said: 'Dig graves and make them good and wide, and bury two or three in a grave, and put in first the one who knew the Qur'an most

2017. It was narrated from Hisham bin 'Amir that the Messenger of Allah said:"Dig graves and dig them well, and bury two or three (together), and put in first the one who knew the Qur'an most

2018. It was narrated that Hisham bin 'Amir said:"My father was killed on the day of Uhud, and the Prophet said: 'Dig graves and make them good and wide, and bury two or three in a grave, and put in first the one who knew the Qur'an most.' My father was the third of three, and the one who knew the Qur'an most was placed (in the grave) first

2019. Jabir said:"The Prophet came to 'Abdullah bin Ubayy after he had been placed in his grave, and commanded that he be brought out. He placed him on his knees and blew on him and clothed him in his shirt. And Allah knows best

2020. Jabir said:"The Prophet commanded that 'Abdullah bin Ubayy be brought out of his grave, then he placed his head on his knees and blew on him and put his shirt on him." "And he prayed for him. And Allah knows best

2021. It was narrated that Jabir said:"A man was buried with my father in the same grave and I felt restless until I brought him out and buried him on his own

2022. It was narrated from Yazid bin Thabit that:they went out with the Messenger of Allah one day and he saw a new grave. He said: "What is this?" They said: "This is so-and-so, the freed slave woman of Banu so-and-so" - whom Messenger of Allah knew - "She died at midday and we did not like to wake you up when you were fasting and taking a nap." The Messenger of Allah stood (for prayer) and the people formed rows behind him. He said four Takbirs over her then he said: "If anyone among you dies while I am still among you, inform me, for my prayer for him is a mercy

2023. It was narrated from Sulaiman Ash-Shaibani from Ash-Sha'bi:"Some people passed by an isolated grave with the Messenger of Allah and he led them in prayer and they formed rows behind him." I said: "Who was that O Abu 'Amr?" He said: "Ibn 'Abbas

2024. Ash-Shaibani narrated that Ash-Sha'bi said:"Someone who saw the Prophet pass by an isolated grave told me that he offered the funeral prayer there and his Companions formed rows behind him." It was said: "Who told you this?" He said: "Ibn 'Abbas

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2025. It was narrated from Jabir: That the Prophet prayed at the grave of a woman after she had been buried

2026. It was narrated that Jabir bin Samurah said: "The Messenger of Allah went out to the funeral of Ibn Ad-Dahdah, and when he came back an unsaddled horse was brought to him, so he rode and we walked with him

2027. It was narrated that Jabir said: "The Messenger of Allah forbade building over graves, making them larger or plastering over them." (One of two narrators) Sulaiman bin Musa added: "Or writing on them

2028. Jabir said: "The Messenger of Allah forbade plastering over graves, building over them or sitting on them

2029. It was narrated that Jabir said: "The Messenger of Allah forbade plastering over graves

2030. Thumamah bin Shufa narrated: "We were with Fadalah bin 'Ubaid in the land of the Romans, and a companion of ours died. Fadalah ordered that his grave be made level, then he said: 'I heard the Messenger of Allah commanding that it be made level

2031. Ali said: "Shall I not send you on the same mission as the Messenger of Allah sent me? Do not leave any raised grave without leveling it, or any image in a house without erasing it

2032. It was narrated from 'Abdullah bin Buraidah that his father said: "The Messenger of Allah said: 'I forbade you to visit graves but now visit them; and I forbade you to eat the sacrificial meat after three days, but now keep it as long as you want; and I forbade you to make Nabidh anything but a water-skin but now drink it from any kind of container, but do not drink intoxicants

2033. Abdullah bin Buraidah narrated from his father: That he was in a gathering where the Messenger of Allah was present and he said: "I used to forbid you to eat the sacrificial meat for more than three days, but now eat it, give it to others and store it for as long as you want. And I told you not to make Nabidh in these containers: Ad-Dubba', Al-Muzaqqat, An-Naqir, and Al-Hantam. But now make Nabidh in whatever you want, but avoid everything that intoxicates. And I forbade you to visit graves, but now whoever wants to visit them, let him do so, but do not utter anything which is not suitable

2034. It was narrated that Abu Hurairah said: "The Messenger of Allah visited the grave of his mother and wept, and caused those around him to weep. He said: 'I asked my Lord for permission to pray for forgiveness for her and He did not give me permission, and I asked Him for permission to visit her grave and He gave me permission, so visit the graves, for they will remind you of death

2035. It was narrated from Sa'eed bin Al-Musayyab that his father said: "When Abu Talib was dying, the Prophet came to him and found Abu Jahl and 'Abdullah bin Abi Umayyah with him. He said: 'O uncle, say La ilaha illallah (there is none worthy of worship except Allah), a word with which I will defend you before Allah.' Abu Jahl and 'Abdullah bin Abi Umayyah said: 'O Abu Talib, are you turning away from the religion of 'Abdul-Muttalib.' Then the Prophet said: 'I will keep on asking for Allah's forgiveness for you unless I am forbidden to do so.' Then the following was revealed: It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the idolaters. And the following was revealed: Verily, you (O Muhammad) guide not whom you like

2036. It was narrated that 'Ali said: "I heard a man praying for forgiveness for his parents who were idolaters, and I said: 'Are you praying for forgiveness for them even though they are idolaters?' He said: 'Didn't Ibrahim pray for forgiveness for his father?' I went to the Prophet and told him about that, then the following revealed: And Ibrahim's (Abraham) invoking (of Allah) for his father's forgiveness was only because of a promise he (Ibrahim) had made to him (his father)." (Daif)

2037. Muhammad bin Qais bin Makhramah said: "Aishah said: 'Shall I not tell you about me and about the Prophet?' We said: 'Yes.' She said: 'When it was my night when he was with me' - meaning the Prophet - 'He came back (from 'Isha' prayer), put his sandals by his feet and spread the edge of his Izar on his bed. He stayed until he thought that I had gone to sleep. Then he put his sandals on slowly, picked up his cloak slowly, then opened the door slowly and went out slowly. I covered my head, put on my veil and tightened my waist wrapper, then I followed his steps until he came to Al-Baqi'. He raised his hands three times, and stood there for a long time, then he left and I left. He hastened and I also hastened; he ran and I also ran. He came (to the house) and I also came, but I got there first and entered, and as I lay down he came in. He said: 'Tell me, or the Subtle, the All-Aware will tell me.' I said: 'O Messenger of Allah, may my father and mother be ransomed for you,' and I told him (the whole story). He said: 'So you were the black shape that I saw in front of me?' I said, 'Yes.' He gave me a nudge on the chest which I felt, then he said: 'Did you think that Allah and His Messenger would deal unjustly with you?' I said: 'Whatever the people conceal, Allah knows it.' He said: 'Jibril came to me when I saw you, but he did not enter upon me because you were not fully dressed. He called me but he concealed that from you, and I answered him, but I concealed that from you too. I thought that you had gone to sleep and I did not want to wake you up, and I was afraid that you would be frightened. He told me to go to Al-Baqi' and pray for forgiveness for them.' I said: 'What should I say, O Messenger of Allah?' He said: 'Say "Peace be upon the inhabitants of this place among the believers and Muslims. May Allah have mercy upon those who have gone on ahead of us and those who come later on, and we will join you, if Allah wills

2038. It was narrated that 'Alqamah bin Abi 'Alqamah, from his mother, that she heard 'Aishah say: "The Messenger of Allah got up one night and got dressed, then he went out. I told my slave girl Barirah to follow him, so she followed him until he came to Al-Baqi. Then he stood near it for as long as Allah willed that he should stand, then he left. Barirah came back before he did and told me, but I did not mention anything until morning came, then I mentioned that to him. He said: 'I was sent to the people of Al-Baqi' to pray for them

2039. It was narrated that 'Aishah said that: every time it was her night for the Messenger of Allah to stay with her, he would go out at the end of the night to Al-Baqi' and say: "As-salamu 'alaykum dara qawmin mu'minin, wa inna wa iyyakum mutawa'idun ghadan wa mutawakilun, wa inna in sha' Allahu bikum lahiqun.

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Allahummaghfir li ahli baqi'il gharaqad. (Peace be upon you, O abode of believing people. You and we used to remind one another about the Day of Resurrection and we are relying on one another (with regard to intercession and bearing witness). Soon we will join you, if Allah willing. O Allah, forgive the people of Baqi' Al-Charqad

2040. It was narrated from Sulaiman bin Buraidah, from his father, that:when the Messenger of Allah came to the graveyard he would say: "As-salamu 'alaykum ahli ad-diyari min al-mu'minin wal-muslimin wa inna I sha' Allahu bikum lana faratun wa nahnu lakum taba'un, as'alullahal-'afiyata lana wa lakum. (Peace by upon the inhabitants of this place among the believers and Muslims. Soon we will join you, if Allah willing. You have gone on ahead of us and we will follow you. I ask Allah to keep us and you safe and sound)

2041. It was narrated that Abu Hurairah said:"When An-Najashi died, the Prophet said: 'Pray for forgiveness for him

2042. It was narrated that Abu Hurairah:Said that the Messenger of Allah announced the death of An-Najashi, the ruler of Ethiopia, to them on the day that he died, and said "Pray for forgiveness for your brother

2043. It was narrated that Ibn Abbas said:"The Messenger of Allah cursed women who visit graves, and those who take them as Masjid and put lamps on them

2044. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'If any one of you were to sit on a live coal until it burns his garment, that would be better for him than sitting on a grave

2045. It was narrated from 'Amr bin Hazm that the Messenger of Allah said:"do not sit on graves

2046. It was narrated from Aishah that the Prophet said:"May Allah curse people who take the graves of their prophets as Masjids

2047. It was narrated from Abu Hurairah that the Messenger of Allah said:"May Allah curse the Jews and Christians who took the graves of their prophets as Masjids." (Sahih) Chpater 107. It Is Disliked to Walk Between Grave Wearing Sibtiyah Sandals

2048. It was narrated that Bashir bin Al-Khasasiyyah said:"I was waliking with the Messenger of Allah and he passed by the graves of the Muslims and aid: 'They died before a great deal of evil came to them.' Then he passed by the grave of the idolators and said: 'They died before a great deal of good came to them.' Then he rurned, and he saw a man walking between the graves in his sandals and he said; 'O you with the Sibtiyah sandals, take them off". (Shahih)

2049. It was narrated from Anas that the Prophet said:"when a person is placed in his grave and his companions depart from him, he hears the sound of their sandals

2050. Anas bin Malik said:"The Prophet of Allah said: 'When a person is placed in his grave and his companions depart from him, he hears the sound of their sandals. Then two angles came to him and make him sit up, and they say to him: What did you say about this man? As for the believer, he says: "I bear witness that he is the slave of Allah and His Messenger. Then it is said to him: Look at your place in Hell, Which Allah has replaced for you with a place in Paradise. The prophet said: 'And he sees them both

2051. It was narrated from Anas that the Prophet said:"When a person is put in his grave and his companions leave him, he hears the sound of their sandals. Two angels come to him, making him sit up, and say to him: 'What did you say about this man (Muhammad)?' As for the believer, he says: 'I bear witness that he says: 'I bear witness that he is the slave of Allah and His Messenger.' It is said to him: 'Look at your place in hell; Allah has replaced it for you with a place better than it.'" The Messenger of Allah said: "Then he sees them both." As for the disbeliever or the hypocrite, it is said to him: 'What did you say about this man?' He says: 'I do not know; I used to say what the people said.' It is said to him: 'You did not understand and you did not follow those who had understanding.' Then he is dealt a blow between his ears and the man utters a scream which everything near him hears, except for the two races

2052. Abdullah bin Yasar said:"I was sitting with sulaiman bin Sard and Khalid bin 'Urfutah, and they said that a man had died as a result of abdominal illness. They wanted to attend his funeral, and one of them said to the other: 'Didn't the Messenger of Allah say: Whoever is killed by an abdominal illness, he will not be punished in his grave? The other said: 'Yes

2053. It was narrated from Rashid bin Sa'd, that a man among the Companions of the Prophet said:"O Messenger of Allah, why will the believers be tested in their graves except the martyr?" He said: "The flashing of the swords above his head is trial enough

2054. It was narrated that Safwan bin Umayyah said:"The plague, abdominal illness, drowning and dying in childbirth are martyrdom." (One of the narrators) said: Abu 'Uthman narrated this to us several times, and on one occasion he attributed it to the Prophet

2055. It was narrated from Ibn 'Umar that the Messenger of Allah said:Thos is the one at whose death the Throne shook, the gates of heaven were opened of him and seventy thousand angles attended his funeral. It squeezed him once then released him

2056. It was narrated that:Al-Bara said about Allah will keep firm those who believe, with the word that stands firm in this world and in the Hereafter "It was revealed concerning the torment of the grave

2057. It was narrated form Al Bara bin Azib that the Prophet said:"Allah will keep firm those who believe, with the world that stands firm in this world, and in the Hereafter. This was revelated concerning the torment in the grave. It will be said to him (the deceased: 'Who is your Lord?' and he will say: 'My Lord is Allah and my Prophet is Muhammad. That is what is (the meaning of) His saying: Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter

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2058. It was narrated from Anas that the Prophet heard a sound from a grave and said: "When did this man die?" They said: "he died during the Jahiliyyah." So he was delighted and said: "Were it not that you would not bury one another, I would have prayed to Allah to make you hear the torment of the grave"

2059. It was narrated that Abu Ayyub said: "The Messenger of Allah went out after the sun had set, and heard a sound. He said '(It is ) Jews being tormented in their graves"

2060. It was narrated from Abu Hurairah that the Messenger of Allah used to say: "Allahumma inni a udhu bika min adhabil-qabri wa a 'udhu bika min 'adhabin-nar, wa a 'udhu bika min fitnatil-mahya wal-mamat, wa audhu bika min fitnatil-masihid-dajjal (O Allah, I seek refuge with you from the torment of the grave, and I seek refuge with You from the torment of the Fire, and I seek refuge with You from the trial of the Dajjal)

2061. It was narrated that Abu Hurairah said: "I heard the Messenger of Allah after that seeking refuge with Allah from the torment of the grave"

2062. Urwah bin Az-Zubair (narrated) that he heard Asma' bint Abi Bakr say: "The Messenger of Allah stood up and mentioned the trial with which a person will be tested in his grave. When he mentioned that the people became restless, which prevented me from understanding what the Messenger of Allah had said. When they settled down, I said to a man who was near me: 'May Allah bless you, what did the end?' he said: 'It has been revealed to me that you will be tested in your graves with a trial close to that of the Dajjal"

2063. It was narrated from 'Abdullah bin 'Abbas that: The Messenger of Allah used to teach them this supplication as he taught them surahs of the Quran: Allahumma inna na'udhu bika min 'adhabil-qabri wa a'udhu bika min fitnatil-masihid-dajjal, wa a'udhu bika min fitnatil-mahya wal-mamat (O Allah, We seek refuge with You from the torment of Hell, and I seek refuge with You from the torment of the grave, and I seek refuge with You from the trail of Al-Masihid-Dajjal, and I seek refuge with You from the trails of life and death)

2064. It was narrated that 'Aishah said: "The Messenger of Allah came to me and there was a Jewish woman with me who was saying: 'You will be tested in your graves.' The Messenger of Allah got upset and said: 'Rather the Jews will be tested.'" 'Aishah said: "A few nights later, the Messenger of Allah said: 'It has been revealed to me that you will be tested in your graves.'" 'Aishah said; "Afterward I heard the Messenger of Allah seeking refuge with Allah from the torment of the grave"

2065. It was narrated from Aishah that: the Prophet used to seek refuge with Allah from the torment of the grave and the trial of the Dajjal, and he said: "You will be tested in your graves"

2066. It was narrated from 'Aishah that: a Jewish woman came to her and asked her to give her something, so 'Aishah gave her something, and she said: "May Allah protect you from the torment of the grave." 'Aishah said: "She made me worried, until the Messenger of Allah came and I mentioned that to him. He said: 'They are tormented in their graves with a torment that the animals hear"

2067. It was narrated that 'Aishah said: "Two of the old Jewish women of Al-Madinah came to me and said: 'The people of the graves are tormented in their graves.' But I did not believe them, and I did not believe them, and I did not want to believe them. They left and the Messenger of Allah entered upon me, and I said: 'O Messenger of Allah, two of the old Jewish women of Al-Madinah said that the people of the graves are tormented in their graves.' He said: 'They spoke the truth. They are tormented in a manner that all the animals can hear.' And I never saw him offer any Salah but he sought refuge with Allah from the torment of the grave"

2068. It was narrated that: The Messenger of Allah passed by one of the gardens of Makkah or Al-Madinah and heard the sound of two men being tormented in their graves. The Messenger of Allah said: "They are being punished but they are not being punished for anything that was difficult to avoid." Then he said: "Indeed, one of them used not to take care to avoid getting urine on his body or clothes, and the other used to walk around spreading gossip." They he called for a palm stalk which he broke in two and placed a piece of it on each grave. It was said to him: "O Messenger of Allah, why did you do that?" He said: "May it be reduced for them so long as this does not dry out" or: "until this dries out"

2069. It was narrated that Ibn ' Abbas said: "The Messenger of Allah passed by two graves and said: "They are being punished but they are not being punished for anything that was difficult to avoid. One of them used not to take care to avoid getting urine on his body or clothes, and the other used to walk about spreading gossip.' Then he took a fresh palm stalk and broke it in half, and planted one half on each grave. They said: 'O Messenger of Allah, why did not do that?' He said: 'May it be reduced for them so long as this does not dry out"

2070. It was narrated from Ibn 'Umar that the Prophet said: "When one of you dies he is shown his place morning and evening. If he is one of the people of paradise then he is one of the people of Paradise, and if he is one of the people of Hell, then he is one of the people of Hell, until Allah, the Mighty and Sublime, raises him up on the Day of Resurrection"

2071. It was narrated from Ibn 'Umar that the Messenger of Allah said: "When one of you dies, he is shown his place morning and evening. If he is one of the people of hell it is said: 'This is your place, until Allah, the Mighty and Sublime, raises you up on the Day of Resurrection"

2072. It was narrated from Ibn 'Umar that the Messenger of Allah said: "When one of you dies, he is shown his place morning and evening. If he is one of the people of Paradise then he is one of the people of Paradise, and if he is one of the people of Hell. It is said: 'This is your place, until Allah, the Mighty and Sublime, raises you up on the Day of Resurrection"

2073. Ka 'b bin Malik used to narrate that the Messenger of Allah said: "The soul of the believer is (like a bird) flying among the trees of Paradise, until Allah, the

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Mighty and sublime, sends it back to his body on the Day of Resurrection." (Da 'if)

2074. It was narrated that Anas said:"We were with 'Umar between Makkah and Al-Madinah, when he strted to tell us about the people of Badr. He said: The Messenger of Allah showed us the day before where they (the disbelievers) would fall. He said: This is the place where so-and-so will fall tomorrow, if Allah wills.' 'Umar said: 'By the One Who sent him with the truth! They did not miss those places, They were placed in a well and the Prophet came to them and called out: O so-and-so, son of so-and-so! O so-and-so, son of so-andso! Have you found what your Lord promised to be true? Of I have found what allah promised me to be true. 'Umar said: 'Are you speaking to bodies in which there are no souls?' He said: 'You do not hear what I say any better than they do

2075. It was narrated that Anas said:"During the night, the Muslims heard the Messenger of Allah standing and calling out at the well of badr; 'O Abu Jahl bin Hisham! O Shaaibh bin Rabiah! O 'Utbah bin Rabiah! O Umayyah bin Khalaf! Have you found what your Lord promised to be true? For I have found what my Lord promised me to be true.' They said: 'O Messenger of Allah, are you calling out to people who have turned into rotten corpses?' He said: 'You do not hear what I say any better than they do, but they cannot answer

2076. it was narrated from Ibn 'Umar that the Prophet stood at the well of Badr and said:"Have you found what your Lord promised to be true?" he said: "They can hear what I am saying to them now". Mention of that was made to 'Aishah and she said: "Ibn 'Umar is mistaken. Rather the Messenger of Allah said: "Ibn 'Umar is mistaken. Rather the Messenger of Allah said: 'Now they know that what I used to say to them is the truth.' Then she recited: So verily, you (O Muhammad) cannot make the dead to hear., until she recited the verse

2077. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'The Messenger of Allah said: 'The whole of the son of Adam will be consumed by the earth, except for the tailbone, from which he was created and from which he will be created anwe

2078. It was narrated from Abu Hurairah that the Messenger of Allah said:"Allah, the Mighty and Sublinm, says: 'The son of Adam denied Me and he had no right to do so. and the son of Adam reviled Me and he had no right to do so. As for his denying Me, It is his saying that I will not resurrect him as I created him in the beginning, but resurrecting him is not more difficult for Me than creating him in the first place. And as for his reviling Me, it is his saying that Allah has taken a son, but I am Allah, the One, the Self-Sufficient Master, I beget not nor was I begotten, and there is none co-equal or comparable unto Me

2079. It was narrated that Abu Hurairah said:"I heard the Messenger of Allah say: 'There was a man who wronged himself greatly, and when he was dying he said to his family: When I am dead, burn my body then grind my bones and scatter me in the wind and at sea, for by Allah , if Allah gets hold of me, he will punish me in a way that He will not punish anyone else. So his family did that, but Allah, the Mighty and Sublime, said to everything that had taken any part of him to give up what it had taken. Then there he was, standing Allah, the Mighty and Sublime, said: What made you do what you did? He said: Fear of You. So Allah forgave him

2080. It was narrated from Hudhaifah that the Messenger of Allah said:"There was a man among those who came before you who thought badly of his deeds, so when death was approaching he said to his family: 'When I am dead, burn my body and grind up my bones, then scatter me in the sea, for if Allah gets hold of me, He will never forgive me.' But Allah commanded the angles to seize his soul. He said to him: 'What made you do what you did?' He said:: 'O Lord, I only did it because I feared You.' So Allah forgave him

2081. It was narrated that Ibn 'Abbas said:"I heard the Messenger of Allah delivering a Khutbah from the Minbar and he said: 'You will meet Allah barefoot, naked and uncircumcised

2082. It was narrated from Ibn 'Abbas that the Prophet said:"The people will be gathered on the Day of Resurrection naked and uncircumcised. The first one to be clothed will be Ibrahim." Then he recited: As We began the first creation, We shall repeat it

2083. It was narrated from 'Aishah that the Messenger of Allah said:"The people will be raised up on the Day of Resurrection barefoot, naked and uncircumcised." 'Aishah said: "What about their 'Awrahs?" he said: "Every man that day will have enough to make him careless of others

2084. It was narrated from 'Aishah that the Prophet said:"You will be gathered (one the Day of Resurrection) barefoot and naked." I said: "Men and women looking at one another?" he said: "The matter will be too difficult for people to pay attention to that

2085. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'The people will be gathered on the Day of Resurrection in three ways. (the first will be) those who have the hope (of Paradise) and the fear (of punishment). (the second will be) those who come riding two on a camel, or three on a camel, or four on a camel, or the on a camel, or four on a camel, or ten on a camel or ten o a camel. And the rest of them will be gathered by the Fire which will accompany them, stopping with them where they rest in the afternoon, and staying with them where they stop overnight, and staying with them wherever they are in the morning, and in the evening

2086. It was narrated that Abu Dharr said; "The truthful one whom people believe told me:"The people will be gathered in three groups: A group who will be riding, well fed and well clothed; a group whom the angels will drag on their faces and whom the fire will drive; and a group who will be walking with difficulty. Allah will send a disease to kill all the riding beasts and none will remain, until a man would give a garden for a she-camel but he will not be able to have it

2087. It was narrated that Ibn Abbas said:"The Messenger of Allah stood up to give an admonition and he said: 'O people, you will be gathered to Allah naked.'" (One of the narrators) Abu Dawud said: "Barefoot and uncircumcised." (The narrators) Waki and Wahb said: "Naked and uncircumcised: As We began the first creation, We shall repeat it. The first one to be clothed on the Day of Resurrection will be Ibrahim, peace be upon him. Then some men from among my Ummah will be brought and will be taken toward the left. I will say: 'O Lord, my companions.' It will be said: 'You do not know what they innovated after you were gone,'

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and I shall say what the righteous slave said: 'And I was witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise.' And it will be said: 'These people kept turning away since you left them

2088. Mu 'awiyah bin Qurrah narrated that his father said: "When the Prophet of Allah sat, some of his Companions would sit with him. Among them was a man who had a little son who used to come to him from behind, and he would make him sit in front of him. He (the child) died, and the man stopped attending the circle because it reminded him of his son, and made him feel sad. The Prophet missed him and said: 'Why do I not see so-and-so?' They said: O Messenger of Allah, his son whom you saw has died.' The Prophet met him and asked him about his son, and he told him that he had died. He offered his condolences and said: 'O son-and-so, which would you like better, to enjoy his company all your life, or to come to any of the gates of Paradise on the Day of Resurrection, and find that he arrived there before you, and he is opening the gate for you?' he said: 'O Prophet of Allah! For him to get to the gate of Paradise before me and open it for me is dearer to me.' He said: 'You will have that

2089. It was narrated that Abu Hurairah said: "The angel of death was sent to Musa. Peace be upon him, and when he came to him, he slapped him and put his eye out he went back to his Lord and said: 'Go back to him and tell him to put his hand on the back of a bull, and of every hair that his hand covers he will have one year.' He said: 'O Lord, then what?' He said; 'Death.' He said: 'Let me go now.' And he (Musa) asked his Lord to bring him within a stone's throw of the Holy Land, the distance of a stone's throw. The Messenger of Allah said: 'If I were there, I would show you his grave, beside the road beneath a red dune

### The Book of Fasting

2090. It was narrated from Talhah bin 'Ubaidullah that a Bedouin came to the Messenger of Allah with unkempt hair and said: "O Allah has enjoined upon me of Salah." He said: "The five daily prayers, unless you do any more voluntarily." He said: "Tell me what Allah has enjoined upon me voluntarily." He said: "Tell me what Allah has enjoined upon me of fasting." He said: "Fasting the month of Ramadan, unless you do any more voluntarily." He said: "Tell me what Allah has enjoined upon me of Zakah." The Messenger of Allah told him of the laws of Islam, He said: "By the One Who has honored you, I will not do anything voluntarily, and I will not do anything voluntarily, and I will not do less than that which Allah has enjoined upon, me: The Messenger of Allah said: "He will succeed if he is sincere," or "He will enter Paradise if he is sincere

2091. It was narrated that Anas said: "We were forbidden in the Quran to ask the Prophet about anything not imperative, so we liked it when a wise man from among the people of the desert came and asked him. A man from among the desert people came and said: 'O Muhammad, your messenger came to us and told us that you say that Allah, the Mighty and Sublime, has sent you.' He said: 'He spoke the truth.' He said: 'Who created the heavens?' He said: 'Allah.' He said: 'Who created the Earth?' He said: 'Allah.' He said: 'Who set up the mountains in it?' He said: 'Allah.' He said: 'Who created beneficial things in them?' He said: 'Allah.' He said: 'By the One Who created the heavens and the Earth, and set up the mountains therein, and created beneficial things in them, has Allah sent you?' He said: 'Yes.' He said: 'Your messenger said that we have to offer five prayers each day and night.' He said: 'He spoke the truth.' He said: 'By the One Who sent you, has Allah commanded you to do this?' He said: 'Yes.' He said: 'Your messenger said that we have to pay Zakah on our wealth.' He said: 'He spoke the truth.' He said: 'By the One Who sent you, has Allah commanded you to do this?' He said: 'Yes.' He said: 'Your messenger said that we have to fast the month of Ramadan each year.' He said: 'He spoke the truth.' He said: 'By the One Who sent You, has Allah commanded you to do this?' He said: 'Yes.' He said: 'Your messenger said that we have to perform Hajj, those who can afford it.' He said: 'He spoke the truth.' He said: 'By the One Who sent you, has Allah commanded you to do this?' He said: 'Yes.' He said: 'By the One Who sent you with the truth, I will not do more than this or less.' When he left, the Prophet said: 'If he is sincere, he will certainly enter paradise

2092. It was narrated that Anas bin Malik said: "While we were sitting in the Masjid, a man came on a camel and made it kneel in the Masjid, then he hobbled it and said to them: 'Which of you is Muhammad?' The Messenger of Allah was reclining amid his Companions, and we said to him: This white man who is reclining.' The man said to him: 'O son of 'Abdul-Muttalib.' The Messenger of Allah said: 'I have answered you.' The man said; 'O Muhammad, I am going to ask you questions, and I will be harsh in asking; do not get upset.' The man said: 'I adjure you by your Lord and the Lord of those who came before you, has Allah sent you to all the people?' The Messenger of Allah said: 'By Allah, yes.' He said; 'I adjure you by Allah, has Allah commanded you to offer five prayers each day and night?' The Messenger of Allah said: 'By Allah, yes.' He said: 'I adjure you by Allah, has Allah commanded you to fast this month each year? The Messenger of Allah said: 'By Allah, Yes.' He said: 'I adjure you by Allah, has Allah commanded you to take this charity from our rich and distribute it among our poor?' The Messenger of Allah said: 'By Allah, yes.' The man said: 'I believe in that which you have brought, and I am the envoy of my people who are coming after me. I am Dimam bin Thalabah, the brother of Banu sad bin Bakr.'" Yaquub bin Ibrahim contradicted him

2093. Anas bin Malik said: "while we were with the Messenger of Allah, sitting in the Masjid, a man entered on a camel. He made it kneel in the Masjid, then he hobbled it. Then he said; 'Which of you is Muhammad?' He was reclining among them, and we said to him: 'This white man who is reclining.' The man said to him: 'O son of 'Abdul-Muttalib.' The Messenger of Allah said to him: 'I have answered you.' The man said: 'O Muhammad, I am going to ask you questions and I will be harsh in asking.' He said; 'Ask whatever you like.' The man said; 'I adjure you by your Lord, and the Lord of those who came before you, has Allah sent you to all the people?' The messenger of Allah said: 'by Allah, yes.' He said: 'I adjure you by Allah, has Allah commanded you to fast this month each year?' The Messenger of Allah said: 'I adjure you by Allah, has Allah commanded you to take this charity from our rich and divide it among our poor?' The Messenger of Allah said: 'By Allah, Yes.' The man said; 'I believe in that which you have brought, and I am the envoy of my people who are coming after me. I am Dimam bin Thalabah, the brother of Banu sad bin Bakr.'" (Sahih) 'Ubaidullah bin 'Umar contradicted him



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2094. It was narrated that Abu Hurairah said: "While the Prophet was with his Companions a man from among the desert people came and said: 'Which of you is the son of 'Abdul-Muttalib?' They said: 'This Anghar man who is reclining on a pillow.' (One of the narrators) Hamzah said: 'Amghar means white with a reddish complexion.'- The man said: 'I am going to ask you questions and I will be harsh in asking.' He said: 'ask whatever you like.' He said: 'I ask you by your Lord and the Lord of those who came before you, and the Lord of those who will come after you; has Allah sent you?' He said: 'By Allah, yes.' He said: 'I adjure you by Him, has Allah commanded you to offer five prayers each day and night?' He said: 'By Allah, yes.; He said: 'I adjure you by Him, has Allah commanded you to take from the wealth of our rich and give it to our poor?' he said: 'By Allah, yes He said: 'I adjure you by Allah, has Allah commanded you to fast this month out of the twelve months?' He said: 'By Allah, yes.' He said: 'I adjure you by Him, has Allah commanded you to go on pilgrimage to this House, where can afford it?' He said: 'By Allah yes.' He said: 'I believe, and I am Dimam bin Thalabah

2095. It was narrated from 'Ubaidullah bin 'Abdullah bin 'Utabah that 'Abdullah bin 'Abbas used to say: "The Messenger of Allah was the most generous of people, and he was most generous in Ramadan when Jibril met him. Jibril use to meet him every night during the month of Ramadan and study Quran with him." And he said: "When Jibril met him, the Messenger of Allah was more generous in doing good than the blowing wind

2096. It was narrated that 'Aishah said: "Hardly anyone every remembered the Messenger of Allah cursing anyone, and if he had recently met with Jibril and studied the Quran with him, he was more generous in doing good than the blowing with. "(Sahih) Abu 'Abdur-Rehman (An-Nasai) said; This is a mistake, and what is correct is the (previous) narration of Yunus bin Yazid, he put this narration in the Hadith

2097. It was narrated from Abu Hurairah that the Messenger of Allah said: "When the month of Ramadan begins, the gates of Paradise are opened and the gates of Hell are shut, and the devils are fettered

2098. It Was narrated from Abu Hurairah that the Messenger of Allah said: "When Ramadan begins, the gates of Paradise are opened, the gates of Hell are closed, and the devils are fettered

2099. Abu Hurairah said; 'The Messenger of Allah said: "When Ramadan begins, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained up

2100. Abu Hurairah said: "The Messenger of Allah said: 'When Ramadan comes, the gates of mercy are opened, the gates of Hell are closed, and the devils are chained up

2101. Abu Hurairah said; 'The Messenger of Allah said: "When it is Ramadan, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained up." It was narrated by Ibn Ishaq from Az-Zuhri

2102. It was narrated from Abu Hurairah that the Prophet said: "When the month of Ramadan beings, the gates of Paradise are opened. The gates of the Fire are closed and the devils are chained up." (Sahih) Abu 'Abdur-Rahman (An-Nasai) said: This meaning, the narration of Ibn Ishaq - is a mistake. Ibn Ishaq did not hear from Az-Zuhri. What is correct is what we mentioned it previously

2103. It was narrated from Anas bin Malik that the Messenger of Allah said: " There has come to you Ramadan in which the gates of Paradise are opened, the gates of the fire are closed and the devils are chained up." (Sahih) Abu 'Abdur-Rahman said: this narration is a mistake

2104. It was narrated from Az-Zuhri, from Abu Salamah, from Abu Hurairah that: the Prophet used to encourage praying Qiyam Al-Lail in Ramadan, but not forcibly. And he said: "When Ramadan begins, the gates of Paradise are opened and the gates of Hell are close, and the devils are chained up." Ibn Al-Mubarak narrated it in Mursal from:

2105. It was narrated Az-Zuhri, from Abu Hurairah that the Prophet said: "When Ramadan begins, the gates of mercy are opened and the gates of Hall are closed, and the devils are chained up

2106. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'There has come to you Ramadan, a blessed month, which Allah, the Mighty and Sublime, has enjoined you to fast. In it the gates of heavens are opened and the gates of Hell are closed, and every devil is chained up. In it Allah has a night which is better than a thousand months; whoever is deprived of its goodness is indeed deprived

2107. It was narrated that 'Arfajah said; 'We visited 'Utbah bin Farqad (when he was ill) and we talked about the month of Ramadan. He said; 'What are you talking about?' We said: 'The month of Ramadan. He said: "I heard the Messenger of Allah say: In it the gates of Paradise are opened and the gates of the Fire are closed, and the devils are chained up, and a caller calls out every night: O doer of good, proceed; O doer of evil, desist

2108. It was narrated that 'Arfajah said: " I was in a house with 'Utbah bin Farqad, and I wanted to narrate a Hadith, but there was a man from among the Companions of the Prophet there, and I felt it was more appropriate fro him to narrate the Hadith than I. The man narrated that the Prophet said. Concerning of the Prophet there, and I felt it was more appropriate for him to narrate the Hadith than I. the man narrated that the Prophet said, concerning Ramadan: 'In it the gates of Heavens are opened and the gates of the Fire are shut, and every devil is fettered. A caller calls out every night: O seeker of good, proceed; O seeker of evil, desist

2109. It was narrated from abu Bakrah that the Prophet said; 'None of you should say: 'I fasted Ramadan' or 'I prayed Qiyam throughout the whole month.'" I do not know whether he dislike self-praise or he said: "Inevitably there will be heedlessness and sleep." (Da 'if)

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2110. Ibn 'Abbas told us:"The Messenger of Allah said to a woman from among the Ansar: 'When it is Ramadan, perform 'Umrah then, for 'Umrah during it is equivalent to Hajj

2111. Kuraib narrated that Umm Al-Fadl sent him to Muawiyah in Ash-Sham. He said:"I came to Ash-Sham. He said: "I came to Ash-Sham and complete her errand. Then the new crescent of Ramadan was sighted while I was in Ash-Sham. I saw the new crescent on the night of Friday, then I came to Al-Madinah at the end of the month. 'Abdullah bin 'Abbas asked me about the sighting of the moon and said: ' When did you see it?' I said: 'We saw it on the night of Friday.' He said; 'You saw it on the ninth of Friday?' I said: 'Yes, and the people saw it and started fasting, and so did Muawiyah. He said: 'But we saw it on the night of Saturday, so we will continue fasting until we have completed thirty days or we see it.' I said: 'Will you not be content with the sighting of Muawiyah and his companions?' He said; 'No; this is what the Messenger of Allah enjoined upon us

2112. It was narrated that Ibn 'Abbas said; "A Bedouin came to the Prphet and said:I have sighted the crescent.' He said: 'Do you bear witness that there is none worthy of worship except Allah, and that Muhammad is His slave and Messenger?' He said: 'Yes.' So the Prophet gave the call saying: 'Fast

2113. It was narrated that Ibn 'Abbas said:"A Bedouin come to the Prophet and said; 'I have sighted the crescent tonight.' He said: 'Do you bear witness that there is none worthy of worship except Allah, and that Messenger?' He said: 'Yes.' He said: 'O Bilal, announce to the people that they should fast tomorrow

2114. Narrated 'Ikramah:A similar, Mursal, report was narrated from 'Ikramah

2115. Narrated 'Ikramah:A similar, Mursal, report was narrated from 'Ikrimah

2116. It was narrated that:'Abdur-Rahman bin Zaid bin Al-Khattab addressed the people on the day concerning which there was doubt (as to whether the month had begun) and said: "I sat with the Companions of the Messenger of Allah and asked them, and they a narrated that the Messenger of Allah said: 'Fast when you see it and stop fasting when you see it, and perform the rites on that basis. If it is obscured, then complete thirty days, and if two witnesses testify then fast and stop fasting

2117. It was narrated that Abu Hurairah said:"the Messenger of Allah said: 'Fast when you see it and stop fasting when you see it, and if it is obscured from you (too cloudy), then count it as thirty (days)

2118. Narrated It was narrated that Abu Hurairah said:: "The Messenger of Allah said: 'Fast when you see it and stop fasting when you see it, and if it is obscured from you (too cloudy), then count it as thirty (days)

2119. It was narrated from Abu Hurairah that the Messenger of allah sadi:"When you see the crescent then fast, and when you crescent then fast, and when you see it, stop fasting. If it is obscured from you (too cloudy), then fast thirty days

2120. Abdullah bin 'Umar said:" I heard the messenger of Allah say: 'When you see the crescent then fast, and when you see it, then stop fasting, and if it is obscured from you (too cloudy), then work it out (fro the beginning of the month, to complete thirty days)

2121. It was narrated from Ibn 'Umar that the Messenger of Allah mentioned Ramadan and said:"Do not fast until you see the crescent, and do not stop fasting until you see it, and if it is obscured from you (too cloudy), then work it out

2122. It was narrated form Ibn 'Umar that the Prophet said:"D not fast until you see it , and do not stop fasting until you see it, and if it is obscured from you (too cloudy), then work it out

2123. It was narrated that Abu Hurairah said:"The Messenger of Allah mentioned the crescent and said: 'When you see it, fast and when you see it, stop fasting, and if it is obscured from you (too cloudy), then count thirty days

2124. It was narrated that Ibn Abbas said:"The Messenger of Allah said; 'Fast when you see it and stop fasting when you see it, and if it is obscured from you (too cloudy), then complete thirty (days)

2125. It was narrated that Ibn 'Abbas said:" I am surprised at those who anticipate the moth, when the Messenger of Allah said: 'When you see the new crescent then fast, and when you see it, then stop fasting, and if it is obscured from you (too cloudy), then complete thirty days

2126. It was narrated from Ribii bin Hirash, from Hudhaifah bin Al-Yaman, that the Messenger of Allah said:"Do not anticipate the month until you see the crescent before it, or you complete the number of days. Then fast until you see the new moon, or you complete the number of days

2127. It was narrated from Ribi that one of the Companions of the Prophet said:"The Messenger of Allah said: 'D not anticipate the month until you complete the number, or you see the crescent. Then fast, and do not stop fasting until you see the crescent, or your complete thirty days.'" (Sahih) Al-Hajjaj bin Artah reported it in a Mursal from

2128. It was narrated that Ribi said; "the Messenger of Allah said:"The Messenger of Allah said: 'When you see the crescent then fast, and when you see it, then stop fasting. If it is too cloudy then complete Shaban as thirty days, unless you see the crescent before that, then fast Ramadan as thirty days, unless you see the new crescent before that

2129. Ibn 'Abbas narrated that the Messenger of Allah said:"Fast when you see it, and stop fasting when you see it, and if clouds prevent you from seeing it, then complete the number, and do not fast ahead of Ramadan

2130. It was narrated that Ibn 'Abbas said:"The Messenger of Allah said: "The Messenger of Allah said: Do not fast before Ramadan. Fast when you see it and stop

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fasting when you see it, and if clouds prevent you from seeing it, then complete Thirty (Days)

2131. It was narrated that 'Aishah said: "The Messenger of Allah swore not to come to his wives for a month, and twenty-nine days passed. I said: 'Did you not wives to keep away from you wives for a month? I have counted twenty-nine days.' The Messenger of Allah said: 'The month is twenty-nine days

2132. It was narrated that Ibn 'Abbas said: "I was very keen to ask 'Umar bin Al-Khattab about the two wives of the Messenger of Allah to whom Allah said: If you two turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined." And he quoted the Hadith. He said concerning it: "The from his wives for twenty-nine days because of that, when Hafsa had made her disclosure to Aishah. He had said: 'I will not enter upon them for a month,' because he was so upset with them when Allah, the Mighty and Sublime, informed him of what they had said. When twenty-nine days had passed, he entered upon 'Aishah, so he started with her. Aishah, said to him: 'O Messenger of Allah, you swore not to enter upon us for a month, and now twenty-nine days have passed; we have been counting them.' The Messenger of Allah said: 'The month is twenty-nine days

2133. It was narrated from Ibn 'Abbas that the Prophet said: "Jibril, peace be upon him, came to me and said: 'The month is twenty-nine days

2134. It was narrated that Ibn 'Abbas said: "The Messenger of Allah said: 'The month is twenty-nine days

2135. It was narrated from Muhammad bin Sad bin Abi Waqqas, from his father, that: the Prophet struck one hand with the other and said: "The month is like this and like this and like this," retaining one finger the third time

2136. It was narrated from Muhammad bin Sad that his father said: "The Messenger of Allah said: "The month is like this and like this and like this," meaning twenty-nine. Yahya bin Saeed and others narrated it from Ismail, from Muhammad bin Sad, from the Prophet

2137. It was narrated that Muhammad bin Sad bin Abi Waqqas said: "The Messenger of Allah said: 'The month is like this and like this and like this.'" (One of the narrators) Muhammad bin 'Ubaid clapped his hands three times to demonstrate it, then he withheld his left thumb the third time. Yahya bin Saeed said to Ismail (One of the narrators): "Form his father?" He said: "No

2138. It was narrated that Abu Hurairah said: "The Messenger of Allah said: The month may be twenty-nine days or it may be thirty. When you see it, then stop fasting, and it is obscured from you (too cloudy), then complete the count

2139. Abdullah Ibn 'Umar said: "I heard the Messenger of Allah say: 'The month is twenty-nine days

2140. It was narrated from Ibn 'Umar that the Prophet said: "We are an unlettered Ummah, we do not use astronomical counting or computation. The month is like this, and this, and this," he did three times, showing it as twenty-nine

2141. It was narrated from Saeed bin 'Amr bin Saeed bin Abi Al-As, that: he heard Ibn 'Umar narrate that the Prophet said; "We are an unlettered Ummah; we do not use computation. The month is like this, and this, and this," and he held down his thumb the last time. "And the month is like this, and this, and this," completing thirty

2142. It was narrated from Ibn 'Umar that the Prophet said: "The month is like this," and (one of the narrators) Shubah did the same gesture as Jabalah had done, copying, Ibn 'Umar: "It is twenty-nine, as he gestured twice with all fingers of both hands, and putting down one of his fingers the third time

2143. Ibn 'Umar said: "The Messenger of Allah said: "The month is twenty-nine (days)

2144. It was narrated that 'Abdullah said: "Messenger of Allah said: "The Messenger of Allah said: 'Take Sahur, for in Sahur there is blessing.'" 'Ubaidullah bin Saeed narrated it in Mawquaf from

2145. It was narrated that 'Abdullah said: "Take Sahur." 'Ubaidullah said: "I do not know how he said it

2146. It was narrated that Anas said: "The Messenger of Allah said: 'Take Sahur, for in Sahur there is blessing.'" 'Ata said: "someone who heard him told me that Ibn 'Umar (said) that the Prophet said: 'Whoever fasts every day of his life, then he has not fasted

2147. It was narrated that Abu Hurairah said: "The Messenger of Allah said; 'Take Sahur, for in Sahur there is blessing

2148. It was narrated that Abu Hurairah said: "Eat Sahur, for in Sahur there is blessing." (Sahih Mawquf) while Ibn Abi Laila narrated it in Marfu form:

2149. It was narrated from Abu Hurairah that the Prophet said: "Take Sahur, for in Sahur there is blessing

2150. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'Eat Sahur, for in Sahur there is blessing

2151. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'Eat Sahur, for in Sahur there is blessing.'" (Hasan) Abu 'Abdur-Rahman (An-Nasai) said: In this narration of Yahya bin Saeed, its chain is Hasan but it is Munkar, and I fear that the error is from Muhammad bin Fudail

2152. It was narrated that Zirr said: "We said to Hudhaifah: 'At what time did you take Sahur with the Messenger of Allah?' He said: 'It was daytime, but before the sun had risen.'" (Daif)

2153. Zirr bin Hubaish said: "I had Sahur with Hudhaifah, then we went out to pray. When we came to the Masjid we prayed two Rakahs, then the Iqamah for prayer was said, and there was only a short time between them." Abu Hurairah said: "The Messenger of Allah said: 'Eat Sahur, for in Sahur there is blessing

2154. It was narrated that Silah bin Zufar said: "I had Sahur with Hudhaifah, then we went out to the Masjid. We prayed the two Rakahs of Fajr, then the Iqamah for prayer was made, and we prayed

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2155. Hisam reported from Qatadah, from Anas, that Zaid bin Thabir said; "We took Sahur with the Messenger of Allah then we went to pray." I said:"How long was there between them?" He said: "As long as it takes a man to recite fifty verses
2156. It was narrated from Anas that Zaid bin Thabit said:"We had Sahur with the Messenger of Allah then we went to pray." I (one of the narrators) said: "It is claimed that Anas said: 'How long was there between them?' He said: 'As long as it takes a man to recite fifty verses
2157. It was narrated that Anas said:"The Messenger of Allah and Zaid bin Thabit had Sahur, then they went and started to pray Subh." We said to Anas: "How long was there between their finishing and their starting to pray?" He said: "As long as it takes a man to recite fifty Verses
2158. It was narrated that Abu 'Atiyyah said:"I said to 'Aishah: 'Among us there are two of the Companions of the Prophet, one of whom hastens Iftar and delays Sahur, and the other delays Iftar and hastens Sahur.' She said: 'Which of them is the one who hastens Ifar and delays Sahur?' I said: "Abdullah bin Masud.' She said: 'That is what the Messenger of Allah used to do
2159. It was narrated that Abu 'Atiyyah said:"I said to 'Aishah: 'Among us there are two men, one of whom hastens Iftar and delays Sahur, and the other delays Iftar and hastens Sahur.' She said; 'Which of them is the one who hastens Iftar and delays Sahur?' I said: "Abdullah bin Masud.' She said; 'This is what the Messenger of Allah used to do
2160. It was narrated that Abu 'Atiyyah said:"Masruq and I came to 'Aishah, and Masruq said to her: 'There are two men from among the Companions of the Messenger of Allah both of whom are good; one of them delays the prayer and Ifar, and the other hastens the prayer and Iftar.' 'Aishah said: 'Which of them is the one who hastens the prayer and Iftar?' Masruq said: 'That is what the Messenger of Allah used to do
2161. It was narrated that Abu 'Atiyyah said:"Masruq and I came to 'Aishah and we said to her: 'O mother of the Believers, two men from among the Companions of Muhammad; one of them hastens the Iftar and hastens the prayer, and the other delays Iftar and delays the prayer; She said: 'Which one of them hastens Iftar and has hastens the prayer?' we said : 'Abdullah bin Masud.' She said: 'That is what the Messenger of Allah used to do.'"" And the other was Abu Musa
2162. Abdullah bin Al-Harith narrated that a man from among the Companions of th Prophet said:"I entered upon the Prophet when he was having Sahur. He sadi: 'It is a blessing that Allah has given to you, so do not neglect it
2163. It was narrated that AL-'Irbad bin Sariyah said:"I heard the Messenger of Allah inviting people to have Sahur in Ramadan. He said: 'Come to the blessed breakfast." (Hasan) Chatper 26. Calling Sahur "Ghada" (Breakfast)
2164. It was narrated from Al-Miqdam bin Madikarib that the Prophet said:"You should take Sahur for it is the blessed breakfast
2165. It was narrated that Khalid bin Ma'dan said:"The Messenger of Allah said to a man: 'Come to the blessed breakfast, - meaning Sahur
2166. It was narrated that 'Amr bin Al-As said:"The Messenger of Allah said: 'The difference between our fasting and the fasting of the people of the Book, is eating Sahur
2167. It was narrated that Anas said:"The Messenger of Allah said, at the time of Sahur. 'O Anas, I want to fast, so give me something to eat.' So I brought him some dates and a vessel of water. That was after the Adhan of Bilal. He said: 'O Anas, find a man to come and eat with me.' So I called Zaid bin Thabit, who came and said: "I drank some Sawiq and I want to fast.' The Messenger of Allah said: "I also want to fast.' So he ate Sahr with him, then he got up and prayed two Rak'ahs, then he went out to the prayer
2168. It was narrated from Al-Bara bin Azib that:if one of them went to sleep before eating supper, it was not permissible for him to eat or drink anything that night or the following day, until the sun had set. (That continued) until this Verse was revealed: "And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)." He said: "This was revealed concerning Abu Qais bin 'Amr who came to his family after Maghrib when he was fasting, and said: 'Is there anything to eat?' His wife said: 'No , but I will go out, and he lay down and slept. She came back and found him sleeping, so she woke him up, but he did not eat anything. He spent the night fasting and woke up the next day fasting, until he passed out at midday. That was before this Verse was revealed, and Allah revealed it concerning him
2169. It was narrated from 'Adiyy bin Hatim that:he asked the Messenger of Allah about the verse "Until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)." He said: "It is the blackness of the night and the whiteness of the day
2170. It was narrated from Ibn Mas'ud that the Prophet said:"Bilal calls the Adhan at night to awaken those of you who are asleep, and so that those who are praying Qiyam cam return. Dawn is not when the light appears like this" - and he gestured with his hand - "rather dawn is when it appears like this: - and he gestured with his two forefingers
2171. Samurah said:"The Messenger of Allah said; 'DO not be confused by the Adhan of Bilal, or by this whiteness, until dawn appears like this" - meaning horizontally. (One of the narrators) Abu Dawud said: "And he spread out his hands gesturing to the right and left
2172. It was narrated from Abu Hurairah that the Messenger of Allah said:"Do not fast ahead of the month, except for a man who habitually fasts, and that day happenes to be one of his regular fasts
2173. Abu Hurairah narrated that the Messengre of Allah said:"None should fast one or two days ahead of the month except, someone who had a prior habit for fasting, in which case let him fast

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2174. It was narrated that Ibn 'Abbas said:"The messenger of Allah said: 'Do not fast one or two days ahead of the month, unless that happens to be a day that one of you habitually fasts.'" Abu 'Abdur-Rahman (An-Nasai) said: This is a mistake
2175. It was narrated from Abu Salamah that Umm Salamah said:"U never saw the Messenger of Allah fast two consecutive months, but he used to join shaban to Ramadan
2176. It was narrated that Umm Salamah said:"The Messenger of Allah used to join Shaban to Ramadan
2177. It was narrated from Abu Salamah bin 'Abdur-Rahman that he asked Aishah about the fasting of the Messenger of Allah. She said:"The Messenger of Allah used to fast until we said: 'He will not fast.' And he used to fast Shaban, or most of Shaban
2178. It was narrated that Aishah said:"One of us (women) would miss some fasts in Ramadan and she would not be able to make it up until Shaban began, and the Messenger of Allah did not fast in any month as he fasted in Shaban; he used to fast all of it, except a little, he used to fast all of it
2179. It was narrated that Abu Salamah said:"I asked Aishah: 'Tell me about the fasting of the Messenger of Allah.' She said: 'he used to fast until we said: he is going to fast until we said: He is not going to fast. He never fasted any month more than Shaban. He used to fast (all) of Shaban except a little, he used to fast all of Shaban
2180. It was narrated that Aishah said:"The Messenger of Allah did not fast in any month of the year more than he did in Shaban. He used to fast all of Shaban
2181. It was narrated that Aishah said:"The Prophet used to fast Shaban
2182. It was narrated that Aishah said:"I do not know that the Messenger of Allah recited the whole Quran in one night, or prayed Qiyam until morning, or ever fasted an entire month except Ramadan
2183. It was narrated that 'Abdullah bin Shafiq said:"I asked 'Aishah about the fasting of the Messenger of Allah. She said: 'The Messenger of Allah used to fast until we said that he is going to fast (continually), and he used not to fast until we said: he is not going to fast. And he did not fast for a whole month from the time he came to Al-Madinah, apart from Ramadan
2184. It was narrated that 'Abdullah bin Shafiq said:"I said to Aishah: 'Did the Messenger of Allah offer Duha prayer? She said: "No, unless he was returning from a journey, I Did the Messenger of Allah fast an entire month?' She said: 'No, I do not remember him fasting any month in full apart from Ramadan, and he did not break his fast for a whole month, rather he would fast some of (each month) until he passed away
2185. It was narrated that 'Abdullah bin Shafiq said:'I said to Aishah: 'did the Messenger of Allah offer Duah prayer?' she said: 'No, unless he was returning from a journey.' I said: 'was the Messenger of Allah known to observe any fast regularly apart from Ramadan?' She said: 'by Allah, he did not observe any fast regularly apart from amadan until he passed away, and he did not break his fast for a whole month, rather he would fast some of it (each month)
2186. It was narrated from Jubair bin Nufair that a man asked Aishah about fasting and she said:"The Messenger of Allah used to fast all of Shaban, and he made sure to fast on Mondays and Thursdays
2187. It was narrated that 'Aishah said:"The Messenger of Allah used to fast Sha`ban and Ramadan, and he made sure to fast on Mondays and Thursday
2188. It was narrated that Silah said:"We were with 'Ammar and a roast sheep was brought and he said: 'Eat.' One of the people turned away and said: 'I am fasting 'Ammar said: Whoever fasts on the day concerning which there is doubt, has disobeyed Abu Al-Qasim
2189. It was narrated that Simak said:"I entered upon 'Ikrimah on the day concerning which there was doubt as to whether it was Ramadan or Shaban, and he was eating bread, vegetables and milk. He said: 'Come and eat.' I said: 'I am fasting.' He adjured me by Allah to break my fast. I said Subhan-Allah twice. When I saw that he was insisting, I went forward and said: 'Give me what you have.' He said: 'I heard Ibn 'Abbas say: The Messenger of Allah said: 'Fast when you see it (the crescent) and stop fasting when you see it, and if clouds or darkness prevent you from seeing it, then complete the number of days of Shaban, and do not fast ahead of the month, and do not join Ramadan to a day of Shaban
2190. It was narrated from Abu Hurairah that the Messenger of Allah used to say:"Do not fast one or two days ahead of the month, unless the one who used to observe a regular fast. In that case let him fast
2191. It was narrated from Saeed bin Al-Musayyab that the Messenger of Allah said:"Whoever spends the nights of Ramadan in prayer (Qiyam) out of faith and in the hope of reward, he will be forgiven his previous sins
2192. Urwah bin Az-Zubair narrated that Aishah told him that:the Messenger of Allah used to encourage the people to pray Qiyam in Ramadan, without insisting on that. He said: "Whoever spends the nights of Ramadan in prayer out of faith and in the hope of reward, he will be forgiven his previous sins
2193. It was narrated that Az-Zuhir said:"Urwah bin Az-Zubair told me that 'Aishah told him: 'The Messenger of Allah went out in the middle of the night to pray in the Masjid, and he led the people in prayer; and he quoted the same Hadith, in which she said: 'He used to encourage the people to pray Qiyam n Ramadan, without insisting on that.' He said: 'Whoever spends the night of Lailat Al-Qadr in prayer out of faith and in the hope of reward, he will be forgiven his previous sins.' He said: 'And the Messenger of Allah passed away when this was the state of affairs
2194. Abu Salamah bin 'Abdur-Rahman narrated that Abu Hurairah said:"I heard the Messenger of Allah say concerning Ramadan: 'Whoever spends its night in prayer (Qiyam) out of faith and in the hope of reward, he will be forgiven his previous sins

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2195. Urwah bin Az-Zubair narrated that 'Aishah told him:"The Messenger of Allah went out in the middle of the night and prayed in the Masjid," and he quoted the same Hadith, in which he said: "nd he encouraged them to pray Qiyam in Ramadan, without insisting on that, and he said: 'Whoever spends the nights of Ramadan in prayer (Qiyam) out of faith and in the hope of reward, he will be forgiven his previous sins
2196. Abu Salamah bin 'Abdur-Rahman narrated that Abu Hurairah said:"I heard the Messenger of Allah say concerning Ramadan: 'Whoever spends its nights in prayer (Qiyam) out of faith and in the hope of reward, he will be forgiven his previous sins
2197. It was narrated from Ibn Shahab that Abu Salamah told him that Abu Hurairah said:"The Messenger of Allah said: 'Whoever spends the nights of Ramadan in prayer (Qiyam) out of faith and in the hope of reward, he will be forgiven his previous sins
2198. It was narrated that Abu Hurairah said:"The Messenger of Allah used to encourage (us) to pray Qiyam during Ramadan, without insisting on that, and he said: 'Whoever spends the nights of Ramadan in prayer (Qiyam) out of faith and in the hope of reward, he will be forgiven his previous sins
2199. It was narrated from Abu Hurairah that the Messenger of Allah said:"Whoever spends the nights of Ramadan in prayer (Qiyam) out of faith and in the hope of reward, he will be forgiven his previous sins
2200. It was narrated from Abu Hurairah that the Messenger of Allah said:"Whoever spends the nights of Ramadan n prayer (Qiyam) out of faith and in the hope of reward, he will be forgiven his previous sins
2201. It was narrated from Abu Hurairah that the Messenger of Allah said:"Whoever spends the night of Ramadan in prayer (Qiyam) out of faith and in the hope of reward, he will be forgiven his previous sins
2202. It was narrated from Abu Hurairah that the Prophet said:"Whoever fasts during Ramadan" and according to the Hadith of Qutaibah, the Prophet said: "Whoever spends the nights of Ramadan in prayer (Qiyam) out of faith and in the hope of reward, he will be forgiven his previous sins, and whoever spends the night of Lailat Al-Qadr in prayer out of faith and in the hope of reward, he will be forgiven his previous sins
2203. It was narrated from Abu Hurairah that the Prophet said:"Whoever fasts in Ramadan out of faith and in the hope of reward, he will be forgiven his previous sins
2204. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'Whoever fasts Ramadan out of faith and in the hope of reward, he will be forgiven his previous sins
2205. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'Whoever fasts Ramadan out of faith and in the hope of reward, he will be forgiven his previous sins
2206. It was narrated that Abu Salamah bin 'Abdur-Rahman said:"Abu Hurairah told me that the Messenger of Allah said: 'Whoever spends the nights of Ramadan in prayer (Qiyam) out of faith and in the hope of reward, he will be forgiven his previous sins, and whoever spends the night of Lailat Al-Qadr in prayer out of faith and in the hope of reward, he will be forgiven his previous sins
2207. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'Whoever spends the nights of Ramadan in prayer (Qiyam) out of faith and in the hope of reward, he will be forgiven his previous sins, and whoever spends the night of Lailat Al-Qadr in prayer out of faith and in the hope of reward, he will be forgiven his previous sins
2208. An-Nadr bin Shaiban narrated that he met Abu Salamah bin 'Abdur-Rahman and said to him:"Tell me of the best thing you heard about the month of Ramadan." Abu Salamah said: "Abdur-Rahman bin 'Awf told me that the Messenger of Allah mentioned Ramadan and said that it is superior to other months, and he said: 'Whoever spends the nights of Ramadan in prayer (Qiyam) out of faith and in the hope of reward, he will emerge from his sins as on the day his mother bore him.'"(Daif) Abu 'Abdur-Rahman (An-Nasai) said: This is a mistake, and what is correct is "Abu Salamah, from Abu Hurairah
2209. A similar report was narrated from Abu Salamah and he said:"Whoever fasts it and spends its nights in prayer out of faith and in the hope of reward." (Daif)
2210. An-Nadr bin Shaiban said:"I said to Abu Salamah bin 'Abdur-Rahman: 'Tell me of something that you heard from your father, that he heard from the Messenger of Allah, with no one in between your father and Messenge of Allah concerning the month of Ramadan. He said: 'Yes; my father said: The Messenger of Allah said: Allah, may He be blessed and exalted, enjoined the fast of Ramadan upon you, and I have made it Sunnah for you to spend its nights in prayer. Whoever fasts it and spends its nights in prayer out of faith and in the hope of reward, he will emerge from his sins as on the day his mother bore him.'" (Daif)
2211. It was narrated from 'Ali bin Abi Talib that the Messenger of Allah said:"Allah, may He be blessed and exalted, says: 'Fasting is for me and I shall reward for it. The fasting person has two moments of joy: When he breaks his fast and when he meets his Lord.' By the One in whose hand is my soul, the smell that comes from the mouth of the fasting person is better before Allah than the fragrance of musk
2212. It was narrated from Abu Al-Ahwas that 'Abdullah said:"Allah, may He be exalted, said: 'Fasting is for me and I shall reward for it. The fasting person has two moments of joy: When he breaks his fast and when he meets his Lord. And the smell that comes from the mouth of the fasting person is better before Allah than the fragrance of musk
2213. It was narrated that Abu Saeed said:"The Prophet said: 'Allah, may He be blessed and exalted, says: Fasting is for me I shall reward for it. The fasting person has two moments of joy: When he breaks his fast and when he meets his Lord. By the One in Whose hand is the soul of Muhammad, the smell that comes from

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the mouth of the fasting person is better before Allah than the fragrance of musk

2214. It was narrated from Abu Hurairah that the Messenger of Allah said: "(Allah says) fasting is for me and I shall reward for it. The fasting person rejoices twice: when he breaks his fast and the day when he meets his Lord. And the smell that come from the mouth of the fasting person is better before Allah than the fragrance of musk

2215. It was narrated from Abu Hurairah that the Messenger of Allah said: "There is no good deed that the son of Adam does, but between ten and seven hundred Hasanahs will be recorded for him. Allah, the mighty and sublime, said: 'Except fasting, for it is for me and I shall reward for it. He gives up his desires and his food for my sake. Fasting is a shield, and the fasting person has two moments of joy. One when he breaks his fast and another when he meets his Lord. And the smell that comes from the mouth of the fasting person is better before Allah than the fragrance of musk

2216. Abu Hurairah said: "The Messenger of Allah said: '(Allah says) Every deed of the son of Adam is for him, except fasting; it is for me and I shall reward for it. Fasting is a shield. If any one of you is fasting, let him not utter obscene talk or raise his voice in anger, and if anyone insults him or wants to fight, let him say: I am fasting. By the One in whose hand is the soul of Muhammad, the smell coming from the mouth of the fasting person is better before Allah than the fragrance of musk. The fasting person has two moments of joy: When he breaks his fast he rejoices at breaking his fast and when he meets his Lord, the Mighty and Sublime, he will rejoice at having fasted

2217. Abu Hurairah said: "The Messenger of Allah said: 'Allah, the Mighty and sublime, said: Every deed of the son of Adam is for him, except fasting; it is for me and I shall reward for it. Fasting is a shield. If any one of you is observing a fast, let him not utter obscene talk or raise his voice in anger, and if anyone insults him or wants to fight, let him say: I am a person who is fasting. By the One in Whose hand is the soul of Muhammad, the smell coming from the mouth of the fasting person is better before Allah than the fragrance of musk.' " (Sahih) This Hadith was narrated from Abu Hurairah by Saeed bin Al-Musayyab

2218. Abu Hurairah said: "I heard the Messenger of Allah say: 'Allah, the mighty and sublime, said: Every deed of the son of Adam is for him, except fasting; it is for me and I shall reward for it. By the one in whose hand is the soul of Muhammad, the smell coming from the mouth of the fasting person is better before Allah than the fragrance of musk

2219. It was narrated from Abu Hurairah that the Prophet () said (that Allah said): "For every good deed that the son of Adam does, he will have (the reward of) ten the like thereof, except for fasting. It is for Me and I shall reward for it

2220. Muhammad bin 'Abdullah bin Abi Yaqub said: "Raja bin Haiwah narrated that Abu Umamah said: 'I came to the Messenger of Allah and said: Tell me of something that I may take (learn) from you. He said: "Take to fasting, for there is nothing like it

2221. It was narrated that Raja bin Haiwah said: "Abu Umamah Al-Bahili narrated to me: 'I said: O Messenger of Allah, tell me of something by which Allah will benefit me. He said: Take to fasting, for there is nothing like it

2222. It was narrated from Abu Umamah that he asked the Messenger of Allah: "Which deed is best?" he said: "Take to fasting, for there is nothing equal to it

2223. It was narrated that Abu Umamah said: "I said: 'O Messenger of Allah, tell me of an action (I should do).' He said: 'Take to fasting, for there is nothing equal to it

2224. It was narrated that Muadh bin Jabal said: "The Messenger of Allah said: 'Fasting is a shield

2225. It was narrated that Muadh bin Jabal said: "The Messenger of Allah said: 'Fasting is a shield

2226. It was narrated that Muadh bin Jabal said: "The Messenger of Allah said: 'Fasting is a shield

2227. It was narrated from Shubah: "Al-Hakam said to me: 'I heard it from him forty years ago; Then Al-Hakam said: 'And Maimum bin Abi Shabib narrated it to me from Muadh bin Jabal." (Sahih)

2228. Abu Hurairah said: "The Messenger of Allah said: 'Fasting is a shield.'" (Sahih)

2229. Abu Hurairah said: "The Messenger of Allah said: 'Fasting is a shield.'" (Sahih)

2230. It was narrated from Saeed bin Abi Hind that Mutarrif a man from Banu 'Amir bin Sa'sa'ah told him that: 'Uthman bin Abi Al-As called for milk to be given to him (Mutarrif) to drink. Mutarrif said: 'I heard the Messenger of Allah say: 'Fasting is a shield like the shield of any one of you in battle.'" Abu Hurairah said: "The Messenger of Allah said: 'Fasting is a shield.'" (Sahih)

2231. It was narrated that Mutarrif said: "I entered upon 'Uthman bin Abi Al-As and he called for milk. I said: I am fasting; He said: "I heard the Messenger of Allah say: 'Fasting is a shield like the of any one of you in battle.'" Abu Hurairah said: "The Messenger of Allah said: 'Fasting is a shield.'" (Sahih)

2232. It was narrated that Saeed bin Abi Hind said: "Mutarrif entered upon 'Uthman" and he narrated something similar in Mursal from. Abu Hurairah said: "The Messenger of Allah said: 'Fasting is a shield.'" (Sahih)

2233. Abu 'Ubaidah said: "I heard the Messenger of Allah say: 'Fasting is a shield, so long as you do not damage it

2234. It was narrated that 'Aishah said that the Prophet said: "Fasting is a shield against the Fire. Whoever starts the day of fasting, let him not act in an ignorant

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manner during that day. If anyone treats him in an ignorant manner, let him not insult him or curse him, rather let him say: 'I am fasting.' By the One in whose hand is the soul of Muhammad, the smell that comes from the mouth of a fasting person is better before Allah than the fragrance of musk

2235. It was narrated that Al-Walid bin Abi Malik said: "Our companions narrated to us that Abu 'Ubaidah said: 'Fasting is a shield, so long as you do not damage it

2236. It was narrated from Sahi bin Sad that the Prophet said: "For those who fast there is a gate in Paradise called Ar-Rayyan, through which no one but they will enter. When the last of them has entered it, it will be closed. Whoever enters through it will drink, and whoever drinks will never thirst again

2237. Sahi narrated that: in Paradise there is a gate called Ar-Rayyan, it will be said on the Day of Resurrection: "Where are those who used to fast? Would you like to enter through Ar-Rayyan?" whoever enters through it will never thirst again. Then when they have entered it will be closed behind them, and no one but they will enter through it

2238. It was narrated from Abu Hurairah that the Messenger of Allah said: "Whoever spends on a pair (of things) in the cause of Allah, the Mighty and Sublime, he will be called in Paradise: 'O slave of Allah, here is prosperity, Whoever is one of the people of Salah, he will be called from the gate of salah. Whoever is one of the people of charity, he will be called from the gate of Ar-Rayyan.' Abu Bakr As-Siddiq said: 'O Messenger of Allah, no distress or need will befall the one who is called from those gates. Will there be anyone who will be called from all these gates?' The Messenger of Allah said: 'Yes, and I hope that you will be one of them

2239. It was narrated that 'Abdullah said: "We went out with the Messenger of Allah and we were young men who could not afford anything. He said: 'O young men, you should get married, for it is more effective in lowering the gaze and protecting one's chastity. Whoever cannot afford it should fast, for it will be a restraint Wija, for him

2240. It was narrated from 'Alqamah that: Ibn Masud met 'Uthman at 'Arafat and spoke to him in private. Uthman said to Ibn Masud: "Are you interested in a girl so that I marry her to you?" 'Abdullah called 'Alqamah and he told him that the Prophet said: 'Whoever among you can afford to get married, let him do so. Whoever cannot afford it, let him fast, for fasting will be a restraint (Wija) for him

2241. It was narrated that 'Abdullah said: "The Messenger of Allah said: 'Whoever among you can afford to get married, let him do so, and whoever cannot afford it should fast, for it will be a restraint (Wija) for him

2242. It was narrated that 'Abdur-Rahman bin Yazid said: "We entered upon 'Abdullah along with 'Alqamah, Al-Aswad and a group (of others). He told us a Hadith which he only narrated to the people because of me, as I was the youngest of them. The Messenger of Allah said: 'O young men, whoever among you can afford to get married let him do so, for it is more effective in lowering the gaze and guarding one's chastity.'" (One of the narrators) 'Ali said: "Al-Amash was asked about the narrated of Ibrahim, so he (the questioner) said: 'Form Ibrahim, from 'Alqamah, from 'Abdullah; similarly? Which he (Al-'Amash) replied: 'Yes

2243. It was narrated that 'Alqamah said: "I was with Ibn Masud when he was with 'Uthman, and 'Uthman said: 'Whoever among you has the means, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot, then fasting will be a shield for him.'" (Sahih) Abu 'Abdur-Rahman (An-Nasai) said: This (narrator) is Abu Mashar, his name is Ziyad bin Kulaib, and he is trustworthy. He was a companion of Ibrahim. Mansur, Mughirah, and Shubah reported from him. (As for) Abu Mashar AL-Madini; his name is Najih and he is weak, and with his weakness, he also became confused, he narrated Munkar narrations, among them: Muhammad bin 'Amr from Abu Salamah, from Abu Hurairah, from the Prophet, who said: "What is between the east and the west is the Qiblah. And among them: Hisham bin 'Urwah, from his father, from 'Aishah, from the Prophet: "Do not cut meat with the knife, rather gnaw at it

2244. It was narrated from Abu Hurairah that the Messenger of Allah said: "Whoever fasts one day in the cause of Allah, the Mighty and sublime, Allah will remove his face away from the fire in return for the day (the distance of) seventy autumns

2245. It was narrated that Abu Saeed Al-Khudri said: "The Messenger of Allah said: 'Whoever fasts one day in the cause of Allah, Allah will separate between his face and the fire by (a distance of) seventy autumns in return for that day

2246. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'Whoever fasts one day in the cause of Allah, Allah, the mighty and sublime, will separate his face from the fire by (a distance of) seventy autumns

2247. It was narrated from Abu Sa'eed that the Prophet () said: "Whoever fasts one day in the cause of Allah, the Mighty and Sublime, Allah will separate his face from the fire by (a distance of) seventy years

2248. It was narrated from Abu Saeed that he heard the Messenger of Allah say: "There is no worshipper who fasts a day in the cause of Allah, the mighty and sublime, but Allah the mighty and sublime, will separate his face from the fire by (a distance of) seventy autumns in return for that day

2249. It was narrated that An-Numan bin Abi 'Ayyash said: "I heard Abu Saeed Al-Khudri say: 'The Messenger of Allah said: Whoever fasts one day in the cause of Allah will separate his face from the fire by (a distance of) seventy autumns

2250. Abu Saeed Al-Khudri said: "I heard the Messenger of Allah say: 'Whoever fasts one day in the cause of Allah, Allah will separate his face from the Fire by (a distance of) seventy autumns

2251. It was narrated that Abu Saeed Al-Khudri said: "The Messenger of Allah: 'There is no worshipper who fasts a day in the cause of Allah, but Allah, the most high, will separate (a distance of) seventy autumns between his face and the fire in return for that day



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2252. It was narrated from Abu Saeed Al-Khudri that the Prophet said: "Whoever fasts a day in the cause of Allah, Allah will separate his face from the heat of Hell (a distance of) seventy autumns
2253. It was narrated that Abu Saeed Al-Khudri said: "The Messenger of Allah said: Whoever fasts a day in the cause of Allah, Allah will separate his face (a distance of) seventy autumns from the fire in return for that day
2254. It was narrated from 'Uqbah bin 'Amir that the Messenger of Allah said: "Whoever fasts one day in the cause of Allah, the mighty and sublime, Allah will separate him the distance of one hundred years from the fire
2255. It was narrated that Kab bin 'Asim said: "I heard the Messenger of Allah say; 'It is not righteousness to fast when traveling
2256. It was narrated that Saeed bin Al-Musayyab said: "The Messenger of Allah said: 'It is not righteousness to fast when traveling.'" (Sahih) Abu 'Abdur-Rahman (An-Nasai) said: This is a mistake, and what is correct is the one that is before it. We do not know of anyone who followed up Ibn Kathir
2257. It was narrated from Jabir bin 'Abdullah that: the Messenger of Allah saw some people gathered around a man, so he asked (what was happening) and they said: "It is a man who is exhausted because of fasting." The Messenger of Allah said: "It is not righteousness to fast when traveling
2258. Jabir bin 'Abdullah narrated that: the Messenger of Allah passed by a man in the shade of a tree on whom water was being sprinkled. He said: "What is the matter with your companion?" They said: "O Messenger of Allah, he is fasting." He said: "It is not righteousness to fast when traveling. Take to the concession which Allah has granted you, accept it
2259. Muhammad bin 'Abdur-Rahman said: "Someone who heard it from Jabir told me something similar
2260. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah said: "It is not righteousness to fast when traveling. Take to the concession which Allah, the mighty and sublime, has granted you, accept it
2261. It was narrated from a man, from Jabir that the Messenger of Allah said: "It is not righteousness to fast when traveling
2262. It was narrated from Jabir bin Abdullah that: the Messenger of Allah saw a man who was being shaded on a journey. He said: "It is not righteousness to fast when traveling
2263. It was narrated that Jabir said: "The Messenger of Allah went out to Makkah in the year of the Conquest in Ramadan. He fasted until he reached Kura Al-Ghamim, and the people fast, so he called for a vessel of water after 'Asr and drank it while the people were looking on. Then some of the people broke their fast and some continued to fast. He heard that some people were still fasting and he said: 'Those are the disobedient ones
2264. It was narrated that Abu Hurairah said: "Some food was brought to the Messenger of Allah at Marr Az-Zahran, and he said to Abu Bakr and 'Umar: 'Come and eat.' They said: 'We are fasting.' He said: 'Saddle the camels for your companions, and help your companions.'" (Daif)
2265. It was narrated that Abu Salamah said: "When the Messenger of Allah was eating breakfast in Marr Az-Zahran, and Abu Bakr and 'Umar were with him, he said: '(Come and eat) breakfast.'" (Daif) He narrated it in Mursal form
2266. It was narrated from Abu Salamah: That the Messenger of Allah, Abu Bakr and 'Umar were in Marr Az-Zahran. He narrated it in Mursal form. (Daif)
2267. Amr bin Umayyah Ad-Damri said: "I came to the Messenger of Allah from a journey and he said: 'Stay and have a meal to break the fast, O Abu Umayyah.' I said: 'I am fasting.' He said: 'Come close to me and I will tell you about the traveler. Allah, the mighty and sublime, has waived fasting and half of the prayer for him
2268. Jafar bin 'Amr bin Umayyah Ad-Damri narrated that his father said: "I came to the Messenger of Allah and the Messenger of Allah said to me: 'Stay and have a meal for breakfast, O Abu Umayyah.' I said: 'I am fasting.' He said: 'Come and I will tell you about the traveler. Allah has waived meaning the fasting and half the prayer for him
2269. It was narrated that Abu Umayyah Ad-Damri said: "I came to the Messenger of Allah from a journey and greeted him with Salam. When I was going to leave he said: 'Stay and have meal for breakfast, O Abu Umayyah.' I said: 'I am fasting, O Prophet of Allah.' He said: 'Come and I will tell about the traveler. Allah, most high, has waived fasting and of the prayer for him
2270. Abu Umayyah Ad-Damri narrated: That he came to Prophet, and he mentioned something similar
2271. Abu Qilabah AL-Jarmi narrated that Abu Umayyah Ad-Damri told them that: he came to the Messenger of Allah from a journey and he said: "Come and have a meal for breakfast, O Abu Umayyah." I said: 'I am fasting; He said: 'Come close and I will tell you about the traveler. Allah, most high, has waived fasting and half of the prayer for him
2272. It was narrated from Abu Qilabah that Abu Umayyah Ad-Damri told him that: he came to the Messenger of Allah from a journey and he was fasting. The Messenger of Allah said to him, "Won't you come and have meal for the breakfast?" He said: "I am fasting." The Messenger of Allah said: "Come and I will tell you about fasting. Allah, the mighty and sublime, has waived fasting and half of the prayer from the traveler
2273. It was narrated from Abu Oilabah, from a man, that Abu Umayyah told him: That he came to the Prophet from a journey, and he narrated something similar
2274. It was narrated from Anas that the Prophet said: "Allah has waived meaning half of the prayer and fasting for the traveler, and from pregnant women and

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the sick. "(Hanas)

2275. It was narrated from Ayyub, from a Shailh of Qushair, from his paternal uncle; then we met him concerning some camels of his, and Bu Qilabah said to him: "Tell it to us." The old man said: "My paternal uncle told me that he went to the Prophet, concerning some camels of his, while he was eating. He said: 'Come and eat.' I said: 'I am fasting.' He said: 'Allah, the mighty and sublime, has waived half of the prayer and fasting for the traveler, the pregnant woman and the sick

2276. It was narrated that Ayyub said: "Abu Qilabah narrated this Hadith to us, then he said: 'Do you want to meet the one who narrated this Hadith?' He directed me to him and I met him and he said: 'A relative of mine who was called to the Messenger of Allah concerning some camels of mine that had been taken away. When I saw him he was eating, and he called me to eat with him, but I said: 'I saw him he was eating, and he called me to eat with him, but I said: 'I am fasting.' He said: 'Come close and I will tell you but that. Allah has waived fasting and half of the prayer for the traveler

2277. It was narrated from Abu Qilabah that a man said: "I came to the Prophet to discuss something and he was eating breakfast. He said: 'Come and eat.' I said: 'I am fasting.' He said: 'Come and I will tell you about fasting. Allah has waived half of prayer and fasting from the traveler, and he has granted a concession to pregnant women and the sick

2278. Narrated from Abu Al-Ala bin Ash-Shikhkhir: A similar report was narrated from Abu Al-Ala bin Ash-Shikhkhir, from a man

2279. It was narrated from Hani bin Ash-Shikhkhir, from a man from Balharish, that his father said: "I was traveling and I came to the Prophet when I was fasting, and he was eating. He said: 'Come (and eat).' I said: 'I am fasting.' He said: 'Come here; do you not know what Allah has waived for the traveler?' I said: 'What has Allah waived for the traveler?' He said: 'Fasting and half of the prayer

2280. It was narrated from Hani bin 'Abdullah bin Ash-Shikhkhir from Balharish, from a man from Balharish, that his father said: "we had been traveling for as long as Allah willed, then we came to the Messenger of Allah and he was eating. He said: 'Come and eat.' I said: 'I am fasting.' The Messenger of Allah said: 'I will tell you about fasting. Allah has waived fasting and half of the prayer for the traveler

2281. It was narrated from Hani bin 'Abdullah bin Shikhkhir that his father said: "I was traveling and I came to the Prophet when he was eating and I was fasting. He said: 'Come and eat.' I said: 'I am fasting.' He said: 'Do you know what Allah has waived for the traveler?' he said: 'Do you know what Allah has waived for the traveler?' I said: 'What has Allah waived for the traveler?' He said: 'Fasting and half of the prayer

2282. It was narrated that Ghalian said: "I went out with Abu Qilabah on a journey and he brought some food. I said: 'I am fasting.' He said: 'The Messenger of Allah went out on a journey and brought some food, and said to a man: Come and eat. He said: I am fasting. He said: Allah has waived for the traveler half of the prayer and fasting when traveling, so come and eat. So I came close and ate

2283. It was narrated that Anas bin Malik said: "We were with the Messenger of Allah on a journey, and some of us were fasting and some of us were not. We made a stop on a hot day and looked for shade. Those who were fasting fell to the ground, but those who were not fasting got up and watered the animals. The Messenger of Allah said: 'Those who were not fasting today have taken the reward

2284. It was narrated that 'Abdur-Rahman bin 'Awf said: "It is said that fasting while traveling is like not fasting while a resident." (Daif)

2285. It was narrated that 'Abdur-Rahman bin 'Awf said: "The one who fasts while traveling is like one who does not fast while a resident." (Daif)

2286. It was narrated from Humaid bin 'Abdur-Rahman bin 'Awf that his father said: "The one who fasts while traveling is like one who does not fast while a resident." (Daif)

2287. It was narrated from Ibn 'Abbas that: the Prophet went out in Ramadan and fasted until he came to Qudaïd, then a cup of milk was brought to him and he drank and broke his fast; he and his Companions

2288. It was narrated that Ibn 'Abbas said: "The Messenger of Allah fasted from Al-Madinah until he came to Qudaïd, then he broke his fast until he reached Makkah

2289. It was narrated from Ibn 'Abbas that: the Messenger of Allah fasted while traveling until he reached Qudaïd, then he called for a cup of milk and drank and broke his fast; he and his Companions

2290. It was narrated that Ibn 'Abbas said: "The Messenger of Allah went out to Makkah, and he fasted until he came to 'Usfan. Then he called for a cup and drank." (One of the narrators) Shubah said: "(That was) in Ramadan. Ibn 'Abbas used to say: 'Whoever wants to fast, may fast, and whoever wants to break may break his fast

2291. It was narrated that Ibn 'Abbas said: "The Messenger of Allah traveled during Ramadan and fasted until he reached 'Usfan. Then he called for a vessel and drank during the day when the people could see him, then he did not fast

2292. It was narrated that Al-'Awwam bin Hawshab said: "I said to Mujahid: 'What about fasting while traveling?' He said: 'The Messenger of Allah used to fast (sometimes) and not fast (sometimes)

2293. Mujahid narrated: That the Messenger of Allah fasted during Ramadan and broke his fast when traveling

2294. It was narrated from Hamza bin 'Amr Al-Aslami that: he asked the Messenger of Allah about fasting while traveling. He said: "If," then he said something to the effect that: "If you want, then fast, and if you want, then do not fast

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2295. It was narrated from Sulaiman bin Yasar that Hamzah bin 'Amr said:"O Messenger of Allah." (And he narrated) something similar, in Mursal from

2296. It was narrated that Hamzah said:"I asked the Messenger of Allah about fasting while traveling. He said: 'If you wish to fast then fast, and if you wish not to fast then do not fast

2297. It was narrated that Hamzah bin 'Amr said:"I asked the Messenger of Allah about fasting while traveling. He said: 'If you wish to fast then fast, and if you wish not to fast then do not fast

2298. It was narrated that Hamzah bin 'Amr Al-Aslami said:"O Messenger of Allah, I feel able to fast while traveling." He said: "If you wish then fast and if you wish then do not fast

2299. It was narrated from Hamzah bin 'Amr that:he asked the Messenger of Allah about fasting while traveling. He said: "If you wish to fast then fast, and if you wish not to fast then do not fast

2300. It was narrated that Hamzah bin 'Amr said:"I used to fast continually at the time of the Messenger of Allah. I said: 'O continually while traveling.' He said: 'If you wish then fast, and if you wish then do not fast

2301. It was narrated that Hamzah said:"I said: 'O Prophet of Allah, I am a man who fasts continually, so should I fast while traveling?' He said: 'If you wish then fast, and if you wish then do not fast

2302. Hamzah bin 'Amr narrated that he asked the Messenger of Allah, and he was a man who used to fast while traveling. He said:"If you wish then fast, and if you wish then fast, and if you wish then do not fast

2303. It was narrated from Hamzah bin 'Amr that he said to the Messenger of Allah:"I feel able to fast while traveling; is there any sin on me?" He said: "It is a concession from Allah, the mighty and sublime, so whoever accepts it has done well, and whoever wants to fast, there is no sin on him

2304. It was narrated from Hamzah bin 'Amr Al-Aslami that he asked the Messenger of Allah:"Should I fast while traveling?" He said: "If you wish then fast, and if you wish then do not fast

2305. It was narrated from 'Aishah that Hamzah bin 'Amr said:O Messenger of Allah, I am a man who fasts, so should I fast while traveling? He said: "If you wish then fast, and if you wish then do not fast

2306. It was narrated that 'Aishah said:"Hamzah said to the Messenger of Allah: 'O Messenger of Allah, should I fast while traveling?' He used to fast a great deal. The Messenger of Allah said to him: "If you wish then fast and if you wish then do not fast

2307. It was narrated that 'Aishah said:"Hamzah asked the Messenger of Allah: 'O Messenger of Allah, should I fast while then fast and if you wish then do not fast

2308. It was narrated from Aishah that Hamzah Al-Aslami asked the Messenger of Allah about fasting while traveling as he was a man who used to fast continually. He said:"If you wish then fast and if you wish then do not fast

2309. Abu Saeed said:"We were traveling in Ramadan and among us were some who were fasting and some who were not. Those who were fasting did not criticize those who were not, and those who were not fasting did not criticize those who were

2310. It was narrated that Abu Saeed said:"We were traveling with the Prophet and among us were some who were fasting and some who were not criticize those who were not, and those who were not fasting did not criticize those who were

2311. It was narrated that Jabir said:"We traveled with the Messenger of Allah and some of us fasted and some of us did not

2312. It was narrated from Abu Saeed and Jabir bin 'Abdullah:That they traveled with the Messenger of Allah. Some fasted and some did not, and those who were fasting did not criticize those who were not, and those who were not fasting did not criticize those who were

2313. It was narrated that Ibn 'Abbas said:"The Messenger Allah went out in the year of the Conquest, fasting during Ramadan. Then when he was in Al-Kadid, he broke his fast

2314. It was narrated that Ibn 'Abbas said:"The Messenger of Allah traveled and fasted until he reached 'Usfan, then he called for a cup and drank during the day when the people could see him. Then he did not fast until he reached Makkah, and he conquered Makkah during Ramadan." Ibn 'Abbas said: "And the Messenger of Allah fasted until he reached Makkah, and he conquered Makkah during Ramadan." Ibn 'Abbas said: "And the Messenger of Allah fasted and broke his fast while traveling, so whoever wishes may fast, and whoever wishes may not fast

2315. It was narrated from Anas bin Malik that:he came to Prophet in Al-Madinah when he was eating breakfast. The Prophet said to him: "Come and eat the breakfast." He said: "I am fasting." The Prophet said to him: "Allah, the mighty and sublime, has waived fasting and half of the prayer for the traveler and for pregnant and breastfeeding women

2316. It was narrated that Salamah bin Al-Akwa said:"When this verse was revealed 'And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a miskin (poor person) (for every day). Those among us who did not want to fast would pay the fidyah, until the verse after it was revealed and abrogated this

2317. It was narrated from 'Ata from Ibn 'Abbas:concerning this verse "And as for those who can fast with difficulty, (a choice either to fast or) to feed a Miskin

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(poor person) (for every day)." That for those who can fast with difficulty means they find it hard; to feed a Miskin means feeding one poor person for each day. But whoever does good of his own accord means feeding another poor person. This is not abrogated, and it is better for him. And: that "you fast is better for you" means there is no concession regarding this except for those who are not able to fast, or who are incurably sick

2318. It was narrated from Muadhah Al-Adawiyah that a woman asked 'Aishah: "Should a menstruating woman make up the prayers when she becomes pure?" she said: "Are you a Haruri? We used to menstruate at the time of the Messenger of Allah then we would become pure. He told us to make up the fast, but he did not tell us to make up the prayers

2319. It was narrated that 'Aishah said: "I would own fasts from Ramadan and I would not make them up until Shaban came

2320. It was narrated that Muhammad bin Saifi said: "The Messenger of Allah said on the day of Ashura: Is there anyone among you who has eaten today?' They said: Some of us are fasting and some of us are not.' He said: 'Do not eat for the rest of the day, and send word to the people of Al-Ar-Rud telling them not to eat for the rest of the day

2321. It was narrated that Yazid said: "Salamah told us that the Messenger of Allah said to a man: 'Announce the day of Ashura. Whoever has eaten let him not eat for the rest of the day, and whoever has not eaten, let him fast

2322. It was narrated that 'Aishah said: "The Messenger of Allah came to me one day and said: 'Do you have anything (to eat)?' I said: 'No.' he said: 'Then I am fasting.' Then he came to me after that day, and I had been given some Hais. I had kept some for him as he liked Hais. She said: 'O Messenger of Allah, we have been given some Hais and I kept some for you.' He said: 'Bring it here. I started the day fasting.' Then he ate some of it, then he said: 'The likeness of a voluntary fast is that of a man who allocated some of his wealth to give in charity; if he wishes he may go ahead and give it, and if he wishes he may keep it

2323. It was narrated that 'Aishah said: "The Messenger of Allah passed by my door. He said: 'Do you have anything (to eat)?' I said 'I do not have anything.' He said 'Then I am fasting.' Then he passed by my door a second time and we had been given some Hais. I brought it to him and he ate, and I was surprised. I said: 'O Messenger of Allah, you were fasting, then you ate Hais.' He said: 'Yes, O 'Aishah. The one who observes a fast other than in Ramadan, or making up a missed Ramadan, fast, is like a man who allocated some of his wealth to give in charity; if he wishes he may go ahead and give it, and if he wishes he may keep it

2324. It was narrated that 'Aishah said the Messenger of Allah would come and say: "Do you have any food for breakfast?" and we would say no, so he would say: "I am fasting." One day he came to us and we had been given some Hais. He said: "Do you have anything (to eat)?" and we said: "Yes, we have been given some Hais." He said: "I started the day wanting to fast," but then he ate

2325. It was narrated that 'Aishah said: "The Messenger of Allah came to us one day and we said: 'We have been given some Hais and we set aside some for you.' He said: 'I am fasting, but he broke his fast

2326. It was narrated from 'Aishah, the mother of the Believers, that the Prophet used to come to her when he was fasting and say: "Do you have anything this morning that you can give me to eat?" we would say no, and he would say: "I am fasting." Then after that he came and she said: "I have been given a gift." He said: "What is it?" she said: "Hais." He said: "I started the day fasting," but then he ate

2327. It was narrated that 'Aishah, the mother of the Believers, said: "The Messenger of Allah came to me one day and said: 'Do you have anything (to eat) we said: 'No.' he said: 'Then I am fasting

2328. It was narrated from 'Aishah that the Messenger of Allah came to her and said: "Do you have any food?" and Aishah said: "O Messenger of Allah, we have been given some Hais." So he called for it, and said: "I started the day fasting," then he ate

2329. It was narrated from Mujahid and Umm Kulthum that: the Messenger of Allah entered upon 'Aishah and said: "Do you have any food?" a similar report

2330. It was narrated that 'Aishah the mother of the Believers, said: "The Messenger of Allah came one day and said: 'Do you have any food?' I said: 'No.' He came in to me on another occasion, and I said: 'O Messenger of Allah, we have been given some Hais.' He said: "Then I will break my fast today, although I had started my day fasting

2331. It was narrated from Hafsa that the Prophet said: "Whoever does not have the intention of fasting before dawn, then there is no fast for him." (Daif)

2332. It was narrated from Hafsa that the Prophet said: "Whoever does not have the intention of fasting before dawn, then there is no fast for him." (Daif)

2333. It was narrated from Hafsa that the Prophet said: "Whoever does not intend to fast before dawn comes, should not fast." (Daif)

2334. It was narrated from Hafsa that the Prophet said: "Whoever does not have the intention of fasting from the night before, then there is no fast for him." (Daif)

2335. It was narrated from Hafsa that she used to say: "Whoever does not intend to fast from the night before, should not fast." (Daif)

2336. Hamzah bin 'Abdullah bin 'Umar narrated that his father said: "Hafsa, the wife of the Prophet said: 'There is no fast for the one who does not intend (to fast) before dawn

2337. It was narrated from Hafsa that: "There is no fast for one who does not intend (to fast) before dawn

2338. It was narrated that Hafsa that: "There is no fast for the one who does not intend to fast before dawn

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2339. It was narrated that Hafsa said: "There is no fast for the one who does not intend to fast before dawn

2340. It was narrated that Hafsa said: "There is no fast for the one who does not intend to fast before dawn." Malik bin Anas narrated it in Mursla from

2341. Something similar was narrated from 'Aishah and Hafsa: "There is no fast except for one who intends to fast before dawn." (Daif)

2342. It was narrated that Ibn 'Umar said: "If a man does not intend to fast from the night before, he should not fast

2343. It was narrated from Ibn 'Umar that he used to say: "None should fast except the one who intended to fast before dawn

2344. Abdullah bin 'Amr bin Al-As said: "The Messenger of Allah said: 'The most beloved fasting to Allah, the mighty and sublime, is the fast of Dawud, peace be upon him. He used to fast one day and not the next. And the most beloved prayer to Allah, the mighty and sublime, is the prayer of Dawud, peace be upon him. He used to sleep half the night, stand for one-third of it (in prayer), and sleep for one-sixth of it

2345. It was narrated that Ibn 'Abbas said: "The Messenger of Allah would not break fast on the days of Al-Bid whether he was a resident or traveling

2346. It was narrated that Ibn 'Abbas said: "The Messenger of Allah would fast until we said he would not break his fast, and he would not fast until we said he does not want to fast. And he never fasted any month in full apart from Ramadan, from the time he came to Al-Madinah

2347. It was narrated that 'Aishah said: "The Messenger of Allah used to fast until we said: 'He does not want to break his fast.' And he used not to fast until we said: 'He does not want to fast

2348. It was narrated that 'Aishah said: "I do not know that the Messenger of Allah recited the whole Quran in one night, or prayed Qiyam until morning, or ever fasted an entire month, except Ramadan

2349. It was narrated that 'Abdullah bin Shaiq said: "I asked 'Aishah about the fasting of the Messenger of Allah. She said: "The Messenger of Allah used to fast until we said: He is going to (continue to) fast, and he used not to fast until we said: He is not going to, and he did not fast for a whole month from the time he came to Al-Madinah, apart from Ramadan

2350. Aishah said: "The month which the Messenger of Allah most liked to fast was Shaban; indeed he used to join it to Ramadan

2351. It was narrated that 'Aishah said: "The Messenger of Allah used to fast until we said: 'He will not break his fast.' And he used not to fast until we said: 'He will not fast.' And I never saw the Messenger of Allah fast more in any month than in Shaban

2352. It was narrated from Umm Salamah: That the Messenger of Allah would not fast any two consecutive months except Shaban and Ramadan

2353. It was narrated from Umm Salamah: That the Prophet would not fast any month of the year in full except Shaban and he used to join it to Ramadan

2354. It was narrated that 'Aishah said: "The Messenger of Allah did not fast any month more than Shaban; he used to fast (all of) it, or most of it

2355. It was narrated that 'Aishah said: "The Messenger of Allah used to fast (all of) Shaban except a little

2356. It was narrated from Jubair bin Nufair that 'Aishah said: "The Messenger of Allah used to fast all of Shaban

2357. Usamah bin Zaid said: "I said: 'O Messenger of Allah, I do not see you fasting any month as much as Shaban.' He said: 'That is a month to which people do not pay much attention, between Rajab and Ramadan. It is a month in which the deeds are taken up to the Lord of the worlds, and I like that my deeds be taken up when I am fasting

2358. Usamah bin Zaid said: "I said: 'O Messenger of Allah, sometimes you fast, and you hardly ever break your hardly ever fast, except two days which, if you are fasting, you include them in your fast, and if you are not fasting, then you fast them on your own.' He said: 'Which two days?' I said: 'Monday and Thursday.' He said: 'Those are two days in which deeds are shown to the Lord of the worlds, and I like my deeds to be shown (to Him) when I am fasting

2359. It was narrated from Usamah bin Zaid: That the Messenger of Allah used to fast continually and it was said that he would not break his fast, and he used not to fast and it was said that he would not fast

2360. It was narrate from Jubair bin Nufair that 'Aishah said: "The Messenger of Allah used to be keen to fast on Mondays and Thursday

2361. It was narrated that 'Aishah said: "The Messenger of Allah used to be keen to fast on Mondays and Thursday

2362. It was narrated that 'Aishah said: "The Messenger of Allah used to be keen to fast on Mondays and Thursday

2363. It was narrated that 'Aishah said: "The Messenger of Allah used to be keen to fast on Mondays and Thursday

2364. It was narrated that 'Aishah said: "The Messenger of Allah used to be keen to fast on Mondays and Thursday

2365. It was narrated that Umm Salamah said: "The Messenger of Allah used to fast three days of every month: the Monday and Thursday of the first week and the Monday of the following week

2366. It was narrated that Hafsa said: "The Messenger of Allah used to fast Thursday and Monday of each month, and Monday of the following week

2367. It was narrated that Hafsa said: "When the Messenger of Allah would lie down, he would place his right hand under his right cheek, and he used to fast on Mondays and Thursday

2368. It was narrated that 'Abdullah bin Masud said: "The Messenger of Allah used to fast three days in the middle of every month, and he rarely did not fast on

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Friday

2369. It was narrated that Abu Hurairah said:"The Messenger of Allah commanded me to pray two Rakahs of Duha, and not to sleep until I had prayed witr, and to fast three days each month

2370. It was narrated from 'Ubaidullah that:he heard Ibn 'Abbas, when he was asked about the fast of 'Ashura' say: "I do not know that the Prophet fasted any day because of its virtue, except this day" meaning the month of Ramadan and the day of Ashura

2371. It was narrated that Humaid bin 'Abdur-Rahman bin 'Awf said:"I heard Mu'awiyah say on the day of 'Ashura when he was on the Mindar: O people of Al-Madinah, where are your scholars? I heard the Messenger of Allah say on this day: "I am fasting, so whoever wants to fast let him do so

2372. It was narrated from Hunaidah bin Khalid that his wife said:"One of the wives of the Prophet said: "The Prophet used to fast on the day of 'Ashura, nine days of Dhul-Hijjah and three days each month: The first Monday of the month, and two Thursday

2373. It was narrated that 'Abdullah bin 'Umar said:"The Messenger of Allah said: 'Whoever fasts every day of his life, then he has not fasted

2374. It was narrated that 'Abdullah bin 'Umar said:"The Messenger of Allah said: 'Whoever fasts every day of is life, then he has neither fasted, nor broken the fast

2375. Ata said:"someone who heard him told me that Ibn 'Umar (said) that the Prophet said: 'Whoever fasts every day of his life, then he has not fasted

2376. Ata said:"someone who heard him told me that Ibn 'Umar (said) that the Prophet said: 'Whoever fasts every day of his life, then he has not fasted

2377. It was narrated from 'Ata that he narrated that someone who heard him said that 'Abdullah bin 'Amr bin AL-As said:"The Messenger of Allah said: 'The one who fasts every day of his life has neither fasted, nor broken the fast.'" 'Ata said: "someone who heard him told me that Ibn 'Umar (said) that the Prophet said: 'Whoever fasts every day of his life, then he has not fasted

2378. Abdullah bin 'Amr bin Al-As said:"The Prophet heard that I was fasting continually," and he quoted this Hadith. 'Ata said: "I am not sure how he put it, but I think he said: 'There is no fast for one who fasts continually.'" 'Ata said: "someone who heard him told me that Ibn 'Umar (said) that the Prophet said: 'Whoever fasts every day of his life, then he has not fasted

2379. It was narrated that 'Imran said:"It was said: 'O Messenger of Allah, so and so never broke his fast, even for one day for the rest of his life.' He said: 'He has neither fasted nor broken his fast.'" 'Ata said: "someone who heard him told me that Ibn 'Umar (said) that the Prophet said: 'Whoever fasts every day of his life, then he has not fasted

2380. It was narrated from Mutarrif bin 'Abdullah bin 'Abdullah bin Ash-Shikhkhair:"My father told me that he heard the Messenger of Allah say, when mention was made in his presence of a man who fasted for the rest of his life: 'He neither fasted nor broke his fast.'" 'Ata said: "someone who heard him told me that Ibn 'Umar (said) that the Prophet said: 'Whoever fasts every day of his life, then he has not fasted

2381. Mutarrif bin 'Abdullah bin Ash-Shikhkhair narrated from his father that:the Messenger of Allah said, concerning one who fasted for the rest of his life: "He neither fasted nor broke his fast." 'Ata said: "someone who heard him told me that Ibn 'Umar (said) that the Prophet said: 'Whoever fasts every day of his life, then he has not fasted

2382. It was narrated that 'Umar said:"We were with the Messenger of Allah and we passed by a man. They said: 'O Prophet of Allah, this man has not broken his fast for such and such a time.' He said: 'He has neither fasted nor broken his fast.'" 'Ata said: "someone who heard him told me that Ibn 'Umar (said) that the Prophet said: 'Whoever fasts every day of his life, then he has not fasted

2383. It was narrated from Abu Qatadah that:the Messenger of Allah was asked about his fasting and he got angry. 'Umr said: "We are content with Allah as our lord, Islam as our religion and Muhammad as or Prophet." And he was aksed about someone who fasted for the rest of his life and said: "He neither fasted nor broke his fast." 'Ata said: "someone who heard him told me that Ibn 'Umar (said) that the Prophet said: 'Whoever fasts every day of his life, then he has not fasted

2384. It was narrated from 'Aishah that Hamzah bin 'Amr Al-Aslami asked the Messenger of Allah:"O Messenger of Allah, I am a man who fasts continually: should I fast when traveling?" He said: "Fast if you wish and break you fast if you wish." 'Ata said: "someone who heard him told me that Ibn 'Umar (said) that the Prophet said: 'Whoever fasts every day of his life, and then he has not fasted

2385. It was narrated from 'Amr bin Shurahbil that a man from among the Companions of the Prophet said:'It was said to the Prophet that a man fasted for the rest of his life. He said: 'I wish that he had never eaten.' They said: 'Two-thirds (of a lifetime)?' He said: 'That is too much.' Then he said: 'Shall I not tell you of that which will take away impurity from the heart? Fasting three days each month.'" 'Ata said: "someone who heard him told me that Ibn 'Umar (said) that the Prophet said: 'Whoever fasts every day of his life, then he has not fasted

2386. It was narrated that 'Amr bin Shurahbil said:"A man came to the Messenger of Allah and said: 'O Messenger of Allah, what do you say about a man who fated for the rest of his life?' The Messenger of Allah said: 'I wish that he would never eat for the rest of his life.' He said: 'Two-thirds ( of a lifetime)?' he said: 'That is too much.' He said: 'Half?' He said: 'Shall I not tell you of that which will take away impurity from the heart?' He said: 'Yes.' He said: 'Fasting for three days each month.'" 'Ata said: "someone who heard him told me that Ibn 'Umar (said) that the Prophet said: 'Whoever fasts every day of his life, then he has not fasted

2387. It was narrated that Abu Qatadah said:"Umar said: 'O Messenger of Allah, what about a person who fasted for an entire lifetime?' He said: 'He neither fasted

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nor broke his fast for one day?' He said: 'Can anyone do that?' He said: 'What about a person who fasted for one day?' He said: 'That is the fast of Dawud, peace be upon him.' He said: 'What about a person who fasted for one day, and broke his fast for two days?' he said: 'I wish that I could do that.' Then he said: 'Three days of each month, and from Ramadan to Ramadan, this is fasting for an entire lifetime.'" 'Ata said: "someone who heard him told me that Ibn 'Umar (said) that the Prophet said: 'Whoever fasts every day of his life, then he has not fasted

2388. It was narrated that 'Abdullah bin 'Amr said:"The Messenger of Allah said: "The best of fasting is the fast of Dawud, peace be upon him. He used to fast for one day and break his fast for one day.'" 'Ata said: "someone who heard him told me that Ibn 'Umar (said) that the Prophet said: 'Whoever fasts every day of his life, then he has not fasted

2389. It was narrated that Muhajid said:"Abdullah bin 'Amr said to me: My father got me married to a woman from a noble family, and he used to come to her and ask her about her husband. She said: What a wonderful man he is! He never comes to my bed. And he has never approached me since he married me. He mentioned that to the Prophet and he said: Bring him to me. So he brought him with him and (the Prophet) said: How do you fast? I said: "Every day." He said: "Fast three days of every month." I said: "I am able to do better than that." He said: "Fast for two days, and break your fast for one day." He said; "I am able to do better than that". He said: "Observe the best of fasts, the fast of Dawud, peace be upon him: Fasting for one day and breaking the fast for one day." 'Ata said: "someone who heard him told me that Ibn 'Umar (said) that the Prophet said: 'Whoever fasts every day of his life, then he has not fasted

2390. It was narrated that 'Abdullah bin 'Amr said:"My father got me married to a woman and he came to visit her and said: 'What do you think of your husband?' She said: 'What a wonderful man he is. He does not sleep at night and he does not break his fast during the day.' He got upset with me and said: 'I got you married to a woman from among the Muslims and you have neglected her.' I did not pay attention to what he said because of my energy and love of worship. News of that reached the Prophet and he said: 'But I stand (in prayer) and I sleep, I fast and I break my fast. So stand (in prayer) and sleep, fast and break your fast.' He said: 'Fast three days of every month.' I said: 'I am able to do more than that.' He said: 'O bserve the fast of Dawud, peace be upon him: fast one day and break your fast one day.' I said: 'I am able to do more than that.' He said: 'Read the Quran (once) every month.' Then it ended up being every fifteen days, and I still said: 'I am able to do more than that.'" 'Ata said: "someone who heard him told me that Ibn 'Umar (said) that the Prophet said: 'Whoever fasts every day of his life, then he has not fasted

2391. It was narrated that 'Abdullah said:"The Messenger of Allah entered my apartment and said: "I have been told that you stand all night (in prayer) and fast all day.' I said: 'Yes (I do).' He said: 'Do not do that. Sleep and stand (in prayer); fast and break your fast. For your eyes have a right over you, your body has a right over you, your body has a right over you, your wife has a right over you, your guest has a right over you, and your friend has a right over you. I hope that you will have a long life and that it will be sufficient for you to fast three days of each month. That is fasting for a lifetime, because a good deed is equal to ten like it.' I said : 'I feel able to do more.' I was strict, so I was dealt with strictly. He said: 'Fast three days each week.' I said: 'I am able to do more thtn that; I was strict, so I was dealt with strictly. He said: 'Observe the fast of the Prophet of Allah, Dawud, peace be upon him. I said: 'What was the fast of Dawud?' he said: 'Half of a lifetime.'" 'Ata said: "someone who heard him told me that Ibn 'Umar (said) that the Prophet said: 'Whoever fasts every day of his life, then he has not fasted

2392. It was narrated from 'Abdullah bin 'Amr bin Al-As that it was mentioned to the Messenger of Allah that he had said:"I will certainly stand all night (in prayer) and fast every day for as long as I live." The Messenger of Allah said: "Are you the one who said that?" I said: 'I said it, O Messenger of Allah.' The Messenger of Allah said: 'You cannot do that. Fast and break your fast, sleep and stand (in prayer), and fast three days of each month. For a good deed is equal to ten like it, and that is like fasting for a lifetime.' I said: 'But I am able to do bette than that.' He said: 'Fast for one day and break your fast for two days.' I said: 'I am able to do better than that, O Messenger of Allah.' He said: 'Then fast for one day and break your fast for two days.' I said: 'I am able to do better than that, O Messenger of Allah said : 'There is noting better than that.'" 'Abdullah said: "If I had accepted the three days that the Messenger of Allah said, that would be dearer to me than my family and my wealth." 'Ata said: "someone who heard him told me that Ibn 'Umar (said) that the Prophet said: 'Whoever fasts every day of his life, then he has not fasted

2393. It was narrated that Abu Salamah bin 'Abdur-Rahman said:"I entered upon 'Abdullah bin 'Amr and said: O uncle, tell me what the Messenger of Allah said to you. He said: O son of my brother, I had resolved to strive very hard until I said: I will fast for the rest of my life and I will read the whole Quran every day and night. The Messenger of Allah heard about that, and came in to me in my house, and said: I have heard that you said, I will fast for a lifetime and will read the Quran. I said: I did say that, O Messenger of Allah. He said; Do not do that. Fast three days of each month. I said: I am able to do more than that. He said: fast two days of each week, Monday and Thursday. I said: I am able to do more than that. He said; Observe the fast of Dawud, peace be upon him, for it is the best kind of fasting before Allah; one day fasting, and one day not fasting. And when he made a promise he did not break it, and when he met (the enemy in battle) he did not flee." 'Ata said: "someone who heard him told me that Ibn 'Umar (said) that the Prophet said: 'Whoever fasts every day of his life, then he has not fasted

2394. It was narrated from 'Abdullah bin 'Amr that the Messenger of Allah () said to him:"Fast one day, and you will have the reward of what is left." He said: "I am able to do more than that." He () said: "Fast two days, and you will have the reward of what is left." He said: "I am able to do more than that." He () said: "Fast three days and you will have the reward of what is left." He said: "I am able to do more than that." He () said: "Fast four days and you will have the reward of what is left." He said: "I am able to do more than that." He () said: "Observe the best kind of fasting before Allah, the fast of Dawud, peace be upon him; he used to fast one day and break his fast for one day." 'Ata said: "Someone who heard him told me that Ibn 'Umar (said) that the Prophet said: 'Whoever fasts every day of his life, then he has not fasted

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2395. It was narrated that 'Abdullah bin 'Amr said:'Amr said: "I spoke to the Prophet and he said: 'Fast one day out of ten and you will have the reward of the other nine.' I said: 'I am able to do more than that.' He said: 'Fast one day out of eight and you will have the reward of the other eight.' I said: 'I am able to do more than that.' He said: 'Fast one day out of eight and you will have the reward of the other seven.' I said: 'I am able to do more than that.' 'Fast one day and not the next

2396. It was narrated from Shuaib bin 'Abdullah bin 'Amr that his father said:"The Messenger of Allah said to me: 'Fast one day and you will have the reward of ten.' I said: 'Let me fast more.' He said: 'Fast two days and you will have the reward of nine.' I said: 'Let me fast more than that.' He said: 'Fast three days and you will have the reward of eight.'" (One of the narrators) Thabit said: "I mentioned that to Mutarrif and he said: 'I only see that he is making more effort for less reward

2397. It was narrated that 'Abdullah bin 'Amr said:"The Messenger of Allah said: 'I have heard that you stand (in prayer) all night and fast all day.' I said: 'O Messenger of Allah, I only meant good by that.' He said: 'One who fasts every day of his life has not truly fasted. But I will tell you what fasting for a lifetime means: Three days of every month.' I said: 'O Messenger of Allah, I said: 'I am able to do more than that.' He said 'Observe the fast of Dawud, peace be upon him; he used to fast one day and not the next.'" 'Ata said: "someone who heard him told me that Ibn 'Umar (said) that the Prophet said: 'Whoever fasts every day of his life, then he has not fasted

2398. It was narrated that 'Abdullah bin 'Amr said:"The Messenger of Allah said to me" and he quoted the same Hadith. 'Ata said: "someone who heard him told me that Ibn 'Umar (said) that the Prophet said: 'Whoever fasts every day of his life, then he has not fasted

2399. It was narrated that 'Abdullah bin 'Amr said:"The Messenger of Allah said to me: 'O 'Abdullah bin 'Amr, you fast all the time and you do stand (in prayer) at night, but if you do that your eyes will become sunken and you will become exhausted. There is no fast for one who fasts every day of his life. Fasting a lifetime means fasting three days each month

2400. It was narrated that 'Abdullah bin 'Amr said:"The Messenger of Allah said to me: 'Read the Qur'an in a month.' I said: 'I am able to do more than that. ' And I kept asking him until he said: 'In five days.' And he said: 'Fast three days a month.' I said: 'I am able to do more than that.' And 'Observe thhe most beloved of fasting to Allah, the Mighty and Sublime, the fast one day and not the next." (Suahih)

2401. Abduallah bin amr bin Al-'As said:"The Messenger of Allah heard that I was fasting continually and praying all night." Either he sent for him, or he happened to meet him and he said: "Have I not been told that you fast and never break your fast, and you pray all night? Do not do that, for do that, for your eyes should have a share, your self should have a share, and your family should have a share. Fast and break your fast; pray and sleep. Fast one day out of every ten, and your will have the reward of the other nine." He said: "I am able to do more than that, O Messenger of Allah." He said: "Observe the fast of Dawud then." " I said: 'How did Dawud fast, O Prophet of Allah? He said: 'He used to fast one day, and not the next, and he never fled if he met(the enemy in battle).'" He said: "How can I compare to him, O Prophet of Allah?

2402. It was narrated that Ibn Al-Malih said:"I entered with Zaid upon 'Abdullah bin Amr and he narrated: 'The Messenger of Allah was told about my fasting, so the entered upon me and I gave him an average-sized leather pillow that was stuffed with palm fibvers. He sat in the ground with the pillow between myself and him, and said: "Whill it not be sufficient for you to fast three days each months?" I said: O Messenger of Allah! He said: "O Messenger of Allah!" He said: "Eleven." I said: "O Messenger of Allah!" Then the Prophet said: "There is not fast better than the fast of Dawud, half of a lifetime, fasting one day and not next

2403. Abdullah bin Amr said:"The Messenger of Allah said to me: 'Fast one day of the month and you will have the reward of what is left.' I said: 'I am able to do more than that.' He said: 'Fast two days and you will have the reward of what is left.' I said: 'I am able to do more than that.' He said: 'Fast three days and you will have the reward of what is left.' I said: 'I am able to do more than that.' He said: 'Fast four days and you will have the reward of what is left.' I said: 'I am able to do more than that.' The messenger of Allah said: 'The best fasting is the fast of Dawud; he used to fast one day and not the next.'" 2406. It was narrated that Abu Dharr said: "My beloved Prophet advised me to do three things which I will never give up, if Allah wills. He advised me to pray Duha to pray Witr before sleeping, and to fast three days of each month

2404. It was narrated that Abu Dharr said:"My beloved Prophet advised me to do three things which I will never give up, if Allah wills. He advised me to pray Duha, to pray Witr before sleeping, and to fast three days of each month

2405. It was narrated that Abu Hurairah said:"The Messenger of Allah enjoyed three things upon me: To sleep after praying Witr, to perform Ghusal on Friday, and to fast three days of each month." (Sahih)

2406. Abu Hurairah said:"The Messenger of Allah commanded me to pray two Rakahs of Duah,nt to sleep until after praying Witr and to fast three days of each month. (Sahih)

2407. It was narrated that Abu Hurairah said:"The Messenger of Allah commanded me to sleep after praying Witr, to perform Ghushl on Friday and to fast three days of each month." (Sahih)

2408. It was narrated that Abu Hurairah said:"I heard the Messenger of Allah say: 'The month of patience ( Ramadan) and three days of each month is fasting for a lifetime.'" (Sahih)

2409. It was narrated that Abu Dharr said:"The Messenger of Allah said: 'Whoever fasts for three days of each month, he has fasted for a whole lifetime.' Then he said: Allah has spoken the truth in His book: Whoever brings a good deed shall have ten times the like thereof to his credit



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2410. Abu 'Uthman reported from a man, that Abu Dharr said: "I heard the Messenger of Allah say: 'Whoever fasts three days of each month has fasted the month in full' or 'will have (the reward of) fasting the month.'" 'Asim was in doubt
2411. Uthman bin Abi Al-As said: "I heard the Messenger of Allah say: 'It is a good fast to fast three days of each month
2412. It was narrated that Sa'eed bin Abi Hind said: "Uthman bin Abi Al-As" and he narrated something similar in Mursal form
2413. It was narrated that Al-Hurr bin Sayyah said: "I heard Ibn 'Umar say" "The Prophet used to fast three days of each month
2414. It was narrated from Ibn 'Umar that: the Messenger of Allah used to fast three days of each month: Monday at the beginning of the month, the following Thursday, then the Thursday after that
2415. Hunaidah Al-Khuza'i said: "I entered upon the Mother of the Believers and heard her say: 'The Messenger of Allah used to fast three days of each month: The first Monday of the month, then Thursday, then the following Thursday
2416. It was narrated that Hafsa said: "There are four things which the Prophet never gave up: Fasting 'Ashura', (fasting during) the ten days, (fasting) three days of each month, and praying two Rak'ahs before Al-Ghadah (Fajr)
2417. It was narrated from Hunaidah bin Khalid, from his wife, from one of the wives of the Prophet, that: the Messenger of Allah used to fast nine days of Dhul-Hijjah, the day of 'Ashura', and three days of each month: The first Monday of the month, and two Thursday
2418. It was narrated from Hunaidah bin Khalid, from his wife, that one of the wives of the Prophet said: "The Prophet used to fast the ten (days), and three days of each month: Monday and Thursday
2419. It was narrated that Umm Salamah said: "The Messenger of Allah used to enjoin fasting three days: The first Thursday, and Monday and Monday
2420. It was narrated from Jarir bin 'Abdullah that the Prophet said: "Fasting three days of each month is fasting for a lifetime, and the shining days of Al-Bid, the thirteenth, fourteenth and fifteenth
2421. It was narrated that Abu Hurairah said: "A Bedouin came to the Prophet with a rabbit that he had grilled it and placed it in front of him. The Messenger of Allah refrained from eating, but he told the people to eat. The Bedouin also refrained, and the Prophet said to him: 'What is keeping you from eating?' He said: 'I fast three days of the month.' He said: 'If you was to fast, fast the shining days
2422. It was narrated that Abu Dharr said: "The Messenger of Allah commanded us to fast the three days of Al-Bid, the thirteenth, fourteenth and fifteenth
2423. It was narrated that Abu Dharr said: "The Messenger of Allah commanded us to fast three days of Al-Bid, the thirteenth, fourteenth and fifteenth
2424. It was narrated that Musa bin Talhah said: "I heard Abu Dharr, at Ar-Rabadhah, saying: 'The Messenger of Allah said: if you want to fast at any time during the month then fast on the thirteenth, fourteenth and fifteenth
2425. It was narrated from Abu Dharr that the Prophet said to a man: "You should fast the thirteenth, fourteenth and fifteenth." (Hasan) Abu 'Abdur-Rahman (An-Nasai) said: This is a mistake, it is not a narration of Bayan; perhaps Sufyan said: "It was narrated to us by two (Ithnan)" and the 'Alif was dropped so it became Bayan
2426. It was narrated from Abu Dharr: That the Prophet commanded a man to fast on the thirteenth, fourteenth and fifteenth
2427. It was narrated that Ibn Al-Hawtakiyyah said: "Ubayy said: 'A Bedouin came to the Messenger of Allah, and he had a rabbit that he had grilled and some bread. He placed it before the Prophet then he said: 'I found it bleeding.'" The Messenger of Allah said to his Companions: "It doesn't matter; eat." And he said to the Bedouin: "Eat," He said: "I am fasting." He said: "If you want to fast then you should fast the shining days of Al-Bid: The thirteenth, fourteenth and fifteenth
2428. It was narrated from Musa bin Talhah that: a man brought a rabbit to the Prophet, and the prophet stretched out his hand toward it, then the one who had brought it said: "I saw some blood on it," So the Prophet drew his hand back, but he told the people to eat. Among the people there was a man who held back. The Prophet said: "What is the matter with you?" He said: "I am fasting." The Prophet said to him: "Why don't you fast on the three days of Al-Bid, the thirteenth, fourteenth and fifteenth?
2429. It was narrated that Musa bin Talhah said: "A rabbit that a man had grilled was brought to the Prophet and when he offered it to him he said: 'O Messenger of Allah, I saw some blood on it.'" The Messenger of Allah did not eat it, but he said to those who were with him: "Eat; if I felt like it, I would have eaten it." There was a man sitting, and the Messenger of Allah said: 'Come and eat with the people.' He said: 'O Messenger of Allah, I am fasting.' He said: 'Why don't you fast Al-Bid?' He said: 'What are they?' He said: "The thirteenth, fourteenth and fifteenth?
2430. It was narrated that a man called 'Abdul-Malik narrated from his father, that: the Messenger of Allah used to enjoin (fasting) these days of Al-Bid and he said: "That is (equivalent to) fasting for the whole month
2431. Abdul-Malik bin Abi Al-Minhai narrated from his father that: the Prophet commanded them to fast the three days of Al-Bid. He said: "That is (equivalent to) fasting for the whole month
2432. Abdul-Malik bin Qudamah bin Milhan narrated that his father said: "The Messenger of Allah used to command us to fast the three days with the shining bright nights (Al-Ayam Al-Bid), the thirteenth, fourteenth and fifteenth

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2433. It was narrated from Abu Nawfal bin Abi 'Aqrab that his father said: "I asked the Messenger of Allah about fasting and he said: 'Fast one day of the month.' I said: 'Fast one day of the month.' I said: 'O Messenger of Allah, let me do more, let me do more.' He said: 'Let me do more, let me do more; I am able for it.' Then the Messenger of Allah fell silent until I thought that he was going to refuse my request. Then he said: 'fast three days of each month'

2434. It was narrated from Abu Nawfal bin Abi 'Aqrab, from his father, that he asked the Prophet about fasting and he said: "Fast one day of each month." He asked him for more, saying: "May my father and mother be ransomed for you, I am able." He said: "Fast two days of each month." He said: "May my father and mother be sacrificed for you, O Messenger of Allah, I am able." The Messenger of Allah said: "I am able, I am able." He did not want to increase it, but when I insisted, the Messenger of Allah said: "Fast three days of each month." (Sahih) The end of what the Shaikh had about fasting, all praise is due to Allah the Lord of the worlds

### The Book of Zakah

2435. It was narrated that Ibn 'Abbas said: "The Messenger of Allah said to Mu'adh when he sent him to Yemen: 'You are going to some of the People of the book. When you come to them, call them to testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah. If they obey you in that, then tell them that Allah, the Mighty and Sublime, has enjoined on them a charity (Zakah) to be taken from their rich and given to their poor. If they obey you in that, then beware of the supplication of the oppressed person'

2436. Bahz bin Hakim narrated from his father, that his grandfather said: "I said: 'O Prophet of Allah, I did not come to you until I had sworn more than this many times' the number of fingers on his hands 'that I would never come to you or follow your religion. I am a man who does not know anything except that which Allah, the Mighty and Sublime, and His Messenger teach me. I ask you by the Revelation of Allah, with what has your Lord sent you to us? He said: 'With Islam.' I said: 'What are the signs of Islam?' He said: 'To say, I submit my face to Allah and give up Shirk, and to establish the Salah and to pay the Zakah'

2437. It was narrated from 'Abdur-Rahman bin Ghanm that Abu Malik Al-Ash'ari told him that the Messenger of Allah said: "Isbagh Al-Wudu is half of faith; Alhamdu lillah (praise be to Allah) fills the balance; the Tasbeih and the Takbir fill the heavens and Earth; the Salah is light; the Zakah is a sign (of sincerity); patience is an illuminating torch; and the Qur'an is proof, either for you or against you'

2438. Suhaib narrated that he heard Abu Hurairah and Abu Sa'eed say: "The Messenger of Allah addressed us one day and said: 'By the One in Whose hand is my soul' three times then he lowered his head, and each of us lowered his head, weeping, and we did not know what he had sworn that oath about. Then he raised his head with joy on his face, and that was dearer to us than red camels. Then he said: 'There is no one who offers the five (daily) prayers, fasts Ramadan, pays Zakah and avoid the seven major sins, but the gates of Paradise will be opened to him, and it will be said to him: Enter in peace'

2439. Abu Hurairah said: "I heard the Messenger of Allah say" 'Whoever spends on a pair of things in the cause of Allah, he will be called from the gates of Paradise: O slave of Allah, this is good for you. Paradise had (several) gates. Whoever is one of the people of Salah, he will be called from the gate of prayer. Whoever is one of the people of Jihad, will be called from the gate of Jihad. Whoever is one of the people of charity will be called from the gate of charity. And whoever is one of the people of fasting will be called from the gate of Ar-Rayyan." Abu Bakr said: "Is there any need for anyone to be called from all of these gates? Will anyone be called from all of them, O Messenger of Allah?" He said: "Yes, and I hope that you will be among them'

2440. It was narrated that Abu Dharr said: "I come to the Prophet while he was sitting in the shade of the Ka'bah. When he saw me coming he said: 'They are the losers, by the Lord of the Ka'bah!' I said: 'what's happening? Perhaps something has been revealed concerning me.' I said: 'Who are they, may my father said mother be ransomed for you?' He said: "those who have a lot of wealth, except one who does like this, and like this, and like this," (motioning) in front of him, and to his right, and to his left. Then he said: 'By the One in Whose hand is my soul, no man dies leaving camels, or cattle, or sheep on which he did not pay the Zakah, but they will come on the Day of Resurrection as big and fat as they ever were, trampling him with their hooves and goring him with their horns. Every time the last of them runs over him, the first of them will come back, until judgment is passed among the people'

2441. It was narrated that 'Abdullah said: "The Messenger of Allah said: 'There is no man who has wealth and does not pay the dues of his wealth, but a baldheaded Shuja'a will be made to encircle his neck, and he will run away from the Book of Allah: 'And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (wealth)' think that it is good for them (and so they do not pay the obligatory Zakah). Nay, it will be worse for them; the things which they covetously withheld, shall be tied to their necks like a collar on the Day of Resurrection'

2442. Abu Hurairah said: "I heard the Messenger of Allah say: 'Any man who has camels and does not pay what is due on them in its Najdah or its Risl mean?' He said: 'In times of hardship or in times of ease; they will come on the Day of Resurrection as energetic, fat and lively as they ever were. He will be laid face down in a flat arena for them and they will trample him with their hooves. When the last of them has passed, the first of them will return, on a day that is as long as fifty thousand years, until judgment is passed among the people, and he realizes his end. Any man who has cattle and does not pay what is due on them in drought or in plenty, they will come on the Day of Resurrection as energetic, fat and lively as they ever were. He will be laid face down in a flat arena for them, and they will trample him with their cloven hooves. When the last of them has passed the first of them will return, on a day that is as long as fifty thousand years, until judgment is passed among the people and he realizes his end. Any man who has sheep and does not pay what is due on them in drought or in plenty, they will come on the Day of Resurrection as energetic, fat and lively as they ever were. He will be laid face down in a flat arena for them and they will trample him with their cloven hooves, and each horned one will gore him with its horn, and there will be none among them with twisted or broken horns. When the last of them

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has passed, the first of them will return, on a day that is as long as fifty thousand years, until judgment is passed among the people, and he realizes his end

2443. It was narrated that Abu Hurairah said: "When the Messenger of Allah died, and Abu Bakr became the Khalifah after him, and some of the 'Arabs reverted to disbelief. 'Umar said to Abu Bakr: 'How can you fight the people when the Messenger of Allah said: "I have been commanded to fight the people until they say La ilaha illallah (there is none worthy of worship but Allah). Whoever says La ilaha illah, his wealth and his life safe from me, unless he deserves a legal punishment justly, and his reckoning will be with Allah?"' Abu Bakr, may Allah be pleased with him, said: 'I will fight anyone who separates prayer and Zakah; Zakah is the compulsory right to be taken from wealth. By Allah, if they withhold from me a rope that they used to give to the Messenger of Allah, I will fight them for withholding it.' 'Umar, may Allah be pleased with him, said: 'By Allah, it was as if I saw that Allah has opened the heart of Abu Bakr for fighting, and I knew that I was the truth

2444. Bahz bin Hakim said: "My father told me that my grandfather said: 'I heard the Prophet say: With regard to grazing camels, for every forty a Bint Labbun (a two-year old female camel). No differentiation is to be made between camels when calculating them. Whoever gives it seeking reward, he will be rewarded for it. Whoever refuses, we will take it, and half of his camels, as one of the rights of our Lord. And it is not permissible for the family of Muhammad to have any of them

2445. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allah said: "No Sadaqah is due on less than five Awsuq,[1] and no Sadaqah is due on less than five Dhawd (head of camel), and no Sadaqah is due on less than five Awaq

2446. It was narrated from Abu Saeed Al-Khudri that the Messenger of Allah said: "No Sadaqah is due on less than five Dhawd (head of camel), and no Sadaqah is due on less than five Awaq, and no Sadaqah is due on less than five Awsuq

2447. It was narrated from Anas bin Malik that Abu Bakar wrote to them: "This is the obligation of Sadaqah which the Messenger of Allah enjoined upon the Muslims, as Allah, the Mighty and Sublime, commanded the Messenger of Allah. Whoever is asked for it in the manner explained (in the letter of Abu Bakar), let him give it, and whoever is asked for more than that, let him not give it. When there are less than twenty-five camels, for every five camels, one sheep (is to be given). If the number reaches twenty-five, then a Bint Makhad (a one-year old she-camel) is due, up to thirty-five. If a Bint Makhad is not available, then a Bint Labun (a two-year old male camel). If the number reaches thirty-six, then a Bint Labun (a two-year-old she-camel) is due, up to forty-five. If the number reaches forty-six, then a Hiqqah (a three-year-old she-camel) that has been bred from a stallion camel is due, up to sixty. If the number reaches sixty-one, then a Jadhah (a four-year-old she-camel) is due, up to seventy-six, then two Bint Labuns (two-year-old she-camels) are due, up to ninety. If the number reaches ninety-one, then two Hiqqahs (three-year-old she-camels) that have been bred from stallion camels are due, up to one hundred and twenty. If there are more than one hundred and twenty, then for every forty a Bint Labun, and for every fifty a Hiqqah. In the event that a person does not have a camel of the age specified according to the Sadaqah regulations, then if a person owes a Jadhah as Sadaqah but he does not have a Jadhah, then a Hiqqah should be accepted from him, and he should give two sheep along with it if they are available, or twenty Dirhams. If he owes a Hiqqah as Sadaqah and he does not have a Hiqqah but he has a Jadhah, then it should be accepted from him, and the Zakah collector should give him twenty Dirhams, or two sheep if they are available. If a person owes a Hiqqah as Sadaqah and he does not have one, but he has a Bint Labun, it should be accepted from him, and he should give two sheep along with it if they are available, or twenty Dirhams. If a person owes a Bint Labun as Sadaqah but he only has a Hiqqah, then it should be accepted from him and the Zakah collector should give him twenty Dirhams, or two sheep. If a person owes a Bint Labun as Sadaqah but he only has a Bint Makhad, then it should be accepted from him, and he should be accepted from him, and he should give two sheep along with it if they are available, or twenty Dirhams. If a person owes a Bint Makhad as Sadaqah but he only has a Bint Labun, a male; it should be accepted from him, and he does not have to give anything else along with it. If a person has only four camels he does not have to give anything unless their owner wants to. With regard to the Sadaqah on grazing sheep, if there are forty, then one sheep is due upon them, up to one hundred and twenty. If there is one more, then two sheep are due, up to two hundred. If there is one more, then three sheep are due, up to three hundred. If there are more than that, then for every hundred, one sheep is due. No feeble, defective or male sheep should be taken as Sadaqah unless the Zakah collector wishes. Do not combine separate flocks or separate combined flocks for fear of Sadaqah. Each partner (who has a share in a combined flock) should pay the Sadaqah in proportion to his shares. If a man's flock is one less than forty sheep, then nothing is due from them, unless their owner wishes. With regard to silver, one-quarter of one-tenth, and if there are only one hundred and ninety Dirhams, no Zakah is due unless the owner wishes

2448. Abu Hurairah said: "The Messenger of Allah said: '(On the Day of Resurrection) camels will come to their owner in the best state of health that they ever had (in this world) and if he did not pay what was due on them, they will trample him with their hooves. Sheep will come to their owner in the best state of health that they ever had (in this world) and if he did not pay what was due on them, they will trample him with their cloven hooves and gore him with their horns. And among their rights are that they should be milked with water in the front of them. I do not want any one of you to come on the Day of Resurrection with a groaning camel on his neck, saying, 'O Muhammad, and I will say: I cannot do anything for you, I conveyed the message. I do not want any one of you to come on the Day of Resurrection with a bleating sheep on his neck, saying, "O Muhammad," and I will say: "I cannot do anything for you, I conveyed the message." And on the Day of Resurrection the hoarded treasure of one of you will be a blind-headed Shujaah[1] from which its owner will flee, but it will chase him (saying), I am your hoarded treasure, and it will keep (chasing him) until he gives it his finger to swallow

2449. Bahz bin Hakim narrated from his father that his grandfather said: "I heard the Messenger of Allah say: 'With regard to grazing camels, for every forty a Bint Labun. No differentiation is to be made between camels when calculating them. Whoever gives it seeking reward will be rewarded for it. Whoever refuses, we will take it and half of his camels, as one of the rights of our Lord. And it is not permissible for the family of Muhammad to have any of them

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2450. It was narrated from Muadh: That the Messenger of Allah sent him to Yemen, and he commanded him to take a Dinar, or its equivalent in Maafr,[1] from each person who had reached the age of puberty. And with regard to cattle, from every thirty a male or female Tabi '(two-year-old). And from every forty a Musinnah (three-year-old). (Daif)

2451. Muadh said: "The Messenger of Allah sent me to Yemen, and he commanded me to take from every forty cows, a cow in its third year, and from every thirty, a Tabi '(two-year-old), and from every person who had reached the age of puberty a Dinar or is equivalent in Maafr." (Daif)

2452. It was narrated that Mu'adh said: That when the Messenger of Allah sent him to Yemen, he commanded him to take from every thirty, cattle a male or female Tabi '(two-year-old), and from every forty, a Musinnah (three-year-old), and from every person who had reached the age of puberty a Dinar or is equivalent in Ma'afir. (Da 'if)

2453. It was narrated that Muadh to Yemen: The Messenger of Allah commanded me not to take any cattle until the number had reached thirty. If the number reached thirty, then a Jadh'ah calf in its second year, either male or female, was due on them, until the number reached forty. If the number reached forty. If the number reached forty, then a Musinnah was due on them." (Daif)

2454. It was narrated that Jabir bin Abdullah said: "The Messenger of Allah said: 'There is no owner of camels or cattle or sheep who does not give what is due on them, but he will be made to stand for them on the Day of Resurrection in a flat arena, and those with hooves will trample him with their hooves, and those with horns will gore him with their horns. And on that day there will be none that are hornless or have broken horns.' We said: 'O Messenger of Allah, what is due on them?' He said: Lending males for breeding, lending their buckets, and giving them to people to ride in the cause of Allah. And there is no owner of wealth who does not give what is due on it but a bald-headed Shujaa[1] will appear to him on the Day of Resurrection; its owner will flee from it and it will chase him and say to him: This is your treasure which you used to hoard. When he realizes that he cannot escape it he will put his hand in its mouth and it will start to bite it as a stallion bites

2455. It was narrated from Anas bin Malik that Abu Bakar, may Allah be pleased with him, wrote to him: "This is the obligation of Sadaqah which the Messenger of Allah enjoined upon the Muslims, as Allah commanded the Messenger of Allah Whoever is asked for it in the manner explained (in the letter of Abu Bakar), let him give it, and whoever is asked for more than that, let him not give it. When there are less than twenty-five camels, for every five camels, one sheep (is to be given). If the number reaches twenty-five, then a Bint Makhad (a one-year-old she-camel) is due, up to thirty-five. If a Bint Makhad (a one-year-old male camel). If the number reaches thirty-six, then a Bint Labun (a two-year-old she-camel) is due, up to forty five. If the number reaches forty-six, then a Hiqqah (a three year old she-camel) that was bred by a stallion camel is due, up to sixty. If the number reaches sixty-one, then a Jadh'ah (a four-year-old she-camel) is due, up to seventy-five. If the number reaches seventy-six, then two Bint Labun are due, up to ninety. If the number reaches ninety-one, then two Hiqqahs that have been bred by stallion camels are due, up to one hundred and twenty. If there are more than one hundred and twenty, then for every forty a Bint Labun and for every fifty a Hiqqah. In the event that a person does not have a camel of the age specified according to the Sadaqah regulation, then if a person owes a Jadh'ah but he has a Hiqqah, then the Hiqqah should be accepted from him and he should give two sheep along with it if they are available, or twenty Dirhams. If a person owes a Hiqqah as Sadaqah but he only has a Jadh'ah, then it should be accepted from him, and the Zakah collector should give him twenty Dirhams or two sheep. If a person owes a Hiqqah and does not have one but he has a Bint Labun, it should be accepted from him, and he should give two sheep along with it, if they are available, or twenty Dirhams. If a person owes a Bint Labun as Sadaqah but he only has a Hiqqah, it should be accepted from him, and the Zakah collector should give him twenty Dirhams or two sheep. If a person owes a Bint Labun as Sadaqah and he does not have a Bint Labun, but he has a Bint Makhad. It should be accepted from him, and he should give two sheep along with it, if they are available, or twenty Dirhams. If a person owes a Bint Makhad as Sadaqah but he only has a Bint Labun, a male, it should be accepted from him and nothing else (need be given) with it. If a person has only four camels, then nothing is due on them, unless their owner wishes (to give something). With regard to the Sadaqah of grazing sheep, if there are forty then one sheep is due, up to one hundred and twenty. If there is one more than that, then two sheep are due, up to two hundred. If there is one more than that, then three sheep are due, up to three hundred. If there is one more than that, then for every hundred one sheep is due, and no decrepit or defecting sheep or male sheep should be taken as Sadaqah unless the Zakah collector wishes. Do not combine separate flocks or separate combined flocks for fear of Sadaqah, Each partner (who has a share in a combined flock) should pay Sadaqah in proportion to his shares. If a man's flock is one less than forty sheep, then nothing is due from them unless their owner wishes. With regard to silver, one-quarter of one-tenth, and if there are only one hundred and ninety, nothing is due unless the owner wishes

2456. It was narrated that Abu Dharr said: "The Messenger of Allah said: There is no owner of camels, cattle or sheep who does not give Zakah on them, but they will come on the Day of Resurrection as big and fast as they ever were, and will gore him with their horns and trample him with their hooves. Every time the last of them has run over him the first of them will come back to him, until judgment is passed among the people

2457. It was narrated that Suwaid bin Ghafalah said: "The Zakah collector of the prophet came to us, and I went to him, sat with him, and heard him say: In my contract it says that we should not take any sucking young, nor combine what is separate, nor separate what is combined.' A man brought a she-camel with a big hump to him and said: 'Take it, but he refused." (Daif)

2458. It was narrated from wa'il bin Hujr that: the Prophet sent a collector and he came to a man who brought him a slim, recently-weaned camel. The Prophet said: "We sent to Zakah collector of Allah and His Messenger, and so-and-so gave him a slim, recently-weaned camel. O Allah, do not bless him nor his camels!" News of that reached the man, so he came with a beautiful she-camel and said: "I repent to Allah and to His Prophet. " The Prophet said: "O Allah, bless him and

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his camels!" (Daif)

2459. It was narrated that 'Abdullah bin Abi Awfa said: "When people brought their Zakah to him, the Messenger of Allah would say: 'O Allah, send salah upon the family of so-and-so,' My father brought his Sadaqah to him and he said: 'O Allah, send Salah upon the family of Abu Awfa

2460. It was narrated that 'Abdur-Rahman bin Hilal said: "Jarir said: 'Some Bedouin people came to the Prephet and said: O Messenger of Allah, some of your Zakah collectors come to us and they are unfair. He said: Keep your Zakah collectors happy. They said: Even if they are unfair? He said: Keep your Zakah collectors happy. Then they said: Even if they are unfair. He said: Keep your Zakah collectors happy. Jarir said: No Zakah collector left me, since I heard this from the Messenger of Allah but he was pleased with me

2461. It was narrated that Ash-Shabbi said: "Jarir said: 'The Messenger of Allah said: When the Zakah collector comes to you, let him leave happy with you

2462. It was narrated that Muslim bin Thafihan said: "Ibn 'Alqamah appointed my father to be in charge of his people, and he commanded him to collect their Sadaqah. My father sent me to a group of them to bring their Sadaqah to him. I set out and came to an old man who was called Sa'r. I said: My father has sent me to collect the Sadaqah of your sheep. 'He said: O son of my brother, how will you decode what you want to take?' I said" 'We choose, and we even measure the sheep's udders.' He said: O son of my brother, I tell you that I was in one of these mountain passes at the time of the Messenger of Allah with some sheep of mine. Two men came on a camel and said: We are the messengers of the Messengers of Allah, we come to take the Sadaqah of your sheep. I said: What do I have to give? They said: A sheep. So I went to a sheep that I knew was filled with milk and was fat, and brought it out to them. He said: This is a Shafi - a sheep that has a child or is pregnant - and the Messenger of Allah forbade us to take a Shafi'. So I went to a Mu'tat she-goat - a Mutat is one that has not given birth before, but has reached the age where it could produce young- and brought it out to them. They said: We will take it. So I lifted it up to them, and they took it with them on their camel and left.'" (Daif)

2463. Muslim bin Thafinah narrated that: Ibn 'Alqamah appointed his father to collect the Zakah of his people - and he quoted the same Hadith

2464. Abu Hurariah said: "Umar said: 'The Messenger of Allah enjoined Sadaqah and it was said that Ibn Jamil, Khalid bin Al-Walid and 'Abbas bin 'Abdul-Muttalib had withheld some. The Messenger of Allah said: What is the matter with Ibn Jamil? Was he not poor then Allah made him rich? As for Khalid bin Al-Walid, you are being unfair to Khalid, for he is saving his shields and weapons for the sake of Allah. As for Al-Abbas bin 'Abdul-Muttalib, the paternal uncle of the Messenger of Allah, it is and obligatory charity for him and he has to pay as much again

2465. It was narrated that Abu Hurairah said: "The Messenger of Allah enjoined giving Sadaqah," and he narrated something similar

2466. It was narrated that 'Abdullah bin Hilal Ath-Thaqafi said: "A man came to the Prophet and said: 'I feared that I might be killed after you are gone for the sake of a goat or sheep of the Sadaqah.' He said: 'Were it not that it will be given to the poor Muhajirin I would not have taken it.'" (Daif)

2467. It was narrated that Abu Hurariah said: "The Messenger of Allah said: 'The Muslim does not have to pay Sadaqah on his slave or his horse

2468. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'A Muslim man does not have to pay Zakah on his slave or his horse

2469. It was narrated from Abu Hurairah and attributed to the Prophet: "The Muslim does not have to pay Sadaqah on his slave or his horse

2470. It was narrated from Abu Hurairah that the Prophet said: "A person does not have to pay Sadaqah on his horse or his slave

2471. It was narrated from Abu Hurairah that the Prophet said: "The Muslim does not have to pay Sadaqah on his slave or his horse

2472. It was narrated from Abu Hurairah that the Prophet said: "The Muslim does not have to pay Sadaqah on his slave or his horse

2473. It was narrated that Abu Saeed Al-Khudri said: "The Messenger of Allah said: 'No Sadaqah is due on anything less than five Awaq, no Sadaqah is due on less than five Dhawh (head of camel), and no Sadaqah is due on less than five Awsuq.'" [1] 2476. It was narrated from Abu Sa 'eed Al-Khudri that the Messenger of Allah said: "No Sadaqah is due on less than five Awsuq of dates, no Sadaqah is due on less than five Awaq of silver, and no Sadaqah is due on less than five Dhawd (head) of camels

2474. It was narrated from Abu Sa 'eed Al-Khudri that the Messenger of Allah said: "No Sadaqah is due on less than five Awsuq of dates, no Sadaqah is due on less than five Awaq of silver, and no Sadaqah is due on less than five Dhawd (head) of camels

2475. It was narrated from Abu Sa 'eed Al-Khudri that he heard the Messenger of Allah say: "No Sadaqah is due on less than five Awsaq[2] of dates, no Sadaqah is due on less than five Awaq of silver, and no Sadaqah is due on less than five Dhawd (head) of camels

2476. It was narrated from Abu Sa 'eed Al-Khudri said: "I heard the Messenger of Allah say: "No Sadaqah is due on less than five Awsaq of silver, no Sadaqah is due on less than five Dhawd (head) of camels, and no Sadaqah is due on less than five Awsuq of dates

2477. It was narrated that 'Ali, may Allah be pleased with him, said: "The Messenger of Allah said: 'I have exempted you from (having to pay Zakah on) horses and slaves. Pay the Zakah on your wealth, for every two hundred (Dirhams), five

2478. It was narrated that 'Ali, may Allah be pleased with him, said: "The Messenger of Allah said: 'I have exempted you from (having to pay Zakah on) houses and slaves, and there is no Zakah on less than two hundred (Dirhams)

2479. It was narrated from 'Amr bin Shu 'aib, from his father, from his grandfather, that: a woman from among the people of Yemen came to the Messenger of

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Allah with a daughter of hers, and on the daughter's hand were two thick bangles of gold. He said: "Do you pay Zakah on these? She said: "No." He said: "Would it please you if Allah were to put two bangles of fire on you on the Day of Resurrection? " So she took them of and gave them to the Messenger of Allah and said: "They are for Allah and His Messenger

2480. Amr bin Shu 'aib said:"A woman came to the Messenger of Allah with a daughter of hers, and on her daughter's arm were two bangles" - a similar report, in Mursal form

2481. It was narrated that Ibn 'Umar said:"The Messenger of Allah said: The one who does not pay Zakah on his wealth, his wealth will appear to him on the Day of Resurrection like a bald-headed Shuja 'a [2] with two dots above its eyes. It will hold onto him or encircle him and will say: I am your hoarded treasure, I am your hoarded treasure

2482. It was narrated from Abu Hurairah that the Prophet said:"If Allah gives a person wealth and he does not pay Zakah on it, his wealth will appear to him on the Day of Resurrection as a bald-headed Shuja'a with two dots above its eyes. It will take hold of the corners of his mouth on the Day of Resurrection and will say: 'I am your wealth, I am your hoarded treasure.' The he recited this verse: 'And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (wealth) and think that it is good for them (and so they do not pay the obligatory Zakah)

2483. It was narrated the Abu Sa'eed Al-Khudri said:"The Messenger of Allah said: There is no Sadaqah on less than five Awsaq of grains or dates

2484. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allah said:"No Zakah is due on wheat or dates unless the amount reaches five Awsuq. No Zakah is due on silver unless the amount reaches five Awaq. No Zakah is due on camels until the number reaches five Dhawd

2485. It was narrated from Abu Sa'eed Al-Khudri that the Prophet said:"No Sadaqah is due on grains or dates unless the amount reaches five Awauq, nor on less than five Dhawd, nor on less than five Awaq

2486. It was narrated that Abu Sa'eed said:The Messenger of Allah said: "No Sadaqah is due on less than five Awaq

2487. It was narrated from Abu Sa'eed Al\_khudri that the Prophet said:"No sadaqah is due on less than five Awaq, no Sadaqah is due on less than five Dhawd, no Sadaqah is due on less than five Awsuq

2488. It was narrated from Salim, from his father, that the Messenger of Allah said:"For whatever is irrigated by the sky, rivers and springs, or draws up water from deep roots, one-tenth. For whatever is irrigated by animals and artificial means, one half of one-tenth

2489. Jabir bin 'Abdullah said:"The Messenger of Allah said:'For that which is watered by the sky, rivers and springs, one-tenth. For whatever is irrigated by animals, one-half of one-tenth

2490. It was narrated that Mu'adh said:"The Messenger of Allah sent me to Yemen and he commanded me to take one-tenth of whatever is irrigated by the sky, and half of one-tenth of whatever is irrigated by means of buckets

2491. It was narrated from 'Abdur-Rahman bin Mas'ud bin Niyar:"Sahl bin Abi Hathmah came to us when we were in the market and said: "The Messenger of Allah said: When you have estimated, take two-thirds (of the portion you have estimated as Zakah) and leave one-third, and if you do not take (two-thirds) or leave one-third. (One of the reporters) Shu 'bah doubted - leave one quarter

2492. Abu Umamah bin Sahl bin Hunaif said:concerning the Verse in which Allah, the Mighty and Subline, says: And do not aim at that which is bad to spend from it." [2] This refers to had quality dates. The Messenger of Allah forbade taking bad quality dates as Sadaqah

2493. It was narrated that 'Awf bin Malik said:"The Messenger of Allah came out with a stick in his hand, and a man had hung up a bunch of dry and bad dates. He started hitting that bunch of dates and said: 'I wish that the one who gave this Sadaqah had given something better than this, for the one who gave these dry, bad dates will eat dry, bad dates on the Day of Resurrection

2494. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said:"The Messenger of Allah was asked about Al-Luqath.[2] He said: "That which is found on a much-traveled road or in an inhabited village, announce it for a year. If its owner comes (and takes it, well and good), otherwise it is yours. That which was not found on a much-traveled road or in an inhabited village is subject to the Khuns, as is Rikaz

2495. It was narrated from Abu Hurairah that the Prophet said:"The injuries caused by the beast are without liability, [2] and wells are without liability, and mines are without liability, and the Khumus is due on Rikaz

2496. It was narrated from Abu Hurairah:A similar report was narrated from Abu Hurairah from the Messenger of Allah

2497. It was narrated from Abu Hurairah that the Messenger of Allah said:"The injuries caused by the best are without liability, and wells are without liability, and mines are without liability, and the Khumus is due on Rikaz

2498. It was narrated that Abu Hurairah said:The Messenger of Allah said: "The injuries caused by the well are without liability, [1] and beasts are without liability, and mines are without liability, and the Khumus is due on Rikaz

2499. It was narrated from 'Amr bin Shu'aib, from his father that his grandfather said:"Hilal came to the Messenger of Allah with one-tenth of the honey and asked him to protect a valley for him that was called Salabah. 'The Messenger of Allah protected that valley for him. When 'Umar bin Al-Khattab became the Khalifah, sufyan bin Wahb wrote the 'Umar and asked him (about that), and Umar wrote: 'If the gives me what he used to give to the Messenger of Allah,

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one-tenth of his honey, I will protect Salahab for him, otherwise they are just bees and anyone who wants to may eat of it

2500. It was narrated that Ibn 'Umar said:"The Messenger of Allah enjoined Zakah of Ramadan upon the free and the slave, male and female, a Sa[1] of dates or a Sa of barley, so the people considered that equivalent to half a Sa of wheat

2501. It was narrated that Ibn 'Umar said:"The Messenger of Allah enjoined Sadaqatul Fitr upon male and female, free and slave; a Sa of dates or a Sa of barley." He said: "The people considered that equivalent to half a Sa of wheat

2502. It was narrated that Ibn 'Umar said:"The Messenger of Allah enjoined the Zakah of Ramadan on everyone, young and old, free and slave, male and female, a Sa of dates or a Sa of barley

2503. It was narrated from Ibn 'Umar that:the Messenger of Allah enjoined Zakatul-Fitr at the end of Ramadan upon the people; a Sa' of dates or a Sa' of barley, upon everyone, free or slave, male or female, of the Muslims

2504. It was narrated that Ibn 'Umar said:"The Messenger of Allah enjoined Zakatul-Fitr, a Sa' of dates or a Sa of barley, upon the free person and the slave, male and female, young and old, among the Muslims. He commanded that it be given before the people went out to the ('fd) prayer

2505. It was narrated that Ibn 'Umar said:"The Messenger of Allah enjoined Sadaqatul Fitr upon young and old, male and female, free and slave; a Sa' of dates or a Sa' of barley

2506. It was narrated that Qais bin Sa'd bin 'Ubadah Said:"We used to fast on 'Ashura and give Zakatul-Fitr, and when the command to fast in Ramadan was revealed, and the command to give Zakah was revealed, we were neither commanded to give it, nor told not to do so, and we used to do it

2507. It was narrated that Qais bin Sa'd said:"The Messenger of Allah commanded us to give Sadaqatul Fitr before the command to give Zakah was revealed. When the command to give Zakah was revealed, he neither told us to do it, not told us not to do it, and we used to do it." (Sahih) Abu 'Abdur-Rahman (An-Nasai) said: Abu 'Ammar's name is 'Arib bin Humaid, and 'Amr bin Shurabbil's Kunyah is Abu Maisarah, and Salamah bin Kuhail contradicted Al-Hakam in his chain, and Al-Hakam is more reliable than Salamah bin Kuhail

2508. When he was the governor of Al-Basrah, at the end of the month, Ibn 'Abbas said:"Give Zakah of your fast." The people looked at one another, so he said: "Whoever is here from the people of Al-Madinah, get up and teach your brothers, for they do not know that this Zakah was enjoined by the Messenger of Allah upon every male and female, free and slave, a Sa' of barley or dates, or half a Sa' of wheat. "So they got up. (Da'if) Hisham contradicted him, he said: "From Muhammad bin Sirin

2509. It was narrated that:Ibn 'Abbas said concerning Sadaqatul-Fitr. "A Sa' of wheat, or a Sa' of dates, or Sa of barley, or a Sa' of rye." (Sahih Mawquf)

2510. It was narrated that Abu Raja' said:I heard Ibn 'Abbas deliver a Khutbah from your Minbar - meaning the Minbar in Al-Basrah - saying: 'Sadaqatul Fitr is a Sa' of food." (Sahih) Abu 'Abdur-Rahman (An-Nasa'i) said: This is the most reliable of the three

2511. It was narrated that Abu Sa'eed Al-Khudri said:"The Messenger of Allah enjoined Sadaqatul Fitr, a Sa' of barley or a Sa of dates or a Sa' of cottage cheese

2512. It was narrated that Ibn 'Abbas said:"We used to pay Zakaul Fitr when the Messenger of Allah was among us; a Sa' of food, or a Sa' of barley, or a Sa' of dates, or a Sa' of raisins, or a Sa of cottage cheese

2513. It was narrated that Abu Sa'eed said:"We used to pay Salaqatul Fitr when the Messenger of Allah was among us; a Sa' of food, or a Sa' of dates, or a Sa' of barley, or a Sa' of cottage cheese. We continued to do so until Mu'awiyah came from Ash-Sham and one of the things that he taught the people was when he said: I think that two Mudds of wheat from Ash-Sham are equivalent to a Sa' of this, So the people took to that

2514. It was narrated that Abu Sa'eed Al-Khudri said:" At the time of the Messenger of Allah we did not give anything except a Sa' of dates, or a Sa' of barley, or a Sa' of raisins, or a Sa' of flour, or a Sa' of cottage cheese, or a Sa' of rye." Then (one of the narrators) Sufyan was uncertain and said: "Flour or rye

2515. It was narrated from Al-Hasan that Ibn 'Abbas delivered a Khutbah in Al-Basrah and said:"Give Zakah of your fast." The people started looking at one another. So he said: "Whoever is here of the people of Al-Madinah, get up and teach your brothers, for they do not know that the Messenger of Allah has enjoined Salaqatul Fitr upon young and old, free and slave, male and female; half a Sa' of wheat or a Sa' of dates or barely." Al-Hasan said: 'If Allah has given you more, then give more generously of wheat or something else

2516. It was narrated that Ibn 'Umar said:"At the time of the Messenger of Allah, the people used to give as Sadaqatul Fitr a Sa' of barely or dates or rye or raising

2517. It was narrated that Abu Sa' eed Al-Khudri said:"At the time of the Messenger of Allah, we used to give a Sa' of barley, or dates, or raisins, or cottage cheese, and we continued to do so until the time of Mu'awiyah, when he said: 'I think that two Mudds of wheat from Ash-Sham are equivalent to a Sa' of barley

2518. It was narrated that Abu Sa'eed Al-Khudri said:"At the time of the Messenger of Allah we used to give a Sa' of dates, or a Sa' of barley, or a Sa' of cottage cheese, and we did not give anything else

2519. It was narrated from Al-Ju'aid:"I heard As-Sa'ib bin Yazid say: 'During the time of Allah's messenger, the Sa' was equal to a Mudd and third of the Mudd you use today, and the Sa' of today has become large.'" (Sahih) Abu 'Abdur-Rahman (An-Nasa'i) said: And Ziyad bin Ayyub narrated it to me

2520. It was narrated from Ibn 'Umar that the Prophet () said:"The measure (to be used) is the measure of the people of Al-Madinah, and the weight (to be used)

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is the weight of the people of Makkah

2521. It was narrated from Ibn 'Umar that:the Messenger of Allah enjoined that Sadaqatul Fitr should be given before the people go out to pray. (One of the narratorsP: Ibn Bazi'said: "Zakatul-Fitr)

2522. It was narrated from Ibn 'Abbas that the Prophet sent Mu'adh bin Jabal to Yemen and said:"You are going to some people from among the people of the Book. Call them to bear witness that there is none worthy of worship except Allah and that I am the Messenger of Allah. If they obey you in that, then teach them that Allah has enjoined upon them five prayers every day and night. If they obey you in that, then teach them that Allah has enjoined upon them Sadaqah (Zakah) from their wealth, to be taken from their rich and given to their poor. If they obey you in that, then do not touch the most precious of their wealth, and fear the supplication of the one who has been wronged, for there is no barrier between it and Allah, the Mighty and Sublime

2523. Abu Hurairah narrated that the Messenger of Allah said:"A man said" 'I am going to give some charity.' So he went out with his charity and put it in the hand of a thief. The next morning they started talking about how charity had been given to a thief. Then he said: 'O Allah, to You be praise for the thief. I am going to give some charity.' So he went out with his charity and put it in the hand of a prostitute. The next morning they started talking about how charity had been given to a prostitute. He said: 'O Allah, to You be praise for the prostitute. I am going to give some charity. So he went out with his charity and put it in the hand of a rich man. The next morning they started talking about how charity had been given to a rich man. He said: 'O Allah, th You be praise for the prostitute, the thief and the rich man. 'Then the message came to him: As for your charity, it is accepted. As for the prostitute, perhaps it will keep her from committing Zina. As for the thief, perhaps it will stop him from stealing. And as for the rich man, perhaps he will learn a lesson, and will spend from that which Allah, the Mighty and Sublime, has given him

2524. It was narrated from Abu Al-Malib that his father said:"I heard the Messenger of Allah say: 'Allah, the Mighty and Sublime, does not accept prayer without purification or charity from Ghulul

2525. Abu Hurairah said:"The Messenger of Allah said: None gives charity from (wealth earned from) a good source - and Allah does not accept anything but that which is good - but the Most Merciful takes it in His right hand, even if it is a date, and it tended in the hand of the Most Merciful until it becomes grater than a mountain, just as one of you tends his foal or camel calf.'" (Shih)

2526. It was narrated from 'Abdullah bin Hubshi Al-Khath 'ami that the Prophet was asked:"Which deed is best?" He said: "Faith in which there is no doubt, Jihad in which there is no stealing of the spoils of war, and Hijjatun Mabrurah." [1] It was said: "Which prayer is best? He said:"That in which there is ling Qunut (standing)." It was said: "Which charity is best?" He said: "The poor's night." It was said: "Which Hijrah (emigration) is best?" He said: "One who shuns (Hahara) that which Allah has forbidden." It was said: "One who strives against the idolaters with his life and his wealth. "It was said: "Which death is best?" He said: "One who sheds his blood while his horse's feet are cut with swords

2527. It was narrated from Abu Hurairah that the Messenger of Allah said:"A Dirham surpassed a hundred thousand Dirhams." They said: "How?" He said: "A man had two Dirhams and gave one in charity, and another man went part of his wealth and took out a hundred thousand Dirhams and gave them in charity

2528. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'A Dirham was better than a hundred thousand Dirhams.' They said: 'O Messenger of Allah, how?' He said: 'A man had two Dirhams and gave one in charity, and another man went to part of his wealth and took out a hundred thousand Dirhams and gave them in charity

2529. It was narrated that Abu Mas'ud said:"The Messenger of Allah used to tell us to give in charity, and one of us could not find anything to give until he went to the market place and hired himself out to carry loads for people. Then he would bring a Mudd and give it to the Messenger of Allah. I know a man who has a hundred thousand now, but on that day he had (only) one Dirham

2530. It was narrated that Abu Mas 'ud said:"When the Messenger of Allah commanded us to give in charity, Abu 'Aqil give half a Sa', and another man brought much more than that. The hypocrites said: 'Allah has no need of the charity of the former, and the latter only did it to show off. Then the following was revealed: 'Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity except what is available to them

2531. Sa'eed and 'Urwah narrated that they heard Hakim bin Hizam say:"I asked the Messenger of Allah and he gave me, then I asked him and he gave me, then I asked him and he gave me. Then he said: "This wealth is attractive and sweet. Whoever takes it without insisting, it will be blessed for him, and whoever takes it with avarice, it will not be blessed for him. He is like one who eats and is not satisfied. And the upper hand is better than the lower hand

2532. It was narrated that Tariq Al-Muharibi said:"We came to Al-Madinah and the Messenger of Allah was standing on the Minbar addressing the people and saying: 'The hand which gives is the upper hand. Start with those for whom you are responsible; your mother, your father, your sister, your brother, then the next closest, and the next closet

2533. It was narrated from 'Abdullah bin 'Umar that:the Messenger of Allah said, when mentioning charity and those who refrain from asking. "The upper hand is better than the lower hand; the upper hand is that which gives and the lower hand is that which asks

2534. It was narrated from Abu Hurairah that the Messenger of Allah said:"The best of charity is that which is given when you are self-sufficient, and the upper hand is better than the lower hand, and start with those for whom you are responsible

2535. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'Give charity.' A man said: 'O Messenger of Allah, I have a Dinar.' He said: 'Spend it on



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yourself.' He said: 'I have another.' He said: 'Spend it on your wife.' He said: 'I have another.' He said: 'Spend it on your son.' He said: 'I have another.' He said: 'Spend it on your servant.' He said: 'I have another.' He said: 'You know best (what to do with it)

2536. It was narrated from Abu Sa'eed that: a man entered the Masjid on a Friday when the Messenger of Allah was delivering the Khutbah, and he said: "Pray two Rak'ahs." Then he came on the following Friday, when the Prophet was delivering the Khutbah and he said: "Pray two Rak'ahs." Then he came on the third Friday, when the Prophet was delivering Khutbah and he said: "Pray two Rak'ahs." Then he said: "Give in charity." So they gave in charity, and he gave him (that man) two garments. Then he said: "Give in charity" and (that man) threw one of his two garments. The Messenger of Allah said: "Have you not seen this man? He entered the Masjid in scruffy clothes and I hoped that you would notice him, and give charity to him, but you did not do that, So I said, 'Give in charity.' You gave in charity, and I gave him two garments, then I said; 'Give in charity' and he threw one of his two garments. Take your garment." And he rebuked him

2537. Narrated: 'Umar, the freed slave of commanded me to cut up some meat, then a poor man came so I gave him some. When my master found out about that, he beat me, so I went to the Messenger of Allah and he came to him and said: 'Do not beat him.' He said: 'He gave away my food without me telling him to.' He said: 'The reward will be shared between you both

2538. It was narrated from Abu Musa that the Prophet said: "Every Muslim must give charity." It was said: "What if he cannot find (anything to give)?" He said: "Let him work with his hands and benefit himself and give in charity." It was said: "What if he cannot do that?" He said: "Let him help someone who is in desperate need." It was said: "What if he cannot do that?" He said: "Let him enjoin good." It was said: "What if he cannot do that?" He said: "Let him refrain from doing evil, for that is an act of charity

2539. It was narrated from 'Aishah that the Prophet said: "When a woman give charity from her husband's house, she will have a reward, and her husband will have a similar reward, and the storekeeper will have a similar reward, without the reward of any of them detracting from the reward of the others in the slightest. The husband will be rewarded for what he earned and she will be rewarded for what she spent

2540. It was narrated that 'Abdullah bin 'Amr said: "When the Messenger of Allah conquered Makkah, he stood up to address the people and said in his Khutbah; 'It is not permissible for a woman to give anything without her husband's permission.'" (He narrated it) in abridged form

2541. It was narrated from 'Aishah, may Allah be pleased with her, that the wives of the Prophet "gathered around him and said: "Which of us will be the first to follow you (in death)?" He said: "The one of you who has the longest arms." They took a stick and started to measure their arms. But Sawdah was the first one to follow him. She was the one who had the longest arms, because she used to give in charity a great deal

2542. It was narrated that Abu Hurairah said: "A man said: 'O Messenger of Allah, which kind of charity is best? He said: 'Giving charity when you are in good health, and feeling stingy, hoping for a long life and fearing poverty

2543. Hakim bin Hizam said: "The Messenger of Allah said: "The best kind of charity is that which is given when you are rich, and the upper hand is better than the lower hand, and start with those for whom you are responsible

2544. Abu Hurairah said: "The Messenger of Allah said: "The best of charity is that which is given when you are self-sufficient, and start with those for whom you are responsible

2545. It was narrated from Abu Mas'ud that the Prophet said: "When a man spends on his family, seeking reward for that, that is an act of charity on his part

2546. It was narrated that Jabir said: "A man from Banu 'Udhrah declared that a slave of his would become free after he died. News of that reached the Messenger of Allah and he said: 'Do you have any property besides him?' He said: 'No.' The Messenger of Allah said: 'Who will buy him from me?' Nu'aim bin 'Abdullah Al-Adawi bought him for eight hundred Dirhams. The Messenger of Allah brought it (the money) and gave it to him, then he said: 'Start with yourself and if there is anything left, give it to our family. If there is anything left after your family (has been taken care of), then give it to your relatives. If there is anything left after your relatives (have been taken care of), then (give it) to such and such, saying: 'In front of you and to your right and to your left.'" (Shih)

2547. It was narrated that Abu Hurairah said: "The Messenger of Allah said: "The parable of the one who spends and give in charity, and the one who is miserly, is that of two men wearing coats of mail, with their hands pressed closely to their breasts and their collarbones. When the one who spends wants to give charity, the (coat of mail) expends so much that it covers his fingertips and obliterates his traces. But when the miser wants to give, the (coat of mail) contracts and every ring grips the place where it is, and his hands are tied up to his collarbone." Abu Hurairah says: 'I swear that he saw the Messenger trying to expand it but it did not.' Tawus said: "I heard Abu Hurairah said: "I heard Abu Hurairah illustrating with his hand trying to expand it but it did not." (Sahih)

2548. It was narrated from Abu Hurairah that the Prophet said: "The parable of the miser and the one who gives in charity is that of two men wearing coats of mail with their hands tied to their collarbones. Every time the one who gives thinks of giving in charity, the (coat of mail) expands until it obliterates his traces, and every time the miser thinks of giving charity, every circle (of the coat of mail) contracts and sticks to him, and his hand is tied up to his collarbones." I heard the Messenger of Allah say: "He tries to expand it, but he cannot

2549. It was narrated that Abu Umamah bin Sahl bin Hunaif said: "One day we were sitting in the Masjid with a group of the Muhajirin and Ansar, We sent a man to 'Aishah to ask permission to come to her. She said: 'A beggar came in to me one day when the Messenger of Allah was present, and I ordered that he be given something, then I called for it and looked at it. The Messenger of Allah said: Do you want that nothing should enter or leave your house without your knowledge? I said: 'Yes.' He said: "Don't be hasty, O 'Aishah. Do not count what you give, otherwise Allah will count what He gives to you

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2550. It was narrated from Asma' bint Abi Bakr that the Prophet said to her: "Do not count what you give, otherwise Allah, the Mighty and Sublime, will count what He gives to you"

2551. It was narrated from Asma' bint Abi Bakr that she came to the Prophet and said: "O Prophet of Allah, I do not have anything but that which Az-Zubair brings to me. Is there any sin on me if I give a small amount of that which he brings to me?" He said: Give whatever you can, and do not withhold what you have, lest Allah withhold provision from you

2552. It was narrated from 'Adiyy bin Hatim that the Prophet said: "Protect yourselves from the Fire, even with half a date

2553. It was narrated that 'Adiyy bin Hatim said: "The Messenger of Allah mentioned the Fire, and he turned his face away (as if seeing it), and sought refuge with Allah from it." (One of the narrators) Shu'bah said: "He did that three times, then he said: 'Protect yourselves from the Fire even with half a date, and if you cannot find that, then with a good word

2554. Al-Mundhir bin Jarir narrated that his father said: "While we were with the Messenger of Allah in the early hours of the morning, some people came who were naked and barefoot, with their swords hung (around their necks). Most of them, may all of them, belonged to the tribe of Mudar. The face of the Messenger of Allah changed when he saw them in poverty. He went in (to his house) then he came out and ordered Bilal to call the Adhan and then the Iqamah. He (the Prophet) prayed, then he addressed them, (reciting the Verses): 'O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women: and fear Allah through Whom you demand (your mutual right), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.' [1] and: 'Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow,' [2] Then they gave in charity, some giving a Dinar, others a Dirham, or a garment, or a Sa' of wheat or, a Sa' of dates, until he said: 'Even half a date.' A man from among the Ansar came with a bag of money which his hands could hardly lift. The people followed one another (in giving charity) until I saw two heaps of food and clothing, and I saw the face of the Messenger of Allah shining like gold (with joy). The Messenger of Allah said: 'Whoever sets a good precedent in Islam, he will have the reward for that, and the reward of those who acted in accordance with it, without that detracting from their reward in the slightest. And whoever sets an evil precedent in Islam, he will have a burden of sin for that, and the burden of those who acted in accordance with it, without that detracting from their burden in the slightest

2555. It was narrated that Harithah said: "I heard the Messenger of Allah (ﷺ) say: 'Give charity, for there will come a time when a man will walk about with his charity, and the one to whom he wants to give it will say: If you had brought it yesterday I would have accepted it, but today (I have no need of it)

2556. It was narrated from Abu Musa that the Prophet said: "Intercede and your intercession may be accepted, and Allah, the Mighty and Sublime, decrees on the lips of His Prophet whatsoever He will

2557. It was narrated from Mu'awiyah bin Sufyan that the Messenger of Allah said: "A man may come and ask for something, and I refuse until you intercede, so that you will be rewarded." And the Messenger of Allah said: "Intercede and you will be rewarded

2558. It was narrated from Ibn Jabir, from his father, that the Messenger of Allah said: "There is a kind of protective jealousy that Allah, the Mighty and Sublime, loves and a kind that Allah, the Mighty and Sublime, hates, and a kind of pride that Allah, the Mighty and Sublime, loves and a kind that Allah, the Mighty and Sublime, hates, As for the protective jealousy that Allah, the Mighty and Sublime, loves, it is protective jealousy when there are grounds for suspicion. As for the protective jealousy that Allah, the Mighty and Sublime, hates, it is protective jealousy when there are no grounds for suspicion. As for the pride that Allah, the Mighty and Sublime, loves, it is when a man feels proud of himself when fighting and when giving charity. And as for the kind of pride that Allah, the Mighty and Sublime, hates, it is pride in doing wrong

2559. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "Eat, give charity and clothe yourselves, without being extravagant, and without showing off

2560. It was narrated that Abu Musa said: "The Messenger of Allah said: 'The believers are like a building they support one another.' And he said: "The trustworthy storekeeper who gives that which he has been commanded to give, and is happy with what he is doing, is one of the two giving charity

2561. It was narrated from 'Uqbah bin 'Amir that the Messenger of Allah said: "The one who recites the Qur'an loudly is like one who gives charity openly, and the one who recites the Qur'an quietly is like one who gives charity in secret

2562. It was narrated from Salim bin 'Abdullah that his father said: "The Messenger of Allah said: "There are three at whom Allah will not look on the Day of Resurrection: The one who disobeys his parents, the woman who imitates men in her outward appearance, and the cuckold. And there are three who will not enter Paradise: The one who disobeys his parents, the drunkard, and the one who reminds people of what he has given them

2563. It was narrated from Abu Dharr that the Prophet said: "There are three to whom Allah will not speak on the Day of Resurrection, or look at them, or sanctify them, and theirs will be a painful torment." The Messenger of Allah repeated and Abu Dharr said: "May they be lost and doomed." He said: "The one who lets his garment hang beneath his ankles, a vendor who tries to sell his product by means of false oaths, and the one who reminds people of what he has given them

2564. It was narrated that Abu Dharr said: "The Messenger of Allah said: "There are three to whom Allah will not speak on the Day of Resurrection or look at them or purify them, and theirs will be a painful torment: the one who reminds people of what he has given them, the one who lets his garment hang beneath his ankles, and a vendor who tries to sell his product by means of false oaths

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2565. It was narrated from Abu Bujaid Al-Ansari from his grandmother that the Messenger of Allah said: "Respond to the one who asks even with a sheep's foot." According to the narration of Harun: "With a sheep's burned foot"
2566. Bahz bin Hakim narrated from his father that his grandfather said: "No man comes to his Mawla and asks him for something from the surplus of what he has, and he withholds it from him, but on the Day of Resurrection a bald-headed Shuja'a [1] will be called to him and will be licking the surplus that he withheld"
2567. It was narrated that Ibn 'Umar said: "The Messenger of Allah said: 'Whoever seeks refuge with (the name of) Allah, grant him refuge; whoever asks of you in (the name of) Allah, give him; whoever seeks protection with (the name of) Allah, give him protection. Whoever does you a favor, then reciprocate, and if you cannot, then supplicate for him until you think that you have repaid him)"
2568. Bahz bin Hakim narrated from his father that his grandfather said: "I said: 'O Prophet of Allah! I did not come to you until I had sworn more that this many times' - the number of fingers on his hands - 'that I would never come to you or follow your religion. I am a man who does not know anything except that which Allah and His Messenger teach me. I ask you by the face of Allah, the Mighty and Sublime, with what has your Lord sent you to us? He said: 'With Islam.' I said: 'What are the signs of Islam? He said; To say: I submit my face to Allah and give up Shirk, and, to establish the Salah and to pay Zakah. Each Muslim is sacred and inviolable to his fellow Muslim; they support one another. Allah does not accept my deed from an idolater after he becomes a Muslim, until he departs from the idolaters and joins the Muslims"
2569. It was narrated from Ibn 'Abbas that the Messenger of Allah said: "Shall I not tell you of the best of the people in status?" We said: "Yes. O Messenger of Allah!" He said: "A man who rides his horse in the cause of Allah, the Mighty and Sublime, until he dies or is killed. Shall I not tell you of the one who comes after him (in status)?" We said: "Yes, O Messenger of Allah!" He said: "A man who withdraws to a mountain pass and establishes Salah, and pays Zakah, and keeps away from the evil of people. Shall I not tell you of the worst of people?" We said: "Yes, O Messenger of Allah!" He said: "The one who asks for the sake of Allah, the Mighty and Sublime, but does not give (when he is asked) for His sake"
2570. It was narrated from Zaid bin Zibyan, and attributed to Abu Dharr, that the Prophet said: "There are three whom Allah, the Mighty and Sublime, loves, and three whom Allah, the Mighty and Sublime, hates. As for those whom Allah, the Mighty and Sublime, loves: A man who comes to some people and asks (to be given something) for the sake of Allah, the Mighty and Sublime, and not for the sake of their relationship, but they do not give him. So one man stayed behind and gave to him in secret, and no one knew of his giving except Allah, the Mighty and Sublime, and the one to whom he gave it. People who travel all night until sleep becomes dearer to them than anything that may be equivalent to it, so they lay down their heads (and slept). Then a man among them got up and started praying to Me and beseeching Me, reciting MY Ayat. And a man who was on a campaign and met the enemy and they fled, but he went forward (pursuing them) until he was killed or Allah, the Mighty and Sublime, granted victory to him. And three whom Allah hates are the old man who commits Zina, the poor man who shows off, and the rich man who is unjust"
2571. It was narrated from Abu Hurairah that the messenger of Allah said: "The poor man (Miskin) is not the one who leaves if you give him a date or two, or a morsel or two. Rather the poor man is the one who refrains from asking. Recite if you wish: "They do not beg of people at all"
2572. It was narrated from Abu Hurairah that the Messenger of Allah said: "The poor man (Miskin) is not the one who goes around asking people and they send him away with a morsel or two, of a date or two. "They said: "Then what does poor (Mishkin) mean?" He said: "The one who does not possess independence of means and no one notices him to give charity to him, and he does not stand and ask of people"
2573. It was narrated from Abu Hurairah that the Messenger of Allah said: "The poor man (Miskin) is not the one who leaves if you give him a morsel or two, or a date or two." They said: "Then who is the Miskin, O Messenger of Allah?" He said: "The one who does not possess independence of means, and the people do not know of his need, so that they could give him charity"
2574. It was narrated from 'Abdur-Rahman bin Bujaid that his grandmother Umm Bujaid -who was one of those who gave the oath of allegiance to the Messenger of Allah - said to the Messenger of Allah: "The poor man stands at my door, and I cannot find anything to give him. " The Messenger of Allah said to her: "If you cannot find anything to give to him except a sheep's burned foot, then give it to him"
2575. It was narrated that Abu Hurairah said: "The Messenger of Allah said: "There are three to whom Allah, it Mighty and Sublime, with not speak on the Day of Resurrection: An old man who commits adultery, a poor man who is arrogant, and an Imam who tells lies"
2576. It was narrated from Abu Hurairah that the Messenger of Allah said: "There are four whom Allah, the Mighty and Sublime, hates: The vendor who sells his wares by means of false oaths, the poor man who shows off, the old man who commits Zina and the Imam who is unjust"
2577. It was narrated that Abu Hurairah said: "The Messenger of Allah said: "The one who strives to sponsor a widow or a poor person is like the one who strives in Jihad in the cause of Allah, the Mighty and Sublime"
2578. It was narrated that Abu Sa'eed Al-Khudri said: "When he was in Yemen, Ali sent a piece of gold that was still mixed with sediment to the Messenger of Allah, and the Messenger of Allah distributed it among four people: Al-Aqra' bin Habis Al-Hanzali, 'Uyaynah bin Badr Al-Fazari, 'Alqamah bin 'Ulathah Al- 'Amiri, who was from Banu Kilab and Zaid Al-Ta'i who was from Banu Nabhan. The Quraish" - he said one time: became angry and said: 'You give to the chiefs of Najd and that, so as to soften their hearts toward Islam.' Then a man with a thick beard, prominent cheeks, and a shaven head came and said: 'Fear Allah. O Muhammad! He said: 'Who would obey Allah if I disobeyed Him? (Is it fair that) He has entrusted me with all the people of the Earth but you do not trust me?' Then the man went away,

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and a man from among the people, whom they (the narrators) think was Khalid bin Al-Walid, asked for permission to kill him. The Messenger of Allah said: 'Among the offspring of this man will be some people who will recite the Qur'an but it will not go any further than their throats. They will kill the Muslims but leave the idol worshippers alone, and they will pass through Islam as an arrow passes through the body of the target. If I live to see them. I will kill them all, as the people of 'Ad were killed

2579. It was narrated that Qubaisah bin Mukhariq said: "I undertook a financial responsibility. [1] Then I came to the Prophet and asked him (for help) concerning that. He said: 'Asking (for money) is not permissible except for three: A man who undertakes a financial responsibility between people; he may ask for help with that until the matter is settled, then he should refrain (from asking)

2580. It was narrated that Qubaisah bin Mukhariq said: "I undertook a financial responsibility, then I came to the Prophet and asked him (for help) concerning that. He said: 'Hold on, O Qubaisah! When we get some charity we will give you some.' Then the Messenger of Allah said: 'O Qubaisah, charity is not permissible except for one of three: A man who undertakes a financial responsibility, so it is permissible for him to be given charity until he finds means to make him independent and to suffice him; a man who was stricken by calamity and his wealth was destroyed, so it is permissible for him to ask for help until he has enough to keep him going, then he should refrain from asking; and a man who is stricken with poverty and three wise men from among his own people testify that so-and-so is in desperate need, then it is permissible for him to ask for help until he finds means to make him independent and to suffice him. Asking for help in cases other than these, O Qubaisah, is unlawful, and the one who takes it is consuming it unlawfully

2581. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allah sat on the Minbar, and we sat around him. He said: 'What I fear most for you after I am gone is the (worldly) delights that will come to you.' And he spoke of this world and its attractions. A man said: 'Can good bring forth evil?' The Messenger of Allah remained silent and it was said to him (that man): 'What is the matter with you? You speak to the Messenger of Allah when he does not speak to you? We noticed that he was receiving Revelation. Then he recovered and wiped off his sweat and said: I know what the questioner meant: he means that good never brings forth evil. But some of that which grows in the spring kills the animals or makes them sick, unless they eat Al-Khadir (kind of plant): if they eat their fill or it then turn to face the sun and then defecate and urinate and start to graze again. This wealth is fresh and sweet. Blessed is the wealth of a Muslim from which he gives to a Muslim from which he gives to orphans, the poor and wayfarers. The one who takes it unlawfully is like the one who eats but is never satisfied, and who eats but is never satisfied, and it will be a witness against him on the Day of Resurrection

2582. It was narrated from Salman bin 'Amir that the Prophet said: "Giving charity to a poor person is charity, and (giving) to a relative is two things, charity and upholding the ties of kinship

2583. It was narrated that Zainab, the wife of 'Abdullah, said: "The Messenger of Allah said to women: 'Give charity, even from women: 'Give charity, even from your jewelry. 'Abdullah was not a wealthy man and she said to him: 'Can I spend my charity on you and on my brother's children who are orphans?' 'Abdullah said: 'Ask the Messenger of Allah about that.' She said: So I went to the Messenger of Allah, and at his door I found a woman from among the Ansar who was also called Zainab, and she was asking about the same matter as I was. Bilal came out to us and we said to him: Go to the Messenger of Allah and ask him about that, but do not tell him who we are. He went to the Messenger of Allah and he said: 'Who are they?' He said: Zainab.' He said: 'Which Zainab?' He said: 'Zainab Al-Ansariyyah.' 'Abdullah and Zainab Al-Ansariyyah.' He said: 'Yes, they will have two rewards, the reward for upholding the ties of kinship and the reward for giving charity

2584. Abu Hurairah said: "The Messenger of Allah said: 'If one of you were to carry a bundle of firewood on his back and sell it, that would be better than asking a man who may or may not give him something

2585. 'Abdullah bin 'Amr said: "The Messenger of Allah said: 'A man will keep on asking until on the Day of Resurrection he will come without even a shred of skin on his face

2586. It was narrated from 'A'idh bin 'Amr that a man came to the prophet and asked him and he gave him, and when he placed his foot on the threshold the Messenger of Allah said: "If you knew how bad begging is, no one would go to anyone else and ask him for anything

2587. It was narrated from Ibn Al-Firasi that Al-Firasi said to the Messenger of Allah: "Shall I ask people (for help), O Messenger of Allah?" He said: "No, but if you have no alternative but to ask, then ask the righteous

2588. It was narrated from Abu Sa'eed Al-Khudri that some of the Ansar asked the Messenger of Allah (for help) and he gave them (something). Then they asked him and he gave them, then when he had run out he said: "Whatever I have of good, I will never keep it from you, but whoever wants to refrain from asking, Allah, the Mighty and Sublime, will help him to do so, and whoever wants to be patient, Allah will help him to be patient. None is ever given anything better and more far-reaching than patience

2589. It was narrated from Abu Hurairah that the Messenger of Allah said: "By the One in Whose hand is my soul, if one of you were to take a rope and gather firewood on his back that would be better for him than coming to a man to whom Allah, the Mighty and Sublime, has given of His bounty and asking him (for help). Which he may or may not give

2590. It was narrated that Thawban said: "The Messenger of Allah said: 'Whoever can promise me one thing. Paradise will be his.' (One of the narrators) Yahya said: "Here a statement which means: That he will not ask the people for anything

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2591. It was narrated that Qabisah bin Mukhariq said:"I heard the Messenger of Allah says: 'It is not right to ask (for help) except in three cases: A man whose wealth has been destroyed by some calamity, so he asks until he gets enough to keep him going, then he refrains from asking; a man who undertakes a financial responsibility, and asks for help until he pays off whatever needs to be paid; and a man concerning whom three wise men from his own people swear by Allah that it is permissible for so-an-so to ask for help, so he asks until he has enough to be independent of means, then he refrains from asking. Apart from that. (asking) is unlawful

2592. It was narrated that 'Abdullah bin Mas'ud said:"The Messenger of Allah said: 'Whoever asks when he has enough to make him independent of means will have lacerations on his face on the Day of Resurrection.' It was said: 'O Messenger of Allah, what would make him independent of means?' He said: 'Fifty Dirhams or its equivalent of gold

2593. It was narrated from Mu'awiyah that the Messenger of Allah said:"Do not be demanding when asking. If one of you asks me for anything and I give it reluctantly, there will be no blessing in it

2594. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said:"The Messenger of Allah said: 'Whoever asks when he has forty Dirhams I being too demanding when asking

2595. It was narrated from 'Abdur-Rahman bin Abu Sa'eed Al-Khudri that his father said:"My mother sent me to the Messenger of Allah, and I came to him and sat down. He turned to me and said: 'Whoever wants to be independent of means, Allah, the Mighty and Sublime, will make him independent. Whoever wants to refrain from asking, Allah, the Mighty and Sublime, will help him to refrain. Whoever wants to be content with his lot, Allah, the Mighty and Sublime, Allah, the Mighty and Sublime, will suffice him. Whoever asks when he has something worth one Uqiyah, then he is being too demanding. 'I said: 'My she-camel Al-Yaqutah is worth more than and Uqiyah,' so I came back and did not ask him for anything

2596. It was narrated from 'Ata'bin Yasar that a man from Banu Asad said:"My wife and I stopped at Baqi Al-Gharqad, and my wife said to me: 'Go to the Messenger of Allah and ask him to give us something to eat. ' So I went to the Messenger of Allah and found a man with him asking him (for something), and the Messenger of Allah was saying: 'I do not have anything to give to you.' The man turned away angrily, saying: 'You only give to those you want. 'The Messenger of Allah said: 'He is angry with me because I did not have anything to give him. Whoever asks of you and he has an Uqiyah or its equivalent, then he has been too demanding in asking.'" Al-Asadi said: I said: 'Our milch-camel is worth more than an Uqiyah, 'and an Uqiyah is forty Dirhams. "So I went back and did not ask him for anything. Then the Messenger of Allah got some barley and raisins after that, and he gave us a share of them, until Allah, the Mighty and Sublime, made us independent of means

2597. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'It is not permissible to give charity to a rich man (or one who is independent of means) or to one who is strong and healthy

2598. Ubaidullah bin 'Adiyy bin Al-Khiyar narrated that:two men told him, that they came to the Messenger of Allah asking him for charity. He looked from one to the other and he saw that they were strong. The Messenger of Allah said: "If you want, I will give you, but no rich man or one who is strong and able to earn has a share of it

2599. It was narrated that Samurah bin Jundab said:"The Messenger of Allah said: "Every time a man begs, it will turn into lacerations on his face (on the Day of Resurrection). So whoever wants his face to be lacerated (let him ask), and whoever does not want that (let him not ask): except in the case of a man who asks a Sultan, or he asks when he can find no alternative

2600. It was narrated that Samurah bin Jundab said:"The Messenger of Allah said: 'Begging will be but lacerations on a man's face (on the Day of Resurrection). Unless he asks a man in authority or when he has no alternative

2601. It was narrated that Kakim bin Hizam said:"I asked the Messenger of Allah and he gave me, then I asked him and he gave me, then I asked him and he gave me. Then he said: This wealth is attractive and sweet. Whoever takes it without insisting, it will be blessed for him, and whoever takes it with avarice, it will not be blessed for him. He is like one who eats and is not satisfied. And the upper hand is better than the lower hand

2602. It was narrated that Hakim bin Hizam said:"I asked the Messenger of Allah and he gave me, then I asked him and he gave me, then I asked him and he gave me. Then he said: 'O Kahim! This wealth is attractive and sweet. Whoever takes it without being greedy, it will be blessed for him, and whoever takes it with avarice, it will not be blessed for him. He is like one who eats and is not satisfied. And the upper hand is better than the lower hand

2603. Kahim bin Hizamsaid:"I asked the Messenger of Allah and he gave me, then I asked him and he gave me. The he said: 'O Hakim, this wealth is attractive and sweet. Whoever takes it without being greedy, it will be blessed for him, and whoever takes it with avarice, it will be blessed for him. He is like one who eats and is not satisfied. And the upper hand is better than the lower hand.' I said: 'O Messenger of Allah! By the One Who sent you with the truth, I will never ask anyone for anything after you, until I depart this world

2604. It was narrated that Ibn As-Sa'idi Al-Maliki said:"Umar bin Al-Khattab, may Allah be pleased with him, appointed me in charge of the Sadaqah. When I finished collecting it and handed it over to him, he ordered that I be given some payment. I said to him: 'I only did for the sake of Allah, the Mighty and Sublime, and my reward will be with Allah, the Mighty and Sublime.' He said: 'Take what I have given you: I did the same take during the time of the Messenger of Allah, and I said what you have said, but the Messenger of Allah said to me: "If you are given something without asking for it, then keep (some) and give (some) in

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charity

2605. Abdullah bin As-Sa'di narrated that he came to 'Umar bin Al-Khattab, may Allah be pleased with him, from Ash-Sham, and he said: "I heard that you have been doing some work for the Muslims, and you are given payment for that, but you do not accept it. "I said: "Yes (that is so); I have horses and slaves and am well-off, and I wanted my work to be an act of charity toward the Muslims." 'Umar, may Allah be pleased with him, said: "I wanted the same thing as you. The Prophet used to give me money, and I would say: 'Give it to someone who is more in need of it than I am. Once he gave me money and I said: 'Give it to someone who us more in need of it that I am, and he said: 'Whatever Allah, the Mighty and Sublime, gives you of this wealth without you asking for it or hoping or it, take it and keep it, or give it in charity, and whatever. He does not give you then do not hope for it or wish for it

2606. Abdullah bin As-Sa'di narrated that he came to 'Umar bin Al-Khattab during his Caliphate and 'Umar said to him: "I heard that you do some jobs for the people but when payment is given to you, you refuse it." I said: "(that is so)." 'Umar, may Allah be pleased with him, said: "Why do you do that? I said: "I have horses and slaves and am well off, and I wanted my work to be an act of charity toward the Muslims." 'Umar said to him: "Do not do that. I used to want the same thing as you. The Messenger of Allah used to give me payment and I would say, 'Give it to someone who is more in need of it that I am.' But the Messenger of Allah said: "Take it and keep it or give it in charity. Whatever comes to you of this wealth when you are not hoping for it and not asking for it, take it, and whatever does not, then do not wish for it

2607. Abdullah bin As-Sa'di narrated that he came to 'Umar bin Al-Khattab during his Caliphate and 'Umar said to him: "I heard that you do some jobs for the people but when payment is given to you, you do not like it." I said: "Yes (that is so)." He said: "Why do you do that? I said: "I have horses and slaves and well off, and I wanted my work to be an act of charity toward the Muslims." 'Umar said to him: "Do not do that. I used to want the same thing as you. The Messenger of Allah used to give me payment and I would say, 'Give it to someone who is more in need of it than I am' until, on one occasion, the Prophet gave me payment and I said: 'Give it to someone who is more in said: "Take it and keep it or give it in charity. Wealth when you are not hoping for it and not asking for it, take it, and whatever does not, then do not wish for it

2608. Abdullah bin Umar said: "I heard 'Umar, may Allah be pleased with him, say: The Prophet used to give me payment and I would say: Give it to someone who is more, in need of it than I am, until one day he gave me some money and I said to him: Give it to someone who is more in need of it than I am. He said: Take it and keep it or give it in charity. Whatever comes to you of this wealth when you are not hoping for it and not asking for it, take it, and whatever does not, then do not wish for it

2609. Abu Rabi'ah bin Al-Harith said to 'Abdul-Muttalib bin Rabi'ah bin Al-Harith and Al-Fadl bin 'Abbas bin 'Abdul-Muttalib: "Go to the Messenger of Allah and say to him: 'O Messenger of Allah, appoint us to collect the Sadaqat!' 'Ali bin Abi Talib came along when we were like that, and he said to them: "The Messenger of Allah will not appoint any of you to collect the Sadaqah." 'Abdul-Muttalib said: "So I went with Al-Fadl until we came to the Messenger of Allah and he said to us: "This Zakah is the dirt of the people, and it is not permissible for Muhammad or for the family of Muhammad

2610. Shu'bah said: "I said to Abu Iyas Mu'awiyah bin Qurrah: 'Did you hear Ans bin Malik say: The Messenger of Allah said: The son of the daughter of a people is one of them? He said: 'Yes

2611. It was narrated from Anas bin Malik that the Messenger of Allah said: "The son of the daughter of a people is one of them

2612. It was narrated from Ibn Abi Rafi, from his father, that: the Messenger of Allah appointed a man from Banu Makhzum to collect Sadaqah. Abu Rafi wanted to go with him, but the Messenger of Allah said: "The Sadaqah is not permissible for us, and the freed slave of a people is one of them

2613. Bahz bin Hakim narrated from his father that his grandfather said: "If something was brought to him, the prophet would ask whether it was a gift or charity. If it was said that it was charity, he would not eat, and if it was said that it was a gift, he would stretch forth his hand

2614. It was narrated from 'Aishah that: she wanted to buy Barirah and set her free, but they stipulated that her loyally as a freed slave (wala') should be to them. She mentioned that to the Messenger of Allah and he said: "Buy her and set her free, and loyally is due to the one who frees the slave." She was given the choice when she was freed. Some meat was brought to the Messenger of Allah and it was said: "This is something that is given in charity to Barirah." He said: "It is charity for her and gift for us." And her husband was a free man

2615. It was narrated from Zaid bin Aslam that his father said: "I heard 'Umar say: 'I gave a horse to someone to ride in the cause of Allah, the Mighty and Sublime, and the one who kept it neglected it. I wanted to buy it back from him, and I thought that he would sell it at a cheap price. I asked the Messenger for Allah about that and he said: Do not buy it, even if he gives it to you for a Dirham. The one who takes back his charity is like the dog that goes back to its own vomit

2616. It was narrated from 'Umar that: he gave someone a horse to ride in the cause of Allah, then he saw it offered for sale and wanted to buy it. The Prophet said to him: "Do not think of buying back what you have given in charity

2617. It was narrated from Salim bin 'Abdullah that 'Abdullah bin 'Umar used to narrate that: 'Umar give a house in charity for the sake of Allah, the Mighty and Sublime, and he found it being offered for sale after that. He wanted to buy it, then he went to the Messenger of Allah and asked him about that. The Messenger of Allah said: "Do not take back what you have given in charity

2618. It was narrated from Sa'eed bin Al-Musayyab: That the Messenger of Allah told 'Attab bin Usaid to estimate the (harvest of) grapes, and to pay Zakah in raisins, just as the Zakah on date palms is given in dried dates

## **The Book of Hajj**

2619. It was narrated that Abu Hurairah said: "The Messenger of Allah addressed the people and said: 'Allah, the Mighty and Sublime, has enjoined upon you Hajj.' A man said: 'Every year?' He remained silent until he had repeated it three times. Then he said: 'If I said yes, it would be obligatory, and if it were obligatory you would not be able to do it. Leave me alone so long as I have left you alone. Those who came before you were destroyed because they asked too many questions and differed with their prophets. If I command you to do something then follow it as much as you can, and if I forbid you to do something then avoid it

2620. It was narrated from Ibn 'Abbas that the Messenger of Allah stood up and said: "Allah, Most High, has decreed Hajj for you. Al-Aqra' bin Habis At-Tamimi said: "Every year, O Messenger of Allah?" But he remained silent, then he said: "If I said yes, it would become obligatory, then you would not hear and obey. Rather it is just one Hajj

2621. It was narrated from Abu Razin that he said: "O Messenger of Allah, my father is an old man and he cannot perform Hajj or 'Umrah, nor can he travel." He said: "Perform Hajj and 'Umrah on behalf of your father." (sahih)

2622. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'Hajj al-Mabrur brings no reward other than Paradise, and from one 'Umrah to another is expiation for what came in between.'" (Shih)

2623. It was narrated from Abu Hurairah that the Prophet said: "Hajj Al-Mabrur brings no reward other than paradise," the report is the same except that he said, "expiates for what came in between

2624. It was narrated that Abu Hurairah said: "A man asked the Prophet 'O Messenger of Allah, which deed is best?' He said: 'Jihad in the cause of Allah.' He said: 'Then what?' He said: 'then Hajj Al-Mabrur

2625. Abu Hurairah said: "The Messenger of Allah said: 'The guests of Allah are three: The ghazi, the Hajj (pilgrim) and the Mu'tamir

2626. It was narrated from Abu Hurairah that the Messenger of Allah said: "Jihad of the elderly, the young, the weak, and women, is Hajj and 'Umrah." (Sahih)

2627. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'Whoever performs pilgrimage to this House, and does not Yarfuth (utter any obscenity or commit sin), will go back as (on the day) his mother bore him.'" (sahih)

2628. The Mother of the Believers, 'Aishah, said: "I said: 'O Messenger of Allah, shall we not go out and fight in jihad with you, for I do not think there is any deed in the Qur'an that is better than jihad.' He said: 'No. the best and most beautiful (type) of jihad is Hajj to the House; Hajj Al-Mabrur.'" (sahih)

2629. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'from one 'Umrah to another is an expiation for what comes in between, and Hajj al-Mabrur brings no reward less than Paradise.'" (sahih)

2630. Ibn 'Abbas said: "The Messenger of Allah said: 'Perform Hajj and 'Umrah consecutively; for they remove poverty and sin as the bellows removes impurity from iron

2631. It was narrated that 'Abdullah said: "The Messenger of Allah said: 'Perform Hajj and 'Umrah consecutively, for they remove poverty and sin as the bellows removes impurity from iron and gold and silver, and Hajj Al-Mabrur brings no less a reward than Paradise

2632. It was narrated from Ibn 'Abbas that: a woman vowed to perform Hajj but she died. Her brother came to the Prophet and asked him about that, he said: 'Do you think that if your sister owed a debt you would pay it off?' He said: 'Yes.' He said: 'Then fulfill the right of Allah, for He is more deserving than His rights should be fulfilled

2633. Ibn 'Abbas said: "The wife of Sinan bin Salamah Al-Juhani ordered that the question be put to the Messenger of Allah about her mother who had died and had not performed Hajj; would it be good enough if she were to perform Hajj on behalf of her mother? He said: 'Yes. If her mother owed a debt and she paid it off, would that not be good enough? Let her perform Hajj on behalf of her mother

2634. It was narrated from Ibn 'Abbas that: a woman asked the Prophet about her mother who had died and he did not perform Hajj. He said: "Perform Hajj on behalf of your father

2635. It was narrated from Ibn 'Abbas that: a woman from Khath'am asked the Prophet on the morning of the Day of Sacrifice: "O Messenger of Allah! The command of Allah to His slaves to perform Hajj has come, while my father is an old man and cannot sit firmly in the saddle. Can I perform Hajj on his behalf?" He said: "Yes

2636. It was narrated from Ibn 'Abbas: (Another chain) with a similar report narrated from Ibn 'Abbas. (sahih)

2637. It was narrated from Abu Razin Al-Uqayli that he said: "O Messenger of Allah! My father is an old man who cannot perform Hajj or 'Umrah, nor can he travel." He said "Perform Hajj and 'Umrah on behalf of your father

2638. It was narrated that 'Abdullah bin Az-Zubair said: "A man from Khath'am came to the Messenger of Allah and said: 'My father is an old man who cannot ride, and the command of Allah to perform Hajj has come. Will it be good enough if I perform Hajj on his behalf?' He said: 'Are you the oldest of his children?' He said: 'Yes.' He said: 'Don't you think that if he owed a debt you would pay it off?' He said: 'Yes.' He said: 'then perform Hajj on his behalf.'" (Daif)

2639. It was narrated that Ibn 'Abbas said: "A man said: 'O Messenger of Allah! My father has died and he did not perform Hajj; shall I perform Hajj on his behalf?'

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He said: 'Don't you think that if your father owed a debt you would pay it off?' The man said: 'Yes.' He said: 'The debt owed to Allah is more deserving (of being paid off)

2640. (It was narrated from 'Abdullah bin 'Abbas that: a man asked the Prophet "The command of ) Hajj has come while my father is an old man and cannot sit firmly in his saddle; if I tie him (to the saddle) I fear that he will die. Can I perform Hajj on his behalf?" He said: "don't you think that if your father owed a debt and you paid it off, that would be good enough?" He said: "Yes." He said: "Then perform Hajj on behalf of your father

2641. It was narrated from 'Abdullah bin 'Abbas: "Al-Fadl bin 'Abbas was riding behind the Messenger of Allah when a woman from Khath'am came and asked him a question. Al-Fadl started looking at her and she at him, and the Messenger of Allah turned Al-Fadl's face to the other side. She said: 'O Messenger of Allah! The command of Allah has come for His slaves to perform Hajj, but my father is an old man and cannot sit firmly in the saddle; should I perform Hajj on his behalf?', He said: 'Yes That happened during the Farwell Pilgrimage.'" (Shih)

2642. Ibn 'Abbas narrated that: a woman from Khath'am asked the Messenger of Allah a question during the Farewell Pilgrimage, when Al-Fadl bin 'Abbas was riding behind the Messenger of Allah She said: "O Messenger of Allah! The command of Allah has come for His slaves to perform Hajj, but my father is an old man and cannot sit upright in the saddle. Will it be paid off on his behalf if I perform Hajj on his behalf?" The Messenger of Allah said to her: "Yes." And Al-Fadl started to turn toward her, as she was a beautiful woman, but the Messenger of Allah took hold of Al-Fadl's face and turned it to the other side

2643. It was narrated from Al-Fadl bin 'Abbas that: he was riding behind the Messenger of Allah and a man came and said: "O Messenger of Allah! My mother is an old woman and she cannot sit firmly in the saddle. If I tie her I fear that I may kill her." The Messenger of Allah said: "Don't you think that if your mother owed a debt you would pay it off?" He said: "Yes." Her said: "Then perform Hajj on behalf of your mother." (Shih)

2644. It was narrated from Ibn Az-Zubair that the Prophet said to a man: "You are the oldest son of your father, so perform Hajj on his behalf

2645. It was narrated from Ibn 'Abbas that: a woman held up a child of hers to the Messenger of Allah and said: "O Messenger of Allah, is there Hajj for this one?" He said: "Yes, and you will be rewarded. (Sahih)

2646. It was narrated that Ibn 'Abbas said: "A woman lifted up a child of hers from a howdah (litter) and said: 'O Messenger of Allah, is there Hajj for this one?' He said: 'Yes, and you will be rewarded.'" (sahih)

2647. It was narrated that Ibn 'Abbas said: "A woman lifted a child up to the Messenger of Allah and said: 'Is there Hajj for this one?' He said: 'Yes, and you will be rewarded.'" (sahih)

2648. It was narrated that Ibn 'Abbas said: "The Messenger of Allah set out and when he was in Ar-Rawha he met some people and said: 'Who are you?' They said: 'Muslims.' They said: 'Who are you?' They said: 'The Messenger of Allah.' A woman brought a child out of the litter and said: 'Is there Hajj for this one?' He said: "Yes, and you will be rewarded." (Shih)

2649. It was narrated from Ibn 'Abbas that: the Messenger of Allah passed by a woman when she was in her seclusion and had a child with her. She said: "Is there Hajj for this one?" He said: "Yes, and you will be rewarded." (sahih)

2650. Aishah said: "We went out with the Messenger of Allah when there were five days left of Dhul-Qa'dah, with no intention other than to perform Hajj. When we were close to Makkah, the Messenger of Allah commanded those who did not have a Hadi (sacrificial animal) with them to exit Ihram after circumambulating the House

2651. It was narrated from 'Abdullah bin 'Umar that the Messenger of Allah said: "The people of Al-Madinah should enter into Ihram from Dhul-Hulaifah, the people of Ash-sham from Al-Juhfah, the people of Najd from Qarn." 'Abdullah said: "And it was conveyed to me, that the Messenger of Allah said: 'And the people of Yemen should enter into Ihram from Yalamlam

2652. It was narrated from 'Abdullah bin 'Umar that a man stood up in the Masjid and said: "O Messenger of Allah, from where do you command us to enter Ihram?" The Messenger of Allah Said: "The people of Al-Madinah should enter Ihram from Dhul-Hulaifah, the people of Ash-sham should enter Ihram from Al-Juhfah, the people of Najd should enter Ihram from Qarn." Ibn 'Umar said: "And they say that the Messenger of Allah said: 'the people of Yemen should enter into Ihram from Yalamlam.'" And 'Ibn 'Umar used to say: "I did not hear this from the Messenger of Allah

2653. It was narrated from 'Aishah: That the Messenger of Allah designated Dhul-Hulaifah as the Miqat for the people of Al-Madinah, Al-Juhfah for the people of Ash-sham and Egypt, Dhat 'Irq for the people of al-Iraq, and Yalamlam for the people of Yemen

2654. It was narrated from Ibn 'Abbas that: the Messenger of Allah designated Dhul-Hulaifah as the Miqat for the people of Al-Madinah Al-Juhfah for the people of Najd, and Yalamlam for the people of Yemen. He said: "They are for them, and for anyone who comes to them from elsewhere. If a person's place of residence is within the boundary of the Miqat, then (he should enter into Ihram) from where he starts his journey, and this also applies to the people of Makkah." (Sihah)

2655. It was narrated from Salim, from his father, that the Prophet said: "The people of Al-Madinah should enter into Ihram from Dhul-Hulaifah, the people of Ash-sham from Al-Juhfah, the people of Najd from Qarn." And it was mentioned to me, although I did not hear him say it: "And the people of Yemen should enter into Ihram from Yalamlam.;

2656. It was narrated that 'Aishah said: "The Messenger of Allah designated Dhul-Hulaifah as the Miqat for the people of Al-Madinah, Al-Juhfah for the people



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Ash-sham and Egypt, Dhat 'Irq for the people Al-'Iraq, Qarn for the people of Najd and Yalamlam for the people of Yemen

2657. It was narrated that Ibn 'Abbas said:"The Messenger of 'Allah designated Dhul-Hulaifah as the Miqat for the people of Al-Madinah, Al-Juhfah for the people of Ash-sham, Qarn for the people of Najd, and Yalamalam for the people of Yemen. He aid: "They are for them and for those who pass by them who are not of their people who intend to perform Hajj and 'Umrah. If a person's place of residence is within the boundary of the Miqat, then (he should enter into Ihram) from where he starts his journey, and this also applies to the people of Makkah

2658. It was narrated from Ibn 'Abbas that the Prophet designated Dhul-Hulaifah as the Miqat for the people of Al-Madinah, Al-Juhfah for the people of Ash-shamham, Yalmlam for the people of Yemen, and Qarn for the people of Najd. They are for them and for those who pass by them who are not of their people, intending to perform Hajj or 'Umrah. If a person's place of residence is within the boundary of they Miqat, then (he should enter Ihram) from where he starts his journey, and this also applies to the people of Makkah

2659. Ubaidullah bin 'Abdullah bin 'Umar narrated that his father said:"The Messenger of Allah stayed overnight in dhul-Hulaifah, where he started his Hajj with this action, and he prayed in the Masjid there."(sahih)

2660. It was narrated from 'Abdullah bin 'Umar that:when the Messenger of Allah was in Dhul-Hulaifah someone came to him and he was told: "You are in a blessed valley."(sahih)

2661. It was narrated from Ibn 'Umar:That the Messenger of Allah stopped in the valley that is in Dhul-Hulaifah and prayed there. (sahih)

2662. It was narrated from Anas bin Malik that:the Messenger of Allah prayed Zuhr in Al-Baida then he rode up the mountain of Al-Baida; and began the Talbiyah for Hajj and 'Umrah, when he had prayed Zuhr (Daif)

2663. It was narrated from Asma bin 'Umais that:she gave birth to Muhammad bin Abi Bakr As-Siddiq in Al-Baida, Abu Bakr told the Messenger of Allah about that, and he said: "Tell her to perform Gusl then begin the Talbiyah

2664. It was narrated from Abu Bakr:That he went out for Hajj with the Messenger of Allah on the Farewell Pilgrimage, and his wife Asma' bint 'Umais Al-Khath'amiiyyah was with him. When they were at Dhul-Hulaifah, Asma gave birth to Muhammad bin abi Bakr. Abu Bakr. Came to the Prophet and told him, and the Messenger of Allah told him to tell her to perform Ghusl, then begin the Talbniyah for Hajj, and to do everything that the people do, except that she should not circumambulate the House.(sahih)

2665. It was narrated from 'Abdullah bin 'Abbas and Al-Miswar bin Makhramah that:they had a difference of opinion in al-Abwa. Ibn 'Abbas said: "The Muhrim (Pilgrim in Ihram) may wash his head." Al-Miswar said: "He should not wash his head."Ibn 'Abbas sent me (the narrator) to Abu Ayyub Al-Ansari to ask him about that. I found him performing Ghusl in front of the well, screened with a cloth. I greeted him with Salam and said: "Abdullah bin 'Abbas has sent me to you to ask you how the Messenger of Allah used to wash his head when he was in Ihram." Abu put his hand on the cloth and lowered it, until his head appeared, then he told someone to puor water on his head. Then he rubbed his head with his hands, back and forth, and said: "This is what I saw the Messenger of Allah do

2666. It was narrated that Ibn 'Umar said:"The Messenger of Allah forbade the Muhrim to wear clothes dyed with saffron or Wars

2667. It was narrated from Salim that his father said:"The Messenger of Allah was asked what clothes the Muhrim may wear. He said: 'He should not wear a shirt, or a burnous, or pants, or an 'Imamah (turban, or any garment that has been touched by (dyed with) Wars or saffron, or Khuffs except for one who cannot find sandals. If he cannot find sandals, then let him cut them until they come lower than the ankles, (sahih)

2668. It was narrated from Safwan bin Umayyah, from his father that he said:"I wished that I could see the Messenger of Allah when Revelation was coming down to him. While we were in Al-Jirranah and the Prophet was in a tent, Revelation was coming down to him and 'Umar gestured to me to come. So I put my head into the tent. A man had come to him who had entered Ihram wearing a said: 'O Messenger of Allah, what do you say concerning a man who entered Ihram wearing a Jubbah?'Then (because of this question) the Revelation came. The Prophet started to breath deeply, and when it was over he said: 'Where is the man who asked me just now?' The man was brought to him, and he saidA: 'As for the Jubbah, take it off, and as for the perfume, wash it off, then enter Ihram.'"(Sahih) Chatper 30. The Prohibiton Of Wearing A Shirt In Ihram

2669. It was narrated from 'Abdullah bin 'Umar that:a man asked the Messenger of Allah "What clothes can the Muhrim wear?" The Messenger of Allah said: "They should not wear shirts nor 'Imamahs, or pants, or burnoues, or Khuffs - unless a person cannot find sandals, in which cause he may wear Khuffs. But he should cut them to come lower than the ankles. And they should not wear anything that has been touched by (dyed with) saffron or Wars

2670. It was narrated from Ibn 'Umar that a man said:"O Messenger of Allah, what clothes should we wear when we enter Ihram?" He said: "Do not wear a shirt (or shirts), or 'Imamahs, or pants, or Khuffs unless someone Cannot find sandals, in which case he should cut them (the Khuffs) so that they come beneath the ankles or any garment that has been touched by (dyed with ) wars or saffron

2671. It was narrated that Ibn 'Abbas said; "I heard the Prophet delivering a khutbah and he said:'Pants (are allowed) for one who cannot find an Izar, and Khuffs for one who cannot find sandals to wear in Ihram.;;

2672. It was narrated that Ibn 'Abbas said; "I heard the Messenger of Allah say:'Whoever cannot find an Izar, let him wear pants, and whoever cannot find sandals, let him wear khuffs

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2673. It was narrated that Ibn 'Umar said; "A man stood up and said:'O Messenger of Allah! What garments do you command us to wear in Ihram?' The Messenger of Allah said: 'Do not wear shirts or pants, or 'Imamahs, or burnouses, or Khuffs except if someone does not have sandals, in which case let him wear Khuffs that come below the ankles. And do not wear any garment that has been touched by (dyed with) saffron or Wars. And women should not cover their faces when in Ihram, or wear gloves

2674. It was narrated from 'Abdullah bin 'Umar that:a man asked the Messenger of Allah what clothes the Muhrim should wear? The Messenger of Allah said: "Do not wear shirts, or 'Imamahs, or pants, or burnouses, or Khuffs except if someone does not have sandals, in which case let him wear Khuffs, and cut them so that they come below the ankles. And do not wear any garment that has been touched by (dyed with) saffron or Wars

2675. It was narrated from Ibn 'Umar that:a man asked the Messenger of Allah what garments we should wear when we enter Ihram. He said: "Do not wear shirts, or pants, or 'Imamahs, or burnouses, or Khuffs unless someone does not have any sandals, in which case he should wear Khuffs that come beneath the ankles. And do not wear any garment that has been touched by (dyed with) Wars or saffron

2676. It was narrated that Ibn 'Umar said; "A man came to the Prophet and said:'What should we wear when we enter Ihram?' He said: 'Do not wear a shirt, or an 'Imamah, or pants, or a burnouts, or Khuffs unless you cannot find any sandals. If you cannot find any sandals, then wear something that comes beneath the ankles

2677. It was narrated that Ibn 'Umar said:"A man came to the Prophet and said: 'What should we wear when we enter Ihram?' He said: 'Do not wear shirts, or 'Imamahs, or burnouses, or pants, or Khuffs unless there are no sandals; if there are no sandals, then wear Khuffs that come beneath the ankles. And (do not wear) any garment that has been dyed with Wars or saffron, or has been touched by Wars or saffron

2678. It was narrated that Ibn 'Umar said:"I heard the Prophet say; 'do not wear shirts, or pants, or 'Imamahs, or burnouses, or Khuffs while in Ihram.'"(sahih)

2679. It was narrated that Ibn 'Abbas said:"I heard the Messenger of Allah say; 'If you cannot find an Izar then wear pants, and if you cannot find sandals then wear khuffs, but cut them so that they come lower than the ankles

2680. It was narrated from Ibn 'Umar:That the Prophet said "If a Muhrim cannot find sandals then let him wear Khuffs, and cut them, so that they come lower than the ankles

2681. It was narrated from Ibn 'Umar that a man stood up and said:"O Messenger of Allah! What garments do you command us to wear in Ihram?" The Messenger of Allah said; "Do not wear shirts, or pants, or Khuffs unless a man does not have any sandals, in which case he may wear Khuffs that come lower than the ankles. And do not wear any garment that has been touched by (dyed with) saffron or Wars. And a woman in Ihram should not cover her face or wear gloves

2682. It was narrated from 'Abdullah bin 'Umar that his sister, Hafsa, said; "I said to the Prophet;'O Messenger of Allah! Why is it that the people have exited Ihram and you have not exited Ihram following your 'Umrah?'He said:'I have matted my hair and garlanded my Hadi (sacrificial animal), so I will not exit Ihram until I exit Ihram after Hajj

2683. It was narrated from Salim that his father said:"I saw the Messenger of Allah entering Ihram with his hair matted

2684. It was narrated that 'Aishah said:"I put perfume on the Messenger of Allah when he decided to enter Ihram, and when he exited Ihram, before he exited Ihram, with my own hand

2685. It was narrated that Aishah said:"I put perfume on the Messenger of Allah for his Ihram when he entered Ihram, and for his exiting Ihram when he had stoned Jamrat Al-Aqabah, before he circumambulated the House

2686. It was narrated that 'Aishah said:"I put perfume on the Messenger of Allah for his Ihram before he entered Ihram, and for his exiting Ihram when he exited Ihram

2687. It was narrated that 'Aishah said:"I put perfume on the Messenger of Allah for his Ihram when he entered Ihram, and for his exiting Ihram when he had stoned Jamrat Al-Aqabah, before he circumambulated the House

2688. It was narrated that Aishah said:"I put perfume on the Messenger of Allah for his exiting Ihram, and I put perfume on him for his Ihram, perfume which was not like this perfume of yours" she meant that it does not last.(Shah)

2689. Uthman bin 'Urwah narrated that his father said:"I said to 'Aishah: 'What kind of perfume did you put on the Messenger of Allah?' she said: 'The best kind of perfume, when he entered Ihram and when he exited Ihram

2690. It was narrated that 'Aishah said:"I used to put perfume on the Messenger of Allah when he entered Ihram, using the best perfume I could find

2691. It was narrated that 'Aishah said:"I used to put perfume on the Messenger of Allah using the best I could find, when he entered Ihram and when he exited Ihram, and when he wanted to visit the House

2692. It was narrated that Al-Qasim said:"Aishah said: 'I put perfume on the Messenger of Allah () before he entered Ihram and on the Day of Sacrifice before he circumambulated the House, using perfume containing musk

2693. It was narrated that Aishah said:"It is as if I can see the glistening of the perfume on the head of the Messenger of Allah when he is in Ihram." Ahmad bin Nasr (one of the narrators) said in his narration: "The glistening of the perfume of musk in the parting (of the hair) of the Messenger of Allah

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2694. It was narrated that 'Aishah said:"The glistening of the perfume could be seen in the parting (of the hair) of the Messenger of Allah while he was in Ihram
2695. It was narrated that 'Aishah said:"It is as if I can see the glistening of the perfume on the head of the Messenger of Allah while he is in Ihram
2696. It was narrated that 'Aishah said:" I used to see the glistening of the perfume at the roots of the hair of the Messenger of Allah when he was in Ihram.(sahih)
2697. It was narrated that 'Aishah said:"It is as if I can see the glistening of the perfume in the parting on the head of the Messenger of Allah when he was in Ihram.(Shah)
2698. It was narrated that 'Aishah said:"I saw the glistening of the perfume on the head of the Messenger of Allah while he was initiating Ihram
2699. It was narrated that 'Aishah said:"It is as if I can see the glistening of the perfume in parting of the Messenger of Allah while he was in Ihram. (sahih)
2700. It was narrated that 'Aishah said:"When the Prophet and (in his narration) Hannad said: "The Messenger of Allah "wanted to enter Ihram, he would daub the best perfume that he could find, until I saw it glistening on his head and in his beard. (sahih)
2701. It was narrated that 'Aishah said:"I used to put perfume on the Messenger of Allah using the best perfume I could find, until I saw the perfume glistening on his head and in his beard, before he entered Ihram
2702. It was narrated that 'Aishah said:I saw the glistening of the perfume in the parting of the Messenger of Allah after three (days)
2703. It was narrated that 'Aishah said:I used to see the glistening of the perfume in the parting of the Messenger of Allah after three (days)
2704. It was narrated from Ibrahim bin Al-Muntashir that his father said:"I asked Ibn 'Umar about wearing perfume when entering Ihram and he said: 'If I were to be daubed with tar that would be dearer to me than that, I mentioned that to 'Aishah and she said: 'May Allah have mercy on Abu 'Abdur-Rahman. I used to put perfume on the Messenger of Allah then he would go around his wives, then in the morning he would be smelling strongly of perfume
2705. It was narrated from Muhammad bin Ibrahim bin Al-Muntashir that his father said:"I heard Ibn 'Umar say: 'If I were to wake up daubed with tar, that would be dearer to me than waking up and entering Ihram smelling strongly of perfume.' I entered upon 'Aishah and told her what he had said. She said: 'I put perfume on the Messenger of Allah and he went around among his wives, then the next morning he entered Ihram
2706. It was narrated that Anas Said:"The Prophet forbade men to perfume themselves with saffron. (Shahih)
2707. It was narrated that Anas bin Malik said:"The Messenger of Allah forbade perfuming oneself with saffron
2708. It was narrated that Anas said that:the Messenger of Allah forbade perfuming oneself with saffron". Hammad said: "Meaning, for men
2709. It was narrated from Safwan bin Ya'la, from his father, that:a man came to the Prophet who had initiated Ihram for 'Umrah, wearing sewn garments and having put on Khaluq. He said: "I have initiated Ihram for 'Umrah, so what should I do?" The Prophet said: "What would you do if you were doing Hajj?" He said: "I would avoid this and wash it off." He said: "Whatever you would do for Hajj, do it, for 'Umrah," (sahih)
2710. It was narrated f rom Safwan bin Ya'la that his father said:"A man came to the Messenger of Allah when he was in Al-Jirranah wearing a Jubnah, and having applied Khauq to his beard and head. He said: 'O Messenger of Allah! I have entered Ihram for 'Umrah and I am as you see.' He said: 'Take off the Jubbah and wash off the perfume, and whatever you would do for Hajj, do it for 'Umrah
2711. It was narrated from Abn bin 'Uthman that his father said:'the messenger of Allah said concerning a Muhrim whose head or yes hurt: 'Let him smudge them with aloe, (sahih):
2712. It was narrated that Ja'far bin Muhammad said; " My father said:'We came to Jabir and asked him about the Hajj of the Prophet. He told us that the Messenger of Allah said: "Had I known when I set out what I know now, I would have brought the Jadi (sacrificial animal ) with me and I would not have made it 'Umrah. Whoever does not have a Jadi with him, let him exit Ihram and make it 'Umrah," 'Ali may Allah be ;eased with him, came from Yemen with a Hadi, and the Messenger of Allah brought a Hadi from Al-Madinah, Fatimah had put on a dyed garment and applied kohl to her eyes, and he ('Ali) said: "I went to the Prophet to complain about that and find out whether she could do that, I said: 'O Messenger of Allah, Fatima had put on a dyed garment and applied kohl to her eyes, and she said, the Messenger of Allah told me to do that. 'He said: 'She is telling the truth, she is telling the truth, I told her to do that
2713. It was narrated from Ibn 'Abbas that:a man fell from his mount and it trampled him. The Messenger of Allah said: "Wash him with water and lotus leaves, and he should be shrouded in two clothes, leaving his head and face bare, for he will be raised on the Day of Resurrection reciting the Talbiyah."(sahih)
2714. It was narrated that Ibn 'Abbas Said:" A man died, and the Messenger of Allah said: wash him with water and lotus leaves, and shroud him in his cloths, but do not cover his head and face, for he will be raised on the Day of Resurrection reciting the Talbiyah
2715. It was narrated from 'Aishah that:the Messenger of Allah performed Hajj only (Ifrad)
2716. It was narrated that 'Aishah said:"The Messenger of Allah () entered Ihram for Hajj (only)
2717. It was narrated that 'Aishah said:"We went out with the Messenger of Allah around the time of the new moon of Dhul-Hijjah, and the Messenger of Allah said: 'Whoever wishes to enter Ihram for Hajj, let him do so , and whoever wishes to enter Ihram for 'Umrah, let him do so
2718. It was narrated that 'Aishah said:"We set out with the Messenger of Allah () thinking that it was for nothing other than Hajj
2719. It was narrated that Abu Wail said:"As-subai bin Mabad said: 'I was a Christian Bedouin, then I became Muslim. I was keen to go for Jihad but I learned that

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Hajj and "Umrah had been enjoined on me, I went to a man of my clan who was called Huraim bin 'Abdullah and asked him, and he said: "Put them together, then slaughter whatever you can of the Hadi, so I entered Ihram for both together, and when I came to al-'Udhaib, I was met by Salman bin Rabi'ah and Zaid bin Suhan, while I was uttering the Talbiyah for both. One of them said to the other: "He does not understand more than his camel! I came to 'Umar and said: "O Commander of the Believers! I have become Muslim and I am keen to go for Jihad, but I learned that Hajj and "Umrah were enjoined on me, so I went to Huraim bin 'Abdullah and said: "Hey you! I have learned that Hajj, and 'Umrah have been enjoined on me. He said: 'Put them together then slaughter whatever you can of the Jade' so I entered Ihram for both together, and when I came to Al-Udhaib I was met by Salman bin Rabi'ah and Zaid bin Suhan, and one of them said to the other: 'He does not understand more than his camel,'" 'Umar said: "You have been guided to the Sunnah of your Prophet

2720. (Another chain) that Shaqiq said; a "As-Subai told us something similar, and he said: 'I came to 'Umar and told him the story, apart from the words: 'Hey you

2721. It was narrated from Mujahid and others, from a man from the people of Al-Iraq who was called Shaqiq bin Salmah Abu Wail, that there was a man from Banu Taghlib, who was called As-Subai bin Mabad, who had been a Christian, then became of Muslim. The first time he went for Hajj, he recited the Talbiyah Hajj and "Umrah together, and he continued to recite the Talbiyah for them together, He passed by Salman bin Rabi'ah and Zaid bin Suhan, and one of them said; "You are more lost than this camel of yours." As-Subai" said: "This upset me until I met 'Umar bin Al-Khattab, and I mentioned that to him. He said: 'You have been guided to the sunnah of your Prophet' Shaqiq said: "Masruq bin Al-Ajda and I often used to visit As-Subai bin Ma'bad and talk with him

2722. It was narrated that Marwan bin Al-Hakam said: "I was sitting with 'Uthman and he heard 'Ali reciting the Talbiyah for "Umrah and Hajj (together). He said 'Were you not forbidden to do this?' He said: 'Yes, but I heard the Messenger of "Allah reciting the Talbiyah for them together, and I will not ignore what the Messenger of Allah said in favor of what you say

2723. It was narrated that Al-Hakam said: "I heard 'Ali bin Husain narrating from Marwan, that 'Uthman forbade Mut'ah and joining Hajj and "Umrah. 'Ali said; 'Labbaika bi Hajjatin wa 'Umratin ma'an Here I am, (O Allah) for Hajj and "Umrah together. 'Uthman said: 'Are you doing this when I have forbidden it?' 'Ali said; 'I will not give up the Summah of the Messenger of Allah for any of the people

2724. Shu'bah narrated: A similar report was narrated from Shu'bah with the same chain

2725. It was narrated that Al-Bara said: "I was with 'Ali bin Abi Talib when the Messenger of Allah appointed him as governor of Yemen. When he came to the Messenger of Allah, Ali said: 'I came to the Messenger of Allah and the Messenger of Allah said: "What did you do?" I said; "I entered Ihram for that for which you entered Ihram." He said: "I have brought the Hadi and am performing Qiran" And he said to his companions: "If I had known what I know now, I would have done what you have done, but I brought the Hadi and I am performing Qiran

2726. Imran bin Husain said: "The Messenger of Allah combined Hajj and "Umrah, then he passed away before he could forbid that, and before Qur'an was revealed forbidding it

2727. It was narrated from Imran: That the Messenger of Allah combined Hajj and "Umrah, then no Qur'an was revealed concerning that, and the Prophet did not forbid it, regardless of what one man may say

2728. It was narrated that Mutarrif bin 'Abdullah said: "Imran bin Husain said to me: 'We performed Tamattu' with the Messenger of Allah (ﷺ).'" Abu Abdur-Rahman (An-Nasa'i) said: There are three (named) Isma'il bin Muslim; this is one of them, and there is no harm in him. And Shaikh Isma'il bin Muslim who reports from Abu Tufail, there is no harm in him. And Isma'il bin Muslim who reports from Az-Zuhri and Al-Hasan, he is abandoned in Hadith

2729. It was narrated that Anas said: "I heard the Messenger of Allah 'Labbaika 'Umratan wa Hajjan ma'an, Labbaika 'Umratan wa Hajjan ma'an (Here I am (O Allah) for "Umrah and Hajj together, here I am (O Allah) for "Umrah and Hajj together

2730. It was narrated that Anas said: "I heard the Messenger of Allah (ﷺ) reciting the Talbiyah for them both

2731. Bakr bin 'Abdullah Al-Muzani said: "Anas said: 'I heard the Prophet reciting the Talbiyah for 'Umrah and Hajj together. I told Ibn 'Umar about that and he said: "He recited the Talbiyah for Hajj only. I met Anas and told him what Ibn 'Umar had said, and Anas said: "do you think of us as no more than children? I heard the Messenger of Allah say: 'Labbaika 'Umratan wa Hajjan ma'an (Here I am (O Allah) for 'Umrah and Hajj together) (sahih)

2732. It was narrated from Salim bin 'Abdullah that 'Abdullah bin 'Umar said; "during the Farewell Pilgrimage, the Messenger of Allah benefited from performing 'Umrah and then Hajj, and he brought a Hadi (sacrificial animal) with him from dhul-Hulaifah. The Messenger of Allah entered Ihram for 'Umrah first, then for Hajj, and the people also benefited by entering Ihram for 'Umrah first, then for Hajj. Some of the people brought the Hadi and carried it along with them, and others did not. When the Messenger of Allah came to Makkah, he said to the people: "Whoever among you has brought a Hadi, nothing is permissible for him that became forbidden when he entered Ihram, until he has finished his Hajj. Whoever did not find a Hadi, let him fast for three days during the Hajj, and for seven when he returns to his family, the Messenger of Allah performed Tawaf when he came to Makkah and touched the corner (where the Black Stone is) first of all, then he walked rapidly during the first three of the seven circles, and walked during the last four. After he finished circumambulating the House he prayed two Rak'ahs at Maqam Ibrahim. Then he went to As-Safa and walked seven rounds between As-Safa and Al-Marwah. And he did not do any action that was forbidden because of Ihram until he had completed his Hajj and slaughtered his Hadi on the Day of sacrifice. Then he hastened onward (toward Makkah) and circumambulated the House. Then everything that had been forbidden because of Ihram became permissible. And those who had brought the Hadi with them did the same as the Messenger of Allah did

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2733. Sa'ced bin Al-Musayyab said:"Ali and 'Uthman performed Hajj, and when we were partway there, 'Uthman forbade Tamattu, 'Ali said 'When you see him setting out, set out with him (saying the Talbiyah for 'Umrah)So 'Ali and his companions recited the Talbiyah for 'Umrah, and 'Uthman did not forbid them. 'Ali said: 'Have I not been told that you did.' Ali said to him: 'Did you not hear that the Messenger of Allah did Tamattu? He said: 'Of course

2734. It was narrated from Muhammad bin 'Abdullah bin Al-Harith bin Nawfal bin Al-Harith bin 'Abdul-Muttalib that:during the year that Mu'awiyah bin abi sufyan performed Hajj, he heard Sa'd bin Abi Waqqas and Ad-Dahhak bin Qais talking about joining 'Umrah to Hajj (Tamattu) Ad-Dahhak said: "none does that but one who is ignorant of the ruling of Allah." Sa'd said: "What a bad thing to say, O son of my brother!" Ad-Dahhak said: "Umar bin Al-Khattab forbade that." Sa'd daid: "The Messenger of Allah did that and we did it with him

2735. It was narrated that Abu Musa said that:he used to issue Fatwas concerning Tamattu' Then a man said to him: "Withhold some of your Fatwas ,for you do not know what the commander of the Believers introduced into the rites subsequently." Then when I met him, I asked him. 'Umar said: "I know that the Messenger of Allah and his companions did it, but I did not like that people should lay with their wives in the shade of the Arak trees, and then go out for Hajj with their heads dripping

2736. It was narrated that Ibn 'Abbas said:"I heard 'Umar say" 'By Allah, I forbid you to forbid you to perform Tamattur,' but it is mentioned in the Book of Allah and the Messenger of Allah did it" meaning 'Umrah with Hajj

2737. It was narrated that Tawus said:"Mu'awiyah saide to Ibmn 'Abbas: "do you know that I cut the hair of the Messenger of Allah at Al-Marwah?" He said: "No." Ibn 'Abbas said: "This Mu'awiyah forbids the people to perform Tamattu' but the Prophet performed Tamattue

2738. It was narrated that Abu Musa said:"I came to the Messenger of Allah when he was in Al-Batha', and he said: 'For what have you entered Ihram?' I said: 'I have entered Ihram for that for which the Proper had entered Ihram,' He said: 'Have you brought a hadi (sacrificial animal)?' I said: 'No.' He said: 'Then circumambulate the House and (perform Sa) between As-Safa and Al-Marwah, then exit Ihram, so I circumambulated the House and (performed Sa i) between As-Safa and Al-Marwah, then went to a woman of my people and she combed and washed my hair, I used to issue Fatwas to the people based on that, during the Khilafah of Abu Bakr and 'Umar. Then one day during Hajj season a man came to me and said: 'You do not know what the commander of the Believers has introduced concerning the rites. I said: O people, whoever heard our heard our Fatwa, let him not rush to follow it, for the commander of the Believers! Is coming to you, and you should follow him. When he came, I said: O Commander of the Believers! What is this that you have introduced concerning the rites? He said: If we follow the Book of Allah, then Allah, the Mighty and Sublime, says: 'And complete the Hajj and 'Umrah for Allah. And if we follow the sunnah of our Prophet then our Prophet did not exit Ihram until he had slaughtered the Hadi (sacrificial animal) (sahih)

2739. It was narrated that Mutarrif said:"Imran bin Husain said to me; 'The Messenger of Allah performed 'Umrah and Hajj together, and we performed 'Umrah and Hajj together with him, and whoever says anything different, that is his own personal opinion

2740. Ja'far bin Muhammad said:"My father told me: 'We came to Jabir bin `Abdullah and asked him about the Hajj of the Prophet (). He told us: The Messenger of Allah () stayed in al-Madinah for nine years of Hajj, then it was announced to the people that the Messenger of Allah () was going to perform Hajj this year. Many people came to al-Madinah, all of them hoping to learn from the Messenger of Allah () and to do as he did. The Messenger of Allah () set out when there were five days left of Dhul-Qa`dah, and we set out with him,: Jabir said; "And the Messenger of Allah was among us; the Qur'an was being revealed to him, and he knew what it meant. Whatever he did based on it (the Qur'an), we did, and we set out with no intention other than Hajj

2741. It was narrated that 'Aishah said:"We set out with no intention other than Hajj. And when we were in Sarif, my menses came. The Messenger of Allah entered upon me while I was weeping, and he said: 'Have your menses come?' I said; 'Yes.' He said; 'That is something that Allah, the Mightily and Sublime, has decreed for the daughters of Adam. Do everything that the pilgrim in Ihram does, but do not circumambulate the House

2742. Abu Musa said:"I came from Yemen and the Prophet had stopped in Al-Batha at the time to Hajj. He asked: 'Have you performed Hajj?' I said: 'Yes, He said: 'What did you say?' I said; 'Labbaika bi ihlal ka ihlal in-nabiy (Here I am (O Allah, entering Ihram for that for which the Prophet entered Ihram). He said 'Circumambulate the House and (perform Sa) between As-Safa and Al-Marwah, and exit Ihram.' Then I went to a woman who combed my hair. I started to issue Fatwas to the people based on that. Then during the Khilafah of 'Umar, a man said to me: 'O abu Musa, withhold some of our Fatwas from us, for you do not know what the Commander of the Believers has introduced into the rites after you.'" Abu Musa said: "O people, O people, whoever heard our Fatwa,let him not rush to follow it, for the Commander of the Believers is coming to your and you should follow him.: 'Umar said: "If we follow the Book of Allah, then indeed He commands us to complete Hajj and 'Umrah, and the Messenger of Allah did not exit Ihram until the Hadi had reached its place

2743. It was narrated that Ja'far bin Muhammad said:"My father told us: 'we came to Jabir bin'Abdullah and asked him about the Hajj of the Prophet, He told us: "Ali came from Yemen with a Hadi, and the Messenger of Allah brought a Hadi from al-Madinah. He said to ail; 'For what have you entered Ihram?' He said: I 'I said: "O Allah, I am entering Ihram for that for which the Messenger of Allah entered Ihram," and I have the Hadi with me.' He said: 'Do not exit Ihram

2744. Jabir said:"Ali came from collecting Zakah and the Prophet said to him: "For what have you entered Ihram, O 'Ali?" he said: 'For that for which the Messenger of Allah entered Ihram.' He said: 'Then offer the Hadi and remain in Ihram as you are.' So 'Ali offered a Hadi

2745. It was narrated that Al-Bara' said:"I was with 'Ali when the Messenger of Allah appointed him as governor of Yemen. When 'Ali came to the Messenger of Allah, 'Ali said: 'I found that Fatimah had perfumed the house with perfume.' He said: 'I tried to avoid it, and she said to me: what is the matter with you? The

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messenger of Allah told his Companions to exit Ihram.' He said: 'I said: I have entered Ihram for that for which the Prophet entered Ihram.'" He said: 'So I went to the Prophet and he said to me: "What did you do?" I said: "I entered Ihram for that for which you entered Ihram." He said: "I have brought the Hadi and am performing Qiran

2746. It was narrated from Nafi that: Ibn 'Umar wanted to perform Hajj in the year when Al-Hajjaj was besieging Ibn Az-Zubair, and it was said to him: "It seems that there will be fighting between them, and I am afraid that you will be prevented from performing Hajj." He said: "In the messenger of Allah you have a good example. I am going to do what the Messenger of Allah did. I bear witness to you that I have resolved to perform 'Umrah." Then he set out, and when he was in Zahir Al-Baida, he said: "Hajj and Umrah are the same thing; I bear witness to you that I have resolved to perform Hajj with my 'Umrah." And he brought along a Hadi (sacrificial animal) that he had bought in Quda'id. Then he set out and entered Ihram for them both. When he came to Makkah he circumambulated the House and (did sa'i) between As-Safa and Al-Marwah. Then he did not do any thing more than that, and he did not offer a sacrifice, or shave his head, or cut his hair; he remained in Ihram until the Day of Sacrifice. Then he slaughtered his Hadi and shaved his head, and he thought that he had completed the Tawaf of Hajj and 'Umrah in the first Tawaf. Ibn 'Umar said: "That is what the Messenger of Allah did

2747. It was narrated that Ibn Shihab said: "Salim told me that his father said: "I heard the Messenger of Allah say the Talbiyah: "Labbaika Allahumma Labbaik, Labbaika La sharika laka Labbaik. Innal-hamda wan-ni'mata laka wal-mulk, la sharika lak (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner)." 'Abdullah bin 'Umar used to say: "The Messenger of Allah used to pray two Rak'ahs in Dhul-Hulaifah, then when his she-camel stood up straight with him at the Masjid of Dhul-Hulaifah, he would enter Ihram saying these words

2748. It was narrated from 'Abdullah bin 'Umar that the Prophet used to say: "Labbaika Allahumma Labbaik, Labbaika la sharika laka labbaik. Innal-hamda wan-ni'mata laka wal-mulk, la sharika lak (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner)

2749. It was narrated that 'Abdullah bin 'Umar said: "The Talbiyah of the Messenger of Allah was: "Labbaika Allahumma Labbaik, Labbaika la sharika laka labbaik. Innal-hamda wan-ni'mata laka wal-mulk, la sharika lak (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner)

2750. It was narrated from 'Ubaidullah bin 'Abdullah bin 'Umar that his father said: "The Talbiyah of the Messenger of Allah was: "Labbaika Allahumma Labbaik, Labbaika la sharika laka labbaik. Innal-hamda wan-ni'mata laka wal-mulk, la sharika lak (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner)." And Ibn 'Umar added: "Labbaika Labbaika wasa'daika wal-khayr fi yadika, warraghba' ilaika wal-'aml (Here I am, here I am, and at Your service; all good is in Your hands, seeking Your pleasure and striving for Your sake)

2751. It was narrated that 'Abdullah bin Masud said: "Part of the Talbiyah of the Messenger of Allah was 'Labbaika Allahumma labbaik, Labbaika la sharika laka labbaik, Innal-hamda wan-ni'mata laka wal-mulk, (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours)

2752. It was narrated that Abu Hurairah said: "Part of the Talbiyah of the Messenger of Allah was: 'Labbaika ilahal-haqq (Here I am, O God of truth)." (Sahih) Abu 'Abdur-Rahman (An-Nasa'i) said: I do not know of anyone who narrated a chain for this from 'Abdullah bin Al-Fadl except for 'Abdul-Aziz. Ismail bin Umayyah reported it from him in Mursal form

2753. It was narrated from Khallad bin As-Sa'ib, from his father that the Messenger of Allah said: "Jibril came to me and said: 'O Muhammad! Tell your Companions to rise their voices when reciting the Talbiyah

2754. It was narrated from Ibn 'Abbas: That the Messenger of Allah began the Talbiyah following the prayer

2755. It was narrated from Anas: That the Messenger of Allah prayed Zuhr in Al-Baida', then he mounted and rode up the mountain of Al-Baida', and he began the Talbiyah for Hajj and 'Umar when he had prayed Zuhr

2756. It was narrated from Jabir: Concerning the Hajj of the Prophet, that when he came to Dhul-Hulaifah, he prayed and then he remained silent until he came to Al-Baida

2757. It was narrated from Salim that he heard his father say: "This baida' of yours where you are telling lies about the Messenger of Allah; the Messenger of Allah never began the Talbiyah except from the Masjid at Dhul-Hulaifah

2758. It was narrated from Ibn Shihab that Salim bin 'Abdullah told him that 'Abdullah bin 'Umar said: "I saw the Messenger of Allah riding his mount in Dhul-Hulaifah, then he began the Talbiyah when it stood up with him

2759. It was narrated from Ibn 'Umar: That he used to narrate that the Prophet began the Talbiyah when his mount stood up with him

2760. It was narrated that 'Ubaid bin Jari said: "I said to Ibn 'Umar: 'I saw you begin the Talbiyah when your she-camel stood up with you. He said: "The Messenger of Allah used to begin the Talbiyah when his she-camel stood up with him

2761. It was narrated that Jabir bin 'Abdullah said: "The Messenger of Allah stayed for nine years during which he did not perform Hajj. Then it was announced among the people that he was going for Hajj. No one who was able to come riding or on foot stayed behind, and the people rushed to go out with him until he

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came to Dhul-Hulaifah. Asam' bint 'Umais gave birth to Muhammad bin Abi Bakr and she sent word to the messenger of Allah (Asking what she should do). He said: 'Perform Ghusl and wrap a cloth around your private parts, then begin the Talbiyah.' So she did that." An abridgment

2762. It was narrated that Jabir said: "Asma' bint 'Umais gave birth to Muhammad bin Abi Bakr and she sent word to the Messenger of Allah asking him what she should do. He told her to perform Ghusl and wrap her private parts in a cloth, and to begin the talbiyah

2763. It was narrated that Jabir bin 'Abdullah said: "We came in Ihram with the Messenger of Allah for Hajj alone (Mufrad), and 'Aishah came in Ihram for 'Umrah. Then, when we were in Sarif her menses started. When we came, we circumambulated the Ka'bah and (performed Sa'i) between As-safa and Al-Marwah. Then, the Messenger of Allah commanded those of us who did not have a Hadi to exit Ihram. We said: 'Exit Ihram to what degree?' He said: 'Completely.' So we had intercourse with our wives, put on perfume, and wore only four nights away from 'Arafat. Then, we entered Ihram on the day of At-Tarwiyah. The Messenger of Allah entered upon 'Aishah and found her weeping. He said: 'What is the matter with you?' She said: 'I have got my menses and the people exited Ihram, but I did not exit Ihram or did I circumambulate the House, and the people are going for Hajj now.' He said: 'This is something that Allah has decreed for the daughters of Adam. Perform Ghusl, then begin the Talbiyah for Hajj.' So she did that and did all the rituals. Then, when she became pure, she circumambulated the House and (performed Sa'i) between As-Safa and Al-Marwah. Then, he said: 'You have exited Ihram from your Hajj and your 'Umrah at the same time.' She said: 'O Messenger of Allah, I feel upset because I only circumambulated the House during my Hajj.' He said: 'Take here, O 'Abdullah, to perform 'Umrah from At-Tan'im.' And that was on the night of Al-Hasbah (the twelfth night of Dhul-Hijjah)

2764. It was narrated that 'Aishah said: "We set out with the Messenger of Allah for the Farewell Pilgrimage and we entered Ihram for 'Umrah, then the Messenger of Allah said: 'Whoever has a Hadi with him, let him enter Ihram for both Hajj and 'Umrah, then do not exit Ihram until he exits Ihram for them both.' I came to Makkah and I had my menses, so I did not circumambulate the House or (Perform Sa'i) between As-Safa and Al-Marwah. I complained about that to the Messenger of Allah and he said: 'Undo your hair, and comb it, and enter Ihram for Hajj, and leave 'Umrah.' When I had completed Hajj, the Messenger of Allah sent me with 'Abdur-Rahman bin Abi Bakr to At-Tan'im, and I performed 'Umrah. He said: 'This is the place of your 'Umrah.' Then those who had entered Ihram for 'Umar circumambulated the House and (performed Sa'i) between As-Safa and Al-Marwah. Then they exited Ihram, then they performed Tawaf again, after they came back from Mina for their Hajj. As for those who combined Hajj and 'Umrah, they only performed one Tawaf

2765. It was narrated from Ibn 'Abbas: That Duba'ah wanted to perform Hajj, so the Prophet told her to stipulate a condition, and she acted upon the command of the Messenger of Allah

2766. Hilal bin Khabbab said: "I asked Sa'eed bin Jubair about a man who performs Hajj and stipulates a condition. He said: 'Conditions are something that people do among themselves.' I narrated the Hadith of 'Ikrimah to him, and he narrated to me from Ibn 'Abbas, that Duba'ah bint Az-Zubair bin 'Abdul-Muttalib came to the Prophet, and said: 'O Messenger of Allah, I want to perform Hajj, so what should I say?' He said: 'Say: Labbaika Allahumma! Labbaika wa mahilli min al-ardihayth tahbisuni (Here I am, O Allah, Here I am, and I shall exit Ihram at any place where You decree that I cannot proceed.)' And whatever condition you stipulate will be accepted by your Lord

2767. It was narrated that Ibn 'Abbas said: "Duba'ah bint Az-Zubair bin 'Abdul-Muttalib came to the Messenger of Allah and said: 'I am a heavy woman and I want to go for Hajj. How do I begin the Ihram?' He said: 'Enter Ihram and stipulate the condition that you will exit Ihram from the point where you are prevented (from continuing, if some problem should arise)

2768. It was narrated that Ibn 'Abbas said: "Duba'ah bint Az-Zubair bin 'Abdul-Muttalib came to the Messenger of Allah and said: 'I am a heavy woman and I want to go for Hajj. How do I begin the Ihram?' He said: 'Enter Ihram and stipulate the condition that you will exit Ihram from the point where you are prevented (from continuing, if some problem should arise).'" (Sahih) Ishaq said: I said to 'Abdur-Razzaq: Both from 'Aishah, Hisham and Az-Zuhri? He said: "Yes" Abu 'Abdur-Rahman (An-Nasa'i) said: I do not know of anyone who narrated this chain from Az-Zuhri except Ma'mar. Chapter 61. What Is Done By The One Who Was Prevented During Hajj Without Having Stipulated Condition

2769. It was narrated that Salim said: "Ibn 'Umar used to denounce stipulating conditions in Hajj, and said: 'Is not the Sunnah of the Messenger of Allah sufficient for you? If one of you is prevented from performing (finishing) Hajj let him circumambulate the House and (perform Sai) between As-Safa and al-Marwah, then exit Ihram completely until he performs Hajj the following year. And let him offer a Hadi or fast if he can not find a Hadi

2770. It was narrated from Salim, from his father, that he used to denounce stipulating conditions in Hajj and said: "Is not the Sunnah of your Prophet sufficient for you? If one of you is prevented (from completing Hajj) by anything, let him come to the House and circumambulate it, and (perform Sai) between As-Safa and Al-Marwah, then let him shave his head or cut his hair, then exit Ihram; and he has to perform Hajj the next year

2771. It was narrated that Al-Miswar bin Makhramah and Marwan bin Al-Hakam said: "The Messenger of Allah went out during the time of Al-Hudabiyah with between one-thousand and three-hundred, and one-thousand and five-hundred of his Companions. Then, when they were in Dhul-Hulaifah, he garlanded and marked the Hadi and began the Talbiyah for 'Umrah (Abridged)

2772. It was narrated from Aishah: That the Messenger of Allah marked his Budn

2773. It was narrated from Ibn Abbas: That the Prophet marked his Budn on the right side and the blood flowed down and marked it

2774. It was narrated from Ibn Abbas: That when the Prophet was in Dhul-Hulaifah he ordered that his Budn be marked on the right side of its hump, then he

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wiped the blood on it and he garlanded it with two shoes, then when it stood up with him Al-baida; he began the Talbiyah

2775. It was narrated that Aishah said:"The Messenger of Allah used to send the Hadi from Al-Madinah, and I would twist the garlands for his Hadi, then he did not avoid anything that the person in Ihram avoids

2776. It was narrated that Aishah said:"I used to twist the garlands for the Hadi of the Messenger of Allah, then he would send them, then he would do whatever the non-Muhrim does before the Hadi reached its place (of sacrifice)

2777. It was narrated that Aishah said:"I used to twist the garlands of the Hadi of the Messenger of Allah, then he would stay with his family and not enter Ihram

2778. It was narrated that Aishah said:"I used to twist the garlands of the Hadi of the Messenger of Allah, then he would garland his Hadi, then sent it, they stay (with his family) and not avoid anything that the Muhrim avoids

2779. It was narrated that Aishah said:"I remember twisting the garlands for the sheep, the Hadi of the Messenger of Allah, then he stayed as a non-Muhrim

2780. It was narrated from Al-Qasim that the Mother of the Believers said:"I twisted those garlands from wool that we had, then the following morning he did what any non-Muhrim does with his wife, what any man does with his wife

2781. It was narrated from Hafsa, the wife of the Prophet, that she said: "O Messenger of Allah, why is it that the people have exited Ihram for Umrah but you have not exited your Ihram for Umrah? He said: "I have matted my hair and garlanded my Hadi, so I will not exit Ihram until I have offered the sacrifice

2782. It was narrated from Ibn Abbas:That when the Prophet of Allah came to Dhul-Hulaifah he marked the Hadi on the right side of its hump, then he removed the blood and garlanded it with two shoes, then he mounted his she-camel and when it stood up with him Al-Baida, he recited the Talbiyah and entered Ihram at noon and enter Ihram for Hajj

2783. It was narrated that Aishah said:"I twisted the garlands of the Budn of the Messenger of Allah with my own hands, then he garlanded it and marked it, and directed it toward the House and sent it. But he stayed with his family, and nothing became forbidden for him that was allowed

2784. It was narrated that Aishah said:"I twisted the garlands for the Budn of the Messenger of Allah, then he did not enter at state of Ihram or abandon any kind of regular clothing

2785. It was narrated that Aishah said:"I used to twist the garlands for the sacrificial sheep of the Messenger of Allah

2786. It was narrated from Aishah:That the Messenger of Allah used to send sheep as a Hadi

2787. It was narrated from Aishah:That on one occasion the Messenger of Allah sent sheep as a Hadi and garlanded them

2788. It was narrated that Aishah said:"I sued to twist the garlands of the sacrificial sheep of the Messenger of Allah. Then he did not enter a state of Ihram

2789. It was narrated that Aishah said:"I used to twist the garlands of sacrificial sheep of the Messenger of Allah. Then he did not enter a state of Ihram

2790. It was narrated that Aishah said:"We used to garland the sheep, then the Messenger of Allah would send it, and he would not enter a state of Ihram

2791. It was narrated from Ibn Abbas:That when the Messenger of Allah came to Dhul-Huaifah he marked the Hadi on the right side of its hump, then removed the blood from it, then he garlanded it with two shoes and mounted his she-camel. When it stood up with him in Al-Baida, he began the Talbiyah for Hajj and he entered Ihram at noon

2792. It was narrated from Jabir:That when they were present with the Messenger of Allah in Al-Madinah, he sent the Hadi, and whoever wanted to enter Ihram did so, and whoever did not want to, did not

2793. It was narrated that Aishah said:"I used to twist the garlands for the Hadi of the Messenger of Allah with my own hands, then the Messenger of Allah would garland them with his own hand. Then he would send them with my father and the Messenger of Allah would refrain from anything that Allah, the Might and sublime, has permitted until the Hadi was sacrificed

2794. It was narrated that Aishah said:"I used to twist the garlands for the Hadi of the Messenger of Allah. Then he would not avoid anything that the Muhrim avoids

2795. Aishah said:"I used to twist the garlands for the Hadi of the Messenger of Allah. Then he would not avoid anything." She said "We do not know that the pilgrim may exit Ihram fully except by performing Tawaf

2796. It was narrated that Aishah said:"I used to twist the garlands fro the Hadi of the Messenger of Allah and the Hadi would be taken out garlanded, and the Messenger of Allah would stay (with his family) his wives

2797. It was narrated that Aishah said:"I remember twisting the garlands for the sacrificial sheep of the Messenger of Allah, then he sent them and stayed with us as a non-Muhrim (not in a state of Ihram)

2798. It was narrated that Jabir said:That the Prophet drove a Hadi during his Hajj

2799. It was narrated from Abu Hurairah that:the Messenger of Allah saw a man driving a Badanah (Sacrificial camel) and said: "Ride it." He said: "O Messenger of Allah, it is a Badanah." He said: "Ride it, woe to you!" the second or third time



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2800. It was narrated from Anas that:the Messenger of Allah saw a man driving a Badanah and said: "Ride it." He said: "It is Badanah." He said: "Ride it." He said: "It is a Badanah." The fourth time he said: Ride it, woe to you

2801. It was narrated from Anas that the Prophet saw a man driving a Badanah and he was exhausted from walking. He said:"Ride it." He said: "It "It is Badanah." He said: "Ride it even if it is a Badanah

2802. Abu Az-Zuhair said:"I heard Jabir bin Abdullah being asked about riding a Badanah. He said about riding a Badanah. He said: "I heard the Messenger of Allah say: Ride it in a reasonable manner if necessary, until you find another mount

2803. It was narrated that Aishah said:"We went out with the Messenger of Allah not thinking of anything but Hajj. When we came to Makkah we circumambulated the house, then the Messenger of Allah told those who have not brought a Hadi to exit Ihram. So those who have not brought a Hadi exited Ihram. His wives had not brought a HIad so They exited Ihram too." Aishah said: "My menses came so I did not circumambulate the Hous. On the night of Al-Hasbab (the twelfth night of Dhul-Hajjah) I said" "O Messenger of Allah, the people are going back having done Umrah and Hajj, But I am going back having done only Hajj. He said: 'Did you not perform Tawaf when we came to Makkah?' I said: 'No.' He said: 'Then go with your brother to At-Tanim and enter Ihram for Umrah then we will meet you and such and such a place

2804. It was narrated that Aishah said:"We went out with the Messenger of Allah not thinking of anything but Hajj. When we drew close to Makkah, the Messenger of Allah ordered: 'Whoever has a Hadi with him should remain in Ihram, and whoever does not have a Hadi with him, he should exit Ihram

2805. It was narrated that Jabir said:"We, the Companions of the Prophet, entered Ihram for Hajj only, and nothing else. We came to Makkah on the morning of the fourth of Dhul-Hajjah, and the Prophet commanded us: "Exit Ihram and make it Umrah. He heard that we were saying: 'when there are only five days between us and 'Arafat he commands us to exit Ihram and we will go out to Mina with our male members dripping with semen (because of recent intimacy with our wives)?' the Prophet stood up and addressed us, saying: 'I have heard what you said. I am the most righteous and the most pious of you, and were it not for the Hadi I would have exited Ihram. If I had known what I know now, I would not have from Yemen and he said: 'for what did you enter Ihram?' He said: 'For that for which the Messenger of Allah entered Ihram.' Suraq bin Malik bin Jushum said: 'O Messenger of Allah, do you think that this Umrah of ours is for this year only or for all time?' He said: 'It is for all time

2806. It was narrated from Surqah bin Malik bin Jushum said : "O Messenger of Allah, do you think that this Umrah of ours is for this year only, or for all time?" The Messenger of Allah said: "It is for all time

2807. Surqah said:'The Messenger of Allah joined Hajj and Umrah and we did so with him. We said: "Is it just for us, or for all time?" He said: "No, it is for all time

2808. It was narrated from Al-Harith bin Bilal that his father said:"I said: 'O Messenger of Allah, is this annulment of Hajj just for us or is it for all the people?' He said: 'No, it is just for us." (Daif)

2809. It was narrated that Abu Dharr said concerning Tamattu" in Hajj:it was only for us

2810. It was narrated that Abu Dharr said concerning Tamattu' in Hajj:it is not for you, and you have nothing to do with it; it was only for us, the Companions of Muhammad

2811. It was narrated that Abu Dharr said:Tamattu was just for us

2812. It was narrated that Abdur-Rahman bin Abi Ash-Shatha Said:"I was with Ibrahim An-Nakha'i and Ibrahim At-taimi, and I said: 'I wanted to combine Hajj and 'Umrah this year,' but Ibrahim said: 'If you father were alive, he would not do that.' And Ibrahim At-Taimi said, (narrating) from his father, that Abu Dharr said: 'Tamattu' was only for us". (Sahib)

2813. It was narrated that Ibn Abbas said:"They used to think that performing 'Umrah during the months of Hajj was one of the worst of evil actions on Earth, and they used to call Muharram 'Safar,' and say: 'When the sore on the backs of the camels have healed and when their hair grows back and when Safar is over' - or he said: 'When Safar beings - then 'Umrah becomes permissible for whoever wants to do it.' Then the Prophet and his companions came on the morning of the fourth of Dhul-Hijjah, reciting the Talbiyah for Hajj, He told them to make it 'Umrah, and they found it too difficult to do that. They said: 'O Messenger of Allah, to what degree should we exit Ihram?' He said: 'Completely

2814. Ibn Abbas said:"The Messenger of Allah enter Ihram for 'Umrah and his companions enter Ihrahm for Hajj. He told those who did not have a Hadi with them to exit Ihram. Among those who did not have a Hadi with them was Tallah bin 'Ubaidullah and another man, so they exited Ihram

2815. It was narrated from Ibn Abbas that the Prophet said:This is 'Umrah that we have benefited from. Whoever does not have a Hadi with him, let him exit Ihram completely. Now 'Umrah is permissible during the months of Hajj

2816. It was narrated from Abu Qatadah that:he was with Messenger of Allah. When they were partway to Makkah, he lagged behind with some companions of his whowere in Ihram, but he was not in Ihram. He saw an onager, so he mounted his horse, then he asked his companions to hand him his whip, but they refused. He asked them to hand him his spear, but they refused. He took it, then chased the onager and killed it. Some of the Companions of the Messenger of Allah ate from it but others refused. The caught up with the Messenger of Allah and asked him about that, and he said: "That is food that Allah, the Might and Sublime, gave to you

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2817. It was narrated from Mu'adh bin Abdur-Rahman At-Taimi that his father said:"we were with Talhah bin Ubaidullah and we were Ihram. A birth was given to him when he was asleep, and some of us ate from it and others refrained. Talhah woke up and agreed with those who had eaten it, and said: 'We ate it with Messenger of Allah

2818. It was narrated from Al-Bahzi that:the Messenger of Allah set out for Makkah and was in Ihram. When they were in Ar-Rawha, they saw a wounded onager. Mention of that was made to the messenger of Allah and he said: "Leave it, for soon its owner will come." Then Al-Bahzi, who was its owner, came to the Messenger of Allah, it is up to you what you want to do with this onager." The Messenger of Allah Commanded Abu Bakr to share it out among the company then he moved on, and when he was in Al-Uthayyah, between Ar-Ruwaythah and Al-Arj, They was a gazelle sleeping in the Shade with an arrow in it. It was said that the Messenger of Allah told a man to stand by it and not let anyone disturb it until everyone had passed by

2819. It was narrated from As-Sab bin Jaththamah that:he gave the Messenger of Allah an onager when he was in Al-Abwa or in Waddan, but the Messenger of Allah gave it back to him. "And when the Messenger of Allah saw the expression on my face he said: "We only gave it back to you because we are in Ihram

2820. It was narrated from As-Sab bin Jaththamah that:the Prophet came, and when he was in Waddan, he saw an onager, but he gave it back to him and said: ""We are in Ihram, we cannot eat game

2821. It was narrated from 'Ata' that Ibn 'Abbas said to Zaid bin Arqam:"Do you not know that the Prophet was given a piece of game meat when he was in Ihram and he did not accept it?" He said: "Yes

2821.2. It was narrated that Ibn 'Abbas said:"Zaid bin Arqam came and Ibn Abbas said to him, reminding him: "What did you tell me about the game meat that was given to the Messenger of Allah when he was in Ihram?" He said: "Yes, a man gave him a piece of game meat but he returned it and said: 'We cannot eat it, we are in Ihram

2822. It was narrated that Ibn Abbas said:"As-Sab bin Jaththamah gave the Messenger of Allah the leg of an onager that was dripping with blood when he was in Ihram, at Qudaid, and he returned it to him

2823. It was narrated from Ibn Abbas:That As-Sab bin Jaththamah gave the Prophet some onager (meat) when he was in Ihram and he returned it to him

2824. It was narrated that Abdullah bin Abi Qatadah said:"My father set out with the Messenger of Allah in the year of Al-Hudaybiyah, and his companions entered Ihram, but he did not. (He said:) 'While I was with my companions, some of them laughed at others. I looked and saw an onager. I stabbed it then asked them to help, but they refused to help me. We ate from its meat, and we were afraid that we would be intercepted (by the enemy) so I followed the Messenger of Allah, sometimes making my horse gallop and sometimes traveling at a regular place. I met a man from Ghifar at midnight and said: Where did you leave the Messenger of Allah? He said: I left him when he was napping in As-Suqya. I caught up with him and said: O messenger of Allah! Your Companions convey their greetings of Salam to you, and the mercy of Allah and His blessings. They were afraid that they may be intercepted and cut off from you, so wait for them. Then I said: O Messenger of Allah, I caught an onager and I have some of it. He said to the People: Eat, and they were I Ihram

2825. It was narrated that Yahya bin Abi Kathir said:"Abdullah bin Abu Qatadah said that his father told him, that he went out with the Messenger of Allah on the campaign of Al-Hudaybiyah. He said: 'They entered Ihram for 'Umrah apart from me. I hunted an onager and fed my companions with it, when they were in Ihram. Then, I went to the Messenger of Allah and told him that we had some of it meat left over. HE said: Eat, and they were in Ihram

2826. Abdullah bin Abi Qatadah narrated from his father that:they were on a march, some of them in Ihram and some not in Ihram. He said: "I saw an onager so I mounted my horse and picked up a spear. I asked them to help me but they refused to help me. I snatched a whip from one of them and chased the onager and caught it. They ate of it but they were scared. The prophet was asked about that and he said: 'Did you hunt (at it) or help him?' They said, 'No.' He said: Then eat

2827. It was narrated that Jabir said:"I heard that Messenger of Allah say: 'Land game is permissible for you so long as you do not hunt it, and it is not hunted for you.'" (Daif) Abu Abdur Rahman (An-Nasai) said: 'Amar bin Abi Amr is not strong in Hadith, even they Malik reported from him

2828. It was narrated from Ibn Umar that the Messenger of Allah said:"There are five (animals) for which there is no sin on the Muhrim if he kills them: Crows, kites, scorpions, mice and vicious dogs

2829. It was narrated from Aishah that the Prophet said:"There are five which the Muhrim may kill: snakes, mice, kites, speckled crows and vicious dogs

2830. It was narrated from Ibn Umar that the Messenger of Allah gave permission for the Muhrim to kill five kinds of animals:crows, kites, mice and vicious dogs

2831. It was narrated from Saeed bin Al-Musayyab that:a woman enter upon Aishah, and in her hand was an iron-footed stick. She said: "What is this?" she (Aishah) Said: "It is for these geckos, because the Prophet of Allah told us, that there was nothing that did not try to extinguish the fire for Ihram except for this animals, so he told us to kill it. And he forbade us to kill harmless snakes, except for the snake with two lines on its back, and the snake with a short tail, for the snatch away the eyesight and cause that which is in women's wombs to be miscarried

2832. It was narrated from Ibn Umar that:the Prophet said "There are five kinds of animals for which there is no sin on the one who kills them when he is in a state of Ihram: Kites, mice, vicious dogs, scorpions and crows." (Sahih) Chapter 87. Killing Kites

2833. It was narrated that Ibn Umar said:"A man said: "O Messenger of Allah, what animals may we kill when we are in Ihram? He said: "there are five for which there is no sin in killing them: Kites, crows, mice, scorpions and vicious dogs

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2834. It was narrated from Ibn Umar that:the Prophet was asked what the Muhrim may kill. He said: "He may kill scorpions the evil creature (mice), Kites, crows and vicious dogs

2835. It was narrated from Salim that his father said:"The Prophet said: 'There are five kinds of animals for which there is no sin on the one who kills them, whether he is in Ihram or not: Mice, kites, crows, scorpions and vicious dogs.'" (Sahih) Chpater 89. What The Muhrim May Not Kill

2836. It was narrated that Ibn Abi ammar said:"I asked Jabir bin Abdulla about hyenas, and he told me to eat them. I said: 'Is it not game? He said: 'Yes' I said: 'Did you hear that from the Messenger of Allah?' He said: 'Yes

2837. It was narrated that Ibn Abbas said:"The Prophet married Maimunah when he was in Ihram

2838. It was narrated from Ibn Abbas:That the Messenger of Allah got married when in Ihram

2839. It was narrated from Ibn Abbas:That the Messenger of Allah married Maimunah when they were both in Ihram

2840. It was narrated from Ibn Abbas:That the Messenger of Allah married Maimunah when he was in Ihram

2841. It was narrated from Ibn Abbas:That the Prophet married Maimunah when he was in Ihram

2842. Uthman bin Affan said:"The Messenger of Allah said: 'The Muhrim should not get married, or propose marriage, or arrange a marriage for some else

2843. It was narrated from Aban bin Uthamn, from his father:That the Prophet forbade the Muhrim to get married, arrange a marriage for anyone else, or propose marriage

2844. Uthaman bin Affan narrated that the Prohet said:"The Muhrim should not get or propose marriage

2845. It was narrated from Ibn Abbas:That the Messenger of Allah was treated by means of cupping when he was in Ihram

2846. It was narrated from Ibn Abbas that:The Prophet was treated by means of cupping when he was Ihram

2847. It was narrated that Ibn Abbas said:"Prophet was treated by means of cupping when he was in Ihram." (Diaf) Chpater 93. Cupping To Treat The Muhrim For A Disease he Is Suffering From

2848. It was narrated from Jabir:That the Prophet was treated by means of cupping when he was in Ihram for a contusion that he had suffered. (Diaf)

2849. It was narrated from Anas:That the Messenger of Allah was treated by means of cupping when he was in Ihram on the top of the foot for contusion that he had suffered. (Daif)

2850. Abdullah bin Buhayanah narrated:That the Messenger of Allah was treated by means of cupping in the middle of his head, when he was in Ihram, in Lahi Jamal, on the road to Makkah

2851. It was narrated from Kab bin Ujra:That he was with the Messenger of Allah in Ihram and he suffered an infestation of head lice. The Messenger of Allah commanded him to shave his head and told him: "Fast for three days, or fed six poor persons two Mudds each, or sacrifice a sheep. Whichever one of these you do will be sufficient for you

2852. It was narrated that Kab bin Ujrah said:"I entered Ihram, then I had a severe infestation of head lice. News of that reached Prophet, and he came to me when I was cooking something in a pot for my companions, he touched my head with his finger and said: 'Go and shave it, and give charity to six poor persions

2853. It was narrated from Ibn Abbas:That a man was with the Messenger of Allah, and his she-camel broke his neck when he was in Ihra, and he died. The Messenger of all said, Wash him with water and lote leaves, and shroud him in his two garments, and do not put any perfume on him or cover his head, for he will be raised on the Day of Resurrection reciting the Talbiyah

2854. It was narrated from Ibn Abbas:That a man in Ihram was thrown by his she-camel and his neck was broken. It was said that he had died, so the Prophet said: "Wash him with water and lotus leaves, and shroud him in two cloths." Then he said: "Do not put any perfume on him for he will be raised on the Day of Resurrection reciting the Talbiyah." Shubah said: "Ten years later, I asked him (the narrator Abu Bishr) anbut that, and he narrated the Hadith as he had the first time, except that he said: 'And do not cover his face and head

2855. It was narrated that Ibn Abbas said:"While a man was standing in Arafat with the Messenger of Allah, he fell from his mount and it killed him. The Messenger of Allah said: 'Wash him with water and lotus leaves, and shroud him in two cloths. Do not apply aromatics to him or cover his head, for Allah, the Might and Sublime, wil raise him on the Day of Resurrection reciting the Talbiyah

2856. It was narrated that Ibn Abbas said:"The she-Camel of a ma in Ihram broke his neck and killed him. He was brought to the Messenger of Allah and he said 'Wash him and shroud him, and do not cover his head, or bring any perfume near him, for he will be raisd reciting Talbiyah.'" (Sahih) Dies

2857. It was narrated from Ibn Abbas that:a man was performing Hajj with the Messenger of Allah and his she-camel threw him and he died. The Messenger of Allah said: "Wash him and shroud him in two garments, and do not cover his head of his face, for he will be raised on the Day of Resurrection reciting Talbiyah

2858. It was narrated that Ibn Abbas said:"A man in Ihram came with the Messenger of Allah and fell from atop his camel, breaking his neck, and he died. The Messenger of Allah said: 'Wash him with water and lotus leaves, and wrap him in his two garments. But do not cover his head, for he will be raised on the Day of Resurrection reciting the Talbiyah

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2859. It was narrated from Nafi that:Abdulla bin Abdullah and salim bin Abdullah bin Umar when the army besieged Ibn Az-Zubair before he was killed. They said: "It does not matter if you do not perform Hajj this year; we are afraid lest we are prevented from reaching the House." He Sadi: we went out with the Messenger of Allah and the disbelievers of the Quraish prevented us from reaching the House. So the Messenger of Allah slaughtered his Hadi and shave his head. I ask you to bear witness that I have resolved to perform Umrah. If Allah wills I will set out and if I am allowed to reach the House I will circumambulate it, and if I am prevented from reaching the House I will do what the Messenger of Allah did when I was with him." Then he traveled for a while, then he said: "They are both the same. I ask you to bear witness that I have resolved to perform Hajj as well as Umrah. And he did not exit Ihram for either until he exited Ihram on the Day of Sacrifice and offered his Hadi

2860. It was narrated from Ikrimah, from Al-Hajjaj bin Amr Al-Ansari that:he heard the Messenger of Allah say "Whoever suffers a leg injury or breaks his leg, he has exited Ihram, but he has to perform another Hajj." I asked Ibn Abbas and Abu Hurairah about that and he said "He spoke the truth

2861. It was narrated from Ikramah, from Al-Hajja bin Amr that the Prophet said:"Whoever breaks his leg or suffers a leg injury, then he has exited Ihram, but he has to perform another Hajj." I asked Ibn 'Abbas and Abu Hurairah and the said: "He spoke the thurth." And in his narration (one of the narrators) shuaib said: "He has to perform Hajj the following year

2862. Ibn Umar narrated that:the Messenger of Allah used to dismount at Dhu Tuwa and stay there overnight until he prayed Subh when he was approaching Makkah. The place where the Messenger of Allah prayed was on top of the big hillock and not in the Masjid that was built later on, but it was lower than that, on top of the big hillock

2863. It was narrated from Muhaarish Al-Kabi, that:the Prophet went out a night from Al-Jirranah when he set out for Umrah, and came back to Al-Jirranah when he set out for Umrah, and came back to Al-Jirranah in the morning, as if he had stayed there. Then, when the sun had passed its zenith he went out from Al-Jirranah in the valley of Sarif until the road joined the road to Al-Madinah from Sarif

2864. It was narrated from Muharrish Al-Kabi that:the Prophet set out from Al-Jirranah at night as if he were an ingot of silver (i.e., in whiteness and purity) and performed Umrah, then he came back in the morning as if he had stayed there overnight

2865. It was narrated from Ibn Umar that:the Messenger of Allah entered Makkah from the upper valley which is in Al-Batha and he left from the lower valley

2866. It was narrated from Jabir that:the Prophet enter Makkah and his standard was white

2867. It was narrated from Anas that the Prophet entered Makkah wearing a helmet. It was said that Ibn Katal was haging on to the drapes of the Kabah and he said:"Kill him

2868. It was narrated from Anas that:the Prophet entered Makkah in the year of the Conquest wearing a helmet on his head

2869. It was narrated from Jabir bin Abdulla that the Prophet entered on the day of the Conquest of Makkah wearing a black Imamah, without being in Ihram

2870. It was narrated that Ibn Abbas said:"The Messenger of Allah and his Companions came on the morning of the fourth day (of Dhul-Hijjah), reciting the Talbiyah for Hajj, and the Messenger of Allah commanded them to exit Ihram

2871. It was narrated that Ibn Abbas said:"The Messenger of Allah came on the fourth day of Dhul-Hijjah having entered Ihram for Hajj. He prayed Subh in Al-Batha and said: 'Whoever wants to make it Umrah, let him do so

2872. Jabir said:"The Prophet came to Makkah on the morning of the fourth of Dhul-Hijjah

2873. It was narrated from Anas that:the Prophet entered Makkah during the Umratul-Qada, and Abdullah bin Rawahah was walking in front of him and saying: Get out of his way, you unbelievers, make way. Today we will fight about its revelation With blows that will remove beads from shoulders And make friend unmindful of friends. Umar said to him: "O Ibn Rawahah! In front of the Messenger of Allah and in the Sanctuary of Allah, the Might and Sublime, you recite poetry?" The Prophet said: "Let him do so, for what he is saying is more effective than shooting arrows at them

2874. It was narrated that Ibn Abbas said:"The Messenger of Allah said on the day of the conquest: 'Allah made this land sacred the day He created the Heavens and the Earth, so it is sacred by the Decree of Allah until the day of Resurrection. Its thorny shrubs are not to be cut, or its game disturbed, or its lost property to be picked up, except by the one who will announce it publicly, or is its green grass to be uprooted or cut.' Al-Abbas said: O Messenger of Allah! Except Ikhkhir." And he said something that meant: "Except Ikhkhir

2875. It was narrated that Ibn Abbas said:"The Messenger of Allah said on the day of the conquest of Makkah: 'Allah, the Might and Sublime, has made this land sacred, and it was not permissible to fight therein for anyone before me. It was permitted for me for a few hours of a day, and it is sacred by the decree of Allah, the Might and Sublime

2876. It was narrated from Abu Shuraih, that he said to Amr bin Sad when he was sending troops in batches to Makkah:"O Commander! Permit me to tell you of a statement that the Messenger of Allah said the day after the Conquest of Makkah, which my ears heard, my hear understood, and my eyes saw, when he said it. He (the Prophet) praised Allah, then he said: 'Makkah has been made sacred by Allah, not by the people. It is not permissible for any man who believes in Allah and the Last Day to shed blood in it, or to cut its trees. If any one seeks permission to fight in it because the Messenger of Allah fought in it, say to him: Allah allowed his Messenger (to fight therein) but He did not allow you. Rather permission was given to me (to fight therein) for a short period one day, and now its

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sanctity has been restored as it was before. Let those who are present convey (this news) to those who are absent

2877. Abu Hurairah said: "The Messenger of Allah said: This House will be attacked by an army, and they will be swallowed up by the earth in Al-Baida

2878. It was narrated from Abu Hurairah that the Prophet said: "Troops will not cease to attack this House until an army of them are swallowed up by the earth

2879. It was narrated that Hafshah bint Umar said: "The Messenger of Allah said: 'An army will be sent toward this House, and when they are in Al-Baida, they first and the last of them will be swallowed up by the earth, and those in the middle will be saved.' I said: "What if there are believers among them?" He said: 'It will be graves for them.'" (Daif)

2880. Hafsa narrated that he said: An invading army will come toward this House until when they are in Al-Baida, the middle of them will be swallowed up by the earth. The first of them will call out to the last of them, and they will be swallowed up, until there is no one left of them except a fugitive who will tell of what happened to them." A man (hearing the narration) said: "I bear witness that you did not attribute a lie to your grandfather, and I bear witness that your grandfather did not attribute a lie to Hafsa, and I bear witness that Hafsa did not attribute a lie to the Prophet

2881. It was narrated from Aishah that the Messenger of Allah said: "There are five kinds of vermin which may be killed out and inside the Haram: Crows, kites, vicious dogs, scorpions and mice

2882. It was narrated from Aishah that the Messenger of Allah said: "There are five kinds of vermin which may be killed out and inside the Haram: Snakes, vicious dogs, speckled Crows, kites, and mice

2883. It was narrated that Abdullah said: "We were with the Messenger of Allah in Al-Khaif, which is in Mina, when the following was revealed: 'By the winds sent forth one after another.' A snake came out, and the Messenger of Allah said: 'Kill it.' So they rushed to kill, but it went back into its hole

2884. It was narrated from Abu Ubaidah that his father said: "We were with the Messenger of Allah on the night of Arafat which is before Arafat, when he heard a snake. The Messenger of Allah said: 'Kill it.' It went into a crack in a rock, and we put a stick in and broke part of the hole, then we took some palm tree leave and set them ablaze in the hole. The Messenger of Allah: 'Allah protected it from your evil and protected you from its evil

2885. It was narrated from Saeed bin Al-Musayyab that Umm Sharik said: "The Messenger of Allah told me to kill geckos

2886. It was narrated from Aishah that the Messenger of Allah said: "Geckos are vermin

2887. It was narrated that Aishah said: "The Prophet said: "There are five animals all of which are vermin, and may be killed outside and inside the sanctuary: Vicious dogs, crows, kites, scorpions and mice

2888. It was narrated from Urwah that Aishah said: "The Messenger of Allah said: "There are five animals all of which are vermin and may be killed inside the sanctuary: Crow, kites, vicious dogs, mice and scorpions

2889. It was narrated that Ibn Umar said: "Hafsa the wife of the Prophet said: 'The Messenger of Allah said: There are five animals for which there is no sin on the one who kill them: Scorpions, crows, kites, mice and vicious dogs

2890. It was narrated from Aishah that the Messenger of Allah said "There are five vermin that may be killed outside and inside the Haram: Kitties, crows, mice, scorpions, and vicious dogs." (One of the narrators Abdur-Razzaq said: "Some of our companions mentioned that Maimun would mention it from Az-Zuhri, from Salim, from his father, and from Urwah, from Aishah, from the Prophet)

2891. It was narrated that Aishah said: "The Messenger of Allah said: 'There are five kinds of vermin that may be killed in the Haram: Scorpions, mice, crows, vicious dogs, and kites.'" (Sahih) Chapter 120. The Prohibition Of Disturbing The Game Of The Haram

2892. It was narrated from Ibn Abbas that the Messenger of Allah said: "This Makkah was made sacred by Allah, the Mighty and Sublime, the day He created the heavens and the Earth. Fighting therein was not permitted for any one before me or after me rather it was permitted for me for a short part of a day. At this moment it is a sanctuary that is sacred by the decree of Allah until the Day of Resurrection. Its green grass is not to be uprooted or cut, its trees are not to be cut and its game is not to be distributed. It is not permissible to pick up its lost property except by one who will announce it publicly." Al-Abbas who was a man of experience, stood up and said: "Except Idhkhair, for we use it for our robes and houses." He said: "Except Idhkhair

2893. It was narrated that Anas said: "The Prophet entered Makkah during Umratul-Qada' and Ibn Rawahah went before him, saying: Get out of his way, you unbelievers, make way. Today we will fight about its revelation With blows that will remove heads from shoulders And make friend unmindful of friend. Umar said to him: "O Ibn Rawahah! In the Sanctuary of Allah and in front of the Messenger of Allah you recite poetry?" The Prophet said: "Let him do that, for by the one in whose hand is my soul, his words are harder for them than being shot with arrows

2894. It was narrated from Ibn Abbas that: when the Prophet came to Makkah, he was welcomed by the boys of Banu Hashim, and he carried one of them in front of him (on his mount) and one behind him

2895. It was narrated that Al-Muhajir Al-Makki said: "Jabir bin Abdullah was asked whether a man should raise his hands when he sees the House. He said: "I do not think that anyone does that except the Jews. We performed Hajj with the Messenger of Allah and we did not do that." (Daif)

2896. Abdur-Rahman bin Tariq bin Alqamah narrated from his mother, that: when the Prophet came to a place in Dar Yala he turned to face the Qiblah and supplicated. (Daif)

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2897. Abdullah bin Umar said:"I heard the Messenger of Allah say: "One prayer in my Masjid is better than a thousand prayers anywhere else, except Al-Masjid Al-Haram." Abu Abdur-Rahman said: "I do not know of any one who reported this Hadith from Nafi, from Abdullah bin Umar, other than Musa Al-Juhani; he was contradicted by Ibn Juraij and others

2898. Maimunah, the wife of the Prophet said:"I heard the Messenger of Allah say: 'One prayer in this Masjid of mine is better than a thousand prayers in any other Masjid except Al-Masjid Al-Haram

2899. Abu Hurairah narrated that the Prophet said:"One prayer in this Masjid of mine is better than a thousand prayers in any other Masjid except Al-Masjid Al-Kabah

2900. It was narrated from Aishah that the Messenger of Allah said:"Don't you see that when your people (re)built the Kabah, they did not build it on all the foundations laid by Ibrahim, peace be upon him?" I said: "O Messenger of Allah, why do you not rebuild it on the foundation of Ihrahim, peace be upon him?" He said: "Were it not for the fact that your people have recently left disbelief (I would have done so)." Abdullah bin Umar said: "Aishah heard this from the Messenger of Allah, for I see that he would not touch the two corners facing Al-Hijr because the House not built on the foundations of Ihrahim, peace be upon him?

2901. It was narrated that Aishah said:"The Messenger of Allah said: "Were it not for the fact that your people have recently left disbelief, I would have knocked down the House and rebuilt it on the foundation of Ibrahim, peace be upon him, and I would have given it a back door. For when the Quraish built the House, they made it too small

2902. It was narrated from Al-Aswad that the Mother of the Believers said:"The Messenger of Allah said: "Were it not for the fact that my people' - according to the narration of Muhammad he said: 'Your people' - 'have recently left Jailiyyah, I would have knocked down the House and given it two doors.'" When Ibn Az-Zubair was in power, he gave it two doors

2903. It was narrated from Aisha that the Messenger of Allah said to her:"O Aishah, were if not for the fact that your people have recently left Jahiliyyah, I would have commanded that the House be knocked down, and I would have incorporated into it what was left out of it. I would have made its (door) in level with the ground and I would have given it two doors, an eastern door and a western door. For they built it too small, and by doing this, it would have been built on the foundation of Ibrahim, peace be upon him." He (one of the narrators said: "This is what motivated Ibn Az-Zubair to knock it down." Yazid said: "I saw Ibn Az-Zubair when he knocked it down and rebuilt it, and included part of the Hijr in it. And I saw the foundation of Ibrahim, peace be upon him, stones like the humps of camels joined to one another)

2904. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'The Kabah will be destroyed by Dhul-Suwaqatan (one with thin legs) from Ethiopia

2905. It was narrated from Abdullah bin Umar that:he came to the Kabah when the Prophet, Bilal and Usamah bin Zaid had enter it, and Uthman bin Talhah had shut the door. They stayed there for a while, then he opened the door and the Prophet came out. I (Ibn Umar) Climed the steps and entered the House and said: "Where did the Prophet pray?" They said: "Here." And I forgot to ask them how many (Rakahs) the Prophet had prayed inside the House

2906. It was narrated that Ibn Umar said:"The Messenger of Allah entered the House, accompanied by Al-Fadl bin abbas, Usmah bin Zaid,. Uthman bin Talhah and Bilal. They shut the door, and he stayed there for as long as Allah willed, then he coame out." Ibn Umar said: "The first one whom I met was Bilal, and I said: "Where did the Prophet pray?' He said: "Between the two columns

2907. It was narrated that Ibn Umar said:"The Messenger of Allah entered the Kabah, and was about to come out, when I thought of something, so I came quickly and I found the Messenger of Allah coming out. I asked Bilal: Did the Messenger of Allah prayed inside the Kabah?' He said: 'Yes, two Rakahs between the two columns

2908. Some one came to Ibn Umar in his house and said:The Messenger of Allah has entered the Kabah." So Ibn Umar said, I (Ibn Umar) came and found that the Messenger of Allah had come out, and I found Bilal standing at the door. I said: "O Bilal, did the Messenger of Allah pray inside the Kabah?' He said: "Ues." I said: "Where>" He said: "Between these two columns, two Rakahs. Then he came out and prayed two Rakahs in front of the Kabah

2909. It was narrated that Usmah bin Zaid said:"The Messenger of Allah entered the Kabah and recited the Tasbih and the Takbir in its corners, but he did not pray. Then he came out and prayed two Rakahs behind the Maqam, then he said: 'This is Qiblah

2910. Aishah said:"The Prophet said: 'Were it not for the fact that the people have recently left disbelief, and that I do not have enough funds to enable me to build it. I would have incorporated five cubits of the Hijr in it, and given it a door through which the people could enter, and another door through which they exit

2911. Aisha said:"I said: 'O Messenger of Allah! Can I not enter the House?' He said: 'Enter the Hijr for it is part of the House

2912. It was narrated that Aishah said:"I wanted to enter the House and pray therein, so the Messenger of Allah took me by the hand and took me into the Hijr and said: 'If you want to enter the House, then pray here, for it is part of the House, but your people made it too small when they built it.'" (Sahih) Chatper 130. Reciting The Takbir In the Corners Of the Kabah

2913. It was narrated that Ibn Abbas said:"The Prophet did not pray inside the Kabah, but he recited the Takbir in its corners." (Sahih) Chatper 131. Dhikr And Supplication Inside The House

2914. It was narrated from Usmah bin Zaid that:he and the Messenger of Allah entered the House, and he told Bilal to shut the door. At that time the House was

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built on six pillars. He waled forward until, when he was between the two columns that are on the either side of the door of the Kabah, he sat down, praised Allah, asked of him, and prayed for forgiveness. Then he god up, and went to the back wall of the Kabah, placed his face and cheek against it and praised Allah, asked of Him, and prayed for forgiveness. Then he went to each corner of the Kabah and fced it, reciting the Takbir, the Tahlil and Tasbih, praising Allah, asking of Him and praying for forgiveness. Then he came out and prayed two Rakahs facing the front of the Kabah, then he moved away and said: "This is the Qiblah, this is the Qiblah

2915. It was narrated the Usmah bin Zaid said:"I entered the House with the Messenger of Allah. He sat and praised Allah, and recited the Takbir, and the Tahlil. Then he went to the wall of the House that was in front of him, and placed his chest, cheek and hands on it, then he recited the Takbir, and the Tahlil, and supplicated. And he did that in all the corners, then he came out, and turned to face the Qiblah while he was in front of the door, and he said: 'This is the Qiblah, this is the Qiblah

2916. It was narrated that Usmah said:"The Messenger of Allah came out of the House and prayed two Rakahs in front of the Kabah, then he said: 'This is the Qiblah

2917. It was narrated that Ata said:"I head Ibn Abbas sya: 'Usmah bin Zaid told me that the Prophet entered the YHouse, and supplicated in all its corner, but he did not pray inside untl he came out; when he came out he prayed two Rakahs in front of the Kabah

2918. Muhammad bin Abdullah bin As-Saib narrated from his father that:he used to lead Ib Abbas and make him stand at the third side (of the Kabah next to the corner that is next to the stone, in between the stone and the door. Ibn Abbas said: "Have you head that the Messenger of Allah used to pray here?" He said: "Yes." So he went forward and prayed. (Daif) Chaper 134. The Virtue Of Circumambulationg The House, Which Is From The Book Al-Mujtaba About Hajj

2919. It was narrated from Abdullah bin Ubaid bin Umair that a man said:"O Abu abdur-Rahman, why do I only see you touching these two corners?" He said: "I heard the Messenger of Allah say: 'Touching them erases sins.' And I head him say: 'whoever circumambulates seven times, it is like freeing a slave

2920. It was narrated from Ibn Abbas:That the Prophet passed by while he was circumambulating the Kabah with a man who was leading another with a ring in his nose. The Messenger of Allah stopped him with his hand then told him to lead him by his hand

2921. It was narrated that Ibn Abbas said:"The Messenger of Allab passed by a man who was leading another man with something that he had stipulated in a vow. The Prophet took it and broke it, and he said: 'It is a vow.'" (Sahih) Chatper 136. It Is Permissible To Speak During Tawaf

2922. It was narrated from Tawus from a man who met the Prophet, that he said:"Tawaf of the House is a form of Salah, so speak little." (Sahih Mawquf) This is the wording of Yu8saf, which was contradicted by Hanzalah bin Abi sufyan:

2923. Abdullah bin Umar said:"Speak little when you are performing Tawaf for you are in a state of Salah". (Sahih Mawquf)

2924. It was narrated from Jubair bin Mutim that the Prophet said:"O Banu Abd Manaf, do not prevent anyone from circumambulating this House of praying at any time of the night or day he wishes

2925. It was narrated from Zainab bint Abi Salamah that Umm Salamah said:"I complained to the Messenger of Allah that I was sick, and he said: 'Perform Tawaf behind the people while you are riding.' So I performed Tawaf while the Messenger of Allah was praying beside the House, and reciting: 'The Tur (Mount), and by the Book Inscribed

2926. It was narrated from Hisham bin Urwah, from his father, from Umm Salamah, that she said:"O Messenger of Allah, by Allah! I have not performed the Farewell Tawaf." The Prophet said: "When the Iqamah is said for prayer, perform Tawaf on your camel behind the people." Urwah did not hear from Umm Salamah

2927. It was narrated from Urwah from Zainab bint Umm Salamab, from Umm Salamah, that:she came to Makkah when she was sick. She mentioned that to the Messenger of Allah and he said: "Perform Tawaf behind those who are praying while you are riding." She said: "And I heard the Messenger of Allah, at the Kabah, reciting 'By the Tur (Mount)

2928. It was narrated that Aishah said:"The Messenger of Allah performed Tawaf around the Kabah during the farewell pilgrimeage on a camel, touching the Corner with his crooked-ended stick." (Sahih) Chpater 141. Tawaf For The One Who Is Performing Hajj Al-Ifrad

2929. Wabarah said:"I heard Abdullah bin Umar say, when a man asked him wether he could perform Tawaf around the House when he had entered Ihram for Hajj: 'What is stopping you?' He said: 'I saw Abdullah bin Abbas forbidding that, but you are telling us something different.' He said: 'We saw the Messenger of Allah enter Ihram for Hajj, then circumambulate the House then perform between As-Safa and Al-Marwah

2930. It was narrated that Amr said:"I head Ibn Umar say - When we asked him about a man who came for Umrah, and perfomed Tawaf around the House, but did not perform Sai betwwen As-Safa and al-Marwah, could he be intimate with his wife? He said: 'When the Messenger of Allah came, he circumambulated seven times, and prayed two Rakahs behind the Maqam, and performed Sai between As-Safa and Al-Marwah. And you have the best examples in the Messenger of Allah.'" (Sahih) Chpater 143. What Should A Person Do If He Enters Ihram For Hajj and Umrah But he Has Not Brought A Hadi

2931. It was narrated that Anas said:"The Messenger of Allah set out and we set out with him. When he reached Dhul-Hulaifah he prayed Zuhr, then he rode his mount, and when it stood up with him at Al-Baida, he initiated Ihram for Hajj and Umrah together, and we initiated Ihram with him. When the Messenger of Allah

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came to Makkah and we had performed Tawaf, he told the people to exit Ihram but they hesitated. The Messenger of Allah said to them: 'Were it not for the fact that I have the Hadi with me, I would have exited Ihra.' So the people exited Ihram completely, such that intimacy with their wives became permissible. But the Messenger of Allah did not exit Ihram, and he did not cut his hair until the Day of Sacrifice

2932. It was narrated that Ibn Umar joined Hajj and Umrah (Qiran) and he performed on Tawaf and said: "This is what I saw the Messenger of Allah doing

2933. It was narrated that Nafi said: "Abdullah bin Umar went out and he came to Dhul-Hulaifah he entered Ihram for Umrah. Then he traveled a short distance. Then he was afraid that he might be prevented from reaching the House. He said: 'If I am prevented I will do what the Messenger of Allah did.' He said: 'By Allah, Hajj is just like Umrah; I ask you to bear witness that I have resolved to do Hajj with my Umrah.' He traveled on until he reached Qudaid, where he bought a Hadi. Then he came to Makkah, and circumambulated the House seven times, and performed Sai between As-Safa and Al-Marwah and said: 'This is what I saw the Messenger of Allah doing

2934. It was narrated from Jabir bin Abdullah that: the Prophet performed one Tawaf

2935. It was narrated from Ibn Abbas that the Prophet said: "The Black Stone is from Paradise

2936. It was narrated from Suwaid bin Ghafalah that Umar kissed the Black Stone and touched it, and said: "I saw Abdu Al-Qasim paying attention to you

2937. It was narrated Abbas bin Rabiah said: "I saw Umar coming to the Stone and saying: 'I know that you are just a stone; had I not seen the Messenger of Allah kiss you I would not have kissed you.' Then he came close to it and kissed it." (Sahih) Chapter 148. How to Kiss It

2938. It was narrated that Hanzalah said: "I saw tawus pass by the Corner. If he saw it crowded, he would pass by and he would not push his way in. And if he way it was free, he would kiss it three times, then he said: 'I saw Ibn Abbas doing that. Ibn Abbas said: 'I saw Umar bin Al-Khattab doing that, then he said: You are just a stone that can neither cause harm or bring benefit; were it not that I saw the Messenger of Allah kissing you I would not have kissed you.' Then Umar said: b 'I saw the Messenger of Allah doing that

2939. It was narrated that Jabir said: "When the Messenger of Allah came to Makkah he entered the Masjid and touched the Stone, then he moved to his right and walked rapidly for three (rounds) and then walked (at a regular pace) for four. Then he came to the Maqam and said: 'And take you (people) the Maqam (place) of Ibrahim as a place of prayer and prayed two Rakahs with the Maqam between him and the House. Then he came to the Hosue after praying those two Rakahs and touched the Stone, then he went out to As-Safa." (Sahih) Chapter 150. In How Many Rounds Should Be Quick?

2940. It was narrated from Nafi that: Abdulla bin Umar used to walk rapidly for three (rounds), and walk for four, and he said that the Messenger of Allah used to do that

2941. It was narrated from Ibn Umar, that: when the Messenger of Allah performed Tawaf in Hajj and Umarah- as he first arrived (in Makkah), he would hasten in three rounds, and walk (at a regular pace) in four. Then he prayed two Rakahs, then he performed sai between As-Safa and Al-Marwah

2942. It was narrated from Salim that his father said: "When the Messenger of Allah came to Makkah, he touched the Black Stone and at the beginning of his Tawaf, he walked rapidly in (the first) three of the seven rounds

2943. It was narrated from Nafi' that: Abdullah bin Umar used to walk rapidly in three rounds of his Tawaf when he came for Hajj or Umrah, and walk (at a normal pace) in four. He said: "The Messenger of Allah used to do that

2944. It was narrated that Jabir bin Abdullah said: "I saw the Messenger of Allah walking rapidly from the Stone to the Stone, until he had finished three circuits

2945. It was narrated that Ibn Abbas said: "When the Prophet and his Companions came to Makkah, the idolaters said: 'The fever of Yathrib has weakened them, and they have suffered a great deal because of it.' Allah informed His Prophet about that, so he told his Companions to walk rapidly, and to walk (at a normal pace) between the two corners, and the idolaters were on the side of the Stone. They said: 'They are stronger than such and such

2946. It was narrated that Az-Zubair bin Adiyy said: "A man asked Ibn Umar about touching the Black Stone and he said: 'I saw the Messenger of Allah touching it and kissing it.' The man said: 'What if it is too crowded and I am overwhelmed?' Ibn Umar, may Allah be pleased with him, said: 'Leave your "what if" in Yemen! I saw the Messenger of Allah touching it and kissing it

2947. It was narrated from Ibn Umar that: the Prophet used to touch the Yemeni Corner and the Stone in each Tawaf

2948. It was narrated from Ibn Umar: The Prophet used to touch only the Stone and the Yemeni Corner. (Sahih) Chapter 157. Touching The Two Yemeni Corners

2949. It was narrated from Salim that his father said: "I did not see the Messenger of Allah touching any part of the House except the two Yemeni Corners

2950. It was narrated that Ubaid bin Juraij said: "I said to Ibn Umar: 'I see that you only touch these two Yemeni corners.' He said: 'I only saw the Messenger of Allah touch these two corners.'" This is an abridgement of it

2951. It was narrated from Salim that his father said: "The Messenger of Allah did not touch any of the corner of the House except the Black Corner and the one that is next to it, in the direction of the houses of Al-Jumahiyyain

2952. It was narrated that Nafi said: "Abdullah, may Allah be pleased with him, said: "I have not failed to touch these two corners since I saw the Messenger of Allah touching them, the Yemeni Corner and Black Stone, either when it is difficult or when it is easy



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2953. It was narrated that Ibn Umar said:"Since I saw the Messenger of Allah touch it, I did not fail to touching the Stone whether it was easy or difficult

2954. It was narrated from Abdullah bin Abbas that:the Messenger of Allah circumambulated (the Kabah) during the Farewell Pilgrimage on a camel, touching the Corner with a crook-ended stick

2955. It was narrated from Abdullah bin Abbas that:the Messenger of Allah used to circumambulate the House on his mount, and when he reached the Corner be pointed to it." (Sahih) Chpater 161. They Saying Of Allah, The Mighty And Sublimse: "Take Your Adornment To Every Masjid

2956. It was narrated from Saeed bin Jubair that Ibn Abbas said:"Women used to circumambulate the Kabah naked, saying: 'Today some, or all of it will appear And whatever appers I don't make is permissible.' Then the following was revealed: 'O Children of Adam! Take your adornment to every Masjid

2957. Abu Hurairah narrated that:Abu Bakr sent him, during the Hajj that the Messenger of Allah appointed him to lead before the Farewell Pilgrimage, with a group of other to announce to the people: "No idolater is to perform Hajj after this year, and no one is to circumambulate the House naked

2958. It was narrated from Muharrar bin Abi Hurairah that his father said:"I came with Ali bin Abi Talib when the Messenger of Allah sent him to the people of Makkah with news of the dissolution of treaty obligations." He said: "How did you announced that no one would enter Paradise but a believing soul, no one was to circumambulate the House naked: whoever had a treaty with the Messenger of Allah, then for its period, or, it extended to four months, and when four months had passed, and that Allah is free from (all) obligations to the idolaters and so is His Messenger. No idolater was to perform Hajj after this year. I kept on announcing it until my vice grew hoarse

2959. It was narrated that Al-Muttalib bin Wadaah said:"I saw the Prophet when he had completed his seven (circuits of Tawaf); he came to the edge of the Mataf and prayed two Rakahs, with nothing in between him and people who were circumambulating." (Daif)

2960. It was narrated that Amr - meaning, bin Umar - said:"The Messenger of Allah came and circumambulated the House seven times, then he prayed two Rakahs behind the Maqam and performed Sai between As-Safa and Al-Marwah, and he said: 'Indeed in the Messenger of Allah you have a good example to follow

2961. It was narrated that Bajir said:"The Messenger of Allah circumambulated the House seven times, walking rapidly (Raml) in the three, and walking (at a regular pace) for four. Then he stood near the Maqam and prayed two Rakahs. Then he recited: 'And take you the Maqam (Place) of Ibrahim as a place of prayer, raising his voice, so that the people would hear. Then he went (to perform Sai) and said: 'We will start with that with which Allah started.' So he started with As-Safa, climbing up, until he could see the House, and he said three times: 'La ilaha illallah, Wahdahu la sharika lah, lahul-mulku wa lahul-hamdu, yuhyi wa yumitu, wa huwaala kulli shayin qadir (There is none worthy of worship except Allah alone with no partner or associate, His is the dominion and to Him be praise, He gives life and death, and He has power over all things).' Then exclaimed Allah's greatness, then he supplicated as much as was decreed for him. Then he came down walking until he reached level ground at the bottom of the valley. Then he hastened until the ground began to rise. Then he walked until he came to Al-Marwah and clime dup it, and when he could see the House he said: 'La ilaha illallah, Wahdahu la sharika lah, lahul-mulku wa lahul-hamdu, yuhyi wa yumitu, wa huwaala kulli shayin qadir (There is none worthy of worship except Allah alone with no partner or associate, His is the dominion and to Him be praise, He gives life and death, and He has power over all things).' He said that three times, then he remembered Allah and glorified and praised Him, then he supplicated there for as long as Allah willed. And he did that until he finished Sai

2962. It was narrated from Jabir that the Messenger of Allah performed Tawaf, walking rapidly (Raml) for three circuits, and walking at a normal pace for four. Then he recited:"And take you the Maqam (place) of Ibrahim as a place of prayer." And prayed two Rak`ahs with the Maqam between him and the Ka`bah. Then he touched the Corner, then he went out and said: 'As-Safa and Al-Marwah are two of the symbols of Allah. We will start with that with which Allah started

2963. It was narrated from Jabir bin Abdullah that when the Messenger of Allah came to Maqam Ibrahim he recited:"And take you the Maqam (place) of Ihrahim as a place of prayer." Then he prayed two Rakahs reciting the Opening of the Book (Al-Fatihah) said: "Say: O you disbelievers" and "Say: He is Allah, (the) One." Then he went back to the Corner and touched it, then he went out to As-Safa

2964. It was narrated from Ibn Abbas that:the Messenger of Allah drank from the water of Zamzam while standing

2965. It was narrated that Ibn Abbas said:"I gave the Messenger of Allah some Zamzam to drink and he drank it while standing

2966. Ibn Umar said:"When the Messenger of Allah arrived in Makkah he circumambulated the House seven times, then he prayed two Rakahs behind the Maqam. Then, he went out to As-Safa through the gate that is usually used to exit, and performed Sai between As-Safa and Al-Marwah." (One of the narrators Shubah said: Ayub informed me from Amr bin Dinar from Ibn Umar that he said: "A Sunnah)

2967. It was narrated that Urwah said:"I recited to Aishah: 'So it is not a sin on him who performs Hajj or Umrah (Pilgrimage) of the House to Perform the going Tawaf) between them (as-Safa and Al-Marwah) "I said: 'I do not care if I do not go between them?' She said: 'What a bad thing you have said!' People at the time of the Jahiliyyah used not to go between them, but when Islam came and the Quran was revealed: 'Verily, As-Safa and Al-Marwah are of the symols of Allah, the Messenger of Allah went between them, and we did that with him, and thus it became part of Hajj

2968. It was narrated that Urwah said:"I asked Aishah about the words of Allah, the Mighty and Sublime: 'So it sin not a sin on him who perform Hajj or Umrah (Pilgrimage) of the House (the Kabah at Makkah) to perform the going (Tawaf) between them (as-Safa and Al-Marwah) and (I said): 'By Allah, there is no sin on anyone if he does not go between As-Safa and Al-Marwa.' Aishah said: 'What a bad thing you said, O son of my brother! If this Ayah was as you have interpreted it, there would be no sin on a person if he did not go between them. But it was revealed concering the Ansar. Before they accepted Islam, they sued to enter Ihram

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for the false goddess Manat whom they used to worship at Al-Mushallal. Whoever enter Ihram for her would refrain from going between As-Safa and Al-Marwah. When they asked the Messenger of Allah about that, Allah, the Most Gracious and Most Merciful, revealed: 'Verily As-Safa and Al-Marwah (Two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who performs Hajj or Urmrah (Pilgrimage) of the House (the Kabah at Makkah) to perform the going (Tawaf) between them (As-Safa and Al-Marwah). Then the Messenger of Allah enjoined going between them so no one has the right to refrain from going between them

2969. It was narrated that Jabir said:"When he went tout the Masjid heading for As-Safa, I heard the Messenger of Allah say: We will start with that with which Allah started

2970. Jabir said:"Messenger of Allah went out to As-Safa and said.We will start with that with which Allah started. Then he recited: 'Verify, as-Safa and Al-Marwah (two Mountains in Makkah) are of the symbols of Allah.'" (Sahih) Chpater 169. Where To Stand On As-Safa

2971. Jabir narrated that:the Messenger of Allah climbed up As-Safa until he could see the House, then he said Takbir

2972. It was narrated from Jabir that:when the Messenger of Allah stood on top of As-Safa, he recited the Takbir three times and said: "La ilaha illallah, Wahdahu la sharika lah, lahul-mulku wa lahul-hamdu, yuhyi wa yumitu, wa huwaala kulli shayin qadir (There is none worthy of worship except Allah alone with no partner or associate, His is the dominion and to Him be praise, He gives life and death, and He has power over all things)." He did three times, and supplicated, and did the same a top Al-Marwah

2973. Jafar bin Muhammad narrated, that he heard his father narrate, that he heard Jabir, speak of the Pilgrimage of the Prophet:"The Prophet stood atop as-Safa proclaiming the Tahlil of Allah (saying La ilaha illallah) and supplicating in between that

2974. It was narrated that Jabir said:"The Messenger of Allah circumambulated the House seven times, walking rapidly in three circuits and walking (at a normal pace)b in three. Then he stood at the Maqam (place) of Ibrahim as a place of prayer, raising his voice so that the people could hear. Then he went and touched the Black Stone and went (to perform Sai) and said: 'We will start with that with which Allah started.' So he started with As-Safa, climbing up until he could see the House and he said three times: "La ilaha illallah, Wahdahu la sharika lah, lahul-mulku wa lahul-hamdu, yuhyi wa yumitu, wa huwaala kulli shayin qadir (There is none worthy of worship except Allah alone with no partner or associate, His is the dominion and to Him be praise, He gives life and death, and He has power over all things).' Then exclaimed Allah's greatness and praised Him, then he supplicated as much as was decreed for him. Then he came down walking, until he reached level ground at the bottom of the valley. Then he hastened until the ground began to rise. Then he walked until he came to Al-Marwah and climbed up it, and when he could see the house he said: 'La ilaha illallah, Wahdahu la sharika lah, lahul-mulku wa lahul-hamdu, yuhyi wa yumitu, wa huwaala kulli shayin qadir (There is none worthy of worship except Allah alone with no partner or associate, His is the dominion and to Him be praise, He gives life and death, and He has power over all things).' He said that three times, then he remembered Allah, and glorified and praised Him, then he supplicated there for as long as Allah willed. And he did that until he had finished Sai

2975. Abu Az-Zubair narrated that he heard Jabir bin Abdullah say:During the Farewell Pilgrimage the Prophet circumambulated the House and went between As-Safa and Al-Marwah on his mount so that the people could see him and he could see them, and they could ask him questions, and the people crowded around him

2976. It was narrated that Kathir bin Jumhan said:"I saw Ibn Umar walking between As-Safa and Al-Marwah. He said: 'I am walking because I saw the Messenger of Allah Walking, and I hasten because I saw the Messenger of Allah hasten

2977. It was narrated that Saeed bin Jubair said:"I saw Ibn Umar and he mentioned something similar, except he said: "and I am an old man

2978. It was narrated that Az-Zubair said:"They asked Ibn Umar: 'Did you see the Messenger of Allah walk rapidly between As-Safa and Al-Marwah?' He said: 'He was among a group of people and they walked rapidly, and I think they went at the same pace as him.'" (Daif)

2979. It was narrated that Ibn Abbas said:"The Prophet walked rapidly betwvne As-Safa and Al-Marwah to show the idolaters that he was strong

2980. It was narrated from Safiyyah bint Shaimah that a woman said:I saw the Messenger of Allah hastening at the bottom of the valley and he said: "The river bed should not be crossed except with vigor." (Sahih) Chpater 178. The Place Where One Should Walk

2981. It was narrated from Jabir bin Abdullah, may Allah be pleased with him, that:when the Messenger of Allah came down from As-Safa he would walk until he reached the bottom of the valley, then he would hasten until he came out of it

2982. It was narrated that Jabir said:"When the Messenger of Allah reached level ground at the bottom of the valley, he would hasten until he came out of it

2983. Jabir narrated that:the Messenger of Allah came down from As-Safa until he reached level round in the valley, then he hastened (Ramel) until (the ground) rouse, then he walked

2984. It was narrated from Jabir bin Abdullah that:the Messenger of Allah came to Al-Marwah and climbed up until he could see the House, then he said: "La ilaha illallah, Wahdahu la sharika lah, lahul-mulku wa lahul-hamdu, yuhyi wa yumitu, wa huwaala kulli shayin qadir (There is none worthy of worship except Allah alone with no partner or associate, His is the dominion and to Him be praise, He gives life and death, and He has power over all things)." He said that three times, then he remembered Allah, and glorified and praised Him, then he supplicated there for as long as Allah willed. And he did that until he had finished Sai

2985. It was narrated from Jabir that the Messenger of Allah went to As-Safa and climbed up it and said:"La ilaha illallah, Wahdahu la sharika lah, lahul-mulku wa

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lahul-hamdu, yuhyi wa yumitu, wa huwaala kulli shayin qadir (There is none worthy of worship except Allah alone with no partner or associate, His is the dominion and to Him be praise, He gives life and death, and He has power over all things)." Then he walked until he reached level ground, then he hastened until the ground began to rise. Then he walked until he came to Al-Marwah, and he did the same there as he had at As-Safa, until he had finished his Sai

2986. Jabir said:"The Prophet and his Companions only performed Sai between As-Safa and Al-Marwah once

2987. It was narrated from Muawiyah that:he cut the hair of the Prophet with the edge of an arrow during his Umrah at Al-Marwah

2988. It was narrated that Muawiyah said:"I cut the hair of the Messenger of Allah at Al-Marwah with the edge of a Bedouin arrow

2989. It was narrated that Muawiyah said:"I cut a little from the ends of the hair of the Messenger of Allah with the eduge of an arrow that I had with me, after he had circumambulated the House, and performed Sai between As-Safa and Al-Marwah, during the ten days." Qais said: "The people rebuked Muawiyah for that

2990. It was narrated that Aishah said:"We went out with the Messenger of Allah with no intention but Hajj. When he had circumambulated the Hosue and performed Sai between As-Safa and Al-Marwah, he said: 'Whoever has a Hadi with him, let him remain in Ihram, and whoever does not have a Hadi with him, let him exit Ihram

2991. It was narrated that Aishah said:"We set out with the Messenger of Allah for the Farewell Pilgrimage. Some of us entered Ihram for Hajj and some of us entered Ihram for Umrah and brought along a Hadi. The Messenger of Allah said: 'Whoever entered Ihram for Umrah and did not bring Hadi, let him exit Ihram. And whoever entered Ihram for Umrah and did bring a Hadi, let him not exit Ihra. Whoever entered Ihram for Hajj let him complete his Hajj.'" Aishah said "And I was one of those who had entered Ihram for Umrah

2992. It was narrated from Asma bint Abi Bakr who said:"We came with the Messenger of Allah reciting the Talbiyah for Hajj. When we drew close to Makkah, the Messenger of Alla said: 'Whoever does not have a Hadi with him, let him exit Ihram. Whoever has a Hadi with him, let him remain in Ihram.' Az-Zubair had a Hadi with him so he remained in Ihram, but I did not have a Hadi with me so I exited Ihram, put on my some of my perfume. Then I sat down with As-Zubair and he said: "Go away from me.' I said: 'Are you afraid that I am going to jump on you?

2993. It was narrated from Jabir that:when the Prophet came back from the Umrah of Al-Jirranah, he sent Abu Bakr to lead the Hajj. We wnet the him until, when he was in Al-Urj, the Iqamah for Subh was said, and he stood up to say the Takbir while he heard the grunting of a camel behind him, and he did not say the Takbir. He said: "This is the grunting of the camel of the Messenger of Allah has had second thoughts about the Hajj, and may be he is here, and we will pray with him." But it was 'Ali on the camel. Abu Bakr said to him: "(Have you come) as a leader or as messenger?" He said: "No, as a messenger, sent by the Messenger of Allah with a declaration of innocence to recite it to the people in the stations of Hajj. So we came to makkah and one day before the day of At-Tarwiyah Abu Bakr, may Allah be pleased with him, stood up and addressed the people telling them about their rituals. When he finished, Ali, may Allah be pleased with him, stood up and recited the declaration of innocence to the people until he finished it. Then we went out with hm and on the day of Arafat. Abu Bakr stood up and addressed people, telling them about rituals. When he finished, Ali, may Allah be pleased with him, stood up and recited the declaration of innocence to the people until he finished it. Then on the day of Sacrifice, we departed (Ifadah) and when Abu Bakr came back, eh addressed the people, telling them about their departure (Ifadah), sacrifice and rituals. When he finished, Ali, may Allah be pleased with him, stood up and recited the declaration of innocence to the people until he finished it. On the first day of An-Nafr (The 12th of Dhul-Hijjah), Abu Bakr stood up and addressed the people, telling them how to offer their sacrifice and how to stone the Jamrat, and teaching them their rituals. When he had finished, "Ali, may Allah be pleased with him, stood up and recited the declaration of innocence to the people until he finished it. (Daif) Abu Abdur-Rahman (An-Nasai) said: Ibn Khuthaim is not strong in Hadith, and I only narrated this so it would not be considered to be from Ibn Juraij from Abu Az-Zubai. And we did not write it except from Ishaq bin Rahuyah bin Ibrahm. And yahya bin Saeed Al-Qattan did not abandon the narrations of Ibn Khuthaim, or dod Abdur-Rahamn. However, Ali bin Al-Madini said: "Ibn Khuthaim is Munkar in Hadith," and Ali bin Al-Madini is more knowledgeable of Hadith

2994. It was narrated that Jabir said:"We came with the Messenger of Allah on the fourth day of Dhul-Hijjah. The prophet said: 'Exit Ihram and make it Umrah.' We were distressed and upset by that. News of that reached the Messenger of Allah and he said: 'O people, exit Ihram. Were if not for the Hadi that I brought with me, I would have done what you are doing.' So we exited Ihram, and had intercourse with our wives, ad we did everything that the non-Muhrim does until the day of At-Tarwiyah, when we put Makkah behind us (When we headed for Mina) and entered Ihram for Hajj

2995. It was narrated from Muhammad bn Imran Al-Ansari that his father said:"Abdullah bin Umar came to me when I had stopped beneath a large tree on the way to Makkah. He said: 'Why did you stop beneath this tree?' I said: 'Because of its shade.' Abdullah said: 'The Messenger of Allah said: If you are between the two mountains of Mina - and he pointed with his hand toward the east - there is a valley there called As-Surrah according to the narration of Al-Harith: Called As-Surar - in which there is large tree beneath which seventy prophets were born.'" (Daif)

2996. It was narrated from Muhammad bin Ibrahim At-Taimi that a man amonth them who was called Abdur-Rahman bin Muadh said:The Messenger of Allah addressed us in Mina, and Allah enabled us to hear hwat he said when we were in our encampments. The Prophet started to teach them their rituals until he reached the Himar (Stoning the pillars), and he said: look for pebbles the size of date stones or fingertips. And he told the Muhajirun to camp in front of the Masjid and the Ansar to camp behind the Masjid

2997. It was narrated that Abdul-Aziz bin Rafi said:"I asked anas bin Malik: 'Tell me of something that you learned from the Messenger of Allah; where did he pray

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Zuhr on the day of At-Tarwiyah?' He said: 'In Mina.' I said: 'Where did he pray Asr on the day of An-Nafr?' He said: 'In Al-Abtah

2998. It was narrated that Ibn Umar said:"We left Mina with the Messenger of Allah for Arafat, and some of us were reciting the Talbiyah and some reciting the Takbir

2999. It was narrated that Ibn Umar said:"We left for Arafat with the Messenger of Allah, and some of us were reciting the Talbiyah and some reciting the Takbir

3000. Muhammad bin Abi Bakr Ath-Thaqafi narrated:"When we were leaving Mina for Arafat, I said to Anas: 'What did you do for the Talbiyah with the Messenger of Allah on this day?' He said 'Those who recited the Talbiyah did so, and no one criticized them, and those who recited the Takbir did so, and no one criticized them

3001. It was narrated that Muhmmad bin Abi Abkr - Ath-Thaqafi - said:"I said to Anas on the morning of Arafat: 'What do you say about the Talbiyah on this day?' I said: 'I walked this path with the Messenger of Allah and his Companions. Some of them recited the Talbiyah and some recited the Takbir, and none of them denounced any other

3002. It was narrated that Tariq bin Shihab said:A Jew said to `Umar: "If this Verse had been revealed to us, we would have taken it as a festival (Eid): 'This day, I have perfected your religion for you.'" Umar said: "I know the day when it was revealed and the night on which it was revealed: a Friday night when we were with Messenger of Allah in Arafat

3003. It was narrated that from Aishah that the Messenger of Allah said:"There is no day on which Allah, the Mighty and Sublime, frees more of his slaves, male and female, from the fire, than the day of Arafah. He comes close, then he boasts to the angels about them and say: 'What do these people want?'" (Sahih) Abdu Abdur-Rhamn (An-Nasai) said: It appears that Yunus bin Yusuf is the one who reported it from Malik and Allah, most High, Knows best

3004. It was narrated from Uqbah bin Amir that the Messenger of Allah said:"The day of Arafat and the day of sacrifice and the day of At-Tashriq are our Id, the people of Islam, and they are days of eating and drinking

3005. It was narrated that Salim Bin Abdullah said:"Abdul Malik bin Marwan wrote to Al-Hajjaj bin Yusuf telling him not to go against Ibn Umar with regard to the Hajj. On the day of Arafat, Ibn Umar came to him when the sun had passed its zenith, and I was with him, and shouted near his cotton tent: 'Where is he?' Al-Hajjaj came out to him, wearing a wrap dyed with safflower. He said: 'What is the matter, O Abu Abdur Rahman?' He said: 'We have to move on if you want to follow Sunnah.' He said to him: 'At this hour?' He said: 'Yes.' He said: 'I will pour some water over my self (have a bath) then I will come out to you.' So he waited until he came, then he walked between my father and me, I said: 'If you want to follow the Sunnah, then deliver a short Khutbah and hasten to stand (in Arafat).' He started to look at Ibn Umar so that he could hear that, and when Ibn Umar noticed that he said: 'He is speaking the truth

3006. It was narrated that Saeed bin Jubair said:"I was with Ibn Abbas in Arafat and he said: 'Why do I not hear the people reciting Talbiyah?' I said: They are afraid of Muawiyah.' So Ibn Abbas went out of his tent and said: "Labbaik Allahumma Labbaik, Labbaik! They are only forsaking the Sunnah out of hatred for Ali

3007. It was narrated from Salamah bin Nubait, that his father said:"I saw the Messenger of Allah delivering a Khutab atop a red camel in Arafat, before the Salah." (Daif)

3008. It was narrated from Salamah bin Nubait that his father said:"I saw the Messenger of Allah delivering a Khutbah on the day of Arafat atop a red camel." (Hasan) Chpater 200. Delivering A Short Khutbah In 'Arafat

3009. It was narrated from Salim bin Abdullah that:Abdullah bin Umar came to Al-Hajjaj bin Yusuf on the day of Arafat when the sun has passed its zenith, and I was with him. He said: "We have to move on if you want to follow Sunnah." He said to him: "At this hours?" He said: Yes." Salim said: "I said to Al-Hajjaj: 'If you want to follow the Sunnah, then deliver a short Khutbah and hasten to pray.' Abdullah bin Umar said: 'He is telling the truth

3010. It was narrated that Abdullah said:"The Messenger of Allah used to offer prayers at their proper time except in Jam (Al-Muzdalifah) and Arafat

3011. It was narrated that Usamah bin Zaid said:"I was a companion rider with the Prophet at Arafat. He raised his hands in supplication, so his she-camel began leaning and he dropped her halter, so he took the halter with one of his hands while he was raising the other hand

3012. It was narrated that Aishah said:"The Quraish used to stand in Al-Muzdalifah and they called themselves Al-Hums, and the rest of Arabs stood in Arafat. Then Allah, Blessed and Most High, commanded his Prophet to stand in Arafat, and then move on from there. Allah, the Mighty and Sublime, revealed: 'Then depart from the place whence all the people depart

3013. It was narrated from Muhammad bin Jubir bin Mutim that his father:"I lost a camel of mine, so I went to look for it in Arafat on the day of Arafat. I saw the Prophet standing there and said: 'what is he doing here?' He is one of the Hums

3014. It was narrated from Amr bin Abdullah bin Safwan that Yazid bin Shaiban said:"We were standing in Arafat in a place far from the place of standing, and Ibn Mirba Al-Ansari came and said: 'I am the messenger of Messenger of Allah to you; he says: 'Stay where you are (for it is a place of ritual), for you are following the legacy of you father Ibrahim, peace be upon him

3015. Ja'far bin Muhammad said:"My father told me: 'We came to Jabir bin `Abdullah and asked him about the Hajj of the Prophet. He told us that the Prophet said: "All of Arafat is the place of standing

3016. It was narrated that Abdur-Rahman bin Yamur said:"I saw the Messenger of Allah when people came to him and asked him about Hajj. The Messenger of

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Allah said: 'Hajj is Arafat. Whoever catches up with the night of Arafat before dawn comes on the night of Jam (Al-Muzdalifah), his Hajj is complete

3017. It was narrated from Ibn Abbas that Al-Fadl bin Abbas said:"The Messenger of Allah departed from Arafat and Usmah bin Zaid rode behind him. His camel bolted and he was raising his hands (to rein it in) but not above his head. He carried on like that until he reached Jam (Al-Muzdalifah)

3018. It was narrated from Ibn Abbas that Usmah bin Zaid said:"The Messenger of Allah departed from Arafat and I was riding behind him. He started trying to rein in his camel until its ears nearly touched the front of the saddle, and he was saying: 'O people, you must be tranquil and dignified, for righteousness does not come by making camels hurry

3019. It was narrated from Abu Ghaftan bin Tarif that he heard Ibn Abbas say:"When the Messenger of Allah departed he reined in his she-camel until its head touched the middle of his saddle, and he was saying to the people: 'Be tranquil be tranquil,' on the evening of Arafat

3020. It was narrated from Al-Fadl bin Abbas, who rode behind the Messenger of Allah, that: on the evening of Arafat and on the morning of Jam (Al-Muzdalifah), when they departed, the Messenger of Allah said to the people: "You must be tranquil," and was reining in his she-camel. Then, when he was in Muhassir, which is part of Mina, he said: "You have to look for pebbles the size of date stones or fingertips," with which to stone the Jamrat. And the Messenger of Allah continued to recite the Talbiyah until he stoned Jamrat Al-Aqabah

3021. It was narrated that Jabir said:"The Messenger of Allah departed (From Arafat) in a tranquil manner, and he enjoined them to be tranquil. He hurried in the valley of Muhassir and told them to stone the Jamrat with (pebbles like date stones or fingertips. (Daif)

3022. It was narrated from Jabir that the Prophet departed from Arafat and started saying:"Be tranquil, O slaves of Allah!" gesturing with his hand like this - and Ayyub gestured with his palm uppermost

3023. It was narrated from Usmah bin Zaid that he was asked how the Prophet traveled during the Farewell pilgrimage. He said:"He used to ride at a moderately fast pace, and when he came upon some open space he would gallop

3024. It was narrated from Usmah bin Zaid that when the Prophet departed from Arafat he turned toward the mountain pass. I said to him:"Are you going to pray Magrib?" He said: "The prayer place is still ahead of you

3025. It was narrated that Usmah bin Zaid said:"The Messenger of Allah stopped in the mountain pass where the rulers stop now, and urinated, then he performed a light Wudu and I said: 'O Messenger of Allah (is it time for ) prayer?' He said: 'The prayer is still ahead of you.' When we came to Al-Muzdalifah the people did not unload their camels until he had prayed

3026. It was narrated from Abu Ayyub that: the Messenger of Allah joined Maghrib and Isha in Jam (Al-Muzdalifah)

3027. It was narrated from Ibn Masud that: the Prophet joined Maghrib and Isha in Jam (Al-Muzdalifah)

3028. It was narrated from Salim, from his father, that: the Messenger of Allah joined Maghrib and Isha; in Jam (Al-Muzdalifah), with one Iqamah, and he did not offer any voluntary prayers in between or after either of them

3029. It was narrated from Ibn Shihab that Ubaidullah bin Abdullah told him that his father said:"The Messenger of Allah joined Maghrib and Isha with no (Voluntary) prayer in between them. He prayed Maghrib with three Rakahs and Isha with two." And Abdullah bin Umar used to join them in like manner until he met Allah, The Mighty and Sublime

3030. It was narrated that Ibn Umar said:"The Messenger of Allah prayed Maghrib and Isha in Jam (Al-Muzdalifah) with one Iqamah

3031. It was narrated from Ibrahim bin Uqbah that Kuraib said:"I asked Usmah bin Zaid, who rode behind the Messenger of Allah one the evening of Arafat. I said: "What did you do?" He said: 'We started traveling until we reached Al-Muzdalifah, then he stopped and prayed Maghrib. Then he sent word to the people to stay in their camps, and they did not unload their camels until the Messenger of Allah had prayed the later Isha. Then the people unloaded their camels and made camp. When morning came I set out on foot among those of the Quraish who got there first, and Al-Fadl rode behind the Prophet

3032. It was narrated that Ubaidullah bin Abu Yazeed said: I heard Ibn Abbas say: I was one of those whom the Prophet sent ahead among the weak ones of his family

3033. It was narrated Abbas said:"I was one of those whom the Prophet sent ahead on the night of Al-Muzdalifah among the weak ones of his family

3034. It was narrated from Ibn Abbas, from Al-Fadl, that: the Prophet commanded the weak ones among Banu Hashim to move on from Jam' (Al-Muzdalifah) at night

3035. It was narrated from Salim bin Shawwal that: Umm Habibah told him that the Prophet told her to leave Jam (Al-Muzdalifah) for Mina at the end of the night

3036. It was narrated that Umm Habibah said:"We used to leave Jam Al-Muzdalifah for Mina at the end of the night, during the time of the Messenger of Allah

3037. It was narrated that Aishah said:"The Prophet allowed Sawdah to leave Jam (Al-Muzdalifah) before dawn because she was a heavyset woman

3038. It was narrated that Abdullah said:"I never saw the Messenger of Allah offer any prayer except at the proper time, apart from Maghrib and Isha in Jam (Al-Muzdalifah) and Fajr on that day, which he offered before the usual time

3039. It was narrated that Urwah bin Mudarris said:"I saw the Messenger of Allah standing in Al-Muzdalifah and he said: 'Whoever offers this prayer with us here

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then stands with us and stood before that in Arafat by night or by day, his Hajj is complete

3040. It was narrated that Urwah bin Mudarris said: The Messenger of Allah said: "Whoever catches up (with Fajr prayer) in Jam (Al-Muzdalifah) with the Imam and the people (and stays there) until they move on, then he has caught up with Hajj. Whoever does not catch up with the people and the Imam, then has not caught it (Hajj)

3041. It was narrated that Urwah bin Mudarris said: "I came to the Prophet in Jam (Al-Muzdalifah) and said: 'O Messenger of Allah, I have come from the two mountains of Tai and I did not leave any mountain but I stood on it; is there Hajj for me?' The Messenger of Allah said: 'Whoever offers this prayer with us, and stood before that in Arafat by night or by day, his Hajj is complete, and he has completed the prescribed duties

3042. Urwah bin Mudarris bin Aws bin Harithah bin La'm said: "I came to the Prophet in Jam (Al-Muzdalifah) and said: 'Is there Hajj for me?' He said: 'Whoever offers this prayer with us and observed this standing until he departed, and he departed before that from Arafat by night or by day, then his Hajj is complete. And he has completed the prescribed duties

3043. Urwah bin Mudarris at Tai said: "I came to the Messenger of Allah and said: 'I have come to you from the two mountains of Tai and I have exhausted my camel, and exhausted myself; is there Hajj for me?' He said: 'Whoever offers this morning prayer with us here, and came to Arafat before that, then he has completed the prescribed duties and his Hajj is complete

3044. Abdur Rahman bin Yumur Ad-Daili said: "I saw the prophet in Arafat when some people from Najd came to him. They told a man to ask him about Hajj. He said: 'Hajj is Arafat. Whoever comes on the night of Jam (Al-Muzdalifah) before Subh prayer, then he has caught up with Hajj. And the days of Mina are three days. But whoever hastens to leave in two days, there is no sin on him, and whoever stays on, there is no sin on him.' Then he made a man ride behind him, and he started proclaiming it to the people

3045. Jafar bin Muhammad narrated that his father said: "We came to Jabir bin Abdullah and he told us that the Messenger of Allah said: 'All of Al Muzdalifah is a place for (the pilgrims) to stand

3046. It was narrated that Abdur-Rahman bin Yazid said: "When we were in Jam (Al-Muzdalifah), Ibn Masud said: 'I heard the one to whom surat Al-Baqarah was revealed say, in this place: Labbaik Allahumma Labbaik

3047. It was narrated that Amr bin Maimun said: "I heard him say 'I saw 'Umar in Al-Muzdalifah and he said: The people of the Jahiliyyah would not depart until the sun had risen, and they would say: Shine, O Thabir! The Messenger of Allah differed from them and departed before the sun had risen

3048. Ata bin Abi Rabah told them that he heard Ibn Abbas say: "The Messenger of Allah sent me with the weak ones of his family to pray Subh in Mina and stone the Jamrah

3049. It was narrated that the Mother of the Believers Aishah said: "I wished that I had asked the Messenger of Allah for permission as Sawdah did, so that I could pray Fajr in Mina before the people came. Sawdah was a heavyset woman, so she asked the Messenger of Allah for permission, and he gave her permission to pray Fajr in Mina and stone the before the people came

3050. It was narrated from Ata bin Abi Rabah that a freed slave of Asma bin Abi Bakr told him: "I came with Asma bint Abi Bakr to Mina at the end of the night and I said to her: 'We have come to Mina at the end of the night.' She said: 'We sued to do this one who was better than you

3051. It was narrated from Hisham bin Urwah that his father said: "Usamah bin Zaid was asked - while I was sitting with him: 'How did the Messenger of Allah travel during the Farewell Pilgrimage when he moved on?' He said: 'He rode at a moderate pace, and if he found some open space, he would gallop

3052. It was narrated that Al-Fadl bin Abbas said: "The Messenger of Allah said to the people when they moved on the evening of Arafat and the morning of Jam' (assembly at Al-Muzdalifah): 'You must have tranquility.' He was reining in his camel, and when he entered Mina, he came down to Muhassir and said: 'You have to pick up pebbles the size of date stones of fingertips with which to stone the Jamrat.' And he (Al-Fadl) said: 'And the Prophet gestured with his hand like a man throwing a pebble

3053. It was narrated from Jabir that: the Prophet hurried in the valley of Muhassir

3054. Jafar bin Muhammad narrated that his father said: "We entered upon Jabir bin Abdullah and I said: 'Tell me about the Hajj of the Prophet.' He said: 'The Messenger of Allah moved on from Al-Muzdalifah before the sun rose, and Al-Fadl bin Abbas rode behind him. When he came to Muhassir he sped up a little, then he followed the middle road that brings you out at the largest Jamrat. When he came to the Jamrat which is by the tree, he threw seven pebbles, saying the Takbir with each one, (using) pebbles the size of the date stones of fingertips, and he threw from the bottom of the valley

3055. It was narrated from Al-Fadl bin Abbas that: he was riding behind the Prophet and he continued to recite the Talbiyah until he stoned the Jamrat

3056. It was narrated from Ibn Abbas that: the Messenger of Allah recited the Talbiyah until he stoned the Jamrat

3057. It was narrated that Abu Al-Aliyah said: "Ibn Abbas said: 'On the morning of Al-Aqabah, while he was on his mount, the Messenger of Allah said to me: 'Pick up (some pebbles) for me.' So I picked up some pebbles for him that were the size of date stones or fingertips, and when I placed them in his hand he said: 'Like these. And beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters

3058. It was narrated that Al-Fadl bin Abbas said: "The Messenger of Allah said to the people when they moved on the evening of Arafat and the morning of Jam'

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(assembly at Al-Muzdalifah): 'You must have tranquility.' He was reining in his camel, and when he entered Mina, he came down to Muhassir and said: 'You have to pick up pebbles the size of date stones of fingertips with which to stone the Jamrat.' And he (Al-Fadl) said: 'And the Prophet gestured with his hand like a man throwing a pebble

3059. It was narrated that Ibn Abbas said: "On the morning of Al-Aqabah, while he was on his mount, the Messenger of Allah said: 'Pick up (some pebbles) for me.' So P picked up some pebbles for him that were the size of date stones of fingertips, and placed them in his hand. He started to do this with his hand." Yahya described him shaking them in his hand like this

3060. It was narrated from Yajja bin Al-Husain that his grandmother, Umm Husain said: "I performed Hajj during the Hajj of the Prophet. I saw Bilal holding on the reins of his she-camel, and Usmah bin Zaid holding his garment over him to shade him from the heat, while he was in Ihram, until he had stoned Jamratul Aqabah. Then he addressed the people and praised Allah, and mentioned many things

3061. It was narrated that Qudamah bin Abdullah said: "I saw the Messenger of Allah stoning Jamratul Aqabah on the Day of Sacrifice on the reddish-brown camel of his, without beating anyone or driving them off

3062. Abu Az-Zubair narrated that he heard Jabir bin Abdullah say: "I saw the Messenger of Allah stone the Jamrat while on his camel saying: "O people, learn your rituals (of Hajj) for I do not know whether I will perform Hajj again after this year

3063. It was narrated that Jabir said: "The Messenger of Allah stoned the Jamrat on the Day of Sacrifice in the forenoon, and after the Day of Sacrifice he stoned (the Jamarat) When the sun had passed its zenith

3064. It was narrated that Ibn Abbas said: "The Messenger of Allah sent us young boys of Banu Abdul-Muttalib on donkeys, stampling our things and saying "O my sons, do not stone Jamratul Aqabah until the sun has risen. (Daif)

3065. It was narrated from Ibn Abbas that: the Prophet sent his family ahead, and told them not to stone the Jamrah until the sun had risen. (Daif)

3066. Aishah bint Tallah narrated from her maternal aunt Aishah the Mother of the Believers that: the Messenger of Allah told one of his wives to depart from Jam (Al-Muzdalifah) on the night of Jam, to go to Jamratul Aqabah and stone it, then come back to her camp before morning. And Ata used to do that until he died

3067. It was narrated that Ibn Abbas said: "The Messenger of Allah was asked questions during the days of Mina and he said: 'There is no harm.' A man said: 'I shaved my head before offering the sacrifice.' He said: 'There is no harm.' Another man said: 'I stoned (the Jamarat) after evening came.' He said: "There is no harm

3068. It was narrated from Abu al-Baddah bin Adiyy, from father, that: the Prophet granted the camel herders a concession allowing them to stone the Jamrat on one day and not another

3069. It was narrated from al-Baddah bin Asim bin Adiyy from his father, that: the Messenger of Allah granted a concession to some camel herders, allowing them to not stay overnight in Mina, and allowing them to stone the Jamar on the Day of Sacrifice, then to combine the stoning of two days after sacrifice, so that they could do it on one of the two days

3070. It was narrated that Abdur-Rahman - meaning bin Yazid - said: "It was said to Abdullah bin Masud that some people were stoning the Jamrat from above al-Aqabah." He said: "So Abdullah stoned it from the bottom of the valley, then he said: 'From here - by the One beside Whom there is no other God - did the one to whom surat Al-Baqarah was revealed, stone it

3071. It was narrated that Abdullah bin Yazid said: "Abdullah stoned the Jamrat with seven pebbles, with the House on his left and Arafat on his right. And he said: 'This is the place where the one to whom Surat al-Baqarah was revealed stood.'" (Sahih) Abu Abdur-Rahman (An-Nisai) said: I do not know of anyone who said: Mansur in this narration except Ibn Abi Adi, and Allah most High knows best

3072. Abdur-Rahman bin Yazid said: "I saw Ibn Masud stone Jamratul Aqabah from the bottom of the valley, then he said: 'This - by the One beside Whom there is no other God - is the place where the one to whom Surat Al-Baqarah was revealed stood

3073. Al-A 'mash said: "I heard Al-Hajjaj say: 'Do not say Surat Al-Baqarah, say: 'The Surah in which the cow (Al-Baqarah) is mentioned.'" I mentioned that to Ibrahim, and he said: "Abdur-Rahman bin Yazid told me, that he was with 'Abdullah when he stoned Jamratul Aqabah. He went down the middle of the valley, stood opposite it - meaning the Jamrah - and threw seven pebbles at it, saying the Takbir with each pebble. I said: "Some people climbed the mountain." He said: "Here - by the One beside Whom there is no other God - is the place where the one to whom Surat Al-Baqarah was revealed stoned

3074. It was narrated from Jabir: That the Messenger of Allah stoned the Jamarat with pebbles like date stones or fingertips

3075. It was narrated that Jabir said: "The Messenger of Allah stoned the Jamarat with pebbles like date stones or fingertips

3076. Jafar bin Muhammad bin Ali bin Husain narrated that his father said: "We entered upon Jabir bin Abdullah and I said: 'Tell me about the Hajj of the Prophet. He said: 'The Messenger of Allah stoned the Jamrat which is by the tree, with seven pebbles, saying the Takbir with each pebble - pebbles that were the size of date stones or fingertips. And he threw them for the bottom of the valley, then he went to the place of sacrifice in Mina

3077. Sad said: "We returned during the Hajj with the Prophet and some of us said that they had stoned (the Jamarat) with seven stones, and other said that they had done so with six, and no one denounced anyone else

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3078. It was narrated the Qatadah said: "I heard Abu Mijlaz say: 'I asked Ibn 'Abbas something about the Jimar, and he said: I do not know, the Messenger of Allah stoned it with six or seven

3079. It was narrated from Ibn 'Abbas that his brother Al-Fadl bin 'Abbas said: "I was riding behind the Prophet and he continued to recite the Talbiyah until he stoned Jamratul'Aqabah. He stoned it with seven pebbles, saying the Takbir with each throw

3080. Al-Fadl bin 'Abbas said: "I was riding behind the Messenger of Allah and he continued to hear him reciting the Talbiyah until he stoned Jamratul 'Aqabah, then when he stoned (the Jamrah) he stopped reciting the Talbiyah

3081. It was narrated from Ibn 'Abbas that: Al-Fadl to him that he rode behind the Messenger of Allah and he continued to recite the Talbiyah until he stoned the Jamrat

3082. It was narrated from Al-Fadl bin 'Abbas that: he was riding behind the Prophet and he continued to recite the Talbiyah until he stoned Jamratul Aqabah

3083. It was narrated that Az-Zuhri said: "We heard that when the Messenger of Allah stoned the Jamrah he stoned it with seven pebbles, saying the Takbir every time he threw a pebble. Then he came in front of it and stood facing the Qiblah, raising his hands and supplicating for a long time. Then he came to the second Jamrah and stoned it with seven pebbles, saying the Takbir every time he threw a pebble. Then he moved to the left and stood facing the Qiblah, raising his hands and supplicating for a long time. Then he came to the Jamrat that is at al 'Aqabah and stoned it with seven pebbles, but he did not stand there." Az-Zuhri said: "I heard Salim narrate this from his father, from the Prophet and Ibn 'Umar used to do that

3084. It was narrated that Ibn 'Abbas said: "When (the pilgrim) has stoned the Jamrat, everything becomes permissible for him except (intimacy with) women," It was said: "And perfume?" he said; "I saw the Messenger of Allah smelling strongly of musk - is it not a perfume?

## The Book of Jihad

3085. Narrated It was narrated that Ibn Abbas said: "When the Prophet was expelled from Makkah, Abu Bakr said to him: 'They have driven out their Prophet, verily to Allah we belong and to Him we return. They are surely doomed.' Then it was revealed: 'Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is able to give them (believers) victory.' Then I knew that there would be fighting." Ibn Abbas said: "This is the first Verse that was revealed concerning fighting."

3086. Narrated It was narrated from Ibn Abbas that: Abdur-Rahman bin Awf and some of his companions came to the Prophet in Makkah and said: "O Messenger of Allah! We were respected when we were idolaters and when we believed, we were humiliated." He said: "I have been commanded to pardon, so do not fight." Then, when Allah caused us to move to Al-Madinah, He commanded us to fight, but they refrained. Then Allah, the Mighty and Sublime, revealed: Have you not seen those who were told to hold back their hands (from fighting) and perform As-Salah"

3087. Narrated It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'I have been sent with concise speech and I have been supported with fear. While I was sleeping, the keys to the treasures of the Earth were brought to me and placed in my hands.'" Abu Hurairah said: "The Messenger of Allah has gone and you are acquiring them."

3088. Narrated It was narrated that Abu Hurairah said: "I heard the Messenger of Allah say" a similar Hadith

3089. Narrated It was narrated from Sa'eed bin Al-Musayyab and Salamah bin Abdur-Rahman that Abu Hurairah said: "I heard the Messenger of Allah said: 'I have been sent with concise speech, and I have been supported with fear. While I was sleeping, the keys to the treasures of the Earth were brought to me and placed in my hands.' Abu Hurairah said: The Messenger of Allah has gone and you are acquiring them."

3090. Narrated Sa'eed bin Al-Musayyab narrated that: Abu Hurairah told him that the Messenger of Allah said: "I have been commanded to fight the people until they say La ilaha illallah (there is none worthy of worship except Allah). Whoever says La ilaha illallah, his life and his property are safe from me, except by its right (in cases where Islamic laws apply), and his reckoning will be with Allah."

3091. Narrated It was narrated that Abu Hurairah said: "When the Messenger of Allah died and Abu Bakr was appointed as Khalifah, and some of the Arab's disbelieved, Umar said: 'O Abu Bakr! How can you fight the people when the Messenger of Allah said: I have been commanded to fight the people until they say La ilaha illallah (there is none worthy of worship except Allah). Whoever says La ilaha illallah, his life and his property are safe from me, except for its right, and his reckoning will be with Allah?' Abu Bakr, may Allah be pleased with him, said: 'By Allah, I will surely fight those who separate prayer and Zakah, for Zakah is what is due on wealth. By Allah, if they withhold from me a small she-goat that they used to give to the Messenger of Allah I will fight them for withholding it.' (Umar said) 'By Allah, when I realized that Allah, the Mighty and Sublime, had opened the chest of Abu Bakr to fighting, then I knew that it was the truth.'"

3092. It was narrated from 'Ubaidullah bin 'Abdullah bin 'Utbah bin Mas'ud that Abu Hurairah said: "When the Messenger of Allah () died and Abu Bakr (was appointed Khalifah) after him, and some of the 'Arabs disbelieved, 'Umar, may Allah be pleased with him, said: 'O Abu Bakr, how can you fight the people when the Messenger of Allah () said: I have been commanded to fight the people until they say La ilaha illallah (there is none worthy of worship except Allah.) Whoever says La ilaha illallah, his life and his property are safe from me, except for its right, and his reckoning will be with Allah?'" Abu Bakr, may Allah be pleased with him, said: "I will surely fight those who separate prayer and Zakah, for Zakah is what is due on wealth. By Allah, if they withhold from me a small she-goat that they used to give to the Messenger of Allah () I will fight them for withholding it.' (Umar said) 'By Allah, when I realized that Allah, the Mighty and Sublime, had



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opened the chest of Abu Bakr to fighting, then I knew that it was the truth." The wording is that of Ahmad

3093. It was narrated that Abu Hurairah said: "When Abu Bakr mobilized to fight them, 'Umar said: 'O Abu Bakr, how can you fight the people when the Messenger of Allah () said: 'I have been commanded to fight the people until they say La ilaha illallah (there is none worthy or worship except Allah). Whoever says La ilaha illallah, his life and his property are safe from me, except for its right, and his reckoning will be with Allah?'" Abu Bakr, may Allah be pleased with me him, said: 'By Allah, I will surely fight those who separate prayer and Zakah, for Zakah is what is due on wealth. By Allah, if they withhold from me a small she-goat that they used to give to the Messenger of Allah () I will fight them for withholding it.' ('Umar said) 'By Allah, when I realized that Allah, the Most High, had opened the chest of Abu Bakr to fighting them, then I knew that it was the truth

3094. It was narrated that Anas bin Malik said: "When the Messenger of Allah () died, some of the 'Arabs apostatized. 'Umar said: 'O Abu Bakr, how can you fight the 'Arabs? Abu Bakr said: 'The Messenger of Allah () said: I have been commanded to fight the people until they testify that La ilaha illallah (there is none worthy of worship except Allah) and that I am the Messenger of Allah, and establish prayer and pay Zakah?' By Allah, if they withhold from me a small she-goat that they used to give to the Messenger of Allah () I will fight them for withholding it.' ('Umar said) 'By Allah, when I realized that (Abu) Bakr was confident about this idea, then I knew that this was the truth.'" Abu 'Abdur-Rahman (An-Nasa'i) said: 'Imran Al Qattan is not strong in Hadith, and this narration is a mistake. The one that is before it is the correct narration of Az-Zuhri, from 'Ubaidullah bin 'Abdullah bin 'Utbah, from Abu Hurairah

3095. Abu Hurairah narrated that the Messenger of Allah () said: "I have been commanded to fight the people until they say La ilaha illallah (there is none worthy or worship except Allah). Whoever says it, his life and his property are safe from me, except for its right, and his reckoning will be with Allah

3096. It was narrated from Anas that the Prophet () said: "Strive against the idolators with your wealth, your hands and your tongues." [1] [1] Its chain has defects while its meaning is supported by other chains

3097. It was narrated from Abu Hurairah that the Prophet () said: "Whoever dies without having fought or thought of fighting, he dies on one of the branches of hypocrisy

3098. Abu Hurairah said: "I heard the Messenger of Allah () say: 'By the One in Whose hand is my soul, were it not for the fact that there are some believing men who would not feel happy to stay behind (when I go out on a campaign) and I do not have the means to provide them with mounts (so that they can join me), I would not have stayed behind from any campaign or battle in the cause of Allah. By the One in Whose hand is my soul, I wish that I could be killed in the cause of Allah, then brought back to life, then be killed, then be brought back to life, then be killed then be brought back to life, then be killed

3099. It was narrated that Sahl bin Sa'd said: "I saw Marwan bin Al-Hakam sitting and I came and sat with him. He told us that Zaid bin Thabit told him, that the following was revealed to Allah's Messenger (): (Not equal are those of the believers who sit (at home) and those who strive hard and fight in the cause of Allah), then Ibn Umm Maktum came when he was dictating it to me (Zaid), and said: 'O Messenger of Allah! If I were able to go for Jihad I would go out for Jihad.' Then Allah, the Mighty and Sublime, revealed to him - while his thigh was against mine, and became so heavy that I thought my thigh would break, until (the revelation) stopped - : 'Except those who are disabled (by injury or are blind or lame).'" [1] Abu 'Abdur-Rahman (An-Nasa'i) said: This 'Abdur-Rahman bin Ishaq is tolerable, while 'Abdur-Rahman bin Ishaq, from whom reports 'Ali bin Mushir, abu Mu'awiyah, and 'Abdul-Wahid bin Ziyad from An-Nu'man bin Sa'd - he is not trustworthy. [1] An-Nisa' 4:

3100. It was narrated that Ibn Shihab said: "Sahl bin Sa'd said: 'I saw Marwan sitting in the Masjid so I went and sat beside him, and he told us that Zaid bin Thabit had told him, that the Messenger of Allah () dictated to him the words: [Not equal are those of the believers who sit (at home) and those who strive hard and fight in the cause of Allah]. Then Ibn umm Maktum came to him while he was dictating it to me (Zaid) and said: 'O Messenger of Allah! If I were able to go for Jihad I would go out for Jihad.' But he was a blind man. Then Allah revealed to His Messenger () - while his thigh was against my thigh, and (it became so heavy that) I thought my thigh would break, then it was lifted from him, and Allah, the Mighty and Sublime, revealed: 'Except those who are disabled (by injury or are blind or lame).'" [1] [1] An-Nisa' 4:

3101. It was narrated from Al-Bara' that the Prophet () said: "bring me a shoulder blade of a camel, or a tablet, and write: Not equal are those of the believers who sit (at home)." [1] 'Amr bin Umm Maktum was behind him and he said: "Is there a concession for me?" Then the following was revealed: "Except those who are disabled (by injury or are blind or lame)." [2] [1] An-Nisa' 4:95. [2] An-Nisa' 4:

3102. It was narrated that Al-Bara' said: "When the following was revealed: 'Not equal are those of the believers who sit (at home),' [1] Ibn Umm Maktum, who was blind, came and said: 'O Messenger of Allah, what about me? I am blind.' He said: 'He did not leave before the following was revealed: Except those who are disabled (by injury or are blind or lame).'" [2] [1] An-Nisa' 4:95. [2] An-Nisa' 4:

3103. It was narrated that 'Abdullah bin 'Amr said: "A man came to the Messenger of Allah () and asked him for permission to go for Jihad. He said: 'Are your parents alive?' He said: 'Yes.' He said: 'Then strive for their sake

3104. It was narrated from Mu'awiyah bin Jahimah As-Sulami, that Jahimah came to the Prophet () and said: "O Messenger of Allah! I want to go out and fight (in Jihad) and I have come to ask your advice." He said: "Do you have a mother?" He said: "Yes." He said: "Then stay with her, for Paradise is beneath her feet

3105. It was narrated from Abu Sa'eed Al-Khudri that a man came to the Messenger of Allah () and said: "O Messenger of Allah! Which of the people is best?" He said: "One who strives with himself and his wealth in the cause of Allah." He said: "Then who, O Messenger of Allah?" He said: "Then a believer (isolating himself)

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in one of the mountain passes, who fears Allah and spares the people his evil

3106. It was narrated that Abu Sa'eed Al-Khudri said:"in the year of Tabuk, the Messenger of Allah (ﷺ) addressed the people, while leaning against his mount. He said: 'Shall I not tell you of the best of the people and the worst of the people? Among the best of the people is a man who strives in the cause of Allah on the back of his horse, or on the back of his camel, or on his own two feet, until death comes to him. And among the worst of the people, is an immoral man (Fajir) who reads the Book of Allah but he does not refrain from doing anything bad because of it

3107. It was narrated that Abu Hurairah said:"No man who weeps for fear of Allah will be touched by the Fire until the milk goes back into the udders. And the dust (of Jihad) in the cause of Allah and the smoke of Hell, will never be combined in the nostrils of a Muslim

3108. It was narrated from Abu Hurairah that the Prophet (ﷺ) said:"No man will enter the Fire who weeps for fear of Allah, Most High, until the milk goes back into the udders. And the dust (of Jihad) in the cause of Allah, and the smoke of Hell will never be combined

3109. It was narrated from Abu Hurairah that The Messenger of Allah (ﷺ) said:"Two will never be gathered together in the Fire: A Muslim who killed a disbeliever then tried his best and did not deviate. And two will never be gathered together in the lungs of a believer: Dust in the cause of Allah, and the odor of Hell. And two will never be gathered in the heart of a slave: Faith and envy

3110. It was narrated that Abu Hurairah said:"The Messenger of Allah (ﷺ) said: 'The dust in the cause of Allah and the smoke of Hell will never be combined in the lungs of a slave, and the stinginess and faith can never be combined in a slave's heart

3111. It was narrated from Abu Hurairah that the Prophet (ﷺ) said:"The dust in the cause of Allah and the smoke of Hell will never be combined in a man's face, and stinginess and faith can never be combined in a slave's heart

3112. It was narrated that Abu Hurairah said:"The Messenger of Allah (ﷺ) said: 'The dust in the cause of Allah and the smoke of Hell will never be combined in a slave's lungs, and stinginess and faith can never be combined in a slave's heart

3113. It was narrated from Abu Hurairah that the Prophet (ﷺ) said:"The dust in the cause of Allah, the Mighty and Sublime, and the smoke of Hell will never be combined in the nostrils of a Muslim

3114. It was narrated that Abu Hurairah said:"The Messenger of Allah (ﷺ) said: 'The dust in the cause of Allah and the smoke of Hell will never be combined in the nostrils of a Muslim, and stinginess and faith will never be combined in a Muslim man's heart

3115. It was narrated from Abu Al-'Ala' bin Al-Lajlaj that he heard Abu Hurairah say:"Allah will never combine the dust in the cause of Allah, the Mighty and Sublime, and the smoke of Hell, in the lungs of a Muslim man, and Allah will never combine faith in Allah, and stinginess in the heart of a Muslim man

3116. Yazid bin Abi Mariam said:"Abayah bin Rafi' met me when I was walking to Friday prayers, and he said: 'Rejoice, for these steps you are taking are in the cause of Allah. I heard Abu 'Abs say: The Messenger of Allah (ﷺ) said: Anyone whose feet become dusty in the cause of Allah, he will be forbidden to the Fire

3117. Abu 'Ali At-Tujibi (said) that he heard Abu Raihanah say:"I heard the Messenger of Allah (ﷺ) say: 'The eye that stays awake in the cause of Allah will be forbidden to the Fire

3118. It was narrated that Sahl bin Sa'd said:"The Messenger of Allah (ﷺ) said: 'Going out before noon or after noon, in the cause of Allah, the Mighty and Sublime, is better than this world and everything in it

3119. It was narrated from Abu 'Abdur-Rahman Al-Hubuli that he heard Abu Ayyub Al-Ansari say:"The Messenger of Allah (ﷺ) said: 'Going out before noon and after noon, in the cause of Allah, is better than everything on which the sun rises and sets

3120. It was narrated from Abu Hurairah that the Prophet (ﷺ) said:"There are three, all of whom have a promise of help from Allah: 'The Mujahid who strives in the cause of Allah, the Mighty and Sublime; the man who gets married, seeking to keep himself chaste; and the slave who has a contract of manumission and wants to buy his freedom

3121. Abu Hurairah said:"The Messenger of Allah (ﷺ) said: 'The guests of Allah, the Mighty and Sublime, are three: The warrior, the pilgrim performing Hajj, and the pilgrim performing 'Umrah

3122. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:"Allah, the Mighty and Sublime, has guaranteed to the one who strives in His cause, only going out for Jihad in His cause, and believing in His Word, that He will admit him to Paradise, or bring him back to his home from which he emerged, with whatever he has earned of reward, or spoils of war

3123. Abu Hurairah said:"I heard the Messenger of Allah (ﷺ) say: 'Allah has guaranteed: 'For the one who goes out in the cause of Allah, and nothing makes him do that except faith in Me, and Jihad in My cause - that He will admit him to Paradise whether he is killed or he dies, or He will return him to his home from which he departed with whatever he has earned of reward or spoils of war

3124. Abu Hurairah said:"I heard the Messenger of Allah (ﷺ) say: 'The parable of Mujahid (who strives in the cause of Allah) - and Allah knows best who strives in the cause of Allah - is that of one who fasts and prays Qiyam (continually). Allah has promised Mujahid (who strives in His cause), that He will either cause him to die and admit him to paradise, or, He will bring him back safely with whatever he had earned of reward or spoils of war

3125. Abdullah bin 'Amr said:"I heard the Messenger of Allah (ﷺ) say: 'There is no raiding party that goes out in the cause of Allah and acquires some spoils of war,

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but they have been given two-thirds of their reward in this world instead of in the Hereafter, and there remains one-third (in the Hereafter). And if they do not acquire any spoils of war, then all of their reward (will come in the Hereafter)

3126. It was narrated from Ibn 'Umar, from the Prophet (ﷺ), of what he related from his Lord, the Mighty and Sublime: "And of My slaves who goes out as a Mujahid striving in the cause of Allah, seeking my pleasure, I guarantee that I will bring him back with whatever he had earned as reward or spoils of war, and if I take his (soul) I will forgive him and have mercy on him

3127. It was narrated that Abu Hurairah said: "I heard the Messenger of Allah (ﷺ) say: 'The parable of a Mujahid who strives in the cause of Allah - and Allah knows best who in His cause - is that of one who fasts, prays Qiyam, focuses with proper humility, bows and prostrates

3128. Abu Hurairah said: "A man came to the Messenger of Allah (ﷺ) and said: 'Tell me of an action that is equal to Jihad.' He said: 'I cannot. When the Mujahid goes out, can you enter the Masjid and stand in prayer and never rest, and fast and never break your fast?' He said: 'Who can do that?

3129. It was narrated from Abu Dharr that he asked the prophet of Allah (ﷺ) which deed was best. He said: "Belief in Allah and Jihad in the cause of Allah, the Mighty and Sublime

3130. It was narrated that Abu Hurairah said: "A man asked the Messenger of Allah (ﷺ) which deed is best. He said: 'Faith in Allah.' He said: 'Then what?' He said: 'Jihad in the cause of Allah.' He said: 'Then what?' He said: 'Hajjun Mabru.' [1] [1] Hajj, that is accepted, or free of sin

3131. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allah (ﷺ) said: "O Abu Sa'eed! Whoever is content with Allah as Lord, Islam as his religion and Muhammad as Prophet, then he is guaranteed Paradise." Abu Sa'eed found this amazing and said: "Say it to me again, O Messenger of Allah." So he did that, then the Messenger of Allah (ﷺ) said: "And there is something else by means of which a person may be raised one hundred degrees in Paradise, each of which is like that which is between the Heaven and the Earth." He said: "What is it, O Messenger of Allah?" He said: "Jihad in the cause of Allah, Jihad in the cause of Allah

3132. It was narrated that Abu Ad-Darda' said: "The Messenger of Allah (ﷺ) said: 'Whoever established Salah, pays Zakah, and dies not associating anything with Allah, he has a right from Allah the Mighty and Sublime, that He will forgive him, whether he emigrated, or died in his birthplace.' We said: 'O Messenger of Allah! Shall we not tell the people about it so that they may rejoice?' He said: 'In Paradise there are one hundred levels, (the distance) between each two of which is like (the distance) between the Heaven and the Earth; Allah has prepared them for the Mujahidin who strive in His cause. Were it not that it would be too difficult for the believers and I cannot find mounts for them - and they do not like to stay behind if I go out (on a campaign) - I would not have stayed behind from any expedition. I wish that I could be killed then brought back to life, then killed again

3133. It was narrated from 'Amr bin Malik Al-Janbi that he heard Fadal bin 'Ubaid say: "I heard the Messenger of Allah (ﷺ) say: 'I am a Za'im - and the Za'im is the guarantor - for the one who believes in me and accepts Islam, and emigrates: A house on the outskirts of Paradise and a house in the middle of Paradise. And I am a guarantor, for the one who believes in me and accepts Islam, and strives in the cause of Allah: A house on the outskirts of Paradise and a house in the middle of Paradise and a house in the highest chambers of Paradise. Whoever does that and seeks goodness wherever it is, and avoids evil wherever it is, may die wherever he wants to die

3134. It was narrated that Sabrah bin Abi Fakih said: "I heard the Messenger of Allah (ﷺ) say: 'The Shaitan sits in the paths of the son of Adam. He sits waiting for him, in the path to Islam, and he says: Will you accept Islam, and leave your religion, and the religion of your forefathers? But he disobeys him and accepts Islam. Then he sits waiting for him, on the path to emigration, and he says: Will you emigrate and leave behind your land and sky? The one who emigrates is like a horse tethered to a peg. But he disobeys him and emigrates. Then he sits, waiting for him, on the path to Jihad, and he says: Will you fight in Jihad when it will cost you your life and your wealth? You will fight and be killed, and your wife will remarry, and your wealth will be divided. But he disobeys him and fights in Jihad.' The Messenger of Allah (ﷺ) said: 'Whoever does that, then he had a right from Allah, the Mighty and Sublime, that He will admit him to paradise. Whoever is killed, he has a right from Allah, the Mighty and Sublime, that He will admit him to Paradise. If he is drowned, he has a right from Allah that He will admit him to paradise, or whoever is thrown by his mount and his neck is broken, he had a right from Allah that he will admit him to Paradise

3135. Abu Hurairah used to narrate that the Messenger of Allah (ﷺ) said: "Whoever spends on a pair (of things) in the cause of Allah, he will be called in Paradise: 'O slave of Allah, here is prosperity.' Whoever is one of those who pray, he will be called from the gate of Paradise. Whoever is one of those who participated in Jihad, he will be called from the gate of Paradise. Whoever is one of those who fast, he will be called from the gate of Ar-Rayyan." Abu Bakr As-Siddiq said: "O Messenger of Allah! No distress, or need will befall the one who is called from those gates. Will there be anyone who will be called from all these gates? The Messenger of Allah (ﷺ) said: "Yes, and I hope that you will be one of them

3136. Abu Musa Al-Ash'ari said: "A Bedouin came to the Messenger of Allah (ﷺ) and said: 'A man fights for fame, or he fights for the spoils of war, or he fights to show off. Who is the one who is fighting in the cause of Allah?' He said: 'The one who fights so that the word of Allah will be supreme is the one who is fighting in the cause of Allah, the Mighty and Sublime

3137. It was narrated from Abu Hurairah, that one of the people of Ash-Sham said to him: "O Shaikh, tell me of a Hadith that you heard from the Messenger of Allah (ﷺ)." (He said: "Yes; I heard the Messenger of Allah (ﷺ) say: 'The first of people for whom judgment will be passed on the Day of Resurrection are three. A man who was martyred. He will be brought and Allah will remind him of His blessings and he will acknowledge them. He will say: What did you do with them? He will say: I fought for Your sake until I was martyred. He will say: You are lying. You fought so that it would be said that so-and-so is brave, and it was said. Then He

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will order that he be dragged on his face and thrown into the Fire. And (the second will be) a man who acquired knowledge and taught others, and read Qur'an. He will be brought, and Allah will remind him of His blessings, and he will acknowledge them. He will say: What did you do with them? He will say: I acquired knowledge and taught others, and read the Qur'an for Your sake. He will say: You are lying. You acquired knowledge so that it would be said that you were a scholar; and you read Qur'an so that it would be said that you were a reciter, and it was said. Then He will order that he be dragged on his face and thrown into the Fire. And (the third will be) a man whom Allah made rich and gave him all kinds of wealth. He will be brought and Allah will remind him of His blessings, and he will acknowledge them. He will say: What did you do with them? He will say: I did not leave any way that You like wealth to be spent - Abu 'Abdur-Rahman (An-Nasa'i) said: I did not understand "what You like" as I wanted to [1] - "but I spent it." He will say: "You are lying. You spent it so that it would be said that he was generous, and it was said." Then he will order that he be dragged on his face and thrown into the Fire." [1] That is, he did not hear or understand what came after it as well as he wanted to, but it was similar to what follows regarding the spending. Similar was stated by Shaikh 'Abdur-Rahman Al-punjani in his notes on the text, according to Al-Funjani in his commentary At-Ta'iqat As-Salafiyyah (2:)

3138. It was narrated from Yahya bin Al-Walid bin 'Ubadah bin As-Samit that his grandfather said: "The Messenger of Allah () said: 'Whoever fights in the cause of Allah intending only to get an 'Iqal, he will have what he intended

3139. It was narrated from 'Ubadah bin As-Samit that the Messenger of Allah () said: "Whoever fights seeking only an 'Iqbal, then he will have what he intended

3140. It was narrated that Abu 'Umamah Al-Bahili said: "A man came to the Prophet () and said: 'What do you think of a man who fights seeking reward and fame - what will he have?' The Messenger of Allah () said: 'He will not have anything.' He repeated it three times, and the Prophet () said to him: 'He will not have anything.' Then he said: 'Allah does not accept any deed, except that which is purely for Him, and seeking His Face

3141. Mu'adh bin Jabal said that he heard the Prophet () say: "Whoever fights in the cause of Allah, the Mighty and Sublime, for the length of time between two milkings of a she-camel, Paradise is guaranteed for him. Whoever asks Allah to be killed (in Jihad) sincerely, from his heart, then he dies or is killed, he will have the reward of a martyr. Whoever is wounded or injured in the cause of Allah, it will come on the Day of Resurrection bleeding the most it ever bled, but its color will be like saffron, and its fragrance will be like musk. Whoever is wounded in the cause of Allah, upon him is the seal of the martyrs

3142. It was narrated from Shurahbil bin As-Simt that he said to 'Amr bin 'Abasah: "O 'Amr! Tell us a Hadith that you heard from the Messenger of Allah ()." He said: "I heard the Messenger of Allah () say: 'Whoever develops one gray hair in the cause of Allah, Most High, it will be light for him on the Day of Resurrection. Whoever shoots an arrow in the cause of Allah, Most High, whether it reaches the enemy or not, it will be as if he freed a slave. Whoever frees a believing slave, it will be a ransom for him from the Fire, limb by limb

3143. It was narrated that Abu Najih As-Sulami said: "I heard the Messenger of Allah () say: 'Whoever shoots an arrow in the cause of Allah and it hits the target, it will raise him one level in Paradise.' That day I shot sixteen arrows that hit their targets." He said: "And I heard the Messenger of Allah () say: 'Whoever shoots an arrow in the cause of Allah, it is equal to the reward of freeing a slave

3144. It was narrated that Shurahbil bin As-Simt said to Ka'b bin Murrah: "O Ka'b! Tell us a Hadith from the Messenger of Allah () and be careful." He said: "I heard him say: 'Whoever develops one gray hair in Islam, in the cause of Allah, it will be light for him on the Day of Resurrection.'" He said to him: "Tell us about the Prophet () and be careful." He said: "I heard him say: 'Shoot, and whoever hits the enemy with an arrow, Allah will raise him one degree in status thereby.'" Ibn An-Nahhan said: 'O Messenger of Allah, what is a degree?' He said: 'It is not like the doorstep of your mother; [1] rather (the distance) between two degrees is (that if) a hundred years.'" [1] As explained after it; the degree of distance is greater than such a degree in this world

3145. It was narrated that Shurahbil bin As-Simt said: "I said: 'O 'Amr bin 'Abasah! Tell us a Hadith that you heard from the Messenger of Allah () without forgetting or omitting anything.' He said: 'I heard the Messenger of Allah () say: Whoever shoots an arrow in the cause of Allah, and it reaches the enemy, whether it misses or hits, it will be as if he freed slave. Whoever frees a believing slave, that will be a ransom for him, limb by limb, from the Fire of Hell. Whoever develops a gray hair in the cause of Allah, it will be light for him on the Day of Resurrection

3146. It was narrated from 'Uqbah bin 'Amir that the Prophet () said: "Allah, the Mighty and Sublime, will admit three people into Paradise for one arrow: The one who makes it, intending it to be used for a good cause, the one who shoots it, and one who passes it to him

3147. It was narrated from Abu Hurairah that the Prophet () said: "No one is wounded in the cause of Allah - and Allah knows best who is wounded in His cause - but he will come on the Day of Resurrection with his wounds bleeding the color of blood, but with the fragrance of musk

3148. It was narrated that 'Abdullah bin Tha'labah said: "The Messenger of Allah () said: 'Wrap them up with their blood, for there is no wound incurred in the cause of Allah, but he will come on the Day of Resurrection bleeding with the color of blood, but its fragrance will be that of musk

3149. It was narrated that Jabir bin 'Abdullah said: "On the day of Uhud, the people ran away, and the Messenger of Allah () was in one position among twelve men of the Ansar, one of whom was Talhah bin 'Ubaidullah. He said: 'Who will face the people?' Talhah said: 'I will.' The Messenger of Allah () said: 'Stay where you are.' One of the Ansar said: 'I will, O Messenger of Allah ().' He said: 'You (go ahead).' So he fought until he was killed. Then he turned and saw the idolaters. He said: 'Who will face the people?' Talhah said: 'I will'. The Messenger of Allah () said: 'Stay where you are.' One of the Ansar said: 'I will, O Messenger of Allah ().' He said: 'You (go ahead).' So he fought until he was killed. This carried on, and each man of the Ansar went out to face them and fought like the one before him, and was killed, until only the Messenger of Allah () and Talhah bin 'Ubaidullah were left. The Messenger of Allah () said: 'Who will face the people?' Talhah

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said: 'I will.' So Talhah fought like the eleven before him, until his hand was struck, and his fingers were cut off, and he exclaimed in pain. The Messenger of Allah () said: 'If you had said Bismillah (in the Name of Allah), the angels would have lifted you up with the people looking on.' Then Allah drove back the idolators

3150. Salamah bin Al-Akwa' said: "On the day of Khaibar, my brother fought fiercely alongside the Messenger of Allah (), then his sword recoiled upon him and killed him. The Companions of the Messenger of Allah (), complaining about that, said: 'A man has died by his own weapon.'" Salamah said: "The Messenger of Allah () returned from Khaibar and I said: 'O Messenger of Allah, do you permit me to recite some lines of Rajaz verse to you?' The Messenger of Allah () gave him permission but 'Umar bin Al-Khattab, may Allah be pleased with him, said: "Think what you are saying." "I said: 'By Allah, if Allah had not guided us we would not have been guided We would not have given in charity nor prayed' The Messenger of Allah () said: 'You have spoken the truth.' (I continued:) 'Send down tranquility upon us, And make us steadfast when we meet the enemy. For the idolators have transgressed against us.' When I completed my Rajaz verse, the Messenger of Allah () said: 'Who said that?' I said: 'My brother.' The Messenger of Allah () said: 'May Allah have mercy on him.' I said: 'O Messenger of Allah, some people are afraid to offer the (funeral) prayer for him, and they are saying that he is a man who died by his own weapon.' The Messenger of Allah () said: 'He died striving as a Mujahid.'" Ibn Shihab said: "Then I asked a son of Salamah bin Al-Akwa', and he narrated a similar report to me from his father, except that he said: 'When I said: Some people are afraid to offer the (funeral) prayer for him, the Messenger of Allah () said: They lied. He died striving as Mujahid, and he will have a twofold reward, and he gestured with two of his fingers

3151. It was narrated from Abu Hurairah that the Prophet () said: "Were it not that it would be too difficult for my Ummah, I would not have stayed behind from any expedition. But they could not find mounts, and I could not find any mounts for them, and it would be too hard for them to stay behind when I went out. And I wish that I could be killed in the cause of Allah, then brought back to life, then killed, then brought back to life, then killed," three times

3152. It was narrated that Abu Hurairah said: "I heard the Messenger of Allah () say: 'By the One in Whose hand is my soul, were it not that some men among the believers would not like to stay behind when I went out (to fight), and I could not find any mounts for them, I would not have stayed behind from any campaign that fought in the cause of Allah. By the One in Whose hand is my soul, I wish that I could be killed in the cause of Allah, then brought back to life, then killed, then be brought back to life, then killed

3153. It was narrated from Ibn Abi 'Amirah that the Messenger of Allah () said: "There is no Muslim soul among the people that is taken by its Lord and wishes it could come back to you, even if it had this world and everything in it, except the martyr." Ibn Abi 'Amirah said: "The Messenger of Allah () said: 'If I were to be killed in the cause of Allah, that would be dearer to me than if all the people of the deserts and the cities were to be mine.'" [1] [1] Meaning: If they were all my slaves and I set them free

3154. It was narrated that 'Amr said: "I heard Jabir say: 'A man said on the day of Uhud: If I am killed in the cause of Allah, where do you think I will be? He said: In Paradise. He threw down some dates that were in his hand and fought until he was killed

3155. It was narrated that Abu Hurairah said: "A man came to the Prophet () while he was delivering a Khutbah from the Minbar, and he said: 'If I fight in the cause of Allah with patience and seeking reward, facing the enemy and not running away, do you think that Allah will forgive my sins?' He said: 'Yes.' Then he fell silent for a while. Then he said: 'Where is the one who was asking just now?' The man said: 'Here I am.' He said: 'What did you say?' He said: 'What did you say?' He said: 'I said: I said: If I fight in the cause of Allah with patience and seeking reward, facing the enemy and not running away, do you think that Allah will forgive my sins?' He said: 'Yes, except for debt. Jibril told me that just now

3156. It was narrated from 'Abdullah bin Abi Qatadah that his father said: "A man came to the Messenger of Allah () and said: 'O Messenger of Allah, if I am killed in the cause of Allah with patience and seeking reward, facing the enemy and not running away, do you think that Allah will forgive my sins?' The Messenger of Allah () said: 'Yes.' When the man turned away, the Messenger of Allah () called him back and said: 'What did you say?' He repeated his question, and the Messenger of Allah () said: 'Yes, except debt. Jibril told me

3157. It was narrated from 'Abdullah bin Qatadah that he heard Abu Qatadah narrate from the Messenger of Allah (), that he stood up among them and said that Jihad in the cause of Allah and belief in Allah are the best of deeds. Then a man stood up and said: "O Messenger of Allah, if I am killed in the cause of Allah, will Allah forgive my sins?" The Messenger of Allah () said: "Yes, if you are killed in the cause of Allah, and you are patient and seek reward, and you are facing the enemy, not running way - except for debt. Jibril (peace be upon him) told me that

3158. It was narrated from 'Abdullah bin Abi Qatadah that his father said: "A man came to the Prophet () when he was on the Minbar and said: 'O Messenger of Allah, do you think that if I wield this sword of mine in the cause of Allah, with patience and seeking reward, facing the enemy, and not running away, will Allah forgive my sins?' He said: 'Yes.' When he turned away, he called him back and said: 'Jibril says: unless you are in debt

3159. It was narrated from Kathir bin Murrah that the Messenger of Allah () said: "There is no soul on Earth that dies, and is in a good position before Allah, that would like to come back to you, even if it had all this world, except the one who is killed (in the cause of Allah); he wishes that he could come back and be killed again

3160. It was narrated that Anas said: "The Messenger of Allah () said: 'A man from among the people of Paradise will be brought and Allah, the Mighty and Sublime, will say: "O son of Adam, how do you find your place (in Paradise)?" He would say: "O Lord, it is the best place." He will say: "Ask and wish (for whatever you want)." He would say: "I ask You to send me back to the world so that I may be killed in Your cause ten time" - because of what he sees of the virtue of

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### martyrdom

3161. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "The martyr does not feel the pain of being killed, except as any one of you feels a pinch
3162. Sahl bin Abi Umamah bin Sahl bin Hunaif narrated from his father, from his grandfather, that the Messenger of Allah (ﷺ) said: "Whoever asks Allah, the mighty and Sublime, sincerely for martyrdom, Allah will cause him to reach the status of the martyrs even if he dies in his bed
3163. It was narrated from 'Uqbah bin 'Amir that the Messenger of Allah (ﷺ) said: "There are five things, whoever dies of any of them is a martyr. The one who is killed in the cause of Allah is a martyr; the one who dies of an abdominal complaint in the cause of Allah is a martyr; the one who dies of the plague in the cause of Allah is a martyr; and the woman who dies in childbirth in the cause of Allah is a martyr
3164. It was narrated from Al-'Irbad bin Sariyah that the Messenger of Allah (ﷺ) said: "The martyrs and those who die in their beds referred a dispute to our Lord concerning those who die of the plague. The martyrs said: 'Our brothers were killed as we were killed.' And those who die in their beds said: 'Our brothers died on their beds as we died.' Our Lord said: 'Look at their wounds; if their wounds are like the wounds of those who were killed then they are of them and belong with them.' And their wounds were like their (the martyrs') wounds
3165. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "Allah, the Mighty and Sublime, likes it when there are two men, one of whom killed the other, then they both enter Paradise." And another time he said: "He laughs at two men, one of whom killed the other, then they both entered Paradise
3166. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Allah laughs at two men, one of whom killed the other but they both entered Paradise. The first one fought in the cause of Allah and was killed, then Allah accepted the repentance of the one who killed him, and he fought and was martyred
3167. It was narrated from Salman Al-Khair that the Messenger of Allah (ﷺ) said: "Whoever guards Ribat (the frontier) for one day and one night, will be given a reward like that for fasting and praying Qiyam for a month, and whoever dies at Ribat (guarding the frontier) will be rewarded, and he will be given provision, and he will be kept safe from Al-Fattan." [1] [1] According to As-Sindi, the preferred pronunciation is Al-Fattan, plural of Fatan referring to Al-Munkar and An-Nakir, while Al-Fattan would refer to Ash-Shaitan or the like, among the punishment of the grave, or, the angels of chastisement
3168. It was narrated that Salman said: "I heard the Messenger of Allah (ﷺ) say: 'Whoever guards Ribat (the frontier) in the cause of Allah for one day and one night, he will have (a reward) like that of fasting and praying Qiyam for a month. If he dies he will continue to receive reward for what he did, and he will be kept safe from Al-Fattan, and he will be given provision
3169. It was narrated from Zurah bin Ma'bad: "Abu Salih, the freed slave of 'Uthman, said: 'I heard 'Uthman bin 'Affan say: I heard the Messenger of Allah (ﷺ) say: Ribat (guarding the frontier) for one day in the cause of Allah is better in rank than a thousand days spent within the residence
3170. It was narrated that Abu Salih, the freed slave of 'Uthman, said: "Uthman bin 'Affan said: 'I heard the Messenger of Allah (ﷺ) say: A day in the cause of Allah is better than a thousand days doing anything else
3171. It was narrated that Anas bin Malik said: "When the Messenger of Allah (ﷺ) went to Quba' he used to come to Umm Haram bint Milhan and she would feed him. Umm Haram was married to 'Ubadah bint As-Samit. The Messenger of Allah (ﷺ) entered upon her and she fed him and checked his head for lice. The Messenger of Allah (ﷺ) fell asleep, then he woke up smiling. She said: 'What is making you smile, O Messenger of Allah?' He said: 'Some people of my Ummah were shown to me, fighting in the cause of Allah and riding across the sea like kings on thrones.' I said: 'O Messenger of Allah, pray to Allah to make me one of them.' So the Messenger of Allah, pray to Allah to make me one of them.' So the Messenger of Allah (ﷺ) prayed for her then he slept again." (One of narrators) Al-Harith, said (in his narration): "He slept then he woke up smiling. I said to him: 'What is making you smile, O Messenger of Allah?' He said: 'Some people of my Ummah were shown to me, fighting in the cause of Allah and riding across the sea like kings on thrones,' as he had said the first time. I said: 'O Messenger of Allah, pray to Allah to make me one of them.' He said: 'You will be one of the first.' And she traveled by sea at the time of Mu'awiyah, then she fell from her mount when she came out of the sea and died
3172. It was narrated from Anas bin Malik that Umm Haram bint Milhan said: "The Messenger of Allah (ﷺ) came to us and took a nap in our house, then he woke up smiling. I said: 'O Messenger of Allah, may my father and mother be ransomed for you, what has made you smile?' He said: 'I saw some people of my Ummah riding on the sea like kings on thrones.' I said: 'Pray to Allah to make me one of them.' He said: 'You will be one of them.' Then he slept again, and woke up smiling. I asked him and he said the same thing. I said: 'Pray to Allah to make me one of them.' He said: 'You will be one of the first.' Then 'Ubadah bin As-Samit married her, and he traveled by sea, and she traveled with him, but when she came ashore a mule was brought to her and she mounted it, and it threw her off and broke her neck
3173. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) promised us (a) battle expedition (in) India. If I live to see that, I will expend myself and my wealth in it. If I am killed, I will be one of the best of the martyrs, and if I come back, I will be Abu Hurairah Al-Muharrar." [1] [1] Al-Muharrar: The one freed (from the Fire)
3174. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) promised that we would invade India. If I live to see that I will sacrifice myself and my wealth. If I am killed, I will be one of the best of the martyrs, and if I come back, I will be Abu Hurairah Al-Muharrar
3175. It was narrated that Thawban, the freed slave of the Messenger of Allah (ﷺ), said: "The Messenger of Allah (ﷺ) said: 'There are two groups of my Ummah

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whom Allah will free from the Fire: The group that invades India, and the group that will be with 'Isa bin Maryam, peace be upon him

3176. It was narrated from Abu Sukainah, a man from among the Muharririn,[1] that a man among the Companions of the the Prophet () said:"When the Prophet () commanded them to dig the trench (Al-Khandaq), there was a rock in their way preventing them from digging. The Messenger of Allah () stood, picked up a pickaxe, put his Rida' (upper garment) at the edge of the ditch and said: 'And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.' [1] One-third of the rock broke off while Salman Al-Farisi was standing there watching, and there was a flash of light when the Messenger of Allah ()struck (the rock). Then he struck it again and said: 'And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower' And another third of the rock broke off and there was another flash of light, which Salman saw. Then he struck (the rock) a third time and said: 'And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.' The last third fell, and the Messenger of Allah () came out, picked up his Rida' and sat down. Salman said: 'O Messenger of Allah, Each time you struck the rock there was a flash of light.' The Messenger of Allah () said to him: 'O Salman, did you see that?' He said: 'Yes, by the One Who sent you with the truth, O Messenger of Allah.' He said: 'When I struck the first blow, the cities of Kisra and their environs were shown to me, and many other cities, and I saw them with my own eyes.' Those of his Companions who were present said: 'O Messenger of Allah, pray to Allah to grant us victory and to give us their land as spoils of war, and to destroy their lands at our hands.' So the Messenger of Allah () prayed for that. (Then he said:) 'Then I struck the second blow and the cities of Caesar and their environs were shown to me, and I saw them with my own eyes.' They said: 'O Messenger of Allah, pray to Allah to grant us victory and to give us their lands as spoils of war, and to destroy their lands at our hands.' So the Messenger of Allah () prayed for that. (Then he said:) 'Then I struck the third blow and the cities of Ethiopia were shown to me, and the villages around them, and I saw them with my own eyes.' But the Messenger of Allah () said at that point: 'Leave the Ethiopians alone so long as they leave you alone, and leave the Turks alone so long as they leave you alone.'" [1] An-An'am 6:

3177. It was narrated from Abu Hurairah that the Messenger of Allah () said:"The Hour will not begin until the Muslims fight the Turks, a people with faces like hammered shields who wear clothes made of hair and shoes made of hair

3178. It was narrated from Mus'ab bin Sa'd, from his father, that he thought he was better than other Companions of the Prophet (). The Prophet of Allah () said:"Rather, Allah support this Ummah because of their supplication, their Salah, and their sincerity

3179. It was narrated from Jubair bin Nufair Al-Hadrami that he heard Abu Ad-Darda' say:"I heard the Messenger of Allah () say: 'Bring me the weak, for you only receive provision and Divine support by virtue of your weak ones

3180. It was narrated from Zaid bin Khalid that the Messenger of Allah () said:"Whoever equips a warrior in the cause of Allah has fought, and whoever looks after his family in his absence has fought

3181. It was narrated that Zaid bin Khalid Al-Juhani said:"The Messenger of Allah () said: 'Whoever equips a warrior has fought, and whoever looks after his family in his absence has fought

3182. It was narrated that Al-Ahnaf bin Qais said:"We set out as pilgrims and came to Al-Madinah intending to perform Hajj. While we were in our camping place unloading our mounts, someone came to us and said: 'The people have gathered in the Masjid and there is panis.' So we set out and found the people gathered around a group in the middle of the Masjid, among whom were 'Ali, Zubayr, Talhah and Sa'd bin Abi Waqas. While we were like that, 'Uthman, may Allah be pleased with him, came, wearing a yellow cloak with which he had covered his head. He said: 'Is Talhah here? Is Az-Zubair here? Is Sa'd here?' They said: 'Yes.' He said: 'I adjure you be the One beside Whom there is none worthy of worship, didn't the Messenger of Allah () say: Whoever buys the Mirbad [1] of Banu so-and so, Allah will forgive him, and I bought it for twenty or twenty-five thousand, then I came to the Messenger of Allah () and told him, and he said: Add it to our Masjid and the reward for it will be yours?' They said: 'By Allah, yes.' He said: 'I adjure you by the One beside Whom there is none worthy of worship, didn't the Messenger of Allah () say: Whoever buys the well of Rumah, Allah will forgive him, so I bought it for such and such and amount, then I came to the Messenger of Allah () and told him, and he said: Give it to provide water for the Muslims, and the reward for it will be yours?' They said: 'By Allah, yes.' He said: 'I adjure you by the One beside Whom there is none worthy of worship, didn't the Messenger of Allah () say: Whoever equips these (men)- meaning the army of Al-'Usrah (Tabuk) - Allah will forgive him, so I equipped them until they were not lacking even a rope or a bridle?' They said: 'By Allah, yes.' He said: 'O Allah, bear witness, O Allah, bear witness, O Allah, bear witness.'" [1] Mirbad: A place for drying dates

3183. It was narrated from Abu Hurairah that the prophet () said:"Whoever spends on a pair (of things) in the cause of Allah will be called in Paradise: 'O slave of Allah, here is prosperity.' Whoever is one of the people of Salah, he will be called from the gate of Paradise, Whoever is one of the people of jihad, he will be called from the gate of paradise. Whoever is one of the people of charity, he will be called from the gate of Paradise. Whoever is one of the people who fast, he will be called from the gate of Ar-Rayyan." Abu Bakr, may Allah be pleased with him, said: "O Messenger of Allah, no distress or need will befall the one who is called from those gates. Will there be anyone who will be called from all these gates?" The Messenger of Allah () said: "Yes, and I hope that you will be one of them

3184. It was narrated that Abu Hurairah said:"The Messenger of Allah () said: 'Whoever spends on a pair (of things) in the cause of Allah, the gatekeepers of Paradise will call him from the gates of Paradise (saying): O So-and-so, come and enter!' Abu Bakr said: 'O Messenger of Allah, such a person will never perish or be miserable.' The Messenger of Allah () said: 'I hope that you will be one of them

3185. It was narrated that Sa'sa'ah bin Mu'awiyah said:"I met Abu Dharr and said: 'Tell me a Hadith.' He said. Yes, the Messenger of Allah () said: There is no Muslim worshiper who spends from each type of his wealth on a pair (of things) in the cause of Allah, but the keepers of Paradise will welcome him, all of them

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calling him to what they have (of reward).' I said: "How is that?" He said: "If it is camels, he gives two, and if it is cows, he gives two

3186. It was narrated that Khuraim bin Fatik said:"The Messenger of Allah () said: 'Whoever spends in the cause of Allah, it will be recorded for him seven hundred fold

3187. It was narrated from Abu Mas'ud that a man gave a bridled camel in charity in the cause of Allah. The Messenger of Allah () said:"On the Day of Resurrection seven hundred bridled camels will come to you

3188. It was narrated from Mu'adh bin Jabal that the Messenger of Allah () said:"Campaigns are of two types. As for the one who seek the Face of Allah, obeys the imam, spends what is precious to him, is easy-going with his companion and avoids mischief, when he is asleep and when he is awake, it will all bring reward. But as for the one who fights to show off, and he disobeys the imam and does mischief in the land, he will not come back the same as when he left." [1] [1] It was not simply be the case that he comes back with no good deeds to his credit, rather he will have a number of evil deeds on his record

3189. It was narrated from Sulaiman bin Buraidah that his father said:"The Messenger of Allah () said: 'The sanctity of the wives of the Mujahidin to those who stay behind is like the sanctity of their mothers. There is no man who takes on the responsibility of looking after the wife of one of the Mujahidin and betrays him with her but he (the betrayer) will be made to stand before him on the Day of Resurrection and he will take whatever he wants of his (good) deeds. So what do you think?

3190. It was narrated from Sulaiman bin Buraidah, from his father, that the Messenger of Allah () said:"The sanctity of the wife of the Mujahidin to those who stay behind is like the sanctity of their mothers. If he takes on the responsibility of looking after his wife then betrays him, it will be said to him on the Day of Resurrection: 'This one betrayed you with your wife, so take whatever you want of his good deeds.' So what do you think?

3191. It was narrated from Ibn Buraidah, from his father, that the Messenger of Allah () said:"The sanctity of the wives of the Mujahidin to those who stay behind is like the sanctity of their mothers. There is no man among those who stay behind who takes on the responsibility of looking after the wife of one of the Mujahidin (and betrays him) but he (the betrayer) will be made to stand before him on the Day Resurrection and it will be said: 'O So-and-so, this is so-and-so, take whatever you want from his good deeds.'" Then the Prophet () turned to his Companions and said: "What do you think: Will he leave him any of his good deeds?

3192. It was narrated that Anas said:"The Messenger of Allah () said: 'Strive in Jihad with your hands, your tongues and your wealth.'" [1] [1] See

3193. It was narrated from 'Abdullah (may Allah be pleased with him) that the Messenger of Allah () commanded that snakes be killed and he said:"Whoever fears their vengeance is not one of us

3194. It was narrated from 'Abdullah bin 'Abdullah bin Jabr, from his father, that the Messenger of Allah () visited Jabr (when he was sick). When he entered he heard the women crying and saying:"We thought that your death would come when fighting in the cause of Allah." He said: "You think that martyrdom only comes when one is killed in the cause of Allah. In that case your martyrs would be few. Being killed in the cause of Allah is martyrdom, dying of an abdominal complaint is martyrdom, being burned to death is martyrdom, drowning is martyrdom, being crushed beneath a falling wall is martyrdom, dying of pleurisy is martyrdom, and the woman who dies along with her fetus is a martyr." A man said: "Are you weeping when the Messenger of Allah () is sitting here?" He said: "Let them be, but if he dies on one should weep for him

3195. It was narrated from Jabr that he entered with the Messenger of Allah () upon someone who was dying, and the women were weeping. Jabr said:"Are you weeping when the Messenger of Allah () is sitting here?" He said: "Let them weep so long as he is among them, but if he dies no one should weep for him

## The Book of Marriage

3196. Narrated 'Ata':It was narrated that 'Ata' said: "We attended the funeral of Maimunah, the wife of the Prophet, with Ibn 'Abbas in Sarif. Ibn 'Abbas said: 'This is Maimunah; when you lift up her bier, do not rock it nor shake it. The Messenger of Allah had nine wives and he used to give a share of his time to eight of them and not to one

3197. Narrated Ibn 'Abbas:It was narrated that Ibn 'Abbas said: "When the Messenger of Allah died he had nine wives; he used to be intimate with all of them except one, who had given her day and night to 'Aishah

3198. Narrated Anas:Anas narrated that the Prophet used to go around to his wives in a single night, and at that time he had nine wives

3199. Narrated 'Aishah:It was narrated that 'Aishah said: "I used to feel jealous of those (women) who offered themselves (in marriage) to the Prophet and I said: 'Would a free woman offer herself?' Then Allah, the Mighty and Sublime, revealed: 'You can postpone whom you will of them, and you may receive whom you will.' I said: 'By Allah, I see that your Lord is quick to respond to your wishes

3200. Narrated Sahl bin Sa'd:It was narrated that Sahl bin Sa'd said: "I was among the people when a woman said: 'I offer myself (in marriage) to you, O Messenger of Allah, see what you think of me.' A man stood up and said: 'Marry me to her.' He said: 'Go and find (something), even if it is an iron ring.' So he went, but he could not find anything, not even an iron ring. So the Messenger of Allah said: 'Do you have (memorized) any surahs of the Qur'an?' He said: 'Yes.' So he married him to her on the basis of what he knew of surahs of the Qur'an

3201. Narrated 'Aishah:It was narrated from 'Aishah, the wife of the Prophet, that the Messenger of Allah came to her when Allah commanded him to give his wives the choice. 'Aishah said: "The Messenger of Allah started with me and said: 'I am going to tell you something, but you do not have to rush until you consult



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your parents." She said: "He knew that my parents would not tell me to leave him." Then the Messenger of Allah said: 'O Prophet! Say to your wives: If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner.' "I said: 'Do I need to consult my parents about this? I choose Allah and His Messenger, and the abode of the Hereafter

3202. Narrated 'Aishah:It was narrated that 'Aishah, may Allah be pleased with her, said: "The Messenger of Allah gave his wives the choice (of staying with him) was it divorce?

3203. Narrated 'Aishah:It was narrated that 'Aishah said: "The Messenger of Allah gave us the choice, and we chose him, so there was no divorce

3204. Narrated 'Ata':It was narrated that 'Ata' said: "Aishah said: 'The Messenger of Allah did not die until women had been made lawful to him

3205. Narrated 'Aishah:It was narrated that 'Aishah said: "The Messenger of Allah did not die until Allah permitted him to marry whatever women he wanted

3206. Narrated 'Alqamah:It was narrated that 'Alqamah said: "I was with Ibn Mas'ud while he was with 'Uthman, may Allah be pleased with him, and 'Uthman said: 'The Messenger of Allah came out to some fityah (young men)--Abu 'AbdurRahman said, 'I did not understand (the word) fityah as I would want'-- and said: 'Whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding chastity, and whoever cannot, then fasting will be a restraint (wija') for him

3207. Narrated 'Alqamah:It was narrated from 'Alqamah, that 'Uthman said to Ibn Mas'ud: "Shall I arrange for you to marry a young girl?" 'Abdullah called 'Alqamah and he told the people that the Prophet said: "Whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding chastity. And whoever cannot afford it, then let him fast, for it will be a restraint for him

3208. Narrated 'Alqamah:It was narrated from 'Alqamah and Al-Aswad that 'Abdullah said: "The Messenger of Allah said to us: 'Whoever among you can afford it, let him get married, and whoever cannot then he should fast, for it will be a restraint (wija') for him.'" Abu Abdur-Rahman said: (The mention of) Al-Aswad in this hadith is not preserved

3209. Narrated 'Abdullah:It was narrated that 'Abdullah said: "The Messenger of Allah said to us: 'O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding chastity, and whoever cannot then he should fast, for it will be a restraint (wija') for him

3210. Narrated 'Abdullah:It was narrated that 'Abdullah said: "The Messenger of Allah said to us: 'O young men, whoever among you can afford it, let him get married,'" and he quoted the same hadith

3211. Narrated 'Alqamah:It was narrated that 'Alqamah said: "I was walking with 'Abdullah in Mina and he was met by 'Uthman who stood with him and spoke with him. He said: 'O Abu Abdur-Rahman! Shall I not marry you to a young girl? Perhaps she will remind you of when you were younger?' 'Abdullah said: 'As you say that (it reminds me that) the Messenger of Allah said to us: O young men, whoever among you can afford it, let him get married

3212. Narrated Sa'd bin Abi Waqqas:It was narrated that Sa'd bin Abi Waqqas said: "The Messenger of Allah forbade 'Uthman to be celibate. If he had given him permission we would have castrated ourselves

3213. Narrated 'Aishah:It was narrated from 'Aishah that the Messenger of Allah forbade celibacy

3214. Narrated Samurah bin Jundab:It was narrated from Samurah bin Jundab that the Prophet forbade celibacy. Abu Abdur-Rahman said: Qatadah is more reliable and better preserves narrations than Ash'ath but the hadith of Ash'ath (here) appears to be the correct one. Allah, Most High, knows best

3215. Narrated Abu Salamah:It was narrated from Abu Salamah that Abu Hurairah said: "I said: 'O Messenger of Allah, I am a young man and I fear hardship for myself, but I cannot afford to marry; should I castrate myself?'" The Prophet turned away from him until he said it three times. Then the Prophet said: "O Abu Hurairah, the pen is dried concerning what you are going to face, so (it is up to you whether) you castrate yourself or not." Abu Abdur-Rahman (An-Nasai) said: Al-Awzai did not hear this narration from Az-Zuhri, and this hadith is sahih, Yunus reported it from Az-Zuhri

3216. Narrated Sa'd bin Hisham:It was narrated from Sa'd bin Hisham that he came to the Mother of the Believers, 'Aishah. He said: "I want to ask you about celibacy, what do you think about it?" She said: "Do not do that; have you not heard that Allah, the Mighty and Sublime, says: 'And indeed We sent Messengers before you, and made for them wives and offspring'? So do not be celibate

3217. Narrated Anas:It was narrated from Anas that there was a group of the Companions of the Prophet, one of whom said: "I will not marry women." Another said: "I will not eat meat." Another said: "I will not sleep on a bed." Another said: "I will fast and not break my fast." News of that reached the Messenger of Allah and he praised Allah then said: "What is the matter with people who say such and such? But I pray and I sleep, I fast and I break my fast, and I marry women. Whoever turns away from my Sunnah is not of me

3218. Narrated Abu Hurairah:It was narrated from Abu Hurairah that the Messenger of Allah said: "There are three who are promised the help of Allah: The Mukatab who wants to buy his freedom, the one who gets married seeking to keep himself chaste, and the Mujahid who fights in the cause of Allah." \*Mukatab: the slave who has made a contract of manumission

3219. Narrated Jabir:It was narrated that Jabir said: "I got married then I came to the Prophet and he said: 'Have you got married, O Jabir?' I said: 'Yes.' He said: 'To a virgin or to a previously married woman?' I said: 'To a previously married woman.' He said: 'Why not a virgin, so you could play with her and she could play with you?

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3220. Narrated Jabir:It was narrated that Jabir said: "The Messenger of Allah met me and said: 'O Jabir, have you got married to a woman since I last saw you?' I said: 'Yes, O Messenger of Allah.' He said: 'To a virgin or to a previously-married woman?' I said: 'To a previously-married woman.' He said: 'Why not a virgin, so she could play with you?'

3221. Narrated 'Abdullah bin Buraidah:It was narrated from 'Abdullah bin Buraidah that his father said: "Abu Bakr and 'Umar, may Allah be pleased with them, proposed marriage to Fatimah but the Messenger of Allah said: 'She is young.' Then 'Ali proposed marriage to her and he married her to him

3222. Narrated 'Ubaidullah bin 'Abdullah bin 'Utbah:It was narrated from 'Ubaidullah bin 'Abdullah bin 'Utbah that during the reign of Marwan, 'Abdullah bin 'Amr bin 'Uthman, who was a young man, issued a final divorce to the daughter of Sa'eed bin Zaid, whose mother was Bint Qais. Her maternal aunt, Fatimah bint Qais, sent word to her telling her to move from the house of 'Abdullah bin 'Amr. Marwan heard of that and he sent word to the daughter of Sa'eed, telling her to go back to her home, and asking her why she had moved from her home before her 'Iddah was over? She sent word to him telling him that her maternal aunt had told her to do that. Fatimah bint Qais said that she had been married to Abu 'Amr bin Hafs, and when the Messenger of Allah appointed 'Ali bin Abi Talib as governor of Yemen, he went out with him and sent word to her that she was divorced with the third Talaq. He told Al-Harith bin Hisham and 'Ayyash bin Abi Rai'ah to spend on her. She sent word to Al-Harith and 'Ayyash asking them what her husband had told them to spend on her, and they said: 'By Allah, she has no right to any maintenance from us, unless she is pregnant, and she cannot come into our home without our permission.' She said that she came to the Messenger of Allah and told him about that, and he stated that they were correct. Fatimah said: 'Where should I move to, O Messenger of Allah?' He said: 'Move to the home of Ibn Umm Maktum, the blind man whom Allah, the Mighty and Sublime, named in His Book.' Fatimah said: 'So I observed my 'Iddah there. He was a man who has lost his sight, so I used to take off my garments in his house, until the Messenger of Allah married me to Usamah bin Zaid.' Marwan criticized her for that and said: 'I have never heard this Hadith from anyone before you. I will continue to follow the ruling that the people have been following

3223. Narrated 'Aishah:It was narrated from 'Aishah that Abu Hudhaifah bin 'Utbah bin Rabi'ah bin 'Abd Shams --who was one of those who had been present at Badr with the Messenger of Allah-- adopted Salim and married him to his brother's daughter, Hind bint Al-Walid bin 'Utbah bin Rabi'ah bin 'Abd Shams, and he was a freed slave of an Ansari woman --as the Messenger of Allah had adopted Zaid. During the Jahiliyyah, if a man adopted someone, the people would call him his son, and he would inherit from his legacy, until Allah, the Mighty and Sublime, revealed about that: 'Call them by (the names of) their fathers, that is more just with Allah. But if you know not their fathers' (names, call them) your brothers in Faith and Mawalikum (your freed slaves).'" Then if a person's father's name was not known, he would be their freed slave and brother in faith

3224. Narrated 'Aishah:It was narrated from 'Aishah the wife of the Prophet, and Umm Salamah the wife of the Prophet that Abu Hudhaifah bin 'Utbah bin Rabi'ah bin 'Abd Shams --who was one of those who had been present at Badr with the Messenger of Allah-- adopted Salim --who was the freed slave of an Ansari woman-- as the Messenger of Allah had adopted Zaid bin Harithah. Abu Hudhaifah bin 'Utbah married Salim to his brother's daughter Hind bint Al-Walid bin 'Utbah bin Rabi'ah. Hind bint Al-Walid bin 'Utbah was one of the first Muhajir women, and at that time she was one of the best single women of the Quraish. When Allah, the Mighty and Sublime, revealed the following concerning Zaid bin Harithah: "Call them by (the names of) their fathers, that is more just with Allah. But if you know not their fathers' (names, call them) your brothers in Faith and Mawalikum (your freed slaves).'" Each of them went back to being called after his father, and if a person's father was unknown, he was named after his former masters

3225. Narrated Ibn Buraidah:It was narrated from Ibn Buraidah that his father said: "The Messenger of Allah said: 'The nobility of the people of this world, that which they (always) go to, is wealth

3226. Narrated Jabir:It was narrated from Jabir that he married a woman at the time of the Messenger of Allah, and the Prophet met him and said: "Have you got married, O Jabir?" He said: 'Yes.' He said: 'A virgin or a previously-married woman?' I said: 'A previously-married woman.' He said: 'Why not a virgin who would play with you?' I said: 'O Messenger of Allah, I have sisters, and I did not want her to come between them and I.' He said: 'That's better then. A woman may be married for her religious commitment, her wealth or her beauty. You should choose the one who is religiously committed, may your hands be rubbed with dust (may you prosper)

3227. Narrated Ma'qil bin Yasar:It was narrated that Ma'qil bin Yasar said: "A man came to the Messenger of Allah and said: 'I have found a woman who is from a good family and of good status, but she does not bear children, should I marry her?' He told him not to. Then he came to him a second time and he told him not to (marry her). Then he came to him a third time and he told him not to (marry her), then he said: 'Marry the one who is fertile and loving, for I will boast of your great numbers

3228. Narrated 'Amr bin Shu'aib:It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that Marthad bin Abi Marthad Al-Ghanawi --a strong man who used to take the prisoners from Makkah to Al-Madinah-- said: "I arranged with a man to bring him (from Makkah to Al-Madinah). There was a prostitute in Makkah who was called 'Anaq, and she was his friend. She came out and saw my shadow on the wall, and said: 'Who is this? Marthad? Welcome, O Marthad, come tonight and stay at our place.' I said: 'O 'Anaq, the Messenger of Allah has forbidden adultery.' She said: 'O people of the tents, this porcupine is the one who is taking your prisoners from Makkah to Al-Madinah!' I headed toward (the mountain of) Al-Khandamah, and eight men came after me. They came and stood over my head, and they urinated, and their urine reached me, but Allah caused them not to see me. Then I went to my companion (the prisoner) and brought him to Al-Arak, where I undid his fetters. Then I came to the Messenger of Allah and said: 'O Messenger of Allah, shall I marry 'Anaq?' He remained silent and did not answer me, then the following was revealed: 'And the adulteress-fornicator, none marries her except an adulterer-fornicator or an idolater.' He called me and

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recited them to me and said: 'Do not marry her

3229. Narrated Ibn 'Abbas:It was narrated from Ibn 'Abbas that a man came to the Messenger of Allah and said: "I have a wife who is one of the most beloved of the people to me, but she does not object if anyone touches her." He said: "Divorce her." He said: "I cannot do without her." He said: "Then stay with her as much as you need to

3230. Narrated Abu Hurairah:It was narrated from Abu Hurairah that the Prophet said: "Women are married for four things: their wealth, their nobility, their beauty and their religious commitment. Choose the one who is religiously committed, may your hands be rubbed with dust

3231. Narrated Abu Hurairah:It was narrated that Abu Hurairah said: "It was said to the Messenger of Allah: 'Which woman is best?' He said: 'The one who makes him happy when he looks at her, obeys him when he commands her, and she does not go against his wishes with regard to herself nor her wealth

3232. Narrated 'Abdullah bin 'Amr bin Al-'As:It was narrated from 'Abdullah bin 'Amr bin Al-'As that the Messenger of Allah said: "This world is all temporary conveniences, and the best temporary convenience of this world is a righteous woman

3233. Narrated Anas:It was narrated from Anas that they said: "O Messenger of Allah, why don't you marry a woman from the Ansar?" He said: "They are very jealous

3234. Narrated Abu Hurairah:It was narrated that Abu Hurairah said: "A man proposed to a woman from among the Ansar and the Messenger of Allah said to him: 'Have you seen her?' He said: 'No.' So he told him to look at her

3235. Narrated Al-Mughirah bin Shu'bah:It was narrated that Al-Mughirah bin Shu'bah said: "I proposed marriage to a woman during the time of the Messenger of Allah, and the Prophet said: 'Have you seen her?' I said: 'No.' He said: 'Look at her, for that is more likely to create love between you

3236. Narrated 'Urwah:It was narrated from 'Urwah, that 'Aishah said: "The Messenger of Allah married me in Shawwal and my marriage was consummated in Shawwal." --'Aishah liked for her women's marriages to be consummated in Shawwal --"and which of his wives was more beloved to him than me?

3237. Narrated 'Amir bin Shurahbil Ash-Sha'bi:'Amir bin Shurahbil Ash-Sha'bi narrated that he heard Fatimah bint Qais--who was one of the first Muhajir women--say: 'Abdur-Rahman bin 'Awf proposed marriage to me, along with others of the Companions of Muhammad. And the Messenger of Allah proposed that I marry his freed slave, Usamah bin Zaid. I was told that the Messenger of Allah had said: 'Whoever loves me, let him love Usamah.' When the Messenger of Allah spoke to me I said: 'My affairs are in your hands; marry me to whomever you wish.' He said: 'Go to Umm Sharik.' Umm Sharik was a rich Ansari woman who used to spend a great deal in the cause of Allah, and she always had a lot of guests. I said: 'I will do that.' He said: 'Do not do that, for Umm Sharik has a lot of guests, and I would not like your Khimar to fall off, or your shins to become uncovered, and the people to see something of you that you do not want them to see. Rather go to your cousin (son of your paternal uncle) 'Abdullah bin 'Amr bin Umm Maktum, who is a man of Banu Fihir.' So I went to him

3238. Narrated Ibn 'Umar:It was narrated from Ibn 'Umar that the Prophet said: "None of you should propose marriage to a woman when someone else has already proposed to her

3239. Narrated Abu Hurairah:It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'Do not artificially inflate prices, a resident should not sell for a Bedouin, a man should not offer more for something that has already been bought by his brother, no one should propose marriage to a woman when someone else has already proposed to her, and no woman should try to bring about the divorce of her sister, in order to deprive her of the blessings that she has

3240. Narrated Abu Hurairah:It was narrated from Abu Hurairah that the Prophet said: "None of you should propose marriage to a woman when someone else has already proposed to her

3241. It was narrated from Abu Hurairah that the Messenger of Allah said:"None of you should propose marriage to a woman when someone else has already proposed to her, unless he marries (and he gives up the idea), or gives him permission

3242. It was narrated from Abu Hurairah that the Prophet said:"None of you should propose marriage to a woman when someone else has already proposed to her

3243. Abdullah bin 'Amr used to say:"The Messenger of Allah forbade offering more for something that has already been bought by his brother, or for a man to propose marriage to a woman when someone else has already proposed to her, unless the previous suitor gave up the idea or gave him permission

3244. It was narrated from Muhammad bin 'Abdur-Rahman bin Thawban that they asked Fatimah bint Qais about her story and she said:"My husband divorced me three times, and he used to provide me with food that was not good." She said: "By Allah, if I were entitled to maintenance and accommodation I would demand them and I would not accept this." The deputy said: "You are not entitled to accommodation or maintenance." She said: "I came to the Prophet and told him about that, and he said: 'You are not entitled to accommodation nor maintenance; observe your 'Iddah in the house of so-and-so.' She said: 'His Companions used to go to her.' Then he said: 'Observe your 'Iddah in the house of Ibn Umm Maktum, who is blind, and when your 'Iddah is over, let me know.'" She said: "When my 'Iddah was over, I let him know. The Messenger of Allah said: 'Who has proposed marriage to you?' I said: 'Mu'awiyah and another man from the Quraish.' He said: 'As for Mu'awiyah, he is a boy among the Quraish and does not have anything, and as for the other he is a bad man with no goodness in him. Rather you should marry Usamah bin Zaid.'" She said: "I did not like the idea." But he said that to her three times so she married him

3245. It was narrated from Fatimah bint Qais that Abu 'Amr bin Hafs issued a final divorce to her while he was absent. His deputy sent some barley to her but she

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did not like it. He said: "By Allah, you have no rights over us." She went to the Messenger of Allah and told him about that, and he said: "You have no right to maintenance." He told her to observe her 'Iddah in the house of Umm Sharik, then he said: "She is a woman whose house is frequented by my Companions. Observe your 'Iddah in the house of Ibn Umm Maktum, for he is a blind man and you can take off your garment. And when your 'Iddah is over, let me know." She said: "When my 'Iddah was over I told him that Mu'awiyah bin Abi Sufyan and Abu Jahm had proposed marriage to me. The Messenger of Allah said: 'As for Abu Jahm, his stick never leaves his shoulder, and as for Mu'awiyah he is a poor man who has no wealth. Rather you should marry Usamah bin Zaid.' I did not like the idea, then he said: 'Marry Usamah bin Zaid.' So I married him and Allah created a lot of good in him, and others felt jealous of my good fortune

3246. It was narrated that Abu Hurairah said: "A man of the Ansar came to the Messenger of Allah and said: 'I have married a woman.' He said: 'Did you look at her? For there is something in the eyes of the Ansar

3247. It was narrated from Abu Hurairah that a man wanted to marry a woman and the Prophet said: "Look at her, for there is something in the eyes of the Ansar

3248. It was narrated that 'Umar said: "Hafsah bint 'Umar became single when (her husband) Khunais -meaning bin Hudhafah- (died). He was one of the Companions of the Prophet who had been present at Badr, and he died in Al-Madinah. I met 'Uthman bin 'Affan and offered Hafsah in marriage to him. I said: 'If you wish, I will marry you to Hafsah.' He said: 'I will think about it.' A few days passed, then I met him and he said: 'I do not want to get married at the moment.'" 'Umar said: "Then I met Abu Bakr As-Siddiq, may Allah be pleased with him, and said: 'If you wish, I will marry Hafsah to you.' He did not give me any answer, and I felt more upset with him than I had with 'Uthman, may Allah be pleased with him. Several days passed, then the Messenger of Allah proposed marriage to her, and I married her to him. Abu Bakr met me and said: 'Perhaps you felt upset with me when you offered Hafsah in marriage to me and I did not give you an answer?' I said: 'Yes.' He said: 'Nothing prevented me from giving you an answer when you made the offer to me except the fact that I had heard the Messenger of Allah speak of her, and I did not want to disclose the secret of the Messenger of Allah; if he had left her, then I would have married her

3249. Thabit Al-Bunani said: "I was with Anas bin Malik and a daughter of his was with him. He said: 'A woman came to the Messenger of Allah and offered herself in marriage to him. She said: O Messenger of Allah, do you want to marry me?

3250. It was narrated from Anas that a woman offered herself in marriage to the Prophet. The daughter of Anas laughed and said: "How little was her modesty." Anas said: "She was better than you; she offered herself in marriage to the Prophet

3251. It was narrated that Anas said: "When the 'Iddah of Zainab was over, the Messenger of Allah said to Zaid: 'Propose marriage to her on my behalf.' Zaid went and said: 'O Zainab, rejoice, for the Messenger of Allah has sent me to you to propose marriage on his behalf.' She said: 'I will not do anything until I consult my Lord.' She went to her prayer place and Qur'an was revealed, then the Messenger of Allah came and entered upon her without any formalities

3252. Anas bin Malik said: Zainab bint Jahsh used to boast to the other wives of the Prophet and say: "Allah married me to him from above the Heavens." And the Verse of Hijab was revealed concerning her

3253. It was narrated that Jabir bin 'Abdullah said: "The Messenger of Allah used to teach his Companions to perform Istikharah in all matters, just as he used to teach them Surahs from the Qur'an. He said: 'If any one of you is deliberating about a decision he has to make, then let him pray two Rak'ahs of non-obligatory prayer, then say: Allahumma inni astakhiruka bi 'ilmika wa astaqqdiruka bi qudratika wa as'aluka min fadlika, fa innaka taqdiru wa la aqdir, wa ta'lamu wa la a'lam, wa anta 'allam al-ghuyub. Allahumma in kunta ta'lamu anna hadhal-amra khayrun li fi dini wa ma'ashi wa aqibati amri faqdurhu li wa yassirhu li thumma barik li fihi. Allahumma, wa in kunta ta'lamu annahu sharrun li fi dini wa ma'ashi wa 'aqibati amri fasrifhu 'anni wasrifni 'anhu waqdur li al-khayr haythu kana, thumma radini bihi. (O Allah, I seek Your guidance (in making a choice) by virtue of Your knowledge, and I seek ability by virtue of Your power, and I ask You of Your great bounty. You have power, I have none. And You know, I know not. You are the Knower of hidden things. O Allah, if in Your knowledge, this matter (then it should be mentioned by name) is good for me in my religion, my livelihood and my affairs (or: both in this world and in the Hereafter), then ordain it for me, make it easy for me, and bless it for me. And if in Your knowledge it is bad for me and for my religion, my livelihood and my affairs (or: for me both in this world and the next), then turn it away from me and turn me away from it, and ordain for me the good wherever it may be and make me pleased with it

3254. It was narrated from Umm Salamah, that when her 'Iddah had ended, Abu Bakr sent word to her proposing marriage to her, but she did not marry him. Then the Messenger of Allah sent 'Umar bin Al-Khattab with a proposal of marriage. She said: "Tell the Messenger of Allah that I am a jealous woman and that I have sons, and none of my guardians are present." He went to the Messenger of Allah and told him that. He said: "Go back to her and tell her: As for your saying that you are a jealous woman, I will pray to Allah for you to take away your jealousy. As for your saying that you have sons, your sons will be taken care of. And as for your saying that none of your guardians are present, none of your guardians, present or absent, would object to that." She said to her son: "O 'Umar, get up and perform the marriage to the Messenger of Allah," so he performed the marriage

3255. It was narrated from 'Aishah that the Messenger of Allah married her when she was six years old, and consummated the marriage with her when she was nine

3256. It was narrated that 'Aishah said: "The Messenger of Allah married me when I was seven years old, and he consummated the marriage with me when I was nine

3257. It was narrated that Abu 'Ubaidah said: "Aishah said: 'The Messenger of Allah married me when I was nine and I lived with him for nine years

3258. It was narrated from 'Aishah that the Messenger of Allah married her when she was nine and he died when she was eighteen years old

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3259. Umar bin Al-Khattab, may Allah be pleased with him, narrated:"Hafsah bint 'Umar became single when (her husband) Khunais bin Hudhafah As-Sahmi (died). He was one of the Companions of the Prophet, and he died in Al-Madinah." Umar said: "I went to 'Uthman bin 'Affan and offered Hafsah in marriage to him. I said: 'If you wish, I will marry you to Hafsah bint 'Umar.' He said: 'I will think about it.' A few days passed, then I met him and he said: 'It seems that I do not want to get married at the moment.'" 'Umar said: "Then I met Abu Bakr As-Siddiq, may Allah be pleased with him, and said: 'If you wish, I will marry Hafsah bint 'Umar to you.' Abu Bakr remained silent, and did not give me any answer, and I felt more upset with him than I had with 'Uthman. Several days passed, then the Messenger of Allah proposed marriage to her and I married her to him. Abu Bakr met me and said: 'Perhaps you felt upset with me when you offered Hafsah in marriage to me, and I did not give you any answer?' I said: 'Yes.' He said: 'Nothing prevented me from giving you an answer when you made the offer to me, except the fact that I had heard the Messenger of Allah speak of her, and I did not want to disclose the secret of the Messenger of Allah. If he had left her, then I would have married her

3260. It was narrated from Ibn 'Abbas that the Messenger of Allah said:"A previously married woman has more right to decide about herself (with regard to marriage) than her guardian, and a virgin should be asked for permission with regard to marriage, and her permission is her silence

3261. It was narrated from Ibn 'Abbas that the Prophet said:"A previously married woman has more right to decide about herself (with regard to marriage) than her guardian, and an orphan girl should be consulted, and her permission is her silence

3262. It was narrated from Ibn 'Abbas that the Messenger of Allah said:"A previously married woman has more right (to decide) about herself (with regard to marriage) than her guardian, and an orphan girl should be consulted with regard to marriage, and her permission is her silence

3263. It was narrated from Ibn 'Abbas that the Prophet said:"The guardian has no right (to force) the previously married woman (into a marriage). And an orphan girl should be consulted, and her silence is her approval

3264. It was narrated from Ibn 'Abbas that the Prophet said:"A previously married woman has more right (to decide) about herself (with regard to marriage), and a virgin should be consulted by her father, and her permission is her silence

3265. It was narrated from Abu Hurairah that the Messenger of Allah said:"A previously married woman should not be married until her permission has been sought, and a virgin should not be married until her consent is sought." They said: "O Messenger of Allah, how does she give her permission?" He said: "Her permission is if she keeps silent

3266. It was narrated from 'Aishah that the Prophet said:"Seek the permission of women with regard to marriage." It was said: "What if a virgin is too shy and remains silent?" He said: "That is her permission

3267. Abu Hurairah narrated that the Messenger of Allah said:"A previously married woman should not be married until her consent has been sought, and a virgin should not be married until her permission has been sought." They said: "O Messenger of Allah, what is her permission?" He said: "If she remains silent

3268. It was narrated from Khansa' bint Khidham that her father married her off when she had been previously married, and she was unwilling. She went to the Messenger of Allah and he annulled the marriage

3269. It was narrated from 'Aishah:"A girl came to her and said: 'My father married me to his brother's son so that he might raise his own status thereby, and I was unwilling.' She said: 'Sit here until the Prophet comes.' Then the Messenger of Allah came, and I told him (what she had said). He sent word to her father, calling him, and he left the matter up to her. She said: 'O Messenger of Allah, I accept what my father did, but I wanted to know whether women have any say in the matter

3270. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'An orphan girl should be consulted with regard to marriage, and if she remains silent, that is her permission. If she refuses then she is not to be forced

3271. It was narrated that Ibn 'Abbas said:"The Messenger of Allah married Maimunah bint Al-Harith when he was a Muhrim." According to the Hadith of Ya'la (one of the narrators): "In Sarif

3272. It was narrated from Abu Ash-Sha'tha' that Ibn 'Abbas told him:"The Prophet married Maimunah when he was a Muhrim

3273. It was narrated from Ibn 'Abbas that the Prophet married Maimunah when he was a Muhrim, and she appointed Al-'Abbas in charge of her marriage, and he married her to him

3274. It was narrated from Ibn 'Abbas that the Messenger of Allah married Maimunah when he was a Muhrim

3275. Uthman bin 'Affan, may Allah be pleased with him, said:"The Messenger of Allah said: 'The Muhrim should not get married, or arrange a marriage for someone else, or propose marriage

3276. Uthman bin 'Affan, may Allah be pleased with him, narrated that the Prophet said:"The Muhrim should not get married, arrange a marriage for someone else, nor propose marriage

3277. It was narrated that 'Abdullah said:"The Messenger of Allah taught us the Tashahhud for Salah and the Tashahhud upon Al-Hajah. He said: 'The Tashahhud upon the occasion of marriage is: Alhamdu lillahi nasta'inahu wa nastaghfiruhu, wa na'udhu billahi min shururi anfusina, man yahdih Illahu fala mudilla lahu wa man yudlil Illahu fala hadiya lahu, wa ashhadu an la ilaha illallah, wa ashhadu anna Muhammadan 'abduhu wa rasuluhu (Praise be to Allah, we seek His help and

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His forgiveness. We seek refuge with Allah from the evil of our own souls. Whomsoever Allah guides will never be led astray, and whomsoever Allah leaves astray, no one can guide. I bear witness that there is none worthy of worship but Allah, and I bear witness that Muhammad is His slave and Messenger).' Then he recited three Verses

3278. It was narrated from Ibn 'Abbas that a man spoke to the Prophet about something and the Prophet said:"Innal-hamda lillahi nahmaduhu wa nasta'inahu, man yahdih Illahu fala mudilla lahu wa man yudlil Illahu fala hadiya lahu, wa ashhadu an la ilaha illallahu (wahdahu lasharika lahu) wa ashhadu anna Muhammadan 'abdahu wa rasuluhu. Amma ba'd (Praise be to Allah, we seek His help. Whomsoever Allah guides will never be led astray, and whomsoever Allah leaves astray, no one can guide. I bear witness that there is none worthy of worship but Allah (alone with no partners) and I bear witness that Muhammad is His slave and Messenger. To proceed

3279. It was narrated that 'Adiyy bin Hatim said:"Two men recited a Tashahhud before the Prophet and one of them said: 'Whoever obeys Allah and His Messenger has been guided aright and whoever disobeys them has gone astray.' The Messenger of Allah said: 'What a bad speaker you are

3280. Sahl bin Sa'd said:"I was among the people with the Prophet when a woman stood up and said: 'O Messenger of Allah, she has offered herself in marriage to you, so see what you think of her.' He remained silent and the Prophet did not give any answer. Then she stood up (again) and said: 'O Messenger of Allah, she has offered herself in marriage to you, so see what you think of her.' A man stood up and said: 'Marry her to me, O Messenger of Allah!' He said: 'Do you have anything?' He said: 'No.' He said: 'Go and look, even if it is just an iron ring.' So he went and looked then he came and said: 'I could not find anything, not even an iron ring.' He said: 'Have you memorized anything of the Qur'an?' He said: 'Yes, Surah such-and-such and Surah such-and-such.' He said: 'I will marry you to her on the basis of what you have memorized of the Qur'an

3281. It was narrated from 'Utbah bin 'Amir that the Messenger of Allah said:"The conditions that are most deserving of fulfillment, are those by means of which the private parts become allowed to you

3282. It was narrated from 'Utbah bin 'Amir that the Messenger of Allah said:"The conditions that are most deserving of fulfillment are those by means of which the private parts become permitted to you

3283. It was narrated that 'Aishah said:"The wife of Rifa'ah came to the Messenger of Allah and said: 'Rifa'ah divorced me and made it irrevocable. Then I married 'Abdur-Rahman bin Az-Zubair, and what he has is like the fringe of a garment.' The Messenger of Allah smiled and said: 'Do you want to go back to Rifa'ah? No, not until he ('Abdur-Rahman) tastes your sweetness and you taste his sweetness

3284. Urwah narrated that Zainab bint Abi Salamah -whose mother was Umm Salamah, the wife of the Prophet- told him that Umm Habibah bint Abi Sufyan told her that she said:"O Messenger of Allah, marry my sister, the daughter of Abu Sufyan." She said: "The Messenger of Allah said: 'Would you like that?' I said: 'Yes; I do not have you all to myself and I would like to share this goodness with my sister.' The Prophet said: 'Your sister is not permissible for me (to marry).' I said: 'By Allah, O Messenger of Allah, we have been saying that you want to marry Durrah bint Abi Salamah.' He said: 'The daughter of Umm Salamah?' I said: 'Yes.' He said: 'By Allah, even if she were not my stepdaughter who is in my care, she would not be permissible for me (to marry), because she is the daughter of my brother through breast-feeding. Thuwaibah breastfed Abu Salamah and I. So do not offer your daughters or sisters to me in marriage

3285. It was narrated from Zainab bint Abi Salamah that Umm Habibah, the wife of the Prophet said:"O Messenger of Allah, marry the daughter of my father" - meaning her sister. The Messenger of Allah said: "Would you like that?" She said: "Yes; I do not have you all to myself, and I would like to share this goodness with my sister." The Prophet said: "That is not permissible for me." Umm Habibah said: "O Messenger of Allah, by Allah, we have been saying that you want to marry Durrah bint Abi Salamah." He said: "The daughter of Umm Salamah?" I said: "Yes." He said: "By Allah, even if she were not my stepdaughter who is in my care, she would not be permissible for me (to marry), because she is the daughter of my brother through breast-feeding. Thuwaibah breastfed Abu Salamah and I. So do not offer your daughters or sisters to me in marriage

3286. It was narrated from 'Irak bin Malik that Zainab bint Abi Salamah told him, that Umm Habibah said to the Messenger of Allah:"We have been saying that you want to marry Durrah bint Abi Salamah." The Messenger of Allah said: "As a co-wife to Umm Salamah? Even if I were not married to Umm Salamah, she would not be permissible to me, for her father is my brother through breast-feeding

3287. It was narrated from Umm Habibah that she said:"O Messenger of Allah, what do you think of my sister?" He said: "What for?" She said: "For marriage." He said: "Would you like that?" She said: "Yes; I do not have you all to myself, and I would like to share this goodness with my sister." He said: "She is not permissible for me (to marry)." She said: "But I heard that you want to marry Durrah, the daughter of Umm Salamah." He said: "The daughter of Umm Salamah?" She said: "Yes." He said: "By Allah, even if she were not my stepdaughter she would not be permissible for me (to marry), because she is the daughter of my brother through breast-feeding. Do not offer your daughters and sisters to me in marriage

3288. It was narrated that Abu Hurairah said:"The Messenger of Allah said: '(A man should not be married to) a woman and her paternal aunt nor to a woman and her maternal aunt at the same time

3289. Qabisah bin Dhu'aib said that he heard Abu Hurairah say:"The Messenger of Allah forbade (being married to) a woman and her paternal aunt or to a woman and her maternal aunt at the same time

3290. It was narrated from Abu Hurairah that the Messenger of Allah forbade being married to a woman and her paternal aunt or maternal aunt at the same time

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3291. It was narrated from Abu Hurairah that the Messenger of Allah forbade being married to four kinds of women at the same time: a woman and her paternal aunt or a woman and her maternal aunt
3292. It was narrated from Abu Hurairah that the Messenger of Allah said: "A woman should not be taken as a co-wife to her paternal aunt or her maternal aunt
3293. It was narrated that Abu Hurairah said: "The Messenger of Allah forbade taking a woman as a co-wife to her paternal aunt or her maternal aunt
3294. It was narrated from Abu Hurairah that the Messenger of Allah said: "A woman should not be taken as a co-wife to her paternal aunt or her maternal aunt
3295. It was narrated from Abu Hurairah that the Messenger of Allah said: "A woman should not be taken as a co-wife to her paternal aunt or her maternal aunt
3296. It was narrated that Abu Hurairah said: "The Messenger of Allah forbade taking a woman as a co-wife to her paternal aunt or her maternal aunt
3297. Asim said: "I read a book to Ash-Sha'bi in which it was narrated from Jabir that the Prophet said: 'A woman should not be taken as a co-wife to her paternal aunt or her maternal aunt.' He said: 'I heard that from Jabir
3298. Jabir bin 'Abdullah said: "The Messenger of Allah forbade taking a woman as a co-wife to her paternal aunt or maternal aunt
3299. It was narrated that Jabir said: "The Messenger of Allah forbade taking a woman as a co-wife to her paternal aunt or maternal aunt
3300. It was narrated from 'Aishah that the Prophet said: "What becomes unlawful (for marriage) through birth becomes unlawful through breast-feeding
3301. It was narrated from 'Aishah that her paternal uncle through breast-feeding, whose name was Aflah, asked permission to meet her, and she observed Hijab before him. The Messenger of Allah was told about that and he said: "Do not observe Hijab before him, for what becomes unlawful (for marriage) through breast-feeding is that which becomes unlawful through lineage
3302. It was narrated from 'Aishah that the Prophet said: "What becomes unlawful (for marriage) through breast-feeding is that which becomes unlawful through lineage
3303. It was narrated that 'Amrah said: "I heard 'Aishah say: The Messenger of Allah said: 'What becomes unlawful (for marriage) through breast-feeding is that which becomes unlawful through birth
3304. It was narrated that 'Ali, may Allah be pleased with him, said: "I said: 'O Messenger of Allah, why do you choose wives from among Quraish and not from among us?' He said: 'Do you have anyone in mind?' I said: 'Yes, the daughter of Hamzah.' The Messenger of Allah said: 'She is not permissible for me (to marry); she is the daughter of my brother through breast-feeding
3305. It was narrated that Ibn 'Abbas said: "Mention was made to the Messenger of Allah of the daughter of Hamzah (as a potential wife). He said: 'She is the daughter of my brother through breast-feeding.'" (One of the narrators) Shu'bah said: "Qatadah heard this from Jabir bin Zaid
3306. It was narrated from Ibn 'Abbas that the daughter of Hamzah was suggested to Messenger of Allah (as a potential wife). He said: "She is the daughter of my brother through breast-feeding, and what becomes unlawful (for marriage) through breast-feeding is the same as that which becomes unlawful through lineage
3307. It was narrated that 'Aishah said: "One of the things that Allah, the Mighty and Sublime, revealed" -(one of the narrators) Al-Harith said (in his narration): "One of the things that were revealed in the Qur'an" - "was that ten known breast-feedings make marriage prohibited, then that was abrogated and changed to five known breast-feedings. Then the Messenger of Allah passed away when this was something that was still being recited in the Qur'an
3308. It was narrated from Umm Fadl that the Prophet of Allah was asked about breast-feeding and said: "Suckling (Al-Imlajah) once or twice does not make (marriage) prohibited." And (one of the narrators) Qatadah said (in his narration): "Suckling (Al-Massah) once or twice does not make (marriage) prohibited
3309. It was narrated from 'Abdullah bin Az-Zubair that the Prophet said: "Suckling once or twice does not make (marriage) prohibited
3310. It was narrated that 'Aishah said: "The Messenger of Allah said: 'Suckling once or twice does not make (marriage) prohibited
3311. Sa'eed narrated from Qatadah: "We wrote to Ibrahim bin Yazid An-Nakha'i asking him about breast-feeding. He wrote back saying that Shuraih had narrated that 'Ali and Ibn Mas'ud used to say: 'A little or a lot of breast-feeding makes marriage prohibited.'" In his book, it said that Abu Ash-Sha'tha' Al-Muharibi narrated that 'Aishah had told him that the Prophet of Allah used to say: "Suckling (Al-Khatfah) once or twice does not make (marriage) prohibited
3312. It was narrated that Masruq said: "Aishah said: 'The Messenger of Allah entered upon me and there was a man sitting with me. He got upset about that, and I saw the anger in his face.' I said: 'O Messenger of Allah, he is my brother through breast-feeding.'" He said: "Be careful who you count as your brothers" --or: "be careful who you count as your brothers through breast-feeding"-- "for the breast-feeding (which makes marriage prohibited) is from hunger
3313. It was narrated from 'Amrah that 'Aishah told her that the Messenger of Allah was with her, and she heard a man asking permission to enter Hafsa's house. 'Aishah said: "I said: 'O Messenger of Allah, there is a man asking permission to enter your house.' The Messenger of Allah said: 'I think it is so-and-so the paternal uncle of Hafsa through breast-feeding.'" 'Aishah said: If so-and-so (her own paternal uncle through breast-feeding) were alive, would he be allowed to enter upon me?" The Messenger of Allah said: 'What becomes unlawful (for marriage) through breast-feeding is that which becomes unlawful through birth
3314. It was narrated from 'Urwah that 'Aishah told him: "My paternal uncle through breast-feeding, Abu Al-Ja'd, came to me, and I sent him away. -He (one of the narrators) said: "Hisham said: 'He was Abu Al-Qu'ais.'" - "Then the Messenger of Allah came, and I told him. The Messenger of Allah said: 'Give him permission (to enter)

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3315. It was narrated from 'Aishah that the brother of Abu Al-Qu'ais asked permission to enter upon 'Aishah after the Verse of Hijab had been revealed, and she refused to let him in. Mention of that was made to the Prophet and he said: "Let him in, for he is your paternal uncle." She said: "The woman breast-fed me, not the man." He said: "He is your paternal uncle, so let him visit you"

3316. It was narrated that 'Aishah said: "Aflah, the brother of Abu Al-Qu'ais, who was my paternal uncle through breast-feeding, used to ask permission to enter upon me, and I refused to let him in until the Messenger of Allah came, and I told him about that. He said: 'Let him in, for he is your paternal uncle.'" 'Aishah said: "That was after the (Verse of) Hijab had been revealed"

3317. It was narrated that 'Aishah said: "My paternal uncle Aflah asked permission to enter upon me after the (Verse of) Hijab had been revealed, but I did not let him in. The Prophet came to me and I asked him (about that) and he said: 'Let him in, for he is your paternal uncle.' I said: 'O Messenger of Allah, the woman breast-fed me, not the man.' He said: 'Let him in, may your hands be rubbed with dust, for he is your uncle"

3318. It was narrated that 'Aishah said: "Aflah, the brother of Abu Al-Qu'ais, came and asked permission to enter, and I said: 'I will not let him in until I seek the permission of the Prophet of Allah.' When the Prophet of Allah came, I said to him: 'Aflah, the brother of Abu Al-Qu'ais, came and asked permission to enter, but I refused to let him in.' He said: 'Let him in, for he is your paternal uncle.' I said: 'The wife of Abu Al-Qu'ais breast-fed me; the man did not breast-feed me.' He said: 'Let him in, for he is your paternal uncle"

3319. Zainab bint Abi Salamah said: "I heard 'Aisha, the wife of the Prophet say: 'Sahlah bint Suhail came to the Messenger of Allah and said: 'O Messenger of Allah, I see (displeasure) in the face of Abu Hudhaifah when Salim enters upon me.' The Messenger of Allah said: 'Breast-feed him.' She said: 'He has a beard.' He said: 'Breast-feed him, and that will take away (the displeasure) in the face of Abu Hudhaifah.' She said: 'By Allah, I never saw that on the face of Abu Hudhaifah after that"

3320. It was narrated that 'Aishah said: "Sahlah bint Suhail came to the Messenger of Allah and said: 'I see (displeasure) in the face of Abu Hudhaifah when Salim enters upon me.' The Messenger of Allah said: 'Breast-feed him.' She said: 'How can I breast-feed him when he is a grown man?' He said: 'Don't I know that he is a grown man?' Then she came after that and said: 'By the One Who sent you with the truth as a Prophet, I have never seen anything I dislike on the face of Abu Hudhaifah after that"

3321. It was narrated that 'Aishah said: "The Messenger of Allah commanded the wife of Abu Hudhaifah to breast-feed Salim, the freed slave of Abu Hudhaifah, so that the protective jealousy of Abu Hudhaifah would be dispelled. She breast-fed him when he was a man." (One of the narrators) Rabi'ah said: "That was a concession granted to Salim"

3322. It was narrated that 'Aishah said: "Sahlah came to the Messenger of Allah and said: 'O Messenger of Allah, Salim enters upon us and he understands what men understand, and knows what men know.' He said: 'Breast-feed him, and you will become unlawful to him thereby.' (Ibn Abi Mulaikah, one of the narrators said:) For a year I did not narrate this, then I met Al-Qasim and he said: 'Narrate it and do not worry about it"

3323. It was narrated from 'Aishah that Salim, the freed slave of Abu Hudhaifah, was with Abu Hudhaifah and his family in their house. The daughter of Suhail came to the Prophet and said: "Salim has reached the age of manhood, and understands what men understand. He enters upon us, and I think that Abu Hudhaifah is not happy about that." The Prophet said: "Breast-feed him, and you will become unlawful to him." So she breast-fed him, and the displeasure of Abu Hudhaifah disappeared. She came back to him and said: "I breast-fed him and the displeasure of Abu Hudhaifah has disappeared"

3324. It was narrated that 'Urwah said: "The rest of the wives of the Prophet refused for anyone to enter upon them on the basis of that type of breast-feeding, meaning breast-feeding of an adult. They said to 'Aishah: 'By Allah, we think that what the Messenger of Allah told Sahlah bint Suhail to do was a concession which was granted by the Messenger of Allah only with regard to breast-feeding Salim. By Allah, no one will enter upon us, nor see us on the basis of this type of breast-feeding"

3325. Zainab bint Abu Salamah narrated that her mother Umm Salamah, the wife of the Prophet, used to say: "The rest of the wives of the Prophet refused for anyone to enter upon them on the basis of that type of breast-feeding, meaning breast-feeding of an adult. They said to 'Aishah: 'By Allah, we think that this is a concession which the Messenger of Allah granted only to Salim. No one will enter upon us, nor see us on the basis of this type of breast-feeding"

3326. It was narrated from 'Aishah that Judamah bint Wahb told her that the Messenger of Allah said: "I was thinking of forbidding Ghilah until I remembered that it is done by the Persians and Romans" -(one of the narrators) Ishaq said: "(They) do that -and it does not harm their children"

3327. It was narrated from 'Abdur-Rahman bin Bishr bin Mas'ud, who attributed the Hadith to Abu Sa'eed Al-Khudri, that mention of that (coitus interruptus) was made to the Messenger of Allah and he said: "Why do you do that?" We said: "A man may have a wife, and he has intercourse with her, but he does not want her to get pregnant, or he may have a concubine, and he has intercourse with her, but he does not want her to get pregnant." He said: "It does not make any difference if you do that, for it is the matter of Al-Qadr"

3328. It was narrated from Abu Sa'eed Az-Zuraqi that a man asked the Messenger of Allah about coitus interruptus and said: "My wife is breast-feeding and I do not want her to get pregnant." The Prophet said: "What has been decreed in the womb will come to be"

3329. It was narrated from Hajjaj bin Hajjaj that his father said: "I said: 'O Messenger of Allah, how can I pay back the dues of the one who breast-fed me?' He said: 'By giving a male or female slave"



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3330. It was narrated that 'Uqbah bin Al-Harith said: I married a woman, then a black woman came to us and said: I breast-fed you both. I went to the Prophet and said: I married so and so and a black woman came to me and said: I breast-fed you both. He turned away from me so I came to him from the other side and said: She is lying. He said: "How can you be intimate with your wife when she says that she breast-fed you both? Leave her (divorce her)"

3331. It was narrated that Al-Bara' said: "I met my maternal uncle who was carrying a flag (for an expedition) and I said: 'Where are you going?' He said: 'The Messenger of Allah is sending me to a man who has married his father's wife after he died, to strike his neck or kill him'"

3332. It was narrated from Yazid bin Al-Bara' that his father said: "I met my maternal uncle who was carrying a flag (for an expedition) and I said: 'Where are you going?' He said: 'The Messenger of Allah is sending me to a man who has married his father's wife, and he has commanded me to strike his neck (kill him) and seize his wealth'"

3333. It was narrated from Abu Sa'eed Al-Khudri that the Prophet of Allah sent an army to Awtas. They met the enemy, fought them, and prevailed over them. They acquired female prisoners who had husbands among the idolaters. The Muslims felt reluctant to be intimate with them. Then Allah, the Mighty and Sublime revealed: "Also (forbidden are) women already married, except those (slaves) whom your right hands possess," meaning, this is permissible for you once they have completed their 'Iddah

3334. It was narrated from Ibn 'Umar that the Messenger of Allah forbade Ash-Shighar

3335. It was narrated from 'Imran bin Husain that the Messenger of Allah said: "There is no 'bringing', no 'avoidance' and no Shighar in Islam, and whoever robs, he is not one of us"

3336. It was narrated that Anas said: "The Messenger of Allah said: 'There is no 'bringing', no 'avoidance' and no Shighar in Islam, and whoever robs, he is not one of us'"

3337. It was narrated from Ibn 'Umar that the Messenger of Allah forbade Ash-Shighar. Ash-Shighar means when a man marries his daughter to another man, on the condition that that man marries his daughter to him, and no dowry is exchanged between them

3338. It was narrated that Abu Hurairah said: "The Messenger of Allah forbade Ash-Shighar." (One of the narrators) 'Ubaidullah said: "Ash-Shighar means when a man gives his daughter in marriage on condition that (the other man) gives him his sister in marriage"

3339. It was narrated from Sahl bin Sa'd that a woman came to the Messenger of Allah and said: "O Messenger of Allah, I have come to offer myself to you (in marriage)." The Messenger of Allah looked her up and down then lowered his head. When the woman saw that he was not saying anything about her, she sat down. A man among his Companions stood up and said: "O Messenger of Allah, if you do not want to marry her, then marry me to her." He said: "Do you have anything?" He said: "No, by Allah, I do not have anything." He said: "Look, even if it is only an iron ring." He went, then he came back and said: "No, by Allah, O Messenger of Allah, not even an iron ring, but this is my Izar (lower garment)" - Sahl said: "He did not have a Rida' (upper garment)" - "she can have half of it." The Messenger of Allah said: "What could she do with your Izar? If you wear it, she will not have any of it, and if she wears it, you will not have any of it." The man sat down for a long time, then he got up, and the Messenger of Allah saw him leaving, so he ordered that he be called back. When he came, he said: "What do you know of the Qur'an?" He said: "I know Surah such-and-such, and Surah such-and-such," and listed them. He said: "Can you recite them by heart?" He said: "Yes." He said: "Then I marry you to her on the basis of what you know of the Qur'an"

3340. It was narrated that Anas said: "Abu Talhah married Umm Sulaim and the dowry between them was Islam. Umm Sulaim became Muslim before Abu Talhah, and he proposed to her but she said: 'I have become Muslim; if you become Muslim I will marry you.' So he became Muslim, and that was the dowry between them"

3341. It was narrated that Anas said: "Abu Talhah proposed marriage to Umm Sulaim and she said: 'By Allah, a man like you is not to be rejected, O Abu Talhah, but you are a disbeliever and I am a Muslim, and it is not permissible for me to marry you. If you become Muslim, that will be my dowry, and I will not ask you for anything else.' So he became Muslim and that was her dowry." (one of the narrators) Thabit said: "I have never heard of a woman whose dowry was more precious than Umm Sulaim (whose dowry was) Islam. And he consummated the marriage with her, and she bore him a child"

3342. It was narrated from Anas that the Messenger of Allah manumitted Safiyyah and made that her dowry

3343. It was narrated from Anas that the Messenger of Allah manumitted Safiyyah and made her freedom her dowry

3344. It was narrated that Abu Musa said: "The Messenger of Allah said: 'There are three who will be given a twofold reward: A man who has a slave woman whom he disciplines and disciplines her well, and teaches and teaches her well, then he manumits her and marries her; a slave who fulfills his duty toward Allah and toward his masters; and a believer from among the People of the Book'"

3345. It was narrated that Abu Musa said: "The Messenger of Allah said: 'Whoever manumits his female slave, then marries her, he will have two rewards'"

3346. Urwah bin Az-Zubair narrated that he asked 'Aishah about the saying of Allah, the Mighty and Sublime: "And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice." She said: "O son of my sister, this refers to a female orphan who is in the care of her guardian, and her wealth is joined to his, and he is attracted to her wealth and her beauty. So her guardian wants to marry her without being fair with regard to her dowry, and without giving her what someone else would give her. So they were forbidden to marry them unless they were fair to them and gave them the

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highest possible dowry that is customarily given, and they were commanded to marry other women of their choice." 'Urwah said: "'Aishah said: 'Then later on, Allah, the Mighty and Sublime, revealed concerning them: 'They ask your legal instruction concerning women, say: Allah instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not the prescribed portions and yet whom you desire to marry.' 'Aishah said: 'What Allah, Most High, mentioned here that is recited in the Book is the first Verse in which it says: And if you fear that you shall not be able to deal justly with orphan girls then marry (other) women of your choice.' 'Aishah said: 'What is referred to in the other Verse -and yet whom you desire to marry- is the desire of one of you not to marry orphan girl who is under his care if she is lacking in wealth and beauty. So they were forbidden to marry those orphan women to whose wealth they were attracted unless they were fair, because of their desire not to marry (those who were lacking in wealth and beauty)

3347. It was narrated that Abu Salamah said:"I asked 'Aishah about that and she said: 'The Messenger of Allah got married (and married his daughters) for twelve Uqiyah and a Nashsh'" which is five hundred Dirhams

3348. It was narrated that Abu Hurairah said:"The dowry, when the Messenger of Allah was among us, was ten Awaq

3349. It was narrated that Abu Al-'A'fa' said:"Umar bin Al-Khattab said: 'Do not go to extremes with regard to the dowries of women, for if that were a sign of honor and dignity in this world, or a sign of piety before Allah, the Mighty and Sublime, then Muhammad would have done that before you. But he did not give any of his wives, and none of his daughters were given, more than twelve Uqiyah. A man may increase the dowry until he feels resentment against her and says: You cost me everything I own ('Alaql-Qirbah)'" "And I was a man born among the 'Arabs, but I did not know the meaning of 'Alaql-Qirbah' and others of you are saying -about those killed in this or that battle of yours, or who died: 'So-and-so was martyred' or 'so and so died as a martyr.' While perhaps he merely overloaded the backside of his beast, or lined his saddle with gold or silver seeking trade. So do not say that, rather say as the Prophet said: 'Whoever is killed in the cause of Allah, or dies, then he is in Paradise

3350. It was narrated from Umm Habibah that the Messenger of Allah married her when she was in Ethiopia. An-Najashi performed the marriage for her and gave her a dowry of four thousand, and he fitted her out from his own wealth, and sent her with Shurahbil bin Hasanah. The Messenger of Allah did not send her anything, and the dowry of his wives was four hundred Dirhams

3351. It was narrated from Anas bin Malik that 'Abdur-Rahman bin 'Awf came to the Prophet with traces of yellow perfume on him. The Messenger of Allah asked him (about that) and he told him that he had married a woman from among the Ansar. The Messenger of Allah said:"How much did you give her?" He said: "A Nawah (five Dirhams) of gold." The Messenger of Allah said: "Give a Walimah (wedding feast) even if it is with one sheep

3352. 'Abdur-Rahman bin 'Awf said:"The Messenger of Allah saw me looking cheerful as I had just got married." I said: "I have gotten married to a woman of the Ansar." He said: "How much did you give her as a dowry?" He said: "A Nawah (five Dirhams) of gold

3353. It was narrated from 'Abdur-Rahman bin 'Amr:"The Messenger of Allah said: 'Whatever is given as a dowry, or gift or is promised her before the marriage belongs to her. Whatever is given after the marriage belongs to the one to whom it was given. And the most deserving for which a (man) is to be honored is (when marrying off) his daughter or sister.'" This is the wording of 'Abdullah (one of the narrators)

3354. It was narrated that 'Alqamah and Al-Aswad said:"A man was brought to 'Abdullah who had married a woman without naming a dowry for her, then he died before consummating the marriage with her. 'Abdullah said: 'Ask whether they can find any report about that.' They said: 'O Abu 'Abdur-Rahman, we cannot find any report about that.' He said: 'I will say what I think, and if it is correct then it is from Allah. She should have a dowry like that of her peers and no less, with no injustice, and she may inherit from him, and she has to observe the 'Iddah.' A man from Ashja' stood up and said: "The Messenger of Allah passed a similar judgment among us concerning a woman called Birwa' bint Washiq. She married a man who died before consummating the marriage with her, and the Messenger of Allah ruled that she should be given a dowry like that of her peers, and she could inherit, and she had to observe the 'Iddah.' 'Abdullah raised his hands and said the Takbir

3355. It was narrated from 'Abdullah that a woman was brought to him who had married a man then he had died without naming any dowry for her and without consummating the marriage with her. They kept coming to him for nearly a month, and he did not issue any ruling to them. Then he said:"I think that she should have a dowry like that of her peers no less, with no injustice and she may inherit from him and she has to observe the 'Iddah." Ma'qil bin Sinan Al-Ashja'i testified: "The Messenger of Allah passed a similar judgment concerning Birwa' bint Washiq

3356. It was narrated that 'Abdullah said, concerning a man who married a woman, then died before consummating the marriage with her, and without naming a dowry:"She should have the dowry, and she has to observe the 'Iddah, and she may inherit." Ma'qil bin Sinan said: "I heard the Prophet pass the same judgment concerning Birwa' bint Washiq

3357. (Another chain) with a similar narration

3358. It was narrated from 'Abdullah that some people came to him and said:"A man among us married a woman, but he did not name a dowry for her, and he did not have intercourse with her before he died." 'Abdullah said: 'Since I left the Messenger of Allah I have never been asked a more difficult question than this. Go to someone else.' They kept coming to him for a month, then at the end of that they said: 'Who shall we ask if we do not ask you? You are one of the most prominent Companions of Muhammad in this land and we cannot find anyone else.' He said: 'I will say what I think, and if it is correct then it is from Allah alone, with no partner, and if it is wrong then it is from me and from the Shaitan, and Allah and His Messenger have nothing to do with it. I think she should be given a

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dowry like that of her peers and no less, with no injustice, and she may inherit from him, and she has to observe the 'Iddah, four months and ten days.'" He said: "And that was heard by some people from Ashja', who stood up and said: 'We bear witness that you have passed the same judgment as the Messenger of Allah did concerning a woman from among us who was called Birwa' bint Washiq.'" He said: "Abdullah was never seen looking so happy as he did on that day, except with having accepted Islam

3359. It was narrated from Sahl bin Sa'd that a woman came to the Messenger of Allah and said: "O Messenger of Allah, I give myself in marriage to you." She stood for a long time, then a man stood up and said: "Marry her to me if you do not want to marry her." The Messenger of Allah said: "Do you have anything?" He said: "I cannot find anything." He said: "Look (for something), even if it is only an iron ring." So he looked but he could not find anything. The Messenger of Allah said to him: "Have you (memorized) anything of the Qur'an?" He said: "Yes, Surah such and such and Surah such and such," naming them. The Messenger of Allah said: "I marry her to you for what you know of the Qur'an

3360. It was narrated from An-Nu'man bin Bashir that the Prophet said, concerning a man who had intercourse with his wife's slave woman: "If she let him do that, I will flog him with one hundred stripes, and if she did not let him, I will stone him (to death)

3361. It was narrated from An-Nu'man bin Bashir that a man called 'Abdur-Rahman bin Hunain or Yunbaz Qurqur had intercourse with his wife's slave woman, and it was brought to An-Nu'man bin Bashir. He said: "I will pass the same judgment concerning her as the Messenger of Allah did. If she let you do that, I will flog you, but if she did not let you do that, I will stone you (to death)." She had let him do that so he flogged him with one hundred stripes. (One of the narrators) Qatadah said: "I wrote to Habib bin Salim and he wrote back to me with this information

3362. It was narrated from An-Nu'man bin Bashir that the Messenger of Allah said, concerning a man who had intercourse with his wife's slave woman: "If she let him do that, I will flog him with one hundred stripes, and if she did not let him do that, I will stone him (to death)

3363. It was narrated that Salamah bin Al-Muhabbah said: "The Prophet passed judgment concerning a man who had intercourse with his wife's slave woman: 'If he forced her, then she is free, and he has to give her mistress a similar slave as a replacement; if she obeyed him in that, then she belongs to him, and he has to give her mistress a similar slave as a replacement

3364. It was narrated from Salamah bin Al-Muhabbah that a man had intercourse with a slave woman belonging to his wife, and was brought to the Messenger of Allah. He said: "If he forced her, then she is free at his expense and he has to give her mistress a similar slave as a replacement. If she obeyed him in that, then she belongs to her mistress, and he has to give her mistress a similar slave as well

3365. It was narrated from Al-Hasan and 'Abdullah, the sons of Muhammad, from their father, that 'Ali heard that a man did not see anything wrong with Mut'ah (temporary marriage). He said: "You are confused, the Messenger of Allah forbade it, and the meat of domestic donkeys on the day of Khaibar

3366. It was narrated from 'Abdullah and Al-Hasan, the sons of Muhammad bin 'Ali, from their father, from 'Ali bin Abi Talib, that the Messenger of Allah on the Day of Khaibar forbade temporary marriage to women, and (he also forbade) the meat of tame donkeys

3367. Malik bin Anas narrated that Ibn Shihab told him that 'Abdullah and Al-Hasan, the sons of Muhammad bin 'Ali, told him, that their father Muhammad bin 'Ali told them, that 'Ali bin Abi Talib, may Allah be pleased with him, said: "The Messenger of Allah on the Day of Khaibar forbade temporary marriage to women." (One of the narrators) Ibn Al-Muthanna said: "The Day of Hunain." He said: "This is what 'Abdul-Wahhab narrated to us from his book

3368. It was narrated from Ar-Rabi' bin Sabrah Al-Juhani that his father said: "The Messenger of Allah gave permission for Mut'ah, so I and another man went to a woman from Bani 'Amir and offered ourselves to her (for Mut'ah). She said: 'What will you give me?' I said: 'My Rida' (upper garment).' My companion also said: 'My Rida'.' My companion's Rida' was finer than mine, but I was younger than him. When she looked at my companion's Rida' she liked it, but when she looked at me, she liked me. Then she said: 'You and your Rida' are sufficient for me.' I stayed with her for three (days), then the Messenger of Allah said: 'Whoever has any of these women whom he married temporarily should let them go

3369. It was narrated that Muhammad bin Hatib said: "The Messenger of Allah said: 'What differentiates between the lawful and the unlawful is the Duff, and the voice (singing) for the wedding

3370. It was narrated that Abu Balj said: "I heard Muhammad bin Hatib say: 'What differentiates between the lawful and the unlawful is the voice (singing)

3371. It was narrated that Al-Hasan said: "Aqil bin Abi Talib married a woman from Banu Jusham, and it was said to him: 'May you live in harmony and have many sons.' He said: 'Say what the Messenger of Allah said: Barak Allahu fikum, wa baraka lakum. (May Allah bless you and bestow blessings upon you)

3372. It was narrated that Anas said: "The Messenger of Allah saw traces of yellow perfume on 'Abdur-Rahman and said: 'What is this?' He said: 'I married a woman for a Nawah (five Dirhams) of gold.' He said: 'May Allah bless you. Give a Walimah (wedding feast) even if it is with one sheep

3373. It was narrated from Anas that 'Abdur-Rahman bin 'Awf came with a trace of saffron on him, and the Messenger of Allah said: "What's this for?" He said: "I have married a woman." He said: "What dowry did you give?" He said: "The weight of a Nawah (five Dirhams) of gold." He said: "Give a Walimah (wedding feast) even if it is with one sheep

3374. It was narrated that Anas said: "The Messenger of Allah saw a trace of yellow perfume on me" -as if he meant 'Abdur-Rahman bin 'Awf- "and said: 'What's this for?' He said: 'I have married a woman from among the Ansar.' He said: 'Give a Walimah (wedding feast) even if it is with one sheep

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3375. It was narrated from Ibn 'Abbas that 'Ali said:"I got married to Fatimah, may Allah be pleased with her, and I said: 'O Messenger of Allah, let me consummate the marriage.' He said: 'Give her something.' I said: 'I do not have anything.' He said: 'Where is your Hutami armor?' I said: 'It is with me.' He said: 'Give it to her

3376. It was narrated that Ibn 'Abbas said:"When Ali, may Allah be pleased with him, married Fatimah, may Allah be pleased with her, the Messenger of Allah said to him: 'Give her something.' He said: 'I do not have anything.' He said: 'Where is your Hutami armor?

3377. It was narrated that 'Aishah said:"The Prophet married me in Shawwal, and he consummated the marriage with me in Shawwal, and which of his wives find more favor with him than me?

3378. It was narrated that 'Aishah said:"The Messenger of Allah married me when I was six, and consummated the marriage with me when I was nine, and I used to play with dolls

3379. It was narrated that 'Aishah said:"The Messenger of Allah married me when I was six, and consummated the marriage with me when I was nine

3380. It was narrated from Anas:"The Messenger of Allah invaded Khaibar and we prayed Al-Ghadah (Fajr) there (early in the morning) when it was still dark. Then the Prophet rode and Abu Talha rode, and I was riding behind Abu Talha. The Prophet of Allah passed through the lane of Khaibar quickly, and my knee was touching the thigh of the Messenger of Allah, and I could see the whiteness of the thigh of the Prophet. When he entered the town he said: 'Allahu Akbar, Khaibar is destroyed! Whenever we approach a (hostile) nation to fight, evil will be the morning for those who have been warned.' He said this three times. The people came out for their work." (One of the narrators) 'Abdul-'Aziz said: "They said: 'Muhammad (has come)!'" 'Abdul-'Aziz said: "Some of our companions said: 'With his army.'" "We conquered Khaibar and gathered the captives. Dihyah came and said: 'O Prophet of Allah, give me a slave girl from among the captives.' He said: 'Go and take a slave girl.' He took Safiyyah bint Huyayy. Then a man came to the Prophet and said: 'O Messenger of Allah, you gave Dihyah Safiyyah bint Huyayy, and she is the chief mistress of Quraizah and An-Nadir, and she is fit for no one but you.' He said: 'Call him to bring her.' When the Prophet saw her, he said: 'Take any other slave girl from among the captives.'" He said: "The Prophet of Allah set her free and married her." (One of the narrators) Thabit said to him: "O Abu Hamzah, what dowry did he give her?" He (Anas) said: "Herself; he set her free and married her." He said: "While on the road, Umm Sulaim fitted her out and presented her to him in the night, and the following morning he was a bridegroom. He said: 'Whoever has anything, let him bring it.' He spread out a leather cloth and men came with cottage cheese, dates, and ghee, and they made Hais, and that was the Walimah (wedding feast) of the Messenger of Allah

3381. It was narrated from Humaid that he heard Anas say:"The Messenger of Allah stayed with Safiyyah bint Huyayy bin Akhtab on the way (back from) Khaibar for three days when he married her, then she was among those who were commanded to observe Hijab

3382. It was narrated that Anas said:"The Prophet stayed between Khaibar and Al-Madinah for three days when he consummated his marriage to Safiyyah bint Huyayy, and I invited the Muslims to his Walimah, in which there was no bread or meat. He commanded that a leather cloth (be spread) and dates, cottage cheese and ghee were placed on it, and that was his Walimah. The Muslims said: '(Will she be) one of the Mothers of the Believers, or a female slave whom his right hand possesses?' They said: 'If he has a Hijab for her, then she will be one of the Mothers of the Believers and if she does not have a Hijab then she will be a female slave whom his right hand possesses.' When he rode on, he set aside a plate for her behind him and extended a Hijab between her and the people

3383. It was narrated that 'Amir bin Sa'd said:"I entered upon Qurazah bin Ka'b and Abu Mas'ud Al-Ansari during a wedding and there were some young girls singing. I said: 'You are two of the Companions of the Messenger of Allah who were present at Badr, and this is being done in your presence!' They said: 'Sit down if you want and listen with us, or if you want you can go away. We were granted a concession allowing entertainment at weddings

3384. It was narrated that 'Ali, may Allah be pleased with him, said:"The Messenger of Allah fitted out Fatimah with a velvet dress, a water-skin and a pillow stuffed with Idhkhar

3385. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah said:"A bed for a man, a bed for his wife, a third for his guest and the fourth is for the Shaitan

3386. It was narrated that Jabir said:"The Messenger of Allah said to me: 'Have you got married?' I said: 'Yes.' He said: 'Have you got any Anmat?' I said: 'How can we afford Anmat?' He said: 'You will be able to

3387. It was narrated from Al-Ja'd bin Abi 'Uthman, that Anas bin Malik said:"The Messenger of Allah got married and consummated the marriage with his wife." He said: "My mother Umm Sulaim made some Hais, and I brought it to the Messenger of Allah and said: 'My mother sends you greetings of Salam, and says to you: 'This is a little from us.'" He said: 'Put it down.' Then he said: 'Go and call so-and-so, and so-and-so, and whoever you meet,' and he named some men. So I called those whom he named and those whom I met." I said to Anas: "How many were they?" He said: "About three hundred. Then the Messenger of Allah said: 'Let them sit around the dish of food in groups of ten, one after the other, and let each person eat from what is closest to him.' They ate until they were full, then one group went out and another group came in. He said to me: 'O Anas, clear it away.' So I cleared it away, and I do not know whether there was more when I cleared it away, or when I put it down

3388. It was narrated from Humaid At-Tawil that he heard Anas say:"The Messenger of Allah established the bond of brotherhood between (some of) the Quraish and (some of) the Ansar, and he established the bond of brotherhood between Sa'd bin Ar-Rabi' and 'Abdur-Rahman bin 'Awf. Sa'd said to him: 'I have wealth, which I will share equally between you and me. And I have two wives, so look and see which one you like better, and I will divorce her, and when her 'Iddah is over

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you can marry her.' He said: 'May Allah bless your family and your wealth for you. Show me -i.e., where the market is.' And he did not come back until he brought some ghee, and cottage cheese that he had left over. He said: 'The Messenger of Allah saw traces of yellow perfume on me and he said: 'What is this for?' I said: 'I have married a woman from among the Ansar.' He said: 'Give a Walimah (wedding feast) even if it is with one sheep

### The Book of Divorce

3389. Nafi' narrated from 'Abdullah, that he divorced his wife while she was menstruating. 'Umar asked the Messenger of Allah about that and said:"Abdullah has divorced his wife while she was menstruating." He said: "Tell 'Abdullah to take her back, then leave her until she becomes pure from this menstrual period, then menstruates again, then when she becomes pure again, if he wishes he may separate from her before having intercourse with her, or if he wishes he may keep her. This is the time when Allah, the Mighty and Sublime, has stated that women may be divorced

3390. It was narrated from Ibn 'Umar that he divorced his wife while she was menstruating, during the time of the Messenger of Allah. 'Umar bin Al-Khattab, may Allah be pleased with him, asked the Messenger of Allah about that, and the Messenger of Allah said:"Tell him to take her back and keep her until she becomes pure, then menstruates again and becomes pure again. Then if he wishes he may keep her, or if he wishes, he may divorce her before he touches (has intercourse with) her. This is the time when Allah, the Mighty and Sublime, has stated that women may be divorced

3391. Salim bin 'Abdullah bin 'Umar narrated that 'Abdullah bin 'Umar said:"I divorced my wife during the lifetime of the Messenger of Allah while she was menstruating. 'Umar mentioned that to the Messenger of Allah, and the Messenger of Allah got angry about that and said: 'Let him take her back, then keep her until she has menstruated again and become pure again. Then if he wants to divorce her when she is pure and before he touches her (has intercourse with her), then that is divorce at the prescribed time as Allah, the Mighty and Sublime, has revealed.'" 'Abdullah bin 'Umar said: "So I took her back, but I still counted the divorce that I had issued to her

3392. Abdullah bin Ayman asked Ibn 'Umar while Abu Az-Zubair was listening:"What did you think about a man who divorces his wife when she is menstruating?" He said to him: "Abdullah bin 'Umar divorced his wife when she was menstruating during the time of the Messenger of Allah. 'Umar asked the Messenger of Allah (about that) and said: 'Abdullah bin 'Umar has divorced his wife while she was menstruating.' The Messenger of Allah said: 'Let him take her back.' So he made me take her back. He said: 'When she becomes pure, let him divorce her or keep her.' Ibn 'Umar said: 'The Prophet said: 'O Prophet! When you divorce women, divorce them before their 'Iddah (prescribed period) elapses

3393. It was narrated from Ibn 'Abbas, concerning the saying of Allah, the Mighty and Sublime:"O Prophet! When you divorce women, divorce them at their 'Iddah (prescribed periods)." Ibn 'Abbas, may Allah be pleased with him, said: "Before their 'Iddah elapses

3394. It was narrated from 'Abdullah that he said:"The Sunnah divorce is a divorce issued when she is pure (not menstruating) without having had intercourse with her. If she menstruates and becomes pure again, give her another divorce, and if she menstruates and becomes pure again, give her another divorce, then after that, she should wait for another menstrual cycle." (One of the narrators) Al-A'mash said: "I asked Ibrahim, and he said something similar

3395. It was narrated that 'Abdullah said:"The Sunnah divorce is to divorce her when she is pure (not menstruating) without having had intercourse with her

3396. It was narrated from 'Abdullah that he issued a divorce to his wife when she was menstruating. So 'Umar went to inform the Prophet about that. The Prophet said to him:"Tell 'Abdullah to take her back, then, when she has performed Ghusl, let him leave her alone, until she menstruates (again). Then, when she performs Ghusl following that second period, he should not touch her until he divorces her. And if he wants to keep her, then let him keep her. That is the time when Allah has stated that women may be divorced

3397. It was narrated from Ibn 'Umar that he divorced his wife while she was menstruating. He mentioned that to the Prophet and he said:"Tell him to take her back, then divorce her while she is pure (not menstruating) or pregnant

3398. It was narrated from Ibn 'Umar that he divorced his wife when she was menstruating, but the Messenger of Allah told him to take her back, and divorce her when she was pure (not menstruating)

3399. It was narrated that Yunus bin Jubair said:"I asked Ibn 'Umar about a man who divorced his wife while she was menstruating. He said: 'Do you know 'Abdullah bin 'Umar?' He divorced his wife while she was menstruating, and 'Umar asked the Prophet about that, and he told him to take her back, then wait for the right time. I said to him: 'Was that divorce counted?' He said: 'Be quiet! What do you think if some becomes helpless and behaves foolishly?

3400. It was narrated that Yunus bin Jubair said:"I said to Ibn 'Umar: 'A man divorced his wife while she was menstruating.' He said: 'Do you know 'Abdullah bin 'Umar? He divorced his wife when she was menstruating, and 'Umar went to the Prophet and asked him about that, and he told him to take her back then wait for the right time.' I said to him: 'Was that divorce counted?' He said: 'Be quiet! What do you think if some becomes helpless and behaves foolishly?

3401. Makhramah narrated that his father said:"I heard Mahmud bin Labid say: 'The Messenger of Allah was told about a man who had divorced his wife with three simultaneous divorces. He stood up angrily and said: Is the Book of Allah being toyed with while I am still among you? Then a man stood up and said: 'O Messenger of Allah, shall I kill him?

3402. Sahl bin Sa'd As-Sa'idi narrated that 'Uwaimir Al-'Ajlanî came to 'Asim bin 'Adiy and said:"What do you think, O 'Asim! If a man finds another man with his wife, should he kill him, and be killed in retaliation, or what should he do? O 'Asim! Ask the Messenger of Allah about that for me." So 'Asim asked the Messenger

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of Allah about that, and the Messenger of Allah disapproved of the question, and criticized the asking of too many questions until 'Asim felt upset. When 'Asim went back to his people, 'Uwaimir came to him and said: "O 'Asim, what did the Messenger of Allah say to you?" 'Asim said: "You have not brought me any good. The Messenger of Allah disapproved of the question you asked." 'Uwaimir said: "By Allah, I will go and ask the Messenger of Allah." So he went to the Messenger of Allah and found him in the midst of the people. He said: "O Messenger of Allah, what do you think if a man finds another man with his wife -should he kill him, and be killed in retaliation or what should he do?" The Messenger of Allah said: "Something has been revealed concerning you and your wife, so go and bring her here." Sahl said: "So they engaged in the procedure of Li'an, and I was among the people in the presence of the Messenger of Allah. When 'Uwaimir finished he said: "I would have been telling lies about her, O Messenger of Allah, if I keep her." So he divorced her thrice before the Messenger of Allah told him to do so

3403. Fatimah bint Qais said: "I came to the Prophet and said: 'I am the daughter of Ali Khalid and my husband, so and so, sent word to me divorcing me. I asked his family for provision and shelter but they refused.' They said: 'O Messenger of Allah, he sent word to her divorcing her thrice.'" She said: "The Messenger of Allah said: 'The woman is still entitled to provision and shelter if the husband can still take her back

3404. It was narrated from Fatimah bint Qais that the Prophet said: "The thrice-divorced woman is not entitled to provision and shelter

3405. Fatimah bint Qais narrated that Abu 'Amr bin Hafs Al-Makhzumi divorced her thrice. Khalid bin Al-Walid went with a group of (the tribe of) Makhzum to the Messenger of Allah and said: "O Messenger of Allah! Abu 'Amr bin Hafs has divorced Fatimah thrice, is she entitled to provision?" He said: "She is not entitled to provision nor shelter

3406. It was narrated from Ibn Tawus, from his father, that Abu As-Sahba' came to Ibn 'Abbas and said: "O Ibn 'Abbas! Did you not know that the threefold divorce during the time of the Messenger of Allah and Abu Bakr, and during the early part of 'Umar's Caliphate, used to be counted as one divorce?" He said: "Yes

3407. It was narrated that 'Aishah said: "The Messenger of Allah was asked about a man who divorced his wife, and she married another man who had a closed meeting with her then divorced her, before having intercourse with her. Is it permissible for her to remarry the first husband? The Messenger of Allah said: 'No, not until the second one tastes her sweetness and she tastes his sweetness

3408. It was narrated that 'Aishah said: "The wife of Rifa'ah Al-Qurazi came to the Messenger of Allah and said: 'O Messenger of Allah! I got married to 'Abdur-Rahman bin Az-Zabir, and what he has is like this fringe.' The Messenger of Allah said: 'Perhaps you want to go back to Rifa'ah? No, not until he ('Abdur-Rahman) tastes your sweetness and you taste his sweetness

3409. It was narrated that 'Aishah said: "The wife of Rifa'ah Al-Qurazi came to the Prophet when Abu Bakr was with him, and she said: 'O Messenger of Allah! I was married to Rifa'ah Al-Qurazi and he divorced me, and made it irrevocable. Then I married 'Abdur-Rahman bin Az-Zabir, and by Allah, O Messenger of Allah, what he has is like this fringe;' and she held up a fringe of her jilbab. Khalid bin Sa'eed was at the door and he did not let him in. He said: 'O Abu Bakr? Do you not hear this woman speaking in such an audacious manner in the presence of the Messenger of Allah?' He said: 'Do you want to go back to Rifa'ah? No, not until you taste his sweetness and he tastes your sweetness

3410. Hammad bin Zaid said: "I said to Ayyub: 'Do you know anyone who said concerning the phrase 'It is up to you' that it is equivalent to three (divorces) except Al-Hasan?' He said: 'No.' Then he said: 'O Allah! Grant forgiveness, sorry.'" Qatadah narrated to me from Kathir the freed slave of Ibn Samurah, from Abu Salamah, from Abu Hurairah, that the Prophet said: "Three." I met Kathir and asked him, and he did not know of it. I went back to Qatadah and told him, and he said: "He forgot

3411. It was narrated that 'Aishah said: "The wife of Rifa'ah came to the Messenger of Allah and said: 'My husband divorced me and made it irrevocable. After that I married 'Abdur-Rahman bin Az-Zabir and what he has is like the fringe of a garment.' The Messenger of Allah smiled and said: 'Perhaps you want to go back to Rifa'ah? No, not until he tastes your sweetness and you taste his sweetness

3412. It was narrated from 'Aishah that a man divorced his wife three times and she married another husband who divorced her, before having intercourse with her. The Messenger of Allah was asked: "Is she permissible for the first (husband to remarry her)?" He said: "No, not until he tastes her sweetness as the first tasted her sweetness

3413. It was narrated from 'Abdullah bin 'Abbas that Al-Ghumaisha or Ar-Rumaisha' came to the Prophet complaining that her husband would not have intercourse with her. It was not long before her husband came and said: "O Messenger of Allah, she is lying; he is having intercourse with her, but she wants to go back to her first husband." The Messenger of Allah said: "She cannot do that until she tastes his sweetness

3414. It was narrated from Ibn 'Umar that the Prophet said, concerning a man who had a wife and he divorced her, then she married another man who divorced her before consummating the marriage with her, and (it was asked) whether she could go back to her first husband: "No, not until she tastes his sweetness

3415. It was narrated that Ibn 'Umar said: "The Prophet was asked about a man who divorced his wife three times, then another man married her and he closed the door and drew the curtain, then divorced her before consummating the marriage with her. He said: "She is not permissible for the first one (to remarry her) until the second one has had intercourse with her

3416. It was narrated that 'Abdullah said: "The Messenger of Allah cursed the woman who tattoos and the one tattooed, the woman who fixed hair extensions and the one who had her hair get extended, the consumer of Riba and the one who pays it, and Al-Muhallil and Al-Muhallal Lahu

3417. It was narrated from 'Aishah that when the Kilabi woman entered upon the Prophet she said: "I seek refuge with Allah from you." The Messenger of Allah

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said: "You have sought refuge with One Who is Great. Go back to your family

3418. It was narrated that Abu Bakr -the son of Abu Al-Jahm- said:"I heard Fatimah bint Qais say: 'My husband sent word to me that I was divorced, so I put on my garments and went to the Prophet. He said: 'How many times did he divorce you?' I said: 'Three.' He said: 'You are not entitled to maintenance. Observe your 'Iddah in the house of your paternal cousin Ibn Umm Maktum, for he is blind and you can take off your garments there. And when your 'Iddah is over let me know.'" This is an abridgment

3419. A similar report was narrated from Tamim, the freed slave of Fatimah, from Fatimah

3420. It was narrated that Ibn 'Abbas said:"A man came to him and said: 'I have made my wife forbidden to myself.' He said: 'You are lying, she is not forbidden to you.' Then he recited this Verse: 'O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you.' (And he said): 'You have to offer the severest form of expiation: Freeing a slave

3421. Ubaid bin 'Umair narrated from 'Aishah, the wife of the Prophet:"The Prophet used to stay with Zainab bint Jahsh and drink honey at her house. Hafsa and I agreed that if the Prophet came to either of us, she would say: 'I detect the smell of Maghafir (a nasty-smelling gum) on you; have you eaten Maghafir?' He came to one of them and she said that to him. He said: 'No, rather I drank honey at the house of Zainab bint Jahsh, but I will never do it again.' Then the following was revealed: 'O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you.' 'If you two turn in repentance to Allah, (it will be better for you),' addressing 'Aishah and Hafsa; 'And (remember) when the Prophet disclosed a matter in confidence to one of his wives.' refers to him saying: "No, rather I drank honey

3422. Ka'b bin Malik narrated the Hadith about when he stayed behind, and did not join the Messenger of Allah on the expedition to Tabuk. He told the story, and said:"The envoy of the Messenger of Allah came to me and said: 'The Messenger of Allah commands you to stay away from your wife.' I said: 'Shall I divorce her or what?' He said: 'No, just keep away from her and do not approach her.' I said to my wife: 'Go to your family and stay with them until Allah, the Mighty and Sublime, decides concerning this matter

3423. Abdur-Rahman bin 'Abdullah bin Ka'b bin Malik narrated that his father said:"I heard my father Ka'b bin Malik -who was one of the three whose repentance was accepted- say: 'The Messenger of Allah sent word to me and to my two companions saying: The Messenger of Allah commands you to keep away from your wives. I said to his envoy: Shall I divorce my wife, or what should I do? He said: No, just keep away from her, and do not approach her. I said to my wife: Go to your family and stay with them. So she went to them

3424. Abdur-Rahman bin 'Abdullah bin Ka'b bin Malik narrated that 'Abdullah bin Ka'b said:"I heard Ka'b narrate the Hadith about when he stayed behind and did not join the Messenger of Allah on the expedition to Tabuk. He said: 'The envoy of the Messenger of Allah came to me and said: "The Messenger of Allah commands you to keep away from your wife." I said: "Shall I divorce her, or what should I do?" He said: "No, just keep away from her and do not approach her." And he sent similar instructions to my two companions. I said to my wife: "Go to your family and stay with them until Allah, the Mighty and Sublime, decides concerning this matter

3425. It was narrated from Ma'qil, from Az-Zuhri who said:"Abdur-Rahman bin 'Abdullah bin Ka'b narrated that his paternal uncle 'Ubaidullah bin Ka'b said: 'I heard my father Ka'b say: The Messenger of Allah sent word to me and my two companions saying: The Messenger of Allah commands you to keep away from your wives. I said to the envoy: Should I divorce my wife, or what should I do? He said: No, just keep away from her and do not come near her. I said to my wife: Go to your family and stay with them until Allah, the Mighty and Sublime, decides (concerning me). So she went to them

3426. It was narrated from 'Abdur-Rahman bin Ka'b bin Malik that his father said:"The envoy of the Messenger of Allah came to me and said: 'Keep away from your wife.' I said: 'Should I divorce her?' He said: 'No, but do not approach her.'" And he (the narrator) did not mention (the words): "Go to your family

3427. It was narrated from 'Umar bin Mu'attib that Abu Hasan, the freed slave of Banu Nawfal, said:"My wife and I were slaves, and I divorced her twice, then we were both set free. I asked Ibn 'Abbas and he said: 'If you take her back, you have two divorces left. This is how the Messenger of Allah ruled

3428. It was narrated that Abu Al-Hasan, the freed slave of Banu Nawfal, said:"Ibn 'Abbas was asked about a slave who divorced his wife twice, then they were set free; could he marry her? He said: 'Yes.' He said: 'From whom (did you hear that)?' He said: 'The Messenger of Allah issued a Fatwa to that effect.'" (One of the narrators) 'Abdur-Razzaq said: "Ibn Al-Mubarak said to Ma'mar: 'Which Al-Hasan is this? He has taken on a heavy burden

3429. It was narrated that Kathir bin As-Sa'ib said:"The sons of Quraizah told me that they were presented to the Messenger of Allah on the Day of Quraizah, and whoever (among them) had reached puberty, or had grown pubic hair, was killed, and whoever had not reached puberty and had not grown pubic hair was left (alive)

3430. It was narrated that 'Atiyyah Al-Qurazi said:"On the day that Sa'd passed judgment on Banu Quraizah I was a young boy and they were not sure about me, but they did not find any pubic hair, so they let me live, and here I am among you

3431. It was narrated from Ibn 'Umar that he presented himself to the Messenger of Allah on the Day of Uhud when he was fourteen years old, but he did not permit him (to join the army). He presented himself on the Day of Al-Khandaq when he was fifteen years old, and he permitted him (to join the army)

3432. It was narrated from 'Aishah that the Prophet said:"The pen has been lifted from three: From the sleeper until he wakes up, from the minor until he grows up, and from the insane until he comes back to his senses or recovers

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3433. It was narrated from Abu Hurairah that -(one of the narrators) 'Abdur-Rahman said:"The Messenger of Allah -said: 'Allah, the Most High, has forgiven my Ummah for everything that enters the mind, so long as it is not spoken of or put into action

3434. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'Allah, the Mighty and Sublime, has forgiven my Ummah for what is whispered to them or what enters their minds, so long as they do not act upon it or speak of it

3435. It was narrated from Abu Hurairah that the Prophet said:"Allah, the Most High, has forgiven my Ummah for whatever enters the mind, so long as it is not spoken of or put into action

3436. It was narrated that Anas said:"The Messenger of Allah had a Persian neighbor who was good at making soup. He came to the Messenger of Allah one day when 'Aishah was with him, and gestured to him with his hand to come. The Messenger of Allah gestured toward 'Aishah -meaning: 'What about her?'- and the man gestured to him like this, meaning, 'No,' two or three times

3437. It was narrated that 'Umar bin Al-Khattab, may Allah be pleased with him, said that the Messenger of Allah said:"Actions are but by intentions, and each man will have but that which he intended. Whoever emigrated for the sake of Allah and His Messenger, his emigration was for the sake of Allah and His Messenger, and whoever emigrated for the sake of some worldly gain or to marry some woman, his emigration was for that for which he emigrated

3438. Abu Hurairah narrated that the Messenger of Allah said:"Look at how Allah diverts the insults and curses of Quraish from me. They insult 'Mudhammam' and curse 'Mudhammam' -but I am Muhammad

3439. It was narrated that 'Aishah, the wife of the Prophet, said:"When the Messenger of Allah was commanded to give his wives the choice, he started with me and said: 'I am going to say something to you and you do not have to rush (to make a decision) until you consult your parents.'" She said: "He knew that my parents would never tell me to leave him." She said: "Then he recited this Verse: 'O Prophet! Say to your wives: If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner.' I said: 'Do I need to consult my parents concerning this? I desire Allah, the Mighty and Sublime, and His Messenger, and the home of the Hereafter.'" 'Aishah said: "Then the wives of the Prophet all did the same as I did, and that was not counted as a divorce, when the Messenger of Allah gave them the choice and they chose him

3440. It was narrated that 'Aishah said:"When the following was revealed: 'But if you desire Allah and His Messenger,' the Prophet came and started with me. He said: 'O 'Aishah, I am going to say something to you and you do not have to rush (to make a decision) until you consult your parents.'" She said: "He knew, by Allah, that my parents would never tell me to leave him. Then he recited to me: 'O Prophet! Say to your wives: If you desire the life of this world, and its glitter.'" "I said: 'Do I need to consult my parents concerning this? I desire Allah and His Messenger

3441. It was narrated that 'Aishah said:"The Messenger of Allah gave us the choice and we chose him; was that a divorce?

3442. It was narrated that 'Aishah said:"The Messenger of Allah gave his wives the choice but that was not a divorce

3443. It was narrated from Masruq that 'Aishah said:"The Prophet gave his wives the choice and that was not a divorce

3444. It was narrated that 'Aishah said:"The Messenger of Allah gave his wives the choice; was that a divorce?

3445. It was narrated that 'Aishah said:"The Messenger of Allah gave us the choice and we chose him, and that was not counted as anything

3446. It was narrated that Al-Qasim bin Muhammad said:"Aishah had a male slave and a female slave. She said: 'I wanted to set them free, and I mentioned that to the Messenger of Allah. He said: Start with the male slave before the female slave

3447. It was narrated that 'Aishah, the wife of the Prophet, said:Three Sunan were established because of Barirah. One of those Sunan was that she was set free and was given the choice concerning her husband; the Messenger of Allah said: 'Al Wala' is to the one who set the slave free;' and the Messenger of Allah entered when some meat was being cooked in a pot, but bread and some condiments were brought to him. He said: 'Do I not see a pot in which some meat is being cooked?' They said: 'Yes, O Messenger of Allah, that is meat that was given in charity to Barirah and you do not eat (food given in) charity.' The Messenger of Allah said: 'It is charity for her and a gift for us

3448. It was narrated that 'Aishah said:"Three judgments were established because of Barirah. Her masters wanted to sell her but they stipulated that Al-Wala should still be to them. I mentioned that to the Prophet and he said: 'Buy her and set her free, for Al-Wala, is to the one who sets the slave free.' She was set free and the Messenger of Allah gave her the choice, and she chose herself. And she used to be given charity and she would give some of it as a gift to us. I mentioned that to the Prophet and he said: 'Eat it for it is charity for her and a gift for us

3449. It was narrated that 'Aishah said:"I bought Barirah and her masters stipulated that her Wala' should go to them. I mentioned that to the Prophet and he said: 'Set her free, and Al-Wala' is to the one who pays the silver.' So I set her free and the Messenger of Allah called her and gave her the choice concerning her husband. She said: 'Even if you gave me such and such, I would not stay with him,' so she chose herself and her husband was a free man

3450. It was narrated from 'Aishah that she wanted to buy Barirah, but her masters stipulated that her Wala' should go to them. She mentioned that to the Prophet and he said:"Buy her and set her free, for Al-Wala' is to the one who sets the slave free." Some meat was brought and it was said: "This is some of that which was given in charity to Barirah." He said: "It is charity for her and a gift for us." And the Messenger of Allah gave her the choice, and her husband was a free man



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3451. It was narrated that 'Aishah said: "Barirah made a contract that she would be freed in return for nine Awaq, one Uqiyyah to be paid each year." She came to 'Aishah asking for help and she said: "No, not unless they agree to accept the sum in one payment, and that the Wala' will go to me." Barirah went and spoke to her masters but they insisted that the Wala' should be for them. She came to 'Aishah and the Messenger of Allah came, and she told her what her masters had said. She said: "No, by Allah, not unless Wala' is to me." The Messenger of Allah said: "What is this?" She said: "O Messenger of Allah, Barirah came to me and asked me to help her with her contract of manumission, and I said no, not unless they agree to accept the sum in one payment, and that the Wala' will be for me. She mentioned that to her masters and they insisted that the Wala' should be for them." The Messenger of Allah said: "Buy her, and stipulate that the Wala' is for the one who sets the slave free." Then he stood up and addressed the people and said: "What is the matter with people who stipulate conditions that are not in the Book of Allah, the Mighty and Sublime? They say: 'I set so-and-so free but the Wala' will be to me.' Every condition that is not in the Book of Allah, the Mighty and Sublime, is a false condition, even if there are a hundred conditions." And the Messenger of Allah gave her the choice with regard to her husband who was still a slave, and she chose herself. 'Urwah said: "If he had been free the Messenger of Allah would not have given her the choice"

3452. It was narrated that 'Aishah, may Allah be pleased with her, said: "The husband of Barirah was a slave"

3453. It was narrated from 'Aishah that she bought Barirah from some of the Ansar who stipulated that her Wala' should go to them. The Messenger of Allah said: "Al-Wala' is to the one who did the favor (of setting the slave free)." The Messenger of Allah gave her the choice, as her husband was a slave. And she gave some meat to 'Aishah as a gift, and the Messenger of Allah said: "Why don't you give me some of this meat?" 'Aishah said: "It was given in charity to Barirah." He said: "It is a charity for her, and a gift for us"

3454. Yahya bin Abi Bukair Al-Karmani said: "Shu'bah narrated to us, from 'Abdur-Rahman bin Al-Qasim, from his father, from 'Aishah. He (Shu'bah) said: "And he ('Abdur-Rahman) was the executor for his father." He (Shu'bah) said: "I was afraid to say to him: 'Did you hear this from your father.'" -- 'Aishah said: "I asked the Messenger of Allah about Barirah, as I wanted to buy her but it was stipulated that the Wala' would go to her (former) masters. He said: 'Buy her, for the Wala' is to the one who sets the slave free.' And she was given the choice, as her husband was a slave." Then he said, after that: "I do not know." -- "And some meat was brought to the Messenger of Allah and they said: 'This is some of that which was given in charity to Barirah.' He said: 'It is charity for her and a gift for us"

3455. Ibn 'Abbas said: "One morning, we saw the wives of the Prophet weeping, and each one of them had her family with her. I entered the Masjid and found it filled with people. Then 'Umar, may Allah be pleased with him, came, and went to the Prophet who was in his room. He greeted him with the Salam but no one answered. He greeted him again but no one answered. He greeted him (a third time) but no one answered. So he went back and called out: 'Bilal!' He came to the Prophet and said: 'Have you divorced your wives?' He said: 'No, but I have sworn an oath of abstention from them for a month.' So he stayed away from them for twenty-nine days, then he came and went into his wives"

3456. It was narrated that Anas said: "The Prophet swore an oath of abstention from his wives for a month and stayed in his room for twenty-nine days. It was said: 'O Messenger of Allah, did you not swear an oath of abstention for a month?' He said: 'This month is twenty-nine days"

3457. It was narrated from Ibn 'Abbas that a man came to the Prophet who had declared Zihar from his wife, then he had intercourse with her. He said: "O Messenger of Allah, I declared Zihar on my wife, then I had intercourse with her before I offered the expiation." He said: "What made you do that, may Allah have mercy on you?" He said: "I saw her anklets in the light of the moon." He said: "Do not approach her until you have done that which Allah, the Mighty and Sublime, has commanded"

3458. It was narrated that 'Ikrimah said: "A man declared Zihar to his wife, then had intercourse with her before he had offered the expiation. He mentioned that to the Prophet. The Prophet said to him: 'What made you do that?' He said: 'May Allah have mercy on you, O Messenger of Allah. I saw her anklets, or her calves, in the light of the moon.' The Messenger of Allah said: 'Keep away from her until you have done that which Allah, the Mighty and Sublime, has commanded"

3459. 'Ikrimah said: "A man came to the Prophet of Allah and said: 'O Prophet of Allah,' and that he had declared Zihar to his wife, then he had intercourse with her before he did what he had to do. He said: 'What made you do that?' He said: 'O Prophet of Allah! I saw the whiteness of her calves in the moonlight.' The Prophet said: 'Keep away until you have done what you have to do.' (One of the narrators) Ishaq said in his Hadith: "Keep away from her until you have done what you have to do." The wording is that of Muhammad"

3460. It was narrated from 'Aishah that she said: "Praise be to Allah Whose hearing encompasses all voices. Khawlah came to the Messenger of Allah complaining about her husband, but I could not hear what she said. Then Allah, the Mighty and Sublime, revealed: 'Indeed Allah has heard the statement of her that disputes with you concerning her husband, and complains to Allah. And Allah hears the argument between you both"

3461. It was narrated from Ayyub, from Al-Hasan, from Abu Hurairah, that the Prophet said: "Women who seek divorce and Khul' are like the female hypocrites." Al-Hasan said: "I did not hear it from anyone other than Abu Hurairah"

3462. It was narrated from Yahya bin Sa'eed, from 'Amrah bint 'Abdur-Rahman, that she told him about Habibah bint Sahl: "She was married to Thabit bin Qais bin Shammas. The Messenger of Allah went out to pray As-Subh and he found Habibah bint Sahl at his door at the end of the night. The Messenger of Allah said: 'Who is this?' She said: 'I am Habibah bint Sahl, O Messenger of Allah.' He said: 'What is the matter?' She said: 'I cannot live with Thabit bin Qais' -her husband. When Thabit bin Qais came, the Messenger of Allah said to him: 'Here is Habibah bint Sahl and she has said what Allah willed she should say.' Habibah said: 'O Messenger of Allah, everything that he gave me is with me.' The Messenger of Allah said: 'Take it from her.' So he took it from her and she stayed with her family"

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3463. It was narrated from Ibn 'Abbas that the wife of Thabit bin Qais came to the Prophet and said: "O Messenger of Allah, I do not find any fault with Thabit bin Qais regarding his attitude or religious commitment, but I hate Kufr after becoming Muslim." The Messenger of Allah said: "Will you give him back his garden?" She said: "Yes." The Messenger of Allah said: "Take back the garden and divorce her once

3464. It was narrated that Ibn 'Abbas said: "A man came to the Messenger of Allah and said: 'My wife does not object if anyone touches her.' He said: 'Divorce her if you wish.' He said: 'I am afraid that I will miss her.' He said: 'Then stay with her as much as you need to

3465. It was narrated from Ibn 'Abbas that a man said: "O Messenger of Allah, I have a wife who does not object if anyone touches her." He said: "Divorce her." He said: "I cannot live without her." He said: "Then keep her

3466. It was narrated from Sahl bin Sa'd, from 'Asim bin 'Adiyy who said: "Uwaimir, a man from Banu 'Ajlani, came and said: 'O 'Asim, what do you think if a man sees another man with his wife, should he kill him and be killed in retaliation, or what should he do? O 'Asim, ask the Messenger of Allah about that for me.'" So 'Asim asked the Messenger of Allah about that, and the Messenger of Allah disapproved of the question and criticized the asking of too many questions. Then 'Uwaimir came to him and said: "What happened, O 'Asim?" 'Asim said to 'Uwaimir: "What happened?! You have not brought me any good. The Messenger of Allah disapproved of the question I asked." 'Uwaimir said: "By Allah, I will go and ask the Messenger of Allah." So he went to the Messenger of Allah and asked him. The Messenger of Allah said: "Allah the Mighty and Sublime has revealed (something) concerning you and your wife, so bring her here." Sahl said: "I was among the people in the presence of the Messenger of Allah and he brought her and they engaged in the procedure of Li'an. He said: 'O Messenger of Allah, by Allah! If I keep her I would have been telling lies about her.' So he parted from her before the Messenger of Allah told him to separate from her, and that became the way of Li'an

3467. It was narrated that Ibn 'Abbas said: "The Messenger of Allah conducted the procedure of Li'an between the 'Ajlani and his wife, who was pregnant

3468. It was narrated that Muhammad said: "I asked Anas bin Malik about that, as I thought that he had knowledge of that. He said: 'Hilal bin Umayyah accused his wife (of committing adultery) with Sharik bin As-Sahma', who was the brother of Al-Bara' bin Malik through his mother. He was the first one who engaged in the procedure of Li'an. The Messenger of Allah conducted the procedure of Li'an between them, then he said: "Look and see, if she produces a child who is white, with straight hair and Qadiy'a eyes, then he belongs to Hilal bin Umayyah, and if she produces a child who has dark lines around his eyes, curly hair and narrow calves, then he belongs to Sharik bin As-Sahma'." I was told that she produced a child who has dark lines around his eyes, curly hair and narrow calves

3469. It was narrated that Anas bin Malik said: "The first Li'an in Islam was when Hilal bin Umayyah accused Sharik bin As-Sahma' (of committing adultery) with his wife. He came to the Prophet and told him about that. The Prophet said: '(Bring) four witnesses, otherwise (you will feel) the Hadd punishment on your back.' And he repeated that several times. Hilal said to him: 'By Allah, O Messenger of Allah! Allah, the Mighty and Sublime, knows that I am telling the truth, and Allah, the Mighty and Sublime, will certainly reveal to you that which will spare my back from the whip.' While they were like that, the Verse of Li'an was revealed to him: 'As to those who accuse their wives.' He called Hilal and he bore witness four times by Allah that he was telling the truth, and the fifth time he invoked the curse of Allah upon him if he were lying. Then he called the woman and she bore witness four times by Allah that he was lying. When it came to the fourth or fifth time, the Messenger of Allah said: 'Stop her, for it will inevitably bring the punishment of Allah upon the liar.' She hesitated until we thought that she was going to confess, then she said: 'I will not dishonor my people today.' Then she went ahead with the oath. The Messenger of Allah said: 'Wait and see. If she produces a child who is white, with straight hair and Qadiy'a eyes, then he belongs to Hilal bin Umayyah, but if she produces a child who is dark with curly hair, of average size and with narrow calves, then he belongs to Sharik bin As-Sahma'.' She produced a child who was dark with curly hair, of average size and with narrow calves. The Messenger of Allah said: 'Had not the matter been settled by the Book of Allah, I would have punished her severely

3470. It was narrated that Ibn 'Abbas said: "Mention of Li'an was made in the presence of the Messenger of Allah and 'Asim bin 'Adiyy said something about that, then he went away. A man from among his people came to him, complaining that he had found a man with his wife. 'Asim said: 'I was only put to this test because of what I said.' He took him to the Messenger of Allah and told him of the situation in which he found his wife. That man was pale and slim with straight hair, and the one whom he claimed to have found with his wife was dark and well-built. The Messenger of Allah said: 'O Allah, make it clear to me.' Then she gave birth to a child who resembled the one whom her husband said he had found with her. So the Messenger of Allah conducted the procedure of Li'an between them." A man in the gathering said to Ibn 'Abbas: "Was she the one of whom the Messenger of Allah said: 'If I were to have stoned anyone without evidence I would have stoned this one?'" Ibn 'Abbas said: "No, that was a woman who used to do mischief even after becoming Muslim

3471. It was narrated that 'Abdullah bin 'Abbas said: "Mention of Li'an was made in the presence of the Messenger of Allah and 'Asim bin 'Adiyy said something about that, then he went away. He was met by a man from among his people who told him that he had found a man with his wife. He took him to the Messenger of Allah and told him of the situation in which he found his wife. That man was pale and slim with straight hair, and the one whom he claimed to have found with his wife was dark and well built, with very curly hair. The Messenger of Allah said: 'O Allah, make it clear to me.' Then she gave birth to a child who resembled the one whom her husband said he had found with her. So the Messenger of Allah conducted the procedure of Li'an between them." A man in the gathering said to Ibn 'Abbas: "Was she the one of whom the Messenger of Allah said: 'If I were to have stoned anyone without evidence I would have stoned this one?'" Ibn 'Abbas said: "No, that was a woman who used to do mischief even after becoming Muslim

3472. It was narrated from Ibn 'Abbas: "When the Prophet commanded the two who were engaging in Li'an to utter the fifth oath, he commanded a man to place his hand over his mouth, and he said: "It will inevitably bring the punishment upon the liar

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3473. Abdul-Malik bin Abi Sulaiman said:"I heard Sa'eed bin Jubair say: 'I was asked about the two who engage in Li'an during the governorship of Ibn Az-Zubair - should they be separated? I did not know what to say, so I got up and went to the house of Ibn 'Umar and said: "O Abu 'Abdur-Rahman, should the two who engage in Li'an be separated?" He said: "Yes, Subhan Allah! The first one who asked about that was so-and-so the son of so-and-so who said: 'O Messenger of Allah, what do you think if a man among us sees his wife committing immoral actions, and if he speaks of it, he will be speaking of a grave matter, but if he keeps quiet, he will be keeping quiet about a grave matter?' He did not answer him, then after that, he came to him and said: 'I was tried with the matter that I asked you about, so Allah, the Mighty and Sublime, revealed these Verses in Surat An-Nur.: 'And for those who accuse their wives' until he reached: 'And the fifth (testimony) should be that the Wrath of Allah be upon her if he (her husband) speaks the truth.' So he started with the man, exhorting him, reminding him, and telling him that the punishment in this world was less severe than the punishment in the Hereafter. He said: 'By the One Who sent you with the truth, I am not lying.' Then he turned to the woman and exhorted her and reminded her. She said: 'By the One Who sent you with the truth, he is lying.' So he started with the man, and he bore witness four times by Allah that he was telling the truth, and the fifth time (he invoked) the curse of Allah upon himself if he was lying. Then he turned to the woman and she bore witness four times by Allah that he was lying, and the fifth time (she invoked) the wrath of Allah upon herself if he was telling the truth. Then he separated them

3474. It was narrated that Sa'eed bin Jubair said:"Al-Mus'ab did not separate the two who engaged in Li'an." Sa'eed said: "I mentioned that to Ibn 'Umar and he said: 'The Messenger of Allah separated the couple from Banu 'Ajlal

3475. It was narrated from Ayyub, that Sa'eed bin Jubair said:"I said to Ibn 'Umar: 'A man accused his wife.' He said: 'The Messenger of Allah separated the couple from Banu 'Ajlal and said: Allah knows that one of you is lying, so will either of you repent? He said that to them three times and they did not respond, then he separated them.'" (One of the narrators) Ayyub said: "Amr bin Dinar said: 'In this Hadith there is something that I think you are not narrating.' He said: 'The man said: My wealth. He said: You are not entitled to any wealth. If you are telling the truth, you have consummated the marriage with her, and if you are lying then you are even less entitled to it

3476. It was narrated that 'Amr said:"I heard Sa'eed bin Jubair say: 'I asked Ibn 'Umar about the two who engage in Li'an. He said: 'The Messenger of Allah said to the two who engaged in Li'an: Your reckoning will be with Allah. One of you is lying, and you cannot stay with her. He said: O Messenger of Allah, my wealth! He said: You are not entitled to any wealth. If you are telling the truth about her, then it is in return for having been allowed intimacy with her, and if you are lying then you are even less entitled to it

3477. It was narrated that Ibn 'Umar said:"The Messenger of Allah conducted the procedure of Li'an between a man and his wife, and he separated them and attributed the child to his mother

3478. It was narrated from Abu Hurairah that a man from Banu Fazarah came to the Messenger of Allah and said:"My wife has given birth to a black boy." The Messenger of Allah said: "Do you have camels?" He said: "Yes." He said: "What color are they?" He said: "Red." He said: "Are there any gray ones among them?" He said: "There are some gray ones among them." He said: "Where do you think they come from?" He said: "Perhaps it is hereditary." He said: "Likewise, perhaps this is hereditary

3479. It was narrated that Abu Hurairah said:"A man from Banu Fazarah came to the Prophet and said: 'My wife has given birth to a black boy' -and he wanted to disown him. He said: 'Do you have camels?' He said: 'Yes.' He said: 'What color are they?' He said: 'Red.' He said: 'Are there any gray ones among them?' He said: 'There are some gray camels among them.' He said: 'Why is that do you think?' He said: 'Perhaps it is hereditary.' He said: 'Perhaps this is hereditary.' And he did not permit him to disown him

3480. It was narrated that Abu Hurairah said:"While we were with the Prophet, a man stood up and said: 'O Messenger of Allah, a black boy has been born to me.' The Messenger of Allah said: 'How did that happen?' He said: 'I do not know.' He said: 'Do you have camels?' He said: 'Yes.' He said: 'What color are they?' He said: 'Red.' He said: 'Are there any gray camels among them?' He said: 'There are some gray camels among them.' He said: 'Where do they come from?' He said: 'I do not know, O Allah's Messenger! Perhaps it is hereditary.' He said: 'Perhaps this is also hereditary.' Because of this, the Messenger of Allah decreed the following: 'It is not allowed for a man, to disown a child who was born on his bed, unless he claimed that he had seen an immoral act (Fahishah)

3481. It was narrated from Abu Hurairah that he heard the Messenger of Allah say when the Verse of Mula'annah (Li'an) was revealed:"Any woman who falsely attributes a man to people to whom he does not belong, has no share from Allah, and Allah will not admit her to His Paradise. Any man who denies his son while looking at him (knowing that he is indeed his son), Allah, the Mighty and Sublime, will cast him away, and disgrace him before the first and the last on the Day of Resurrection

3482. It was narrated from Abu Hurairah that the Prophet said:"The child is the bed's and for the fornicator is the stone

3483. It was narrated from Abu Hurairah that the Messenger of Allah said:"The child is the bed's and for the fornicator is the stone

3484. It was narrated that 'Aishah said:"Sa'd bin Abi Waqqas and 'Abd bin Zam'ah disputed over a boy. Sa'd said: 'O Messenger of Allah! This is the son of my brother 'Utbah bin Abi Waqqas, who made me promise to look after him because he is his son. Look at whom he resembles.' 'Abd bin Zam'ah said: 'He is my brother who was born on my father's bed to his slave woman.' The Messenger of Allah looked to determine at whom he resembled, and saw that he resembled 'Utbah. He said: 'He is for you, O 'Abd! The child is the bed's and for the fornicator is the stone. Veil yourself from him, O Sawdah bint Zam'ah.' And he never saw

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Sawdah again

3485. It was narrated that 'Abdullah bin Az-Zubair said:"Zam'ah had a slave woman with whom he used to have intercourse, but he suspected that someone else was also having intercourse with her. She gave birth to a child who resembled the one whom he suspected. Zam'ah died when she was pregnant, and Sawdah mentioned that to the Messenger of Allah. The Messenger of Allah said: 'The child is the bed's, but veil yourself from him, O Sawdah, for he is not a brother of yours

3486. It was narrated from 'Abdullah that the Messenger of Allah said:"The child is the bed's, and for the fornicator is the stone

3487. It was narrated that 'Aishah said:"Sa'd bin Abi Waqqas and 'Abd bin Zam'ah disputed concerning a son of Zam'ah. Sa'd said: 'My brother 'Utbah urged me, if I came to Makkah: Look for the son of the slave woman of Zam'ah, for he is my son.' 'Abd bin Zam'ah said: 'He is the son of my father's slave woman who was born on my father's bed.' The Messenger of Allah saw that he resembled 'Utbah, but he said: 'The child is the bed's. Veil yourself from him, O Sawdah

3488. It was narrated that Zaid bin Arqam said:"Three men were brought to 'Ali while he was in Yemen; they all had intercourse with a woman during a single menstrual cycle. He asked two of them: 'Do you affirm that this child belongs to (the third man)?' And they said: 'No.' He asked another two of them: 'Do you affirm that this child belongs to (the third man)?' And they said: 'No.' So he cast lots between them, and attributed the child to the one whom the lot fell, and obliged him to pay two-thirds of the Diah. The Prophet was told of this, and he laughed so much that his back teeth became visible

3489. It was narrated that Zaid bin Arqam said:"While we were with the Messenger of Allah, a man came to him from Yemen and started telling him (about an incident) while 'Ali was still in Yemen. He said: 'O Messenger of Allah, three men were brought to 'Ali who were disputing about a child, and they all had intercourse with a woman during a single menstrual cycle.'" And he quoted the same Hadith

3490. It was narrated that Zaid bin Arqam said:"I was with the Messenger of Allah, and 'Ali, may Allah be pleased with him, was in Yemen at that time. A man came to him and said: 'I saw 'Ali when three men were brought to him who all claimed (to be the father) of a child. 'Ali said to one of them: Will you give the child up to him? And he refused. He said to (the next one): Will you give the child up to him? And he refused. He said to (the next one): Will you give the child up to him? And he refused. 'Ali said: You are disputing partners. I will cast lots among you, and whoever wins the draw, the child is for him, and he has to pay two-thirds of the Diah.' The Messenger of Allah laughed so much that his back teeth became visible

3491. It was narrated from a man from Hadramawt, that Zaid bin Arqam said:"The Messenger of Allah sent 'Ali to (be the governor of) Yemen, and a child was brought to him concerning whom three men were disputing." Then he quoted the same Hadith. Salamah bin Kuhail contradicted them

3492. Salamah bin Kuhail said:"I heard Ash-Sha'bi narrating from Abu Al-Khalil or Ibn Abi Al-Khalil that three men had intercourse (with the same woman) during a single menstrual cycle;" and he mentioned something similar, but he did not mention Zaid bin Arqam or attribute anything to the Prophet

3493. It was narrated that 'Aishah said:"The Messenger of Allah came to me looking happy and cheerful, and he said: 'Did you not see that Mujazziz looked at Zaid bin Harithah and Usamah and said: These feet belong to one another

3494. It was narrated that 'Aishah, may Allah be pleased with her, said:"The Messenger of Allah came to me one day looking happy and said: 'O 'Aishah! Did you not see that Mujazziz Al-Mudliji came to me when Usamah bin Zaid was with me. He saw Usamah bin Zaid and Zaid with a blanket over them; their heads were covered but their feet were exposed, and he said: These feet belong to one another

3495. It was narrated from 'Abdul-Hamid bin Salamah Al-Ansari, from his father, from his grandfather, that he became Muslim but his wife refused to become Muslim. A young son of theirs, who had not yet reached puberty, came, and the Prophet seated the father on one side and the mother on the other side, and he gave him the choice. He said:"O Allah, guide him," and (the child) went to his father

3496. It was narrated that Abu Maimunah said:"While I was with Abu Hurairah he said: 'A woman came to the Messenger of Allah and said: May my father and mother be ransomed for you! My husband wants to take my son away, but he helps me, and brings me water from the well of Abu 'Inabah. Her husband came and said: Who is going to take my son from me? The Messenger of Allah said: "O boy, this is your father and this is your mother; take the hand of whichever of them you want." He took his mother's hand and she left with him

3497. Ar-Rubayy' bint Mu'awwidh bin 'Afra' narrated that Thabit bin Qais bin Shammash hit his wife and broke her arm --her name was Jamilah bint 'Abdullah bin Ubayy. Her brother came to the Messenger of Allah to complain about him, and the Messenger of Allah sent for Thabit and said:"Take what she owes you and let her go." He said: "Yes." And the Messenger of Allah ordered her to wait for one menstrual cycle and then go to her family

3498. Ubadah bin Al-Walid bin 'Ubadah bin As-Samit narrated from Rubayy' bint Mu'awwidh. He said:"I said to her: 'Tell me your Hadith.' She said: 'I was separated from husband by Khul', then I came to 'Uthman and asked him: What 'Iddah do I have to observe? He said: You do not have to observe any 'Iddah, unless you had intercourse with him recently, in which case you should stay with him until you have menstruated. He said: In that I am following the ruling of the Messenger of Allah concerning Mariam Al-Maghaliyyah, who was married to Thabit bin Qais and was separated by Khul' from him

3499. It was narrated from Ibn 'Abbas with regard to Allah's saying:"Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it." and He said: "And when We change a Verse in place of another --and Allah knows best what He sends down." and He said: "Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book." "The first thing that was abrogated in the Qur'an was the Qiblah." And He said: "And divorced women shall wait (as regards their marriage) for three menstrual periods." and He said: "And those of your women as have passed the age of

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monthly courses, for them the 'Iddah, if you have doubt (about their periods), is three months." So (some) of that was abrogated, (according to) His, Most High, saying: "And then divorce them before you have sexual intercourse with them, no 'Iddah have you to count in respect of them

3500. It was narrated that Zainab bint Umm Salamah said: "Umm Habibah said: 'I heard the Messenger of Allah say: It is not permissible for a woman who believes in Allah and the Last Day to mourn for anyone who dies for more than three days, except for a husband; (she mourns for him for) four months and ten (days)

3501. It was narrated from Zainab bint Umm Salamah -I (the narrator) said: "From her mother?" He said: "Yes" - "that the Prophet was asked about a woman whose husband had died but they were worried about her eyes - could she use kohl?" He said: "One of you used to stay in her house wearing her shabbiest clothes for a year, then she would come out. No, (the mourning period is) four months and ten (days)

3502. It was narrated from Zainab bint Umm Salamah, that Umm Salamah and Umm Habibah said: "A woman came to the Prophet and said: 'My daughter's husband has died, and I am worried about her eyes. Can I apply kohl to her?' The Messenger of Allah said: 'One of you used to stay (in mourning) for a year. Rather (the mourning period is) four months and ten (days). And when that year had passed she would go out and fling a piece of dung behind her

3503. It was narrated from Safiyyah bint Abi 'Uбайд that she heard Hafsa bint 'Umar, the wife of the Prophet, (narrate) that the Prophet said: "It is not permissible for a woman who believes in Allah and the Last Day to mourn for anyone who dies for more than three days except for a husband; she should mourn for him for four months and ten (days)

3504. It was narrated from Safiyyah bint Abi 'Uбайд from one of the wives of the Prophet, and from Umm Salamah, that the Prophet said: "It is not permissible for a woman who believes in Allah and the Last Day to mourn for anyone who dies for more than three days except for a husband; she should mourn for him for four months and ten (days)

3505. A similar report was narrated from Safiyyah bint Abi 'Uбайд from one of the wives of the Prophet -and she is Umm Salamah- from the Prophet

3506. It was narrated from Al-Miswar bin Makhramah that Subai'ah Al-Aslamiyyah gave birth one day after her husband died. She came to the Messenger of Allah and asked his permission to marry, and he gave her permission to marry and she married

3507. It was narrated from Al-Miswar bin Makhramah that the Prophet commanded Sabai'ah to get married when her Nifas ended

3508. It was narrated that Abu As-Sanabil said: "Subai'ah gave birth twenty-three or twenty-five days after her husband died, and when her Nifas ended she expressed her wish to remarry and was criticized for that. Mention of that was made to the Messenger of Allah and he said: 'There is nothing to stop her; her term has ended

3509. Abu Salamah said: "Abu Hurairah and Ibn 'Abbas differed concerning the widow who gives birth after her husband's death. Abu Hurairah said: 'She may be married.' Ibn 'Abbas said: '(She has to wait) for the longer of the two periods.' They sent word to Umm Salamah and she said: 'The husband of Subai'ah died and she gave birth fifteen days -half a month- after her husband died.' She said: 'Two men proposed marriage to her, and she was inclined toward one of them. When they feared that she was becoming single-minded (on this issue, and not consulting her family), they said: It is not permissible for you to marry. She went to the Messenger of Allah and he said: 'It is permissible for you to marry, so marry whomever you want

3510. It was narrated that Abu Salamah said: "Ibn 'Abbas and Abu Hurairah were asked about the woman whose husband dies when she is pregnant. Ibn 'Abbas said: '(She should wait) for the longer of the two periods.' Abu Hurairah said: 'When she gives birth it becomes permissible for her to marry.' Abu Salamah went to Umm Salamah and asked her about that, and she said: 'Subai'ah Al-Aslamiyyah gave birth half a month after her husband died, and two men proposed to her. One was young and one was old, and she was inclined toward the young one. So the old one said: It is not permissible for you to marry. Her family was not there, and he hoped that if he went to her family they would marry her to him. She went to the Messenger of Allah and he said: It is permissible for you to marry, so marry whomever you want

3511. Abu Salamah bin 'Abdur-Rahman said: "It was said to Ibn 'Abbas concerning a woman who gives birth one day after her husband died: 'Can she get married?' He said: 'No, not until the longer of the two periods has ended.' He said: 'Allah says: And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden.' He said: 'That only applies in the case of divorce.' Abu Hurairah said: 'I agree with my brother's son' --meaning, Abu Salamah. He sent his slave Kuraib and told him: 'Go to Umm Salamah and ask her: Was this the Sunnah of the Messenger of Allah?' He came back and said: 'Yes, Subai'ah Al-Aslamiyyah gave birth twenty days after her husband died, and the Messenger of Allah told her to get married, and Abu As-Sanabil was one of those who proposed marriage to her

3512. It was narrated from Sulaiman bin Yasir that Abu Hurairah, Ibn 'Abbas, and Abu Salamah bin 'Abdur-Rahman were talking about the 'Iddah of a woman whose husband dies, and she gives birth after her husband dies. Ibn 'Abbas said: "She should observe 'Iddah for the longer of the two periods." Abu Salamah said: "No, it becomes permissible for her to marry when she has given birth." Abu Hurairah said: "I agree with my brother's son." So they sent word to Umm Salamah, the wife of the Prophet, and she said: "Subai'ah Al-Aslamiyyah gave birth shortly after her husband died; she consulted the Messenger of Allah and he told her to get married

3513. It was narrated that Umm Salamah said: "Subai'ah gave birth a few days after her husband died, and the Messenger of Allah told her to get married

3514. It was narrated from Sulaiman bin Yasar that 'Abdullah bin 'Abbas and Abu Salamah bin 'Abdur-Rahman disagreed concerning a woman who gave birth one day after her husband died. 'Abdullah bin 'Abbas said: "(She should wait) for the longer of the two periods." Abu Salamah said: "When she has given birth, it

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becomes permissible for her to remarry." Abu Hurairah came and said: "I agree with my brother's son" -meaning Abu Salamah bin 'Abdur-Rahman. They sent Kuraib, the freed slave of Ibn 'Abbas, to Umm Salamah to ask her about that. He came back to them and told them that she said: "Subai'ah gave birth one day after her husband died;" she mentioned that to the Messenger of Allah and he said: "It has become permissible for you to marry

3515. Abu Salamah bin 'Abdur-Rahman said: "Ibn 'Abbas, Abu Hurairah and I were together, and Ibn 'Abbas said: 'If a woman gives birth after her husband dies, her 'Iddah is the longer of the two periods.'" Abu Salamah said: "We sent Kuraib to Umm Salamah to ask her about that. He came to us and told us from her that the husband of Subai'ah died and she gave birth a few days after her husband died, and the Messenger of Allah told her to get married

3516. It was narrated from Abu Salamah bin 'Abdur-Rahman that Zainab bint Abi Salamah told him, from her mother, Umm Salamah, the wife of the Prophet: "That a woman from Aslam who was called Subai'ah was married to her husband, and he died while she was pregnant. Abu As-Sanabil bin Ba'kak proposed to her but she refused to marry him. He said: 'You cannot get married until you have observed 'Iddah for the longer of the two periods.' Approximately twenty days later she gave birth. She went to the Messenger of Allah and he said: 'Get married

3517. Abu Salamah bin 'Abdur-Rahman said: "While Abu Hurairah and I were with Ibn 'Abbas, a woman came and said that her husband had died while she was pregnant, then she had given birth less than four months after the day he died. Ibn 'Abbas said: '(You have to wait) for the longer of the two periods.'" Abu Salamah said: "A man from among the Companions of the Prophet told me that Subai'ah Al-Aslamiyyah came to the Messenger of Allah and said that her husband died while she was pregnant, and she gave birth less than four months after he died. The Messenger of Allah told her to get married. Abu Hurairah said: 'And I bear witness to that

3518. Ubaidullah bin 'Abdullah narrated that his father wrote to 'Umar bin 'Abdullah bin Arqam Az-Zuhri, telling him to go to Subai'ah bint Al-Harith Al-Aslamiyyah and ask her about her Hadith and what the Messenger of Allah had said to her when she consulted him. 'Umar bin 'Abdullah wrote back to 'Abdullah bin 'Utbah telling him that Subai'ah told him, that she was married to Sahl bin Khawlah -who was from Banu 'Amir bin Lu-ayy and was one of those who had been present at Badr- and her husband died during the Farewell Pilgrimage while she was pregnant. She gave birth soon after he died, and when her Nifas ended she adorned herself to receive proposals of marriage. Abu As-Sanabil bin Ba'kak -a man from Banu 'Abd Ad-Dar- went to her and said to her: 'Why do I see you adorned? Perhaps you want to get married, but by Allah you will not get married until four months and ten days have passed.' Subai'ah said: 'When he said that to me, I put on my clothes in the evening and went to the Messenger of Allah and asked him about that. He ruled that it had become permissible for me to marry when I gave birth, and he told me to get married if I wanted to

3519. It was narrated from Yazid bin Abi Habib that Muhammad bin Muslim Az-Zuhri wrote to him mentioning that 'Ubaidullah bin 'Abdullah told him, that Zufar bin Aws bin Al-Hadathan An-Nasri told him that Abu As-Sanabil bin Ba'kak bin As-Sabbaq said to Subai'ah Al-Aslamiyyah: "It is not permissible for you to get married until four months and ten days, the longer of the two periods, have passed." She went to the Messenger of Allah and asked him about that. She said that the Messenger of Allah ruled that she could get married when she had given birth. She was nine months pregnant when her husband died, and she was married to Sa'd bin Khawlah, who died during the Farewell Pilgrimage with the Messenger of Allah. She married a young man from her people when she had given birth to (the child)

3520. It was narrated from 'Ubaidullah bin 'Abdullah that 'Abdullah bin 'Utbah wrote to 'Umar bin 'Abdullah bin Al-Arqam Az-Zuhri, telling him: "Go to Subai'ah bint Al-Harith Al-Aslamiyyah, and ask her about the ruling of the Messenger of Allah concerning her pregnancy." He said: "So 'Umar bin 'Abdullah went to her and asked her. She told him that she was married to Sa'd bin Khawlah, who was one of the Companions of the Messenger of Allah who had been present at Badr. He died during the Farewell Pilgrimage, and she gave birth before four months and ten days had passed since her husband's death. When her Nifas ended, Abu As-Sanabil -a man from Banu 'Abd Ad-Dar- went to her and saw that she had adorned herself. He said: 'Perhaps you want to get married before four months and ten days has passed?' She said: 'When I heard that from Abu As-Sanabil, I went to the Messenger of Allah and told him my story. The Messenger of Allah said: 'It is permissible for you to marry when you gave birth

3521. It was narrated that Muhammad said: "I was sitting with some people in Al-Kufah in a large gathering of the Ansar, among whom was 'Abdur-Rahman bin Abi Laila. They spoke about the story of Subai'ah and I mentioned what 'Abdullah bin 'Utbah bin Mas'ud had said in meaning." (One of the narrators) Ibn 'Awn's saying was: "when she gives birth." Ibn Abi Layla said: 'But his (paternal) uncle did not say that.' I raised my voice and said: 'Would I dare to tell lies about 'Abdullah bin 'Utbah when he is in the vicinity of Al-Kufah?'" He said: "Then I met Malik and said: 'What did Ibn Mas'ud say about the story of Subai'ah?' He said: 'He said: "Are you going to be too strict with her and not allow her the concession (with regard to the 'Iddah)? The shorter Surah about women (At-Talaq) was revealed after the longer one (Al-Baqarah)

3522. It was narrated from 'Alqamah bin Qais that Ibn Mas'ud said: "Whoever wants, I will meet and debate with him and invoke the curse of Allah upon those who lie. The Verse: 'And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden.' was only revealed after the Verse about women whose husbands die. 'When a woman whose husband has died gives birth, it becomes permissible for her to marry.'" This is the wording of Maimun (one of the narrators)

3523. It was narrated from 'Abdullah that the shorter Surah, that speaks of women (At-Talaq), was revealed after Al-Baqarah

3524. It was narrated from Ibn Mas'ud, that he was asked about a man who married a woman, but did not name a Mahr or consummate the marriage before he died. Ibn Mas'ud said: "She should have a Mahr like that of women like her, no less and no more; she has to observe the 'Iddah, and she is entitled to inherit."

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Ma'qil bin Sinan Al-Ashja'i stood up and said: "The Messenger of Allah passed a similar judgment among us concerning Birwa' bint Washiq." And Ibn Masud rejoiced at that

3525. It was narrated from 'Aishah that the Messenger of Allah said:"It is not permissible for a woman to mourn for anyone who dies for more than three days, except for her husband

3526. It was narrated from 'Aishah that the Prophet said:"It is not permissible for a woman who believes in Allah and the Last Day to mourn for more than three days, except for her husband

3527. It was narrated from Zainab bint Abi Salamah that Umm Habibah said:"I heard the Messenger of Allah say this on this Minbar: 'It is not permissible for a woman who believes in Allah and His Messenger to mourn for anyone who dies for more than three days, except for a husband, (for whom the mourning period is) four months and ten days

3528. It was narrated from Al-Fari'ah bint Malik that her husband went out to pursue some slaves and they killed him. Shu'bah and Ibn Juraij said:"She was in a remote house. She came with her brothers to the Messenger of Allah and told him (about the situation) and he granted her a concession. When she was leaving he called her back and said: 'Stay in your house until the term prescribed is fulfilled

3529. It was narrated from Al-Furai'ah bint Malik that her husband hired some slaves to work for him and they killed him. She mentioned that to the Messenger of Allah and said:"I am not living in a house that belongs to him, and I do not receive maintenance from him; should I move to my family with my two orphans and stay with them?" He said: "Do that." Then he said: "What did you say?" So she told him again and he said: "Observe your 'Iddah where the news came to you

3530. It was narrated from Furai'ah that her husband went out to pursue some slaves of his and he was killed on the edge of Al-Qadum. She said:"I came to the Prophet and mentioned moving to (join) my family." She told him about her situation. She said: "He allowed me, then, when I turned to leave, he called me back and said: 'Stay with your family until the term prescribed is fulfilled

3531. It was narrated from Ibn 'Abbas that this Verse abrogated the woman's 'Iddah among her family, and she may observe her 'Iddah wherever she wants. That is the saying of Allah, the Mighty and Sublime:without turning them out

3532. Furai'ah bint Malik, the sister of Abu Sa'eed Al-Khudri, said:"My husband died in Al-Qadum, so I went to the Prophet and told him that our house was remote." He gave her permission then he called her back and said: "Stay in your house for four months and ten days, until the term prescribed is fulfilled

3533. It was narrated from Humaid bin Nafi' that Zainab bint Abi Salamah told him these three Hadiths. Zainab said:"I entered upon Umm Habibah, the wife of the Prophet, when her father Abu Sufyan bin Harb died. Umm Habibah called for some perfume and put some on a young girl, then she put some on her cheeks. Then she said: 'By Allah, I do not have any need for perfume but I heard the Messenger of Allah say: It is not permissible for any woman who believes in Allah and the Last Day to mourn for anyone who dies for more than three days, except for a husband, (for whom the mourning period is) four months and ten days

3533.2. Zainab said:"Then I went into Zainab bint Jahsh when her brother died, and she called for some perfume and put some on. Then she said: 'By Allah, I do not have any need for perfume but I heard the Messenger of Allah say on the Minbar: It is not permissible for any woman who believes in Allah and the Last Day to mourn for anyone who dies for more than three days, except for a husband, (for whom the mourning period is) four months and ten days

3533.3. Zainab said:"I heard Umm Salamah say: 'A woman came to the Messenger of Allah and said: O Messenger of Allah, my daughter's husband has died and she has a problem in her eye; can I put kohl on her? The Messenger of Allah said: No. Then he said: It is four months and ten days. During the Jahiliyyah one of you would throw a piece of dung at the end of the year.'" Humaid said: "I said to Zainab: 'What is this throwing a piece of dung at the end of the year?' She said: 'If a woman's husband died, she would enter a small room (Hifsh) and wear her worst clothes, and she would not put on perfume or anything until a year. Then an animal would be brought, a donkey or sheep or bird, and she would end her 'Iddah with it (clean herself with it), and usually any animal used for that purpose would die. Then she would come out and would be given a piece of dung which she would throw, then she would go back to whatever she wanted of perfume, etc.'" In the narration of Muhammad (bin Salamah) Malik said: Hifsh means hut

3534. It was narrated that Umm 'Atiyyah said:"The Messenger of Allah said: 'No woman should mourn for anyone who dies for more than three days, except for a husband, for whom she should mourn for four months and ten days. She should not wear garments that are dyed or patterned, or put on kohl or comb her hair, and she should not put on any perfume except when purifying herself after her period, when she may use a little of Qust or Azfar

3535. It was narrated from Safiyyah bint Shaibah, from Umm Salamah, the wife of the Prophet, that the Prophet said:"The woman whose husband has died should not wear clothes that are dyed with safflower or red clay, and she should not use dye nor kohl

3536. It was narrated from Umm 'Atiyyah that the Prophet said:"It is not permissible for a woman who believes in Allah and the Last Day, to mourn for anyone who dies for more than three days, except for a husband; she should not use kohl, dye nor wear dyed clothes

3537. Umm Hakim bint Asid narrated from her mother that her husband died and she had a problem in her eye, so she applied kohl to clear her eyes. She sent a freed slave woman of hers to Umm Salamah to ask her about using kohl to clear her eyes. She said:"Do not use kohl unless it cannot be avoided. The Messenger of Allah entered upon me when Abu Salamah died and I had put some aloe juice on my eyes. He said: 'What is this, O Umm Salamah?' I said: 'It is aloe juice, O Messenger of Allah, there is no perfume in it.' He said: 'It makes the face look bright, so only use it at night, and do not comb your hair with perfume or henna, for it is a dye.' I said: 'With what can I comb it, O Messenger of Allah?' He said: 'With lote leaves -cover your head with them

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3538. Zainab bint Abi Salamah narrated that her mother Umm Salamah said: "A woman from the Quraish came and said: 'O Messenger of Allah, my daughter's eyes are inflamed; shall I apply kohl to her?' (The daughter's) husband had died so (the Prophet) said: 'Not until four months and ten days (have passed).' Then she said: 'I fear for her sight.' He said: 'No, not until four months and ten days (have passed). During the Jahiliyyah one of you would mourn for her husband for a year, then when one year had passed she would throw a piece of dung

3539. It was narrated from Zainab bint Abi Salamah, from her mother, that a woman came to the Prophet and asked him about her daughter whose husband had died and she was ill. He said: "One of you used to mourn for a year, then throw a piece of dung when a year had passed. Rather it (the mourning period) is four months and ten days

3540. It was narrated from Zainab bint Abi Salamah, from Umm Salamah that a woman from the Quraish came to the Messenger of Allah and said: "My daughter's husband has died, and I am worried about her eyes; she needs kohl." He said: "One of you used to throw a piece of dung after a year had passed. Rather it (the mourning period) is four months and ten days." I (the narrator) said to Zainab: "What does 'after a year had passed' mean?" She said: "During the Jahiliyyah, if a woman's husband died she would go to the worst room she had and stay there, then, when a year had passed, she would come out and throw a piece of dung behind her

3541. It was narrated from Zainab that a woman asked Umm Salamah and Umm Habibah whether she could put on kohl during her 'Iddah following her husband's death. She said: "A woman came to the Prophet and asked him about that, and he said: 'During the Jahiliyyah, if her husband died, one of you would stay (in mourning) for a year, then she would throw a piece of dung then come out. Rather it (the mourning period) is four months and ten days, until the term prescribed is fulfilled

3542. It was narrated from Hafsa, from Umm 'Atiyyah, from the Prophet, that he granted a concession to the woman whose husband has died, allowing her to use Qust and Azfar when purifying herself following her menses

3543. It was narrated from Ibn 'Abbas, with regard to Allah's saying: "And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out." This was abrogated by the Verse on inheritance, which allocated to her one-quarter or one-eighth. And the appointed time ('Iddah) of one year was abrogated and replaced with the ('Iddah) term of four months and ten days

3544. It was narrated from 'Ikrimah with regard to the saying of Allah, the Mighty and Sublime: "And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out," that he said: "This was abrogated by: 'And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days

3545. Abdur-Rahman bin 'Asim narrated that Fatimah bint Qais -who was married to a man of Banu Makhzum- told him that he divorced her three times. He went out on a military campaign and told his representative to give her some provision. She thought it was too little, so she went to one of the wives of the Prophet, and the Messenger of Allah came in while she was with her. She said: "O Messenger of Allah, this is Fatimah bint Qais who has been divorced by so-and-so. He sent her some provision but she rejected it. He said that it was something he did not have to do (a favor)." He said: "He is telling the truth." The Prophet said: "Go to Umm Kulthum and observe your 'Iddah in her house." Then he said: "Umm Kulthum is a woman who has a lot of visitors. Go to 'Abdullah bin Umm Maktum for he is blind." So she went to 'Abdullah and observed her 'Iddah in his house, until her 'Iddah was over. Then Abu Al-Jahm and Mu'awiyah bin Abi Sufyan proposed to her. So she came to the Messenger of Allah to consult him about them. He said: "As for Abu Al-Jahm, he is a man the waving of whose stick I fear for you. And as for Mu'awiyah he is a man who does not have any money." So she married Usamah bin Zaid after that

3546. It was narrated from Abu Salamah bin 'Abdur-Rahman that Fatimah bint Qais told him that she was married to Abu 'Amr bin Hafs bin Al-Mughirah, who divorced her by giving her the last of three divorces. Fatimah said that she came to the Messenger of Allah and consulted him about leaving her house. He told her to move to the house of Ibn Umm Maktum, the blind man. Marwan refused to believe Fatimah about the divorced woman leaving her house. 'Urwah said: "Aishah denounced Fatimah for that

3547. Hisham narrated from his father that Fatimah said: "I said: 'O Messenger of Allah! My husband has divorced me three times and I am afraid that my house be broken into.' So he told her to move

3548. It was narrated that Ash-Sha'bi said: "I came to Fatimah bint Qais and asked her about the ruling of the Messenger of Allah concerning her. She said that her husband divorced her irrevocably, and she referred her dispute with him, concerning accommodation and maintenance, to the Messenger of Allah. She said: 'He did not give me (the right to) accommodation and maintenance, and he told me to observe my 'Iddah in the house of Ibn Umm Maktum

3549. It was narrated that Fatimah bint Qais said: "My husband divorced me and I wanted to move, so I went to the Messenger of Allah and he said: 'Move to the house of your paternal cousin 'Amr bin Umm Maktum, and observe your 'Iddah there.'" Al-Aswad hit him (Ash-Sha'bi) with a pebble and said: "Woe be to you! Why do you issue such a Fatwa? 'Umar said: 'If you bring two witnesses who will testify that they heard that from the Messenger of Allah (we will believe you), otherwise, we will not leave the Book of Allah for the word of a woman.' And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open Fahishah

3550. It was narrated from Jabir that his maternal aunt was divorced, and she wanted to go out to some date palms of hers, but she met a man who told her not to do that. She went to the Messenger of Allah and he said: "Go out and take the harvest of your date palms, for perhaps you will give Zakah or do some good



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(give voluntary charity)

3551. It was narrated that Abu Bakr bin Hafs said: Abu Salamah and I entered upon Fatimah bint Qais, who said: "My husband divorced me and he did not give me any accommodation or maintenance." She said: "He left with me ten measures (Aqfizah) (of food) with a cousin of his: Five of barley and five of dates. I went to the Messenger of Allah and told him about that. He said: 'He has spoken the truth.' And he told me to observe my 'Iddah in the house of so-and-so." And her husband had divorced her irrevocably

3552. Ubaidullah bin 'Abdullah bin 'Utbah narrated that 'Abdullah bin 'Amr bin 'Uthman divorced the daughter of Sa'eed bin Zaid -whose mother was Hamnah bint Qais- irrevocably. Her maternal aunt Fatimah bint Qais told her to move from the house of 'Abdullah bin 'Amr. Marwan heard of that, so he sent word to her, telling her to go back to her home until her 'Iddah was over. She sent a word to him telling him that her maternal aunt Fatimah had issued a Fatwa to that effect, and she told her that the Messenger of Allah had issued a Fatwa to her, telling her to move when Abu 'Amr bin Hafs Al-Makhzumi divorced her. Marwan sent Qabisah bin Dhu'aib to Fatimah to ask her about that. She said that she had been married to Abu 'Amr when the Messenger of Allah appointed 'Ali bin Abi Talib as governor of Yemen, and he went out with him, then he sent word to her divorcing her, and that was the final divorce for her. He told her to ask Al-Harith bin Hisham and 'Ayyash for her provisions that her husband had allocated for her. They said: "By Allah, she is not entitled to any provision. So, she sent to Al-Harith bin Hisham and 'Ayyash asking them for the provisions from us unless she is pregnant, and she has no right to live in our house unless we permit her." Fatimah said that she went to the Messenger of Allah and told him about that and he said that they had told the truth. She said: "I said: 'Where shall I move to, O Messenger of Allah?' He said: 'Move to the house of Ibn Umm Maktum' -who was the blind man, concerning whom Allah rebuked him in His Book. I moved to his house, and I used to take off my outer garments." Then the Messenger of Allah married her to Usamah bin Zaid

3553. It was narrated from 'Amr bin Az-Zubair that Fatimah bint Abi Hubaish told him that she came to the Messenger of Allah and complained to him about (continual) bleeding. The Messenger of Allah said to her: "That is a vein. Look and when your period comes, do not pray, and when your period ends, then purify yourself and pray during the time between one period and the next

3554. It was narrated from Ibn 'Abbas, regarding Allah's saying: "Whatever a Verse do We abrogate or cause to be forgotten, We bring a better one or similar to it." and "And when We change a Verse in place of another -and Allah knows best what He sends down" (Al-Nahl 16:101) and "Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book." The first thing that was abrogated in the Qur'an was the Qiblah. And He said: "And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day." "And their husbands have better right to take them back in that period, if they wish for reconciliation." -that is because when a man divorced his wife, he had more right to take her back, even if he had divorced her three times. Then (Allah) abrogated that and said: "The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness

3555. Ibn 'Umar said: "I divorced my wife when she was menstruating. 'Umar went to the Prophet and told him about that. The Prophet said: 'Tell him to take her back, then when she becomes pure, if he wants to, let him divorce her.'" I said to Ibn 'Umar: "Did that count as one divorce?" He said: "Why not? What do you think if some becomes helpless and behaves foolishly

3556. It was narrated from Ibn 'Umar that he divorced his wife when she was menstruating. 'Umar, may Allah be pleased with him, mentioned that to the Prophet and he said: "Tell him to take her back until she menstruates again, then when she becomes pure, if he wants he may divorce her and if he wants he may keep her. This is the divorce that Allah has enjoined. Allah, the Mighty and Sublime, says: 'The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness

3557. When Ibn 'Umar was asked about a man who divorced his wife when she was menstruating, he would say: "If it is the first or second divorce, the Messenger of Allah would tell him to take her back and keep her until she has menstruated again and purified herself, then divorce her before having intercourse with her. But if it was three simultaneous divorces, then you have disobeyed Allah with regard to the way in which divorce should be conducted and your wife has become irrevocably divorced

3558. It was narrated from Ibn 'Umar that he divorced his wife when she was menstruating, and the Messenger of Allah told him to take her back

3559. Ibn Tawus narrated from his father that he heard 'Abdullah bin 'Umar being asked about a man who divorced his wife when she was menstruating. He said: "Do you know 'Abdullah bin 'Umar?" He said: "Yes." He said: "He divorced his wife when she was menstruating, and 'Umar went to the Prophet and told him about that. He ordered him to take her back until she became pure," and I did not hear him adding anything to that

3560. It was narrated from 'Umar that the Prophet -'Amr (one of the narrators) said: "The Messenger of Allah- had divorced Hafsa, then he took her back." And Allah knows best

## The Book of Horses, Races and Shooting

3561. It was narrated that Salamah bin Nufail Al-Kindi said: "I was sitting with the Messenger of Allah when a man said: 'O Messenger of Allah! The people have lost interest in horses and put down their weapons, and they say there is no Jihad, and that war has ended.' The Messenger of Allah turned to face him and said: 'They are lying, now the fighting is to come. There will always be a group among my Ummah who will fight for the truth, for whom Allah will cause some people to deviate, and grant them provision from them, until the Hour begins and until the promise of Allah comes. Goodness is tied to the forelocks of horses until the Day

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of Resurrection. It has been revealed to me that I am going to die and will not stay long, and you will follow me group after group, striking one another's necks. And the place of safety for the believers is Ash-Sham

3562. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'There is goodness tied to the forelocks of horses until the Day of Resurrection. And horses are of three types: Those that bring reward to man, those that are a means of protection for a man, and those that are a burden (of sin) for a man. As for those that bring reward, they are kept for the cause of Allah and for Jihad. No fodder enters their stomach but for everything that enters their stomachs, reward is written for him, even if he puts them out to pasture.'" And he quoted the Hadith

3563. It was narrated from Abu Hurairah that the Messenger of Allah said: "Horses may bring reward to a man, or they may be a means of protection, or they may be a burden (of sin). As for that which brings reward, it is a man who keeps it for the cause of Allah and ties it with a long rope in a pasture or a garden; whatever it eats or drinks in that pasture or garden will count as good deeds for him. If it breaks its rope and jumps over one or two hills, its footsteps" -and according to the Hadith of Al-Harith, "its dung will count as good deeds for him. If it passes by a river and drinks from it, even though (its owner) did not intend to give it water from that river, that will also bring him reward. If a man keeps a horse in order to earn an independent living and avoid asking others for help, and he does not forget his duty toward Allah with regard to their (the horses') necks and backs, then they will be a means of protection for him. If a man keeps horses out of pride, to show off before others and to fight the Muslims, then that will be a burden (of sin) for him." The Prophet was asked about donkeys and he said: "Nothing has been revealed to me concerning them except this Verse which is comprehensive in meaning: 'So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it

3564. It was narrated that Anas said: "There was nothing dearer to the Messenger of Allah after women than horses

3565. It was narrated that Abu Wahb, who was a Companion of the Prophet, said: "The Messenger of Allah said: 'Call (your children) by the names of the prophets. And the most beloved names to Allah, the Mighty and Sublime, are 'Abdullah and 'Abdur-Rahman. Keep horses; wipe their forelocks and posteriors, and prepare them for Jihad, but do not prepare them to seek vengeance for people killed during the Jahiliyyah. You should seek out Kumait, horses with a white mark on the face and white feet, or red with a white mark on the face and white feet, or black with a white mark on the face and white feet

3566. It was narrated that Abu Hurairah said: The Prophet used to dislike the Shikal among horses. And the wording is that of Isma'il

3567. It was narrated from Abu Hurairah that the Prophet used to dislike the Shikal among horses

3568. It was narrated from Salim, from his father, that the Prophet said: "Omens are only in three things: a woman, a horse or a house

3569. It was narrated from 'Abdullah bin 'Umar that the Messenger of Allah said: "Omens are in houses, women and horses

3570. It was narrated from Jabir that the Messenger of Allah said: "If there are (omens) in anything, they are in houses, women and horses

3571. It was narrated that Anas bin Malik said: "The Messenger of Allah said: 'Blessing is in the forelocks of horses

3572. It was narrated that Jarir said: "I saw the Messenger of Allah twisting the forelock of a horse with his two fingers, and saying: 'Goodness is tied to the forelocks of horses until the Day of Resurrection: Reward and spoils of war

3573. It was narrated from Ibn 'Umar that the Prophet said: "There is goodness in the forelocks of horses until the Day of Resurrection

3574. It was narrated that 'Urwah Al-Bariqi said: "The Messenger of Allah said: 'Goodness is tied to the forelocks of horses until the Day of Resurrection

3575. It was narrated from 'Urwah bin Abi Al-Ja'd that he heard the Prophet say: "Goodness is tied to the forelocks of horses until the Day of Resurrection: Reward and spoils of war

3576. It was narrated that 'Urwah said that he heard the Messenger of Allah say: "Goodness is tied to the forelocks of horses until the Day of Resurrection: Reward and spoils of war

3577. It was narrated from 'Urwah bin Abi Al-Ja'd that the Prophet said: "Goodness is tied to the forelocks of horses until the Day of Resurrection: Reward and spoils of war

3578. It was narrated that Khalid bin Yazid Al-Juhani said: "Uqbah bin 'Amir used to pass by me and say: 'O Khalid, let us go out and shoot arrows.' One day I came late and he said: 'O Khalid, come and I will tell you what the Messenger of Allah said.' So I went to him and he said: 'The Messenger of Allah said: Allah will admit three people to Paradise because of one arrow: The one who makes it seeking good thereby, the one who shoots it and the one who hands it to him. So shoot and ride, and if you shoot that is dearer to me than if you ride. And play is only in three things: A man training his horse, and playing with his wife, and shooting with his bow and arrow. Whoever gives up shooting after learning it because he is no longer interested in it, that is a blessing for which he is ungrateful -or that he has rejected

3579. It was narrated that Abu Dharr said: "The Messenger of Allah said: 'There is no Arabian horse but it is allowed to offer two supplications every Sahar (end of the night): O Allah, You have caused me to be owned by whoever You wanted among the sons of Adam, and you have made me belong to him. Make me the dearest of his family and wealth to him, or among the dearest of his family and wealth to him

3580. It was narrated that Ali bin Abi Talib, may Allah be pleased with him, said: "A mule was given as a gift to the Messenger of Allah and he rode it." 'Ali said: "If we mate a donkey with a horse, we will have one like this." The Messenger of Allah said: "That is only done by those who do not know

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3581. It was narrated that 'Abdullah bin 'Ubaidullah bin 'Abbas said: I was with Ibn 'Abbas and a man asked him: "Did the Messenger of Allah recite during Zuhrah and 'Asr?" He said: "No." He said: "Perhaps he used to recite to himself?" He said: "May your face be scratched! This question is worse than the first one. The Messenger of Allah was a slave whose Lord commanded him and he conveyed (the message). By Allah, the Messenger of Allah did not specify anything for us above the people, except for three things: He commanded us to perform Wudu' properly, not to consume charity, and not to mate donkeys with horses

3582. It was narrated from Abu Hurairah that the Messenger of Allah said: "Whoever keeps a horse for the cause of Allah out of faith in Allah and believing the promise of Allah, its feed, water, urine and dung will all count as Hasanat in the balance of his deeds

3583. It was narrated from Ibn 'Umar that the Messenger of Allah organized a horse race and sent them from Al-Hafya' and its finish line was Thaniyyat Al-Wada'; and he organized a race for horses that had not been made lean, and the course stretched from Ath-Thaniyyah to the Masjid of Banu Zuraiq

3584. It was narrated from Ibn 'Umar that the Messenger of Allah organized a race for horses that had been made lean, from Al-Hafya' and its finish line was Thaniyyat Al-Wada', and he organized another race for horses that had not been made lean, from Ath-Thaniyyah to the Masjid of Banu Zuraiq, and 'Abdullah was among those who took part in the race

3585. It was narrated from Abu Hurairah that the Messenger of Allah said: "There should be no awards (for victory in a competition) except for arrows, camels or horses

3586. It was narrated from Abu Hurairah that the Messenger of Allah said: "There should be no awards (for victory in a competition) except on arrows, camels or horses

3587. It was narrated that Abu Hurairah said: "No award (for victory in a competition) is permissible except over camels or horses

3588. It was narrated that Anas said: "The Messenger of Allah had a she-camel called Al-'Adba' which could not be beaten. One day a Bedouin came on a riding-camel and beat her (in a race). The Muslims were upset by that, and when he saw the expressions on their faces they said: 'O Messenger of Allah, Al-'Adba' has been beaten.' He said: 'It is a right upon Allah that nothing is raised in this world except He lowers it

3589. It was narrated from Abu Hurairah that the Messenger of Allah said: "There should be no awards (for victory in a competition) except over camels or horses

3590. It was narrated from 'Imran bin Husain that the Messenger of Allah said: "There is no 'bringing', no 'avoidance' and no Shighar in Islam, and whoever robs is not one of us

3591. It was narrated from 'Imran bin Husain that the Messenger of Allah said: "There is no 'bringing', no 'avoidance' and no Shighar in Islam

3592. It was narrated that Anas bin Malik said: "The Messenger of Allah raced with a Bedouin and (the latter) won. It was as if the Companions of the Messenger of Allah were upset by this, so he said: 'It is a right upon Allah that there is nothing that raises itself in this world except that He lowers it

3593. It was narrated from Yahya bin 'Abbad bin 'Abdullah bin Az-Zubair, from his grandfather, that he used to say: "In the year of Khaibar, the Messenger of Allah allocated four shares to Az-Zubair bin Al-'Awwam: A share of Az-Zubair, a share for the relatives of Safiyyah bint 'Abdul-Muttalib, the mother of Az-Zubair, and two shares for the horse

## The Book of Endowments

3594. It was narrated that 'Amr bin Al-Harith said: "The Messenger of Allah did not leave behind a Dinar nor a Dirham, or any slave, male or female; except his white mule which he used to ride, his weapon and some land which he left to be used for the cause of Allah." (One of the narrators) Qutaibah said on one occasion: "In charity

3595. Abu Ishaq narrated: "I heard 'Amr bin Al-Harith say: 'The Messenger of Allah did not leave behind anything except his white mule, his weapon and some land which he left as a charity

3596. Yunus bin Abi Ishaq narrated that his father said: "I heard 'Amr bin Al-Harith say: 'I saw the Messenger of Allah and he left nothing behind except his white mule, his weapon and some land which he left as a charity

3597. It was narrated from Sufyan Ath-Thawri, from Ibn 'Awn, from Nafi', from Ibn 'Umar, from 'Umar, that he said: "I was allocated some land of Khaibar. I came to the Messenger of Allah and said: 'I have acquired some land and I have never acquired any wealth that is dearer to me or more precious than it.' He said: 'If you wish, you can give it in charity.'" So he gave it in charity on condition that it would not be bought or given away, for the poor, relatives, slaves, guests and wayfarers. And there is no sin on the administrator if he eats from it or feeds others on a reasonable basis, with no intention of becoming wealthy from it

3598. A similar report was narrated from Abu Ishaq Al-Fazari, from (Ayyub) bin 'Awn, from Nafi', from Ibn 'Umar, from 'Umar, may Allah be pleased with him, from the Prophet

3599. It was narrated that Yazid -Ibn Ruzaiq- said: "Ibn 'Awn narrated to us, from Nafi', from Ibn 'Umar, from 'Umar, who said: 'I acquired some land at Khaibar. He came to the Prophet and said: I have acquired some land at Khaibar, and I have never been given any wealth that is more precious to me than it. What do you command me to do with it? He said: If you wish, you can 'freeze' it and give it in charity. So he gave it in charity on condition that it would not be sold, given away or inherited, to the poor, relatives, slaves, for the cause of Allah, guests and wayfarers. There is no sin on the one who administers it if he eats from it on a

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reasonable basis and feeds his friend, with no intention of becoming wealthy from it

3600. It was narrated from Bishr, from Ibn 'Awn, from Nafi', from Ibn 'Umar who said: "Umar acquired some land at Khaibar. He came to the Prophet and consulted him about it. He said: 'I have acquired a great deal of land, and I have never acquired any wealth that is more precious to me than it. What do you command me to do with it?' He said: 'If you wish, you may freeze it and give it in charity.' So he gave it in charity on condition that it would not be sold or given away, and he gave it in charity to the poor, relatives, to emancipate slaves, for the cause of Allah, for wayfarers and guests. There is no sin -on the administrator- if he eats (from it) or feeds a friend, with no intention of becoming wealthy from it." These are the wordings of Isma'il

3601. It was narrated from Azhar As-Samman, from Ibn 'Awn, from Nafi', from Ibn 'Umar, that 'Umar acquired some land at Khaibar. He came to the Prophet and consulted him about that. He said: "If you wish, you may 'freeze' it and give it in charity." So he 'froze' it, stipulating that it should not be sold, given as a gift or inherited, and he gave it in charity to the poor, relatives, slaves, the needy, wayfarers and guests. There is no sin on the administrator if he eats from it on a reasonable basis or feeds a friend with no intention of becoming wealthy from it

3602. It was narrated that Anas said: "When this Verse was revealed -'By no means shall you attain Al Birr (piety, righteousness--here it means Allah's reward, i.e. Paradise), unless you spend (in Allah's cause) of that which you love'- Abu Talha said: 'Our Lord will ask us about our wealth. I adjure you, O Messenger of Allah! I am giving my land to Allah.' The Messenger of Allah said: 'Make it for your relatives, Hassan bin Thabit and Ubayy bin Ka'b

3603. It was narrated that Ibn 'Umar said: "Umar said to the Prophet: 'The one hundred shares that I acquired in Khaibar -I have never acquired any wealth that I like more than that, and I want to give it in charity.' The Prophet said: Freeze it and donate its fruits

3604. It was narrated that 'Umar, may Allah be pleased with him, said: "Umar came to the Messenger of Allah and said: 'O Messenger of Allah, I have acquired some wealth the like of which I have never acquired before. I had one hundred head (of livestock) with which I bought one hundred shares of Khaibar from its people. I wanted to draw closer to Allah, the Mighty and Sublime, by means of it.' He said: 'Freeze it and donate its fruits

3605. It was narrated that 'Umar said: "I asked the Messenger of Allah about some land of mine in Thamgh. He said: 'Freeze it and donate its fruits

3606. Al-Ahnaf said: "I came to Al-Madinah, and I was performing Hajj, and while we were in our camping place unloading our mounts, someone came to us and said: 'The people have gathered in the Masjid.' I looked and found the people gathered, and in the midst of them was a group; there I saw 'Ali bin Abi Talib, Az-Zubair, Talhah and Sa'd bin Abi Waqqas, may Allah have mercy on them. When I got there, it was said that 'Uthman bin 'Affan had come. He came, wearing a yellowish cloak. I said to my companion: Stay where you are until I find out what is happening. 'Uthman said: Is 'Ali here? Is Az-Zubair here? Is Talhah here? Is Sa'd here? They said: Yes. He said: I adjure you by Allah, beside Whom there is none worthy of worship, are you aware that the Messenger of Allah said: Whoever buys the Mirbad of Banu so and so, Allah will forgive him, and I bought it, then I came to the Messenger of Allah and told him, and he said: Add it to our Masjid and the reward for it will be yours? They said: Yes. He said: I adjure you by Allah, beside Whom there is none worthy of worship, are you aware that the Messenger of Allah said: Whoever buys the well of Rumah, Allah will forgive him, so I came to the Messenger of Allah and said: I have bought the well of Rumah. He said: Give it to provide water for the Muslims, and the reward for it will be yours? They said: Yes. He said: 'I adjure you by Allah, beside Whom there is none worthy of worship, are you aware that the Messenger of Allah said: Whoever equips the army of Al-'Usrah (i.e. Tabuk), Allah will forgive him, so I equipped them until they were not lacking even a rope or a bridle?' They said: Yes. He said: O Allah, bear witness, O Allah, bear witness, O Allah, bear witness

3607. It was narrated that Al-Ahnaf bin Qais said: "We set out for Hajj, and came to Al-Madinah intending to perform Hajj. While we were in our camping place unloading our mounts, someone came to us and said: 'The people have gathered in the Masjid and there is panic.' So we set out and found the people gathered around a group in the middle of the Masjid, among whom were 'Ali, Az-Zubair, Talhah and Sa'd bin Abi Waqqas. While we were like that, 'Uthman came, wearing a yellowish cloak with which he had covered his head. He said: Is 'Ali here? Is Talhah here? Is Az-Zubair here? Is Sa'd here? They said: Yes. He said: I adjure you by Allah, beside Whom there is none worthy of worship, are you aware that the Messenger of Allah said: Whoever buys the Mirbad of Banu so and so, Allah will forgive him, and I bought it for twenty or twenty-five thousand, then I came to the Messenger of Allah and told him, and he said: Add it to our Masjid and the reward for it will be yours? They said: By Allah, yes. He said: 'I adjure you by Allah, beside Whom there is none worthy of worship, are you aware that the Messenger of Allah said: Whoever buys the well of Rumah, Allah will forgive him, so I bought it for such and such an amount, then I came to the Messenger of Allah and told him, and he said: Give it to provide water for the Muslims, and the reward for it will be yours?' They said: By Allah, yes. He said: 'I adjure you by Allah, beside Whom there is none worthy of worship, are you aware that the Messenger of Allah said: Whoever equips these (men), Allah will forgive him, -meaning the army of Al-'Usrah (i.e. Tabuk)- so I equipped them until they were not lacking even a rope or a bridle?' They said: By Allah, yes. He said: O Allah, bear witness, O Allah, bear witness

3608. It was narrated that Thumamah bin Hazn Al-Qushairi said: "I was present at the house when 'Uthman looked out over them and said: 'I adjure you by Allah and by Islam, are you aware that when the Messenger of Allah came to Al-Madinah, and it had no water that was considered sweet (suitable for drinking) except the well of Rumah, he said: "Who will buy the well of Rumah and dip his bucket in it alongside the buckets of the Muslims, in return for a better one in Paradise?" and I bought it with my capital and dipped my bucket into it alongside the buckets of the Muslims? Yet today you are preventing me from drinking from it, so that I have to drink salty water.' They said: 'By Allah, yes.' He said: 'I adjure you by Allah and by Islam, are you aware that I equipped the army of Al-'Usrah (Tabuk) from my own wealth?' They said: 'By Allah, yes.' He said: 'I adjure you by Allah and by Islam, are you aware that when the Masjid became too small for the people and the Messenger of Allah said: Who will buy the plot of the family of so and so and add it to the Masjid, in return for a better plot in Paradise? I bought it with my

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capital and added it to the Masjid? Yet now you are preventing me from praying two Rak'ahs therein.' They said: 'By Allah, yes.' He said: 'I adjure you by Allah and by Islam, are you aware that when the Messenger of Allah was atop Thabir -the Thabir in Makkah- and with him were Abu Bakr, 'Umar and myself, the mountain shook, and the Messenger of Allah kicked it with his foot and said: Be still, Thabir, for upon you are a Prophet, a Siddiq and two martyrs?' They said: 'By Allah, yes.' He said: 'Allahu Akbar! They have testified for me, by the Lord of the Ka'bah' -i.e., that I am a martyr

3609. It was narrated from Abu Salamah bin 'Abdur-Rahman that 'Uthman looked out over them when they besieged him and said:"By Allah, I adjure a man who heard the Messenger of Allah, on the day when the mountain shook with him, and he kicked it with his foot and said: 'Be still, for there is no one upon you but a Prophet or a Siddiq or two martyrs,' and I was with him." Some men responded and affirmed that. Then he said: "By Allah, I adjure a man who witnessed the Messenger of Allah, on the day of Bai'at Al-Ridwan, say: 'This is the Hand of Allah and this is the hand of 'Uthman.'" Some men responded and affirmed that. He said: "By Allah, I adjure a man who heard the Messenger of Allah say, on the day of the army of Al-'Usrah (i.e. Tabuk): 'Who will spend and it will be accepted?' And I equipped half of the army from my own wealth." Some men responded and affirmed that. Then he said: "By Allah, I adjure a man who heard the Messenger of Allah say: 'Who will add to this Masjid in return for a house in Paradise,' and I bought it with my own wealth." Some men responded and affirmed that. Then he said: "By Allah, I adjure a man who witness Rumah being sold, and I bought it from my own wealth and allowed wayfarers to use it." Some men responded and affirmed that

3610. It was narrated that 'Abdur-Rahman Al-Sulami said:"When 'Uthman was besieged in his house, the people gathered around his house and he looked out over them" and he quoted the same Hadith

## The Book of Wills

3611. It was narrated that Abu Hurairah said:"A man came to the Prophet and said: 'O Messenger of Allah, what kind of charity brings the greatest reward?' He said: 'To give in charity when you are healthy and feeling miserly, and fearing poverty and hoping for a long life. Do not wait until the (death rattle) reaches the throat and then say: "This is for so and so," and it nearly became the property of so and so (the heirs)

3612. It was narrated that 'Abdullah said:"The Messenger of Allah said: 'For whom among you is the wealth of his heirs dearer to him than his own wealth?' They said: 'O Messenger of Allah, there is no one among us for whom his own wealth is not dearer to him than the wealth of his heirs.' The Messenger of Allah said: 'Know that there is no one among you for whom the wealth of his heirs is not dearer than his own wealth. Your wealth is that which you have sent on ahead, and the wealth of your heirs is that which you have kept

3613. It was narrated from Mutarrif, from his father, that the Prophet said:"The mutual rivalry (for piling up of worldly things) diverts you, 'Until you visit the graves (i.e. till you die).' The son of Adam says: 'My wealth, my wealth,' but your wealth is what you eat and consume, or what you wear and it wears out, or what you give in charity and send on ahead (for the Hereafter)

3614. Abu Habibah At-Ta'i said:"A man made a will leaving some Dinars (to be spent) in the cause of Allah. Abu Ad-Darda' was asked about that, and he narrated that the Prophet said: 'The likeness of the one who frees a slave or gives some charity when he is dying, is that of a man who gives a gift after he has eaten his fill

3615. It was narrated that Ibn 'Umar said:"The Messenger of Allah said: 'It is not befitting for a Muslim who has anything concerning which a will should be made, to abide for two nights without having a written will with him

3616. It was narrated from Ibn 'Umar that the Messenger of Allah said:"It is not befitting for a Muslim who has anything concerning which a will should be made, to abide for two nights without having a written will with him

3617. (The same) was narrated from Ibn 'Awn, from Nafi', from Ibn 'Umar

3618. It was narrated from 'Abdullah bin 'Umar that the Prophet said:"It is not befitting for a Muslim to abide for three nights without having his will with him." 'Abdullah bin 'Umar said: "Since I heard this from the Messenger of Allah, I have always had my will with me

3619. It was narrated from Salim bin 'Abdullah, from his father, that the Messenger of Allah said:"It is not right for a Muslim who has anything concerning which a will should be made, to abide for more than three nights without having a written will with him

3620. Talha said:"I asked Ibn Abi Awfa: 'Did the Messenger of Allah leave a will?' He said: 'No.' I said: 'How come it is prescribed for the Muslims to make wills?' He said: 'He left instructions urging the Muslims to adhere to the Book of Allah

3621. It was narrated that 'Aishah said:"The Messenger of Allah did not leave behind a Dinar or a Dirham, or a sheep or a camel, and he did not leave any will

3622. It was narrated that 'Aishah said:"The Messenger of Allah did not leave behind a Dirham or a Dinar, or a sheep or a camel, and he did not leave any will

3623. It was narrated that 'Aishah said:"The Messenger of Allah did not leave behind a Dirham or a Dinar, or a sheep or a camel, and he did not leave any will." Ja'far did not mention "Dinar or Dirham

3624. It was narrated that 'Aishah said:"They say that the Messenger of Allah made a will concerning 'Ali, may Allah be pleased with him. But he called for a vessel in which to urinate, then he went limp without me realizing it. So to whom did he leave a will?

3625. It was narrated that 'Aishah said:"The Messenger of Allah died when no one was with him except me." She said: "And he called for a vessel

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3626. It was narrated from 'Amir bin Sa'd that his father said:"I became ill with a sickness from which I later recovered. The Messenger of Allah came to visit me, and I said: 'O Messenger of Allah, I have a great deal of wealth and I have no heir except my daughter. Shall I give two-thirds of my wealth in charity?' He said: 'No.' I said: 'Half?' He said: 'No.' I said: 'One-third?' He said: '(Give) one-third, and one-third is a lot. It is better to leave your heirs independent of means, than to leave them poor and holding out their hands to people

3627. It was narrated that Sa'd said:"The Prophet came to visit me when I was in Makkah. I said: 'O Messenger of Allah, shall I bequeath all my money?' He said: 'No.' I said: 'One-half?' He said: 'No.' I said: 'One-third?' He said: '(Bequeath) one-third, and one-third is a lot. If you leave your heirs independent of means, that is better than if you leave them poor and holding out their hands to people

3628. It was narrated from 'Amir bin Sa'd that his father said:"The Prophet used to visit him when he was in Makkah, and he did not want to die in the land from which he had emigrated. The Prophet said: 'May Allah have mercy on Sa'd bin 'Afra.' He had only one daughter, and he said: 'O Messenger of Allah, shall I bequeath all my wealth?' He said: 'No.' I said: 'Half?' He said: 'No.' I said: 'One-third?' He said: 'One-third, and one-third is a lot. For you to leave your heirs independent of means is better than if you were to leave them poor, holding out their hands to people

3629. One from the family of Sa'd narrated:"Sa'd fell sick and the Messenger of Allah entered upon him and he said: 'O Messenger of Allah, shall I bequeath all my money?' He said: 'No.'" And he quoted the same Hadith

3630. Amir bin Sa'd (narrated) from his father that he fell sick in Makkah and the Messenger of Allah came to him. When Sa'd saw him, he wept and said:"O Messenger of Allah, am I to die in the land from which I emigrated?" He said: "No, if Allah wills." He said: "O Messenger of Allah, shall I bequeath all of my wealth in the cause of Allah?" He said: "No." He said: "Two-thirds?" He said: "No." He said: "Half of it?" He said: "No." He said: "One-third of it?" The Messenger of Allah said: "One-third, and one-third is a lot. If you leave your sons independent of means that is better than if you leave them poor, holding out their hands to people

3631. It was narrated that Sa'd bin Abi Waqqas said:"The Messenger of Allah visited me when I was sick, and said: 'Have you made a will?' I said: 'Yes.' He said: 'How much?' I said: 'For all my wealth to be given in the cause of Allah.' He said: 'What have you left for your children?' I said: 'They are rich (independent of means).' He said: 'Bequeath one-tenth.' And we kept discussing it until he said: 'Bequeath one-third, and one-third is much or large

3632. It was narrated from Sa'd that the Prophet visited him when he was sick, and he said:"O Messenger of Allah, shall I bequeath all of my wealth?" He said: "No." He said: "Half?" He said: "No." He said: "One-third?" He said: "One-third, and one-third is much or large

3633. It was narrated from 'Aishah that the Messenger of Allah came to visit Sa'd (when he was sick). Sa'd said to him:"O Messenger of Allah, shall I bequeath two-thirds of my wealth?" He said: "No." He said: "Shall I bequeath half?" He said: "No." He said: "Shall I bequeath one-third?" He said: "Yes, one-third, and one-third is much or large. If you leave your heirs independent of means that is better than if you leave them poor, holding out their hands

3634. It was narrated that Ibn 'Abbas said:"If the people were to reduce (their bequests) to one-quarter (of their wealth, that would be better), because the Messenger of Allah said: 'One-third, and one-third is much or large

3635. It was narrated from Muhammad bin Sa'd, from his father Sa'd bin Malik, that the Prophet came to him when he was sick and he said:"I do not have any children apart from one daughter. Shall I bequeath all my wealth?" The Prophet said: "No." He said: "Shall I bequeath half of it?" The Prophet said: "No." He said: "Shall I bequeath one-third of it?" He said: "One-third, and one-third is much or large

3636. Jabir bin 'Abdullah narrated that his father was martyred on the Day of Uhud, and he left behind six daughters, and some outstanding debts. When the time to pick the dates came, I went to the Messenger of Allah and said:"You know that my father was martyred on the Day of Uhud and he left behind a great deal of debt. I would like the creditors to see you." He said: "Go and pile up the dates in separate heaps." I did that, then I called him. When they saw him, it was as if they started to put pressure on me at that time. When he saw what they were doing, he went around the biggest heap three times, then he sat on it then said: "Call your companions (the creditors)." Then he kept on weighing them out for them, until Allah cleared all my father's debts. I am pleased that Allah cleared my father's debts without even a single date being missed

3637. It was narrated from Jabir that his father died owing debts. "I came to the Prophet and said: '(O Messenger of Allah!) My father has died owing debts, and he has not left anything but what his date-palms produce. What his date-palms produce will not pay off his debts for years. Come with me, O Messenger of Allah, so that the creditors will not be harsh with me.' The Messenger of Allah went to each heap, saying Salams and supplicating for it, then sitting on it. He called the creditors and paid them off, and what was left was as much as what they had taken

3638. It was narrated that Jabir said:"Abdullah bin 'Amr bin Haram died, leaving behind debts. I asked the Messenger of Allah to intercede with his creditors so that they would waive part of the debt. He asked them to do that but they refused. The Prophet said to me: 'Go and sort your dates into their different kinds: The 'Ajwah on one side, the cluster of Ibn Zaid on another side, and so on. Then send for me.' I did that, then the Messenger of Allah came and sat at the head or in the middle of the heaps. Then he said: 'Measure them out for the people.' So I measured them out for them until I had paid them all off, and my dates were left as if nothing had been taken from them

3639. It was narrated that Jabir bin 'Abdullah said:"My father owed some dates to a Jew. He was killed on the Day of Uhud and he left behind two gardens. The dates owed to the Jew would take up everything in the two gardens. The Prophet said: 'Can you take half this year and half next year?' But the Jew refused. The Prophet said: 'When the time to pick the dates comes, call me.' So I called him and he came, accompanied by Abu Bakr. The dates were picked and weighed from

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the lowest part of the palm trees, and the Messenger of Allah was praying for blessing, until we paid off everything that we owed him from the smaller of the two gardens, as calculated by 'Ammar. Then I brought them some fresh dates and water and they ate and drank, then he said: 'This is part of the blessing concerning which you will be questioned

3640. It was narrated that Jabir bin 'Abdullah said:"My father died owing debts. I offered to his creditors that they could take the fruits in lieu of what he owed them, but they refused as they thought that it would not cover the debt. I went to the Messenger of Allah and told him about that, he said: 'When you pick the dates and have put them in the Mirbad (place for drying dates), call me.' When I had picked the dates and put them in the Mirbad, I went to the Messenger of Allah and he came, accompanied by Abu Bakr and 'Umar. He sat on (the dates) and prayed for blessing. Then he said: 'Call your creditors and pay them off.' I did not leave anyone to whom my father owed anything but I paid him off, and I had thirteen Wasqs left over. I mentioned that to him and he smiled and said: 'Go to Abu Bakr and 'Umar and tell them about that.' So I went to Abu Bakr and 'Umar and told them about that, and they said: 'We knew, when the Messenger of Allah did what he did, that this would happen

3641. It was narrated that 'Amr bin Kharijah said:"The Messenger of Allah delivered a Khutbah and said: 'Allah has given every person who has rights his due, and there is no bequest to an heir

3642. It was narrated from Shahr bin Hawshab that Ibn Ghanm mentioned that Ibn Kharijah told him that he saw the Messenger of Allah addressing the people from atop his mount, which was chewing its cud and its saliva was dripping down. The Messenger of Allah said in his Khutbah:"Allah has given each person a share of the inheritance, and it is not permissible to give bequests to an heir

3643. It was narrated that 'Amr bin Kharijah said:"The Messenger of Allah said: 'Allah, Mighty is His Name, has given every person who has rights his due, and there is no bequest to an heir

3644. It was narrated that Abu Hurairah said:"When the following was revealed: 'And warn your tribe (O Muhammad) of near kindred,' the Messenger of Allah called the Quraish and they gathered, and he spoke in general and specific terms, then he said: 'O Banu Ka'b bin Lu'ayy! O Banu Murrah bin Ka'b! O Banu 'Abd Shams! O Banu 'Abd Manaf! O Banu Hisham! O Banu 'Abdul-Muttalib! Save yourselves from the Fire! O Fatimah! Save yourself from the Fire. I cannot avail you anything before Allah, but I will uphold the ties of kinship with you

3645. It was narrated that Musa bin Talhah said:"The Messenger of Allah said: 'O Banu 'Abd Manaf! Buy your souls from your Lord. I cannot avail you anything before Allah. Abu Banu 'Abdul-Muttalib! Buy your souls from your Lord. I cannot avail you anything before Allah. But between me and you there are ties of kinship which I will uphold

3646. It was narrated that Abu Hurairah said:"The Messenger of Allah said, when the Verse: 'And warn your tribe (O Muhammad) of near kindred.' was revealed: 'O Quraish! Buy your souls from your Lord; I cannot avail you anything before Allah. O Banu 'Abdul-Muttalib! I cannot avail you anything before Allah. O 'Abbas bin 'Abdul-Muttalib! I cannot avail you anything before Allah. O Safiyyah, paternal aunt of the Messenger of Allah! I cannot avail you anything before Allah. O Fatimah bint Muhammad! Ask me for whatever you want, I cannot avail you anything before Allah

3647. Abu Hurairah said:"The Messenger of Allah stood up when the following was revealed to him: 'And warn your tribe (O Muhammad) of near kindred,' and said: 'O Quraish! Buy your souls from your Lord, I cannot avail you anything before Allah. O Banu 'Abd Manaf! I cannot avail you anything before Allah. O 'Abbas bin 'Abdul-Muttalib! I cannot avail you anything before Allah. O Safiyyah, paternal aunt of the Messenger of Allah! I cannot avail you anything before Allah. O Fatimah! Ask me for whatever you want, I cannot avail you anything before Allah

3648. It was narrated that 'Aishah said:"When this verse- 'And warn your tribe (O Muhammad) of near kindred'- was revealed, the Messenger of Allah said: 'O Fatimah, daughter of Muhammad! O Safiyyah bint 'Abdul-Muttalib! O Banu 'Abdul-Muttalib! I cannot avail you anything before Allah; ask me for whatever you want of my wealth

3649. It was narrated from 'Aishah that a man said to the Messenger of Allah:"My mother died unexpectedly; if she had been able to speak she would have given charity. Should I give charity on her behalf?" The Messenger of Allah said: "Yes." So he gave charity on her behalf

3650. It was narrated from Sa'eed bin 'Amr bin Shurahbil bin Sa'eed bin Sa'd bin 'Ubadah, from his father, that his grandfather said:"Sa'd bin 'Ubadah went out with the Prophet on one of his campaigns, and death came to his mother in Al-Madinah. It was said to her (as she was dying): 'Make a will.' She said: 'To whom shall I make a will? The wealth belongs to Sa'd.' Then she died before Sa'd came. When Sa'd came, he was told about that and he said: 'O Messenger of Allah, will it benefit her if I give in charity on her behalf?' The Prophet said: 'Yes.' Sa'd said: 'Such and such a garden is given in charity on her behalf' -regarding a garden that he named

3651. It was narrated from Abu Hurairah that the Messenger of Allah said:"When a man dies all his good deeds come to an end except three: Ongoing charity (Sadaqah Jariyah), beneficial knowledge and a righteous son who prays for him

3652. It was narrated from Abu Hurairah that a man said to the Prophet:"My father died and left behind wealth, but he did not leave a will. Will it expiate for him if I give charity on his behalf?

3653. It was narrated that Ash-Sharid bin Suwaid Ath-Thaqafi said:"I came to the Messenger of Allah and said: 'My mother left a will saying that a slave should be freed on her behalf. I have a Nubian slave girl; will it suffice if I free her on her behalf?' He said: 'Bring her here.' The Prophet said to her: 'Who is your Lord?' She

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said: 'Allah.' He said: 'Who am I?' She said: 'The Messenger of Allah.' He said: 'Set her free , for she is a believer

3654. It was narrated from Ibn 'Abbas that Sa'd asked the Prophet:"My mother died and did not leave a will; shall I give charity on her behalf?" He said: "Yes

3655. It was narrated from Ibn 'Abbas that a man said:"O Messenger of Allah, my mother died; will it benefit her if I give in charity on her behalf?" He said: "Yes." He said: "I have a garden and I ask you to bear witness that I am giving it in charity on her behalf

3656. It was narrated from Sa'd bin 'Ubadah that he came to the Prophet and said:"My mother has died and she had a vow to fulfill. Will it suffice if I free a slave on her behalf?" He said: "Free a slave on behalf of your mother

3657. It was narrated from Sa'd bin 'Ubadah that he consulted the Prophet about a vow which his mother had to fulfill, but she died before doing so. The Messenger of Allah said:"Fulfill it on her behalf

3658. It was narrated from Sa'd bin 'Ubadah that he consulted the Prophet about a vow which his mother had to fulfill, but she died before doing so. The Messenger of Allah said:"Fulfill it on her behalf

3659. It was narrated that Ibn 'Abbas said:"Sa'd consulted the Messenger of Allah about a vow which his mother had to fulfill, but she died before doing so. The Messenger of Allah said: 'Fulfill it on her behalf

3660. It was narrated that Al-Harith bin Miskin said, it being read to him while I was listening:"From Sufyan, from Az-Zuhri, from 'Ubaidullah bin 'Abdullah, from Ibn 'Abbas, that Sa'd bin 'Ubadah consulted the Prophet about a vow which his mother had to fulfill, but she died before doing so. The Messenger of Allah said: 'Fulfill it on her behalf

3661. Muhammad bin 'Abdullah bin Yazid said:"Sufyan narrated to us from Az-Zuhri, from 'Ubaidullah bin 'Abdullah, from Ibn 'Abbas, that Sa'd said: 'My mother died and there was an (outstanding) vow that she had to fulfill. I asked the Prophet and he told me to fulfill it on her behalf

3662. It was narrated that Ibn 'Abbas said:"Sa'd bin 'Ubadah Al-Ansari consulted the Messenger of Allah about an (outstanding) vow that his mother had to fulfill, but she died before doing so. The Messenger of Allah said: 'Fulfill it on her behalf

3663. It was narrated that Ibn 'Abbas said:Sa'd bin 'Ubadah came to the Prophet and said: "My mother has died and she had a vow to fulfill but she did not do so." He said: "Fulfill it on her behalf

3664. It was narrated that Sa'd bin 'Ubadah said:"I said: 'O Messenger of Allah, my mother has died; shall I give in charity on her behalf?' He said: 'Yes.' I said: 'What kind of charity is best?' He said: 'Providing drinking water

3665. It was narrated that Sa'd bin 'Ubadah said:"I said: 'O Messenger of Allah, what kind of charity is best?' He said: 'Providing drinking water

3666. It was narrated from Sa'd bin 'Ubadah that his mother died. He said:"O Messenger of Allah, my mother has died; can I give charity on her behalf?" He said: "Yes." He said: "What kind of charity is best?" He said: "Providing drinking water." And that is the drinking-fountain of Sa'd in Al-Madinah

3667. It was narrated that Abu Dharr said:"The Messenger of Allah said to me: 'O Abu Dharr, I think that you are weak, and I like for you what I like for myself. Do not accept a position of Amir over two people, and do not agree to be the guardian of an orphan's property

3668. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that a man came to the Prophet and said:"I am poor and I do not have anything, and I have an orphan (under my care)." He said: "Eat from the property of your orphan without being extravagant, wasteful or keeping it as capital for yourself

3669. It was narrated that Ibn 'Abbas said:"When these Verses were revealed - 'And come not near to the orphan's property, except to improve it,' and 'Verily, those who unjustly eat up the property of orphans' - the people avoided the property and food of the orphans. That caused hardship to the Muslims and they complained about that to the Prophet. Then Allah revealed: 'And they ask you concerning orphans. Say: The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allah knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allah had wished, He could have put you into difficulties

3670. It was narrated that Ibn 'Abbas said -concerning the Verse:"Verily, those who unjustly eat up the property of orphans" -A man would have an orphan in his care, and he would keep his food, drink and vessels separate. This caused hardship to the Muslims, so Allah, the Mighty and Sublime, revealed: "And they ask you concerning orphans. Say: The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers" (in religion), so it is permissible for you to mix with them

3671. It was narrated from Abu Hurairah that the Messenger of Allah said:"Avoid the seven sins that doom one to Hell." It was said: "O Messenger of Allah, what are they?" He said: "Associating others with Allah (Shirk), magic, killing a soul whom Allah has forbidden killing, except in cases dictated by Islamic law, consuming Riba, consuming the property of orphans, fleeing on the day of the march (to battlefield), and slandering chaste women who never even think of anything touching their chastity and are good believers

## The Book of Presents

3672. It was narrated from An-Nu'man bin Bashir that his father gave him a slave as a present, then he came to the Prophet to ask him to bear witness (to that).



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- He said: "Have you given a present to all of your children?" He said: "No." He said: "Then take it back." This wording is that of (one of the narrators) Muhammad
3673. It was narrated from An-Nu'man bin Bashir that his father brought him to the Messenger of Allah and said: "I have given my son a slave of mine as a present." The Messenger of Allah said: "Have you given a present to all of your children?" He said: "No." The Messenger of Allah said: "Then take (your present) back
3674. It was narrated from An-Nu'man bin Bashir that his father Bashir bin Sa'd brought An-Nu'man with him and said: "O Messenger of Allah, I have given this son of mine a slave who belonged to me as a present." The Messenger of Allah said: "Have you given a present to all your children?" He said: "No." He said: "Then take (your present) back
3675. It was narrated from Bashir bin Sa'd that he brought An-Nu'man to the Prophet and said: "I want to give this son of mine a slave as a present, and if you think that I should go ahead with it, I will go ahead." The Messenger of Allah said: "Have you given a present to all your children?" He said: "No." He said: "Then take (your present) back
3676. It was narrated from An-Nu'man bin Bashir that his father gave him a present, and his mother said: "Ask the Prophet to bear witness to what you have given to my son." So he came to the Prophet and told him about that, and the Prophet did not want to bear witness to it
3677. It was narrated from Bashir that he gave his son a slave as a present, then he came to the Prophet and he wanted the Prophet to bear witness to that. He said: "Have you given a similar present to all of your children?" He said: "No." He said: "Then take (your present) back
3678. It was narrated from Hisham bin 'Urwah, from his father, that Bashir came to the Prophet and said: "O Prophet of Allah, I have given An-Nu'man a present." He said: "Have you given something to his brothers?" He said: "No." He said: "Then take it back
3679. It was narrated that An-Nu'man said that his father took him to the Prophet and said: "Bear witness that I have given An-Nu'man such and such of my wealth as a gift." He said: "Have you given all your children a present like that which you have given to An-Nu'man?
3680. It was narrated from An-Nu'man that his father brought him to the Prophet to bear witness to a present that he gave to him. He said: "Have you given all your children a present like that which you have given to him?" He said: "No." He said: "I will not bear witness to anything. Will it not please you if they were all to treat you with equal respect?" He said: "Of course." He said: "Then no (I will not do it)
3681. An-Nu'man bin Bashir Al-Ansari narrated that his mother, the daughter of Rawahah, asked his father to give some of his wealth to her son. He deferred that for a year, then he decided to give it to him. She said: "I will not be pleased until you ask the Messenger of Allah to bear witness." He said: "O Messenger of Allah, the mother of this boy, the daughter of Rawahah, insisted that I give a gift to him." The Messenger of Allah said: "O Bashir, do you have any other children besides this one?" He said: "Yes." The Messenger of Allah said: "Have you given all of them a gift like that which you have given to this son of yours?" He said: "No." The Messenger of Allah said: "Then do not ask me to bear witness, for I will not bear witness to unfairness
3682. It was narrated that An-Nu'man said: "My mother asked my father for a gift and he gave it to me. She said: 'I will not be contented until you ask the Messenger of Allah to bear witness.' So my father took me by the hand, as I was still a boy, and went to the Messenger of Allah. He said: 'O Messenger of Allah, the mother of this boy, the daughter of Rawahah, asked me for a gift, and she wanted me to ask you to bear witness to that.' He said: 'O Bashir, do you have any other child apart from this one?' He said: 'Yes.' He said: 'Have you given him gifts like that which you have given to this one?' He said: 'No.' He said: 'Then do not ask me to bear witness, for I will not bear witness to unfairness
3683. It was narrated that 'Amir said: "I was told that Bashir bin Sa'd came to the Messenger of Allah and said: 'O Messenger of Allah, my wife 'Amrah bint Rawahah told me to give a gift to her son Nu'man, and she told me to ask you to bear witness to that.' The Prophet said: 'Do you have any other children?' He said: 'Yes.' He said: 'Have you given them something like that which you have given to this one?' He said: 'No.' He said: 'Then do not ask me to bear witness to unfairness
3684. It was narrated from 'Abdullah bin 'Utbah bin Mas'ud that a man came to the Prophet and said: "I have given a gift to my son, so bear witness." He said: "Do you have any other children?" He said: "Yes." He said: "Have you given them something like that which you have given him?" He said: "No." He said: "Shall I bear witness to unfairness?
3685. An-Nu'man bin Bashir said: "My father took me to the Prophet to ask him to bear witness to something that he had given to me. He said: 'Do you have any other children?' He said: 'Yes.' He gestured with his hand held horizontally like this, (saying): 'Why don't you treat them all equally?
3686. An-Nu'man said, when he was delivering a Khutbah: "My father took me to the Messenger of Allah to ask him to bear witness to a gift that he had given me. He said: 'Do you have any other children besides him?' He said: 'Yes.' He said: 'Treat them equally
3687. An-Nu'man bin Bashir delivered a Khutbah and said: "The Messenger of Allah said: 'Treat your children fairly, treat your children fairly

## The Book of Gifts

3688. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "We were with the Messenger of Allah when the delegation of Hawazin came to him and said: 'O Muhammad! We are one of the 'Arab tribes and a calamity has befallen us of which you are well aware. Do us a favor, may Allah bless you.' He said: 'Choose between your wealth or your women and children.' They said: 'You have given us a choice between our families and our wealth; we choose

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our women and children.' The Messenger of Allah said: 'As for that which was allocated to myself and to Banu 'Abdul-Muttalib, it is yours. When I have prayed Zuhr, stand up and say: "We seek the help of the Messenger of Allah in dealing with the believers, or the Muslims, with regard to our women and children.'" So when they prayed Zuhr, they stood up and said that. The Messenger of Allah said: 'As for that which was allocated to myself and to Banu 'Abdul-Muttalib, it is yours.' The Muhajirun said: 'That which was allocated to us is for the Messenger of Allah.' The Ansar said: 'That which was allocated to us is for the Messenger of Allah.' Al-Aqra' bin Habis said: 'As for myself and Banu Tamim, then no (we will not give it up).' 'Uyaynah bin Hisn said: 'As for myself and Banu Fazarah, then no (we will not give it up).' Al-'Abbas bin Mirdas said: 'As for myself and Banu Sulaim, then no (we will not give it up).' Banu Sulaim stood up and said: 'You lied; whatever was allocated to us, it is for the Messenger of Allah.' The Messenger of Allah said: 'O people, give their women and children back to them. Whoever gives back anything of these spoils of war, he will have six camels from the spoils of war that Allah grants us next.' Then he mounted his riding-animal and the people surrounded him, saying: 'Distribute our spoils of war among us.' They made him go back toward a tree on which his Rida' (upper-wrap) got caught. He said: 'O people! Give me back my Rida'. By Allah! If there were cattle as many in number as the trees of Tihamah I would distribute them among you, then you would not find me a miser, a coward or a liar.' Then he went to a camel and took a hair from its hump between two of his fingers and said: 'Look! I do not have any of the spoils of war. All I have is the Khums, and the Khums will be given back to you.' A man stood up holding a ball of yarn made from goat hair and said: 'O Messenger of Allah, I took this to fix my camel-saddle.' He said: 'What was allocated to myself and to Banu 'Abdul-Muttalib is for you.' He said: 'Is this so important? I don't need it!' And he threw it down. He said: 'O people! Give back even needles large and small, for Al-Ghulul will be (a source of) shame and disgrace for those who took it on the Day of Resurrection

3689. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said:"The Messenger of Allah said: 'No one should take back his gift except a father (taking back a gift) from his son. The one who takes back his gift is like one who goes back to his vomit

3690. It was narrated from Ibn 'Umar and Ibn 'Abbas, who attributed the Hadith to the Prophet:"It is not permissible for a man to give a gift and then take it back except a father taking back what he gave to his son. The likeness of the one who gives a gift then takes it back is that of the dog which eats until it is full, then it vomits, and goes back to its vomit

3691. It was narrated that Ibn 'Abbas said:"The Messenger of Allah said: 'The one who takes back his gift is like the dog which vomits then goes back to its vomit

3692. It was narrated that Tawus said:"The Messenger of Allah said: 'It is not permissible for anyone to give a gift then take it back, except from one's son.'" Tawus said: "When I was young I used to hear (the phrase), 'The one who goes back to his vomit,' but we did not realize that this was a similitude." He said: "The likeness of the one who does that is that of a dog which eats then vomits, then goes back to its vomit

3693. Abdullah bin 'Abbas said:"The Messenger of Allah said: 'The likeness of the one who takes back his gift, is that of a dog which goes back to its vomit and eats it

3694. It was narrated from Ibn 'Abbas that the Prophet said:"The likeness of the one who gives a gift then takes it back, is that of a dog which vomits, then goes back to its vomit and eats it

3695. It was narrated from 'Abdullah bin 'Abbas that the Messenger of Allah said:"The likeness of the one who takes back his gift is that of a dog which vomits, then goes back to its vomit." (One of the narrators) Al-Awza'i said: "I heard him narrating this Hadith to 'Ata bin Abi Rabah

3696. It was narrated from Ibn 'Abbas that the Prophet said:"The one who takes back his gift is like the one who goes back to his vomit

3697. It was narrated that Ibn 'Abbas said:"The one who takes back his gift is like the one who goes back to his vomit

3698. It was narrated that Ibn 'Abbas said:"The Messenger of Allah said: 'It does not befit us to leave bad examples. The one who takes back his gift is like the one who goes back to his vomit

3699. It was narrated that Ibn 'Abbas said:"The Messenger of Allah said: 'It does not befit us to leave bad examples. The one who takes back his gift is like the dog which goes back to its vomit

3700. It was narrated that Ibn 'Abbas said:"The Messenger of Allah said: 'It does not befit us to leave bad examples. The one who takes back his gift is like a dog with its vomit

3701. It was narrated from 'Abdullah bin Tawus, from his father, from Ibn 'Abbas, that the Messenger of Allah said:"The one who takes back his gift, is like the dog which vomits then goes back to its vomit

3702. It was narrated from Abu Az-Zubair, from Tawus, that Ibn 'Abbas said:"The Messenger of Allah said: 'The one who takes back his gift, is like the one who goes back to his vomit

3703. It was narrated from 'Amr bin Shu'aib, from Tawus, from Ibn 'Umar and Ibn 'Abbas, that they said:"The Messenger of Allah said: 'It is not permissible for anyone to give a gift then take it back, except a father with regard to what he gives to his son. The likeness of the one who gives a gift then takes it back, is that of the dog which eats then when it is full it vomits, then it goes back to its vomit

3704. It was narrated from Ibn Juraij, from Al-Hasan bin Muslim, from Tawus that the Messenger of Allah said:"It is not permissible for anyone to give a gift then take it back, except a father." Tawus said: "I used to hear the boys say: 'O you who goes back to his vomit!' But I did not realize that the Messenger of Allah had

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said this as a parable, until we heard that he used to say: 'The likeness of the one who gives a gift then takes it back, is that of the dog which eats its vomit

3705. It was narrated from Hanzalah that he heard Tawus say:"Some of those who met the Prophet told us that he said: 'The likeness of the one who gives (something), then takes back his gift, is that of a dog which eats, then vomits, then eats its vomit

### The Book of ar-Ruqba

3706. Hilal bin Al-'Ala' informed us:"My father narrated to us: Ubaidullah -he is, Ibn 'Amr- narrated to us, from Sufyan, from Ibn Abi Najih, from Tawus, from Zaid bin Thabit, that the Prophet said: 'Ar-Ruqba is permissible

3707. Muhammad bin 'Ali bin Maimun informed us, he said:"Muhammad -he is, Ibn Yusuf- narrated to us, he said: 'Sufyan narrated to us from Ibn Abi Najih, from Tawus, from a man, from Zaid bin Thabit that the Prophet ruled that the Ruqba belongs to the one to whom it is given

3708. Zakariyya bin Yahya informed us, he said:"Abdul-Jabbar bin Al-'Ala' narrated to us, he said: 'Sufyan narrated to us from Ibn Abi Najih, from Tawus, and perhaps it is from Ibn 'Abbas, who said: There is no Ruqba, and whoever gives a gift on the basis of Ruqba, it is part of his estate

3709. Zaid narrated from Abu Az-Zubair, from Tawus, from Ibn 'Abbas that the Messenger of Allah said:"Do not give away your property on the basis of Ruqba, for whoever gives a gift on that basis, it belongs to the one to whom he gave it

3710. Hajjaj narrated from Abu Az-Zubair, from Tawus, from Ibn 'Abbas, who said:"The Messenger of Allah said: 'Umra (life-long gift) is permissible for the one to whom it is given, and Ruqba is permissible to the one to whom it is given, and the one who takes back his gift is like the one who goes back to his vomit

3711. Sufyan narrated from Abu Az-Zubair, from Tawus, from Ibn 'Abbas, who said:"Umra and Ruqba are the same

3712. (A different chain) from Sufyan, from Abu Az-Zubair, from Tawus, from Ibn 'Abbas, who said:"Ruqba and 'Umra are not permissible; whoever is given something on the basis of 'Umra, it is his, and whoever is given something on the basis of Ruqba, it is his

3713. (A different chain) from Hajjaj, from Abu Az-Zubair, from Tawus, from Ibn 'Abbas, who said:"Umra and Ruqba are not proper. Whoever gives something on the basis of 'Umra or Ruqba, it belongs to the one to whom he gave it on that basis, both during his lifetime and after his death." Hanzalah narrated it in Mursal form

3714. Hanzalah narrated that he heard Tawus say:"The Messenger of Allah said: 'Ruqba is not permissible. Whoever is given something on the basis of Ruqba, it is part of his estate

3715. Sufyan narrated from Ibn Abi Najih, from Tawus, from Zaid bin Thabit, who said:"The Messenger of Allah said: 'Umra (a gift given for life) is part of the estate

3716. Sufyan narrated from Ibn Tawus, from his father, from Hujr Al-Madari, from Zaid, who said:"The Messenger of Allah said: 'Umra (a gift given for life) is for the heir

3717. Ma'mar narrated from Ibn Tawus, from his father, from Hujr Al-Madari, from Zaid bin Thabit, from Prophet, who said:"Umra (a gift given for life) is permissible

3718. Ma'mar narrated from 'Amr bin Dinar, from Tawus, from Zaid bin Thabit, that the Prophet said:"Umra (a gift given for life) belongs to the heir

3719. (A different chain) from Ma'mar who said:"I heard 'Amr bin Dinar, narrating from Tawus, from Hujr Al-Madari, from Zaid bin Thabit, that the Messenger of Allah said: "'Umra (a gift given for life) belongs to the heir." And Allah knows best

### The Book of 'Umra

3720. It was narrated from Zaid bin Thabit that the Prophet said:"Umra (a gift given for life) belongs to the heir

3721. It was narrated from Zaid bin Thabit that the Messenger of Allah said:"Umra (a gift given for life) belongs to the heir

3722. It was narrated from Zaid bin Thabit that the Prophet ruled that 'Umra (a gift given for life) belongs to the heir

3722.2. It was narrated from Zaid bin Thabit that the Prophet ruled that 'Umra (a gift given for life) belongs to the heir

3723. It was narrated that Zaid bin Thabit said:The Messenger of Allah said: "Whoever gives a life-long gift, it belongs to the one to whom he gave it, both during his life and after his death. And do not give things on the basis of Ruqba, for whoever is given something on the basis of Ruqba, it becomes part of his estate

3724. It was narrated from 'Abdullah bin 'Abbas that the Prophet said:"Umra is permissible

3725. It was narrated from Ibn 'Abbas that the Prophet said:"Indeed 'Umra is permissible

3726. It was narrated from Tawus that the Messenger of Allah made 'Umra and Ruqba binding

3727. Malik bin Dinar narrated from 'Ata', from Jabir that the Messenger of Allah addressed them one day and said:"Umra is permissible

3728. Abdul-Karim narrated from 'Ata', who said:"The Messenger of Allah forbade 'Umra and Ruqba." I said: "What is Ruqba?" He said: "When one man says to another: 'This belongs to you for the rest of your life.' But if you do that, it is permissible

3729. Shu'bah said:"I heard Qatadah narrating from 'Ata', from Jabir that the Prophet said: 'Umra is permissible

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3730. Abdul-Malik bin Abi Sulaiman narrated from 'Ata' who said:"The Messenger of Allah said: 'Whoever is given something for the rest of his life, it belongs to him for as long as he lives and after he dies
3731. Sufyan narrated from Ibn Juraij, from 'Ata', from Jabir that the Messenger of Allah said:"Do not give things on the basis of Ruqba or 'Umra. Whoever is given something on the basis of Ruqba or 'Umra, it belongs to his heirs
3732. Ibn Juraij narrated from 'Ata':"Habib bin Abi Thabit informed us from Ibn 'Umar, that the Messenger of Allah said: 'There is no 'Umra and no Ruqba. Whoever is given something on the basis of 'Umra or Ruqba, it belongs to him for the rest of his life and after he dies
3733. Ibn Juraij said:'Ata' informed me, from Habib bin Abi Thabit, from Ibn 'Umar -and he did not hear it from him- he said: 'Allah's Messenger said: "There is no 'Umra and no Ruqba. Whoever is given something on the basis of 'Umra or Ruqba, it belongs to him for the rest of his life and after he dies.'" 'Ata' said: "It belongs to the other
3734. Yazid bin Ziyad bin Abi Al-Ja'd narrated from Habib bin Abi Thabit, who said:"I heard Ibn 'Umar say: 'The Messenger of Allah forbade Ruqba and said: "Whoever is given something on the basis of Ruqba, it belongs to him
3735. Ibn Juraij said:"Abu Az-Zubair informed me that he heard Jabir saying: 'The Messenger of Allah said: "Whoever is given something on the basis of 'Umra it belongs to him for the rest of his life and after he dies
3736. Al-Hajjaj bin As-Sawwaf narrated from Abu Az-Zubair, who said:"Jabir said: 'The Messenger of Allah said: "O Ansar! Hold on to your wealth, and do not give it on the basis of 'Umra. For whoever gives something on the basis of 'Umra, it belongs to the one to whom he gave it on that basis, for the rest of his life and after he dies
3737. Hisham narrated from Abu Az-Zubair, from Jabir, that the Messenger of Allah said:"Hold on to your wealth and do not give it on the basis of 'Umra. For whoever is given something on the basis of 'Umra for the rest of his life, it belongs to him for the rest of his life and after his death
3738. Khalid narrated from Dawud bin Abi Hind, from Abu Az-Zubair, from Jabir, who said:"The Messenger of Allah said: 'Ruqba belongs to the one to whom it is given
3739. Hushaim narrated from Dawud, from Abu Az-Zubair, from Jabir, who said:"The Messenger of Allah said: 'Umra is permissible for the one to whom it is given, and Ruqba is permissible for the one to whom it is given
3740. Al-Awza'i narrated from Az-Zuhri, from 'Urwah, from Jabir, who said:"The Messenger of Allah said: 'Whoever is given something on the basis of 'Umra, it belongs to him and to his descendants, and is inherited by those who inherit from him
3741. (A different chain) from Abu 'Amr, from Ibn Shihab, from Abu Salamah, from Jabir, who said:"The Messenger of Allah said: 'Umra (a lifelong gift) belongs to the one to whom it was given; it belongs to him and to his heirs, and is inherited by those among his descendants who inherit from him
3742. (A different chain) from Al-Awza'i, from Az-Zuhri, from 'Urwah and Abu Salamah, from Jabir, who said:"The Messenger of Allah said: 'Umra (a lifelong gift) belongs to the one to whom it was given; it belongs to him and to his descendants, and is inherited by those who inherit from him
3743. It was narrated from Hisham bin 'Urwah, from his father, from 'Abdullah bin Az-Zubair, that the Messenger of Allah said:"Any man who gives a lifelong gift to another man, it belongs to him (the recipient) and to his descendants, and to those who inherit from him
3744. Al-Laith narrated from Ibn Shihab, from Abu Salamah bin 'Abdur-Rahman, from Jabir, who said:"I heard the Messenger of Allah say: 'Whoever gives a life-long gift to a man, it belongs to him and to his heirs; his words (when he gave the gift) put an end to his rights over it, and it belongs to the one to whom it was given on the basis of 'Umra, and to his heirs
3745. Malik narrated from Ibn Shihab, from Abu Salamah, from Jabir that the Messenger of Allah said:"Any man who is given a gift on the basis of 'Umra, it belongs to him and to his descendants. It belongs to the one to whom he gave it, and it cannot be taken back by the one who gave it, because he has given a gift, and it comes to the heirs of the one to whom it was given
3746. Shua'ib narrated from Az-Zuhri, who said:"Abu Salamah bin 'Abdur-Rahman narrated to me, that Jabir told him: 'The Messenger of Allah ruled that whoever gives a lifelong gift to a man, it belongs to him and to his heirs. It belongs to the one to whom it was given, on the basis of 'Umra. It will be inherited from its recipient according to Allah's (injunctions on) inheritance and its rights
3747. Ibn Abi Dhi'b narrated from Ibn Shihab, from Abu Salamah, from Jabir, that the Messenger of Allah ruled -concerning a person who has been given a lifelong gift ('Umra)- that it belongs to him and to his descendants:"It is undoubtedly his, and it is not permissible for the giver to stipulate any conditions or exceptions." Abu Salamah said: "Because he gave it as a gift and thus, it is subject to the same ruling as the estate, and the condition (that it will revert to the giver on the death of recipient) has become invalid
3748. Salih narrated from Ibn Shihab, that Abu Salamah informed him from Jabir, that the Messenger of Allah said:"Any man who gives a lifelong gift to another man, it belongs to him (the recipient) and his descendants. He said: 'I have given it to you and to your descendants so long as any of you are still alive.' So it belongs to the one to whom it was given, and it cannot revert to the first owner, since he has given it as a gift, and as such, it becomes subject to the same ruling as the estate

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3749. Yazid bin Abi Habib narrated from Ibn Shihab, from Abu Salamah, from Jabir, that the Messenger of Allah ruled concerning 'Umra -when a man gives a gift to another man, and his descendants, but stipulates that if something happens to you and your descendants, then it will belong to me and my descendants- "It belongs to the one to whom it was given, and to his descendants

3750. Hisham said:"Yahya bin Abi Kathir narrated to us, he said: 'Abu Salamah bin 'Abdur-Rahman narrated to me, he said: "I heard Jabir say: 'The Messenger of Allah said: "A lifelong gift belongs to the one to whom it was given

3751. Abu Isma'il said:"Yahya narrated to us that Abu Salamah narrated to him, from Jabir bin 'Abdullah, from the Prophet of Allah who said: 'A lifelong gift belongs to the one to whom it was given

3752. Isma'il narrated from Muhammad, from Abu Salamah, from Abu Hurairah, that the Messenger of Allah said:"There is no lifelong gift. Whoever is given something as a lifelong gift, it belongs to him

3753. Muhammad bin 'Amr said:"Abu Salamah narrated to us, from Abu Hurairah that the Messenger of Allah said: 'Whoever is given something as a lifelong gift, it belongs to him

3754. Bashir bin Nahik narrated from Abu Hurairah that the Prophet said:"A lifelong gift ('Umra) is permissible

3755. It was narrated that Qatadah said:"Sulaiman bin Hisham asked me about a lifelong gift. I said: 'Muhammad bin Sirin narrated that Shuraih said: "The Prophet of Allah ruled that a lifelong gift is permissible."" Qatadah said: "I said: 'And An-Nadr bin Anas narrated to me, from Bashir bin Nahik, from Abu Hurairah, that the Prophet of Allah said: "A lifelong gift is permissible."" Qatadah said: "I said: 'Al-Hasan used to say: "A lifelong gift is permissible."" Qatadah said: "Az-Zuhri said: 'A lifelong gift is when it is stipulated that it is for the one to whom it is given and his descendants, but if his descendants were not mentioned then the condition is valid (and it reverts to the one who gave it).'" Qatadah said: "So 'Ata' bin Abi Rabah was asked, and he said: 'Jabir bin Abdullah narrated to me that Allah's Messenger said: "Umra is permissible."" Qatadah said: "Az-Zuhri said: 'The Caliphs (Khulafa') did not rule according to this.'" 'Ata' said: "Abdul-Malik bin Marwan ruled according to this

3756. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allah said:"It is not permissible for a woman to give a gift from her wealth, once her husband has marital authority over her." This is the wording of (one of the narrators) Muhammad

3757. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said:"When the Messenger of Allah conquered Makkah, he stood up to address (the people) and said in his Khutbah: 'It is not permissible for a woman to give (a gift) except with her husband's permission

3758. It was narrated that 'Abdur-Rahman bin 'Alqamah Ath-Thaqafi said:"The delegation of Thaqif came to the Messenger of Allah, bringing a gift with them. He said: 'Is it a gift or charity?' If it was a gift it would be for the sake of the Messenger of Allah and to have their needs met, and if it was charity then it would be in the cause of Allah. They said: 'It is a gift.' So he accepted it from them, and sat with them, and they asked questions, until he prayed Zuhr with 'Asr

3759. It was narrated from Abu Hurairah that the Messenger of Allah said:"I was thinking of not accepting gifts except from a Quraishi, an Ansari, a Thaqafi or a Daws

3760. It was narrated from Anas that some meat was brought to the Messenger of Allah and he said:"What is this?" It was said: "It was given in charity to Barirah." He said: "It is charity for her and a gift for us

## The Book of Agriculture

3761. It was narrated that Ibn 'Umar said:"The oath by which the Messenger of Allah used to swear was: 'No, by the Controller of the hearts

3762. It was narrated from Salim that his father said:"The oath by which the Messenger of Allah used to swear was: 'No, by the Controller of the hearts

3763. It was narrated from Abu Hurairah that the Messenger of Allah said:"When Allah created Paradise and Hell, He sent Jibril, peace be upon him, to Paradise and said: 'Look at it and at what I have prepared for its people in it.' He looked at it, then he came back and said: 'By Your Glory, no one will hear of it but he will enter it.' So He commanded that it be surrounded by hardships and said: 'Go and look at it and at what I have prepared for its people in it.' He looked at it and saw that it had been surrounded with hardships. He (Jibril) said: 'By Your Glory, I fear that no one will enter it.' He (Allah) said: 'Go and look at the Fire and at what I have prepared for its people in it.' So he looked at it and parts of it were piled upon other parts. He came back and said: 'By Your Glory, no one will enter it.' So He commanded that it be surrounded with pleasures and said: 'Go and look at it.' So he looked at it and saw that it was surrounded with pleasures. He came back and said: 'By Your Glory, I fear that no one will be saved from it and all will enter it

3764. It was narrated that Ibn 'Umar said:"The Messenger of Allah said: 'Whoever swears, let him not swear by anything other than Allah.'" The Quraish used to swear by their forefathers, and so he said: "Do not swear by your forefathers

3765. Yahya bin Abi Ishaq said:"A man from Banu Ghifar told me, in the gathering of Salim bin 'Abdullah, Salim bin 'Abdullah said: 'I heard 'Abdullah -that is, Ibn 'Umar- say: "The Messenger of Allah said: 'Allah forbids you to swear by your forefathers

3766. It was narrated from Salim, from his father, that on one occasion the Prophet heard 'Umar saying:"By my father and by my mother." He said: "Allah forbids you to swear by your forefathers." 'Umar said: "By Allah, I never swore by them again, whether saying it for myself or reporting it of others

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3767. It was narrated from 'Umar that the Prophet said: "Allah forbids you to swear by your forefathers." 'Umar said: "By Allah, I never swore by them again, whether saying it for myself or reporting of others"
3768. It was narrated from Salim, from his father, that he told him from 'Umar: "The Messenger of Allah said: 'Allah forbids you to swear by your forefathers.'" 'Umar said: "By Allah, I never swore by them again, whether saying it for myself or reporting it of others"
3769. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'Do not swear by your fathers, nor by your mothers nor by the idols. Swear only by Allah, and do not swear unless you are sincere"
3770. It was narrated that Thabit bin Ad-Dahhak said: "The Messenger of Allah said: 'Whoever swears by a religion other than Islam, telling a lie, will be as he said.'" In his narration, Qutaibah said: "Intentionally." Yazid said: "Telling a lie will be as he said, and whoever kills himself with something. Allah will punish him with it in the Fire of Hell"
3771. Thabit bin Ad-Dahhak narrated that the Messenger of Allah said: "Whoever swears by a religion other than Islam, telling a lie, will be as he said, and whoever kills himself with something will be punished with it in the Hereafter"
3772. It was narrated from 'Abdullah bin Buraidah that his father said: "The Messenger of Allah said: 'Whoever says: I have nothing to do with Islam, if he is lying then he is as he said, and if he is telling the truth, his Islam will not be sound"
3773. It was narrated from 'Abdullah bin Yasar, from Qutailah, a woman from Juhainah, that a Jew came to the Prophet and said: "You are setting up rivals (to Allah) and associating others (with Him). You say: 'Whatever Allah wills and you will,' and you say: 'By the Ka'bah.'" So the Prophet commanded them, if they wanted to swear an oath, to say: "By the Lord of the Ka'bah;" and to say: "Whatever Allah wills, then what you will"
3774. It was narrated from 'Abdur-Rahman bin Samurah that the Prophet said: "Do not swear by your forefathers or by false gods (At-Tawaghit)"
3775. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'Whoever among you swears and says: By Al-Lat, let him say: La ilaha illallah (There is none worthy of worship except Allah). And whoever says to his companion: Come, let us gamble, then let him give in charity"
3776. It was narrated from Mus'ab bin Sa'd that his father said: "We were talking about something, and I had only recently left Jahiliyyah behind, so I swore by Al-Lat and Al-'Uzza. The Companions of the Messenger of Allah said to me: 'What a bad thing you have said! Go to the Messenger of Allah and tell him, for we think that you have committed Kufr.' So I went to him and told him, and he said to me: 'Say: La ilaha illallah wahdahu la sharika lah (There is none worthy of worship except Allah alone, without partner) three times, and seek refuge with Allah from the Shaitan three times, and spit dryly to your left three times, and do not say that again"
3777. Mus'ab bin Sa'd narrated that his father said: "I swore by Al-Lat and Al-'Uzza and my companions said to me: 'What a bad thing you have said! You have said something horrible.' So I went to the Messenger of Allah and told him about that. He said: 'Say: La ilaha illallah wahdahu la sharika lah, la hul-mulk wa la hul-hamd wa huwa 'ala kulli shay'in qadir (There is none worthy of worship except Allah with no partner or associate; His is the Dominion, to Him be all praise, and He is able to do all things). Spit to your left three times, seek refuge with Allah from the Shaitan, and do not say that again"
3778. Al-Bara' bin 'Azib said: "The Messenger of Allah commanded us to do seven things: He commanded us to attend funerals, visit the sick, to reply (say: Yarhamuk Allah [may Allah have mercy on you]) to one who sneezes, to accept invitations, to support the oppressed, to fulfill oaths (when adjured by another) and to return greetings of Salaam"
3779. It was narrated from Abu Musa that the Prophet said: "There is nothing on Earth that I swear an oath upon, and I see that something else is better, but I do that which is better"
3780. It was narrated that Abu Musa Al-Ash'ari said: "I came to the Messenger of Allah with a group of the Ash'ari people and asked him to give us animals to ride. He said: 'By Allah, I cannot give you anything to ride and I have nothing to give you to ride.' We stayed as long as Allah willed, then some camels were brought to him. He ordered that we be given three fine-looking camels. When we left, we said to one another: 'We came to the Messenger of Allah to ask him for animals to ride, and he swore by Allah that he would not give us anything to ride, then he gave us something.'" Abu Musa said: "We came to the Prophet and told him about that. He said: 'I did not give you animals to ride, rather Allah gave you them to ride. By Allah, I do not swear an oath and then see something better than it, but I offer expiation for my oath and do that which is better"
3781. Amr bin Shu'aib narrated from his father, from his grandfather, that the Messenger of Allah said: "Whoever swears an oath, then sees something better than it, let him do that which is better"
3782. It was narrated from 'Abdur-Rahman bin Samurah that the Messenger of Allah said: "If any one of you swears an oath, then he sees something better than it, let him offer expiation for his oath, and look at what is better and do it"
3783. Abdur-Rahman bin Samurah said: "The Messenger of Allah said: 'If you swear an oath, offer expiation for your oath, then do that which is better"
3784. It was narrated from 'Abdur-Rahman bin Samurah that the Prophet said: "If you swear an oath, then you see something better than it, then offer expiation for your oath, and do that which is better"
3785. It was narrated that 'Adiyy bin Hatim said: "The Messenger of Allah said: 'Whoever swears an oath, then sees something better than it, let him do that which

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is better and offer expiation for his oath

3786. It was narrated that 'Adiyy bin Hatim said:"The Messenger of Allah said: 'Whoever swears an oath, then sees something better than it, let him leave his oath, and do that which is better, and offer expiation for it

3787. It was narrated that 'Adiyy bin Hatim said:"The Messenger of Allah said: 'Whoever swears an oath, then sees something better than it, let him do that which is better and leave his oath

3788. It was narrated from Abu Al-Ahwas that his father said:"I said: 'O Messenger of Allah, I have a cousin, and I come to him and ask him (for help) but he does not give me anything, and he does not uphold the ties of kinship with me. Then, when he needs me, he comes to me and asks me (for help). I swore that I would not give him anything, nor uphold the ties of kinship with him.' He commanded me to do that which is better and to offer expiation for my oath

3789. It was narrated that 'Abdur-Rahman bin Samurah said:"The Prophet said to me: 'If you swear an oath, and you see something that is better, then do that which is better and offer expiation for your oath

3790. Abdur-Rahman bin Samurah said:"The Messenger of Allah said: 'If you swear an oath, then you see something that is better, then do that which is better and offer expiation for your oath

3791. Abdur-Rahman bin Samurah said:"The Messenger of Allah said to me: 'If you swear an oath, then you see something that is better, do that which is better, and offer expiation for your oath

3792. Amr bin Shu'aib narrated from his father, from his grandfather, that the Messenger of Allah said:"There is no vow and no oath concerning that which one does not possess, nor to commit sin, nor to sever the ties of kinship

3793. It was narrated from Ibn 'Umar that the Prophet said:"Whoever swears an oath and says: 'If Allah wills', then if he wishes he may go ahead, and if he wishes he may not, without having broken his oath

3794. It was narrated from 'Umar bin Al-Khattab that the Prophet said:"Actions are but by intentions, and each person will have but that which he intended. Thus, he whose emigration was for the sake of Allah and His Messenger, his emigration was for the sake of Allah and His Messenger, and he whose emigration was to achieve some worldly gain or to take some woman in marriage, his emigration was for that for which he emigrated

3795. Ubaid bin 'Umair said:I heard 'Aishah say: "The Prophet used to stay with Zainab bint Jahsh and drink honey at her house. Hafsa and I agreed that if the Prophet came to either of us, she would say: 'I detect the smell of Maghafir (a nasty-smelling gum) on you. Have you eaten Maghafir?' He went to one of them and she said that to him. He said: 'No, rather I drank honey at the house of Zainab bint Jahsh, but I will never do it again.' Then the following was revealed: 'O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you' up to: 'If you two turn in repentance to Allah' -'Aishah and Hafsa- 'And (remember) when the Prophet disclosed a matter in confidence to one of his wives.' refers to him saying: 'No, rather I drank honey

3796. It was narrated that Jabir said:"I entered the house of the Prophet with him and there was some bread and vinegar. The Messenger of Allah said: 'Eat; what a good condiment is vinegar

3797. It was narrated that Qais bin Abi Gharazah said:"At the time of the Messenger of Allah we used to be called Samasir (brokers). The Messenger of Allah came to us when we were selling and called us by a name that was better than that. He said: 'O merchants (Tujjar), this selling involves lies and (false) oaths, so mix some charity with it

3798. It was narrated that Qais bin Abi Gharazah said:"We used to sell in Al-Baqi, and the Messenger of Allah came to us. We used to be called Samasir (brokers) but he said: 'O merchants!' And called us by a name that was better than our name. Then he said: 'This selling involves (false) oaths and lies, so mix some charity with it

3799. It was narrated that Qais bin Abi Gharazah said:"The Prophet came to us when we were in the marketplace and said: 'This marketplace is filled with idle talk and (false) oaths, so mix some charity with it

3800. It was narrated that Qais bin Abi Gharazah said:"In Al-Madinah we used to buy and sell Wasqs (of goods), and we used to call ourselves Samasir (brokers), and the people used to call us like that. The Messenger of Allah came out to us one day, and called us by a name that was better than that which we called ourselves and which the people called us. He said: 'O Tujjar (traders), your selling involves (false) oaths and lies, so mix some charity with it

3801. It was narrated from 'Abdullah bin 'Umar that the Messenger of Allah forbade vows and said:"They do not bring any good; they are just a means of taking wealth from the miserly

3802. It was narrated that 'Abdullah bin 'Umar said:"The Messenger of Allah forbade vows and said: 'They do not change anything; they are just a means of taking wealth from the miserly

3803. It was narrated that Ibn 'Umar said:"The Messenger of Allah said: 'A vow does not bring anything forward or put it back; it is just a means of taking wealth from the miserly

3804. It was narrated from Abu Hurairah that the Messenger of Allah said:"A vow does not bring anything to the son of Adam that has not been decreed for him. It is just a means of taking wealth from the miserly

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3805. It was narrated from Abu Hurairah that the Prophet said: "Do not make vows, for a vow does not have any impact on the Qadar. Rather it is just a means of taking wealth from the miserly

3806. It was narrated from 'Aishah that the Messenger of Allah said: "Whoever vows to obey Allah, let him obey Him, and whoever vows to disobey Allah, let him not disobey Him

3807. It was narrated that 'Aishah said: "I heard the Messenger of Allah say: 'Whoever vows to obey Allah, let him obey Him, and whoever vows to disobey Allah, let him not disobey Him

3808. It was narrated that 'Aishah said: "I heard the Messenger of Allah say: 'Whoever vows to obey Allah, let him obey Him, and whoever vows to disobey Allah, let him not disobey Him

3809. Imran bin Husain said: "The Messenger of Allah said: 'The best of you are my generation, then those who come after them, then those whom after them, then those who come after them.' -I do not know if he said two times after him or three. Then he mentioned some people who betray and cannot be trusted, who bear witness without being asked to do so, who make vows and do not fulfill them, and fatness will prevail among them

3810. It was narrated that Ibn 'Abbas said: "The Messenger of Allah passed by a man who was leading another man by a rope. The Prophet took it, and cut it, and he said: 'It is a vow

3811. It was narrated from Ibn 'Abbas: "The Prophet passed by a man who was circumambulating the Ka'bah, led by another man with a reign in his nose. The Prophet took him by the hand and commanded him to lead him by his hand." Ibn Juraij said: "Sulaiman told me that Tawus told him, from Ibn 'Abbas, that the Prophet passed by him when he was circumambulating the Ka'bah, and a man had tied his hand to another man with some string or thread or whatever. The Prophet cut it with his hand then said: 'Lead him with your hand

3812. It was narrated from 'Imran bin Husain that the Prophet said: "There is no vow to commit an act of disobedience, and no vow concerning that which the son of Adam does not possess

3813. It was narrated from Thabit bin Ad-Dahhak, that the Messenger of Allah said: "Whoever swears by a religion other than Islam, telling a lie, will be as he said, and whoever kills himself with something, he will be punished with it in the Hereafter, and there is no vow concerning that which a man does not possess

3814. It was narrated that 'Uqbah bin 'Amir said: "My sister vowed to walk to the House of Allah, and she told me to ask the Messenger of Allah about that. So I asked the Prophet for her and he said: 'Let her walk, and let her ride

3815. Uqbah bin 'Amir narrated that he asked the Prophet about a sister of his who had vowed to walk, barefoot and bareheaded. The Prophet said to him: "Tell her to cover her head and ride, and fast for three days

3816. It was narrated that Ibn 'Abbas said: "A woman traveled by sea and vowed to fast for a month, but she died before she could fast. Her sister came to the Prophet and told him about that, and he told her to fast on her behalf

3817. It was narrated from Ibn 'Abbas that Sa'd bin 'Ubadah asked the Messenger of Allah about a vow which his mother had sworn, but she died before she could fulfill it. He said: "Fulfill it on her behalf

3818. It was narrated that Ibn 'Abbas said: "Sa'd bin 'Ubadah asked the Messenger of Allah about a vow which his mother had sworn, but she died before she could fulfill it. The Messenger of Allah said: 'Fulfill it on her behalf

3819. It was narrated that Ibn 'Abbas said: "Sa'd bin 'Ubadah came to the Prophet and said: 'My mother died and she had sworn a vow, but she did not fulfill it.' He said: 'Fulfill it on her behalf

3820. It was narrated from Ibn 'Umar, that 'Umar had vowed to spend a night in 'Itikaf during the Jahiliyyah. He asked the Messenger of Allah about that, and he ordered him to perform the 'Itikaf

3821. It was narrated that Ibn 'Umar said: "Umar had made a vow to spend a night in 'Itikaf in Al-Masjid Al-Haram. He asked the Messenger of Allah about that, and he ordered him to perform the 'Itikaf

3822. It was narrated from Ibn 'Umar that 'Umar had vowed -during the Jahiliyyah- to spend a day in 'Itikaf. He asked the Messenger of Allah about that, and he commanded him to perform the 'Itikaf

3823. Abdullah bin Ka'b bin Malik narrated from his father, that he said to the Messenger of Allah -when his repentance was accepted: "O Messenger of Allah! I want to give all my wealth in charity for Allah and His Messenger." The Messenger of Allah said to him: "Keep some of your wealth for yourself; that is better for you

3824. Abdur-Rahman bin Ka'b bin Malik narrated that 'Abdullah bin Ka'b said: "I heard Ka'b bin Malik narrating his Hadith about when he stayed behind and did not join the Messenger of Allah on the campaign to Tabuk. He said: 'When I sat down before him I said: "O Messenger of Allah, as part of my repentance I want to give my wealth in charity to Allah and His Messenger." The Messenger of Allah said: "Keep some of your wealth for yourself; that is better for you." I said: "I will keep my share that is in Khaibar

3825. Abdullah bin Ka'b bin Malik said: "I heard Ka'b bin Malik narrating his Hadith about when he stayed behind and did not join the Messenger of Allah on the



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campaign to Tabuk. (he said) I said: 'As part of my repentance I want to give my wealth in charity for Allah and His Messenger.' The Messenger of Allah said: 'Keep some of your wealth for yourself; that is better for you.' I said: 'I will keep for myself my share that is in Khaibar

3826. It was narrated from 'Ubaydullah bin Ka'b:"I heard my father Ka'b bin Malik narrate: 'I said: O Messenger of Allah, Allah, the Mighty and Sublime, has saved me by my being truthful, and as part of my repentance I want to give my wealth in charity to Allah and His Messenger. He said: Keep some of your wealth for yourself; that is better for you. I said: I will keep my share that is in Khaibar

3827. It was narrated that Abu Hurairah said:"We were with the Messenger of Allah in the year of Khaibar, and we did not get any spoils of war except for wealth, goods and clothes. Then a man from Banu Ad-Dubaib, who was called Rifa'ah bin Zaid, gave the Messenger of Allah a black slave who was called Mid'am. The Messenger of Allah set out for Wadi Al-Qura. When we were in Wadi Al-Qura, while Mid'am was unloading the luggage of the Messenger of Allah, an arrow came and killed him. The people said: 'Congratulations! You will go to Paradise,' but the Messenger of Allah said: 'No, by the One in Whose hand is my soul! The cloak that he took from the spoils of war on the Day of Khaibar is burning him with fire.' When the people heard that, a man brought one or two shoelaces to the Messenger of Allah and the Messenger of Allah said: 'One or two shoelaces of fire

3828. Abdullah bin 'Umar said:"The Messenger of Allah said: 'Whoever swears an oath and says: If Allah wills, then he has made an exception

3829. It was narrated that Ibn 'Umar said:"The Messenger of Allah said: 'Whoever swears an oath and says: If Allah wills, then he has made an exception

3830. It was narrated from Ibn 'Umar that the Messenger of Allah said:"Whoever swears an oath and says, 'If Allah wills,' then he has the choice: If he wishes, he may go ahead, and if he wishes he may not

3831. Abu Hurairah narrated that the Messenger of Allah said:"Sulaiman bin Dawud said: 'Tonight I will go around ninety women, each of whom will bear a horseman who will perform Jihad in the cause of Allah.' His companion said to him: 'If Allah wills.' But he did not say: 'If Allah wills.' Then he went around to them all, but none of them got pregnant except a woman who bore half a man. By the One in Whose Hand is my soul! If he had said, 'If Allah wills,' they would all have performed Jihad in the cause of Allah as horsemen

3832. It was narrated from 'Uqbah bin 'Amir that the Messenger of Allah said:"The expiation for vows is the expiation for an oath

3833. It was narrated that 'Aishah said:"The Messenger of Allah said: 'There is no vow to commit an act of disobedience

3834. It was narrated from 'Aishah that the Messenger of Allah said:"There is no vow to commit an act of disobedience and its expiation is the expiation for an oath

3835. It was narrated that 'Aishah said:"The Messenger of Allah said: 'There is no vow to commit an act of disobedience, and its expiation is the expiation for an oath

3836. It was narrated from 'Aishah that the Messenger of Allah said:"There is no vow to commit an act of disobedience, and its expiation is the expiation for an oath

3837. It was narrated that 'Aishah said:"The Messenger of Allah said: 'There is no vow to commit an act of disobedience, and its expiation is the expiation for an oath

3838. It was narrated from 'Aishah that the Messenger of Allah said:"There is no vow to commit an act of disobedience, and its expiation is the expiation for an oath

3839. It was narrated from 'Aishah that the Messenger of Allah said:"There is no vow to commit an act of disobedience, and its expiation is the expiation for an oath

3840. It was narrated that 'Imran bin Husain said:"The Messenger of Allah said: 'There is no vow to commit an act of disobedience, and its expiation is the expiation for an oath

3841. It was narrated that 'Imran bin Husain, may Allah be pleased with him, said:"The Messenger of Allah said: 'There is no vow to commit an act of disobedience, and its expiation is the expiation for an oath

3842. It was narrated that 'Imran bin Husain said:"The Messenger of Allah said: 'There is no vow at a moment of anger and its expiation is the expiation for an oath

3843. It was narrated that 'Imran said:The Messenger of Allah said: "There is no vow at a moment of anger and its expiation is the expiation for an oath

3844. It was narrated that 'Imran said:The Messenger of Allah said: "There is no vow at a moment of anger and its expiation is the expiation for an oath." It was said: "Az-Zubair did not hear this Hadith from 'Imran bin Husain

3845. It was narrated from Muhammad bin Az-Zubair, from his father, from a man from the inhabitants of Al-Basrah, who said:"I accompanied 'Imran bin Husain, who said: 'I heard the Messenger of Allah say: Vows are of two types: A vow that is made to do an act of obedience to Allah; that is for Allah and must be fulfilled, and a vow that is made to do an act of disobedience to Allah; that is for Shaitan and should not be fulfilled, and its expiation is the expiation for an oath

3846. It was narrated that Muhammad bin Az-Zubayr Hanzali said:My father told me that a man told him, that he asked 'Imran bin Husain about a man who made

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a vow not to attend the prayers in the mosque of his people. 'Imran said: I heard the Messenger of Allah say: There is no vow at a moment of anger and its expiation is the expiation for an oath

3847. It was narrated that 'Imran bin Husain said:The Messenger of Allah said: "There is no vow to commit an act of disobedience or at the time of anger, and its expiation is the expiation for an oath

3848. It was narrated that 'Imran bin Husain said:The Messenger of Allah said: "There is no vow to commit an act of disobedience and its expiation is the expiation for an oath." Mansur bin Zadhan contradicted him in his wording

3849. It was narrated that 'Imran bin Husain said:The Messenger of Allah said: "There is no vow for the son of Adam with regard to that which he does not possess, or to do an act of disobedience to Allah, the Mighty and Sublime." 'Ali bin Zaid contradicted him -for he reported it from Al-Hasan from 'Abdur-Rahman bin Samurah

3850. It was narrated from 'Abdur-Rahman bin Samurah that the Prophet said:"There is no vow to commit an act of disobedience or with regard to that which the son of Adam does not possess

3851. It was narrated that 'Imran bin Husain said:The Messenger of Allah said: "There is no vow to commit an act of disobedience or with regard to that which the son of Adam does not possess

3852. It was narrated that Anas said:"The Prophet saw a man being supported by two others and said: 'What is this?' They said: 'He vowed to walk to the House of Allah.' He said: 'Allah has no need for this man to torture himself. Tell him to ride

3853. It was narrated that Anas said:"The Messenger of Allah passed by an old man who was being supported between two men and said: 'What is the matter with him?' They said: 'He vowed to walk.' He said: 'Allah has no need for him to torture himself. Tell him to ride.'" So he was told to ride

3854. It was narrated that Anas bin Malik said:"The Messenger of Allah came to a man who was being supported by two others and said: 'What is the matter with him?' It was said: 'He vowed to walk to the Ka'bah.' He said: 'Allah does not benefit from his torturing himself.' And he told him to ride

3855. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'Whoever swears an oath and says: "If Allah wills, then he has made an exception

3856. It was narrated from Abu Hurairah, who attributed it to the Prophet:"Sulaiman said: 'I will certainly go around to ninety women tonight, each of whom will bear a child who will fight in the cause of Allah.' It was said to him: 'Say: If Allah wills' but he did not say it. He went around to them but none of them bore a child except for one woman who bore half a person." The Messenger of Allah said: "If he had said: 'If Allah wills,' he would not have broken his vow, and this would have been a means to help him to get what he wanted

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### **The Book of the Kind Treatment of Women**

3939. It was narrated that Anas said:"The Messenger of Allah said: 'In this world, women and perfume have been made dear to me, and my comfort has been provided in prayer

3940. It was narrated that Anas said:"The Messenger of Allah said: 'Women and perfume have been made dear to me, but my comfort has been provided in prayer

3941. It was narrated that Anas bin Malik said:"Nothing was dearer to the Messenger of Allah after women than horses

3942. It was narrated from Abu Hurairah that the Prophet said:"Whoever has two wives and is inclined to favor one of them over the other, he will come on the Day of Resurrection with half of his body leaning

3943. It was narrated that 'Aishah said:"The Messenger of Allah used to divide his time equally among his wives then he would say: 'O Allah, this is what I have done with regard to that over which I have control, so do not blame me for that over which You have control and I do not.'" Hammad bin Zaid narrated it in Mursal form

3944. Aishah said:"The wives of the Prophet sent Fatimah, the daughter of the Messenger of Allah, to the Messenger of Allah. She asked permission to enter when he was lying with me under my cover. He gave her permission to enter, and she said: 'O Messenger of Allah, your wives have sent me to you to ask you to be equitable with regard to the matter of the daughter of Abu Quhafah.' I ('Aishah) kept quiet and the Messenger of Allah said to her: 'O my daughter! Do you not love the one whom I love?' She said: 'Yes.' He said: 'Then love this one.' Fatimah stood up when she heard this and left the Messenger of Allah, and went back to the wives of the Prophet. She told them what she had said, and what he had said to her. They said to her: 'We do not think that you have been of any avail to us. Go back to the Messenger of Allah and say to him: Your wives are urging you to be equitable with regard to the matter of the daughter of Abu Quhafah.' Fatimah said: 'No, by Allah; I will never speak to him about her again.'" 'Aishah said: "So the wives of the Prophet sent Zainab bint Jahsh to the Messenger of Allah; she was one who was somewhat equal to me in rank in the eyes of the Messenger of Allah. And I have never seen a woman who was better in religious commitment than Zainab, more fearing of Allah, more honest in speech, more dutiful in upholding the ties of kinship, more generous in giving charity, and devoted in giving of herself in acts of charity, by means of which she sought to draw closer to Allah. But she was quick-tempered; however, she was also quick to calm down. She asked permission to enter upon the Messenger of Allah when he was with 'Aishah under her cover, in the same situation as when Fatimah had entered. The Messenger of Allah gave her permission to enter and she said: 'O Messenger of Allah, your wives have sent me to ask you to be equitable with regard to the matter of the daughter of Abu Quhafah.' Then she verbally abused me at length, and I was watching the Messenger of Allah to see if he would allow me to respond. Zainab went on until I realized that the Messenger of Allah would not disapprove if I responded. Then I spoke back to her in such a way, until I silenced

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her. Then the Messenger of Allah said: 'She is the daughter of Abu Bakr

3945. It was narrated that 'Aishah mentioned a similar report and said:"The wives of the Prophet sent Zainab and she asked him permission to enter and she entered." And she said something similar. Ma'mar contradicted the two of them; he reported it from Az-Zuhri, from 'Urwah, from 'Aishah

3946. It was narrated that 'Aishah said:"The wives of the Prophet got together and sent Fatimah to the Prophet. They told her to say: 'Your wives'" -and he (the narrator) said something to the effect that they are urging you to be equitable with regard to the matter of the daughter of Abu Quhafah. She said: "So she entered upon the Prophet when he was with 'Aishah under her cover. She said to him: 'Your wives have sent me and they are urging you to be equitable with regard to the matter of the daughter of Abu Quhafah.' The Prophet said to her: 'Do you love me?' She said: 'Yes.' He said: 'Then love her.' So she went back to them and told them what he said. They said to her: 'You did not do anything; go back to him.' She said: 'By Allah, I will never go back (and speak to him) about her again.' She was truly the daughter of the Messenger of Allah. So they sent Zainab bint Jahsh." 'Aishah said: "She was somewhat my equal among the wives of the Prophet. She said: 'Your wives have sent me to urge you to be equitable with regard to the matter of the daughter of Abu Quhafah.' Then she swooped on me and abused me, and I started watching the Prophet to see if he would give me permission to respond to her. She insulted me and I started to think that he would not disapprove if I responded to her. So I insulted her and I soon silenced her. Then the Prophet said to her: 'She is the daughter of Abu Bakr.'" 'Aishah said: "And I never saw any woman who was better, more generous in giving charity, more keen to uphold the ties of kinship, and more generous in giving of herself in everything by means of which she could draw closer to Allah than Zainab. But she had a quick temper; however, she was also quick to calm down

3947. It was narrated from Abu Musa that the Prophet said:"The superiority of 'Aishah to other women is like the superiority of Tharid to other kinds of food

3948. It was narrated from 'Aishah that the Prophet said:"The superiority of 'Aishah to other women is like the superiority of Tharid to other kinds of food

3949. It was narrated that 'Aishah said:"The Messenger of Allah said: 'O Umm Salamah, do not bother me about 'Aishah, for by Allah, the Revelation has never come to me under the blanket of any of you apart from her

3950. It was narrated from Umm Salamah that the wives of the Prophet asked her to speak to the Prophet and tell him, that the people were trying to bring their gifts to him when it was 'Aishah's day, and to say to him:"We love good things as much as 'Aishah does." So she spoke to him, but he did not reply her. When her turn came again, she spoke to him again, but he did not reply her. They said to her: "How did he respond?" She said: "He did not answer me." They said: "Do not leave him alone until he answers you or you comprehend what he says." When her turn came again, she spoke to him and he said: 'Do not bother me about 'Aishah, for the Revelation has never come to me under the blanket of any of you apart from the blanket of 'Aishah

3951. It was narrated that 'Aishah said:"The people used to try to bring their gifts (to the Prophet) on 'Aishah's day, hoping thereby to earn the pleasure of the Messenger of Allah

3952. It was narrated that 'Aishah said:"Allah sent Revelation to the Prophet when I was with him, so I got up and closed the door between him and I. When it was taken off him, he said to me: 'O 'Aishah, Jibril sends greetings of Salam to you

3953. It was narrated from 'Aishah that the Prophet said to her:"Jibril sends greetings of Salam to you." She said: "And upon him be peace and the mercy of Allah and His blessings; you see what we do not

3954. It was narrated that 'Aishah said:"The Messenger of Allah said: 'O 'Aishah, this is Jibril and he is sending greetings of Salam to you.'" The same

3955. Anas said:"The Prophet was with one of the Mothers of the Believers when another one sent a wooden bowl in which was some food. She struck the hand of the Prophet and the bowl fell and broke. The Prophet picked up the two pieces and put them together, then he started to gather up the food and said: 'Your mother got jealous; eat.' So they ate. He waited until she brought the wooden bowl that was in her house, then he gave the sound bowl to the messenger and left the broken bowl in the house of the one who had broken it

3956. It was narrated from Umm Salamah that she brought some food in a dish of hers to the Messenger of Allah and his Companions, then 'Aishah came, wrapped up in a garment, with a stone pestle and broke the dish. The Prophet gathered the broken pieces of the dish and said:"Eat; your mother got jealous," twice. Then the Messenger of Allah took the dish of 'Aishah and sent it to Umm Salamah and he gave the dish of Umm Salamah to 'Aishah

3957. It was narrated that 'Aishah said:"I never saw any woman who made food like Safiyyah. She sent a dish to the Prophet in which was some food, and I could not keep myself from breaking it. I asked the Prophet what the expiation was for that, and he said: 'A dish like that dish, and food like that food

3958. Aishah said that the Messenger of Allah used to stay with Zainab bint Jahsh and drink honey at her house. Hafsa and I agreed that if the Prophet entered upon either of us, she would say:"I perceive the smell of Maghafir (a nasty-smelling gum) on you; have you eaten Maghafir?" He came in to one of them, and she said that to him. He said: "No, rather I drank honey at the house of Zainab bint Jahsh, but I will never do it again." Then the following was revealed: 'O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you.' 'If you two turn in repentance to Allah, (it will be better for you)' about 'Aishah and Hafsa, 'And (remember) when the Prophet disclosed a matter in confidence to one of his wives' refers to him saying: "No, rather I drank honey

3959. It was narrated from Anas, that the Messenger of Allah had a female slave with whom he had intercourse, but 'Aishah and Hafsa would not leave him alone until he said that she was forbidden for him. Then Allah, the Mighty and Sublime, revealed:"O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you.' until the end of the Verse

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3960. It was narrated from 'Ubadah bin Al-Walid bin 'Ubadah bin As-Samit that 'Aishah said:"I looked for the Messenger of Allah and I put my hand on his hair." He said: "Your Shaitan has come to you." I said: "Don't you have a Shaitan?" He said: "Yes, but Allah helped me with him, so he submitted

3961. It was narrated that 'Aishah said:"I noticed that the Messenger of Allah was not there one night, and I thought that he had gone to one of his other wives, so I reached out for him, and found him bowing or prostrating, and saying: 'Subhanaka wa bi hamdika la ilaha illa anta (Glory and praise be to You, there is none worthy of worship but You).' I said: 'May my father and mother be sacrificed for you; you were doing one thing, and I was thinking of something else

3962. Aishah said:"I noticed that the Messenger of Allah was not there one night, and I thought that he had gone to one of his other wives. I looked for him then I came back, and there he was, bowing or prostrating and saying: 'Subhanaka wa bi hamdika la ilaha illa anta (Glory and praise be to You, there is none worthy of worship but You).' I said: 'May my father and mother be sacrificed for you; you were doing one thing and I was thinking of something else

3963. Aishah said:"Shall I not tell you about the Prophet and I?" We said: "Yes." She said: "When it was my night, he came in, placed his shoes by his feet, lay down his Rida' (upper garment), and spread his Izar (lower garment) on his bed. As soon as he thought that I had gone to sleep, he put his shoes on slowly and picked up his Rida' slowly. Then he opened the door slowly, went out and shut it slowly. I put my garment over my head, covered myself and put on my Izar (lower garment), and I set out after him until he came to Al-Baqi', raised his hands three times and stood there for a long time. Then he left and I left, he hurried and I hurried, he ran and I ran, and I got there before him and entered (the house). I had only just laid down when he came in and said: 'O 'Aishah, why are you out of breath?' (one of the reporters) Sulaiman said: I thought he (Ibn Wahb) said: 'short of breath.' He said: 'Either you tell me or the All-Aware, All-Knowing will tell me.' I said: 'O Messenger of Allah, may my father and mother be sacrificed for you;' and I told him the story. He said: 'You were the black shape I saw in front of me?' I said: 'Yes.'" She said: "He gave me a shove in the chest that hurt me and said: 'You thought that Allah and His Messenger would be unfair to you.' She said: 'Whatever people conceal, Allah, the Mighty and Sublime, knows it.' He said: 'Yes.' He said: 'Jibril came to me when you saw (me leave) but he did not enter upon you because you have taken off your garments. So he called me but he concealed himself from you, and I answered him but I concealed it from you. I thought that you had gone to sleep and I did not want to wake you and I was afraid that you would feel lonely. He told me to go to Al-Baqi' and pray for forgiveness for them.'" Hajjaj bin Muhammad contradicted him (Ibn Wahb), he said: "From Ibn Juraij, from Ibn Abi Mulaikah, from Muhammad bin Qais

3964. Aishah said:"Shall I not tell you about the Prophet and I?" We said: "Yes." She said: "When it was my night when he" -meaning the Prophet- "was with me, he came in, placed his shoes by his feet, lay down his Rida' (upper garment), and spread the edge of his Izar (lower garment) on his bed. As soon as he thought that I had gone to sleep, he put his shoes on slowly, and picked up his Rida' slowly. Then he opened the door slowly, went out and shut it slowly. I put my garment over my head, covered myself and put on my Izar (lower garment), and I set out after him until he came to Al-Baqi', raised his hands three times and stood there for a long time. Then he left and I left, he hurried and I hurried, he ran and I ran, and I got there before him and entered (the house). I had only just laid down when he came in and said: 'O 'Aishah, why are you out of breath?' She said: 'No.' He said: 'Either you tell me or Allah, the All-Aware, All-Knowing, will tell me.' I said: 'O Messenger of Allah, may my father and mother be sacrificed for you;' and I told him the story. He said: 'You were the black shape I saw in front of me?' I said: 'Yes.'" She said: "He gave me a shove in the chest that hurt me and said: 'You thought that Allah and His Messenger would be unfair to you.' She said: 'Whatever people conceal, Allah knows it.' He said: 'Yes.' He said: 'Jibril came to me when you saw (me leave) but he did not enter upon you because you have taken off your garments. So he called me but he concealed himself from you, and I answered him, but I concealed it from you. I thought that you had gone to sleep and I did not want to wake you, and I was afraid that you would feel lonely. He told me to go to Al-Baqi' and pray for forgiveness for them.'" 'Asim reported it from 'Abdullah bin 'Amir, from 'Aishah, with a wording different from this

3965. It was narrated that 'Aishah said:"I noticed that he was not there one night" and he quoted the rest of the Hadith

### The Book of Fighting [The Prohibition of Bloodshed]

3966. It was narrated from Anas bin Malik that:The Prophet [SAW] said: "I have been commanded to fight the idolators until they bear witness to La ilaha illallah (there is none worthy of worship except Allah) and that Muhammad is His slave and Messenger. If they bear witness to La ilaha illallah and that Muhammad is His slave and Messenger, and they pray as we pray and face our Qiblah, and eat our slaughtered animals, then their blood and wealth becomes forbidden to us except for a right that is due

3967. It was narrated from Anas bin Malik that :The Messenger of Allah [SAW] said: "I have been commanded to fight the idolators until they bear witness to La ilaha illallah (there is none worthy of worship except Allah) and that Muhammad is the Messenger of Allah [SAW]. If they bear witness to La ilaha illallah and that Muhammad is the Messenger of Allah [SAW], and they face our Qiblah, eat our slaughtered animals, and pray as we do, then their blood and wealth become forbidden except for a right that is due, and they will have the same rights and obligations as the Muslims

3968. Maimun bin Siyah asked Anas bin Malik:"O Abu Hamzah, what makes the blood and wealth of a Muslim forbidden?" He said: "Whoever bears witness to La ilaha illallah (there is none worthy of worship except Allah) and that Muhammad is the Messenger of Allah [SAW], faces our Qiblah, prays as we pray, and eats our slaughtered animals, he is a Muslim, and has the same rights and obligations as the Muslims

3969. It was narrated that Anas bin Malik said:"When the Messenger of Allah [SAW] died, the 'Arabs apostatized, so 'Umar said: 'O Abu Bakr, how can you fight the 'Arabs?' Abu Bakr said: 'The Messenger of Allah [SAW] said: "I have been commanded to fight the people until they bear witness to La ilaha illallah (there is none worthy of worship except Allah) and that I am the Messenger of Allah, and they establish Salah and pay Zakah." By Allah, if they withhold from me a young goat

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that they used to give to the Messenger of Allah [SAW], I will fight them for it.' 'Umar said: 'By Allah, as soon as I realized how certain Abu Bakr was, I knew that it was the truth

3970. It was narrated that Abu Hurairah said:"When the Messenger of Allah [SAW] died and Abu Bakr became the Khalifah after him, and some of the 'Arabs reverted to Kufr, 'Umar said to Abu Bakr: 'How can you fight the people when the Messenger of Allah [SAW] said: I have been commanded to fight the people until they say La ilaha illallah (there is none worthy of worship but Allah). Whoever says La ilaha illallah, his wealth and his life are safe from me except for a right that is due, and his reckoning will be with Allah.?' Abu Bakr said: 'By Allah, I will fight whoever separates Salah and Zakah, for Zakah is the compulsory right to be taken from wealth. By Allah, if they withhold from me a rope that they used to give to the Messenger of Allah [SAW], I will fight them for withholding it.' 'Umar, may Allah be pleased with him, said: 'By Allah, as soon as I realized that Allah has expanded the chest of Abu Bakr for fighting, I knew that it was the truth

3971. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] said: 'I have been commanded to fight the people until they say La ilaha illallah. If they say it then their blood and their wealth are safe from me, except for a right that is due, and their reckoning will be with Allah.' When the people apostatized, 'Umar said to Abu Bakr: 'Will you fight them when you heard the Messenger of Allah [SAW] say such and such?' He said: 'By Allah, I do not separate Salah and Zakah, and I will fight whoever separates them.' So we fought alongside him, and we realized that that was the right thing

3972. Abu Hurairah narrated that :The Messenger of Allah [SAW] said: "I have been commanded to fight the people until they say La ilaha illallah (there is none worthy of worship but Allah). Whoever says La ilaha illallah, his wealth and his life are safe from me except for a right that is due, and his reckoning will be with Allah

3973. It was narrated that Abu Hurairah said:"When the Messenger of Allah [SAW] died, and Abu Bakr (became Khalifah) after him, and the 'Arabs reverted to Kufr, 'Umar said: 'O Abu Bakr, how can you fight the people when the Messenger of Allah [SAW] said: I have been commanded to fight the people until they say La ilaha illallah, and whoever says La ilaha illallah, his wealth and his life are safe from me, except for a right that is due, and his reckoning will be with Allah, the Mighty and Sublime?' Abu Bakr said: 'I will fight whoever separates Salah and Zakah, for Zakah is the compulsory right to be taken from wealth. By Allah, if they withhold from me a young goat that they used to give to the Messenger of Allah [SAW], I will fight them for withholding it.' 'Umar said: 'By Allah, as soon as I saw that Allah has expanded the chest of Abu Bakr to fighting, I knew that it was the truth

3974. Abu Hurairah narrated that :The Messenger of Allah [SAW] said: "I have been commanded to fight the people until they say La ilaha illallah, and whoever says it, his life and his wealth are safe from me, except for a right that is due, and his reckoning will be with Allah

3975. It was narrated that Abu Hurairah said:"So Abu Bakr decided to fight them, then 'Umar said: 'O Abu Bakr, how can you fight the people when the Messenger of Allah [SAW] said: "I have been commanded to fight the people until they say La ilaha illallah, and if they say it, their blood and their wealth will be safe from me except for a right that is due.?' Abu Bakr said: 'I will fight whoever separates prayer and Zakah. By Allah, if they withhold from me a young goat that they used to give to the Messenger of Allah [SAW], I will fight them for withholding it.' 'Umar said: 'By Allah, as soon as I realized that Allah has expanded the chest of Abu Bakr to fight them, I knew that it was the truth

3976. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] said: 'I have been commanded to fight the people until they say La ilaha illallah. If they say it, then their blood and wealth are prohibited for me, except for a right that is due, and their reckoning will be with Allah, the Mighty and Sublime

3977. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] said: 'I have been commanded to fight the people until they say La ilaha illallah. If they say it, then their blood and wealth are prohibited for me, except for a right that is due, and their reckoning will be with Allah

3978. It was narrated from Abu Hurairah that :The Messenger of Allah [SAW] said: "We will fight the people until they say La ilaha illallah. If they say La ilaha illallah then their blood and their wealth become forbidden to us, except for a right that is due, and their reckoning will be with Allah

3979. It was narrated that An-Nu'man bin Bashir said:"We were with the Messenger of Allah [SAW] and a man came and whispered to him. He said: 'Kill him.' Then he said: 'Does he bear witness to La ilaha illallah (there is none worthy of worship except Allah)?' He said: 'Yes, but he is only saying it to protect himself.' The Messenger of Allah [SAW] said: 'Do not kill him, for I have been commanded to fight the people until they say La ilaha illallah, and if they say it, their blood and their wealth are safe from me, except for a right that is due, and their reckoning will be with Allah

3980. It was narrated from An-Nu'man bin Salim that:A man said to him: "The Messenger of Allah [SAW] came to us while we were in a tent inside the Masjid of Al-Al-Madinah, and he said to us: 'It has been revealed to me that I should fight the people until they say La ilaha illallah.'" A similar narration

3981. It was narrated that An-Nu'man bin Salim said:"I heard Aws say: 'The Messenger of Allah [SAW] came to us when we were in a tent.'" And he quoted the same Hadith

3982. It was narrated that An-Nu'man bin Salim said:"I heard Aws say: 'I came to the Messenger of Allah [SAW] among the delegation of Thaqif and I was with him in a tent. Everyone in the tent had gone to sleep except him and I. A man came and whispered to him, and he said: Go and kill him. Then he said: Does he not bear witness to La ilaha illallah (there is none worthy of worship except Allah) and that I am the Messenger of Allah? He said: He does bear witness to that. The Messenger of Allah [SAW] said: Leave him alone. Then he said: I have been commanded to fight the people until they say La ilaha illallah. If they say it, then their blood and their wealth become forbidden to me, except for a right that is due. (One of the narrators) Muhammad said: I said to Shu'bah: 'Doesn't the Hadith contain: Does he not testify to La ilaha illallah (there is none worthy of worship except Allah) and that I am the Messenger of Allah?' He said: 'I think it is both, but I

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do not know

3983. It was narrated from An-Nu'man bin Salim that: 'Amr bin Aws told him that his father Aws said: "The Messenger of Allah [SAW] said: 'I have been commanded to fight the people until they bear witness to La ilaha illallah (there is none worthy of worship except Allah), then their blood and their wealth become forbidden to me, except for a right that is due

3984. It was narrated that Abu Idris said: "I heard Mu'awiyah delivering the Khutbah, and he narrated a few Hadiths from the Messenger of Allah [SAW]." He said: "I heard him delivering a Khutbah and he said: 'I heard the Messenger of Allah [SAW] say: Every sin may be forgiven by Allah except a man who kills a believer deliberately, or a man who dies as a disbeliever

3985. It was narrated from 'Abdullah that: The Prophet [SAW] said: "No person is killed wrongfully, but a share of responsibility for his blood will be upon the first son of Adam, because he was the first one to set the precedence, of killing

3986. It was narrated that 'Abdullah bin 'Amr bin Al-'As said: "The Messenger of Allah [SAW] said: 'By the One in Whose Hand is my soul, killing a believer is more grievous before Allah than the extinction of the whole world

3987. It was narrated from 'Abdullah bin 'Amr that: The Prophet [SAW] said: "The extinction of the whole world is less significant before Allah than killing a Muslim man

3988. It was narrated that 'Abdullah bin 'Amr said: "Killing a believer is more grievous before Allah than the extinction of the whole world

3989. It was narrated that 'Abdullah bin 'Amr said: "Killing a believer is more grievous before Allah than the extinction of the whole world

3990. It was narrated from 'Abdullah bin Buraidah that his father said: "The Messenger of Allah [SAW] said: 'Killing a believer is more grievous before Allah than the extinction of the whole world

3991. It was narrated that 'Abdullah said: "The Messenger of Allah [SAW] said: 'The first thing concerning which a person will be brought to account will be the Salah, and the first thing concerning which scores will be settled among the people, will be bloodshed

3992. It was narrated that 'Abdullah said: "The Messenger of Allah [SAW] said: 'The first matter concerning which judgment will be passed among the people will be bloodshed

3993. It was narrated from 'Abdullah that: The Messenger of Allah [SAW] said: "The first matter concerning which scores will be settled among the people on the Day of Resurrection will be bloodshed

3994. It was narrated that 'Abdullah said: "The first matter concerning which scores will be settled among the people on the Day of Resurrection will be bloodshed

3995. It was narrated that 'Amr bin Shurahbil said: "The Messenger of Allah [SAW] said: 'The first matter concerning which scores will be settled among the people on the Day of Resurrection will be bloodshed

3996. It was narrated that 'Abdullah said: "The first matter concerning which scores will be settled among the people will be bloodshed

3997. It was narrated from 'Abdullah bin Mas'ud that: The Prophet [SAW] said: "A man will come, holding another man's hand, and will say: 'O Lord, this man killed me.' Allah will say to him: 'Why did you kill him?' He will say: 'I killed him so that the glory would be to you.' He will say: 'It is to Me.' Then (another) man will come holding another man's hand, and will say: 'This man killed me.' Allah will say to him: 'Why did you kill him?' He will say: 'So that the glory would be to so and so.' He will say: 'It is not to so and so,' and the burden of sin will be upon him

3998. It was narrated that Abu 'Imran Al-Jawni said: "Jundab said: 'So and so told me that the Messenger of Allah [SAW] said: The slain will bring his killer on the Day of Resurrection and will say: Ask him why he killed me. He will say: I killed him defending the kingdom of so and so.'" Jundab said: "So be careful

3999. It was narrated from Salim bin Abi Ja'd that: Ibn 'Abbas was asked about someone who killed a believer deliberately, then he repented, believed and did righteous deeds, and followed true guidance. Ibn 'Abbas said: "There is no way the repentance could avail him! I heard the Prophet [SAW] say: 'He (the victim) will come hanging onto his killer, with his jugular veins flowing with blood and saying: O Lord, ask him why he killed me. Then he said: By Allah, Allah revealed it and never abrogated anything of it

4000. It was narrated that Sa'eed bin Jubair said: "The people of Al-Kufah differed concerning this Verse: "And whoever kills a believer intentionally." So I went to Ibn 'Abbas and asked him, and he said: 'It was revealed among the last of what was revealed, and nothing of it was abrogated after that

4001. It was narrated that Sa'eed bin Jubair said: "I said to Ibn 'Abbas: 'Can a person, who killed a believer intentionally, repent?' He said: 'No.' I recited the Verse from Al-Furqan to him: 'And those who invoke not any other ilah (god) along with Allah, or kill such person as Allah has forbidden, except by right,' he said: 'This Verse was revealed in Makkah and was abrogated by a Verse that was revealed in Al-Madinah: 'And whoever kills a believer intentionally, his recompense is Hell

4002. It was narrated that Sa'eed bin Jubair said: "Abdur-Rahman bin Abi Laila told me to ask Ibn 'Abbas about two Verses: 'And whoever kills a believer intentionally, his recompense is Hell.' I asked him and he said: 'Nothing of this has been abrogated.' (And I asked him about the Verse): 'And those who invoke not any other ilah (god) along with Allah, or kill such person as Allah has forbidden, except by right,' he said: 'This was revealed concerning the people of Shirk

4003. It was narrated from Ibn 'Abbas that :Some people used to kill, and they did a great deal of it, and they used to commit adultery and they did a great deal of



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it, and they committed violations. They came to the Prophet [SAW] and said: "O Muhammad, what you say and call people to is good, if only you could tell us that there is any expiation for what we have done." Then Allah, the Mighty and Sublime, revealed: "And those who invoke not any other ilah (god) along with Allah up to for those, Allah will change their sins into good deeds," he said: "So Allah will change their Shirk into faith, and their adultery into chastity. And the Verse: "Say: O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)" was revealed

4004. It was narrated from Ibn 'Abbas that :Some of the people of Shirk came to Muhammad [SAW] and said: "What you say and call people to is good, if only you could tell us that there is any expiation for what we have done." Then the Verses: "And those who invoke not any other ilah (god) along with Allah, or kill such a person as Allah has forbidden, except by right." And "Say: O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)" were revealed

4005. It was narrated from Ibn 'Abbas that:The Prophet [SAW] said: "The slain will bring his killer on the Day of Resurrection with his forelock and his head in his hand, and with his jugular veins flowing with blood, and will say: 'O Lord, he killed me,' until he draws near to the Throne." They mentioned repentance to Ibn 'Abbas and he recited this Verse: "And whoever kills a believer intentionally, his recompense is Hell" He said: "It has not been abrogated since it was revealed; there is no way he could repent

4006. It was narrated that Zaid bin Thabit said:"This Verse - 'And whoever kills a believer intentionally, his recompense is Hell' - was revealed six months after the Verse which was revealed in Surat Al-Furqan

4007. It was narrated from Zaid with regard Allah's saying:"And whoever kills a believer intentionally, his recompense is Hell" that he said: "This Verse was revealed eight months after the Verse that is in Tabark Al-Furqan: "And those who invoke not any other ilah (god) along with Allah, or kill such person as Allah has forbidden, except by right

4008. It was narrated that Mujalid bin 'Awf said:"I heard Kharijah bin Zaid bin Thabit narrate that his father said: (The Verse) 'And whoever kills a believer intentionally, his recompense is Hell' was revealed and we became worried about it. Then the Verse in Al-Furqan 'And those who invoke not any other ilah (god) along with Allah, or kill such person as Allah has forbidden, except by right.' was revealed

4009. Abu Ayyub Al-Ansari narrated that:The Messenger of Allah [SAW] said: "Whoever comes worshipping Allah and not associating anything with Him, establishing Salah, paying Zakah and avoiding major sins, Paradise will be his." They asked him about major sins and he said: "Associating others with Allah, killing a Muslim soul, and fleeing (from the battlefield) on the day of the march

4010. It was narrated that 'Ubaidullah bin Abi Bakr said:"I heard Anas say: 'The Messenger of Allah [SAW] said: The major sins are: Associating others with Allah (Shirk), disobeying one's parents, killing a soul (murder) and speaking falsely

4011. It was narrated from 'Abdullah bin 'Amr that:The Prophet [SAW] said: "The major sins are: Associating others with Allah, disobeying parents, killing a soul (murder) and swearing a false oath knowingly

4012. It was narrated from 'Ubaid bin 'Umar that :His father - who was one of the Companions of the Prophet [SAW] - told him: "A man said: 'O Messenger of Allah, what are the major sins?' He said: 'They are seven; the most grievous of which are associating others with Allah, killing a soul unlawfully and fleeing (from the battlefield) on the day of the march.'" It is abridged

4013. It was narrated that 'Abdullah said:"I said: 'O Messenger of Allah, which sin is the most grievous?' He said: 'Setting up a rival to Allah while it is He that has created you.' I said: 'Then what?' He said: 'Killing your child for fear that he may eat with you.' I said: 'Then what?' He said: 'Committing adultery with your neighbor's wife

4014. It was narrated that 'Abdullah said:"I said: 'O Messenger of Allah, which sin is most grievous?' He said: 'Setting up a rival to Allah while it is He that created you.' I said: 'Then what?' He said: 'Killing your child so that he will not eat with you.' I said: 'Then what?' He said: 'Committing adultery with your neighbor's wife

4015. It was narrated that 'Abdullah said:"I asked the Messenger of Allah [SAW], which sin is most grievous?" He said: "Shirk, setting up a rival to Allah, committing adultery with your neighbor's wife, and killing your child for fear of poverty, and that he may eat with you." Then 'Abdullah recited the Verse: "And those who invoke not any other Ilah (god) along with Allah

4016. It was narrated that 'Abdullah said:"The Messenger of Allah [SAW] said: 'By the One besides Whom there is no other god, it is not permissible to shed the blood of a Muslim who bears witness to La ilaha illalla (there is none worthy of worship except Allah) and that I am the Messenger of Allah, except in three cases: One who leaves Islam and splits away from the Jama'ah, a person who has been married and then commits adultery, and a life for a life

4017. It was narrated that 'Amr bin Ghalib said:"Aishah said: 'Do you not know that the Messenger of Allah [SAW] said: It is not permissible to shed the blood of a Muslim, except a man who committed adultery after being married, or one who reverted to Kufr after becoming Muslim, or a life for a life

4018. It was narrated that 'Amr bin Ghalib said:"Aishah said: 'O 'Ammar! Do you not know that it is not permissible to shed the blood of a Muslim except in three cases: a life for a life, a man who commits adultery after being married

4019. Abu Umamah bin Sahl and 'Abdullah bin 'Amir bin Rabi'ah said:"We were with 'Uthman when he was under siege and we could hear what was said from Al-Balat. 'Uthman came in one day, then he came out, and said: 'They are threatening to kill me.' We said: 'Allah will suffice you against them.' He said: 'Why would

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they kill me? I heard the Messenger of Allah [SAW] say: It is not permissible to shed the blood of a Muslim except in one of three cases: A man who reverts to Kufr after becoming Muslim, or commits adultery after being married, or one who kills a soul unlawfully. By Allah, I did not commit adultery during Jahiliyyah or in Islam, I never wished to follow any other religion since Allah guided me, and I have never killed anyone, so why do they want to kill me?

4020. It was narrated that 'Arfajah bin Shuraih Al-Ashja'i said: "I saw the Prophet [SAW] on the Minbar addressing the people. He said: 'After me there will be many calamities and much evil behavior. Whoever you see splitting away from the Jama'ah or trying to create division among the Ummah of Muhammad [SAW], then kill him, for the Hand of Allah is with the Jama'ah, and the Shaitan is with the one who splits away from the Ummah, running with him

4021. It was narrated that 'Arfajah bin Shuraih said: "The Prophet [SAW] said: 'After me there will be many calamities and much evil behavior.' He raised his hands (and said): 'Whomever you see trying to create division among the Ummah of Muhammad [SAW] when they are all united, kill him, no matter who he is among the people

4022. It was narrated that 'Arfajah said: "I heard the Messenger of Allah [SAW] say: 'After me there will be many calamities and much evil behavior. Whoever wants to create division among the Ummah (of Muhammad [SAW]) when they are all united, strike him with the sword

4023. It was narrated that Usamah bin Sharik said: "The Messenger of Allah [SAW] said: 'Any man who goes out and tries to create division among my Ummah, strike his neck (kill him)

4024. Anas bin Malik narrated that: A group of eighty people from 'Ukl came to the Prophet [SAW], but the climate of Al-Madinah did not suit them and they fell sick. They complained about that to the Messenger of Allah [SAW] and he said: "Why don't you go out with our herdsmen and drink the milk and urine of the camels?" They said: "Yes (we will do that)." They went out and drank some of the (camels') milk and urine, and they recovered. Then they killed the herdsman of the Messenger of Allah [SAW], so he sent (men after them) and they caught them and brought them back. He had their hands and feet cut off and branded their eyes, and left them in the sun to die

4025. It was narrated from Anas that :Some people from 'Ukl came to the Prophet [SAW] but the climate of Al-Madinah did not suit them. The Prophet [SAW] told them to go to the camels that had been given in Sadaqah and drink some of their milk and urine. They did that, then they killed their herdsman and drove off the camels. The Prophet [SAW] sent (men) after them, and they were brought to him. He had their hands and feet cut off, and their eyes gouged out, and he did not have (their wounds) cauterized, and he left them to die. Then Allah, the Mighty and Sublime, revealed: "The recompense of those who wage war against Allah and His Messenger

4026. It was narrated that Anas said: "Eighty men from 'Ukl came to the Messenger of Allah [SAW]" and he (the narrator) mentioned a similar report up to the words: "And he did not have (their wounds) cauterized." And he said: "They killed the herdsman

4027. It was narrated that Anas said: "A group of men from 'Ukl, or 'Uraynah, came to the Prophet [SAW], and when the climate of Al-Madinah did not suit them, he told them to go to some camels and drink their milk and urine. Then they killed the herdsman and stole the camels. He sent (men) after them, and had their hands and feet cut off, and their eyes gouged out

4028. It was narrated from Anas bin Malik that: Some people from 'Uraynah came to the Messenger of Allah [SAW], but the climate of Al-Madinah did not suit them. The Prophet [SAW] sent them to some camels of his, and he drank some of their milk and urine. When they recovered, they apostatized from Islam and killed the herdsman of the Messenger of Allah [SAW], who was a believer, and drove the camels off. The Messenger of Allah [SAW] sent (men) after them, and they were caught. He had their hands and feet cut off, their eyes gouged out, and had them crucified

4029. It was narrated that Anas said: "Some people from 'Uraynah came to the Messenger of Allah [SAW] and the Messenger of Allah [SAW] said to them: 'Why don't you go out to our camels and stay with them and drink their milk and urine?' So they did that, and when they recovered, they went to the herdsman of the Messenger of Allah [SAW] and killed him, reverted to being disbelievers, and drove off the camels of the Prophet [SAW]. He sent (men) after them, and they were brought to him. He had their hands and feet cut off, and their eyes gouged out

4030. It was narrated that Anas said: "Some people from 'Uraynah came to the Messenger of Allah [SAW], but the climate of Al-Madinah did not suit them. The Messenger of Allah [SAW] said to them: 'Why don't you go out to our camels and drink their milk?' " - (one of the narrators) Qatadah said: 'And their urine.' - "So they went out to the camels of the Messenger of Allah [SAW], but when they recovered they killed the herdsman of the Messenger of Allah [SAW], who was a believer, and drove off the camels of the Messenger of Allah [SAW], and left as those at war. He sent (men) after them and they were caught. Then he had their hands and feet cut off, and branded their eyes

4031. It was narrated that Anas said: "Some people from 'Uraynah became Muslim, but the climate of Al-Madinah did not suit them. The Messenger of Allah [SAW] said to them: 'Why don't you go out to some camels of ours and drink their milk?' " - (one of the narrators) Humaid said: "And Qatadah said, narrating from Anas: 'And their urine.' " - "So they did that, and when they recovered they reverted to disbelief after their Islam, killed the herdsman of the Messenger of Allah [SAW], who was a believer, drove off the camels of the Messenger of Allah [SAW], and fled as those at war. The Messenger of Allah [SAW] sent someone to bring them and they were caught. He had their hands and feet cut off and their eyes branded, then he left them in Al-Harrah until they died

4032. Anas bin Malik narrated that: Some people or some men from 'Ukl, or 'Uraynah came to the Messenger of Allah [SAW] and said: "O Messenger of Allah, we are herdsmen, not tillers," the climate of Al-Madinah did not suit them. So the Messenger of Allah [SAW] ordered that they be allocated some camels and a

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herdsman, and he told them to go out with them and drink their milk and urine. When they recovered and they were in the vicinity of Al-Harrah, they reverted to disbelief after their Islam, killed the herdsman of the Messenger of Allah [SAW] and drove off the camels. He sent (men) after them and they were brought, and he had their eyes gouged out, and their hands and feet cut off. Then he left them in Al-Harrah in that state until they died

4033. Narrated from 'Abdul-A'la: A similar report was narrated from 'Abdul-A'la

4034. It was narrated from Anas that :Some people from 'Uraynah camped in Al-Harrah and came to the Messenger of Allah [SAW]. The climate of Al-Madinah did not suit them, so the Messenger of Allah [SAW] told them to go and stay near the camels that had been given in Sadaqah, and to drink their milk and urine. Then they killed the herdsman and apostatized from Islam, and drove off the camels. The Messenger of Allah [SAW] sent (men) after them, who brought them, then he had their hands and feet cut off, and their eyes gouged out, and left them in Al-Harrah. Anas said: "I saw one of them biting at the ground from thirst, until they died

4035. It was narrated that Anas bin Malik said: "Some Bedouin from 'Uraynah came to the Prophet of Allah [SAW] and accepted Islam, but the climate of Al-Madinah did not suit them; their skin turned yellow and their bellies became swollen. The Prophet of Allah sent them to some milk camels of his and told them to drink their milk and urine until they recovered. Then they killed their herdsman and drove off the camels. The Prophet of Allah sent (men) after them and they were brought back, then he had their hands and feet cut off, and their eyes were branded." The Commander of the Believers, 'Abdul-Malik, said to Anas, when he was narrating this Hadith: "Was that (punishment) for Kufr or for sin?" He said: "For Kufr

4036. It was narrated that Sa'eed bin Al-Musayyab said: "Some 'Arab people came to the Messenger of Allah [SAW] and accepted Islam, then they became sick. The Messenger of Allah [SAW] sent them to some milk camels to drink their milk. While they were with them, they attacked the herdsman, who was a slave of the Messenger of Allah [SAW], and killed him. They drove off the camels, and claimed that the Messenger of Allah [SAW] had said: 'O Allah, make thirsty the one who makes the family of Muhammad thirsty tonight.' The Messenger of Allah [SAW] sent (men) after them, and they were caught. Then he had their hands and feet cut off, and their eyes gouged out." Some of them (the narrators) added more than others, except that in his narration of this Hadith, Mu'awiyah said: "They drove them off to the land of Shirk

4037. It was narrated that 'Aishah said: "Some people raided the milk camels of the Messenger of Allah [SAW]. He caught them and had their hands and feet cut off and their eyes gouged out

4038. It was narrated from 'Aishah: "Some people raided the milk camels of the Messenger of Allah [SAW]. They were brought to the Prophet [SAW], and the Prophet [SAW] had their hands and feet cut off and their eyes gouged out." This is the wording of Ibn Al-Muthanna

4039. It was narrated from Hisham, from his father, that: Some people raided the camels of the Messenger of Allah [SAW]. He had their hands and feet cut off and their eyes gouged out

4040. It was narrated that 'Urwah bin Az-Zubair said: "Some people from 'Uraynah raided the milk camels of the Messenger of Allah [SAW] and drove them off, and killed a slave of his. The Messenger of Allah [SAW] sent (men) after them, and they were caught, and he had their hands and feet cut off, and their eyes gouged out

4041. It was narrated from 'Abdullah bin 'Umar: From the Messenger of Allah [SAW]: "The Verse about Al-Muharabah was revealed concerning them

4042. It was narrated from Abu Az-Zinad that: The Messenger of Allah [SAW] had the (hands and feet) of those who drove off his camels cut off, and their eyes gouged out with fire. Allah rebuked him for that, and Allah, Most High, revealed the entire verse: "The recompense of those who wage war against Allah and His Messenger

4043. It was narrated that Anas said: "The Prophet [SAW] only had the eyes of those people gouged out, because they had gouged out the eyes of the herdsman

4044. It was narrated from Anas bin Malik that: A Jewish man killed an Ansari girl for her jewelry, and threw her in an empty well, and crushed her head with a rock. He was caught and the Messenger of Allah [SAW] ordered that he be stoned to death

4045. It was narrated from Anas that: A man killed an Ansari girl for her jewelry, then he threw her in an empty well, and crushed her head with a rock. The Prophet [SAW] ordered that he be stoned to death

4046. It was narrated that Ibn 'Abbas said, :Concerning the statement of Allah, the Most High: The recompense of those who wage war against Allah and His Messenger. "This Verse was revealed concerning the idolators. Whoever among them repents before he is captured, you have no way against him. This Verse does not apply to the Muslims. Whoever kills, spreads mischief in the land, and wages war against Allah and His Messenger, then joins the disbelievers before he can be caught, there is nothing to prevent the Hadd punishment being carried out on him because of what he did

4047. It was narrated from Anas who said: "The Messenger of Allah [SAW] used to stress charity in his sermons, and prohibit mutilation

4048. It was narrated from 'Aishah that: The Messenger of Allah [SAW] said: "It is not permissible to shed the blood of a Muslim except in three cases: An adulterer who had been married, who should be stoned to death; a man who killed another man intentionally, who should be killed; and a man who left Islam and waged war against Allah, the Might and Sublime, and His Messenger, who should be killed, or crucified, or banished from the land

4049. It was narrated that Jarir said: "The Messenger of Allah [SAW] said: 'If a slave runs away, no Salah will be accepted from him until he goes back to his masters

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4050. Jarir used to narrate from the Prophet [SAW]: "If a slave runs away, no Salah will be accepted from him, and if he dies he will die a disbeliever." A slave of Jarir's ran away, and he caught him and struck his neck (killing him)

4051. It was narrated that Jarir bin 'Abdullah said: "If a slave runs away to the land of Shirk, there is no protection (or immunity) for him

4052. It was narrated that Jarir said: "The Messenger of Allah [SAW] said: 'If a slave runs away to the land of Shirk, it becomes permissible to shed his blood

4053. It was narrated from Jarir that: The Prophet [SAW] said: "If a slave runs away to the land of Shirk, it becomes permissible to shed his blood

4054. It was narrated that Jarir said: "Any slave who runs away to the land of Shirk, it becomes permissible to shed his blood

4055. It was narrated that Jarir said: "Any slave who runs away to the land of Shirk, it becomes permissible to shed his blood

4056. It was narrated that Jarir said: "Any slave who runs away from his masters and joins the enemy, he has made it permissible to shed his blood

4057. It was narrated from Ibn 'Umar that: 'Uthman said: "I heard the Messenger of Allah [SAW] say: 'It is not permissible to shed the blood of a Muslim except in three cases: A man who commits adultery after having married; or one who kills intentionally, in which case he deserves retaliation; or one who apostatizes after having become Muslim, in which case he deserves to be killed

4058. It was narrated that 'Uthman bin 'Affan said: "I heard the Messenger of Allah [SAW] say: 'It is not permissible to shed the blood of a Muslim except in three cases: A man who commits adultery after having married; or one who kills another person, who is to be killed; or who reverts to Kufr after having accepted Islam, who is to be killed

4059. Ibn 'Abbas said: "The Messenger of Allah [SAW] said: 'Whoever changes his religion, kill him

4060. It was narrated from 'Ikrimah: "Some people apostatized after accepting Islam, and 'Ali burned them with fire. Ibn 'Abbas said: 'If it had been me, I would not have burned them; the Messenger of Allah [SAW] said: 'No one should be punished with the punishment of Allah.' If it had been me, I would have killed them; the Messenger of Allah [SAW] said: 'Whoever changes his religion, kill him

4061. It was narrated that Ibn 'Abbas said: "The Messenger of Allah [SAW] said: 'Whoever changes his religion, kill him

4062. It was narrated that Ibn 'Abbas said: "The Messenger of Allah [SAW] said: 'Whoever changes his religion, kill him

4063. It was narrated that Al-Hasan said: "The Messenger of Allah [SAW] said: 'Whoever changes his religion, kill him

4064. It was narrated from Anas that :Ibn 'Abbas said: "The Messenger of Allah [SAW] said: 'Whoever changes his religion, kill him

4065. It was narrated from Anas that : 'Ali came to some people of Az-Zutt, who worshipped idols, and burned them. Ibn 'Abbas said: "But the Messenger of Allah [SAW] said: 'Whoever changes his religion, kill him

4066. It was narrated from Abu Burdah bin Abi Musa Al-Ash'ari, from his father: "That the Prophet [SAW] sent him to Yemen, then he sent Mu'adh bin Jabal after that. When he arrived he said: 'O people, I am the envoy of the Messenger of Allah [SAW] to you.' Abu Musa gave him a cushion to sit down, then a man was brought who had been a Jew, then he became a Muslim, then he reverted to Kufr. Mu'adh said: 'I will not sit down until he is killed; this is the decree of Allah and His Messenger,' (saying it) three times. When he was killed, he sat down

4067. It was narrated from Mus'ab bin Sa'd that his father said: "On the day of the Conquest of Makkah, the Messenger of Allah [SAW] granted amnesty to the people, except four men and two women. He said: 'Kill them, even if you find them clinging to the covers of Ka'bah.' (They were) 'Ikrimah bin Abi Jahl, 'Abdullah bin Khatal, Miqyas bin Subabah and 'Abdullah bin Sa'd bin Abi As-Sarh. 'Abdullah bin Khatl was caught while he was clinging to the covers of Ka'bah. Sa'eed bin Huraith and 'Ammar bin Yasir both rushed toward him, but Sa'eed, who was the younger of the two, got there before 'Ammar, and he killed him. Miqyas bin Subabah was caught by the people in the marketplace, and they killed him. 'Ikrimah traveled by sea, and he was caught in a storm. The crew of the ship said: 'Turn sincerely toward Allah, for your (false) gods cannot help you at all in this situation.' 'Ikrimah said: 'By Allah, if nothing came to save me at sea except sincerity toward Allah then nothing else will save me on land. O Allah, I promise You that if You save me from this predicament I will go to Muhammad [SAW] and put my hand in his, and I am sure that I will find him generous and forgiving.' So he came, and accepted Islam. 'Abdullah (bin Sa'd) bin Abi Sarh hid in the house of 'Uthman bin 'Affan, and when the Messenger of Allah [SAW] called the people to give their Oath of Allegiance, he brought him, and made him stand before the Prophet [SAW]. He ('Uthman) said: 'O Messenger of Allah! Accept the allegiance of 'Abdullah.' He raised his head and looked at him three times, refusing his allegiance each time, then he accepted his allegiance after three times. Then he turned to his Companions and said: 'Was there not any sensible man among you who would get up when he saw me refusing to give him my hand and kill him?' They said: 'We did not know, O Messenger of Allah, what was in your heart. Why did you not gesture to us with your eyes?' He said: 'It is not befitting for a Prophet that his eyes be deceitful

4068. It was narrated that Ibn 'Abbas said: "A man from among the Ansar accepted Islam, then he apostatized and went back to Shirk. Then he regretted that, and sent word to his people (saying): 'Ask the Messenger of Allah [SAW], is there any repentance for me?' His people came to the Messenger of Allah [SAW] and said: 'So and so regrets (what he did), and he has told us to ask you if there is any repentance for him?' Then the Verses: 'How shall Allah guide a people who disbelieved after their Belief up to His saying: Verily, Allah is Oft-Forgiving, Most Merciful' was revealed. So he sent word to him, and he accepted Islam

4069. It was narrated that Ibn 'Abbas said concerning Surat An-Nahl - : "Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment." "This was abrogated, and an

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exception was made, as Allah said: "Then, verily, your Lord for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allah) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful." This was 'Abdullah bin Sa'd bin Abi As-Sarh who was the governor of Egypt and used to write to the Messenger of Allah [SAW]. The Shaitan misled him and he went and joined the unbelievers. So he (the Prophet [SAW]) commanded that he be killed on the day of the Conquest of Makkah. Then, 'Uthman bin 'Afan sought protection for him, and the Messenger of Allah [SAW] granted him protection

4070. Ibn 'Abbas narrated that :There was a blind man during the time of the Messenger of Allah [SAW] who had an Umm Walad by whom he had two sons. She used to slander and defame the Messenger of Allah [SAW] a great deal, and he would rebuke her, but she would not pay heed, and he would forbid her to do that, but she ignored him. (The blind man said) One night I mentioned the Prophet [SAW], and she slandered him. I could not bear it so I went and got a dagger which I thrust into her stomach and leaned upon it, and killed her. In the morning she was found slain. Mention of that was made to the Prophet [SAW] and he gathered the people and said: "I adjure by Allah; a man over whom I have the right, that he should obey me, and he did what he did, to stand up." The blind man started to tremble and said: "O Messenger of Allah [SAW], I am the one who killed her. She was my Umm Walad and she was kind and gentle toward me, and I have two sons like pearls from her, but she used to slander and defame you a great deal. I forbade her, but she did not stop, and I rebuked her, but she did not pay heed. Finally, I mentioned your name and she slandered you, so I went and got a dagger which I thrust into her stomach, and leaned on it until I killed her. The Messenger of Allah [SAW] said: "I bear witness that her blood is permissible

4071. It was narrated that Abu Barzah Al-Aslami said:"A man spoke harshly to Abu Bakr As-Siddiq, and I said: 'Shall I kill him?' He told me off, and said: 'That is not for anyone after the Messenger of Allah [SAW]

4072. It was narrated that Abu Barzah said:"Abu Bakr got infuriated with a man, and I said: 'Who is he, O Khalifah of the Messenger of Allah?' He said: 'Why?' I said: 'So that I might strike his neck (killing him) if you tell me to.' He said: 'Would you really do that?' I said: 'Yes. By Allah,' the seriousness of what I said took away his anger. Then he said: 'That is not for anyone after Muhammad [SAW]

4073. It was narrated that Abu Barzah said:"I passed by Abu Bakr and he was furious with one of his companions. I said: 'O Khalifah of the Messenger of Allah, who is the one with whom you are furious?' He said: 'Why are you asking about him?' I said: 'I will strike his neck (kill him).' By Allah, the seriousness of what I said took away his anger. Then he said: 'That is not for anyone after Muhammad [SAW]

4074. It was narrated that Abu Barzah said:"Abu Bakr became infuriated with a man." He said: "If you tell me to, I will do it." He said: "By Allah, that is not for any human being after Muhammad [SAW]

4075. It was narrated from Abu Nadrah, that Abu Barzah said:"Abu Bakr got very angry with a man, so much so that his color changed. I said: 'O Khalifah of the Messenger of Allah, if you tell me to, I will strike his neck (kill him).' It was as if cold water had been poured on him and he became calm. He said: 'May your mother be bereft of you, Abu Barzah! That is not for anyone after the Messenger of Allah [SAW]

4076. Abu Nasr narrated from Abu Barzah, that he said:"I came to Abu Bakr when he had spoken harshly to a man who had answered back. I said: 'Shall I not strike his neck (kill him)?' He rebuked me, and said: 'That is not for anyone after the Messenger of Allah [SAW]

4077. It was narrated from Yunus bin 'Ubaid, from Humaid bin Hilal, from 'Abdullah bin Mutarrif bin Ash-Shikhkhair, from Abu Barzah Al-Aslami, that he said:"We were with Abu Bakr As-Siddiq, and he got angry with a man from among the Muslims, and became very angry indeed. When I saw that, I said: 'O Khalifah of the Messenger of Allah, shall I strike his neck?' When I mentioned killing him, he stopped being angry with him and changed the subject. When we parted, he sent for me and said: 'O Abu Barzah, what did you say?' I said: 'I have forgotten what I said; remind me.' He said: 'Do you not remember what you said?' I said: 'No, by Allah.' He said: 'Don't you remember, when you saw me angry with a man, and said, 'I will strike his neck O Khalifah of the Messenger of Allah?' Don't you remember that? Would you really have done that?' I said: 'Yes, by Allah, and if you tell me to do it now, I will do it.' He said: 'By Allah, that is not for anyone after Muhammad [SAW]

4078. It was narrated that Safwan bin 'Assal said:"A Jew said to his companion: 'Let us go to this Prophet.' His companion said to him: 'Do not say Prophet; if he hears you, he will become big-headed.' So they came to the Messenger of Allah [SAW] and asked him about nine clear signs. He said to them: 'Do not associate anything with Allah, do not steal, do not commit adultery, do not kill any soul whom Allah has forbidden you to kill, except by right, do not speak falsely about an innocent man before a ruler, do not engage in magic, do not consume Riba (usury), do not slander chaste women, and do not flee on the day of the march (to battle). And for you Jews especially, do not break the Sabbath.' They kissed his hands and feet and said: 'We bear witness that you are a Prophet.' He said: 'What is keeping you from following me?' They said: 'Dawud prayed that there would always be a Prophet among his descendants, and we are afraid that if we follow you, the Jews will kill us

4079. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] said: 'Whoever ties a knot and blows on it, he has practiced magic; and whoever practices magic, he has committed Shirk; and whoever hangs up something (as an amulet) will be entrusted to it

4080. It was narrated that Zaid bin Arqam said:"A Jewish man cast a spell on the Prophet [SAW], and he fell ill as a result of it, for several days. Then Jibra'il, peace be upon him, came to him and said: 'A Jewish man has put a spell on you. In such and such a well there is a knot that he tied for you.' The Messenger of Allah [SAW] sent them to take it out and bring it to him. Then the Messenger of Allah [SAW] got up as if he had been released from some bonds. No mention of that was

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made to that Jew, and he did not see that in his face at all

4081. It was narrated from Qabus bin Mukhariq that his father said: "I heard Sufyan Ath-Thawri narrating this Hadith. He said: 'A man came to the Prophet [SAW] and said: "What if a man comes to me and wants to take my wealth?" He said: "Remind him of Allah." He said: "What if he pays no heed?" He said: "Seek the help of the Muslims around you against him." He said: "What if there are no Muslims around me?" He said: "Seek the help of the ruler against him." He said: "What if the ruler is far away from me?" He said: "Fight to defend your wealth until you either become one of the martyrs of the Hereafter, or you protect your wealth (successfully)"

4082. It was narrated that Abu Hurairah said: "A man came to the Messenger of Allah [SAW] and said: 'O Messenger of Allah, what do you think if someone comes to steal my wealth?' He said: 'Urge him by Allah.' He said: 'What if he persists?' He said: 'Urge him by Allah.' He said: 'What if he persists?' He said: 'Urge him by Allah.' He said: 'What if he persists?' He said: 'Then fight. If you are killed you will be in Paradise, and if you kill him, he will be in the Fire

4083. It was narrated from Abu Hurairah that: A man came to the Messenger of Allah [SAW] and said: "O Messenger of Allah, what do you think if someone comes to steal my wealth?" He said: "Urge him by Allah." He said: "What if he persists?" He said: "Urge him by Allah." He said: "What if he persists?" He said: "Urge him by Allah." He said: "What if he persists?" He said: "Then fight. If you are killed you will be in Paradise and if you kill him, he will be in the Fire

4084. It was narrated that 'Abdullah bin 'Amr said: "I heard the Messenger of Allah [SAW] say: 'Whoever fights to protect his wealth and is killed, he is a martyr

4085. It was narrated that 'Abdullah bin 'Amr said: "I heard the Messenger of Allah [SAW] say: 'Whoever fights to protect his wealth and is killed, he is a martyr

4086. It was narrated from 'Abdullah bin 'Amr bin Al-'As that: The Messenger of Allah [SAW] said: "Whoever is killed defending his wealth and is killed unjustly, Paradise will be his

4087. It was narrated that 'Abdullah bin 'Amr said: "The Messenger of Allah [SAW] said: 'Whoever is killed defending his wealth, he is a martyr

4088. It was narrated from Ibrahim bin Muhammad bin Talhah that he heard 'Abdullah bin 'Amr narrating: From the Prophet [SAW], that he said: "If a person's wealth is sought without right, and he fights (to protect it) and is killed, he is a martyr

4089. It was narrated that 'Abdullah bin 'Amr said: "The Messenger of Allah [SAW] said: 'Whoever is killed defending his wealth, he is a martyr

4090. It was narrated from Sa'eed bin Zaid that: The Prophet [SAW] said: "Whoever is killed defending his wealth, he is a martyr." This is an abridgement of it

4091. It was narrated from Sa'eed bin Zaid that: The Prophet [SAW] said: "Whoever is killed defending his wealth, he is a martyr

4092. It was narrated from Sulaiman bin Buraidah that his father said: "The Messenger of Allah [SAW] said: 'Whoever is killed defending his wealth, he is a martyr

4093. It was narrated that Abu Ja'far said: "The Messenger of Allah [SAW] said: 'Whoever is killed defending his wealth and is killed unjustly, he is a martyr

4094. It was narrated from Sa'eed bin Zaid that: The Prophet [SAW] said: "Whoever fights to protect his wealth and is killed, he is a martyr. Whoever fights to protect himself, he is a martyr. Whoever fights to protect his family is a martyr

4095. It was narrated that Sa'eed bin Zaid said: "The Messenger of Allah [SAW] said: 'Whoever is killed protecting his wealth, he is a martyr. Whoever is killed protecting his family, he is a martyr. Whoever is killed protecting his religion, he is a martyr. Whoever is killed protecting himself, he is a martyr

4096. It was narrated that Abu Ja'far said: "I was sitting with Suwaid bin Muqarrin, and he said: The Messenger of Allah [SAW] said: "Whoever is killed defending himself against injustice, he is a martyr

4097. It was narrated from Ibn Az-Zubair that: The Messenger of Allah [SAW] said: "Whoever unsheathes his sword and starts to strike the people with it, it is permissible to shed his blood

4098. Abdur-Razzaq narrated: Abdur-Razzaq narrated a similar report with the same chain, but he did not attribute it to the Prophet [SAW]

4099. It was narrated that Ibn Az-Zubair said: "Whoever wields a weapon and starts to strike (the people) with it, it is permissible to shed his blood

4100. It was narrated from 'Abdullah bin 'Umar that: The Prophet [SAW] said: "Whoever bears weapons against us, he is not one of us

4101. It was narrated that Abu Sa'eed Al-Khudri said: "When 'Ali was in Yemen, he sent some gold that was still enclosed in rock to the Prophet [SAW], who distributed it among Al-Aqra' bin Habis Al-Hanzali, who belonged to Banu Mujashi', 'Uyaynah bin Badr Al-Fazari, 'Alqamah bin 'Ulathah Al-'Amiri, who belonged to Banu Kilab and Zaid Al-Khail At-Ta'I, who belonged to Banu Nabhan. The Quraish and the Ansar became angry and said: 'He gives to the chiefs of Najd and ignores us!' He said: 'I am seeking to win them over (firmly to Islam).' Then a man with sunken eyes, a bulging forehead, a thick beard and a shaven head came and said: 'O Muhammad, fear Allah!' He said: 'Who will obey Allah if I do not? He trusts me with the people of this Earth but you do not trust me.' A man among the people asked for permission to kill him, but he did not let him do that. When (the man) went away, he (the Prophet [SAW]) said: 'Among the offspring of this man there will be people who will recite the Qur'an but it will not go beyond their throats, and they will go out of Islam as an arrow goes through the target. They will kill the Muslims and leave the idol-worshippers alone. If I live to see them, I will kill them as the killing of 'Ad

4102. It was narrated that 'Ali said: "I heard the Messenger of Allah [SAW] say: 'At the end of time there will appear young people with foolish minds. Their faith will not pass through their throats, and they will go out of Islam as an arrow goes through the target. If you meet them, then kill them, for killing them will bring reward to the one who killed them on the Day of Resurrection

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4103. it was narrated that Sharik bin Shihab said:"I used to wish that I could meet a man among the Companions of the Prophet [SAW] and ask him about the Khawarij. Then I met Abu Barzah on the day of 'Id, with a number of his companions. I said to him: 'Did you hear the Messenger of Allah [SAW] mention the Khawarij?' He said: 'Yes. I heard the Messenger of Allah [SAW] with my own ears, and saw him with my own eyes. Some wealth was brought to the Messenger of Allah [SAW] and he distributed it to those on his right and on his left, but he did not give anything to those who were behind him. Then a man stood behind him and said: "O Muhammad! You have not been just in your division!" He was a man with black patchy (shaved) hair, wearing two white garments. So Allah's Messenger [SAW] became very angry and said: "By Allah! You will not find a man after me who is more just than me." Then he said: "A people will come at the end of time; as if he is one of them, reciting the Qur'an without it passing beyond their throats. They will go through Islam just as the arrow goes through the target. Their distinction will be shaving. They will not cease to appear until the last of them comes with Al-Masih Ad-Dajjal. So when you meet them, then kill them, they are the worst of created beings

4104. Sa'd bin Abi Waqas told us that:The Messenger of Allah [SAW] said: "Fighting a Muslim is Kufr and defaming him is evildoing

4105. It was narrated that 'Abdullah said:"Defaming a Muslim is evildoing and fighting him is Kufr." (Sahih Mawquf)

4106. It was narrated from Shu'bah, from Abu Ishaq who said:"I heard Abu Al-Ahwas (narrate) that 'Abdullah said: 'Defaming a Muslim is evildoing and fighting him is Kufr.'" So Aban said to him: "O Abu Ishaq! You heard it only from Abu Al-Ahwas?" He said: "Rather, I heard it from Al-Aswad and Hubairah

4107. It was narrated that 'Abdullah said:"Defaming a Muslim is evildoing and fighting him is Kufr." (Sahih Mawquf)

4108. It was narrated from 'Abdur-Rahman bin 'Abdullah, from his father, that:The Messenger of Allah [SAW] said: "Defaming a Muslim is evildoing and fighting him is Kufr

4109. It was narrated from Shu'bah who said:"I said to Hammad: 'I heard Mansur, and Sulaiman, and Zubaid narrating from Abu Wa'il, from 'Abdullah, that the Messenger of Allah [SAW] said: "Defaming a Muslim is evildoing and fighting him is Kufr." - Who are you worried about? Are you worried about Mansur? Are you worried about Zubaid? Are you worried about Sulaiman?' He said: 'No, but I am worried about Abu Wa'il

4110. It was narrated from Sufyan bin Zubaid, from Abu Wa'il, from 'Abdullah:"The Messenger of Allah [SAW] said: 'Defaming a Muslim is evildoing and fighting him is Kufr.'" I said to Abu Wa'il: "Did you hear it from 'Abdullah?" He said: "Yes

4111. It was narrated that 'Abdullah said:"The Messenger of Allah [SAW] said: 'Defaming a Muslim is evildoing and fighting him is Kufr

4112. It was narrated that Abu Wa'il said:"Abdullah said: 'Defaming a Muslim is evildoing and fighting him is Kufr

4113. It was narrated that 'Abdullah said:"Fighting a believer is Kufr and defaming him is evildoing

4114. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] said: 'Whoever parts from obedience, and splits away from the Jama'ah and dies, then he has died a death of Jahiliyyah. Whoever rebels against my Ummah, killing good and evil people alike, and does not try to avoid killing the believers, and does not pay attention to those who are under a covenant, then he is not of me. Whoever fights for a cause that is not clear, advocating tribalism, getting angry for the sake of tribalism, and he is killed, then he has died a death of Jahiliyyah

4115. It was narrated that Jundab bin 'Abdullah said:"The Messenger of Allah [SAW] said: 'Whoever fights for a cause that is not clear, advocating tribalism, getting angry for the sake of tribalism, then he has died a death of Jahiliyyah

4116. It was narrated that Abu Bakrah said:"The Messenger of Allah [SAW] said: 'If a Muslim points a weapon at his fellow Muslim, then they are on the brink of Hell, and if he kills him, then they will both fall into it

4117. It was narrated that Abu Bakrah said:"If two Muslim men bear weapons against each other, then they are both on the brink of Hell. And if one of them kills the other, they will both be in Hell

4118. It was narrated from Abu Musa that:The Prophet [SAW] said: "If two Muslims confront each other with swords, and one kills the other, they will both be in Hell." It was said: "O Messenger of Allah, (we understand about) the killer, but what about the one who is killed?" He said: "He wanted to kill his companion

4119. It was narrated from Abu Musa Al-Ash'ari that:The Prophet [SAW] said: "If two Muslims confront each other with swords and one of them kills the other, they will both be in Hell

4120. It was narrated from Abu Bakrah that :The Prophet [SAW] said: "If two Muslims confront each other with swords, each of them wanting to kill the other, they will both be in Hell." It was said to him: "O Messenger of Allah, (we understand about) the killer, but what about the one who is killed?" He said: "He was determined to kill his companion

4121. It was narrated that Abu Bakrah said:"The Messenger [SAW] said: 'If two Muslims meet (and fight) with their swords and one of them kills the other, the killer and the slain will both be in Hell

4122. It was narrated that Abu Bakrah said:"I heard the Messenger of Allah [SAW] say: 'If two Muslims confront each other with their swords and one of them kills the other, both the killer and the slain will be in Hell.'" They said: "O Messenger of Allah, (we understand about) the killer, but what about the one who is killed?" He said: "He wanted to kill his companion

4123. It was narrated that Abu Bakrah said:"The Messenger of Allah [SAW] said: 'If two Muslims fight with swords, and one of them kills the other, then the killer

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and the slain will both be in Hell

4124. It was narrated from Abu Musa Al-Ash'ari that :The Messenger of Allah [SAW] said: "If two Muslims confront each other with swords and one of them kills the other, then the killer and the slain will both be in Hell." A man said: "O Messenger of Allah, (we understand about) the killer, but what about the one who is killed?" He said: "He wanted to kill his companion

4125. It was narrated from Ibn 'Umar that :The Prophet [SAW] said: "Do not revert to disbelievers after I am gone, striking the necks of one another (killing one another)

4126. It was narrated that Ibn 'Umar said:"The Messenger of Allah [SAW] said: 'Do not revert to disbelievers after I am gone, striking the necks of one another (killing one another). No man is to be punished for the sins of his father, or for the sins of his brother

4127. It was narrated that 'Abdullah said:"The Messenger of Allah [SAW] said: 'Do not revert to disbelievers after I am gone, striking the necks of one another (killing one another). No man is to be punished for the sins of his father, or the sins of his brother

4128. It was narrated that Masruq said:"The Messenger of Allah [SAW] said: 'I do not want to see you after I am gone reverting to disbelievers, striking the necks of one another (killing one another). No man is punished for the crime of his father, or the crime of his brother.'" This is correct

4129. It was narrated from Masruq that:The Messenger of Allah [SAW] said: "Do not revert to disbelievers after I am gone." It is Mursal

4130. It was narrated from Abu Bakrah that:The Prophet [SAW] said: "Do not revert to misguidance after I am gone, striking the necks of one another (killing one another)

4131. It was narrated from Jarir that :During the Farewell Pilgrimage, the Messenger of Allah [SAW] asked the people to be quiet and listen, and said: "Do not revert to disbelievers after I am gone, striking the necks of one another (killing one another)

4132. It was narrated that Jarir bin 'Abdullah said:"The Messenger of Allah [SAW] said to me: 'Ask the people to be quiet and listen.' Then he said: 'I do not want to see you after I am gone reverting to disbelievers, striking the necks of one another (killing one another)

### The Book of Distribution of Al-Fay'

4133. It was narrated from Yazid bin Hurmuz that:when Najdah Al-Haruriyyah rebelled during the Fitnah of Ibn Zubayr, he sent word to Ibn 'Abbas asking him about the share of the relatives (of the Messenger of Allah) -to whom did he think it should be given? He replied: "It is for us, because of our blood ties to the Messenger of Allah allocated it to them, but 'Umar offered us something we thought was less than what was our due, and we refused to accept it. What he offered to them who wanted to get married, and to help the debtors pay off their debts, and he gave to their indigent. But he refused to give them more than that

4134. It was narrated that Yazid bin Hurmuz said:"Najdah wrote to Ibn 'Abbas and asked him about the share of the relatives (of the Messenger of Allah), to whom should it be given?" Yazid bin Hurmuz said:"I wrote down the letter of Ibn 'Abbas to Najdah in which he said; You have written asking me about the share of the relatives (of the Messenger of Allah), to whom should it be given? It is for us, the members of the household (Ahl Al-Bait). 'Umar used to offer to help the single among us (to get married), and to give some to our poor and to pay off the debts of our debtors. We insisted that he should give it to us, but he refused, and we left it at that

4135. It was narrated that Al-Awza'i said:"Umar bin 'Abdul-'Aziz wrote a letter to 'Umar bin Al-Walid in which he said: 'The share that your father gave to you was the entire Khumus,[1] but the share that your father is entitled to is the same as that of any man among the Muslims, on which is due the rights of Allah and His Messenger, and of relatives, orphans, the poor and wayfarers. How many will dispute with your father on the Day of Resurrection! How can he be saved who has so many disputants? And your openly allowing musical instruments and wind instruments is an innovation in Islam. I was thinking of sending someone to you who would cut off your evil long hair

4136. Sa'eed bin Al-Musayyab narrated that Jubair bin Mut'im told him:"He and 'Uthman bin 'Affan came to the Messenger of Allah to speak to him about what he had distributed of the Khumus of Hunain to Banu Hashim and Banu Al-Muttalib bin 'Abd Manaf. They said: 'O Messenger of Allah, you distributed it to our brothers; Banu Al-Muttalib bin 'Abd Manaf, and you did not give us anything, and our relationship to you is the same as theirs. 'The Messenger of Allah said to them: 'I see that Hashim and Al-Muttalib are the same.'" Jubair bin Mut'im said: "The Messenger of Allah did not allocate anything to Banu 'Abd Shams or Banu Nawfal from that Khumus, as he allocated to Banu Hashim and Banu Al-Muttalib

4137. It was narrated that Jubair bin Mut'im said:"When the Messenger of Allah distributed the share for his relatives to Banu Hashim and Banu Al-Muttalib, I came to him with 'Uthman bin 'Affan and we said: 'O Messenger of Allah, no one denies the virtue of Banu Hashim because of the relationship between you and them. But how come you have given (a share) to Banu Al-Muttalib and not to us? They and we share the same degree of relationship to you. 'The Messenger of Allah said: "They did not abandon me during the Jahiliyyah or in Islam. Banu Hashim and Banu Al-Muttalib are the same thing, and he interlaced his fingers

4138. It was narrated that 'Ubadah bin Al-Samit said:"On the day of Hunain the Messenger of Allah took a hair from the side of a camel and said: 'O you people, it is not permissible for me to take even the equivalent of this from the Fay' that Allah has bestowed upon you, except the Khumus, and the Khumus will come back to you.'" (Sahih) Abu 'Abdur-Rahman (An-Nasa'i) said: Abu Sallam's name is Mamtur and he is Ethiopian, and Abu Umamah's name is Sudai bin 'Ajlal

4139. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that:the Messenger of Allah went to a camel, and took a hair from its hump



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between his fingers and said: "I am not entitled to take anything from the Fay, not even this, except the Khumus, and the Khumus will come back to you

4140. It was narrated that 'Umar said: "The wealth of Banu An-Nadir was among the Fay' that Allah bestowed upon His Messenger, in cases where the Muslims did not go out on an expedition with horses and camels. From it he kept for himself food for one year, and what was left he spent on cavalry and weapons equipment for the cause of Allah

4141. It was narrated from 'Aishah that: Fatimah sent word to Abu Bakr asking for her inheritance from the Prophet, from his charity and what was left of the Khumus of Khaibar. Abu Bakr said: "The Messenger of Allah said: 'We are not inherited from

4142. It was narrated that 'Ata' said concerning the saying of Allah, the Mighty and Sublime: "And know that whatever of spoils of war that you may gain, verily, (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives (of the Messenger (Muhammad))" "The Khumus (one-fifth) of Allah and of His Messenger is the same. The Messenger of Allah used to provide mounts (for jihad) with it, and give some (to the poor), and distribute it however he wanted, and do with it whatever he wanted

4143. It was narrated that Qais bin Muslim said: "I asked Al-Hasan bin Muhammad about the saying of Allah, the Mighty and Sublime: 'and know that whatever of spoils of war that you may gain, verily, one-fifth of it is assigned to Allah. He said: 'This is the key to the Speech of Allah. This world and the Hereafter belong to Allah. He said: 'They differed concerning these two shares after the death of the Messenger of Allah, the share of the Messenger and the share of the near relatives (of the Messenger of Allah). Some said that the share of the near relatives was for the relatives of the Messenger, and some said that the share of the near relatives was for the relatives of the Khalifah. Then they agreed that these two shares should be spent on horses and equipment in the cause of Allah, and they were allocated for this purpose during the Khalifah of Abu Bakr and 'Umar

4144. It was narrated that Musa bin Abi 'Aishah said: "I asked Yahya bin Al-Jazzar about this Verse: and know that whatever of spoils of war that you may gain, verily, one-fifth of it is assigned to Allah, and to the Messenger". He said: "I said: 'How much of the Khumus did the Prophet take?' He said: 'One-fifth of the Khumus

4145. It was narrated that Mutarrif said: "Ash-Shabi was asked about the share of the Prophet and what he chose for himself. He said: 'The share of the Prophet was like the share of any Muslim man, and what he chose for himself was something precious; he chose whatever he wanted to

4146. It was narrated that Yazid bin Ash-Shikhkhair said: "While I was with Mutarrif in Al-Mirbad, a man came in carrying a piece of leather and said: 'This was written to me by the Messenger of Allah. Is there anyone among you who can read?' I said: 'I can read.' And it was (a letter) from Muhammad the Prophet to Banu Zuhair bin Uqaysh, who had testified to Lailah illallah, and that Muhammad is the Messenger of Allah, and had left the idolaters, and had agreed to give the Khumus from their spoils of the Prophet, and whatever he chose for himself, so they became safe and secure by the covenant of Allah and His Messenger

4147. It was narrated that Mujahid said: "The Khumus that is for Allah and His Messenger was for the Prophet and His relatives; they did not take anything from the Sadaqah. The Prophet has allocated one-fifth of the Khumus; his relatives were allocated one-fifth of the Khumus; the same was allocated to orphans, the poor and the wayfarers." (Da 'if) Abu Abdur-Rahman (An-Nasi) said: Allah, the Majestic is he and Praised, said: "And know that whatever of spoils of war that you may gain, verily, one-fifth of it is assigned to Allah, and to the Messenger, and to the near relatives ( of the Messenger (Muhammad)), (and also) the orphans, Al-Masakin (the Poor) and the wayfarer." His, the Mighty and Sublime, saying to Allah starts the speech since everything is of Allah, the Mighty and Sublime, saying to Allah starts the speech since everything is of Allah, the Mighty and Sublime. And perhaps He only opened His speech about the Fay and the Khumus, mentioning Himself, because that is the noblest of earnings. And He did not attribute Sadaqah to Himself, the Mighty and Sublime, because that is the dirt of people. And Allah knows best. It was said that something should be taken from the spoils of war and placed inside the Kabah, and this is the share that is for Allah, the Mighty and Sublime. The share of the Messenger is to be given to the imam to buy horses and weapons, and to give to whomever he thinks will benefit the people of Islam, and to the people of Hadith, Knowledge, Fiqh and the Quran. The share that is for near relatives should be given to Banu Hashim and Banu Al-Muttalib, rich and poor alike, or it was said that it should be given to the poor among them and not to the rich, such as orphans and wayfarers. This is the view that is more appropriate in my view, and Allah knows best. And the young and the old, male and female, are equal in that, because Allah, the mighty and sublime, has allocated it to them and the Messenger of Allah distributed it among them, and there is nothing in the Hadith to indicate that he preferred some of them over others. And there is no scholarly dispute, as far as we know, to suggest that if a man bequeaths one-third of his wealth to such a tribe, to be distributed out among them equally, that it should be done otherwise, unless the giver stipulated otherwise. And Allah is the source of strength. And (there is) a share for the orphans among the Muslims, and a share for the poor among the Muslims, and a share for the wayfarers among the Muslims. No one should be given both a share for the poor and a share for the wayfarer; it is to be said to him: "Take whichever of them you want." And the other four-fifths are to be divided by the imam among those adult Muslims who were present in the battle. (Daif)

4148. It was narrated that Malik bin Aws bin Al-Hadathan said: "Al-Abbas and Ali came to 'Umar with a dispute. Al-Abbas said: 'Pass judgment between him and I.' the people said: 'Pass judgment between them.' 'Umar said: 'I will not pass judgment between them. They know that the Messenger of Allah said: We are not inherited from, what we leave behind is charity. He said: And (in this narration of it) Az-Zuhri said: 'It (the Khumus) was under the control of the Messenger of Allah , and he took provision for himself and for his family from it, and disposed of the rest of it as he disposed of other wealth (belonging to the Muslims). Then Abu Bakr took control of it, then I took control of it after Abu Bakr, and I did with it what he used to do. Then these two came to me and asked me to give it to them so that they could dispose of it as the Messenger of Allah disposed of it, and as Abu Bakr disposed of it, and as I disposed of it. So I gave it to them and I took promises from them that they would take proper care of it. Then they came to me and this one said. Give me my share from my brothers son: and this one said:

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Give me my share from my wife. If they want me to give it to them on the condition that they would dispose of it in the same manner as the Messenger of Allah did, and as Abu Bakr did, and as I did, I would give it to them, but if they refuse, then they do not have to worry about it.' Then he said: 'And know that whatever of spoils of war that you may gain, verily, one-fifth of it is assigned to Allah, and to the Messenger, and to the near relatives (of the Messenger (Muhammad), (and also) the orphans, Al-Masakin (the poor) and the wayfarer' (Al-Anfal 8:41) this if for them. 'As-Sadaqat (here it means Zakah) are only for the Fuqara (poor), and Al-Masakin (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (toward Islam); and to free the captives; and for those in debt; and for Allah's cause (I.e. for Mujahidun - those fighting in a holy battle)' - this is for them. 'And what Allah gave as booty (Fay') to His Messenger (Muhammad) from them - for this you made no expeditin with either cavalry or camels.' Az-Zuhri said: This applies exclusively to the Messenger of Allah and refers to an 'Arab village called Fadak, and so on. What Allah gave as booty (Fay') to His Messenger (Muhammad) from the people of the townships - it is for Allah, His Messenger (Muhammad), the kindred (of Messenger Muhammad), the orphans, Al-Masakin (the poor), and the wayfarer (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith And those who came after them. These is no one left among the Muslims but he has some rights to this wealth, except for some of the slaved whom you own. If I live, if Allah wills, I will give every Muslim his right." Or he said: "His share

### The Book of al-Bay'ah

4149. It was narrated that 'Ubadah bin As-Samit said:"We pledged to the Messenger of Allah to hear and obey, both in times of ease and hardship, when we felt energetic and when we felt tired, that we would not contend with the orders of whomever was entrusted with it, that we would was entrusted with it, that we would stand firm in the way of truth wherever we may be, and that we would not fear the blame of the blamers

4150. It was narrated that 'Ubadah bin As-Samit said:"We pledged to the Messenger of Allah to hear and obey, both in times of hardship and ease." And he mentioned similarly

4151. It was narrated that 'Ubadah said:"We pledged to the Messenger of Allah to hear and obey both in times of hardship and ease, when we felt energetic and when we felt tired, that we would not contend with the orders of whomever was entrusted with it, that we would speak the truth or stand firm in the way of truth wherever we may be, and that we would not fear the blame of the blamers

4152. It was narrated from 'Ubadah bin Al-Walid bin 'Ubadah bin As-Samit, frim this father, that his grandfather said:"We pledged to the Messenger of Allah to hear and obey both in times of hardship and ease, when we felt energetic and when we felt tired, and when others are preferred over us, that we would not contend with the orders of whomever was entrusted with it, and that we would speak the truth wherever we may be

4153. It was narrated that 'Ubadah bin As-Samit said:"We pledged to the Messenger of Allah to hear and obey during our hardship and our ease, when we felt energetic and when we felt tired, that we would not contend with the orders of whomever was entrusted with it, that we would stand for justice wherever we may be, and that we would not fear the blame of any blamer for the sake of Allah

4154. It was narrated from Shu'bah, from Sayyar and Yahya bin Sa'eed that they heard 'Ubadah bin Al-Walid narrating from his father. Sayyar said:"From his father," and Yahya said: "From his father," from his grandfather, whom said: 'We pledged to the Messenger of Allah to hear and obey during our hardship and our ease, when we felt energetic and when we felt tired, and when others are preferred over us, that we would not contend with the orders of whomever was entrusted with it, that we would stand firm for the truth wherever it may be, and that we would not fear the blame of any blamer for the sake of Allah." (Sahih) Shu'bah said: "Sayyar did not mention this statement: 'Wherever it may be' while Yahya mentioned it." Shu'bah said: "If I have added anything to it, then it is from Sayyar or from Yahya

4155. It was narrated from Abu Hurairah that the Messenger of Allah said:"You have to obey when you feel energetic and when you feel tired, during your ease and your hardship, and when others are preferred over you

4156. It was narrated that Jarir said:"I pledged to the Messenger of Allah to be sincere toward ever Muslim

4157. Jarir said:"I pledged to the Prophet to hear and obey and to be sincere toward every Muslim

4158. Jabir said:"We did not give our pledge to the Messenger of Allah for death, rather we pledged not to flee (from battle)

4159. It was narrated that Yazid bin Abi 'Ubaid said:"I said to Salamah bin Al-Akwa': 'What pledge did you make to the Prophet on the Day of Al-Hudaibiyyah?' He said: 'For death

4160. It was narrated that Ya'la bin Umayyah said:"I came to the Messenger of Allah with my father Umayyah on the Day of the Conquest (of Makkah) and said: 'O Messenger of Allah, accept my father's pledge for emigration (Al-Hijrah).' The Messenger of Allah said: 'I will accept his pledge to fight in Jihad, for the emigration (Al-Hijrah) has ceased

4161. It was narrated that 'Ubadah bin As-Samit said:"While there was a group of his companions around him, the Messenger of Allah said: 'Pledge to me, that you will not associate anything with Allah, nor steal, nor commit unlawful sexual relations, nor kill your children; you will not utter slander, fabricating from between your hands and feet, and you will not disobey me in goodness (Ma'ruf). Whoever fulfills (this pledge), his reward will be with Allah, and whoever commits any of these actions and is punished for it, it will be an expiation for him. Whoever commits any of these actions then Allah conceals him, then his affair is up to

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Allah; if He wills He will forgive him, and if He wills punish him.'" (Sahih) Ahmed bin Sa'eed contradicted him

4162. It was narrated from 'Ubadah bin As-Samit that the Messenger of Allah said: "Why don't you pledge to me upon that which the women have pledged: That you will not associate anything with Allah, that you will not steal, that you will not have unlawful sexual relations, that you will not utter slander, fabricating from between your hands and feet, and that you will not disobey me in goodness (Ma'ruf)?" We said: "yes, O Messenger of Allah." So we gave him our pledge, on that basis. The Messenger of Allah said: "Whoever commits any of these actions after that, and is punished, that will be an expiation. Whoever is not punished, then his affair is up to Allah; if He wills, He will forgive him, and if He wills, He will punish him

4163. It was narrated from 'Abdullah bin 'Amr that a man came to the Prophet and said: "I have come pledging to emigrate (Hijrah), and I have left my parents weeping." He said: "Go back to them, and make them smile as you made them weep

4164. It was narrated from Abu Sa'eed that: a Bedouin asked the Messenger of Allah about emigration (Hijrah). He said: "Woe to you, emigration is very important. Do you have any camels?" He said: "Yes. He said: "Do you pay Sadaqah on them?" He said: "Yes." He said: "Do righteous deeds no matter how far away you are from the Muslims, for Allah, the Mighty and sublime, will never cause any of your deeds to be lost

4165. It was narrated that 'Abdullah bin 'Amr said: "A man said: 'O Messenger of Allah! Which emigration (Hijrah) is best?' He said: 'To leave what your Lord, the Mighty and Sublime, dislikes.' He said: 'There are two kinds of emigration, the emigration of the town dweller and the emigration of the Bedouin. As for the Bedouin, when he is called (to fight in Jihad) he must respond, and he must obey when he is commanded, and as for the town dweller, he is the one who is more severely tested and more greatly rewarded

4166. It was narrated that Jabir bin Zaid said: "Ibn 'Abbas said: 'The Messenger of Allah (), Abu Bakr and 'Umar were among the Muhajirin (emigrants), because they forsook (hajar) the idolators, and some of the Ansar were Muhajirin because Al-Madinah was a land of shirk, and they came to the Messenger of Allah () on the Night of Al-'Aqabah

4167. It was narrated from Kathir bin Murrah that Abu Fatimah told him that he said: "O Messenger of Allah, tell me of an action that I may do and persist in it." The Messenger of Allah said to him: "You should emigrate, for there is nothing like it

4168. It was narrated from 'Amr bin 'Abdur-Rahman bin Umayyah that his father told him that Ya'la said: "I came to the Messenger of Allah with my father on the day of the Conquest (of Makkah) and said: 'O Messenger of Allah, accept my father's pledge to emigrate.' The Messenger of Allah said: 'I will accept his pledge for Jihad, for the emigration (Hijrah) has ceased

4169. It was narrated that Safwan bin Umayyah said: "I said: 'O Messenger of Allah, they are saying that no one will enter Paradise except a Muhajir.'" He said: "There is no more emigration (Hijrah) after the Conquest of Makkah, rather there is Jihad and intention. When you are called to mobilize (for Jihad) then do so

4170. It was narrated that Ibn 'Abbas said: "The Messenger of Allah said on the Day of the Conquest (of Makkah): "There is no more emigration (Hijrah), rather there is Jihad and intention. When you are called to mobilize (for Jihad) then do so

4171. It was narrated that Nu'aim bin Dijajah said: "I heard 'Umar bin Al-Khattab say: 'There is no more emigration (Hijrah) after the death of the Messenger of Allah

4172. It was narrated that 'Abdullah bin Waqdan As-Sa'di said: "We came in a delegation to the messenger of Allah, each of us with a question to ask him. I was the last of them to come in to the Messenger of Allah, and I said: 'O Messenger of Allah, I have left people behind me, and they are saying that emigration (Hijrah) has ceased.' He said: 'Emigration will not cease so long as the disbelievers are being fought

4173. It was narrated that 'Abdullah bin As-Sa'di said: "We came in a delegation to the Messenger of Allah and my companions entered and asked their questions. I was the last of them to enter, and he said: 'What is your question?' I said: 'O Messenger of Allah, when will emigration end?' The Messenger of Allah said: 'Emigration will not cease so long as the disbelievers are being fought

4174. Jarir said: "I came to the Prophet and said to him: 'I pledge to you to hear and obey in what I like and what I dislike.' The Prophet said: 'Can you do that, O Jarir,' or, 'Are you able for that?' He said: Say: As much as I can.' So he accepted my pledge (for that), and that I be sincere toward every Muslim

4175. It was narrated that Jarir said: I pledged to the Messenger of Allah () to perform Salah, pay the Zakah, be sincere toward every Muslim and forsake the idolaters

4176. It was narrated that Jarir said: "I came to the Messenger of Allah" and he mentioned something similar

4177. Jarir said: "I came to the Prophet when he was accepting (the people's) pledge, and said: 'O Messenger of Allah, extend your hand so that I may give you my pledge, and state your terms, for you know best.' He said: 'I accept your pledge that you will worship Allah, establish Salah, pay the Zakah, be sincere toward the Muslims, and forsake the idolaters

4178. It was narrated that Abu Idris Al-Khawlani said: "I heard 'Ubadah bin As-Samit say: 'I pledged to the Messenger of Allah among a group of people, and he said: I accept your pledge that you will not associate anything with Allah, you will not steal, you will not have unlawful sexual relations, you will not kill your children, you will not utter slander, fabricating from between your hands and feet, and you will not disobey me when commanded with goodness. Whoever fulfills (this pledge), his reward will be with Allah, and whoever commits any of these actions and is punished for it, it will be purification for him. Whoever (commits any

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of these action then) Allah conceals him, it is up to Allah; if He wills He will forgive him, and if He wills, He will punish him

4179. It was narrated that Umm 'Atiyyah said:"When I wanted to give pledge to the Messenger of Allah, I said: 'O Messenger of Allah, women helped me (in wailing for the dead) during the Jahiliyyah; shall I go and help her (in wailing) and then come to you and give you my oath of allegiance?' He said: 'Go and help her.' So I went and helped her, then I came, and gave my pledge to the Messenger of Allah

4180. It was narrated that Umm 'Atiyyah said:"The Messenger of Allah accepted our pledge that we would not wail (for the dead)

4181. It was narrated that Umaimah bint Ruqaiqah said:"I came to the Prophet with some other Ansari women to give our pledge. We said: 'O Messenger of Allah, we give you our pledge that we will not associate anything with Allah, we will not steal, we will not have unlawful sexual relations, we will not utter slander, fabricating from between our hands and feet, and we will not disobey you in goodness.' He said: 'As much as you can and are able.' We said: 'Allah and His Messenger are more merciful toward us. Com, let us give you our pledge, O Messenger of Allah! The Messenger of Allah said: 'I do not shake hands with women. Rather my word to a hundred women is like my word to one woman

4182. It was narrated from a man from Al Ash-Sharid, who was called 'Amr, that his father said:"Among the delegation of Thaqif there was a man who suffered from leprosy. The Prophet sent word to him saying: 'Go back, for I have accepted your pledge

4183. It was narrated that Al-Hirmas bin Ziyad said:"I stretched forth my hand to the Prophet for him to accept my pledge, when I was a child, but he did not accept my pledge

4184. It was narrated that Jabir said:"A slave came and pledged to the Prophet to emigrate, and the Prophet did not realize that he was a slave. Then his master came looking for him. The Prophet said: 'Sell him to me,' and he bought him for two black slaves. Then he did not accept the pledge from anyone until he asked: 'Is he a slave?

4185. It was narrated from Jabir bin 'Abdullah that:a Bedouin pledged Islam to the Messenger of Allah, then the Bedouin was stricken with the fever in Al-Madinah. So he came to the Messenger of Allah and said: "O Messenger of Allah, cancel my pledge," but he refused. Then he came to him again and said: "Cancel my pledge," but he refused. Then he came to him again and said: "Cancel my pledge," but he refused. Then the Bedouin left (Al-Madinah) and the Messenger of Allah said: "Al-Madinah is like the bellows; it expels its dross and brightness its good

4186. It was narrated from Salamah bin Al-Akwa ' that he entered upon Al-Hajjaj who said:O son of Al-Akwa, you have turned on your heels (i.e., deserted Islam) by staying in the desert with the Bedouins." He said: "No; the Messenger of Allah gave me permission to stay in the desert with the Bedouins

4187. It was narrated that Ibn 'Umar said:"We used to pledge to the Messenger of Allah to hear and obey, then he said: 'In as much as you can

4188. Ibn 'Umar said:"When we gave our pledge to the Messenger of Allah to hear and obey, he would say to us: 'In as much as you can

4189. It was narrated that Jarir bin 'Abdullah said:"I gave my pledge to the Prophet to hear and obey, and he told me to add the words.' In as much as you can, and to be since toward every Muslim". (Sahih)

4190. It was narrated that Umaimah bin Ruqaiqah said:"We gave pledge to the Messenger of Allah among a group of women, and he said to us: 'In as much as you can and are able

4191. It was narrated that 'Abdur-Rahman bin 'Abd Rabb Al-Kabah said:" I came to 'Abdullah bin Amr bin Al-As while he was sitting in the shade of Kabah, and the people were gathered around him, and I heard him say: 'While we were with the Messenger of Allah on a journey, we stopped to camp, and some of us were pitching tents, some were competing in shooting arrows, and some were taking the animals out to race them. Then the caller of the Prophet called out: As-Salatu Jamiah (prayer is about to begin). So we gathered, and the Messenger of Allah stood up and addressed us. He said: There has never been a prophet before me who was not obliged to tell his nation of what he knew was good for them, and to warn against that he knew was bad for them. With regard to Ummah of yours, soundness (of religious commitment) has been placed in its earlier generations, and the last of them will be afflicted with calamities and things that you dislike. Then there will come tribulations which will make the earlier ones pale into significances, and the believer will say: This will be the end of me, then relief will come. Then (more) tribulations will come and the believer will say: this will be the end of me, then relief will come. Whoever would like to be taken far away from the Fire and admitted to Paradise, let him die believing in Allah and the Last Day, and let him treat people as he would like to be treated. Whoever pledges to a ruler and gives him the grasp of his hand and the sincerity of his heart, let him obey him as much as he can, and if another comes and challenges him, let them strike the neck of (i.e., kill) the second one." He said: " I drew near to him and said: 'Did you hear the Messenger of Allah say that? He 'Yes, and quoted the Hadith without interruption (in the chain)

4192. It was narrated that Yahya bin Husain said:"I heard my grandmother say: 'I heard the Messenger of Allah say, during the Farewell Pilgrimage: If an Ethiopian slave is appointed over you who rules according to the Book of Allah, then listen to him and obey

4193. Abu Hurairah said:"The Messenger of Allah said: 'Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah. Whoever obeys my governor (Amir), he has obeyed me, and whoever disobeys my governor, he has disobeyed me

4194. It was narrated from Ibn 'Abbas (concerning the Verse):"O you who believe! Obey Allah and obey the Messenger (Muhammad). That he said: This was revealed concerning 'Abdullah bin Hudhaifah bin Qais bin 'Adiyy, whom the Messenger of Allah appointed in charge of an expedition

## Sunan an-Nasa'i

4195. It was narrated from Muadah bin Jabal that the Messenger of Allah said: "Military campaigns are of two types: as for the one who seeks the Face of Allah, obeys the imam, spends what is precious and avoids mischief, whether he is asleep or awake, he is earning reward. But as for the one who fights in order to show off and gain a reputation, and disobeys the imam and spreads mischief in the land, he comes back empty-handed." (Da 'if)

4196. Abu Hurairah narrated that the Messenger of Allah said: "The Imam is like a shield whose orders should be obeyed when they (the Muslims) fight, and where they should seek protection. If he enjoins fear of Allah and behaves justly, then he will be rewarded, but if he enjoins otherwise, then it will be a burden (of sin) on him

4197. It was narrated that Tamim Ad-Dari said: "The Messenger of Allah said: 'Religion is sincerity (An-Nasihah).' They said: 'To whom, O Messenger of Allah?' he said: 'To Allah, to His Book, to His Messenger, to the imams of the Muslims, and to their common folk

4198. It was narrated that Tamim Ad-Dari said: "The Messenger of Allah said: 'Religion is sincerity (An-Nasihah).' They said: 'To whom, O Messenger of Allah?' He said: 'To Allah, to His Book, to His Messenger, to the imams of the Muslims and to their common folk

4199. It was narrated from Abu Hurairah that the Messenger of Allah said: "Religion is sincerity, religion is sincerity (Al-Nasihah), religion is sincerity." They said; "To whom, O Messenger of Allah?" He said: "To Allah, to His Book, to His Messenger, to the imams of the Muslims and to their common folk

4200. It was narrated from Abu Hurairah that the Messenger of Allah said: "Religion is sincerity (An-Nasihah)." The said: "To whom, O Messenger of Allah?" he said: "To Allah, to His Book, to His Messenger, to the imams of the Muslims and to their common folk

4201. It was narrated that Abu Hurairah said " The Messenger of Allah said: 'No ruler is appointed but he has two groups of advisers: A group which urges him to do good and tells him not to do evil, and a group which does its best to corrupt him. Whoever is protected from their evil is indeed protected. And he (the ruler) belongs to the group that has the greater influence over him

4202. It was narrated from Abu Saeed tht the Messenger of Allah said: "Allah never sends a prophet or appoints a Khalifah but he has two groups of advisers: A group that tells him to do good and a group that tells him to do evil and urges him to do it. And the one who is truly protected is the one who is protected by Allah, the Mighty and Sublime

4203. It was narrated that Abu Ayyub said; "I heard the Messenger of Allah say: 'No prophet has ever been sent, nor has there been any Khalifah after him, but he has two groups of advisers, a group that tells him to do good and a group that tells him to do evil. Whoever is protected from the evil group, then he is indeed protected

4204. It was narrated that Al-Qasim bin Muhammad said: " I heard my paternal aunt say: 'The Messenger of Allah said; 'Whoever among you is appointed to a position of authority. If Allah wills good for him. He will give him a righteous minister who will remind him if he forgets and help him if he remembers

4205. It was narrated from Abu 'Adur-Rahman from Ali that: the Messenger of Allah sent an army and appointed a man in charge of them. He lit a fire and said: "Enter it." Some people wanted to enter it, and other said: "We are trying to keep away from it." They mentioned that to the Messenger of Allah, and he said to those who had wanted to enter if: "If you had entered it you would have stayed there until the Day of Resurrection." And he spoke good words to the others. And he said: "There is no obedience if it involves disobedience toward Allah. Rather obedience is only (required) in that which is good

4206. It was narrated that Ibn 'Umar said: "The Messenger of Allah said: 'The Muslim must hear and obey whether he likes it or not, unless he is commanded to commit an act of disobedience. If he is commanded to commit an act of disobedience, then he is not required to hear and obey

4207. It was narrated that Kab bin Ujah said: "The Messenger of Allah came out to us, and there were nine of us. He said; 'After me there will be rulers, whoever believes in their lies and helps them in their wrongdoing is not of me, and I am not of him, and he will not come to me at the Cistern. Whoever does not believe their lies and does not help them in their wrongdoing, he is of me, and I am of hi, and he will come to me at the Cistern

4208. It was narrated that Kab bin Ujah said: "The Messenger of Allah came out to us and we were nine, five and four, some 'Arabs and some non- 'Arabs. He said: 'Listen. Have you heard that after me there will be rulers, whoever enters upon them and believes their lies and help them in their wrongdoing is not of me, and I am not of him, and he will not come to me at the Cistern? Whoever does not enter upon them or believe their lies or help them in their wrongdoing is of me and I am of him, and he will come to me at the Cistern

4209. It was narrated from Tariq bin Shihab that: a man asked the Prophet, when he had put his leg in the stirrup: "Which kind of Jihad is best?" He said: " a word of truth spoken before an unjust rulers

4210. It was narrated that 'Ubadah bin As-Samit said: "We were with the Prophet in a gathering and he said: 'Pledge to me that you will not associate anything with Allah, you will not steal, and you will not have unlawful sexual relations.' He recited the Verse to them (and said) Whoever does any of these things, and Allah conceals him then it is up to Allah, the mighty and Sublime: If He wills, He will punish him, and if He wills, He will forgive him

4211. it was narrated from Abu Hurairah that the Prophet said: "You will become keen for positions of authority, but that will become a regret and loss. What a good life they will live, but how hard it will be for them when they die

## The Book of al-'Aqiqah

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4212. It was narrated from 'Amr bin Shuaib, from his father, that his grandfather said: "The messenger of Allah was asked about the 'Aqiqah and he said: "Allah, the mighty and sublime, does not like Al-Uquq' as if he disliked the word (Al-Aqiqah). He said to the Messenger of Allah: 'But one of us may offer a sacrifice when a child is born to him.' He said: 'Whoever wants to offer a sacrifice for his child, let him do so, for a boy; two sheep, Mukafaatan, (of equal age), and for a girl, one.' (One of the narrators) Dawud said: 'I asked Ziad bin Aslam about the word Mukafaatan and he said: 'Two similar sheep that are slaughtered together

4213. It was narrated from 'Abdullah bin Buraidah, from his father, that: the Messenger of Allah offered the 'Aqiqah for Al-Hasan and Al-Husain

4214. It was narrated from Salman bin 'Amir Ad-Dabbi that the Messenger of Allah said: "For a boy there should be an 'Aqiqah, so shed blood for him, and remove the harm from him

4215. It was narrated from Umm Kurz that the Messenger of Allah said: "for a boy two sheep, Mukafaatan (of equal age), and for a girl, one sheep

4216. It was narrated from Umm Kurz that the Messenger of Allah said: "For a boy two sheep, Mukafaatan (of equal age), and for a girl, one sheep

4217. It was narrated that Umm Kurz said: "I came to the Prophet and asked him about the sacrificial meat. I heard him say: 'For a boy, two sheep, and for a girl, one sheep, and it does not matter if they are male or female

4218. It was narrated from Umm Kurz that the Messenger of Allah said: "For a boy, two sheep, and for a girl, one sheep, and it does not matter if they are male or female

4219. It was narrated that Ibn 'Abbas said: "The Messenger of Allah offered an 'Aqiqah for Al-Hasan and Al-Husain, may Allah be pleased with them, two rams for each

4220. It was narrated from Qatadah, from Al-Hasan, from Samurh bin Jundab that the Messenger of Allah said: "Every boy is in pledge for his 'Aqiqah, so slaughter (the animal) for him on the seventh day, and shave his head, and a name

4221. It was narrated from Habib bin Ash-Shahid: "Muhammad bin Sirin said to me: 'Ask Al-Hasan (Al-Basri) from whom he heard this Hadith about the 'Aqiqah.' I asked him about that and he said: 'I heard it from Samurh

### The Book of al-Fara' and al-'Atirah

4222. It was narrated from Abu Hurairah that the Messenger of Allah said: "There is no fara' and no 'Atirah

4223. It was narrated that Abu Hurairah that: the Messenger of Allah forbade Fara' and 'Atirah

4224. Mikhnaf bin Sulaim said: "While we were standing with the Messenger of Allah at 'Arafat, he said: 'O people, it is upon each family to offer a sacrifice (Udhiyah) and an 'Atirah each year." (One of the narrators) Muadh said: "Ibn 'Awn used to offer slaughter the 'Atirah, and I saw that with my own eyes during Rajab." (Daif)

4225. Amr bin Shuaib bin Muhammad bin 'Abdullah bin 'Amr (narrated) that his father and Zaid bin Aslam said: "O Messenger of Allah! (What about) the Fara'?" He said: "It is a duty, but if you leave it (the animal) until it becomes half-grown and you load upon it (in Jihad) in the cause of Allah or give it to a widow, that is better than if you slaughter it (when it is just born) and its flesh is difficult to separate from its skin, then you turn your vessel upside down (because you will no longer be able to get milk from the mother) and you cause your she-camel to grieve (at the loss of its young)." They said: "O Messenger of Allah, (what about) the 'Atirah?" He said: "The 'Atirah is a duty." (Hasan) Abu 'Abdur-Rahman (An-Nasa'i) said: Abu 'Ali Al-Hanafi (one of the narrators); they are four brothers: One of them is Abu Bakr, and Bishr, and Sharik, and the other

4226. It was narrated that Yahya bin Zurarah bin Karim bin Al-Harith bin 'Amr Al-Bahili said: "I heard my father say, that he heard his grandfather Al-Harith bin 'Amr, that he met the Messenger of Allah during the Farewell Pilgrimage, when he was atop his slit-eared camel. (He said): 'I said: O Messenger of Allah, May my father and mother be ransomed for you; pray for forgiveness for me. He said: May Allah forgive you (plural). Then I came to him from the other side, hoping that he would supplicate just for me alone, and not them. I said: O Messenger of Allah, pray for forgiveness for me. He said: May Allah forgive you (plural). Then a man among the people said: O Messenger of Allah, (what about) the 'Atirah and Fara'? He said: Whoever wishes to offer and 'Atirah may do so, and whoever does not wish to, may not. Whoever wishes to offer a Fara' may do so, and whoever does not wish to, may not. And with regard to sheep, a sacrifice should be offered. And he clasped between his fingers except for one

4227. Yahya bin Zurarah As-Sahmi said: "My father narrated to me from his grandfather, Al-Harith bin 'Amr that he met the Messenger of Allah during the Farewell Pilgrimage and said: 'May my father and mother be sacrificed for you! O Messenger of Allah; pray for forgiveness for me.' He said: 'May Allah forgive you (plural).' He was atop his slit-eared camel and I came around to the other side" and he quoted the Hadith

4228. It was narrated that Nubaishah said: "It was said to the prophet: 'During the Jahiliyyah we used to offer the 'Atirah.' He said: 'Slaughter for the sake of Allah, the Mighty and sublime, no matter what month it is; do good for the sake of Allah, the Mighty and sublime, and feed the poor

4229. It was narrated that Nubaishah said: "A man called out while he was in Mina and said: 'O Messenger of Allah, we used to sacrifice the 'Atirah during the Jahiliyyah in Rajab; what do you command us to do?' He said: 'Sacrifice during whatever month it is, do good for the sake of Allah, the Mighty and Sublime, and feed (the poor).' They said: 'O Messenger of Allah, we used to sacrifice the Fara' during the Jahiliyyah; what do you command us to do?' He said: 'For every flock of

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grazing animals, feed the firstborn as you feed the rest of you flock until it reaches an age where it could be used carry loads, then sacrifice it, and give its meat in charity

4230. It was narrated from Nubaishah, a man of Hudhail, that the Prophet said: "I used to forbid you to store the meat of the sacrifices for more than three days so that there would be enough for everyone. But now Allah, the mighty and sublime, has bestowed plenty upon us, so eat some, give some in charity and store some, For these days are the days of eating, drinking and remembering Allah." A man said: "O Messenger of Allah, we used to sacrifice the 'Atirah during the Jahiliyyah in Rajab; what do you command us to do?" He said: "Sacrifice to Allah, the Mighty and Sublime, whatever month it is, do good for the sake of Allah, the Mighty and Sublime, and feed (the poor)." He said: "O Messenger of Allah, we used to sacrifice the Fara' during the Jahiliyyah; what do you command us to do?" He said: "For every flock of grazing animals, feed the firstborn as you feed the rest of your flock, until it reaches an age where it could be used to carry loads, then sacrifice it, and give its meat in charity to the wayfarer, for that is good

4231. It was narrated that Nubaishah said: "A man called out to the Prophet and said: 'We used to sacrifice the 'Atirah - i.e., during the Jahiliyyah - in Rajab; what do you command us to do?' He said: 'Sacrifice, whatever month it is, do good for the sake of Allah, the Mighty and Sublime, and feed (the poor).' He said: 'We used to sacrifice the Fara' during the Jahiliyyah; what do you command us to do?' He said: 'For every flock of grazing animals, feed the firstborn as you feed the rest of your flock until it reaches an age where it could be used to carry loads, then sacrifice it, and give its meat in charity, for that is good

4232. It was narrated that Nubaishah Al-Hudhaili said: "A man said: 'O Messenger of Allah, we used to sacrifice the 'Atirah during the Jahiliyyah in Rajab; what do you command us to do?' He said: 'Sacrifice to Allah, the Mighty and Sublime, whatever month it is, do good for the sake of Allah, the Mighty and Sublime, and feed (the poor)

4233. It was narrated that Abu Razin Laqit bin 'Amir Al-Uqaili said: "I said: 'O Messenger of Allah, we used to offer sacrifices during the Jahiliyyah in Rajab, and eat of (their meat) and offer some to those who came to us.' The Messenger of Allah said: 'There is nothing wrong with that.'" (One of the narrators) Waki bin 'Udus said: "I will not leave it

4234. It was narrated from Ibn 'Abbas, from Maimunah, that: the Prophet passed by a dead sheep that had been thrown aside. He said: "Who does this belong to?" They said: "Maimunah." He said: "Why did she not make use of its skin?" They said: "It is dead meat (i.e., it was not slaughtered properly)." He said: "Allah, the Mighty and Sublime, has only forbidden us to eat it

4235. It was narrated that Ibn 'Abbas said: "The Messenger of Allah passed by a dead sheep that he had given to a freed slave woman of Maimunah, the wife of the Prophet. He said: 'Why don't you make use of its hide?' They said: 'O Messenger of Allah, it is dead meat.' The Messenger of Allah said: 'It is only forbidden to eat it

4236. Ibn 'Abbas said: "The Messenger of Allah saw a dead sheep that belonged to the freed slave woman of Maimunah, and had come from the Sadaqah." He said: "Why don't you take off its hide and make use of it?" They said: "It is dead meat." He said: "It is only unlawful to eat it

4237. It was narrated from Ibn 'Abbas: "Maimunah told me that a sheep died, and the Prophet said: 'Why don't you tan its skin and make use of it'?

4238. Ibn 'Abbas said: "The Prophet passed by a sheep belonging to Maimunah that had died and said: 'Why don't you take its skin and tan it and make use of it'?

4239. Ibn 'Abbas said: "The Prophet passed by a dead sheep and said: 'Why don't you make use of its skin'?

4240. It was narrated that Sawdah, the wife of the Prophet, said: "A sheep of ours died, and we tanned its skin, and continued to make Nabidh in it until it wore out

4241. It was narrated that Ibn 'Abbas said: "The Messenger of Allah said: 'Any skin that is tanned has been purified

4242. It was narrated from Ibn Wa'lah that he asked Ibn 'Abbas: "We are attacking the Maghrib, and they are people who worship idols, and they have waterskins in which they keep milk and water." Ibn 'Abbas said: "Tanning is purification." Ibn Wa'lah said: "Is this your own opinion, or something that you heard from the Messenger of Allah?" He said: "No, (I heard it) from the Messenger of Allah

4243. It was narrated from Salamah bin Al-Muhabbah that: during the campaign of Tabuk, the Prophet of Allah called for water from a woman. She said: "I only have a waterskin of mine made from an (unslaughtered) dead animal." He said: "Didn't you tan it?" She said: "Of course." He said: "Then it's tanning is its slaughter". (Daif)

4244. It was narrated that 'Aishah said: "The Prophet was asked about the hides of dead animals." He said: "Tanning it purifies it

4245. It was narrated that 'Aishah said: "The Messenger of Allah was asked about the hides of dead animals." He said: "Tanning it purifies it

4246. It was narrated from 'Aishah that the Prophet said: "The dead animal is purified by tanning it

4247. It was narrated that 'Aishah said: "The Prophet said: 'The dead animal is purified by tanning it

4248. It was narrated from Maimunah, the wife of the Prophet, that: some men of Quraish passed by the Messenger of Allah dragging a sheep the size of a donkey. He said to them: "Why don't you take its skin?" They said: "It is dead meat." The Messenger of Allah said: "Purify it with water and Qaraz

4249. It was narrated that 'Abdullah bin 'Ukaim said: "The letter of the Messenger of Allah was read to us when I was a young boy: 'Do not make use of the skins and sinew of dead animals

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4250. It was narrated that 'Abdullah bin 'Ukaim said: "The Messenger of Allah wrote to us: 'Do not make use of the skins and sinew of dead animals

4251. It was narrated that 'Abdullah bin 'Ukaim said: "The Messenger of Allah wrote to Juhainah: 'Do not make use of the skin and sinew of dead animals.'" (Hasan) Abu 'Abdur-Rahman (An-Nasa'i) said: The most correct about this topic, regarding the skins of the dead animal when it is tanned, is the narration of Az-Zuhri, from 'Ubaidullah bin 'Abdullah, from Ibn 'Abbas, from Maimunah, and Allah knows best

4252. It was narrated from 'Aishah that: the Messenger of Allah ordered that the hides of dead animals be made use of if they had been tanned. (Daif)

4253. It was narrated from Abu Al-Malih, from his father, that: the Prophet forbade (the use of) the hides of Predators. (Hassan)

4254. It was narrated that Al-Miqdam bin Ma di Karib said: "The Messenger of Allah forbade silk, gold and saddlecloths (Miyathir) made of leopard skin

4255. It was narrated that Khalid said: "Al-Miqdam bin Madikarib came to visit Muawiyah and said to him: I adjure you by Allah, do you know that the messenger of Allah forbade wearing the Hides of predators and riding on them? He said: 'yes

4256. It was narrated from Jabir bin 'Abdullah that, during the year of the Conquest, while he was in Makkah, he heard the Messenger of Allah say: "Allah, the Mighty and Sublime, and His Messenger have forbidden the sale of alcohol, dead meat, pigs and idols." It was said to him: "O Messenger of Allah, what do you think of their fat of dead animals, for it is used to caulk ships, it is daubed on animal skins, and people use it to light their lamps?" He said: "No, it is unlawful." Then the Messenger of Allah said: "May Allah, the Mighty and Sublime, curse the Jews, for Allah forbade them the fat (of dead animals) but they rendered it, sold it, and consumed its price

4257. It was narrated that Ibn 'Abbas said: "It reached 'Umar that Samurah had sold some wine, and he said: 'May Allah ruin Samurah! Does he not know that the Messenger of Allah said: May Allah curse the Jews, for animal fat was forbidden to them, but they rendered it.' Sufyan (one of the narrators) said: "Meaning: They melted it down

4258. It was narrated from Ibn 'Abbas, from Maimunah, that: a mouse fell into some cooking fat and died. The Prophet was asked (about that) and he said: "Throw it away, and whatever is around it, and eat (the rest)

4259. It was narrated from Ibn 'Abbas, from Maimunah, that: the Prophet was asked about a mouse that had fallen into some solid cooking fat. He said: "Take it, and whatever is around it, and throw it away

4260. It was narrated from Ibn 'Abbas, from Maimunah, that: the Prophet was asked about a mouse that fell into the cooking fat. He said: "If it (the fat) is solid, then throw it away, and whatever is around it. If it is liquid then do not use it at all." (Daif)

4261. Ibn 'Abbas said: "I heard Sa'eed bin Jubair say: 'The Messenger of Allah passed by a dead goat and said: "Why didn't the owners of this sheep make use of its skin?

4262. It was narrated from Abu Sa'eed Al-Khudri that the Prophet said: "If a fly falls into the vessel of one of you, let him dip it in

## The Book of Hunting and Slaughtering

4263. It was narrated from 'Adiyy bin Hatim that: he asked the Messenger of Allah about hunting. He said: "When you release your dog, mention the name of Allah over him, and if you catch up with him and he has not killed (the game), then slaughter it and mention the name of Allah over it. If you catch up with him and he has killed (the game) but has not eaten any of it, then eat, for he caught it for you. If you find that he has eaten some of it, then do not eat any of it for he caught it for himself. If there are other dogs with your dog and they have killed (the game) but have not eaten any of it, then do not eat any of it, because you do not know which of them killed it

4264. It was narrated that 'Adiyy bin Abi Hatim said: "I asked the Messenger of Allah about hunting with a Mi`rad. He said: 'If you strike (the game) with its sharp point, then eat, but if you strike it with its broad side, then the animal has been killed with a blow.' I asked him about dogs and he said: 'If you release your dog and he catches (the game) but does not eat it, then eat, because his catching it is its slaughter. If you find another dog with your dog and you fear that it caught (the game) with him and killed it, then do not eat, for you said the name of Allah over your dog, but you did not say His name over the other one

4265. It was Narrated from 'Adiyy bin Hatim the he asked the Messenger of Allah: "I release my trained dog and he catches (game)." He said: "If you release the trained dog and you say the name of Allah over him, and he catches (something), then eat." I said: "Even if he kills it?" He said: shoot with the Mirad." He said: "If it hits (the game) with its sharp point, then eat, but if it hits it with its broad side, then do not eat

4266. Abu Tha'labah Al-Khushani said: "I said: 'O Messenger of Allah, we live in a land where people hunt, and I hunt with my bow and with my trained dog, and with trained dog, and with my dog which is not trained.' He said: 'whatever you catch with your bow, mention the name of Allah over it and eat. Whatever you catch with the trained dog, mention the name of Allah over it and eat. Whatever you catch with your untrained dog and you reach it while it is still alive, then slaughter it, and eat.'" (Sahih)

4267. It was narrated that 'Adiyy bin Hatim said: "I said: 'O Messenger of Allah, I release my trained dogs and they catch (game) for me; can I eat it? He said: 'When you release your trained dogs and they catch (game) for you, then eat.' I said: 'Even if they kill it.' He said: 'So long as no other dogs have joined them.' I said: 'I shoot with the Mirad. And they penetrate (the game).' He said 'If they penetrate it, then eat, but if the broad said strikes it, then do not eat



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4268. It was narrated from 'Adiyy bin Hatim that he asked the Messenger of Allah about hunting and he said:"If you release your dog and other dogs over with you have not mentioned the name of Allah join him, then do not eat (what they catch), because you do not know which of them killed it (the game)
4269. It was narrated that 'Adiyy bin Hatim said:"I asked the Messenger of Allah about dogs and he said: 'If you release your dog and say the name of Allah, then eat, but if you find another dog with your dog then do not eat, for you only said the name of Allah over your dog, not any other
4270. It was narrated from Ash-Sha bi that; "Adiyy bin Hatim who was neighbor, Dakhilan and Rabitan at An-Nahrain narrated that he asked the Prophet Saying:'I releaser my dog and I find another dog with my dog, and I do not know which of them caught (the game).' He said: 'Do not eat, for your only said the name of Allah over your dog, and not over any other dog
4271. It was narrated from 'Adiyy bin Hatim:A similar report was narrated from 'Adiyy bin Hatim
4272. It was narrated that 'Adiyy bin Hatim said:"I asked the Messenger of Allah: 'I release my dog. He said: 'If you release your dog and mention the name of Allah, then eat. But it he has eaten some of it, the do not eats, for the caught it for himself. If you release your dog then you find another dog with it, then do not eat, for you said the name of Allah over your dog, and not over any other
4273. It was narrated that 'Adiyy bin Hatim said:"I asked the Messenger of Allah: 'I release my dog, and I find another dog with mine, and I do not know which mine, and I do not know which of them caught (the game).' He said: 'do not eat it, for you said the name of Allah over your dog, but not over any other
4274. It was narrated that 'Adiyy bin Hatim said:"I asked the Messenger of Allah about hunting with the Mirad. He said: 'whatever is struck with the sharp edge, eat, and whatever is hit with its broad side, it is an animal killed by a blow. "" He said: "And I asked him about hunting dogs. He said: 'If you release your dog and mention the name of Allah over it, then eat.,' I said: 'Even it he kills it?' He said: 'Even if he kills it?' He said: 'Even if he kills it. But if he has eaten some of it, then do not eat. And if you find another dog with your dog and he has killed (the game), then do not eat, for you only said the name of Allah over your dog, not over your dog, not over any other
4275. It was narrated from 'Adiyy bin Hatim At-Tai that he asked the Messenger of Allah about hunting. He said:"If you release your dog and mention the name of Allah over him, and he kills (the game), but does not eat any of it, then eat. But if he has eaten from it, then do not eat, for he caught it for himself, and not for you
4276. It was narrated that Az-Zuhri said:"Ibn As-Sabbaq said: "Maimunah told me that Jibril, peace be upon him, said to the Messenger of Allah 'We (Angles) do not enter a house in which there is a dog or a picture, The next day the Messenger of Allah commanded that all dogs be killed, even small dogs
4277. It was narrated from Ibn 'Umar that:the Messenger of Allah commanded that dogs be killed, except those which were exempted
4278. Salim bin 'Abdullah narrated that his father said:"I heard the Messenger of Allah raise his voice with the command to kill dogs. All dogs were to be killed except dogs used for hunting or herding livestock
4279. It was narrated from Ibn 'Umar that:The Messenger of Allah commanded that all dogs be killed except dogs used for hunting or herding livestock
4280. It was narrated from 'Abdullah bin Mughaffal that the Messenger of Allah said:"Were it not that dogs form one of the communities (or nations - of creatures), I would have commanded that they be killed. But kill those that are all black. Any people who keep a dog, except for dogs used for farming, hunting or herding livestock, one Qirat will be deducted from their reward each day
4281. It was narrated from 'Ali bin Abi Talib that the Prophet said:"The angels do not enter a house in which there is a picture, a dog or a person who is Junub
4282. It was narrated that Abu Talhah said:"The Messenger of Allah said: ' ; The angels do not enter a house in which there is a dog or a picture
4283. Maimunah, the wife of the Prophet narrated:"The Messenger of Allah was upset one morning and Maimunah said to him: "O Messenger of Allah, you look upset today., He said: 'Jibril, peace be upon him, had promised to meet me last night but he did not come, and by Allah, he never failed to keep an appointment;; The day passed, then he thought of a puppy that was beneath a table of ours. He ordered that it be taken out, and then he took some water In his hand and sprinkled it over the place where it had been. That evening, Jibril, peace be upon him, came and met him. The Messenger of Allah said to him: 'You [promised to meet me last night;; He said: 'Yes, but we do not enter a house in which there is a dog or a picture;; the next day the Messenger of Allah Commanded that dogs be killed]
4284. It was narrated that Ibn'Umar said:"The Messenger of Allah said: 'whoever keeps a dog, two Qirats will be detracted from his reward each day, except a trained hunting dog, or a dog for herding livestock
4285. As-Saib bin Yazid narrated that Surfyan bin Abi Zuhair Ash-Shanai I came to visit them and said:"The Messenger of Allah said: 'Whoever keeps a dog which he does not need for farming or livestock, one Qirt will be deducted from his (good) deeds each day.' It was said to him: 'did you hear this from the Messenger of Allah He said: 'Yes, by the Lord of this Masjid
4286. It was narrated that Ibn 'Umar said:"The Messenger of Allah said:' whoever keeps a dog except one that is trained for hunting or a dog for herding livestock, two Qirats will be deducted from his reward each day
4287. It was narrated from Salim, from his father, that the Messenger of Allah said:"Whoever keeps a dog. Except a dog for hunting or herding livestock, two Qirats will be deducted from his reward each day
4288. It was narrated from 'Abdullah bin Mughaffal that the Prophet said:"Whoever keeps a dog, except a dog for hunting, herding livestock or farming, one

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Qurat will be deducted from his reward each day

4289. It was narrated from Abu Hurairah that the Messenger of Allah said: "Whoever keeps a dog except a dog for hunting, farming or herding livestock, on e Qurat will be deducted from his good deeds each day

4290. It was narrated from Abu Hurairah that the Messenger of Allah said: "Whoever keeps a dog that is not a dog used for hunting, herding livestock or guarding land, two qirats will be deducted from his reward each day

4291. It was narrated from Salim bin 'Abdullah that his father said: "The Messenger of Allah said: "Whoever keeps a dog, except a dog for herding livestock or a dog for hunting, one Qirat will be deducted from his reward each day." 'Abdullah said: "Abu Hurairah said: 'Or a dog for farming

4292. It was narrated from Abu Bakr bin 'Abdur-Rahman bin Al-Harith bin Hisham that he heard Abu Mas'ud 'Uqbah say: "The Messenger of Allah forbade the price of a dog, the gift of a female fornicator and the fees of a fortuneteller." (Sahih)

4293. Abu Hurairah said: "The Prophet said: 'The price of a dog, the fees of a fortuneteller and the gift of a female fornicator are not permissible

4294. It was narrated that Waqi bin Khadij said: "The Messenger of Allah said: 'The worst of earnings are the gift of a female fornicator, the price of a dog and the earnings of a cupper

4295. It was narrated from Jabir that the Prophet forbade the price of cats and dogs, except hunting. (Da'if) Abu Abdur-Rahman (An-Nasa'i) said: The Hadith of Hajjaj from Hammad bin Salamah is not authentic:

4296. It was narrated from 'Arm bin Shu'aib, from his father, from his grandfather, that a man came to the Prophet and said: "O Messenger of Allah, I have trained dogs; advise me concerning them." He said: "Whatever your dogs catch for you, eat," I side: "Even if they kill it?" He said: "Even if they kill it." He said: "Advise me about my bow." He said: "Whatever your arrow returns to you, eat." He said: "Even if it gets away from you, so long as you do not find the mark of an arrow other than yours on it, or you find that it has gone rotten." (Another chain)

4297. It was narrated that Rafi bin Khadij said: "While we were with the Messenger of Allah at Dhul-Hulaifah in Tihmanb, they acquired some camels and sheep (as spoils of war). The Messenger of Allah was among the last of the people, and the first of them hastened to slaughter (the animals) and set up pots (for cooking the meat). The Messenger of Allah came and ordered that the pots be covered and ordered that the pots be overturned, then he divided it making ten sheep equivalent to one camel. While they were like that, a camel ran away. The people had only a few horses, so they went after it and it got away from them. A man shot an arrow at it and stopped it. The Messenger of Allah said: 'Some of these animals are untamed like wild animals, so if one of them goes out of your control, do the same

4298. It was narrated that 'Adiyy bin Hatim said: "I asked the Messenger of Allah about hunting and he said: 'When you shoot your arrow, mention the name of Allah, and if you find that it (the game) has been killed, then eat it, unless you find that it fell into some water, and you do not know whether the water killed it or your arrow

4299. It was narrated from 'Adiyy bin Hatim that he asked the Messenger of Allah about hunting and he said: "When you release your arrow or your dog, mention the name of Allah, and when your arrow kills (the game), then eat." He said: "What if it gets away from me for a night, O Messenger of Allah?" He said: "If you find your arrow and you do not find the mark of anything else, then eat it. But if it falls into the water, do not eat it

4300. It was narrated that 'Adiyy bin Hatim said: "I said: 'O Messenger of Allah, we are a people who hunt, and one of us may shoot his arrow but (the game) gets away from him for a night or two. What if he follows its tracks, and finds it dead with his arrow in it?" He said: "If you find the arrow in it, and you do not find any sign of predators, and you know that your arrow killed it, then eat it." (Sahih)

4301. It was narrated from 'Adiyy bin Hatim that the Messenger of Allah said: "If you see your arrow in it. And you do not see any other mark, and you know that (Your arrow) killed it, then eat it

4302. It was narrated that 'Adiyy bin Hatim said: "I said: 'O Messenger of Allah, I shoot game and I follow its tracks after of night. He said: 'If you find your arrow in it, and no predator has eaten from it, then eat it

4303. It was narrated from Abu Tha'labah from the Prophet that the one who catches up with the game (he shot) after three days may eat from it, unless it has turned rotten

4304. It was narrated that 'Adiyy bin Hatim said: "I said: 'O Messenger of Allah, I release my dog and he catches the game, but I cannot find anything with which to slaughter it, so I slaughter it with a sharp-edged stone or a stick.' He said: 'Shed the blood with whatever you want, and mention the name of Allah

4305. It was narrated that 'Adiyy bin Hatim said: "I said: 'O Messenger of Allah, I release my trained dogs and they catch (the game) for me - should I eat of it?" he said: 'If you release your trained dogs, and mention the name of Allah, and they catch it for you, then eat.' I said: 'Even if they kill it?' He said: "Even if they kill it, so long as another, strange dog has not joined them I said: 'And I shoot the game with the Mirad and I hit it - should I eat?' He said: "If you shoot the and it penetrates (the target), then eat, but if it hits it with its broad edge, then do not eat it

4306. (It was narrated that Ash-Sha'bi said: "I heard 'Adiyy bin Hatim say: 'I asked the Messenger of Allah about the Mirad and he said: "If the sharp point hits the game) then eat, but

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4307. It was narrated that 'Adiyy bin Hatim said:"I asked the Messenger of Allah about hunting with the Mirad and the said: 'If the sharp edge hits (the game), then eat, but if the broad edge of it strikes it, do not eat it
4308. It was narrated that 'Adiyy bin Htim said:"I asked the Messenger of Allah about hunting with Mirad and he said: 'If the sharp edge hits (the game), then eat, but if the broad edge of it strikes it, then it has been killed by a blow
4309. It was narrated from Ibn 'Abbas that the Prophet said:"Whoever lives in the desert, he becomes hard-hearted, and whoever follows game becomes preoccupied with it (and neglectful toward other duties), and whoever follows the ruler will put himself through trial."(Sahih) The wording is of Ibn Al-Muthanna
4310. It was narrated that Abu Hurairah said:"A Bedouin brought a rabbit to the Messenger of Allah that he had grilled and placed it before him. The messenger of Allah refrained from eating but he told the people to eat. The Bedouin also refrained from eating, and the Messenger of Allah said to him: 'What is keeping you from eating?' He said: 'I fast three days of each month.' He Said: "If you are going to fast, then fast the bright days (Al-Ghurr)
4311. It was narrated that Ibn Al- Hawtakiyyah said:"Umar, May Allah be pleased with us on the day when we stopped at Al-Qaha?" Abu Dharr said: 'I was. A rabbit was brought to the Messenger Allah and the man who brought it said: I saw it bleeding (menstruating). The Prophet did not eat, then he said: "Eat." A man said: "I am fasting." He said: "What fast are you observing?" He said: "Three days each month" He said: "Why don't yo
4312. Anas said:"We disturbed a rabbit in Marr Az-Zahran so I caught it, and brought it to Abu Talhah who slaughtered it, and sent me with its thighs and haunches to the Prophet and he accepted it
4313. It was narrated that Ibn Safwan said:"I caught two rabbits but I could not find anything with which to slaughter then, so I slaughtered them with a sharp-edged stone. I asked the Prophet about that and he commanded me to eat them
4314. It was narrated from Ibn 'Umar that:the Messenger of Allah was asked about mastigures when he was on the Minbar and he said? "I do not eat them, but I do not say that they are Haram
4315. It was narrated from Ibn 'Umar that a man said:"O Messenger of Allah what do you think about mastigures?" He said: "I do not eat them but I do not say that they arte Haram
4316. It was narrated from Khalid bin Al-Walid that:A grilled mastigure was brought to the Messenger of Allah and was placed near to him. He reached out his hand to eat it, and someone who was present said: "O Messenger of Allah, it is the meat of a mastigure." He withdrew his hand and Khalid bin Al-Walid said to him: "O Messenger of Allah, is mastigure Haram?" He said: "No, but it is not found in the land of my people, and I find it distasteful." He said: "Then Khalid bent over the mastigure and ate some of it, and the Messenger of Allah was looking at him
4317. It was narrated from Ibn ' Abbas that:Khalid bin Al-Walid said that he entered upon Maimunah bint Al-Harith, who was his maternal aunt, with the Messenger of Allah, and some meat of a mastigure was offered to the Messenger of Allah The Messenger of Allah would not eat anything until he knew what it was. One of the women said: "Why don't you tell the Messenger of Allah what he is eating?" So she told him that it was the meat of a mastigure, and he stopped eating. Khalid said: "I asked the Messenger of Allah 'Is it Haram?' He said: "No but it is a food that is no
4318. It was narrated that Ibn 'Abbas said:"My maternal aunt gave some cottage cheese, cooking fat, and mastigures to the Messenger of Allah He ate some of the cottage cheese and cooking fat, and left the mastigures, as he found them distasteful. But they were eaten upon the table-spread of the Messenger of Allah and if they were Haram they would not have been eaten upon the table-spread of the Messenger of Allah and he would not have told others to eat them
4319. It was narrated from Ibn 'Abbas that:he was asked about eating mastigures. He said: "Umm Hufaid gave some cooking fat, cottage cheese, and mastigures to the Messenger of Allah and the ate some of the cooking fat and cottage cheese, but he did not eat the mastigures because he found them distasteful. If they were Haram they would not have been eaten at the table-spread of the Messenger of Allah and the would not have told others to eat them
4320. It was narrated that Thabit bin Yazid Al-Ansari said:"We were with the Prophet on a journey. We stopped to camp and the people caught some mastigures. I took a mastigure and grilled it, and brought it to the Prophet. He took a palm stalk, and started counting his fingers with it, and said: 'A nation from among the children of Israel was turned into beasts of the Earth, and I do not know what kind of animals they were, I said: 'O Messenger of Allah, the people have eaten some of them.' He did not tell them to eat it, and he did not forbid them from eating it
4321. It was narrated that Thabit bin Wadi ah said:"A man brought a mastigure to the Messenger of Allah and he started looking at it, and turning it over. He said: 'A nation was transformed, it is not known what they did, and I do not know if this is one of them
4322. It was narrated from al-Bara bin Azib, from Thabnit bin Wadiah, that:a man brought a mastigure to the Prophet and he said? "A nation was transformed, and Allah knows best
4323. It was narrated that Ibn Abi 'Ammar said:"I asked Jabir bin 'Abdullah about hyenas and he told me to eat them. I said: 'Are they game (that can be hunted)? He said: 'Yes,' I said: 'Did you hear that from the Messenger of Allah?' He said: 'Yes
4324. It was narrated from Abu Hurairah that the prophet said:'Every predator possessing fangs is forbidden to eat
4325. It was narrated from Abu Tha labah Al-Khushani that:the Prophet forbade eating any predator that has fangs
4326. It was narrated that Abu Tha'labah said:"The Messenger of Allah said: 'Wealth taken by force is (not permissible), any predator that has fangs is not

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permissible, and any animal used for target practice is not permissible

4327. It was narrated that Jabir said:"On the Day of Khaibar, the Messenger of Allah forbade the flesh of donkeys but he permitted the flesh of horses

4328. It was narrated that Jabir said:"The Messenger of Allah allowed us to eat the flesh of horses but he forbade the flesh of donkeys

4329. It was narrated that Jabir said:" On the Day of Khaibar, the Messenger of Allah () allowed us to eat the flesh of horses but he forbade us from the flesh of donkeys

4330. It was narrated that Jabir said:"We used to eat horse meat during the time of the Messenger of Allah

4331. It was narrated from Khalid bin al-walid that he heard the Messenger of Allah say:"It is not permissible to eat the flesh of horses, mules or donkeys

4332. It was narrated from Khalid bin Al-Walid that:the Messenger of Allah forbade eating the flesh of horses, mules and donkeys, and any predator that has fangs

4333. It was narrated from 'Ata, that Jabir said:"we used to eat horseflesh. ": I said: "And mules?" He said: "No

4334. It was narrated from Al- Hasan bin Muhammad, and 'Abdullah bin Muhammad that their father said:"Ali said to Ibn'Abbas, may Allah be please with them both: The Prophet forbade Mut'ah marriage, and the flesh of domesticated donkeys on the Day of Khaibar

4335. It was narrated from Al-Hasan bin Muhammad, and 'Abdullah bin Muhammad, from their father, that 'Ali bin Abi Talib may Allah be please with him, said:"The Messenger of Allah forbade Mut'ah and the flesh of domesticated donkeys on the Day of Khaibar

4336. It was narrated from Ibn 'Umar that:the Messenger of Allah forbade (the flesh of) domesticated donkeys on the Day of Khaibar

4337. Narrated from Ibn 'Umar:A similar report was narrated from Ibn 'Umar, but he did not mention Khaibar

4338. It was narrated that Al-Bara said:"On the Day of Khaibar, the Messenger of Allah forbade the flesh of domesticated donkeys, cooked or raw

4339. It was narrated that 'Abdullah bin Awfa said:"On the Day of khaiber we caught some donkeys outside the village and we cooked them. Then the caller of the Prophet called out: 'The Messenger of Allah has forbidden the flesh of donkeys, so turn over your cooking pots with whatever is in them.' So we turned them over

4340. It was narrated that Anas said:"The Messenger of Allah reached Khaibar in the morning, and they came out to us carrying their shovels. When they saw us they said: 'Muhammad and the army!' And they rushed back into the fortress. The Messenger of Allah raised his hands, then he said: ' Allahu Akbar, Allahu Akbar, Khaibar is destroyed. Verily, when we descend in field of a people (i.e. near to them), evil will be the morning for those who had been warned! Acquired some donkeys there and we cooked the., Then the caller of the Prophet called out: 'Allah and His Messenger forbid you to eat the flesh of donkeys, for it is an abomination

4341. It was narrated from Abu Tha'"Aabah Al-Khushani that:they went on a military campaign with the Messenger of Allah to Khaibar, and the people were starving. They found some domesticated donkeys there, so the people slaughtered some of them. The Prophet was told about that, and he ordered 'Abdur-rahman bin 'Awf to announce to the people: "The flesh of domesticated donkeys is not permissible for the one who testifies that I am the Messenger of Allah

4342. It was narrated from Abu Tha'labah Al-khushani that:the Messenger of Allah forbade eating any -predator with fangs, and the flesh of domesticated donkeys

4343. It was narrated that Jabir said:"On the Day of Khaibar we ate the flesh of horses, and onagers, but the Prophet forbade us (from eating) donkeys."(sahih)

4344. It was narrated that 'Umair bin Salamah Ad-Damri said:"While we were traveling with the Prophet in part of Athaya Ar-Rawha and they were in Ihram, we saw a wounded onager, the Messenger of Allah said: "Leave it, for soon the one who wounded it will come,' then a man from Bahz came, and he was the one who had wounded the onager. He said: 'O Messenger of Allah, it is up to you what you do with this onager,' The Messenger of Allah ordered Abu Bakr to distribute it among the people

4345. It was narrated that from Ibn Abi Qatadah, from Abu Qatadah, that:he caught an onager and brought it to his companion's who were in Ihram whereas he was not, and they ate from it. Then they said to one another: "Let us ask the Messenger of Allah about it," So we asked him and he said:" You did well" Then he said to us: "Do you have anything left of it?" We said: "Yes." He said: "Give us some "So we brought him some, and he ate from it, while he was in Ihram

4346. It was narrated from Zahdam that:Some chicken was brought to Abu Musa and a man moved away from the people. He said: "What is the matter with you?" He said: "I saw it eating something that I consider filthy, and I swore I would not eat it." Abu Musa said: "Come and eat, for I saw the Messenger of Allah eating it." And he told him to offer an expiation for his vow (Kafarat Al-Yamin)

4347. It was narrated that Zahadam Al-Jarmi said:"We were with Abu Musa and His food was brought, including chicken. Among the people there was a man from banu Taimullah who had reddish complexion, as if he were a freed slave. He did not come close and Abu Musa said: "Come (and eat) for I saw the Messenger of Allah eating it

4348. It was narrated from Ibn 'Abbas that:on the Day of Khaibar, the Prophet of Allah forbade eating any birds with talons and any predators with fangs. (Daif)

4349. It was narrated from 'Abdullah bin 'Amr that the Messenger of Allah said:"There is no person who kills a small bird or anything larger for no just reason, but

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Allah, the Mighty and Sublime, will ask him about it." It was said: "O Messenger of Allah, what does just reason;" mean?" Her said: "That you slaughter it and eat it, and do not cut off its head and throw it aside

4350. It was narrated from Abu Hurairah, that the Prophet (said), concerning the water of the sea:"Its water is pure (and Purification) and its 'dead meat' is permissible (to eat)

4351. It was narrated that Jabir bin 'Abdulah said:"The Prophet sent us, a group of three hundred, and we carried our provision on our mounts. Our supplies ran out until each man of us had one date per day." It was said to him: "O Abu'Abdullah , what good is one date for a man?" he said: "When we ran out of dates it became very difficult for us. Then we found a whale that had been cast ashore by the sea. And we ate from it for eight days

4352. It was narrated that 'Amr said:"I heard Jabir say: 'The Messenger of Allah sent us, three hundred riders led by Abu 'Ubaidah bin al-Jarrah, to lie in wait for the caravan of the Quraish. We stayed on the coast and became very hungry, so much so that we ate Khabat. Then the sea cast ashore a beast called (Al-'Anbar), and we ate from it for half a month, and daubed our bodies with its fat, and our health was restored. Abu 'Ubaidah took one of its ribs and looked for the tallest camel and the tallest man in the army, and he passed beneath it. Then they got hungry again and a man slaughtered three camels, then they got hungry and a man slaughtered three camels, then they got hungry and a man slaughtered three camels, then they got hungry and a man slaughtered three camels. Then Abu 'Ubaidah told him not to do that." (One of the narrators) Sufyan said: "Abu Az-Zubair said, narrating from Jabir: "We asked the Prophet and he said: 'Do you have anything left of it?" he said; "We took out, such-and -such an amount of a fat from its (the whale's) eyes, and four men could fit into its eye socket. Abu 'Ubaidah had a sack of dates and he used to give them out by the handful, then he started to give one date at a time, and when we ran out of dates it became very difficult for us

4353. It was narrated that Jabir said:"The Prophet sent us with Abu 'Ubaidah on a campaign. Our supplies ran out. Then we passed by a whale that had been cast ashore by the sea. We wanted to eat from it, but Abu 'Ubaidah told us not to. Then he said: 'We are the envoys of the Messenger of Allah for the sake of Allah, so eat. So we ate from it for several days. When we came to the messenger of Allah we told him about that and he said: 'If you have anything left of it then send it to us

4354. (It was narrated that Jabir said:"The Messenger of Allah sent us with Abu Ubaidah and we numbered over three hundred men. He supplied us with a sack of dates and gave them out by the handful. When he ran short, he gave us one date at a time, until we used to suck on it like an infant, and we would drink water with it. When we ran out of them it became very difficult for us. We used to hit the Khabat leaves with our bows to knock them down) and swallow them, then drink water with it. We became known as Jaish Al-Khabat (the Khabat army). Then, when we were about to turn inland, we saw a beast like a hill, caloeled Al-'Anbar. Abu 'Ubaidah said: 'It is dead meat, do not eat it.' Then he said: 'The army of the Messenger of Allah in the cause of Allah, the Mighty and Sublime, and we are forced by necessity; eat in the name of Allah. 'So we ate from it and we made some of it into jerked meat. Thirteen men could sit in its eye-socket. Abu Ubaidah took one of its ribs and seated a man on the biggest camel that the people had, and they passed beneath it. When we came to the Messenger of Allah, he said: 'What kept you so long?' We said: The Quraish' and we told him about the beast. He said: 'That is provision that Allah granted to you. Do you have anything of it with you?' We said: ' Yes

4355. It was narrated from 'Abdur-Rahman bin 'Uthman that a physician made mention of the use of frogs in a remedy in the presence of the Messenger of Allah and the Messenger of Allah forbade killing them. (sahih)

4356. It was narrated from Abu Ya fur that he heard 'Abdullah bin Abi Awfa says:"We went on seven campaigns with the Messenger of Allah and we used to eat locusts

4357. It was narrated that Abu ya fur said:"I asked 'Abdullah bin Abu Awfa about killing locusts and he said: I went on six campaigns with the Messenger of Allah and we ate locusts

4358. Was narrated from Abu Hurairah from the Messenger of Allah:"An ant bit one of the prophets, and he ordered that the ant nest be burned. Then Allah revealed to him: "One ant bit you, and you destroyed one of the nations that glorify Allah

4359. It was narrated from al-Hasan:"One of the prophets stopped beneath a tree and an ant bit him, so he gave instructions that their nest be burned with all the ants inside it. Then Allah revealed to him" 'Why did you not punish just one ant?" Al-Ash' ath said: "A similar report was narrated from Ibn Sirin, from Abu Hurairah, from the Prophet, in which were added the words: 'for they glorify Allah

4360. Narrated from Abu Hurairah:A similar report was narrated from Abu Hurairah, but was not attributed to the Prophet

## The Book of ad-Dahaya (Sacrifices)

4361. It was narrated from Umm Salamah that the Prophet said:"Whoever sees the new crescent of Dhul-Hijjah and wants to offer a sacrifice, let him not remove any of his hair or nails until he has offered the sacrifice

4362. It was narrated that 'Amr bin Muslim said:"Ibn Al-Musayyab told me that Umm Salamah, the wife of the Prophet told him that the Messenger of Allah said: 'Whoever wants to offer a sacrifice, let him not remove anything from his nails or cut his hair for the first ten days Dhul-Hijjah

4363. It was narrated that Sa'eed bin Al-Musayyab said:"Whoever wants to offer a sacrifice when dhul-Hijjah begins, let him not remove anything from his hair or

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nails." I (the narrator) mentioned that to 'Ikrimah, and he said: "Should he not also keep away from women and perfume?"

4364. It was narrated from Umm Salamah that the Messenger of Allah said: "when the (first) ten (days of Dhul-Jijjah) begin, and one of you wants to offer a sacrifice, let him not remove anything from his hair or skin

4365. It was narrated from 'Abdullah bin 'Amr bin al-As that the Messenger of Allah said to a man: "I have been instructed to take the Day of Sacrifice as an 'Id which Allah, the Might and Sublime, has ordained for this Ummah." The man said: "What do you think if I cannot find anything but a female sheep that has been loaned to me so that I may benefit from its milk - should I sacrifice it?" He said: "No. Rather cut something from your hair and your nails, trim your mustache and shave your pubic hairs, and you will have a complete reward with Allah, the Might and Sublime, as if you had offered the sacrifice

4366. It was narrated from Nafi that: 'Abdullah told him that the Messenger of Allah used to offer the sacrifice at the prayer place

4367. It was narrated from 'Abdullah bin 'Umar that: the Messenger of Allah offered the sacrifice on the Day of Sacrifice in Al-Madinah. He said: "if he did not offer the Nahr (sacrifice a camel) he would have offered Dhabihah (Sacrificed a sheep) at the prayer place

4368. It was narrated that Jundub bin Sufyan said: "I attended (the day of) sacrifice with the Messenger of Allah He led the people in prayer, then when he finished praying he saw some sheep that had been sacrificed. He said 'Whoever slaughtered (his sacrifice) before the prayer. Let him slaughter (his sacrifice) before the prayer, let him slaughter a sheep in its place, and whoever has not slaughtered, let him offer a sacrifice in the name of Allah, the Mighty and Sublime

4369. It was narrated that Abu Ad-Dahhak 'Ubaid bin Fairuz, the freed slave of Banu Shaiban, said: "I said to Al-Bara bin Azib: 'Tell me of the sacrificial animals that the Messenger of Allah disliked or forbade, He said: The Messenger of Allah stood up, and my hands are shorter than his, and he said: "There are four that will not do as sacrifices: the animals that clearly has one bad eye: the sick animals that is obviously sick; the lame animal with an obvious limp; and the animal that is so emaciated that it is as if there is no marrow in its bones." I said: "I dislike that the animals should have some fault in its horns or teeth' He said: 'what you dislike, forget about it and do not make it for bidden to anyone

4370. Ubaid bin Fairuz said: "I said to Al-Bara bin Azib: 'Tell me of the sacrificial animals that the Messenger of Allah dislike or forbade. He said: "The Messenger of Allah gestured like this with his hand, and my hands are shorter than the hand of the Messenger of Allah, (and he said). 'There are four that will not do as sacrifices: The animal that clearly has one bad eye: the sick animals that is obviously sick; the lame animal with an obvious limp; and the animal that is so emaciated that it is as if there is no marrow in its bones: He said: "And I dislike that the animal should have some fault in its horns or ears." He said: "What you dislike, forget about it, and do not make it forbidden to anyone

4371. It was narrated from 'Ubaid bin Fairuz that Al-Bara bin Azib said: "I heard the Messenger of Allah say" - and he gestured with his fingers, but his fingers were shorter than the fingers of the Messenger of Allah - he said "It is not permissible to offer as a sacrifice an animal that clearly has one bad eye, a lame animal that is obviously lame, as sick animal that is obviously sick, or an animals that is so emaciated that it is as if there is no marrow in its bones

4372. It was narrated that 'Ali, may Allah be pleased with him, said: "The Messenger of Allah commanded us to examine the eyes and ears (of animals), and no

4373. It was narrated that 'Ali said: "The Messenger of Allah commanded us to examine the eyes and ears (of animals) and not to Sacrifice an animal with a bad eye, nor an animal with its ears slit from the front, nor an animals with its ears slit from the back, nor an animal with a round hole in its ear

4374. It was narrated that 'Ali bin Abi Talib, may Allah be pleased with him, said: "The Messenger of Allah forbade sacrificing an animals with its ears slit from the front, and animals with its ears slit from the back, and animal with its ears slit lengthwise, an animals with a round hole in its ear, or an animals with its nose cut off

4375. It was narrated from 'Ali bin Abi Talib, may Allah be pleased with him, that the messenger of Allah said: "Do not sacrifice an animal with its ears slit from the front, and animal with its ears slit from the back, an animals with its ears slit lengthwise, and animal with a round hole in its ears, or an animal with one bad eye

4376. Ali said: "The Messenger of Allah commanded us to examine the eyes and ears (of animals for sacrifice)

4377. Ali said: "Messenger of Allah forbade us from sacrificing an animal with a broken horn." I (the narrator) mentioned that to Sa'eed bin Al-Musayyab and he said: "Yes, unless half or more of the horn is missing

4378. It was narrated that Jabir said: "The Messenger of Allah said: 'Do not slaughter anything but a Musinnah, unless that is difficult, in which case you can slaughter a Jadh'ah sheep

4379. It was narrated from 'Uqbah bin 'Amir that: the Messenger of Allah gave him some sheep to distribute among his Companions. A small goat was left over and he mentioned that to the Messenger of Allah. He said: "Sacrifice it yourself

4380. It was narrated from 'Uqbah bin 'Amir that: the Messenger of Allah divided some sacrificial animals among his Companions, and I got a Jadh'ah sheep. I said: 'O Messenger of Allah, I got a Jadh'ah sheep.' He said: 'Sacrifice it

4381. It was narrated that 'Uqbah bin 'Amir said: "The Messenger of Allah divided some sacrificial animals among his Companions, and I got a Jadh'ah sheep. I said: 'O Messenger of Allah, I got a Jadh'ah sheep.' He said: 'Sacrifice it

4382. It was narrated that 'Uqbah bin 'Amir said: 'We sacrificed a Jadh'ah sheep with the Messenger of Allah

4383. It was narrated from 'Asim bin Kulaib that his father said: "We were on a journey and the day of Al-adha came, so we started to buy sheep, a Musinnah for two

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or three Jadh'ahs. A man from Muzainah said to us: 'We were with the Messenger of Allah on a journey when this came, and we stated to look for sheep, (offering to buy) a Musinnah for two or three Jadh'ahs. Then the Messenger of Allah said: 'A Jadh'ah is sufficient for that for which a Thani is sufficient

4384. It was narrated that 'Asim bin Kulaib said: "I heard my father narrating from a man who said: 'We were with the Messenger of Allah two days before Al-Adha and we started to offer two Jadh'ahs for one Thaniyah, Then the Messenger of Allah said: 'A Jadh'ah is sufficient for that for which a Thaniyah is sufficient

4385. It was narrated from Anas that: the Messenger of Allah used to sacrifice two rams. And Anas said: "And I sacrifice two rams

4386. It was narrated that Anas said: "The Messenger of Allah sacrificed two Amlah rams

4387. It was narrated that Anas said: "The Prophet sacrificed two horned, Amlah rams, slaughtering them with his own hand, pronouncing the name of Allah, and saying: 'Allahu Akbar, and placing his foot on their sides

4388. It was narrated that Anas bin Malik said: "The Messenger of Allah addressed us on the Day of Sacrifice, and he went toward two Amlah rams and sacrificed them." An abridgment. (Sahih)

4389. It was narrated from 'Adbur-Rahman bin Abi Bakrah that his father said: "Then he" meaning the Prophet on the Day of Sacrifice - "Went toward two Amlah rams and sacrificed them, then (he went toward) a small flock of sheep and distributed them among us." (Sahih)

4390. It was narrated that Abu Sa'eed said: "The Messenger of Allah sacrificed a horned, intact ram, with black feet some black at the stomach and black around its eyes." (Sahih)

4391. It was narrated that Rafi bin Khadij Said: "When distributing the spoils of war, the Messenger of Allah used to make ten sheep equivalent to one camel." Shu'bah said: "I know most if it from what I heard from Sa'eed bin Masruq, and Sufyan narrated it to me." (Sahih)

4392. It was narrated that Ibn 'Abbas said: "We were with the Messenger of Allah on a journey, when the Day of Sacrifice came, so we shared a camel among ten men, and a cow among seven

4393. It was narrated that Jabir said: "We would make Tamattu' when the Prophet was with us, and we would sacrifice a cow on behalf of seven people, sharing it among ourselves." (Sahih)

4394. It was narrated that Al-Bara bin 'Azib said: "The Messenger of Allah stood up on the Day of Sacrifice and Said: 'Whoever turn toward our Qiblah and prays as we pray and offers the same sacrifice as we do, let him not offer his sacrifice until he has prayed; My maternal uncle stood up and said: 'O Messenger of Allah, I hastened to slaughter my sacrifice, so that I could feed my family,. And the members of my household,; or my family and my neighbors,; The Messenger of Allah said; 'Offer another sacrifice,; He said: 'I have a suckling she-goat kid that is dearer to me than two sheep raised for meat,' He said: 'Sacrifice it, for it is the better of your two sacrifices. But no Jadh'ah will do as a sacrifice for anyone after you.'" (Sahih)

4395. It was narrated that Al-Bara bin 'Azib said: "The Messenger of Allah addressed us on the Day of Sacrifice and said: 'whoever prays as we pray and offers the sacrifice as we do, has done the rituals properly. Whoever offered the sacrifice before the prayer, that is just a sheep for meat.' Abu Burdah said: 'O Messengers of Allah, by Allah, I offered my sacrifice before I went out to pray. I knew that this day is a day of eating and drinking, so I hastened to eat and to feed my family and my neighbors.' The Messenger of Allah said: 'The Messenger of Allah said; 'That was just a sheep for meat.' He said: 'I have a Jadh'ah she-goat that is better than two sheep for meat; will it suffice for me (as a sacrifice)?' He said: 'Yes, but it will never suffice for anyone after you.'" (Sahih)

4396. It was narrated that Anas said: "The Messenger of Allah said on the Day of Sacrifice: 'Whoever slaughtered his sacrifice before the prayer, let him repeat it.' A man stood up and said: 'O Messenger of Allah, this is a day when people want to eat meat.' He mentioned that his neighbors were poor and it was as if the Messenger of Allah believed him. He said: 'I have a Jadh'ah that is dearer to me than two sheep for meat,; So he granted him a concession (allowing him to sacrifice it) but I do not know whether it applied to anyone else or not. Then he went toward two rams and sacrificed them." (Sahih)

4397. It was narrated from Abu Burdah bin Niyar that he slaughtered (his sacrifice) before the Prophet and the Prophet told him to repeat it. He said: "I have a Jadh'ah she-goat that is dearer to me than two Muslinnahs." He said: "Sacrifice it," According to the Hadith of: Ubaidullah, he said: "I cannot find anything but a Jadh'ah," and he told him to slaughter it. (Sahih)

4398. It was narrated that Jundab bin Sufyan said: "We slaughtered the sacrifice with the Messenger of Allah on day, and the people slaughtered their sacrifices before the prayer. When he finished (the prayer) the Prophet saw that they had slaughtered their sacrifices before the prayer. He said: "Whoever slaughtered his sacrifice before the prayer, let him slaughter another in its place, and whoever did not slaughter his sacrifice until we had prayed, let him slaughter it in the name of Allah, The Mighty and Sublime," (Sahih)

4399. It was narrated from Muhammad bin Safwan that: he caught two rabbits and he could not find a knife with which to slaughter then, so he slaughtered them with Marwah. Then he came to the Prophet and said: "O Messenger of Allah! I caught two rabbits but I could not find a knife with which to slaughter them, so I slaughtered them with Marwah; can I eat them?" He said: "Eat (them)

4400. It was narrated from Zaid bin Thabit that: a wolf bit a sheep so he slaughtered it with Marwah, and the Prophet allowed him to eat it

4401. It was narrated that 'Adiyy bin Hatim said: "I said: 'O Messenger of Allah, I release my dog and I catch the game, but I cannot find anything to slaughter it with, so I slaughter it with a Marwah or a stick,; He said: 'Shed the blood with whatever you wish, and say the name of Allah

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4402. It was narrated that Abu Sa'eed Al-Khudri said:"A man form among the Ansar had a she-camel which used to graze in front of Uhud. Something happened to it, and he slaughtered it with a stake,"- (Ayyub, one of the narrators, said) I said to Zaid:' A stake of wood or of iron?" He said "No of wood."- "Then he went to the Prophet and asked him, and he told him to eat it." (Sahih)
4403. It was narrated from Rafi bin Khadij that the Messenger of Allah said:"If the blood is shed and the name of Allah is mentioned, then eat, unless (it is slaughtered) with teeth or nails
4404. It was narrated that Rafi bin Khadij said:"I said: 'O Messenger of Allah we are going to meet the enemy tomorrow and we do not have any knives.' The Messenger of Allah said: "If the blood is shed and the name of Allah is mentioned, then eat, unless (it is slaughtered (with teeth or nails, and I will tell you about that. As for teeth, they are bones, and as for nails, they are the knives of the Ethiopians."" (Sahih)
4405. It was narrated that Shaddad bin Aws said:"There are two things that I memorized from the Messenger of Allah, who said: 'Allah has decreed proficiency in all things, so when you kill, kill well, and when you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters.'" (Sahih)
4406. It was narrated that Asma bint Abi Bakr said:"We slaughtered (Naharna) a horse during the time of the Messenger of Allah and ate it". (Sahih)
4407. It was narrated from Zaid bin Thabit that:a wolf attacked a sheep so they slaughtered it with a Marwah, and the Prophet allowed it to be eaten
4408. It was narrated from Abu Ushara' that his father said:"I said: "O Messenger of Allah, is slaughtering only in the throat or upper chest?" He said: 'If you stab it in the thigh, that will suffice,'" (Daif)
4409. It was narrated that Rafi said:"I said: 'O Messenger of Allah, we are going to meet the enemy tomorrow, and we do not have any knives.' He said: 'If the blood is shed and the name of Allah is mentioned, then eat, unlike (it is slaughtered) with teeth or nails." Then the Messenger of Allah got some spoils of war and a camel ran away. A man shot and arrow at it and stopped it. He (the Prophet) said; 'Some of these animals - or 'these camels'- 'are untamed like wild animals, so if one of them goes out of your control, do the same.'" (Sahih)
4410. It was narrated that Rafi bin Khadij said:"I said: 'O Messenger of Allah, we are going to meet the enemy tomorrow, and we do not have any knives.' He said: If the blood is shed and the name of Allah is mentioned, then eat, unlike (it is slaughtered) with teeth or nails and I will tell you about that. As for teeth, they are bones, and as for nails, they are the knives of the Ethiopians;; We acquired some spoils of war including sheep or camels, and a camel ran away, so a man shot an arrow at it an stopped it. The Messenger of Allah said: 'some of these animals' or 'these camels'- 'are untamed like wild animals, so if one of them goes out of your control, do the same." (Sahih)
4411. It was narrated that Shaddad bin Aws said:"I heard the Messenger of Allah say: 'Allah, the Mighty and Sublime, has decreed proficiency in all things, so when you kill, kill well, and when you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters" (Sahih)
4412. It was narrated that Shaddad bin Aws said:"The Messenger of Allah said: 'Allah has decreed proficiency in all things, so when you kill, kill well, and when you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters
4413. It was narrated that Shaddad bin Aws said:"I heard two things from the Messenger of Allah He said 'Allah, the Mighty and Sublime, ahs decreed proficiency in all things, so when you kill, kill well, and when you slaughter, slaughter well. Let one of you sharpen his blade and spear suffering to the animal he slaughter.'" (Sahih)
4414. It was narrated that Shaddad bin Aws said:"Two things that I memorized form the Messenger of Allah; 'Allah, the Mighty and Sublime, has decreed proficiency in all things, so when you kill, kill well, and when you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughter,'" (Sahih)
4415. Anas said:"The Messenger of Allah sacrificed two horned, Amlah rams, saying: 'Allah Akbar and pronouncing the Name of Allah. I saw him slaughtering them with his own hand, and placing his foot on their sides." I said: You heard it from Him? He said: Yes. (Sahih)
4416. Anas bin Malik said:"The Messenger of Allah used to sacrifice two pronounce the name of Allah and say: 'Allah Akabar,' and I saw him slaughtering them with his own hand, and placing his foot on their sides "(Sahih)
4417. It was narrated that Anas said:"I saw him: - meaning the Prophet - "slaughtering them with his own hand, and placing his foot on their sides, pronouncing the name of Allah and saying: 'Allah Akbar,' (sacrificing) two horned, Amlah rams." (Sahih)
4418. It was narrated that Anas bin Malik told them that:the Prophet sacrificed two Amlah horned rams, putting his foot on their sides and slaughtering them pronouncing the name of Allah, and saying: Allahu Akbar."" (Sahih)
4419. It was narrated from Jabir bin 'Abdullah that:the Messenger of Allah slaughtered some of his sacrificial animals with his won hand, and someone else slaughtered some of them. (Sahih)
4420. It was narrated that Asma said:"We slaughtered (Naharna) a horse during the time of Messenger of Allah and ate it." In his hadith Qutaibah (one of the narrators) said: "And we ate its meat." (Sahih ) 'Abdah bin sulaiman contradicted him
4421. It was narrated that Asma said:"We slaughtered (naharna) a horse during the time of the Messenger of Allah while we were in Al-Madinah, and we ate it."



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(Sahih)

4422. It was narrated that 'Amir bin Wathilah said:"A man asked 'Ali" Did the Messenger of Allah used to tell you anything in secret that he did not tell the people?' Ali got so angry that his face turned red, and he said: 'He used not to tell me anything in secret that he di

4423. It was narrated from Ibn 'Umar that:the Messenger of Allah forbade eating the meat of sacrificial animals after three days" (Sahih)

4424. It ws narrated that Abu 'Ubaid - the freed slave of Ibn 'Awf - said:"I saw 'Ali bin Abi Talib - may Allah honor his face on the day of 'Id. He started with the prayer before the Khutbah, and then he prayed with no Adhan and no Iqamah. Then he said: 'I heard the Messenger of Allah forbidding anyone form keeping anything of his sacrificial animal for more than three days." (Sahih)

4425. Ali bin Abi Talib Said:"The Messenger of Allah has forbidden you from eating the meat of your sacrificai animals for more than three day." (Sahih)

4426. It was narrated from Jabir bin 'Abdullah that:the Messenger of Allah forbade eating the meat of the sacrificial animals after three days then he said: "Eat, take some with you (if traveling). And store some." ( Sahih)

4427. It was narrated from Ibn Khabbab - who is 'Abdullah bin Khabbab - that:Abu Sa 'eed Al- Kahudri arrived from a jouney and his family offered him some meat from the sacrificial animal. He said: "I am not going to eat it until I ask about it," So he went to his half-brother through his mother, Qatadah bin An- Nu man who had been presently at Badr, and asked him about that. He said: "The opposite of what you were forbidden occurred after that, and (Permission was granted) to eat the sacrificial meat after three days" (Sahih)

4428. It was narrated from Abu Sa'eed Al-Khudri that:the Messenger of Allah forbade (Eating) the meat of sacrificial animals after three days. Then Qatadh bin An-Nu' man, who was brother of Abu Sa'eed through his moOther, and had been present at Badr, came and they offered him (some of the meat) .He said: "Didn't the Messenger of Allah forbid it?" Abu Sa eed said: "Something happened later. The Messenger of Allah forbade us to eat it for more than three days, then he allowed us to eat it and store it." (Sahih)

4429. It was narrated from Ibn Buraidah that his father said:" The Messenger of Allah said: 'I used to forbid you from doing three things: to visit graves, but now visit three, for you may benefit from that. And I used to forbid you (from eating) the meat of sacrificial animals after three days but now eat it, and keep whatever you want. A and I forbade you to drink form (certain kinds of) vessels, but now drink form whatever kind of vessel you want but do not drink any kind of intoxicant." (Sahih ) Muhammad (one of the narrators) did not mention: "kept (whatever you want)

4430. It was narrated from Ibn Buraidah that his fater said:"The Messenger of Allah said: "I used to forbid you (from eating) the meat of sacrificial animals after three days, and to (make) Nadidh except in a water skin, and to visit graves. But now eat whatever you want of the meat, or take some with you (when traveling) or store it: and whoever wants to visit graves, it will remind him of the Hereafter; and drink, but beware of any kind of intoxicant."" (Sahih)

4431. It was narrated that 'Aishah said:" "Some Bedouins came to Al-Madinah at the time of (Eid) Al-Adha and the Messenger of Allah said: 'Eat, and store (the meat) for three days.' After that they said: 'O Messenger of Allah, the people used to benefit form their sacrifices by melting down the fat, and (also) making water skins from them.' He said: 'Why are you asking?' He said: 'Because you forbade us form keeping the meat of the sacrificial animals.' He said: 'I only forbade that because of the Bedouins who came. (Now) eat it, store it and give it in charity," (Sahih)

4432. It was narrated from 'Abdur-Rahman bin 'Abis that his father said:"I came in to 'Aishah and said: 'Did the Messenger of Allah forbid (eating) the meat of sacrificial animals after three day?' She said: 'Yes Hardship had befallen the people, and the Messenger of Allah wanted the rich to feed the poor.' Then she said: 'I remember the family of Muhammad eating the trotters after fifteen days. I said: 'Why is that" She laughed and said: 'The family of Muhammad never ate their fill of bread and something to go with it, for three days in row, until he met Allah, the Mighty and Sublime,'" (Sahih)

4433. It was narrated from 'Abdur'Rahman bin 'Abis that his father said:"I asked 'Aishah about the meat of the sacrificial animals and she said: 'We used to keep the trotters for the Messenger of Allah for a month, then he would eat them

4434. It was narrated that Abu sa'eed Al-aKhudri said:"The Messenger of Allah forbade keeping the meat of the sacrificial animals for more than three days, then he said: 'Eat and feed other,'" (Sahih)

4435. Abdullah bin Mughaffal said:"A bag of fat was thrown on the day of Khaibar, and I caught it and said: "I will not give anything of this to anyone.' I turned around and saw the Messenger of Allah there, smiling." (Sahih)

4436. It was narrated from 'Aishah that:some Bedouin people used to bring us meat, and we did not know whether they had mentioned the Name of Allah (when slaughtering it) or not. The Messenger of Allah said: "Messenger of Allah said: "Mention the Name of Allah and eat." (Sahih)

4437. Harun bin Abi Walki-who is Harun bin 'Antarah -narrated from his father, form Ibn 'Abbas, concerning the saying of Allah, the Mighty and Sublime:"Eat not of that on which Allah's name has not been pronounced" - that he said: "The idolaters argued with them and said: 'Whatever Allah kills you do not eat, and whatever you kill you eat

4438. It was narrated that Abu Tha'labah said:"The Messenger of Allah said: An animal that has been taken as a target is not lawful

4439. It was narrated that Hisham bin Zaid said; "Ans and I entered upon Al-Hakam - that it, Ibn Ayyb - and there were some people shooting at a chicken in the house of the governor. He said:'The Messenger of Allah forbade using animals as targets;

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4440. It was narrated that 'Abdullah bin Ja'far said:"The Messenger of Allah passed by some people who were shooting arrows at a ram. He denounced that and said: 'Do not disfigure animals (by using them as targets).'" (Sahih)

4441. It was narrated that Ibn 'Umar said:"The Messenger of Allah cursed those who take anything that has a soul as a target." (Sahih)

4442. It was narrated that Ibn 'Umar said; "I heard the Messenger of Allah say:'May Allah curse the one who disfigures and animal. (Sahih)

4443. It was narrated from Ibn 'Abbas that the Messenger of Allah said:"Do not take anything that has a soul as a target

4444. It was narrated that Ibn 'Abbas Said:"The messenger of Allah forbade us from using anything with a soul as a target." (Sahih)

4445. It was narrated from 'Abdullah bin 'Amr, who attributed it to the Messenger of Allah:"There is no person who kills a small bird or anything larger, for no just reason, but Allah will ask him about it." It was said: "O Messenger of Allah, what does 'just reason mean?" He said: "That you slaughters it and eat it, and o not cut off its head and throw it aside

4446. It was narrated that 'Amr bin Sharid said:"I heard Sharid say: 'I herd the Messenger of Allah say: Whoever kills a small bird for no reason, it will beseech Allah on the Day of Resurrection saying: O Lord, so and so killed me for no reason. And he did not kill me for any beneficial purpose

4447. It was narrated from 'Amr bin Shu'aib, from his father, from his father Muhammad bin 'Abdullah bin 'Amr - or on one occasion he said:from his father, from his grandfather - the on the Day of Kahaibar, the Messenger of Allah forbade the flesh of domesticated donkeys and of al-Jallalah (animals that eat dung), and (he forbade) riding them and eating their mat

4448. It was narrated that Ibn 'Abbas said:"The Messenger of Allah forbade (eating) animals that had been taken as targets, the milk of Al-Jallalah (animals that eat dung), and drinking directly from water skins

## The Book of Financial Transactions

4449. It was narrated that 'Aishah said:"The Messenger of Allah said: "The best (most Pure) food that a man eats is that which he has earned himself, and a man's child (and his child's wealth) is part of his earnings" (Sahih)

4450. It was narrated from 'Aishah that the Prophet said:"Your children are part of the best of your earnings, so eat from what your children earn

4451. It was narrated that 'Aishah said:"The Messenger of Allah said: 'The best (most pure) food that a man eats is that which he has earned himself, and his child (and his child's wealth) is part of his earning

4452. It was narrated that 'Aishah said:"The Messenger of Allah said: 'The best (most pure) food that a man eats is that which he has earned himself, and his child (and his child's wealth) is part of his earning

4453. An-Nu'man bin Bashir said:"I heard the Messenger of Allah say: "That which is lawful is plain and that which is unlawful is plain, and between them are matters which are not as clear. I will strike a parable for you about that: indeed Allah, the Mighty and Sublime, has established a sanctuary, and the sanctuary of Allah is that which He has forbidden. Whoever approaches the sanctuary is bound to transgress upon it, Or he said: 'Whoever grazes around the sanctuary will soon transgress upon it, and whoever indulges in matters that are not clear, he will soon transgress beyond the limits

4454. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'There will come a time when a man will not care where his wealth comes from, whether (the source is) Halal or Haram

4455. It was narrated that Abu Hurairah said:"The Messenger of Allah said: "There will come a time when there will be no one left who does not consume Riba, and whoever does not consume it will nevertheless be affected by residue." (Sahih)

4456. It was narrated that 'Amr bin Taghlib said:"The Messenger of Allah said: 'One of the portents of the Hour will be that wealth becomes widespread and abundant, and trade will become widespread, but knowledge will disappear. A man will try to sell something and will say: "No, not until I consult the merchant of banu so and so: and People will look throughout a vast area for a scribe and will not find one." (Sahih)

4457. It was narrated that Hakim bin Hizam said:"The Messenger of Allah said: 'The two parties to a transaction have the choice so long as they have not separated. If they are honest and open, their transaction will be blessed, but if they tell lies and conceal anything, the blessing of their transaction will be lost

4458. It was narrated from Abu Dharr that the Prophet said:"There are three to whom Allah will not speak on the Day of Resurrection, or will He look at them, or sanctify them, and theirs will be a painful torment: Abu Dharr said:" May they be lost and doomed: He said: "The one who drags his Izar (below the ankles) the one who sells his product by means of false oaths, and the one who reminds others (Al-Mannan) of what he has given to them

4459. It was narrated from Abu Dharr that the Prophet said:"There are three at whom Allah will not look on the Day of Resurrection, nor will He sanctify them, and theirs will be a painful torment: the one who does not give anything but he reminds (the recipient of his gift), the one who drags his Izar (below the ankles), and the one who sells his product by means of false oaths." (Sahih)

4460. It was narrated from Abu Qatadah Al-Ansari that he heard the Messenger of Allah say:"Beware of taking oaths a great deal when selling, for it may help you to make a sale but it destroys the blessing

4461. It was narrated from Abu Hurairah that the Prophet said:"Taking oaths may help you to make a sale but it takes (blessing) away from the earnings "(Sahih)

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4462. It was narrated from Abu Hurairah that the Messenger of Allah said: "There are three to whom Allah will not speak on the Day of Resurrection, or will He look at them, or sanctify them and theirs will be a painful torment: A man who has surplus water when traveling but he withholds it from a wayfarer; a man who swears allegiance to an imam for worldly gains, and if he gives him what he wants he is loyal to him but if he does not give him anything he is not loyal to him; and a man who sells a man his product after 'Asr, swerving by Allah that he bought it for such and such a price, and the other believes him

4463. It was narrated that Qays bin Abi Gharazah said: "We used to trade in the markets of Al-Madinah and we used to call ourselves as-Samasir (brokers) and the people called us that, but the Messenger of Allah came out to us and called us by a name that was better than what we called ourselves. He said: "O merchants (Tujjar)! Selling involves (false) oaths and idle talk, so mix some charity with it," (Sahih)

4464. It was narrated that Hakim bin Hizam said: The Messenger of Allah said: "The two parties to a transaction have the choice so long as they have not separated. If they are honest and open, their transaction will be blessed, but if they tell lies and conceal anything the blessing of their transaction will be lost

4465. It was narrated from Malik, from Nafi from 'Abdullah bin 'Umar that the Messenger of Allah said: "The two parties to a transaction both have the choice so long as they both chosen to conclude the transaction." (Sahih)

4466. It was narrated from Yahaya, from 'Ubaidullah who said: "Nafi narrated to me from Ibn 'Umar, that the Messenger of Allah said: 'the two parties to a transaction both have the choice so long as they have not separated, or they have chosen.'" (Sahih)

4467. It was narrated from Ismail, from Nafi, that Ibn 'Umar said: "The Messenger of Allah said: 'The two parties to a transaction both have the choice so long as they have not separated, unless they have both chosen to conclude their transaction. If they have both chosen to conclude the transaction, then the transaction is binding.'" (Sahih)

4468. It was narrated from Ibn Juraij: "Nafi dictated to me, from Ibn 'Umar who said: The Messenger of Allah said: 'the two parties to a transaction both have the choice so long as they have not separated, unless they have both chosen to conclude the transaction. If they have both chosen to conclude the transaction, then the transactions binding.'" (Sahih)

4469. It was narrated from Ayyub, from Nafi from Ibn 'Umar that the Messenger of Allah said: "The Messenger of Allah said: 'The two parties to a transaction both have the choice so long as they have not separated or one of them says to the other: 'Decide!'" (Sahih)

4470. It was narrated from Ayyub, from Nafi from Ibn 'Umar, who said: "The Messenger of Allah said: 'The two parties to a transaction both have the choice so long as they have not separated or chosen to conclude the transaction.' Or perhaps Nafi said: 'Or one of them has said to the other: 'Decide!'" (Sahih)

4471. It was narrated from Al-Laith from Nafi from Ibn 'Umar who said: "The Messenger of Allah said: 'The two parties to a transaction both have the choice so long as they have not separated or they have chosen to conclude the transaction.' Or perhaps Nafi said: 'Or one of them has said to the other: 'Decide!'" (Sahih)

4472. It was narrated from Al-Laith, from Nafi, from Ibn 'Umar that the Messenger of Allah said: "When two men enter into a transaction, each of them has the choice until they separate." On one occasion he said: "So long as they have not separated and one has not told the other to decide. If one tells the other to decide and they agree upon something, then the transaction is binding. If they separate after entering into a transaction and neither of them has canceled the transaction, then the transaction is binding." (Sahih)

4473. It was narrated from Yahya bin Sa'eed who said: "I heard Nafi narrating from Ibn 'Umar, from the Messenger of Allah 'the two parties to a transaction both have the choice so long as they have not separated unless they have chosen to conclude the transaction. " Nafi said: "When 'Abdullah bought something he liked, he would leave straightaway

4474. It was narrated from Yahya bin Sa'eed, who said: "Nafi narrated to us from Ibn 'Umar, who said: 'The Messenger of Allah said: There is no transaction between the two parties until they separate, unless they have chosen to conclude the transaction.'" (Sahih)

4475. It was narrated from Ismail from 'Abdullah bin Dinar, from Ibn 'Umar, who said: "The Messenger of Allah said: 'When two people meet to engage in trade, the transaction between them is not binding until they separate, unless they have chosen to conclude the transaction

4476. It was narrated from Ibn Al-Had, from 'Abdullah bin Dinar, from 'Abdullah bin 'Umar, that he heard the Messenger of Allah () say: "When two people meet to engage in trade, the transaction between them is not binding until they separate, unless they have chosen to conclude the transaction

4477. It was narrated from Sufyan, from 'Amr bin Dinar, from Ibn 'Umar, who said: the Messenger of Allah said: "When two people meet to engage in trade, the transaction between them is not binding until they separate, unless they have chosen to conclude the transaction

4478. It was narrated from Yazid bin 'Abdullah, from 'Abdullah bin Dinar, from Ibn 'Umar that he heard the Messenger of Allah say: "When two people meet to engage in trade the transaction between them is not binding until they separate, unless they have chosen to conclude the transaction

4479. It was narrated from Shu'ban who said: "Abdullah bin Dinar narrated to us, from Ibn 'Umar, who said; The Messenger of Allah said; "When two people meet to engage in trade, the transaction between them is not binding until they separate, unless they have chosen to conclude the transaction

4480. It was narrated from Sufyan, from 'Abdullah bin Dinar, from Ibn 'Umar, from the Prophet who said: "Two traders have the choice as long as they have not separated, or, they have chosen to conclude the transaction

4481. It was narrated from Al-Hasan, from Samurah, that the Prophet of Allah said: "Two trades have the choice as long as until they reach a deal that suits both of

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them and they confirm it three times

4482. It was narrated from Al- Hasan from Samurah, who said:"The Messenger of Allah said;" Two traders have the choice as long as they have not separated, or until they reach a deal that suits both of them or that is satisfactory (to both)

4483. It was narrated from 'Amr bin Shu'aib, from his father , from his grandfather, that the Prophet said:"The two parties to a transaction have the choicer so long as they have not separated, unless they reach an agreement before parting, and it is not permissible to hasten to leave for fear that the other party may change his mind

4484. It was narrated from Ibn 'Umar that:a man told the Messenger of Allah that he was always being cheated. The Messenger of Allah said to him: "When you make a deal, say: There is no intention of cheating" So, whenever the man engages in a deal he says, 'There is no intention of cheating.' "(Sahih)

4485. It was narrated from Anas that:there was a man whose mental faculties were lacking, and he used to buy and sell. His family came to the Prophet and said: "O Prophet of Allah stop him." So the Prophet of Allah called him, and told him not to do that. He said: "O Prophet of Allah, I cannot bear to be away from business," He said "If you engaged in a deal then say: 'There is no intention to deceive. '" (Sahih)

4486. Abu Hurairah said:"The Messenger of Allah said: 'If any one of you sells a sheep or a milch- camel, let him not refrain from milking it.'" (Sahih)

4487. It was narrated from Abu Hurairah that the Prophet said:"Do not go out to meet the riders, and do not bind the udders of camels and seep. Whoever has bought anything in that manner has two choices: If he wishes he may keep it, or if he wants to return it he may return it, along with a Sa of dates." (Sahih)

4488. It was narrated from Abu Hurairah that the Messenger of Allah said:"whoever buys a Musarraha, if he is please with it when he milks it, he may keep it, and if he is not please with it, he may return it, along with a Sa of dates"" (Sahih)

4489. Abu Hurairah said:Abu Al- Qasim said: "Whoever buys a Musarraha, he has the choice (of annulling the deal) for three days. If the wishes ti keep it, he may keep it, and if he wishes to return it, he may return it, along with a Sa of dates, not wheat." (Sahih)

4490. It was narrated that 'Aishah said:" The Messenger of Allah ruled that what a slave earns belongs to his guarantor

4491. It was narrated that Abu Hurairah said:"The Messenger of Allah forbade meeting (the traders on the way) a Muhajhir selling for a Bedouin, keeping the milk in the udder of an animal (so as to increase its price), artificially inflating prices, a man to urge the cancellation of sale already agreed upon and a woman to ask that her sister (in faith) be divorced

4492. It was narrated from Anas that:the Prophet forbade a town-dweller to sell for a desert- dweller, even if he was his father or brother. (Sahih)

4493. It was narrated that Anas bin Malik said:"It was forbidden to us for a town-dweller to sell for a desert-dweller, even if he was his father or brother." (Sahih)

4494. It was narrated that Anas said:"It was forbidden to us for a town-dweller to sell for a desert-dweller." (Sahih)

4495. Jabir said:"The Messenger of Allah said: 'A town-dweller should not sell for a direct-dweller. Leave the people alone and let Allah provide for them from one another.'"" (Sahih)

4496. It was narrated from Abu Hurairah that the Messenger of Allah said:"Do not go out to meet the riders, and do not urge someone to cancel a sale he has already agreed upon so as to sell him your own goods, do not artificially inflate prices, and let not a town-dweller sell for a desert-dweller." (Sahih)

4497. It was narrated from 'Abdullah that:the Messenger of Allah forbade artificially inflating prices, meeting traders on the way, and for a town-dweller to sell for a desert-dweller." (Sahih)

4498. It was narrated from Ibn 'Umar that:the Messenger of Allah forbade meeting traders on the way

4499. It was narrated that Ibn 'Umar said:"The Messenger of Allah () forbade meeting traders on the way, until one enters the market with them?" Abu Usamah acknowledged it and said: Yes

4500. It was narrate from Ibn Tawus, from his father, that Ibn 'Abbas said; "The Messenger of Allah forbade meeting the riders, and for a town-dweller." I said to Ibn 'Abbas:"What does a town-dweller (selling) for a desert-dweller mean?" he said: "He should not act as a broker for him

4501. Abu Hurairah said:"The Messenger of Allah said: 'Do and whoever meets any of them and buys from him the vendor has the choice of annulling the transaction when he comes to the marketplace

4502. (It was narrated that Abu Hurairah said:The Messenger of Allah said: "No town-dweller should sell for a desert-dweller, do not artificially inflate prices, no man should urge a seller to cancel a sale already agreed upon with another buy so as to by the goods himself, no one should make a proposal over the proposal of his brother and no woman should make a proposal over the proposal of his brother and no woman should ask for her sister in faith) to be divorced so as to turn over what is in her vessel Deprived her of her share of maintenance) and so that she may get married in her place: she will have what Allah has decreed or her

4503. It was narrated from Ibn 'Umar that the Prophet said:"No one of you should urge someone to cancel a sale he has already agreed upon with his brother so as to sell him his own goods

4504. It was narrated from Ibn 'Umar that the Messenger of Allah said:"Do not urge someone to cancel a sale he has already agreed upon so as to sell him your

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own goods, unless he buys or changes his mind

4505. It was narrated from Ibn 'Umar that: the Prophet forbade artificially inflating prices

4506. It was narrated that Abu Hurairah said: "I heard the messenger of Allah say: "No man should urge anyone to cancel a sale he has already agreed upon with his brother so as to sell him his own goods; no town-dweller should sell for a desert-dweller; do not artificially inflate prices; no man should outbid his brother; and no woman should ask for her sister (in faith) to be divorced so as to turn over what is in her vessel (deprive her of her share of maintenance)

4507. It was narrated from Abu Hurairah that the Prophet said: "No town-dweller should sell for desert-dweller, no man should outbid his brother; and no woman should ask for her sister (in faith) to be divorced so as to turn over what is in her bowl (deprive her of her share of maintenance)

4508. It was narrated from Anas bin Malik that: the Messenger of Allah sold a drinking bowl and a blanket (for a horse of camel) to the highest bidder

4509. It was narrated from Abu Hurairah that: the Messenger of Allah forbade Mulamash and Munabadha

4510. It was narrated from Abu Sa'eed Al-Khudri that: the Messenger of Allah forbade Mulamasah, which means touching a garment without looking at it, and Munabadha, which is where one man sells his garment to another man, by throwing it to him, without him checking it or looking at it

4511. It was narrated that Abu Sa'eed al-Khudri said: "The Messenger of Allah forbade two kinds of transactions: Mulamash and Munabddhah

4512. It was narrated that Abu Sa'eed Al-Khudri said: "The messenger of Allah forbade two kinds of transactions: Mulamash and Mumabadha

4513. <Abu Hurairah said: "The Messenger of Allah forbade Munabadhah and Mulamash. Mulamasah is when two men trade garments with each other under cover of night, each man touching the garment of the other with his hand> and Munabadhah is when one man throws a garment to another and the other throws a garment to him, and they trade them with each other in that manner

4514. It was narrated that Abu Sa'eed A-Khudri said: "The Messenger of Allah forbade Mulamasah, which means touching a garment without looking at it; (and he forbade) Munabadhah which is where one man sells his garment to another man by throwing it to him, without him checking it or looking at it

4515. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allah forbade two kinds of garments and two kinds of transactions. As for the two kinds of transactions, they are Mulamash and Munabadhaha. Munabadha is when a man says, 'I throw this garment, and the transaction becomes binding, and Mulamasah is when a man touches it with his hand, without spreading it out and checking it, and once he touches it, the transaction becomes binding

4516. It was narrated from Salim that his father said: "The Messenger of Allah forbade two kinds of garments, and he forbade two kinds of transactions for us: Munabadhah and Mulamasah, which are kinds of transactions which were common during the Jahiliyyah

4517. It was narrated from Hafs bin 'Asim, from Abu Hurairah that the Prophet forbade two kinds of transactions: Munabadhah and Mulamasha. And he said that Mulamasah means when one man says to another: "I will sell you my garment for your garment," and neither of them looks at the garment of the others, rather he just touches it. And Munabadhah is when he says: "I will throw what I have and you throw what you have," so that they buy from one another, and neither of them knows how much the other has, and so on

4518. It was narrated that Abu Hurairah said: "The Messenger of Allah forbade Gharar transaction and Hasah transactions

4519. It was narrated from Ibn 'Uar that the Messenger of Allah said: "Do not sell fruits until their condition is known. And he forbade (both) the seller and the purchaser (to engage in such a transaction)

4520. It was narrated from Salim, from his father, that: the Messenger of Allah forbade selling fruits until their condition is known

4521. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'Do not sell fruits until their condition is known, and do not sell fresh dates (still on the tree) for dried dates.'" Ibn Shihab said: "Salim bin 'Abdullah narrated to me, from his father: 'That Allah's Messenger forbade from ...' similarly

4522. Abdullah bin 'Umar said: "The Messenger of Allah stood up among us and said: 'Do not sell fruits until their condition is known

4523. It was narrated from 'Ata: "I heard Jabir bin 'Abdullah (narrate) from the Prophet that he forbade Mukhabarah, Muzabanah and Muhaqalah, and (he forbade) selling fruits until their condition is known, and that they should only sold for Dinars and Dirhams, but he granted a concession regarding the sale of Araya:

4524. It was narrated from Jabir that: the Prophet forbade Mukhabarah, Muzabanah and Muhaqalah, and selling fruits until they were fit to eat, except in the case of Aray

4525. It was narrated that Jabir said: "the Messenger of Allah forbade selling the fruit of date palms until they are fit to eat

4526. It was narrated from Anas bin Malik that: the Messenger of Allah forbade selling fruits before they ripen. It was said: "O Messenger of Allah what does ripen mean?" he said: 'when they turn red.' And the Messenger of Allah said: "What do you think if Allah withholds the fruits (causes it not to ripen), why would any one of you take his brother's wealth?

4527. Jabir said: "The Messenger of Allah said: "If you sell fruits to your brother then the crop fails, it is not permissible for you to take anything from him. Why would you take the wealth of your brother unlawfully?

4528. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah said: "Whoever sells fruit then his crop fails, he should not take (anything) from his brother." (And he said something along the lines of) "Why would anyone of you consume the wealth of his Muslim brother?

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4529. It was narrated from Jabir that:the Prophet annulled transaction in the event of crop failure

4530. it was narrated that Abu Sa'eed Al-Khudri said:"At the time of the Messenger of Allah, a man suffered loss of some fruit that he had purchased, and his debts increased. The Messenger of Allah said: 'give him charity.' So the people gave him charity, but that was not enough to pay of his debts. The Messenger of Allah said: "Take what you find but you have no right to or than that

4531. It was narrated from Jabir that:the Prophet forbade selling the harvest for a number of years (in advance)

4532. It was narrated from Salim, from his father, that:the Prophet forbade selling fresh dates still on the tree for dried dates. Ibn 'Umar said: "Azid bin Thabit narrated to me, that Allah's Messenger permitted that in the case of 'Araya

4533. It was narrated from Ibn 'Umar that:the Messenger of Allah forbade Muzabanah. Ad Muzabanah is when what is at the tops of the trees is sold for a certain amount of dried dates; if there are more then I gain, and if there are less then I lose

4534. It was narrated from Ibn 'Umar that:the messenger of Allah forbade Muzabana, and Muzabanah means selling fresh dates still on tree for dried dates by measure, and selling fresh grapes for raisins by measure

4535. It was narrated that Rafi bin Khadij said:"the Messenger of Allah forbade Muhaqalah and Muzabana."(Hasan)

4536. It was narrated from Salim that his father said:"Zaid bin Thabit told me that the Messenger of Allah granted a concession regarding the sale of 'Arays

4537. Kharijah bin Zaid bin Thabit narrated from his father that:the Messenger of Allah granted a concession regarding 'Araya sales regarding dried dates and fresh dates

4538. It was narrated from Zaid bin Thabit that:the Messenger of Allah granted a concession allowing Araya sales by estimation

4539. Zaid bin Thabit narrated that:the Messenger of Allah granted a concession allowing 'Araya sales for dried dates by estimation

4540. It was narrated the Zaid bin Thabit said:"The Messenger of Allah granted a concession allowing 'Araya sales for fresh dates and for dried dates, but he did not allow anything other than that

4541. It was narrated from Au Hurairah that the prophet granted a concession allowing estimation for 'Araya sales, so long as they were five Wasq or less then that

4542. It was narrated from Sahl bin Abi Hathamah that the Prophet forbade selling fruits before their condition was known, but he granted a concession allowing 'Araya sales by estimate, so its people could eat fresh dates

4543. Rafi bin Khadij and Sahl Bi Abi Hathamah narrated that the Messenger of Allah forbade Muzabanah, which means selling fresh dates still on the tree for dried dates, except in cases of 'Araya, for which he gave permission. (Sahih)

4544. It was narrated from Bashir bin yasir that the Companions of the Messenger of Allah said:"The Messenger of Allah granted a concession allowing 'Araya sales by estimate

4545. it was narrated that Sa'd said:"The Messenger of Allah was asked about (buying) fresh dates with dried dates, and he said to those who were around him: 'Will fresh dates decrease (in weight or volume) when they dry out?' they said Yes,' so he forbade that

4546. It was narrated that Sa'd bin Malik said:"The Messenger of Allah was asked about (buying) said; 'Will fresh dates decrease (in weight or volume) when they dry out? 'They said 'yes so he forbade that

4547. Jabir bin 'Abdullahsaid:"The Messenger of Allah forbade selling a heap of dried dates whose volume is unknown for known volume of dried dates

4548. Abu Zubair narrated that he heard Jabir bin 'Abdullah say:"The Prophet said: ' A heap of grain should not be sold for a heap of grain, or for a heap of grain of known measure

4549. It was narrated that Ibn 'umar said:"The Messenger of Allah forbade Muzabanah, which refers to when a man sells the dates of his grove while they are still on the trees, for a measure of dry on the tree, for a measure of dry dates, estimating the amount( of dates on the trees). Or, if it is grapes, he sells them when they are still on the vines, for a measure of raisins, estimating the amount (of grapes on the vines). Or if it is grain in the field, he sells it for grain that has been harvested, estimating the amount (of grain in the fields). He forbade all of that

4550. It was narrated from Jabir that:the Messenger of Allah forbade Mukhabarah, Muzabanah and Muhaqalah, and selling dates before they are fit or eating, and selling them for anything except Dinars and Dirhams

4551. It was narrated from Ibn 'umar that:the Messenger of Allah forbade selling dates in the trees before they ripen or selling ears of corn before the grains become visible and there is no fear of blight. He forbade that to the seller and the buyer

4552. It was narrated from Abu Salih that:a man from among the companions of the Prophet told him, he said: "O Messenger of Allah we cannot buy Sahani dates or 'idhq dates for the same amount of mixed dates (which are of inferior quality). Should we increase (the amount we give in payment for the better quality dates)?" The messenger of Allah said: "Sell them for silver then buy with it

4553. It was narrated from Abu Sa'eed Al-Khudri and Abu Hurairah that:the Messenger of Allah appointed a man in charge of kharibar and he brought some Janib

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dates. The messenger of Allah said; "Are all the dates if khaibar like this?" He said: "No (by Allah, O Messenger of Allah) we take a Sa of these for two for three Sas (of other types of dates)." The messenger of Allah said: "do not do that Sell the mixed dates for Dirhams then buy the Janib dates with the Dirhams

4554. It was narrated from Abu Sa'eed Al-udri that:some dates from trees that were irrigated artificially were brought to the Messenger of Allah and the dates of the messenger of Allah were dates from trees that were nourished by their roots. He said: "Where did you get these from?" They said: "We bought a Sa of them for two Sa s of our dates: He said: "Do not do that, for this is not right. Rather sell your dates and but what you need of these

4555. (A Abu Sa 'eed al- Khudri said:"We used to be given mixed dates during the time of the Messenger of Allah and we would sell two Sa s for one Sa News of that reached the Messenger of Allah and he said Do not sell) two Sa s of dates for a Sa, or two Sa s of wheat for s Sa or a Dirham for two Dirhams

4556. Abu Sa' eed said:"We used to sell two Sa s of mixed dates for a Sa but the Prophet said (Do not sell) two Sa s dates for a Sa or two Sa s wheat or a Sa or two Dirhams for a Dirham

4557. Abu Saeed said:"Bilal brought some Bami dates to the Messenger of Allah and he said: 'What is this?' He said: 'I bought a Sa of them for two Sas. The Messenger of Allah said: "O! The essence of Riba, do not approach it

4558. Umar bin Al-Khattab said:"The Messenger of Allah said: '(Exchanging) gold for silver is Riba unless it is done on the spot. (Exchanging) dates for dates is Riba unless it is done on the spot. (Exchanging) wheat for wheat is Riba unless it is done on the spot. (Exchanging) barley is Riba unless it is done on the spot

4559. Abu Hurairah said:"The Messenger of Allah said: 'Dates for dates, wheat for wheat, barley for barley, salt for salt, exchanged hand to hand. Whoever gives more or takes more has engaged in Riba unless they are of different types

4560. It was narrated that Muslim bin Yasar and 'Abdullah bin 'Atik said:"Ubadah bin As-Samit and Muawiyah met at a stopping place on the road. 'Ubadah told them: 'The Messenger of Allah forbade selling gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates'" - one of them said: 'salt for salt,'" but the other did not say it-"unless it was like for like, hand to hand. And he commanded us to sell gold for silver and silver for gold, and wheat for barley and barley for wheat, and to hand, however we wanted.'" And one of them said: "Whoever gives more or ask for more has engaged in Riba

4561. Muslim bin Yasar and Abdullah bin Ubaid who was called Ibn Hurmuz narrated that 'Ubadah bin As-Samit and Muawiyah met at a stopping place on the road. 'Ubadah told them:"The Messenger of Allah forbade selling gold for gold, silver for silver, dates for dates, wheat for wheat, barley for barley"- one of them said: "salt for salt," but the other did not say it-"unless it was equal amount for equal amount, like for like." One of them said: "Whoever gives more or takes more has engaged in Riba," but he other one did not say it. "And he commanded us to sell gold for silver and silver for gold, and wheat for barley and barley for wheat, hand to hand, however we wanted

4562. Muslim bin Yasar and 'Abdullah bin 'Ubaid said:"Ubadah bin As-Samit and Muawiyah met at a stopping place on the road. 'Ubadah said: 'The Messenger of Allah forbade us to sell gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates'" - one of them said: "salt for salt, " but the other did not say "unless it was equal amount for equal amount, like for like." One of them said: "Whoever gives more or takes more has engaged in Riba," but the other one did not say it. "And the commanded us to sell gold for silver and silver for gold, and wheat for barley and barley for wheat, hand to hand, however we wanted.' News of this hadith reached Muawiyah and he stood up and said: 'What is the matter with men who narrate Hadiths from the Messenger of Allah when we accompanied him and we never heard him say it? News of that reached 'Ubadah bin As-Samit and he stood up and repeated the Hadith, then he said: 'We will narrate what we heard from the Messenger of Allah, whether Muawiyah likes it or not.'" Qatadah contradicted him, he reported it from Muslim bin Yasar, from Abu Al-Ashath, from 'Ubadah

4563. It was narrated from 'Ubdah bin As-Samit-who had been present at Badar and had given his pledge to the Prophet swearing not to fear the blame of any blamer for the sake of Allah that 'Ubadah stood up to deliver a speech and said:"O people, you have invented kinds of transactions, I do not know what they are, but make sure it is gold for gold, of the same weight, or silver for silver, of the same weight. There is nothing wrong with selling silver for gold, hand to hand, giving more silver than gold, but no credit is allowed. When you sell wheat for wheat and barley for barley, it should be measure for measure, but there is nothing wrong with selling barley for wheat, hand to hand, giving more barley than wheat, but no credit is allowed. And when you sell dates for dates, it should be measure for measure" And he mentioned salt, "measure for measure, and whoever gives more or asks for more has engaged in Riba

4564. It was narrated that 'Ubadah bin As-Samit said:"The messenger of Allah said: 'Gold for gold, of equal measure; silver for silver, of equal measure; salt for salt, dates for dates wheat for wheat, barley for barley, like for like. Whoever gives more or takes more has engaged in Riba.'" (Sahih) The wording is that of Muhammad Yaqub did not mention - "Wheat for wheat

4565. It was narrated from Sulaiman bin Ali:"Abu Al-Mutawakkil passed by them in the market and some people, including me, stood up to greet him. We said: 'We have come to you to ask you about transactions.' He said: 'I heard a man say to Abu Saeed Al-Khudri: 'Is there anyone between you and the Messenger of Allah (in the chain of narrators) apart from Abu Saeed Al-Khudri? He said: 'There is no one else between him and I. He said: Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt, equal amounts. Whoever gives more than that or takes more has engaged in Riba, and the taker and the giver are the same

4566. It was narrated that 'Ubadah bin As-Samit said:"I heard the Messenger of Allah say: 'Gold, equal amount.'" (One of the narrators) Yaqub did not mention: "Equal amount." Muawiyah said: "This does not mean anything." 'Ubadah said; "By Allah I do not care if I am in a land where Muawiyah is not present. I bear

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witness that I heard the Messenger of Allah say that

4567. It was narrated from Abu Hurairah that the Messenger of Allah said:"Dinar for Dinar Dirham for Dirham, no difference between them

4568. It was narrated that Mujahid said:"Umar said: Dinar for Dinar, Dirham for Dirham, no difference between them, this is the obligation that our Prophet enjoined upon us

4569. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'Gold for gold, weight for weight, like for like; and silver for silver, weight for weight, like for like. Whoever gives more or takes more has engaged in Riba

4570. It was narrated from Abu Saeed Al-Khudri that the Messenger of Allah said:"Do not sell gold for gold except like for like and do not differentiate. Do not sell silver for silver except like for like, and do not sell it in return for something to be paid later

4571. It was narrated that Abu Saeed Al-Khudri said:"My eyes saw and my ears heard the Messenger of Allah. And he mentioned the prohibition of (selling) gold for gold and silver for silver, unless it is equal amounts, like for like. And do not sell it in return for something to be paid later, and do not differentiate

4572. It was narrated from 'Ata' bin Yasir that:Muawiyah sold a cup of gold or silver for more than its weight. Abu Ad-Darda' said: "I heard the Messenger of Allah forbid such transactions unless it was like for like

4573. It was narrated the Fadalah bin 'Ubaid said:"On the Day of Khaibar I bought a necklace containing gold and ggems for twelve Dinars. The I took it apart and found that it contatined more than twelve Dinars. Mentiion of that was made to the Prophet and he said: 'It should not be sold until it is taken apart

4574. It was narrated that Fadalah bin 'Ubad said:"On the Day of Khaibar I got a necklace containing gold and gems, and I wanted to sell it. Mention of that was made to the Prophet and he said: 'Take it apart, and then sell it

4575. It was narrated that abu Al-Minhal said:"Sharik sold some silver on credit for me. He came to me and told me. And I said: 'This is not correct.' He said; 'By Allah, I did this transaction in the market and no one criticized me .' So I went to Al-Bara bin Azib and asked him about that. He said: 'The Prophet came to us in Al-Madinah and we used to do this kind of transaction, but he said: Whatever is hand to hand, there is nothing wrong with it, but whatever is on credit, is Riba. Then he said to me: 'Go to Zaid bin Arqam.' So I went to him and asked him, and he said the same thing

4576. Abu Al-Minhal said:" I asked Al-Bara bin 'Azib and Zaid bin Arqam and they said: 'We were merchants at the time of the Messenger of Allah and we asked the Prophet of Allah about money exchange. He said: "If it is done hand to hand there is nothing wrong with it, but if it is done on credit then it is not right

4577. Abu Al-Minhal said:"I asked Al-Bara bin 'Azib about money exchange. He said: 'Ask Zaid bin Arqam, for he is better than me and more knowledgeable.' So I asked Zaid and he said: 'Ask Al-Bara for he is better than me and more knowledgeable.' And they both said: 'The Messenger of Allah forbade (selling) silver for gold on credit

4578. Abdur-Rahman bin Abi Bakrah narrated that his father said:"The Messenger of Allah forbade selling silver for silver and gold for gold, unless it was of equal amounts. And he told us to sell gold for silver however we wanted, and silver for gold however we wanted

4579. It was narrated from 'Abdur-Rahman bin Abi Bakrah that his father said:"The Messenger of Allah forbade us from selling silver for silver unless it was of equal amounts, or selling gold for gold unless it was of equal amounts. The messenger of Allah said: 'Sell gold for silver however you want, and silver for gold however you want

4580. Usmah bin Zaid Narrated that the Messenger of Allah said:"There is no Riba except in credit

4581. It was narrated that Abu Salih heard Abu Saeed Al-Khudri say:"I said to Ibn Abbas: 'Do you think that what you are saying is something that you found in the Book of Allah, or something that you heard from the Messenger of Allah?' He said: 'I did not find it in the Book of Allah, nor did I hear it from the messenger of Allah, rather Usamah bin Zaid told me that the Messenger of Allah said: 'Riba is only in credit

4582. It was narrated that Ibn 'Umar said:"I used to sell camels at Al-Baqi and I would sell Dinars in exchange for Dirhams. I came to the Prophet in the house of Hafsah and said: 'O Messenger of Allah, I want to ask you: I sell camels in Al-Baqi and I sell Dinars in exchange for Dirhams. He said: 'There is nothing wrong with it if you take the price on that day, unless you depart when there is still unfinished business between you both (buyer and seller)

4583. It was narrated that Ibn 'Umar said:"I used to sell gold for silver, or silver for gold. I came to the Messenger of Allah and told him about that, and he said: 'If you make a deal with your companion, d o not leave him when there is still any ambiguity (in the deal) between you

4584. It was narrated from Saeed bin Jubair that:he did not like to exchange Dinars for Dirhams or Dirhams for Dinars

4585. It was narrated from Saeed bin Jubair, from Ibn 'Umar, that:he did not see anything wrong with parying Dirhams for Dinars

4586. It was narrated from Ibrahim, with regard to exchanging Dirnars for Dirhams, that:he disliked it (this transaction) if it was done on credit. (Da 'if)

4587. It was narrated from Saeed bin Jubair that:he did not see anything wrong with it even if it was on credit

4588. Something similar was narrated form Saeed bin Jubair. Abu 'Abdur-Rehman (An-Nasai) said:This is what I have found on this topic

4589. It was narrated that Ibn 'Umar said:"I came to the Prophet and said: 'Wait, I want to ask you something. I sell camels in Al-Baqi with a price set in Dinars but I accept Dirhams instead.' He said: 'There is nothing wrong with it if you take the price on that day, still unfinished business between you both (buyer and seller)



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4590. It was narrated that Jabir said:"When the Prophet () came to Al-Madinah, he called for a scale and weighed (something) for me and gave me more

4591. It was narrated that Jabir said:"The Messenger of Allah paid off what he owed me, and gave me more

4592. It was narrated that Suwaid bin Qais said:"Makhrafah Al-Abdi and I brought some cloth from Hajar, and the Messenger of Allah came to us while we were in Mina where there was a man who weighed (goods) in return for payment. He bought some trousers from us, and said to the man who weighed: 'Weigh it, and allow more

4593. It was narrated that Simak bin Harb said:"I heard Abu Safwan say: 'I bought a pair of trousers from the Messenger of Allah before the Hijrah, and he weighed it for me and allowed me

4594. It was narrated that Ibn 'Umar said:"The Messenger of Allah said: "Volume is to be measured according to the system of the people of Al-Madinah, and weight is to be measured according to the system of the people of Makkah.'" (Sahih) This is the wording of Ishaq (one of the narrators)

4595. It was narrated that Ibn 'Umar said:"The Messenger of Allah said: 'Whoever buys food, let him not sell it until he has taken possession of it

4596. It was narrated from 'Abdullah bin 'Umar that the Messenger of Allah said:"Whoever buys food let him not sell it until he has taken possession of it

4597. It was narrated that Ibn 'Abbas said:"The Messenger of Allah said: 'Whoever buys food, let him not sell it until he has checked its weight

4598. It was narrated that Ibn 'Abbas said:"I heard the Prophet say" something similar to the preceding two reports "until he takes possession of it

4599. It was narrated that Tawus said:"I heard Ibn 'Abbas say: 'As for that which the Messenger of Allah forbade, (it is) selling before taking possession of food

4600. It was narrated that Ibn 'Abbas said:"The Messenger of Allah said: 'Whoever buys food let him not sell it until he takes possession of it. Ibn 'Abbas said: "I think the same applies to everything else as to food

4601. It was narrated that Hakim bin Hizam said:"The Messenger of Allah said: "Do not sell food until you have bought it and taken possession of it

4602. Ibn Jurayr said:"Ata' told me that from 'Abdullah bin 'Ismah Al-Jushami from Hakim bin Hizam from the prophet

4603. Hakim bin Hizam said:"I bought some food and made food and made a profit on it (by selling it) before I took possession of it. I came to the Messenger of Allah and told him about that and he said: 'Do not sell it until you take possession of it

4604. It was narrated from Ibn 'Umar that:the Prophet forbade anyone to sell food that he brought

4605. It was narrated that 'Abdullah bin 'Umar said:"During the time the Messenger of Allah we used to buy food, and he sent someone to tell us to remove it from the place where we had bought it, to another place, before selling

4606. It was narrated from Ibn 'Umar that:they used to buy and sell during the time of the Messenger of Allah at the top of the marketplace without measuring. The Messenger of Allah forbade them to sell it in the place where they had bought it until they moved it

4607. It was narrated from Nafi that Ibn 'Umar told them, that:they used to buy food from the riders at the time of the Messenger of Allah and he forbade them to sell it in the place where they had bought it until they moved it to the food market

4608. It was narrated from Salim that his father said:"I saw people being beaten (in punishment) at the time of the Messenger of Allah for buying food unmeasured and selling it before bringing it to their own camp

4609. It was narrated that 'Aishah said:"The Messenger of Allah bought some food from a Jew with payment to be made later, and he put his shield in pledge for that

4610. It was narrated from Anas bin Malik that he brought some barley bread and rancid oil to the Messenger of Allah. He said:"He put his armor in pledge for that with a Jew in Al-Madinah, and he took some barley from him for his family

4611. It was narrated from 'Amr bin Shu'aib, from his father that his grandfather, Said:that the Messenger of Allah said: "It is not permissible to lend on the condition of a sale, or to have two conditions in one transaction, or to sell what you do not have." (Sahih)

4612. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said:"The Messenger of Allah said: 'No man is bound by a transaction involving the sale of something that he does not possess

4613. It was narrated that Hakim bin Hizam said:"I asked the Prophet "O Messenger of Allah, a man may come to me and ask me to sell him something that I do not have. Can I sell it to him then go and buy it from the market?" He said: 'Do not sell what you do not have

4614. It was narrated that 'Abdullah bin 'Abi Awfa about paying in advance. He said:"We used to pay in advance during the time of the Messenger of Allah and Abu Bakr and 'Umar, for wheat, barley and dates, paying people whom we did not know if they had those things or not." Ibn 'Abza said meaning, similarly

4615. Ibn 'Abi Al-Mujalid-on one occasion he (the narrator) said 'Abdullah, and on another occasion he said Muhammad - said:"Abu Burdah and 'Abdullah bin Shaddad argued about payment in advance. They sent me to Ibn 'Abi Awfa and I asked him (about that). He said: 'We used to pay in advance during the time of the Messenger of Allah and Abu Bakr and 'Umar, for wheat, barley, raisins and dates, paying people whom we did not see it with them." And I asked Ibn 'Abza and he said something similar to that

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4616. It was narrated that Abu Al-Minhal said:"I heard Ibn 'Abbas say: 'When the Prophet came (to al-Madinah), they used to pay in advance for dates, two or three years in advance. He forbade them that and said: 'whoever pays in advance for dates, let him pay for a known amount or a known weight, to be delivered at a known time

4617. It was narrated from Abu Rafi that the Messenger of Allah borrowed a young camel from a man, and then he came to get his camel back. He said to a man:"Go and buy a young camel for him." He came and said: "I could only get a Raba camel of good quality." He said: "Give it to him, for the best of the Muslims is the one who is best in repaying

4618. It was narrated that Abu Hurairah said:"A man had lent a camel of a certain age to the Prophet and he came to get it back. He said: "Give it to him" But they could only find a camel that was older than it. He said: "Give it to him." He said: "You have repaid me well," The Messenger of Allah said; "The best of you is the one who is best in repaying

4619. Irbad bin Saryah said:"I lent a young camel to the Messenger of Allah, and I came to ask him to repay me. He said: 'Yes, I will only repay you with a superior she-camel.' so he repaid me and repaid me well. Then a Bedouin came to him to ask to repay him a camel of a certain age, and the Messenger of Allah said: 'Give him a camel of certain age.' On that day they gave him a mature camel and he said: 'This is better than my camel.' He (The Prophet) Said:' The best of you is the one who is best in repaying

4620. It was narrated from Sasmurah that:the Messenger of Allah forbade selling animals in exchange for animal's ion credit

4621. It was narrated that Jabir Sair:"A slave came and gave his pledge to the Messenger of Allah to emigrate, and the Prophet did not realize that he was a slave. Then his master came looking for him. The Prophet said; 'Sell him to me.' So he bought him for two black slaves, then he did not accept until he had asked; 'Is he a slave?

4622. It was narrated from Ibn 'Abbas that the Propther said:"Paying in advance for the offspring of the offspring of a pregnant animal (Habal al-Habalah) is Riba

4623. It was narrated from Ibn 'Umar that:the Prophet forbade selling the offspring of the offspring of a pregnant animal (Habal Al-Habalah)

4624. It was narrated from Ibn 'Umar that:the Prophet forbade selling the offspring of the offspring of a pregnant animal (Habal Al-Habalah)

4625. It was narrated from Ibn 'Umar that:the Messenger of Allah forbade selling the offspring of the offspring of a pregnant animal (Habal Al-Habalah), which was a transaction practiced by the people of the Jahiliyyah, whereby a man would buy camel to slaughter, but he would wait until the she-camel had produced offspring and the offspring in her belly had then produced offspring

4626. It was narrated that Jabir said:"The Messenger of Allah forbade selling the produce several years in advance

4627. It was narrated from Jabir that:the Messenger of Allah forbade selling the produce several years in advance

4628. It was narrated that 'Aishah said:"The Messenger of Allah was wearing two Qitri garments which, if he sat and sweated, would become heavy (and uncomfortable). A Jewish man got some fabric from Ash-sham so I said: 'Why don't you send word to him to buy two garments from him, and pay him when things get easier?' So he sent word to him, but he said: 'I know what Muhammad wants; he wants to go away with my money and take them (the two garments).'

The Messenger of Allah said; 'He is lying; he knows that I am one of the ones who fear Allah the most, and are most honest in fulfilling trusts

4629. It was narrated from 'Amr bin shu'aib, from his father, from his grandfather, that:the Messenger of Allah prohibited lending on the condition of a sale, or to have two conditions in one transaction, or to profit from what you do not posses

4630. Amr bin shu'aib said:"My father told me, mar rating from his father, from his father (and he mentioned 'Abdullah bin 'Amr) that he said: "The Messenger of Allah said: "It is not permissible to lend on the condition of a sale, or to stipulate two conditions in one transaction, or to make a profit on that which you do not possess

4631. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said:"The Messenger of Allah forbade lending on the condition of a sale, selling what you do not have, and profiting on what you do not possess

4632. It was narrated that Abu Hurairah said:"The Messenger of Allah forbade two transactions in one

4633. It was narrated from Jabir that:the Prophet forbade Muhaqalah, Muzahanah, Mukhabarah and selling with an exception unless it is defined

4634. It was narrated that Jabir said:"The Messenger of Allah forbade Muhaqalah, Muzahanah, Mukhabarah, Mu'awamah, and selling with an exception unless it is defined but he gave concession allowing 'Araya

4635. It was narrated from Ibn 'Umar that the Prophet said:"Any man who pollinates a date-palm tree then sells it, the fruits of the tree are for the one who pollinated it, unless the purchaser stipulated otherwise

4636. It was narrated from Salim, from his father that the Prophet said:"Whoever buys a date-palm tree after it has been pollinated, its fruits belong to the seller, unless the purchaser has stipulated otherwise. And whoever buys a slave who has wealth, his wealth belongs to the seller, unless the purchaser has stipulated otherwise. "(sahih)

4637. It was narrated that Jabir bin 'Abdullah said:"I was with the Prophet on a journey, and my camel got tired. I thought I wanted to let it go, but the Messenger

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of "Allah met me and prayed for it (the camel) and hit it. Then it started to run like never before. He said: 'Sell it to me for one Uwqyah.' I said 'No.' He said: 'Sell it to me.' So I sold it to him for one Uwqiyah but stipulated an exception, to ride it until we reached al-Madinah. When we reached Al-Medina, I brought the camel to him and asked him for its price, then I went back. He sent word to me saying; 'Do you think I bargained with you to take your camel?' Take your camel and your Dirhams

4638. It was narrated that Jabir said:"I went on a campaign with the Messenger of Allah riding a camel of ours," then he quoted the whole Hadith. Then he said words to the effect that: "The camel got tired and the Prophet hit it, so it became energetic and came to the front of the army. The Prophet said: 'O Jabir, I see that your camel has become energetic.' I said: 'It is because of your blessing, O Messenger of Allah,' He said: 'Sell it to me, and you can ride it till we arrive (in Al-Madinah). 'So I sold it to him. I was in great need of it myself but I felt too shy to refuse. When we finished our campaign, and we were close to Al-Madinah, I asked his permission to go on ahead. I said: 'O Messenger of Allah, I am newly married.' He said; 'Have you married a virgin or a previously married woman?' I said: 'A previously married woman, O Messenger of Allah. 'Abdullah bin 'Arm died and left behind young daughters, and I did not like to bring to them someone who was like them, so I married a previously married woman who could teach them, and raise them with good manners.' So he gave me permission, and said to me; 'Go to When I arrived, I told my maternal uncle that I had sold the camel and he scolded me. When the Messenger of Allah came, I brought the camel to him, and he gave me the price of the camel, and the camel, and share (of the spoils of war) with the rest of the people

4639. It was narrated that Jabir 'Abdullah said:"I was with the Messenger of Allah on a journey, and I was riding a camel. He said: 'Why are you at the back of the people?', I said: 'My camel is tired, He took hold of its tail and shouted at it, then I was at the front of the people, worrying that it would go ahead of the others. When we drew close to al-Madinah he said: 'What happened to the camel? Sell it to me.' I said, No, it is yours O Messenger of Allah.; He said, 'No, sell it to me. I said, 'No, it is yours, O Messenger of Allah.' He said: 'No, sell it to me. I will take it for one Uwqiyah but you (continue to) ride it. Then when you reach Al-Madinah, bring it to us.' So when I reached Al-Madinah, I brought it to him. He said to Bilal: 'O Bilal, weight out for him one Uwqiyah and add a Qirat.' I said: 'This is something extra that the Messenger of Allah gave to.' I kept it with me and put it in a bag, and it stayed with me until the people of Ash-Sham came on the Day of Al-Harrah and took from us what they took

4640. It was narrated that Jabir Said:"The Messenger of Allah caught up with me when I was riding a bad camel of ours, and I said: 'We have a bad camel, mare's the pit! The Prophet said: Will you sell it to me, O Jabir?' I said, 'No, It is yours, O Messenger of Allah.; He said: 'O Allah forgive him; O Allah, have mercy on him. I will buy it for such and such, and I will lend it to you to ride until (we reach) al-Madinah.' When Reached al-Madinah, I prepared it, and brought it to him, and he said: O Bilal, give him its price,' When I turned to leave, he called me back, and I was afraid that he would give it back at he said: 'It is yours

4641. It was narrated that Jabir bin 'Abdullah said:"We were traveling with the Messenger of Allah and I was riding a camel. The Messenger of Allah said to me: 'Will you sell it to me for such and such, may Allah forgive you?', I said, I said, 'Yes, it is yours, O Prophet of Allah.' He said: 'Will you sell it to me for such and such, may Allah forgive you?' I said: 'Yes, it is yours, O Prophet of "Allah.' He said: 'Will you sell it to me for such and such, may Allah forgive you?' I said: 'Yes, it is yours. "'(One of the narrators) Abu Nadrah said: "This became a phrase that was used by the Muslims: 'Do such and such, may Allah forgive you

4642. It was narrated that 'Aishah said:"I bought Barirah and her masters stipulated that her loyalty (Wala) should be to them, I mentioned that to the Prophet and he said: 'Set her free, and loyalty belongs to the one who pays the silver.'" She said: "so I set her free. The Messenger of Allah called her and gave her the choice regarding her husband, and she chose herself. Her husband was a free man

4643. It was narrated from Aishah that:she wanted to buy Barirah to set her free, but they stipulated that her loyalty (should be to them. She mentioned that to the Messenger of Allah and the Messenger of Allah said: "Buy her, and set her free and loyalty (Wala) belongs to the one who sets the slave free." Some meat was brought to the Messenger of and it was said that this had been given in charity to Barirah. He said: "It is charity for her, and a gift for us." And she was given the choice

4644. It was narrated from 'Abdullah bin 'Umar that 'Aishah wanted to buy a slave woman to set her free, but her people said:"We will sell her to you on condition that her loyalty (Walla) is to us," She mentioned that to the Messenger of Allah and he said: "That should not stop you. Loyalty belongs to the one who sets the slave free

4645. It was narrated that Ibn 'Abbas said:"The Messenger of Allah forbade selling something from the spoils of war prior to its distribution, having intercourse with a pregnant woman until she gives birth, and (eating) the flesh of any predator that has fangs

4646. it was narrated that Jabir said:"The Messenger of Allah said: 'Pre-emption is to be given in everything that is shared, whether it is a house or a garden. It is not right to sell it before informing one's partner, and if he sells it he (the partner) has more right to it, unless he gives Permission to sell it to someone else

4647. It was narrated from 'Umarah bin Khuzaimah that his paternal uncle, who was one of the companions of the Prophet told him, that:the Prophet bought a horse from a Bedouin and asked him to follow him, so that he could pay him for the horse. The Prophet hastened but the Bedouin was slow. Men started to talk to the Bedouin and make offers for the horse, and they did not realize that the Prophet had bought it, until some of them offered more than the Prophet had bought it for. Then the Bedouin called out to the Prophet and said; "Are you going to buy this horse or shall I sell it?" The Prophet stood up when he heard him calling and said: "Have I not bought it from you?" He said: 'No, by Allah, I have not sold it to you, and the Prophet said "I bought it from you." The people started to gaiter around the Prophet and the Bedouin as they were talking, and the Bedouin started to say: "Bring a witness who will testify that you bought it. " Khuzaimah bin habit said: "I bear witness that you bought it" The Prophet turned to Khuzaimah and said: "Why are you bearing witness?" He said: "Because I know that you

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are truthful, O Messenger of Allah" made the testimony of Khuzaimah equivalent to the testimony of two men. (sahih)

4648. Abdullah said:"I heard the Messenger of Allah say: 'If the two parties to a transaction disagree, and neither of them has any proof, then it is as the owner of the goods says, or they may cancel it

4649. It was narrated that 'Abdul-Malik bin'Ubaid said:"We were with Abu 'Ubaidah bin 'Abdullah bin Mas'ud when two men who were involved in a transaction came to him. One of them said: 'I bought it for such and such', and the other said; 'I sold it to him for such and such,' Abu 'Ubaidah said" 'something like this was brought to Ibn Masud, and he said; I was with something like this was brought to him. He told the seller to swear an oath, then he gave the purchaser the choice; If he wished, he could buy it, and if he wished he could cancel (the transaction)

4650. It was narrated that 'Aishah said:"The Messenger of Allah bought some food from a Jew on credit, and he gave him a shield of his as a pledge

4651. It was narrated that Ibn 'Abbas said:"The Messenger of Allah died when his shield was in pledge with a Jew for thirty Sa's of barley for his family

4652. It was narrated that Jabir said:"A man from Banu 'Adhrah stated that a slave of his was to be set free after he died. News of that reached the Messenger of Allah and he said: 'Do you have any other property besides him/' He said? 'No.' the Messenger of Allah said; 'Who will buy him from me?' Nu'aim bin 'Abdullah Al-Adawi bought him for eight hundred Dirhams, which the Messenger of Allah brought and gave to him (the former owner). Then the Messenger of Allah said: 'Start with yourself and give charity to (yourself). If there is anything left over, then give it to your family; if there is anything left over from your family, then give it to your relatives; if there is anything left over from your relatives, then give it to such and such,' saying 'In front of you, to your right and to your left

4653. It was narrated from Jabir that:a man from among the Ansar who was called Abu (Madhkur) stated that a slave of his who was called Ya'qub was to be set free after he died, and he did not own any other property apart from him. The Messenger of Allah called for him (the slave) to be brought and he said: "Who will buy him?" Nu'aim bin 'Abdullah bought him for eight hundred dirhams, and he gave it to him and said: "If one of you is poor, let him start with himself; if there is anything left over, (let him give it) to his dependents; if there is anything left over, (let him give it) to his relatives; and if there is anything left over, (let him give it) here and there

4654. It was narrated from Jabir that:the Prophet sold a Mudabbar

4655. It was narrated from'Aishah that Barirah came to 'Aishah asking her to help her with her contract of manumission.' Aishah said:"Go back to your masters, and if they agree to let me pay off your contract of manumission, and let your loyalty be to me, then I will do it" Barirah told her masters about that, but they refused and said: "If she wants to seek reward (with Allah) by freeing you, let her do so, but your loyalty will be to us." She told the Messenger of Allah about that , and the Messenger of Allah said to her; "Buy her and set her free, and loyalty belongs to the one who set the slave free," Then the Messenger of Allah said: "What is the matter with people who stipulate conditions that are not in the Book of Allah? Whoever stipulates something that is not in the Book of Allah, it is not valid even if he stipulates one hundred conditions? The condition of Allah is more deserving of being followed and is more hinting

4656. It was narrated that 'Aishah said:"Barirah came to me and said: 'O 'Sishah, I have drawn up a contract of manumission with my master, (to buy my freedom) in return for nine Uwqiyah, one Uwqiyah to be paid each year; help me,' she had not yet paid anything toward her contract of manumission.' 'Aishah, who liked her and wanted to help her, said: 'Go back to your masters and if they agree to let me pay the whole sum and that your loyalty will be to me, I will do it.' So Barirah went to her masters and suggested that to them, but they refused and said: 'if she wants to seek reward (with Allah) by freeing you, let her do so, but (you loyalty) will be to us, 'Aishah told the Messenger of Allah about that and he said: 'Do not let that stop you. Buy her and set her free, and loyalty belongs to the one who sets the slave free.; so she did that, then the Messenger of Allah stood up before the people, praised and glorified Allah, then said: 'What is the matter with people who stipulate conditions that are not in the Book of Allah? Whoever stipulates conditions that are not in even if there are a hundred conditions? The decree of Allah takes priority, and the conditions of Allah binding. And loyalty belongs to the one who sets the slaves free

4657. it was narrated from 'Abdullah that:the Messenger of Allah forbade selling loyalty or giving it away

4658. It was narrated from Ibn 'Umar that:the Messenger of Allah forbade selling loyalty or giving it away. (Shah)

4659. It was narrated that Ibn 'Umar said:"The Messenger of Allah forbade selling loyalty or giving it away." (Sahih)

4660. It was narrated from Jabir that:the Messenger of Allah forbade selling water

4661. Abu Al-Minhal said:"I heard Iyas bin 'Umar" - and on one occasion he said: "Ibn 'Abd - say: 'I heard the Messenger of Allah forbid the sale of water

4662. It was narrated from Iyas that:the Messenger of Allah forbade selling surplus water. The keeper of al-Wahat sold the surplus water of al-Wahat, and 'Abdullah bin 'Arm disapproved of that

4663. Iya bin 'Abd, the companion of the Prophet said:"do not sell surplus water, for the Prophet forbade the sale of surplus water

4664. It was narrated from Ibn Wa'lah Misri that he asked Ibn 'Abbas about what is produced from grapes. Ibn'Abbas said:"A man gave the Messenger of Allah a skin full of wine, and the Prophet said to him;' did you know that Allah has forbidden it?' He whispered something and I did not understand what he whispered as I wanted to. I asked a person who was beside him and the Prophet said to him; 'What are you whispering about?' He said: 'I told him to sell it.' The Prophet said: 'The One Who forbade drinking it also forbade selling it.' Then he opened the vessels and poured out their contents

4665. It was narrated that 'Aishah said:"When the Verses of Riba were revealed, the Messenger of Allah () stood up on the Minbar and recited them to the

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people, then he forbade dealing in wine

4666. Abu Mas'us 'Uqbah bin 'Amr said:"The Messenger of Allah forbade the price of a dog, the gift of a female fornicator, and the fee of a fortuneteller

4667. It was narrated that Ibn 'Abbas said:"The Messenger of Allah said - among the things that be forbade - 'And the price of a dog

4668. It was narrated from Jabir bin 'Adbullah that:the Messenger of Allah forbade the price of dogs and cats, except hunting dogs. (Da'if) Abu 'Abdur-Rahman (An-Nasa'i) said: This is Munkar

4669. It was narrated from Jabir bin 'Abdullah that he heard the Messenger of Allah say, when he was in Makkah during the Year of the Conquest:"Allah and His Messenger have forbidden the sale of wine, dead animals, pigs and idols." It was said: "O messenger of Allah, what do you thing about the fat of the dead animal, for ships are caulked with it, skins are daubed with it and people use it in their lamps." He said: "No, it is Haram." And the Messenger of Allah then said: "My Allah curse the Jews, for when Allah, the Mighty and Sublime, forbade the meat (of dead animals) to them, they melted it down and sold it, and consumed its price

4670. Jabir said:"The Messenger of Allah forbade charging stud fees for a camel, the sale of water, the renting of land for cultivation. Selling one's land and water, this is what the Prophet forbade

4671. It was narrated that Ibn 'Umar said:"The Messenger of Allah forbade charging stud fees for a stallion

4672. It was narrated that Anas bin Malik said:"A man from Banu As-Sa'q, one of Banu Kilab, came to the Messenger of Allah and asked him about charging stud fees for a stallion. He forbade him to do that, but he said: 'We give payment for that

4673. Abu Hurairah said:"The Messenger of Allah forbade the earnings of a cupper, the price of a dog and stud fees for a stallion

4674. It was narrated that (Abu Hurairah) said:"The Messenger of Allah forbade the price of a dog and stud fees for a stallion

4675. It was narrated that (Abu Hurairah) said:"The Messenger of Allah forbade the price of a dog and stud fees for a stallion

4676. It was narrated from Abu Hurairah that the Messenger of Allah said:"If a person becomes bankrupt, then a man finds the goods that he sold to him with him, he has more right to them than anyone else

4677. It was narrated from Abu Hurairah from the Prophet, that:if a man becomes bankrupt, then a specific item is found with him, and is recognized, then it belongs to the one who sold it to him

4678. It was narrated the Abu Sa'eed Al-Khudri said:"At the time of the Messenger of Allah, a man suffered loss of some fruit that he had purchased, and his debts increased. "The Messenger of Allah said: 'Give him charity.' So the people gave him charity, but that was not enough to pay off his debts. 'The Messenger of Allah said: 'Take what you find, but you have no right to more than that.'" (meaning his creditors)

4679. Usaid bin Hudair bin Simak narrated that:the Messenger of Allah ruled that if a man found (his goods) in the possession of a man who was not guilty, then if he wished he could give the man what he had paid for it, or if he wished he could go after the one who had stolen it. Abu Bakr and 'Umar passed similar judgments

4680. Usaid bin Zubair Al-Ansari, who was one of Banu Harithah narrated that:there was the governor of Al-Yamamah, and Marwan wrote to him saying that Mu'awiyah had written to him, saying that any man who had something stolen from him had more right to it wherever he found it. Then Marwan wrote saying that to me (Usaid). I wrote to Marwan saying that the Prophet had ruled that if the one who bought it from the one who stole it is ot guilty of anything (and did not realize that it was stolen goods), then the owner has the choice: If he wishes, he may buy it from the one who bought it from the thief, or if he wishes he may go after the thief. Abu Bakr, 'Umar and 'Uthman also passed judgment along these lines. Marwan sent my letter to Mu'awiyah, and Mu'awiyah wrote to Marwan (saying): 'Neither you nor Usaid are in a position to tell me what to do, rather I am the one who tells you what to do because I am superior in rank to you, so do what I tell you.' Marwan sent the letter of Mu'awiyah to me, and I said: I will not judge according to Mu'awiyah's opinion as long as I am the governor

4681. It was narrated from Sammurah that the Messenger of Allah said:"A man has more right to his own wealth when he finds it, and the buyer should pursue the one who sold it to him

4682. It was narrated from Sammurah that the Messenger of Allah said:"If a woman is married off by two guardians, then the first marriage is the one that counts, and if a man sells something to two men, it belongs to the first one

4683. it was narrated from Isla'il bin Ibrahim bin 'Abdullah bin Abi Rabi'ah, from his father, that his grandfather said:"The Prophet borrowed forty thousand from me, then some wealth came to him, and he paid me back and said: 'May Allah bless your family and your wealth for you: the reward for lending is praise and repayment

4684. It was narrated that Muhammad bin Jahsh said:"We were sitting with the Messenger of Allah when he raised his head toward the sky, and put his palm on his forehead, then he said: 'Subhan Allah, what a stern warning has been revealed! We fell silent and were scared. The following day I asked him: 'O Messenger of Allah, what is this stern warning that has been revealed? He said: 'By the One in Whose hand is my soul, if a man were to be killed in the cause of Allah then brought back to life, then killed, but he owed a debt, he would not enter paradise until his debt was paid off

4685. It was narrated that samurah said:"We were with the Prophet at a funeral, and he said: 'I there anyone from banu so and so here? He said this three times. Then a man stood up, and he said to him: 'What kept you form answering the first two times? I am not going to say anything but good to you, so and so

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(mentioning the name of a man from among them) has died and he is being detained (from entering Paradise) because of his debt

4686. It was narrated that 'Imran bin Hudaifah said:"Maimunah used to take out loans frequently, and some of her family criticized her and denounced her for that. She said: 'I will not stop taking loans, for I heard my close friend and my beloved say: "There is no one who takes out a loans, and Allah knows that he intends to pay it back, but Allah will pay it back for him in this world

4687. It was narrated from 'Ubaidullah bin 'Abdullah bin 'Utbah that Maimunah, the wife of the Prophet, took a loan, and it was said to her:"O Mother of the Believers, why have you taken a loan when you do not have the means to pay if off?" She said: "I heard the Messenger of Allah say: 'Whoever takes a loan intending to pay it back, Allah, the Mighty and Sublime, will help him

4688. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'If one of you is referred to a rich man (to help repay a debt), he should accept that referral, and (wrongdoing) is when a rich man takes a long time to repay a debt

4689. It was narrated from 'Amr bin Ash-Sharid, that his father said:"The Messenger of Allah said: 'if one who can afford it delay repayment, his honor and punishment become permissible

4690. It was narrated from 'Amr bin Ash-Shrid, from his father that the Messenger of Allah said:"If one who can afford it delays repayment, his honor and punishment become permissible

4691. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'Wrongdoing is when a rich man takes a long time to repay a debt, and if one of you is referred to a rich man (to help repay debt), he should accept that referral

4692. It was narrated from 'Abdullah bin Abi Qatadah, from his father, that a man from among the Ansar was brought to the prophet for him to offer the funeral prayer, and he said:"Your companion owes a debt. " Abu Qutdah said: "I will guarantee it for him. "The prophet said: "In full?" He said: "In full." (Sahah)

4693. It was narrated from Abu Hurairah that the Messenger of Allah said:"The best of you is the one who is best in repaying

4694. It was narrated from Abu Hurairah that the Messenger of Allah said:"There was a man who never did any good deed, but he used to lend to people and he would say to this messenger: "Take what can be paid easily and leave what is difficult, let them off, and perhaps Allah, the Mighty and Sublime, said to him: 'Did you ever do any good did? He said: No, but I had a slave and I used to lend to people. When I sent him to collect the debts I said to him: Take what can he paid easily and leave what is difficult; let them off, and perhaps Allah will let us off. Allah, the Most High, said: 'I have let you off

4695. Abu Hurairah said:The prophet said: "A man used to lend to people, but if he realized that someone was going through hardship, he would say to his slave: 'Let him off, perhaps Allah, the Most High, will let us off.' And when he met Allah, He let him off

4696. It was narrated that 'Uthman bin 'Affan said:"The Messenger of Allah said: 'Allah, the Mighty and Sublime, admitted to paradise a man who was easygoing in buying and selling, in paying off debts and asking for repayment.'" (Sahaih)

4697. It was narratd that 'Abdullah said:"Sa'd, 'Ammar and I entered into a partnership on the Day of Badr, (agreeing to share) whatever was allotted to us. 'Ammar and I did not get anything. But sa'd got two prisoners

4698. It was narrated from Salim, from his father, that the Messenger of Allah said:"Whoever sets free his share of a slave should set him free completely from his own wealth, if he has enough wealth to cover the price of the slave

4699. It was narrated that Ibn 'Umar said:"The Messenger of Allah said: 'Whoever sets free his share of a slave, and he has sufficient wealth to set him free completely by paying the price of the slave, then he should set him free with his own wealth

4700. It was narrated from Jabir that the Prophet said:"Any one of you who has land, or date palm trees, he should not sell them until he offers them to his partner first

4701. It was narrated that Jabir said:"The Messenger of Allah ruled that pre-emption is to be given in everything that is shared in which the division is not clear, whether it is a house or a garden. It is not permissible to sell it before informing one's partner, who may take it or leave it, as he wishes. He (the share-owner) sells it without informing him, and then he has more right to it

4702. It was narrated that Abu Rafi said:"The Messenger of Allah said" "The neighbor has more right to property that is near

4703. It was narrated from 'Amr Bin Ash-Sharid, from his father, that a man said:"O Messenger of Allah, not one else has any share in my land, but there are neighbors." He said: "The neighbor has more right to property that is near

4704. It was narrated from Abu Salamah that the Messenger of Allah said:"Pre-emption takes effect in all cases where land has not been divided. But if the boundaries have been sent, and the roads lay out, then there is no pre-emption

4705. It was narrated that Jabir said:"The Messenger of Allah decreed the principle of pre-emption, and the (rights of) neighbors

## The Book of Oaths (qasamah), Retaliation and Blood Money

4706. It was narrated that Ibn 'Abbas said:"The first instance of Qasamah during the Jahiliyyah involved a man from Banu Hashim who was employed by a man from Quraish, from another branch of the tribe. He went out with him, driving his camels and another man from Banu Hashim passed by them. The leather rope

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of that man's bag broke, so he said (to the hired worker): 'Help me by giving me a rope with which to tie the handle of my bag, lest the camels run away from me. 'So he gave him a rope and he tied his bag with it. When they halted, all the camels' legs were hobbled except one camel. The one who had hired him said: 'Why is his camel, out of all of them, not hobbled? He said: 'There is no rope for it. He said: 'Where is its rope? He said: A man from Banu Hashim passed by and the leather rope of his bag had broken, and he asked me to help him; he said: "Help me by giving me a rope with which to tie the handle of my bag lest the camels run away from me, so I gave him a rope . " He struck him with a stick, which led to his death. Then a man from Yemen passed by him (the man from Banu Hashim, (the man from Banu Hashim, just before he died) and he (the Hashimi man) said: 'Are you going to attend the Pilgrimage? He said: 'I do not think I will attend it, but perhaps I will attend it.' He said: 'Will you convey a message from me once in your lifetime? He said: 'Yes. 'He said: 'If you attend the pilgrimage, then call out, O family of Quraish! If they respond, then call out, O family of Hashim! If they respond, then ask for Abu Talib, and tell him that so and so killed me for a rope.' Then the hired worker died. When the one who had hired him came, Abu Talib went to him and said: 'What happened to our companion? He said: 'He fell sick and I took good care of him, but he died, so I stopped and buried him.' He said: 'He deserved that from you. 'Some time passed, then the Yemeni man who had been asked to convey the message arrived at the time of the pilgrimage. He said: 'O family of Quraish! And they said: 'Here is Quraish.' He said: 'O family of Banu Hashim! They said: 'Here is Banu Hashim.' He said: 'Where is Abu Talib? He said: 'Here is Abu Talib.' He said: 'so and so asked me to convey a message to you, that so and so killed him for a camel's rope.' Abu Talib went to him and said: "Choose one of three alternatives that we are offering you. If you wish, you may give us one hundred camels, because you killed our companion by mistake: or if you wish, fifty of your men may swear an oath that you did not kill him; or if you wish, we will kill you in retaliation. 'He went to his people and told them about that, and they said: 'We will swear the oath.' Then a woman from Banu Hashim, who was married to one of their men and had born him a child, came to Abu Talib and said: 'O Abu Talib, I wish that my son, who is one of these fifty men, should be excused from having to take the oath., So she excused him. Then one of the men came to him and said: 'O Abu Talib, you want fifty men to take the oath in lieu of one hundred camels, which means that each man may give two camels instead, so here are two camels; take them from me, and do not make me take the oath.' So he accepted them, and did not make him take the oath. Then forty-eight men came and took the oath." Ibn 'Abbas said: "By the One in Whose hand is my soul, by the time a year has passed, none of those forty-eight men remained alive

4707. Abu Salamah and Sulaiman bin Yasar narrated from one of the Companions of the Messenger of Allah, one of the Ansar, that: the Messenger of Allah approved of Qasamah as it had been during the Jahiliyyah

4708. it was narrated from Abu Salamah and Sulaiman bin Yasar, from some of the Companions of the Messenger of Allah, that: Qasamah existed during the Jahiliyyah and the Messenger of Allah approved of it as it had been during the Jahiliyyah, and he ruled accordingly among some of the Ansar concerning a victim whom they claimed the Jews of Khaibar had killed. (Sahih) Ma'mar contradicted the two of them

4709. It was narrated that Ibn Al-Musayyab said: "Qasamah existed during the Jahiliyyah, then the Messenger of Allah confirmed it in the case of an Ansari who was found slain in the dry well of the Jews, and Ansar said: "The Jews kill our companion

4710. It was narrated from Sahl bin Abi Hathmah that: 'Abdullah bin Sahl and Muhayysah set out for Khaibar because of some problem that had arisen. Someone came to Muhayysah and he told him that 'Abdullah bin Sahl had been killed and thrown into a pit, or a well. He came to the Jews and said: "By Allah, you killed him. " They said: "By Allah, we did not kill him." Then he went back to the Messenger of Allah and told him about that. Then he and Huwayysah - his brother who was older than him - and 'Abdur-Rahman bin Sahl, came (to the Prophet). Muhayysah, who was the one who had been at Khaibar, began to speak, but the messenger of Allah said: "Let the elder speak first," So Huwayysah elder speaks first." So Huwayysah spoke, then Muhayysah spoke. The Messenger of Allah said: "Either (the Jews) will pay the Diah for your companion, or war will be declared on them." The Messenger of Allah sent a letter to that effect (to the Jews) and they wrote back saying: "By Allah, we did not kill him." The Messenger of Allah said to Huwayysah. Muhayysah and 'Abdur-Rahman: "Will you swear an oath establishing your claim to the blood money of your companion?" They said: "No." He said: "Should the Jews swear an oath for you? They said: "They are not Muslims." So the Messenger of Allah paid (the Diah) himself, and he sent one hundred she-camels to their abodes. Sahl said: "A red she-camel from among them kicked me

4711. It was narrated from Abu Laila bin 'Abdullah bin 'Abdur-Rahman bin Sahl, from Sahl bin Abi Hathmah, that: he informed him, and some men among the elders of his people, that "Abdullah bin Sahl and Muhayysah set out for Khaibar because of some problem that had arisen. Someone came to Muhayysah, and he told him that 'Abdullah bin Sahl had been killed and thrown into a pit or well. He came to the Jews and said: "By Allah, you killed him." They said: "By Allah, we did not kill him." Then he went back to his people and told them about that. Then he and his brother Huwayysah, who was older than him, and 'Abdur-Rahman bin Sahl, came (to the prophet). Muhayysah, who was the one who had been at Khaibar, began to speak, but the Messenger of Allah said: "Let the elder speak first." So Huwayysah spoke, then Muhayysah spoke. The Messenger of Allah said: "Either (the Jews) will pay the Diah for your companion, or war will be declared on them." The Messenger of Allah sent a letter to that effect (to the Jews) and they wrote back saying: "By Allah, we did not kill him." The Messenger of Allah and 'Abdur-Rahman: "Will you swear an oath establishing your claim to the blood money of your companion?" They said: "No." He said: "Should the Jews swear an oath for you?" They said: "They are not Muslims." So the Messenger of Allah paid it himself, and he sent one hundred she-camels to their abodes. Sahl said: "A red she-camel from among them kicked me

4712. It was narrated from Yahya, from Bushair bin Yasar, from Sahl bin Abi Hathmah who said - and I think he said: and from Rafi bin Khadij, the two of them said - : "Abdullah bin Sahl bin Zaid and Muhayysah bin Mas'ud went out until when they reached Khaibar, they went their separate ways. Then Muhayysah found

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'Abdullah bin Sahl slain, so he buried him. Then he came to the Messenger of Allah, along with Huwayysah bin Mas'ud and 'Abdur-Rahman bin Sahl, who was the youngest of them, 'Abdur-Rahman started to speak before his two companions, but the Messenger of Allah said to him: "Let the clear speak first." So he fell silent and his two companions spoke, then he spoke with them. They told the Messenger of Allah about the killing of 'Abdullah bin Sahl, and he said to them: "Will you swear fifty oaths, then you will receive compensation, or be entitled to retaliate?" They said: "How can we swear an oath when we did not witness what happened?" he said: "Then can the Jews swear fifty oaths declaring their innocence?" They said: "How can we accept the oath of a disbelieving people?" When the Messenger of Allah saw that, he paid the blood money (himself)

4713. (It was narrated from Sahl bin Abi Hathmah and Rafi bin Khadij that: Muhayysah bin Mas'ud and 'Abdullah bin Sahl went to Khaibar for some need they had there, and they parted among the palm trees. 'Abdullah bin Sahl was killed, and 'Abdullah bin Sahl was killed, and his brother 'Abdur-Rahman bin Sahl, and Huwayysah, and Musayysah, his paternal cousins, came to the Messenger of Allah. 'Abdur-Rahman spoke about his brother's case, but he was the youngest of them, so the Messenger of Allah said: "Let the elders speak first." So they spoke about their companions, and the Messenger of Allah said: Let fifty of you swear an oath." The said: "O Messenger of Allah, it is something that we did not witness: how can we swear an oath?" He said: "Then let the Jews swear fifty oaths to their innocence." They said: "O Messenger of Allah, they are a disbelieving people," So the Messenger of Allah paid the blood money himself Sahl said: "I entered a Mirbad of theirs, and one of those camels kicked me

4714. It was narrated from Sahl bin Abi Hathmah that: 'Abdullah bin Sahl and Nubayysah bin Mas'ud bin Zaid went to Khaibar, and at that time there was peace treaty. They went their separate ways to about their business, then Muhayysah came upon 'Abdullah bin Sahl lying dead in a pool of blood. He buried him, then he came to Al-Madinah. 'Abdur-Rahman bin Sahl. Huwayysah, and Muhayysah came to the Messenger of Allah, and 'Abdur-Rahman started to speak, but he was the youngest of them, so the Messenger of Allah said: "Let the elders speak first." So he fell silent and they (the other two) spoke. The Messenger of Allah said: "Will you swear fifty oaths, then you will receive compensation or be entitled to retaliate?" They said: "O Messenger of Allah, how can we swear an oath when we did not witness, and did not see (what happened)?" He said: "Then can the Jews swear fifty oaths declaring their innocence?" They said: "O Messenger of Allah, how can we accept the oath of a disbelieving people?" So the Messenger of Allah paid the blood money himself

4715. It was narrated that Sahl bin Abi Hathmah said: "Abdullah bin Sahl and Muhayysah bin Mas'ud bin Zaid went to Khaibar, and at that time there was a peace treaty. They went their separate ways to go about their business, then Muhayysah came upon 'Abdullah bin Sahl lying dead in a pool of blood. He buried him, then he came to Al-Madinah. 'Abdur-Rahman bin Sahl and Huwayysah, and Muhayysah, the two sons of Mas'ud, came to the Messenger of Allah, and 'Abdur-Rahman started to speak, but the Messenger of Allah said: "Let the elders speak first," for he was the youngest of them. So he fell silent and they (the other two) spoke. The Messenger of Allah said: "Will you swear fifty oaths, then you will receive compensation or be entitled to retaliate?" They said: "O Messenger of Allah, how can we swear an oath when we did not witness and did not see (what happened)?" He said: "Then can the Jews swear fifty oaths declaring their innocence?" They said: "O Messenger of Allah, how can we accept the oath of a disbelieving people?" So the Messenger of Allah paid the blood money himself

4716. It was narrated from Sahl bin Abi Hathmah that: 'Abdullah bin Sahl Al-Anasari and Muhayysah bin Mas'ud went out to Khaibar and went their separate ways to go about their business. 'Abdullah bin Sahl Al-Anasari was killed and Muhayysah. 'Abdur-Rahman, who was the brother of the victim, and Huwayysah, came to the Messenger of Allah. 'Abdur-Rahman started to speak, but the prophet said to him: "Let the elders speak first." So Muhayysah and Huwayysah spoke and told him about the case of 'Abdullah bin Sahl. The Messenger of Allah said: "Will you swear fifty oaths, then you will receive compensation or be entitled to retaliate?" They said: "How can we swear an oath when we did not witness (what happened) and we were not there?" The Messenger of Allah said: "Then can the Jews swear fifty oaths declaring their innocence?" They said: "O Messenger of Allah, how can we accept the oath of a disbelieving people?" So the Messenger of Allah paid the blood money himself. (One of the narrators) Bushair said: 'One of those camels kicked me in a Mirbad of ours

4717. It was narrated that Sahl bin Abi Hathmah said: "Abdullah bin Sahl was found slain, and his brother, and two paternal uncles, Huwayysah and Huwayisaah, who were the paternal uncles of 'Abdullah bin Sahl, came to the Messenger of Allah. 'Abdur-Rahman started to speak, but the Messenger of Allah said: "Let the elders speak first." They said: "O Messenger of Allah, we found 'Abdullah bin Sahl slain in one of the dry wells of Khaibar." The prophet said: "Whom do you suspect? They said: "We suspect the Jews." He said: "Will you swear fifty oaths saying that the Jews killed him?" They said: "How can we swear an oath about something that we did not see?" He said: "Then can the Jews swear fifty oaths declaring that they did not kill him?" They said: "How can we accept their oaths, when they are Mushrikun?" So the Messenger of Allah paid the blood money himself. (Sahih) Malik narrated this in Mursal from

4718. It was narrated from Bushair bin Yasar that: 'Abdullah bin Sahl Al-Ansari and Muhayysah bin Mas'ud went out to Khaibar, where they went their separate ways to go about their business. 'Abdullah bin Sahl was killed, and Muhayysah came (to Madinah) and went with his brother Huwayysah and 'Abdur-Rahman bin Sahl to the Messenger of Allah. 'Abdur-Rahman started to speak, because of his position as brother (of the slain man) but the Messenger of Allah said: "Let the elders speak first." So Muhayysah and Muhayysah spoken, and told him about what happened to 'Abdullah bin Sahl. The Messenger of Allah said to them: "Will you swear fifty oaths, then you will receive compensation or be entitled to retaliate?" (In his narration) Malik said: "Yahya said: 'Bushair said that the Messenger of Allah paid the blood money himself, but Sa'eed bin 'Ubaid At-Ta'i disagreed with them (in reporting that)

4719. It was narrated from Sa'eed bin 'Ubaid At-Ta'i from Bushair bin Yasar who said: "A man from among the Ansar who was called Sahl bin Abi Hathmah told him that some of his people went to Khaibar, where they went their separate ways. Then they found one of their numbers slain. They said to those in whose land they found him: 'You killed our companion!' They said: 'We did not kill him and we do not know who killed him.' They went to the prophet of Allah and said: 'O Prophet



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of Allah, we went to Khaibar and we found one of our number slain.' The Messenger of Allah said: 'Let the elders speak first.' And he said to them: 'Bring proof of the one whom you suspect killed him.' They said: 'We do not have any proof.' He said: 'Then let them swear an oath to you.' They said: 'We will not accept the oath of the Jews.' The Messenger of Allah did not want his blood to have been shed with no justice done, so he paid a Diyah of one hundred camels from the Sadaqah." 'Amr bin Shu'aib differed with them

4720. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that: the younger son of Muhayysah was found slain one morning at the gate of one morning at the gates of Khaibar. The Messenger of Allah said: 'Bring two witnesses to (say) who killed him, and he will hand him over to you.' He said: "O Messenger of Allah, where shall I get two witnesses? He was found slain in the morning at their gates." He said: "Will you swear fifty oaths?" He said: "O Messenger of Allah, how can I swear concerning something I do not know?" The Messenger of Allah said: "Then will you accept fifty oaths from them?" He said: "O Messenger of Allah, how can we accept their oaths when they are Jews?" So the Messenger of Allah told them (the Jews) to pay the Diyah and he would help them with half

4721. It was narrated from 'Abdullah that the Messenger of Allah said: "It is not permissible to shed the blood of a Muslim except in one of three cases: A soul for a soul, a adulterer who has been married, and one who separates leaving his religion

4722. It was narrated that Abu Hurairah said: "A man was killed during the time of the Messenger of Allah, and the Killer was brought to the Prophet. He handed him over to the heir of the victim, but the killer said: 'O Messenger of Allah, by Allah I did not mean to kill him.' The Messenger of Allah said to the next of kin: '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 string and he went out dragging his string, so he became known as Dhul-Nis'ah (the one with the string)

4723. It was narrated from 'Alqamah bin Wa'il Al-Hadrami that his father said: A man who had killed someone was brought to the Messenger of Allah, and he was brought by the heir of the victim. The Messenger of Allah said to him: 'Will you forgive him?' He said: 'No.' He said: 'Will you kill him?' He said: 'Yes.' He said: 'Go away.' Then when he went away, he called him back and said: 'Will you forgive him?' He said: 'No.' He said: 'Will you accept the Diyah?' He said: 'No.' He said: 'Will you kill him?' He said: 'Yes.' He said: 'Go away.' Then when he had gone he said: 'If you forgive him, he will carry your sin and the sin of your companion (the victim).'" So he forgave him and let him go." He said: "And I saw him dragging his string

4724. It was narrated that Wa'il said: "I saw the Messenger of Allah when the heir of a victim brought the killer, leading him by a string. The Messenger of Allah said to the heir of the victim: 'Will you forgive him?' He said: 'No.' He said: 'Will you accept Diyah?' He said: 'No.' He said: 'Will you kill him?' He said: 'Yes.' He said: 'Take him away (to kill him).'" When he took him and turned away, he turned to those who were with him, and called him back, and said to him: 'Will you forgive him?' He said: 'No.' He said: 'Will you accept Diyah?' He said: 'No.' He said: 'Will you kill him?' He said: 'Yes.' He said: 'Take him away.' Then the Messenger of Allah said: 'If you forgive him, he will carry your sin and the sin of your companion (the victim).'" So he forgave him and left him, and I was him dragging his string

4725. A similar report was narrated from 'Alqamah bin Wa'il from his father, from the Prophet. Yahya (one of the narrators) said: "He is better than him

4726. It was narrated from 'Alqamah bin Wa'il that his father said: "I was sitting with the Messenger of Allah when a man came with a string around his neck and said: 'O Messenger of Allah, this man and my brother were digging a hole, and he raised his pickaxe and struck his companion in the head, killing him.' The Prophet said: 'Forgive him,' but he refused and said: 'O Prophet of Allah, this man and my brother were digging a hole, and he raised his pickaxe and struck his companion in the head, killing him.' The Prophet said: 'Forgive him,' but he refused, then he stood up and said: 'O Messenger of Allah, this man and my brother were digging a hole, and he raised his pickaxe and struck his companion in the head, killing him.' The Prophet said: 'Forgive him,' but he refused. He (the prophet) said: 'Go, but if you kill him, you will be like him. So he took him out, and they called out to him: 'Didn't you hear what the Messenger of Allah said?' So he came back and he said: 'If I kill him I will be like him.' He said: 'Yes. Forgive him.' Then he went out, dragging his string, until he disappeared from our view

4727. Alqamah bin Wa'il narrated from his father that he was sitting with the Messenger of Allah when a man came leading another man by a string. He said: "O Messenger of Allah, this man killed my brother." The Messenger of Allah said to him: "Did you kill him?" He said: "O Messenger of Allah even if he did not confess I would have brought proof against him." He said: "Yes, I killed him." He said: "How did you kill him?" He said: "He and I were chopping firewood from a tree and he insulted me, so I got angry and struck him with the ax on the forehead." The Messenger of Allah said: "Do you have any wealth with which you can pay the Diyah to save yourself?" He said: "O Messenger of Allah, I do not have anything but my ax and my clothes." The Messenger of Allah said to him: "Do you think your people will pay to save you?" He said: "I am too insignificant to them for that." He threw the string to the man and said: "Here, thank him." When he turned to go, the Messenger of Allah said: "If he kills him, he will be like him." They caught up with the man, and said: "Woe to you! The Messenger of Allah said: 'If he kills him, he will be like him.' So he went back to the Messenger of Allah and said: "O Messenger of Allah, I have been told that you said: 'if he kills him, he will be like him.' But I only took him because you told me to. He said: 'Don't you want him to carry your sin and the sin of your companion (the victim)?' He said: 'Yes, if that is the case.' He said: 'And that is how it is

4728. It was narrated from Simak bin Harb that 'Alqamah bin Wa'il told him that his father said: "I was sitting with the Messenger of Allah when a man came leading another" (and he narrated) a similar report

4729. It was narrated from 'Alqamah bin Wa'il that: his father told them that a man who had killed another man was brought to the Prophet and he handed him over to their of the victim to kill him. Then the Prophet said to those who were sitting with him: "The killer and the slain will both be in Fire." A man went after him and told him that, and when he told him that, he left him (let him go). He (the narrator) said: "I saw him dragging his string when he let him go. I mentioned that

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the Habib and he said: 'Sa'eed bin Ashwa' told me that the Prophet commanded the man to forgive him

4730. It was narrated from Ans bin Malik that a man brought the killer of his kinsman to the Messenger of Allah and the Prophet said: "Forgive him." But he refused. He said: "Take the Diyah," but he refused. He said: "Go and kill him then, for you are just like him." So he went away, but some people caught up with the man and told him that the Messenger of Allah had said: "Messenger of Allah had said: "Kill him for you are just like him." So he let him go, and the man passed by me dragging his string

4731. It was narrated from 'Abdullah bin Buraidah, from the father, that a man came to the Prophet and said: "This man killed my brother." He said: "Go and kill him as he killed your brother." The man said to him: "Fear Allah and let me go, for that will bring you a greater reward and will be better for you and your brother on the Day of Resurrection." So he let him go. The Prophet was told about that, so he asked him about it, and he told him what he had said. He said: "Pardoning him would be better for you than what he would have done for you on the Day of Resurrection when he said: 'O Lord, ask him why he killed me

4732. It was narrated from Simak, from 'Ikrimah, that Ibn 'Abbas said: "There were (the two tribes of) Quraizah and An-Nadir, and An-Nadir was nobler than Quraiaah. If a man of Quraizah Killed a man of An-Nadir, he would be killed in return, but if a man of An-Nadir killed a man of Quraizah, he would pay a Diyah of one hundred Wasqs of dates. When An-Nadir killed a man of Quraizah, and they said: 'Hand him over to us and we will kill him.' They said: 'Between us and you (as judge) is the Prophet.' So they came to him, then the following was revealed: "And if you judge, judge with justice between them." [3] Al-Qisl (justice) means a soul for a soul. Then the following was revealed: "Do they then seek the judgment of (the days of) Ignorance?

4733. It was narrated from Dawud bin Al-Husain, from 'Ikrimah, from Ibn 'Abbas, that the Verses in AL-Ma'idah, in which Allah, the Mighty and Sublime, says: "Either judge between them, or turn away from them. If you turn away from then up to: those who act justly." [1] - were revealed concerning the matter of blood money between An-Nadir and Quraizah. That was because the slain of An-Nadir were of noble status, so the blood money would be paid in full for them, but for Banu Quraizah only half of the blood money would be paid. They referred the matter to the Messenger of Allah for judgment, then Allah, the Mighty and Sublime, revealed that concerning them, so the Messenger of Allah told them to do the right thing and he made the blood money equal

4734. It was narrated that Qais bin 'Ubad said: "Al-Ashtar and I went to 'Ali, may Allah be pleased with him, and said: Did the Prophet of Allah tell you anything that he did not tell to all the people?" He said: 'No, except what is in this letter of mine.' He brought out a letter from the sheath of his sword and it said therein: "The lives of the believers are equal in value, and they are one against others, and they hasten to support the asylum granted by the least of them. But no believer may be killed in return for a disbeliever, nor one with a covenant while his covenant is in effect. Whoever commits an offense then the blame is on himself, and whoever gives sanctuary to an offender, then upon him will be the curse of Allah, the angels and all the people

4735. It was narrated from 'Ali, may Allah be please with him that the Prophet said: "The lives of the believers are equal in value, and they are one against others, and they hasten to support the asylum granted by the least of them. But no believer may be killed in return for a disbeliever, nor one with a covenant while his covenant is in effect

4736. It was narrated from Samurah that the Messenger of Allah said: "Whoever kills his slave, we will kill him: whoever mutilates (his slave). We will mutilate him, and whoever castrates (his slave), we will castrate him

4737. It was narrated from Samurah that the Prophet said: "Whoever kills his slave, we will kill him, and whoever mutilates his slave, we will mutilate him

4738. It was narrated that Samurah said: "The Prophet said: 'Whoever kills his slave, we will kill him, and whoever mutilates his slave, we will mutilate him

4739. Amr bin Dinar narrated that: he heard Tawus narrate from Ibn 'Abbas, from 'Umar, may Allah be pleased with him, that he asked about the ruling of the Messenger of Allah concerning that. Hamal bin Malik stood up and said: "I was married to two women, and one of them struck the other with a tent pole and killed her and her fetus. The Prophet ruled that a slave be given (as Diyah) for her fetus and that she be killed (for killing the other woman)

4740. It was narrated from Anas that: a Jew killed a young girl for her jewelry, so the Messenger of Allah killed him in retaliation for her

4741. It was narrated from Anas bin Malik that: a Jew took some jewelry from a girl, then he crushed her head between two rocks. They found her as she was breathing her last, and they took her around among the people (saying); "Was it this one? Was it this one?" (When) she said yes, the Messenger of Allah ordered that his head be crushed between two rocks

4742. It was narrated that Anas bin Malik said: "A girl went out wearing some jewelry and a Jew caught her, crushed her head between two rocks and took the jewelry that she was wearing. She was found as she was breathing her last, and she was brought to the Messenger of Allah who said: 'Who killed you? Was it so and so?' She gestured no with her head, and he continued asking until he named the Jew, and she gestured yes with her head. He was caught and he confessed (to his crime), then the Messenger of Allah ordered that his head be crushed between two rocks

4743. It was narrated from 'Aishah, the Mother of the Believers, that the Messenger of Allah said: "It is not permissible to kill a Muslim except in one of three cases: A adulterer who has been married, who is to be stoned; a man who kills a Muslim deliberately; and a man who leaves Islam and wages war against Allah, the Mighty and Sublime, and His Messenger, who is to be killed, crucified or banished from the land

4744. It was narrated that Ash-Sha'bi said: "I heard Abu Juhaifah say: 'We asked 'Ali: "Do you have anything from the Messenger of Allah apart from the Qur'an?" He said: "No, by the One who splits the seeds and creates the soul, unless Allah gives a slave understanding of His Book, or except this sheet." I said: "What is in the sheet?" He said: "In it are (the regulations concerning) blood money and the freeing of captives and (the rule) that no Muslim should be killed for killing a

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disbeliever

4745. It was narrated that Abi Hassan said:"Ali said: 'The Messenger of Allah did not tell me anything that he did not tell the people, except what is in a sheet in the sheath of my word.' They did not leave him alone until he brought out the sheet, and in it (were the words): 'The lives of the believers are equal in value, and they hasten to support the asylum granted by the least of them, and they are one against others. But no believer may be killed in return for a disbeliever, nor one with a covenant while his covenant is in effect

4746. It was narrated from Al-Ashtar that he said to 'Ali:"What the people have been hearing from you has become widespread. If the Messenger of Allah told you anything, then tell us," He said: "The Messenger of Allah did not tell me anything that he did not tell the people, except that in the sheath of my sword there is a sheet, in which it says: 'The lives of the believers are equal in value, and they hasten to support the asylum granted by the least of them. But no believer may be killed in return for a disbeliever, nor one with a covenant while his covenant is in effect.'" It is an abridgement of it

4747. Abu Bakrah said:"The Messenger of Allah said: 'Whoever kills a Mu'ahad with no justification, Allah will forbid Paradise to him

4748. It was narrated that Abu Bakrah said:The Messenger of Allah said: "Whoever kills a Mu'ahad with no justification, Allah will forbid Paradise to him and he will not even smell its fragrance

4749. It was narrated from Al-Qasim bin Al-Mukhaimirah, from a man among the Companions of the Prophet, that the Prophet said:"Whoever kills a man from among Ahl Adh-Dhimmah.[2] he will not smell the fragrance of Paradise, and its fragrance may be detected from a distance of seventy years

4750. It was narrated that 'Abdullah bin 'Amr said:"The Messenger of Allah said: 'Whoever kills a person from among Ahl Adh-Dhimmah, he will not smell the fragrance of Paradise, and its fragrance may be detected from a distance of forty years

4751. It was narrated from 'Imran bin Hussain that:a slave belonging to some poor people cut off the ear of a slave belonging to some rich people. They came to the Prophet but he did not give them anything

4752. It was narrated from Anas that:the Messenger of Allah ruled that Qisas should be given for a tooth. The Messenger of Allah said: "The Messenger of Allah said: "What Allah has decreed is retaliation

4753. It was narrated from Samurah that the Messenger of Allah said:"Whoever kills his slave, we will kill him, and whoever mutilates his slave, we will mutilate him

4754. It was narrated from Samurah that the Prophet of Allah said:"Whoever castrates his slave, we will castrate him, and whoever mutilates his slave, we will mutilate him." This is the wording of Ibn Bashshar (one of the narrators)

4755. It was narrated from Anas that:the sister of Ar-Rubai' Umm Harithah injured a person and they referred the dispute to the Messenger of Allah. The Messenger of Allah said: "Retaliation, retaliation (Qisas)." Umm Ar-Rabi said: 'O Messenger of Allah, how could retaliation be carried out against so and so? No, by Allah, retaliation will never be carried out against her!' The Messenger of Allah said: "Subhan Allah, O Umm Ar-Rabi! decreed by Allah." She said: "No, by Allah, retaliation will never be carried out against her!" And she carried on until they accepted Diah (blood money). He (the prophet) said: "There are among the slaves of Allah who, if they swear by Allah, Allah fulfills their oath

4756. Anas narrated that:his paternal aunt broke the front tooth of a girl and the Prophet of Allah decreed retaliation. Her brother, Anas bin An-Nadr, said: "Will you break the front tooth of so and so? No, by the One Who sent you with the truth, the front tooth of so and so will not be broken!" Before that, they had asked her family for forgiveness and blood money. When her brother - who was the paternal uncle of Anas and was martyred at Uhud - swore that oath, the people agreed to forgive. The Prophet said: "There are among the slaves of Allah who, if they swear by Allah, Allah fulfills their oath

4757. It was narrated that Anas said:"Ar-Rubai broke the front tooth of a girls, and they asked them (her people) to forgive her, but they refused. They offered them blood money, but they refused. Then they went to the Prophet and he decreed relation. Anas Bin An-Nadr said: "O Messenger of Allah, will you break the front tooth of Ar-Rubai'? No, by the One Who sent you with the truth, it will not be broken!" He said: "O Anas, what Allah has decreed is retaliation." But the people agreed to forgive her. He (the Prophet) said: "There are among the slaves of Allah who, if they swear by Allah, Allah fulfills their oath

4758. It was narrated from 'Imran bin Hussain that:a man bit the hand of another man, who pulled his hand away, and the man's front tooth (or from teeth) fell out. He complained about that to the Messenger of Allah, and the Messenger of Allah said: "What do you want? Do you want me to tell him to put his hand in your mouth, so that you can bite it like a stallion bites? Or, do you want to give him your hand so that he may bite it, then you can pull it away if you want?

4759. It was narrated from 'Imran bin Husain that a man bit another man on the forearm:he pulled it away and a front tooth fell out. The matter was referred to the Messenger of Allah and he canceled (the Diah) and said: "Did you want to bite your brother's flesh as a stallion bites?

4760. It was narrated that 'Imran bin Husain said:"Ya'la fought with a man, and one of them bit the other, who pulled his hand away from his mouth, and a front tooth fell out. They referred their dispute to the Messenger of Allah and he said: 'Would one of you bite his brother as a stallion bites? There is no Diah for that

4761. It was narrated from 'Imran bin Husain that:Ya'la said, concerning the one who bit (another), and his front tooth fell out, that the Prophet said: "There is no Diah for you." (Sahih)

4762. It was narrated from 'Imran bin Husain that:a man bit another man in the forearm, and his front tooth fell out, so he went to the Prophet and told him

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about that. He said: "Do you want to bite your brother's forearm as a stallion bites?" And he judged it to be invalid

4763. It was narrated from Ya'la bin Munyah that:he fought a man and one of them bit the other, who pulled his forearm away from his mouth, and a front tooth fell out. The matter was referred to the Prophet and he said: "Would one of you bite his brother as a young camel bites?" And judged it to be invalid

4764. It was narrated from Ya'la bin Munyah that:a man from Banu Tamim fought with another man, and he bit his hand, so he pulled it away and a front tooth fell out. They referred the dispute to the Messenger of Allah, who said: "Would one of you bite his brother as a young camel bites?" and he thwarted it, meaning he judged it to be invalid

4765. It was narrated from Safwan bin 'Abdullah that his two paternal uncles, Salamah and Ya'la, the sons of Umayyah, said:"We went out with the Messenger of Allah on the campaign of Tabuk, and there was a friend of ours with us, who fought with a man from among the Muslims. The man bit him on the forearm, so he pulled it away from his mouth and a tooth fell out. The man came to the Prophet, seeking blood money, but his brother and bite him like a stallion bites, then come and demand blood money? There is no blood money for that." And the Messenger of Allah judged it to be invalid

4766. It was narrated from Safwan bin Ya'la, from his father, that:a man bit the hand of another man and his front tooth fell out. He came to the Prophet but he considered it in vain

4767. It was narrated from Ya'la that:he hired a worker who fought with a man and bit his hand, and his front tooth fell out. So he referred the dispute to the Prophet who said: "Do you want to bite his hand as a stallion bites?"

4768. It was narrated from Safwan bin Ya'la that his father said:"I went on the campaign to Tabuk with the Messenger of Allah, and I hired a worker. My hired man fought with another man. The other one bit him, and his front tooth fell out. He went to the Prophet and told him about that, but the Prophet considered it to be in vain

4769. It was narrated that Ya'la bin Umayyah said:"I went on a campaign with the Messenger of Allah in the Army of Hardship, and this was the deed of which I was most sure. I had a hired man who fought with another person. One of them bit the finger of the other, who pulled his finger away and a front tooth fell out. He went to the Prophet who considered the tooth to be in vain, and said: "Would he put his hand in your mouth for you to bite it?"

4770. A similar report to that of the one who bit (another man) and his front tooth fell out was narrated from Ibn Ya'la from his father, in which the Prophet said:"There is no Diyah for you

4771. It was narrated from Safwan bin Ya'la bin Munyah that:a hired man of Ya'la bin Munyah was bitten by another on his forearm and he pulled it away from his mouth. The matter was referred to the Prophet, as his front tooth had fallen out, but the Messenger of Allah considered it an invalid claim, and said: "No,; should he put (his forearm) in your mouth for you to bite it as a stallion bites?"

4772. It was narrated from Safwan bin Ya'la that:his father went on the campaign of Tabuk with the Messenger of Allah, and he hired a man who fought with another man. The man bit his forearm, and when it hurt him, he pulled it away, and the man's front tooth fell out. The matter was referred to the Messenger of Allah who said: "Would one of you deliberately bit his brother as a stallion bites?" And he judged it to be invalid

4773. It was narrated that Abu Aa'eed Al-Khudri said:"While the Messenger of Allah was distributing something, a man came and leaned over him, and the Messenger of Allah hit him with a stick that he had with him. The man went out, and the Messenger of Allah said: 'Come and ask for retaliation. 'He said: 'No. I ask for retaliation.' He said: 'No, I pardon you, O Messenger of Allah

4774. It was narrated the Abu Sa'eed Al-Khudri said:"While the Messenger of Allah was distributing something, a man came and leaned over him, and the Messenger of Allah hit him with a stick that he had with him. The man shouted, and the Messenger of Allah said: 'Come and ask for retaliation. He said: 'No, I pardon you, O Messenger of Allah

4775. Ibn 'Abbad narrated that:a man slandered one of his forefathers from the time of the Jahiliyyah, and Al-'Abbas slapped him. His people came and said: "Let him slap him as he slapped him," and they prepared for quarrel. News of that reached the Prophet, and he ascended the Minbar and said: "O People, which of the people of the Earth do you know to be the most noble before Allah?" They said: "You." He said: "Al-'Abbas belongs to me and I to him. Do not defame our dead or offend our living." Those people came and said: "O Messenger of Allah, we seek refuge with Allah from your anger; pray to give us

4776. It was narrated that Abu Hurairah said:"We would sit with the Messenger of Allah in the Masjid and when he stood up, we would stand up too, Only day he stood up and we stood up with him, and when he reached the middle of the Masjid, a man caught up with him and pulled roughly on his Rida' (upper-war) from behind. His Rida' was of rough material, and that left a red mark on his neck. He said: 'O Muhammad! Load up these two camels of mine, for you are not giving me anything from your wealth or the wealth of your father!' The Messenger of Allah said: 'The Messenger of Allah said: 'No, and I pray for Allah's forgiveness. I will not load anything (onto your camels) until you let me retaliate for your pulling roughly (on my cloak and leaving a mark on) my neck.' The Bedouin said: 'No, by Allah, I will not let you retaliate., The Messenger of Allah said that three times, and each time the man said: 'No, by Allah, I will not let you retaliate., When we heard what the Bedouin said, we turned toward him quickly. The Messenger of Allah turned to us and said; 'I urge anyone who hears me not to leave his place until give him permission. Then the Messenger of Allah said: 'O so and so, load one of his camels with barley and the other with dates.' Then the Messenger of Allah said: 'Leave

4777. It was narrated from Abu Firas that "Umar said:"I saw the Messenger of Allah allowing others to seek retaliation against him

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4778. It was narrated from 'Aishah that:the Messenger of Allah sent Abu Jahm bin Hudhaifah to collect Zakah and a man argued with him about his Sadaqah, so Abu Jahm struck him. They came to the prophet and he said: "Diyah, O Messenger of Allah." He said: "You will have such and such," but they did not accept it. The Messenger of Allah said: "You will have such and such," and they accepted it. The Messenger of Allah said: "I am going to address the people and tell them that you accepted it." They said: "Yes." So the Prophet addressed (the people) and said: "Those people came to me seeking compensation, and I offered them such as such, and they accepted." They said: "No." The Muhajirun wanted to attack them, but the Messenger of Allah ordered them to refrain, so they refrained. Then he called them and said: "Do you accept?" They said: " Yes." He said: "I and going to address the people and tell them that you accepted it." They said: "Yes." So the Prophet addressed (the people), then he said: "Do you accept?" They said: "Yes

4779. It was narrated from Anas, that:a Jew saw some jewelry on a girl, so he killed her with a rock. She was brought to the Prophet as she was breathing her last, and he said: "Did so and so kill you?" - Shu'bah (one of the narrators) gestured with his head, to show that she had gestured no. - He said: "Did so and so kill you?" - Shu'bah (one of the narrators) gestured with his head to show that she had gestured no. - He said: "Did so and so kill you?" - Shu'bah (one of the narrators) gestured with his head to show that she had gestured yes. - So the Messenger of Allah called for him, and killed him with two rocks

4780. It was narrated from Anas that:the Messenger of Allah sent a detachment of troops to some people of Khath'am, who sought to protect themselves by prostrating (to demonstrate that they were Muslims), but they were killed. The Messenger of Allah ruled that half the Diyah should be paid, and said: "I am innocent of any Muslim who (lives with) a Mushrik.' Then the Messenger of Allah said: "Their fires should not be visible to one another

4781. It was narrated that Ibn 'Abbas said:"There was Qisas among the Children of Israel, but Diyah was unknown among them. Then Allah, the Mighty and Sublime, revealed: "Al-Qisas (the law of equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female." Up to His saying: "But if the killer is forgiven by the brother or the relatives) of the killed against blood money, then adhering to it with fairness and payment of the blood money to the heir should be made in fairness." [2] Forgiveness means accepting the Diyah in the case of deliberate killing. Adhering to it in fairness means asking him to pay the Diyah in a fair manner, and payment in fairness means giving the Diyah in a fair manner. This is and alleviation and a mercy from you Lord, [1] means: This is easier than that which was prescribed for those who came before you, which was Qisas and not Diyah

4782. It was narrated that Mujahid said:"Al-Qisas (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free [2] The rule for the Children of Israel was Qisas, and not Diyah. Then Allah, the Mighty and Sublime, revealed the Diyah to them, and He revealed this ruling to this Ummah as an alleviation of the ruling that applied to the Children of Israel

4783. It was narrated that Anas said:"A case requiring Qisas was brought to the Messenger of Allah and he enjoined them to pardon

4784. It was narrated that Anas bin Malik said:"No case requiring Qisas was ever brought to the Messenger of Allah but he would enjoin pardoning

4785. Abu Hurairah said:"The Messenger of Allah said: 'If a person's relative is killed, he has the choice of two things: Either he may retaliate, or he may take the ransom

4786. Abu Hurairah said:"The Messenger of Allah said: 'If a person's relative is killed, he has the choice of two things: Either he may retaliate, or he may take the ransom

4787. Abu Salamah narrated that the Messenger of Allah said:"If a person's relative is killed." In Mursal form. (Shah)

4788. It was narrated from 'Aishah that the Messenger of Allah said:"And it is upon those (relatives) of the killed one to block (any punishment) the first (in line) then the first, even if that one is a woman

4789. It was narrated that Ibn 'Abbas said:"The Messenger of Allah said: 'Whoever is killed in the blind or by something thrown, while between them is a rock, a wipe, or a stick, then the blood money of be paid for him is the blood money for accidental killing. Whoever kills deliberately, then retaliation is upon him, and whoever tries to prevent that, upon him is the curse of Allah, the Angels, and all the people, and neither Sarf nor Adl will be accepted from him

4790. It was narrated that Ibn 'Abbad, who attributed it to the prophet, said:"Whoever is killed in the blind or by something thrown, with a rock, a whip, or a stick, then the blood money to be paid for him is the blood money for accidental killing. Whoever kills deliberately, then retaliation is upon him, and whoever tries to prevent that, upon him is the curse of Allah, the Angels and all the people, and Allah will not accept any Sarf nor 'Adl from him

4791. It was narrated from Al-Qasim bin Rabi'ah, from 'Abdullah bin 'Amr, the Prophet said:"The accidental killing, which seems intentional, with a whip or stick, (the Diyah) is one hundred camels, of which forty should be (she-camels) which their young in their wombs

4792. It was narrated from Al-Qasim bin Rabi'ah that:the Messenger of Allah delivered a speech on the Day of the Conquest. (And he mentioned it) in Mursal from

4793. It was narrated from Abdullah bin 'Amr that the prophet said:"Indeed the accidental killing, which seems intentional, with a whip or a stick, (the Diyah) is one hundred camels, of which forty should be (she-camels) with their young in their wombs

4794. It was narrated from 'Uqbah bin Aws, that:a man from among the Companions of the Prophet delivered a speech on the Day of the Conquest of Makkah and said: 'Indeed the accidental killing, which seems international, with a whip, a stick, or a rock, (the Diyah) is one hundred camels, of which forty should be pregnant she-camels between the ages of six and nine years old, all in the middle of their pregnancies

4795. It was narrated from 'Uqbah bin 'Aws, that the Messenger of Allah said:"Indeed the accidental killing, the killing with a whip or stick, for it (the Diyah) is one

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hundred camels - a severe penalty - of which forty should be (she-camels) with their young in their wombs

4796. It was narrated from Ya'qub bin Aws, from a man among the Companions of the Prophet that:when the Messenger of Allah entered Makkah on the Day of the Conquest, he said: "Indeed, every accidental killing on purpose, or resembling on purpose - killing with a whip or stick, for it are forty (she-camels) which their young in their wombs

4797. It was narrated from Ya'qub bin Aws that:a man from among the Companions of the Prophet told him, that when the Messenger of Allah came to Makkah, in the Year of the Conquest, he said: "Indeed, accidental killing on purpose, is killing with a whip or stick, for which forty (she-camels) with their young in their wombs

4798. It was narrated from Ya'qub bin Aws that:a man from among the Companions of the Prophet narrated to him that the Prophet entered Makkah during the Year of the Conquest, and said: 'Indeed, accidental killing on purpose, is killing with a whip or stick, for which forty (she-camels) with their young in their wombs

4799. It was narrated that Ibn 'Umar said:"The Messenger of Allah stood up on the Day of the Conquest of Makkah, on the steps of Ka'bah. He praised and glorified Allah, then he said: 'Praise be to Allah who has fulfilled His slave and defeated the confederates alone. The one who is killed purposefully by mistake, with a whip or a stick, resembling on purpose, for that (the Diyah) is one hundred camels-a severe penalty-of which forty should be pregnant she-camels with their young in their wombs

4800. It was narrated from Al- Qasim bin Rabi'ah that the Messenger of Allah said:"The accident that resembles on purpose, meaning (killing) with a stick or a whip, (for which the Diyah is) one hundred camels, of which forty should be (pregnant she-camels), with their young in their wombs

4801. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allah said:"Whoever is killed by mistake, his ransom is one hundred camels: Thirty Bint Makkah, thirty Bint Labun, thirty Hiqqah and ten Bin Labun. "[1] The Messenger of Allah used to fix the value (of the Diah for accidental killing) among town-dwellers at four hundred Dinars or the equivalent value in silver. When he calculated the price in terms of people with camels (for Bedouin), it would vary from one time to another. When prices rose, the value in Dinars would rise, and when prices fell the value in Dinars would fall. At the time of the Messenger of Allah the value was between four hundred and eight hundred Dinars, or the equivalent value in silver, eight thousand Dirhams. And the Messenger of Allah ruled that if a person's blood money was paid in cattle, among those who kept cattle, the amount was two hundred cows; and if a person's blood money was paid in sheep, among this who kept sheep, the value was two thousand sheep. The Messenger of Allah ruled that the blood money is part of the estate, to be divided among the heirs of the victim according to their allotted shares, and whatever is left over is for the 'Asabah. And the Messenger of Allah ruled that if a woman commits urder then he 'Asahah, whoever they may be, must pay the blood money, but they do not inherit anything except that which is left over from her heirs; if a woman is killed then her blood money is to be shared among her heirs, and they may kill her killer. (Hasah)

4802. In Mas'ud said:"The Messenger of Allah ruled that the Diyah for accidental killing is twenty Bint Makhad, twenty Bin Makhad, twenty Bint Labur, twenty Jadh'ah, and twenty Hiqqah

4803. It was narrated that Ibn 'Abbas said:"A man killed another man during the time of the Messenger of Allah, and the Prophet set the Diyah at twelve thousand. And he mentioned His saying: And they could not find any cause to do so except that Allah and His Messenger had enriched them of His Bounty. concerning them taking the Dyah." (Hasan) This is the wording of Abu Dawud

4804. It was narrated from Ibn 'Abbas that:the Prophet ruled that twelve thousand (should be given) as Diyah. (Hahan)

4805. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said:"The Messenger of Allah said: 'The blood money of a woman (in the event of injury) is like the blood money of a man, up to one-third of the Diyah (for her life)

4806. It was narrated from 'Amr Bin Shu'aib, from his father, that his grandfather said:"The Messenger of Allah said: 'The blood money for Ahl Adh-Dhimmah is half that of the blood money for the Muslims, and they are the Jews and Christians

4807. It was narrated from 'Amr bin Shu'aib, from his father, from 'Abdullah bin 'Amr, that the Messenger of Allah said:"The blood money for a disbeliever is half the blood money for the believer." (Hassan)

4808. It was narrated that Ibn 'Abbas said:"The Messenger of Allah ruled that the Diyah for a Mukatab who is killed should be (equivalent) to the Diyah for a free mand, proportionate to the amount he had paid off (toward buying his freedom)

4809. It was narrated from Ibn 'Abbas that:the Prophet of Allah ruled that the Diyah for a Mukatab should be (equivalent) to the Diyah for a free man, proportionate to the amount he had paid off (toward buying his freedom)

4810. It was narrated that Ibn 'Abbas said:"The Messenger of Allah ruled that in the case of a Mukatab, the Diyah should be (equivalent) to the Diyah for a free man, proportionate to the amount he had paid off (towards buying his freedom)." (Dar'if)

4811. It was narrated from Ibn 'Abbas tht the Prophet said:"The Mukatab is free to the extent that he has paid off (toward buying his freedom); he Hadd punishment should be carried out on him proportionate to the amount he has paid off (toward buying his freedom); and he inherits proportionate to the amount he has paid off (toward buying his freedom)

4812. It was narrated from Ibn 'Abbas that:a Mukatab was killed at the time of the Messenger of Allah and he commanded that the Diyah be paid (equivalent) to

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the Diah for a free man, (proportionate to the amount he had paid off towards buying his freedom)

4813. It was narrated from 'Abdullah bin Buraidah, from his father, that: a woman threw some pebbles and struck another woman, and she miscarried. The Messenger of Allah stipulated (a Diah of ) fifty sheep for her child. And on that day, he forbade throwing pebbles

4814. Abdullah bin Buraidah narrated that: a woman threw pebbles at another woman and the woman who was struck miscarried. The matter was referred to the prophet and he set the blood money for her child at five hundred sheep. And on that day, he forbade throwing pebbles. (Sahih) Abu 'Abdur-Rahman (An-Nasa'i) said: This is an error, and it must be that the intent was one hundred camels. And the prohibition of throwing pebbles has been related from 'Abdullah bin Buraidah, from 'Abdullah bin Mughaffal

4815. It was narrated from 'Abdullah bin Mughaffal that he saw a man throwing pebbles and he said: "Do not throw pebbles, for the Prophet of Allah forbade throwing pebbles," or "he disliked the throwing of pebbles." Kahmas (one of the narrators) was not sure

4816. Hamal bin Malik said: "The Messenger of Allah ruled that a slave (should be given as Diah) for a fetus." Tawus said: "A horse would do in place of a slave

4817. It was narrated that Abu Hurairah said: "The Messenger of Allah ruled that a male or female slave should be given (as Diah) to a woman of Banu Lihyah whose child was miscarried and died. Then the woman to whom he had decreed that the slave should be given died, and the Messenger of Allah ruled that her estate belonged to the children and husband, and that the blood money was to be paid by her 'Asabah

4818. It was narrated that Abu Hurairah said: "Two women of Hudhail had a fight, and one of them threw a rock at the other and killed her and the child in her womb. They referred the dispute to the Messenger of Allah, and the Messenger of Allah ruled that the Diah for her fetus was a male or female slave, and that the Diah of the woman be paid by her 'Aqilah (male relatives on the father's side). And he made her children and those who were with them her heirs. Hamal bin Malik bin An-Nabighah Al-Hudhali said: "O Messenger of Allah, how can I pay blood money for one who neither ate nor drank, or shouted such a one should be over looked." The Messenger of Allah said: "This is one of the brothers of the soothsayers" because of the rhyming way in which he spoke

4819. It was narrated from Abu Hurairah that: there were two women of Hudhail during the time of the Messenger of Allah, one of whom threw something at the other and caused her to miscarry. The Messenger of Allah ruled that (Diah of ) a male or female slave be paid for that

4820. It was narrated from Sa'eed bin Al-Musayyab that: the Messenger of Allah ruled that for a fetus which is killed in the mother's womb, a male or female slave be given (as Diah). The one against whom he passed this ruling said: "How can I pay blood money for one who neither ate nor drank, or shouted or cried (at the moment of birth)? Such a one should be overlooked." The Messenger of Allah said: "This is one of the soothsayers

4821. It was narrated from Al-Mughirah bin Shu'bah that: a woman struck her co-wife with a tent pole and killed her, and she (the slain woman) was pregnant. She was brought to the Prophet, and the Messenger of Allah ruled that the 'Asabah of the killer should pay the Diah , and a slave (should be paid) for the fetus. Her 'Asabah said: "Should Diah be paid for one who neither ate nor drank, or shouted or cried (at the moment of birth)? Such a one should be overlooked." The prophet said: "Rhyming verse like the verse of the Bedouins

4822. It was narrated that Al-Mughirah bin Shu'bah said: "A woman struck her co-wife, who was pregnant, with a tent pole and Killed her, The Messenger of Allah ruled that the 'Asabah of the Killer was to pay the Diah and to give a slave (as Diah for ) the child in her womb. One of the 'Asabah of the killer said: 'Am I to pay blood money for one whom neither ate nor drank, or shouted or cried (at the moment of birth)? Such a one should be overlooked. The Messenger of Allah said: 'Rhyming verse like the verse of the Bedouin?' and he made them pay the Diah

4823. It was narrated from Al-Mughirah bin Shu'bah that: there were two co-wives, one of whom struck the other with a tent pole and killed her. The Messenger of Allah ruled that the Diah was to be paid by the 'Asabah of the killer, and that a slave should be given (as diyah) for the child in her womb. The Bedouin Said: "Are you penalizing me for one who neither ate nor drank, or shouted or cried (at the moment of birth)? Such a one should be overlooked/" He said: "Rhyming verse like the verse of the Jahiliyyah," and he ruled that a slave should be given (as Diah) for the child in her womb

4824. It was narrated that Al-Mughirah bin Shu'bah said: "A woman of Banu Lihyan struck her co-wife with a tent pole and killed her, and the slain woman was pregnant. The Messenger of Allah ruled that the Diah was to be paid by the 'Asabah of the killer, and that a slave should be given (as Diah) for the child in her womb

4825. It was narrated from Al-Mughirah bin Shu'bah that: two women were married to a man of Hudhail, and one of them threw tent pole at the other and caused her to miscarry. They referred the dispute to the Prophet and they said: "how can we pay the Diah for one who neither shouted nor cried (at the moment of birth), or ate or drank? Such a one should be overlooked." He said: "Rhyming verse like the verse of the Bedouins?" And he ruled that the 'Aqilah of the women should give a slave as Diah

4826. It was narrated from Al-Mughirah bin Shu'bah that: a man of Hudhail had two wives, and one of them threw a tent pole at the other and caused her to miscarry. It was said: "What do you think of one who neither ate nor drank, or shouted nor cried (at the moment of birth)?" he said: (Rhyming verse like the verse of the Bedouins. "And the Messenger of Allah ruled that a male or female slave should be given (as diyah) for him (the unborn child), to be paid but the 'Aqilah of the woman

4827. It was narrated from al-a'mash from Ibrahim who said: "I woman struck her co-wife, who was pregnant, with a rock and killed her Messenger of Allah ruled that a slave should be given (as Diah) for the child in her woman, and that her Diah should be paid by her 'Asabah. They said: ' should we be penalized for one

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who neither after nor drank, or shouted or cried (at the moment of birth)? Such a one should be overlooked.' He said: 'Rhyming vase like the vase of the Bedouin? It is what I say to (sahih)

4828. It was narrated that Ibn 'Abbas said; "There were two women neighbors between whom there was some trouble. One of them threw a rock at the other a she miscarried a boy - whose hair had already grown -0 who was or dead, and the woman died too. He ruled that the 'Aqilah had to pay the Diah. Her paternal uncle said:'O Messenger of Allah, she miscarried a boy whose hair had grown.' The father of the killer said: "He is lying. By Allah he never cried or shouted (at the moment of birth), nor drank nor ate. Such a one should be overlooked.' The Prophet said: 'rhyming verse like the verse of the Jahiliyyah and of its soothsayers? A slave must be given (as Diah) for the boy, "' Ibn 'Abbas said; "One of them was Mulaikah and the other was Umm Ghatif

4829. Jabir said:"The Messenger of Allah ruled that every clan should take part in paying the blood money, and it is not permissible for a freed slave to take a Muslim (other than the one who freed him) as his Mawla (Patron) without the permission (of his former master who set him free)

4830. It was narrated from 'Amr bin Shu'aib, from his father that his grandfather said:"the Messenger of Allah said: 'Whoever practices medicine when he is not known for that, he is liable.(Daif)

4831. Narrator mentioned in hadith:A similar report was narrated from 'Amr bin Shu'aib, from his father, from his grandfather. (Daif)

4832. It was narrated that Abu Rimthah said; "I came to the Prophet with my father and he said:'Who is this with you?' He said:' my son, I bear witness (that he is my son). He said: 'You cannot be affected by his sin or he by yours

4833. It was narrated that Tha'labah bin Zahdam said:"some people from Banu Tha'labah came to the Prophet when he was delivering a speech and a man said; "O Messenger of Allah, these are Banu Tha'labah bin Yarbu' who killed so and so' - one of the Companions of the Prophet The Prophet said: "No soul is affected by the sin of another

4834. It was narrated that Tha'labah bin Zahdam said:"Some people from Banu Tha'labah came to the Prophet () when he was delivering a speech and a man said: 'O Messenger of Allah, these are Banu Tha'labah bin Yarbu' who killed so and so' - one of the Companions of the Prophet (). The Prophet () said: 'No soul is affected by the sin of another

4835. It was narrated that Ash'ath bin Abi Ash-Sha'tha, said:"I heard Al-Aswad bin Hilal narrate from a man of Banu Tha'labah bin Yarbu' that some people from Banu Tah'labah came to the Prophet and a man said: "O Messenger of Allah, these are Banu Tha'labah bin Yarbu'who killed so and so' - a man from among the companions of the Prophet. The Prophet said: 'No soul is affected by the sin of another

4836. It was narrated from Al-Aswad bin Hilal - who met the Prophet - from a man from Banu Tha'labah bin Yarbu, that:some people from Banu Tha'labah killed a man from among the companions of the Messenger of Allah. A man from among the companions of the Messenger of the Allah said: "O Messenger of Allah, these are Banu Tha'labah who killed so and so." The Messenger said: "No soul is affected by the sin of another." Shu'bah (one of the narrators) said: "That means: No soul is responsible for the sin of anothe4r, and Allah knows best

4837. It was narrated from Al-Ash'ath bin Sulaim, from his father that a man from among Banu Tha'labah bin Yarbu' said:"I came to the Prophet when he was speaking, and a man said: 'O Messenger of Allah, these are Banu Tha'labah bin Yarbu' who killed so and so.' The Messenger of Allah said: 'No,' meaning no soul is affected by the sin of another

4838. It was narrated from Ash'ath, from his father that a man from among Banu Tha'labah bin Yarbu' said:"We came to the Messenger of Allah when he was speaking to the people, and some people stood up and said: 'O Messenger of Allah, these are Banu Tha'labah who killed so and so.' The Messenger of Allah said: 'No soul is affected by the sin of another

4839. It was narrated from Tariq and Muharibi that a man said:"O Messenger of Allah, these are Banu Tha'labah who killed so and so during the Jahiliyyah: avenger us! He raised his arms until the whiteness of his armpits could be seen and said: "No mother's sin can affect her child," twice. (Shaih)

4840. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that:the Messenger of Allah ruled that one-third of the Diah should be paid for a sightless eye that looks fine, if it is destroyed; one-third of the Diah should be paid for a paralyzed hand if it is cut off; and one-third of the Diah should be paid for a black tooth if it is knocked out

4841. It was narrated from 'Amr bin Shu'aib, from his father that his grandfather said; the Messenger of Allah said:"For teeth (the Diah is) five camels

4842. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said:The Messenger of Allah said: "For teeth (the Diah is ) the same, five camels for each

4843. It was narrated from Abu Musa that the Prophet said:"For fingers (the Diah is ) ten (camels) each

4844. It was narrated from Abu Musa Al-Asha'ari that the Prophet of Allah said:"Fingers are the same, (the Diah is) ten (camel)

4845. It was narrated that Abu Musa said:"The Messenger of Allah ruled that the fingers are the same and (the Diah is ) ten camels for each

4846. It was narrated from Sa'eed bin al-Musayyab that:when the letter was found that was with the family of 'Amr bin Hazm, which they said the Messenger of Allah had written to them, they found in it, with regard to fingers, that the Diah was ten (Camels) for each

4847. It was narrated from Ibn 'Abbas that the Prophet said:"this and this are the same,"; meaning the little finger and the thumb



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4848. It was narrated from Ibn 'Abbas:"This and this are the same: The little finger and the thumb (sahih)

4849. It was narrated that Ibn 'abbas said:"The (Diyah for) fingers are ten each

4850. It was narrated that 'Abdullah bin 'Amr said:"When the Messenger of Allah conquered Makkah, he said in his Khutbah: "(The Diyah) for fingers is ten each

4851. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allah ( ) said in his khutbah, while he was leaning with his back against the Ka'bah:"The fingers are the same

4852. It was narrated from 'Amr bin Shu'aib that his father told him that 'Abdullah bin 'Amr said:"When the Messenger of Allah ( ) conquered Makkah , he said in his Khutbah: 'For any wound that exposes the bone, the diyah is five (camels) each

4853. It was narrated from Abu Bakr bin Muhammad bin 'Amr bin Hazm, from his father from his grandfather, that:the Messenger of Allah wrote a letter to the people of Yemen, included in which were the rules of inheritance, the sunan and the (rules concerning) blood money. He sent it with 'Arm bin Hazm and it was read to the people of Yemen, Its contents were as follows: "From Muhammad the Prophet to Shurahbil bin 'Abd Kulal, Nu'aim bin 'Abd Kulal, Al-Harith bin' Abd Kulal, Qail dhil-Ru'ain, Mu'afir and Hamdan. To precede" - And in this letter it said that whoever kills a believer for no just reason is to be killed in return, unless the heirs of the victim agree to pardon him. For killing a person, the Diyah is one hundred camels. For the nose, if it is cut off completely, diyah must be paid, for the tongue, diyah must be paid; for the lips, Diyah must be paid; for the testicles, Diyah must be paid; for the ends, Diyah must be paid; for the backbone, Dynamist be paid; for the eyes, Diyah must be paid; for one leg, half the Diyah must be paid; for a blow to the head that reaches the brain, one-third of the diyah must be paid; for a stab wound that penetrates deeply into the body, one-third of the diyah must be paid; for a blow that breaks the bone, fifteen camels must be given; for every digit of the hands or feet, ten camels must be given; for a tooth five camels must be given; for an injury that exposes the bone, five camels must be given. A man may be killed in return for (killing) a woman and those who deal in gold must pay one thousand dinars. (Daif)

4854. It was narrated from Abi Bakr bin Muhammad bin 'Amr bin Hazm, from his father, from his grandfather, that:the Messenger of Allah wrote a letter to the people of Yemen included in which were the rules of inheritance, the sunan and the (rules concerning) blood money. He sent it with 'Amr bin Hazm and it was read to the people of Yemen. This is a copy of it. And he mentioned something similar, except that he said: "And for one eye, half the Diyah must be paid; for one hand, half the diyah must be paid; for one foot, half the diyah must be paid. " (Daif)

4855. It was narrated that Ibn shihab said:"I read the letter of the Messenger of allah which he wrote for 'Amr bin Hazm when he sent him to govern Najran. The letter was with Abu Bakr bin Hazm. The Messenger of Allah wrote this; 'A statement from Allah and His Messenger; O you who believe! Fulfill (your) obligations, and he wrote the Verses until he reached. Verily, Allah is Swift in reckoning. Then he wrote: 'this is the book if retaliation: For a soul, one hundred camels, "" and so on

4856. It was narrate that Az-Zuhri said:"Abu Bakr bin Hazm brought me a letter on a piece of leather (which was ) from the Messenger of Allah: 'This is a statement from Allah and His Messenger: 'O you who believe! Fulfill (your obligations. And he quoted some Verses from it. Then he said: 'For a soul, one hundred camels; for an eye, fifty camels; for a hand, fifty; for a foot, fifty; for a blow to the head that reaches the brain, one-third of the Diyah: for a hand, fifty; for a stab wound that penetrates deeply, one-third of the Diyah; for a blow that breaks a bone, fifteen camels; for fingers, ten each; for teeth, five each; for a wound that exposes the bone, five. (Daif)

4857. It was narrated from' Abdullah bin Abi Bakr bin Muhammad bin 'Amr bin Hazm that his rather said:"The letter which the Messenger of Allah wrote to 'Amr bin Hazm concerning blood money: 'For a soul, one hundred camels; for the nose if it is cut off completely, one hundred camels, for a blow to thread that reaches the brain, one third of the Diyah for a soul; for a stab wound that penetrates deeply, likewise; for a hand fifty; for an eye, fifty, for a foot, fifty; for every fingers, Ten camels for a tooth, five; and for a wound that exposes the bone, five

4858. It was narrated form Anas bin Malik that:a Bedouin came to the door of the prophet and put his eye to the crack. The Prophet saw him and intended to put his eye out with a sword or a stick. When he saw him , he stopped, and the Prophet said to hi: "If you had persisted, I would have put your eye out

4859. It was narrated from Sahl bin Sa'd As-Saidi that:a man looked through a hole in the door of the Prophet, who had with him a kind of comb with which he was scratching his head, When the Messenger of Allah saw him he said: "If I had known that you were watching me, I would have stabbed you in the eye with this. This rule of asking permission has been ordained so that one may not look unlawfully (into people's houses)

4860. It was narrated from Abu Hurairah that the Prophet said:"Whoever looks into a house without the permission of the occupants and they put out his eye, he has no right to blood money or retaliation

4861. It was narrated from Abu Hurairah that the Prophet said:"If a person were to look at you without permission and you were to throw a stone at him and put out his eye, there would be no blame on you

4862. It was narrated from Abu Sa'eed Al-Khudri that:he was praying and a son a Marwan wanted to pass in front of him. He tried to stop him but he did not go back, so he hit him. The boy went the boy went out crying and went to Marwan and told him (what had happened). Marwan said to Abu Sa'eed: "Why did you hit your brother's son?" He said: "I did not hit him, rater I hit the Saitan. I heard the Messenger of Allah say: 'If one of you is praying and someone wants to pass in front of him, let him troy to stop him as much as he can, and if he persists then let him fight him, for he is a devil

4863. It was narrated that Sa'eed bin Jubair said:"Abdur-Rahman bin Abi Laila told me to ask Ibn 'Abbas about two Verses: 'And whoever kills a believe

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4864. It was narrated that Sa'eed bin Jabair said:"The people of Al-Kufah differed concerning this verse: 'And whoever kills a believer intentionally. So I went to Ibn 'Abbas and asked him, and he said: 'It was revealed among the last of what was revealed, and nothing of it was abrogated after that

4865. It was narrated that Sa'eed bin Jubair said:"I said to Ibn Abbas . 'Can a person who killed a believer intentionally repent?' He said: 'No.' I recited the Verse from Al-Furqan to him: And those who invoke not any other ilah (god) along with Allah, nor kill such person a Allah has forbidden, except but right. He said: 'This Verse was revealed in Makkah and was abrogated by a verse that was revealed in Al-Madinah: And whoever kills a believer intentionally, his recompense is Hell

4866. It was narrated from Salim bin abi Ja'd that:Ibn 'Abbas was asked about someone who killed a believer deliberately then he repented, believed and did righteous deeds, and followed true guidance. Ibn 'Abbas said: "There is no way he could repent! I heard your Prophet say; He (the victim) will come hanging onto his killer with his jugular veins flowing with blood and saying: "Ask him why he killed me." Then he said: "by Allah, Allah revealed it and never abrogated anything of it

4867. It was narrated that 'Ubaidullah bin abi Bakr said:"I heard Ana's say: 'The Messenger of Allah said: 'the major sins are; associating others with Allah (shirk), disobeying one's parents, killing a soul (murder) and speaking falsely

4868. It was narrated from 'Abdullah bin 'Amr that the Prophet said:"The major sins are: associating others with Allah, disobeying parents, killing a souls (murder) and swearing a false oath knowingly

4869. It was narrated that Ibn 'Abbas said:"The Messenger of Allah said: 'No one who commits Zina is a believer at the moment when he is committing Zina, and no one who drinks wine is a believer at the moment when he is drinking it, and no thief is a believer at the moment when he is stealing, and no killer is a believer at the moment he is killing

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4870. It was narrated from abu Hurairah that the Messenger of Allah said:"No one who commits Zina is a believer at the moment when he is committing Zina; no one who steals is a believe at the moment when he is stealing; no one who drinks wine is a believer at the moment when he is drinking it; and no robber is a believer at the moment when he is robbing and the people are looking on

4871. It was narrated from abu Hurairah that the Prophet - and Ahmad said in his Hadith:"The Messenger of Allah said: 'No one who commits Zina is a believer at the moment when he is committing Zina; no one who steals is a believer at the moment when he is stealing; no one who drinks wine is a believer at the moment when he is drinking it; but repentance is available to him after that

4872. It was narrated that Abu Hurairah said:"No one who commits Zina is a believer at the moment when he is committing Zina; no one who steals is a believer at the moment when he is stealing; no one who drinks wine is a believer at the moment when he is drinking it." - And he mentioned a fourth but I (the narrator) have forgotten it - "When he does that the yoke of Islam is shed from his neck, but if he repents, Allah accepts his repentance

4873. It was narrated that Abu Hurairah, may Allah be pleased with him, said:"The Messenger of Allah said; 'Allah curses the thief who steals an egg and had his hand cut off, and who steals a rope and has his hand cut off

4874. It was narrated from An-Nu'man bin Bashir that:a group of the Kala'iyin complained to him about some people who had stolen some goods, shoe detained them for several days, and then he let them go. They came and said: "You let them go without any pressure (to make them admit to their crime) or beating?" An-Nu'man said: "What do you want? If you wish, I will beat them, and if Allah brings back your goods thereby, all well and good. Otherwise I will take retaliation from your backs (by beating you) likewise." They said: "is this your ruling?" He said: "This is the ruling of Allah and His Messenger "(Daif)

4875. It was narrated from Bahz bin Hakim, from his father, from his grandfather, that:the Messenger of Allah detained some people who were under suspicion

4876. It was narrated from Bahz bin Hakim, from his father, from his grandfather, that:the Messenger of Allah detained a man who was under suspicion, and then he let him go. (Hssan)

4877. It was narrated from abu Umayyah Al-Makhzumi that:a thief who confused to a crime but with whom no stolen goods has been found, was brought to the Messenger of Allah. The Messenger of Allah said to him: "I do not think that you stole anything."He He said: "Yes I did." He said: "Take him and cut off his hands, then bring him here, "So they cut off his hand then they brought him to him. He said to him; "Say: I seek the forgiveness of Allah and I repent to Him." He said: "I seek the forgiveness of Allah and I repent to Him." He said:: "O Allah, accept his repentance."(Daif)

4878. It was narrated from Safwan bin Umayyah, that:a man stole a Burdah of his, so he brought him before the Messenger of Allah, who ordered that his hand be cut off. He said: "O Messenger of Allah, I will let him have it." He said: "Abu Wahb! Why didn't you do that before you brought him to us?" And the Messenger of Allah had (the man's) hand cut off

4879. It was narrated from Safwan bin Umayyah that:a man stole his Burdah, so he brought him before the Prophet, who ordered that his hand be cut off. He said: "O Messenger of Allah, I will let him have it." He said: "O Abu Wahb! Why didn't you do that before you brought him to me?" And the Messenger of Allah had (the man's) hand cut off

4880. Ata' bin Abi Rabah narrated that:a man stole a garment, and was brought before the Messenger of Allah, who order that his hand be cut off. The man said: "O Messenger of Allah, he can keep it." He said: "Why (did you not say that) before now?

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4881. It was narrated from Safwan bin Umayyah that:he circumambulated theKa'bah and prayed, then he rolled up a Rid' of his and placed it beneath his head, and slept. A thief came and slid it out from beneath his head and took it. He brought him to the Prophet and said: "This man stole my Rida. The Prophet said to him: Did you steal this man's Rida?" He said: "Yes." He said: "Take him away and cut his hand off." Safwan said: "I\* did not want to have his hand cut off for my Rida'." He said: "Why (did you not say that) before now?

4882. It narrated that Ibn 'Abbas said:"Safwina was sleeping in the Masjid with his Rida' beneath him, and it was stolen. He got up, and the man had gone, but he caught up with him, and took him to the prophet, who ordered that his hand be cut off. Safwan said; 'O Messenger of Allah, my Rida 'is not worth cutting off a man's hand for. 'He said 'Why did you not say that before you brought him to me

4883. It was knarrated that Safwan bin Umayyah said:"I was sleeping in the Masjid on a Khmaishah of mine that was worth thirty dirhams, and a man came and stole it from me. The man was caught and taken to the Prophet, who ordered that his hand be cut off. I came to him and said: "Will you cut off his hand for the sake of only thirty Dirhams? I will sell it to him on credit." He said:" Why did you not say this before you brought him to me?

4884. It was narrated from Safwan bin Umayyah that:a Khamisah was stolen from beneath his head while he slept in the Masjid of the Prophet. He caught there thief and brought him to the Prophet, who ordered that his hand be cut off. Safwan said: "Are you going to cut off his hand?" He said "Why didn't you let him go before you b brought him to me?" (Daif)

4885. It was narrated form 'Amr bin Shu'ainb, from his father, from his grandfather, that the Prophet said:"Pardon matters that may deserve a Hadd punishment before you bring it to my attention, for whatever is brought to my attention, the Hadd punishment becomes binding." (Saif)

4886. It was narrated from 'Amr bin Shu'aib from his father, from' Abdullah bin 'Amr that the Messenger of Allah said:"Pardon matters among yourselves that may deserve a Hadd punishment, for whatever is brought to my attention, the Hadd punishment b becomes binding." (Daif)

4887. It was narrated from Ibn 'Umar, may Allah be pleased with them both, that a Makhzumi woman used to borrow things then deny that she had borrowed them, so the Prophet () ordered that her hand be cut off

4888. It was narrated that Ibn 'Umar, may Allah be pleased with them said:"There was a Makhzumi woman who used to borrow things, saying that her neighbors needed the, then she would deny that she had borrowed the, so the Messenger of Allah ordered that her hand be cut off

4889. It was narrated from Ibn 'Umar, may Allah be pleased with them both, that:a woman used, to borrow jewelry from people then keep it. The Messenger of Allah said: "Let this woman repent to Allah and His Messenger and give back to people what she has taken." Then the Messenge of Allah said "Get up, O Bilal, take her hand and cut it off

4890. It was narrated from Nafi that:a woman used to borrow jewelry during the time of the Messenger of Allah. She borrowed some jewelry, collected it and kept it. The Messenger of Allah said: "Let this woman repent and give back what she has," several times, but she did not do that, so he ordered that her hand be cut off

4891. It was narrated from Jabir that:a woman from Banu Makhzum stole (something), and she was brought to the Prophet. She sought the protection of Umm Salamah, but the Prophet said: "If Fatimah bint Muhammad were to steal, I would cut off her hand." And he ordered that her hand be cut off

4892. It was narrated from Saeed bin AL-Musayyab that:a woman from Banu Makhzum borrowed some jewelry, asking on behalf of others, then she denied (having done) that, and the Prophet ordered that her hand be cut off

4893. It was narrated from Dawud bin Abi Asim that:Saeed bin Al-Musayyb narrated something similar to that

4894. Sufyan said:"There was a Makhzumi woman who used to borrow things then deny that. She was brought to the Messenger of Allah and he was told about her. He said: 'If it were Fatimah (who stole), I would cut off her hand.'" It was said to Sufyan: "Who told you that?" He said: "Ayyub bin Musa, from Az-Zuhri, from 'Urwah, from 'Aishah, if Allah the mighty and Sublime, wills

4895. It was narrated from `A'ishah that:A woman stole (something) and she was brought to the Prophet. They said: "Who would dare to speak to the Messenger of Allah except Usamah." So they spoke to Usamah and he spoke to (the Prophet). The Prophet said: "O Usamah, the Children of Israel were destroyed because whenever a noble person among them committed a crime, for which a Hadd punishment was deserved, they would let him go. But if a low-class person among them committed such a crime, they would carry out the punishment on him. If Fatimah bint Muhammad were to steal, I would cut off her hand

4896. It was narrated that 'Aishah said:"A thief was brought to the hand." They said: "We did not think that you would take it so far." He said: "If it were Fatimah (who stole), I would cut off her hand

4897. It was narrated from 'Aishah that:a woman stole at the time of Messenger of Allah and they said: "We cannot speak to him concerning her; there is no one who can speak to him except his beloved, Usamah." So he spoke to him, and he said"O Usamah, the Children of Israel were destroyed for such a thing. Whenever a noble person among them stole, they would let him go, but if a low-class person among them stole, they would cut off his hand. If it were Fatimah bint Muhammad (who stole), I would cut off her hand

4898. It was narrated that 'Aishah said:"A woman borrowed some jewelry, saying that other people whose names were known but hers was not then she sold it and kept the money. She was brought to the Messenger of Allah, and her people went to Usamah bin Zaid, who spoke to the Messenger of Allah concerning her. The face of ht Messenger of Allah changed color while he was speaking to him. Then the Messenger of Allah said to him: 'Are you interceding with me concerning

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one of the Hadd punishments decreed by Allah?' Usamah said: 'Pray for forgiveness for me, O Messenger of Allah! Then the Messenger of Allah stood up that evening, he praised and glorified Allah, the mighty and sublime, as he deserves, then he said: 'The people who came before you were destroyed because, whenever a noble person among them stole, they let him go. But if a low-class person stole, they would carry out the punishment on him. By the One in whose hand is the soul of Muhammad, if Fatimah bint Muhammad were to steal, I would cut off her hand.' Then he cut off that woman

4899. It was narrated from 'Aishah that Quraish were worried about the Makhzumi woman who had stolen. They said; Who will speak to the Messenger of Allah concerning her?" They said:"Who would dare to do that except Usamah bin Zaid, the beloved of the Messenger of Allah?" so Usamah spoke to him and the Messenger of Allah said: "Are you interceding concerning one of the Hadd punishments decreed by Allah?" Then he stood up and addressed (the people) and said: "Those who came before you were destroyed because, whenever a noble person among them stole, they would let him go. But if a person who was weak stole, they would carry out the punishment on him. By Allah, if Fatimah the daughter of Muhammad were to steal, I would cut off her hand

4900. It was narrated that 'Aishah said:"A woman of Quraish, from banu Makhzum, stole, and she was brought to the Prophet. They said: 'Who will speak to him concerning her?' They said: 'Usamah bin Zaid.' So he came to the Prophet and spoke to him. But he rebuked him, and he said; 'Among the Children of Israel, if a noble person stole, they would let him go. But if a low-class person stole, they would cut off his hand. By the One in whose hand is the soul of Muhammad, if Fatimah bint Muhammad were to steal, I would cut off her hand

4901. It was narrated from 'Aishah the Quraish were worried about the case of the Makhzumi woman who stole, and they said:"Who will speak concerning her?" They said: "Who would dare to do that except Usamah bin Zaid, the beloved of the Messenger of Allah?" said: "Those who came before you were destroyed because whenever a noble person among them stole they would let him go. But if a person who was weak stole, they would carry out the Hadd punishment. By Allah, if Fatimah, the daughter of Muhammad, were to steal, I would cut off her hand

4902. It was narrated from 'Aishah that a woman stole at the time of the Messenger of Allah, during the Conquest, and she was brought to the Messenger of Allah. Usamah bin Zaid spoke to him concerning her. But when he spoke to him, the face of the Messenger of Allah changed color, and the Messenger of Allah said: "Are you interceding concerning one of the Hadd punishment decreed by Allah?" 'Aishah said to him: "O Messenger of Allah ask Allah to forgive me!" When evening came, the Messenger of Allah stood up and praised and glorified Allah, the mighty and sublime, as He deserves, then he said: "The people who came before you were destroyed because whenever a noble person among them stole, they would let him go. But if one who was weak stole, they would carry out the Hadd punishment on him." Then he said: "By the One in whose hand is my soul, if Fatimah bint Muhammad were to steal, I would cut off her hand

4903. It was narrated that Az-Zuhri said:"Urwah bin Az-Zubair told me that a woman stole at the time of the Messenger of Allah, during the Conquest. Her people went to Usamah bin Zaid, to ask him to intercede." 'Urwah said: "When Usamah spoke to him concerning her, the face of the Messenger of Allah changed color and he said: 'Are you speaking to me concerning one of the Hadd punishments of Allah?" Usamah said: 'Pray to Allah for forgiveness for me, O Messenger of Allah.' When evening came, the Messenger of Allah stood up to deliver a speech. He praised Allah as He deserves, then he said: 'The people who came before you were destroyed because, whenever a noble person among them stole, they would carry out the Hadd punishment on him. By the One in whose hand is my soul, if Fatimah bint Muhammad were to steal, I would cut off her hand.' Then the Messenger of Allah ordered that the hand of that woman be cut off. After that she repented sincerely, and 'Aishah said: 'She used to come to me after that, and I would convey her needs to the Messenger of Allah

4904. Abu Hurairah said:"The Messenger of Allah said: 'A Hadd punishment that is carried out on earth is better for the people of earth than if it were to rain for thirty mornings.'" (Daif)

4905. It was narrated that Abu Zurah said:"Abu Hurairah said: 'Carrying out a Hadd punishment in a land is better for its people than if it were to rain for forty nights.'" (Daif)

4906. Abdullah bin 'Amr said:"The Messenger of Allah cut off (a thief's hand) for a shield which was worth five Dirham's." This is how he (the narrator) said it. (Daif)

4907. Abdullah bin 'Umar said:"The Messenger of Allah cut off (a thief's hand) for a shield which was worth three Dirham." (Sahih) Abu 'Abdur-Rahman (An-Nasai) said: This is correct

4908. It was narrated from Ibn 'Umar that the Messenger of Allah cut off (a thief's hand) for a shield which cost three Dirhams

4909. Abdullah bin 'Umar narrated that the Prophet cut off the hand of a thief, who stole a shield, from a portico allocated to women, the price of which was three Dirhams

4910. It was narrated from Ibn 'Umar that the Messenger of Allah cut off (a thief's hand) for a shield that was worth three Dirhams

4911. It was narrated from Anas bin Malik that the Messenger of Allah cut off (a thief's hand) for a shield. (Sahih) Abu 'Abdur-Rahman (An-Nasai) said: This is a mistake

4912. It was narrated that Anas said:"Abu Bakr, may Allah be pleased with him, cut off (a thief's hand) for a shield that was worth five Dirhams

4913. It was narrated that Qatadah said:"I heard Anas say: 'A man stole a shield during the time of Abu Bakr, the value of which was five Dirhams, and he cut off his hand

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4914. It was narrated from 'Aishah, may Allah be pleased with her, that:the Messenger of Allah cut off (a thief's hand) for one quarter of a Dinar

4915. It was narrated from 'Aishah that the Messenger of Allah said: "(The thief's hand) is not to be cut off except for the price of a shield, one-third of a Dinar or half of Dinar, or more

4916. It was narrated that Az-Zuhri said: "Amrah said, narrating from 'Aishah, may Allah be pleased with her, that the Messenger of Allah cut off the hand of a thief for a quarter of a Dinar

4917. It was narrated from 'Aishah that the Messenger of Allah said: "The hand of the thief is to be cut off for a quarter of a Dinar, or more

4918. It was narrated from 'Aishah that the Prophet said: "The hand of the thief is to be cut off for one-quarter of a Dinar or more

4919. It was narrated from 'Aishah that the Messenger of Allah said: "The hand of the thief is to be cut off for one-quarter of a Dinar or more

4920. It was narrated from 'Aishah that the Messenger of Allah said: "The hand of the thief is to be cut off for one-quarter of a Dinar or more

4921. It was narrated from 'Aishah that the Messenger of Allah" (one of the narrators) Qutaibah said: 'Used to cut off the hand of the thief for one-quarter of a Dinar or more

4922. It was narrated from 'Aishah, from the Prophet: "The hand of the thief is to be cut off for one-quarter of a Dinar or more

4923. It was narrated from 'Aishah, from the Prophet: "The hand of the thief is to be cut off for one-quarter of a Dinar or more

4924. It was narrated from 'Amrah that she heard 'Aishah say: "The hand of the thief is to be cut off for one-quarter of a Dinar or more." (Sahih) Abu 'Abdur-Rahman (An-Nasai) said: This is the correct version of the narration of Yahya

4925. It was narrated from 'Amrah that she heard 'Aishah say: "The hand of the thief is to be cut off for one-quarter of a Dinar or more

4926. It was narrated from 'Amrah that 'Aishah said: "Cutting off (the hand of the thief) is for one-quarter of a Dinar or more

4927. It was narrated that 'Aishah said: "It has not been too long and I have not forgotten yet. Cutting off (the hand of the thief) is for one-quarter of a Dinar or more

4928. It was narrated from 'Aishah that: she heard the Messenger of Allah say: "The hand of the thief is not to be cut off except for one-quarter of a Dinar or more

4929. Narrator mentioned in hadith: A similar report was narrated from 'Aishah from the Messenger of Allah

4930. It was narrated that 'Amrah said: "Aishah said: 'Cutting off (the hand of the thief) is for one-quarter of a Dinar or more

4931. It was narrated that 'Aishah said: "The Messenger of Allah said: 'The hand of the thief is to be cut off for the price of a shield, and the price of a shield is one-quarter of a Dinar

4932. It was narrated that 'Aishah said: "The Messenger of Allah used to cut off the (thief's) hand for one-quarter of a Dinar or more

4933. It was narrated that 'Aishah said: "The Messenger of Allah said: 'The hand (of the thief) is not to be cut off except for one-quarter of a Dinar

4934. Aishah, the mother of the believers, narrated that the Messenger of Allah said: "The hand (of the thief) is not to be cut off for a shield

4935. Aishah said: The Messenger of Allah said: 'The hand of the thief is not to be cut off for anything less than a shield.'" It was said to 'Aishah: 'What is the price of a shield?' She said: "One-quarter of a Dinar

4936. It was narrated from 'Aishah that she heard the Messenger of Allah say: "The hand of a thief is not to be cut off except for one-quarter of a Dinar or more

4937. Makhramah narrated that his father said: "I heard 'Uthman bin Abi AL-Walid, the freed slave of the Akhnasiyin, say: 'I heard 'Urwah bin Az-Zubair say; 'Aishah used to narrated that the Prophet said: "The hand (of the thief) should not be cut off for anything but a shield or its equivalent in value

4938. Uthman bin Abi Al-Walid said: "I heard 'Urwah bin Az-Zubair say: "Aishah used to narrate that he Prophet of Allah said: The hand (of the thief) should not be cut off except for a shield or its equivalent in value. And he said that 'Urwah said: A shield is (worth) four Dirhams. And he (the narrator) said: I heard sulaiman bin Yasar say that he heard 'Amrah say: I heard 'Aishah narrate that she heard the Messenger of Allah say: The hand (of the thief) should not be cut off except for four Dinars or more

4939. Uthman bin Abi Al-Walid said: "I heard 'Urwah bin Az-Zubair say: "Aishah used to narrate that he Prophet of Allah said: The hand (of the thief) should not be cut off except for a shield or its equivalent in value. And he said that 'Urwah said: A shield is (worth) four Dirhams. And he (the narrator) said: I heard sulaiman bin Yasar say that he heard 'Amrah say: I heard 'Aishah narrate that she heard the Messenger of Allah say: The hand (of the thief) should not be cut off except for four Dinars or more

4940. It was narrated that sulaiman bin Yasar said: "Five (fingers i.e., the hand) should not be cut off except for five." Hammam said: "I met 'Abdullah Ad-Danaj and he narrated to me that Sulaiman bin Yasar said: "Five should not be cut off except for five." (Sahih Maqtu)

4941. It was narrated that 'Aishah said: "The hand of the thief should not be cut off for anything less than a Hajafah or a Turs (two kinds of shields)," each of which was worth a (decent) price

4942. It was narrated from 'Abdullah that: the Prophet cut off (the thief's hand) for (something) that was worth five Dirhams. (Daif)

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4943. It was narrated that Ayman said:"The Prophet did not cut off the (hand of) the thief except for the value of a shield, and the value of a shield in those days was a Dinar." (Daif)
4944. It was narrated that Ayman said:"The hand of a thief would not be cut off during the time of the Messenger of Allah except for the value of a shield, which in those days was a Dinar." (Daif)
4945. It was narrated that Ayman said:"The hand of a thief was not be cut off during the time of the Messenger of Allah except for the value of a shield, and the value of a shield in those days was a Dinar." (Daif)
4946. It was narrated that Ayman said:"The hand of a thief was not be cut off during the time of the Messenger of Allah except for the price of a shield, which in those days was a Dinar." (Daif)
4947. It was narrated that Ayman said:"The (hand of) a thief is to be cut off for the price of a shield, and the price of a shield during the time of the Messenger of Allah was a Dinar, or ten Dirhams." (Daif)
4948. It was narrated that Ayman bin Umm Ayman who attributed it to the Prophet said:"The (hand of) a thief is not to be cut off except for the price of a shield, and in those days the price of a shield was a Dinar
4949. It was narrated that Ayman said:"The (hand of) a thief is not to be cut off for less than the price of a shield." (Daif Mawquf)
4950. Ata, bin Abi Rabah narrated that 'Abdullah bin 'Abbas used to say:"Its price in those days was ten Dirhams
4951. Narrated Ibn 'Abbas:A similar report was narrated from Ibn 'Abbas. The price of a shield at the time of the Messenger of Allah was estimated to be ten Dirhams
4952. Narrated from Ayyub bin Musa:(A similar report) was narrated from Ayyub bin Musa, from 'Ata, in Mursal form
4953. It was narrated that 'Ata' said:"The least for which the hand of a thief is to be cut off is the price of a shield. And the price of a shield in those days was ten Dirhams." (Hasan) Abu 'Abdur-Rahman (An-Nasai) said: Ayman, the one whose narrations preceded, I do not think he was a Companion, and another Hadith has been related from him which proves what we have said:
4954. It was narrated that Ka'b said:"Whoever performs wudu and performs wudu, well, then prays ('Abdur-Rahman said: and prays Isha), then prays after that four Rakahs and does them well (Sawwar said: and understands what he is reciting (Sawwar said: and recites therein), they will be equivalent to (praying) Lailat Al-Qadr for him". (Hasan Maqtu)
4955. It was narrated that Ka'b said:"Whoever performs Wudu and performs Wudu well, then attends Isha prayer in congregation, then prays four similar Rakahs after that, reciting therein and bowing and prostrating perfectly, that will bring him a reward like that of (praying) Lailat Al-Qadar." (Hasan Maqtu)
4956. It was narrated from 'Amr bin Shuaib, from his father, that his grandfather said:"The price of a shield at the time of the Messenger of Allah was ten Dirhams
4957. It was narrated from 'Amr bin Shuaib, from his father, that his grandfather said:"The Messenger of Allah was asked: 'For how much is the hand (of the thief) to be cut off?' He said: 'The hand (of the thief) is not to be cut off for (stealing) fruit on the tree, but if (the fruit) has been taken to the place where it is stored to dry, then the (thief's) hand is to be cut off (if what is stolen is equivalent to) the price of a shield. The (thief's) hand is not to be cut off for a sheep (stolen) from the grazing land, but if it had been put in the pen, then the (thief's) hand is to be cut off (if what is stolen is equivalent to) the price of a shield
4958. It was narrated from 'Amr bin Shuaib, from his father, that his grandfather 'Abdullah bin 'Amr, that the Messenger of Allah was asked about fruit on the tree. He said:"Whatever a needy person takes without putting any in his pocket (and taking it away), there is no penalty on him. But whoever takes anything away, he must pay a penalty of twice its value, and be punished. Whoever steals something after it has been stored properly, and its value is equal to that of a shield, his hand must be cut off. Whoever steals something worth less than that, he must pay a penalty of twice its value and be punished
4959. It was narrated from 'Amr bin Shuaib, from his father, that his grandfather 'Abdullah bin 'Amr, that a man from Muzainah came to the Messenger of Allah and said:'O Messenger of Allah, what do you think about a sheep stolen from the pasture?' He said: "(The thief must pay) double and be punished. There is no cutting off of the hand for (stealing) livestock, except what which has been put in the pen, if its value is equal to that of a shield, in which case the (thief's) hand is to be cut off. If its value is not equal to that of a shield, then he should pay a penalty of twice its value and be flogged as a punishment." He said: "O Messenger of Allah! What do you think about fruit on the tree?" He said: "(The thief must pay) double and be punished. There is no cutting off of the hand for (stealing) fruit on the tree, except for that which has been stored properly if its value is equal to that of a shield, in which case the (thief's) hand is not equal to that of a shield, then he should pay a penalty of twice its value and be flogged as a punishment
4960. It was narrated that Rafi bin Khadij said:"I heard the Messenger of Allah say: 'The hand is not to be cut off for (stealing) produce or the spadix of palm trees
4961. It was narrated that Rafi bin Khadij said:"I heard the Messenger of Allah say: 'The hand is not to be cut off for (stealing) produce or the spadix of palm trees
4962. It was narrated that Rafi bin Khadij said:"I heard the Messenger of Allah say: 'The hand is not to be cut off for (stealing) produce or the spadix of palm trees
4963. It was narrated that Rafi bin Khadij said:"I heard the Messenger of Allah say: 'The hand is not to be cut off for (stealing) produce or the spadix of palm trees
4964. It was narrated that Rafi bin Khadij said:"I heard the Messenger of Allah say: 'The hand is not to be cut off for (stealing) produce or the spadix of palm trees

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4965. It was narrated that Rafi bin Khadij said: "I heard the Messenger of Allah say: 'The hand is not to be cut off for (stealing) produce or the spadix of palm trees'
4966. It was narrated that Rafi bin Khadij said: "I heard the Messenger of Allah say: 'The hand is not to be cut off for (stealing) produce or the spadix of palm trees'
4967. Rafi bin Khadij said: "I heard the Messenger of Allah say: 'The hand is not to be cut off for (stealing) produce or the spadix of palm trees'
4968. It was narrated that Rafi bin Khadij said: "I heard the Messenger of Allah say: 'The hand is not to be cut off for (stealing) produce or the spadix of palm trees.'" (Sahih) Abu 'Abdur-Rahman (An-Nasai) said: This is a mistake, and I do not know who Abu Maimun (one of the narrators) is
4969. It was narrated that Rafi bin Khadij said: "I heard the Messenger of Allah say: 'The hand is not to be cut off for (stealing) produce or the spadix of palm trees'
4970. It was narrated that Rafi bin Khadij said: "I heard the Messenger of Allah say: 'The hand is not to be cut off for (stealing) produce or the spadix of palm trees'
4971. It was narrated from Sufyan, from Abu Az-Zubair, from Jabir that: the Messenger of Allah robber and pilferer is not to be cut off." (Sahih) Sufyan did not hear it from Abu Az-Zubair
4972. It was narrated from Sufyan, from Abu Az-Zubair, that Jabir said: "The Messenger of Allah said: 'The pilferer is not to be cut off.'" (Sahih) Ibn Juraij also did not hear it from Abu Az-Zubair. Ibn Juraij also did not hear it from Abu Az-Zubair
4973. It was narrated from Jabir that the Messenger of Allah said: "The hand of the pilferer is not to be cut off
4974. It was narrated from Hajjaj from Ibn Juraij from Abu Az-Zubair, that Jabir said: "The hands of the traitor is not to be cut off." (Sahih) Abu 'Abdur-Rahman (An-Nasai) said: This Hadith had been reported from Ibn Juraij by 'Isa bin Yunus, Al-Fadl bin Musa, Ibn Wahb, Muhammad bin Rabiah, Makhlad bin Yazid, and Salamah bin Saeed from Al-Basrah, who is trustworthy and Ibn Abi Safwan said: "He was the best of the people of his time" and not one of them said: "Abu Az-Zubair narrated to me" and I do not think that he heard it from Abu Az-Zubair, and Allah knows best
4975. It was narrated that Jabir said: "The Messenger of Allah said: 'The hand of the pilferer, robber and traitor is not to be cut off
4976. It was narrated that Jabir said: "The hand of the traitor is not to be cut off." (Sahih) Abu 'Abdur-Rahman (An-Nasai) said: Ashath bin Sawwar (one of its narrators) is weak
4977. It was narrated from Al-Harith bin Hatib that a thief was brought to the Messenger of Allah and he said: "Kill him." They said: "O Messenger of Allah, he only stole (something)." He said: "Kill him." They said: "O Messenger of Allah, he only stole (something)." He said: "Cut off his hand." Then he stole again, and his foot was cut off. Then he stole at the time of Abu Bakr, until all his extremities had been cut off. Then he stole a fifth time, and Abu Bakr, may Allah be pleased with him, said: "The Messenger of Allah knew better about him when he said: 'Kill him.'" Then he handed him over to some young men of Quraish to kill him, among whom was 'Abdullah bin Az-Zubair who liked to be in a position of leadership. He said: "Put me in charge of them," so they put him in charge of them and when he struck him, they would strike him, until they killed him
4978. It was narrated that Jabir bin 'Abdullah said: "A thief was brought to the Messenger of Allah and he said: 'Kill him.' They said: 'O Messenger of Allah, he only stole.' He said: 'Cut off (his hand).' So his hand was cut off. Then he was brought a second time and he said: 'Kill him.' They said: 'O Messenger of Allah, he only stole.' He said: 'Cut off (his foot).' So his foot was cut off. He was brought to him a third time and he said: 'Kill him.' They said: 'O Messenger of Allah, he only stole.' He said: 'Cut off (his other hand).' Then he was brought to him a fourth time and he said: 'Kill him.' They said: 'O Messenger of Allah, he only stole.' He said: 'Cut off (his other foot).' He was brought to him a fifth time and he said: "So we took him to an animal pen and attacked him. He lay down on his back then waved his arms and legs (in the air), and the camels ran away. Then they attacked him a second time and he did the same thing, then they attacked him a third time, and we threw stones at him and killed him, then we threw him into a well and threw stones on top of him." (Hasan) Abu 'Abdur-Rahman (An-Nasai) said: This Hadith is Munkar, Musab bin Thabit is not strong in Hadith
4979. It was narrated that Junadah bin Abi Umayyah said: "I heard Busr bin Abi Artah say: 'I heard the Messenger of Allah say: Hand should not be cut off while traveling
4980. It was narrated from Abu Hurairah that the Prophet said: "If a slave steals, then sell him, even for half price." (Hasan) Abu 'Abdur-Rahman (An-Nasai) said: 'Umar bin Abi Salamah is not strong in Hadith
4981. It was narrated that 'Atiyyah said: "I was among the prisoners of Quraizah; we were examined, and whoever had grown (pubic) hair was killed, and whoever had not grown hair, he was allowed to live and was not killed
4982. It was narrated that Ibn Muhairiz said: "I asked Fadalah bin 'Ubaid about hanging the hand (of the thief) from his neck, and he said: 'It is Sunnah. The Messenger of Allah cut off a thief's hand then hung it from his neck.'" (Daif)
4983. It was narrated that 'Abdur-Rahman bin Muhairiz said: "I said to Fadalah bin 'Ubaid: 'Do you think that hanging the hand from the thief's neck is Sunnah?' He said: 'Yes; a thief was brought to the Messenger of Allah and he cut off his hand and hung it from his neck.'" (Daif) Abu 'Abdur-Rahman (An-Nasai) said; Al-Hajjaj bin Artah is weak, his narrations are not used as proof
4984. It was narrated from 'Abdur-Rahman bin 'Awf that the Messenger of Allah said: "The thief is not to be penalized (financially) if the Hadd punishment is carried out on him." (Daif) Abu 'Abdur-Rahman (An-Nasai) said: This is Mursal and it is not confirmed

## **The Book Of Faith and its Signs**

4985. It was narrated from Abu Hurairah that: The Messenger of Allah [SAW] was asked: "Which deed is best?" "He said: Faith in Allah [SWT] and His messenger [SAW]

4986. It was narrated from Abdullah bin Hubshi Al-Khath'ami that: The Prophet [SAW] was asked: "Which deed is best?" He said: "Faith in which there is no doubt, Jihad in which there is no Ghulul, and Hajjatun Mabruur

4987. It was narrated that Anas bin Malik said: "The messenger of Allah [SAW] said: 'There are three things, whoever attains them will find therein the sweetness of faith: When Allah [SWT], the Mighty and Sublime, and His Messenger [SAW] are dearer to him than all else; when he loves for the sake of Allah [SWT] and hates for the sake of Allah [SWT]; and when a huge fire be lit and he fall into it, than associate anything with Allah [SWT]

4988. It was narrated that Qatadah said: "I heard Anas bin Malik narrating that the Prophet [SAW] said: 'There are three things, whoever attains them will find therein a sweetness of faith: When he loves a person, and only loves him for the sake of Allah [SWT]; when Allah [SWT] and His Messenger [SAW] are dearer to him than all else; and when he would prefer to be thrown into the fire rather to go back to the disbelief from which Allah [SWT] has saved him

4989. It was narrated from Anas that : The Prophet [SAW] said: "There are three things, whoever attains them will find therein the sweetness of Islam: When Allah [SWT] and His Messenger [SAW] are dearer to him than all else; when he loves a person and only loves him for the sake of Allah [SWT]; and when he would hate to go back to disbelief as much as he would hate to be thrown into the fire

4990. Abdullah bin 'Umar said: "Umar bin Al-Khattab told me: 'While we were with the Messenger of Allah [SAW] one day, a man appeared before us whose clothes were exceedingly white and whose hair was exceedingly black. We could see no signs of travel on him, but none of us knew him. He came and sat before the Messenger of Allah [SAW], putting his knees against his, and placing his hands on his thighs, then he said: "O Muhammad, tell me about Islam." He said: "It is to bear witness that there is none worthy of worship except Allah [SWT] and that Muhammad [SAW] is the Messenger of Allah, to establish the Salah, to give Zakah, to fast Ramadan, and to perform Hajj to the House if you are able to bear the journey." He said: "You have spoken the truth." And we were amazed by his asking him, and then saying, "You have spoken the truth". Then he said: "Tell me about Faith." He said: "It is to believe in Allah [SWT] , His Angels, His Books, His Messengers, the Last Day, and in the Divine Decree, its good and its bad." He said: "You have spoken the truth." He said: "Tell me about Al-Ihsan." He said: "It is to worship Allah [SWT] as if you can see Him, for 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 more about it than the one who is asking." He said: "Then tell me about its signs." He said: "When a slave woman gives birth to her mistress, when you see the barefoot, naked, destitute shepherds competing in making tall buildings.'" Umar said: 'Three (days) passed, then the Messenger of Allah [SAW] said to me: "O 'Umar, do you know who the questioner was?" I said: "Allah and His Messenger know best." He said: "That was Jibril, peace be upon him, who came to you to teach you your religion

4991. It was narrated that Abu Hurairah and Abu Dharr said: "The Messenger of Allah [SAW] would sit among his Companions and if a stranger came, he would not know which of them was he (the Prophet [SAW]) until he asked. So we suggested to the Messenger of Allah [SAW] that we should make a dais for him so that any stranger would know him if he came to him. So we built for him a bench made of clay on which he used to sit. (One day) we were sitting and the Messenger of Allah [SAW] was sitting in his spot, when a man came along who was the most handsome and good-smelling of all people, and it was as if no dirt had ever touched his garments. He came near the edge of the rug and greeted him, saying: 'Peace be upon you, O Muhammad!' He returned the greeting, and he said: 'Shall I come closer, O Muhammad?' He came a little closer, and he kept telling him to come closer, until he put his hands on the knees of the Messenger of Allah [SAW]. He said: 'O Muhammad, tell me, what is Islam?' He said: 'Islam means to worship Allah and not associate anything with Him; to establish Salah, to pay Zakah, to perform Hajj to the House, and to fast Ramadan.' He said: 'If I do that, will I have submitted (be a Muslim)?' He said: 'Yes.' He said: 'You have spoken the truth,' we found it odd. He said: 'O Muhammad, tell me, what is faith?' He said: 'To believe in Allah [SWT], His Angels, the Book, the Prophets, and to believe in the Divine Decree.' He said: 'If I do that, will I have believed?' The Messenger of Allah [SAW] said: 'Yes.' He said: 'You have spoken the truth.' He said: 'O Muhammad, tell me, what is Al-Ihsan?' He said: 'To worship Allah [SWT] as if you can see Him, for although you cannot see Him, He can see you.' He said: 'You have spoken the truth.' He said: 'O Muhammad, tell me about the Hour.' He lowered his head and did not answer. Then he repeated the question, and he did not answer. Then he repeated the question (a third time) and he did not answer. Then he raised his head and said: 'The one who is being asked does not know more than the one who is asking. But it has signs, by which it may be known. When you see the herdsmen competing in building tall buildings, when you see the barefoot and naked ruling the Earth, when you see a woman giving birth to her mistress. Five things which no one knows except Allah [SWT]. Verily, Allah, with Him (alone) is the knowledge of the Hour up to His saying: 'Verily, Allah is All-Knower, All-Aware (of things).' Then he said: 'No, by the One who sent Muhammad with the truth, with guidance and glad tidings, I did not know him more than any man among you. That was Jibril, peace be upon you, who came down in the form of Dihyah Al-Kalbi

4992. It was narrated from 'Amir bin Sa'd bin Abi Waqqas that his father said: "The Prophet [SAW] gave a share (of some spoils of war) to some men and not to others. Sa'd said: 'O Messenger of Allah [SAW], you gave to so-and-so and so-and-so, but you did not give anything to so-and-so, and he is a believer.' The Prophet [SAW] said: 'Or a Muslim,' until Sa'd had repeated it three times, and the Prophet [SAW] said: 'I give to some men, and leave those who are dearer to me, without giving them anything, lest (the former) be thrown into Hell on their faces

4993. It was narrated from Sa'd that : The Messenger of Allah [SAW] distributed (some spoils of war) and gave to some people but withheld from others. I said: "O



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Messenger of Allah, you gave to so-and-so and so-and-so, and you withheld from so-and-so, who is a believer." He said: "Do not say 'a believer,' say 'a Muslim.'" Ibn Shihab (one of the narrators) said: The Bedouins say: "We believe

4994. It was narrated from Bishr bin Suhaim that:The Prophet [SAW] commanded him to call out on the days of At-Tashriq that no one would enter Paradise except a believer, and that these were the days of eating and drinking

4995. It was narrated from Abu Hurairah that:The Messenger of Allah [SAW] said: "The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one from whom the people's lives and wealth are safe

4996. It was narrated that 'Abdullah bin 'Amr said:"I heard the Messenger of Allah [SAW] say: "The Muslim is the one from whose tongue and hand the Muslims are safe, and the Muhajir is the one who forsakes (Hajara) that which Allah has forbidden to him

4997. It was narrated that Anas said:"The Messenger of Allah [SAW] said: 'Whoever prays as we pray, turns to face the same Qiblah as us and eats our slaughtered animals, that is a Muslim

4998. It was narrated that Abu Sa'eed Al-Khudri said:"The Messenger of Allah [SAW] said: 'If a person accepts Islam, such that his Islam is good, Allah will decree reward for every good deed that he did before, and every bad deed that he did before will be erased. Then after that will come the reckoning; each good deed will be rewarded ten times up to seven hundred times. And each bad deed will be recorded as it is, unless Allah, the Mighty and Sublime, forgives it

4999. It was narrated that Abu Musa said:"I said: 'O Messenger of Allah, whose Islam is most virtuous?' He said: 'The one from whose tongue and hand the Muslims are safe

5000. It was narrated from 'Abdullah bin 'Amr that:A man asked the Messenger of Allah [SAW]: "What quality of Islam is best?" He said: "To feed (the poor) and to say the Salam to whomever one knows and whomever one does not know

5001. It was narrated from Ibn 'Umar that:A man said to him: "Why don't you go out and fight?" He said: "I heard the Messenger of Allah [SAW] say: 'Islam is built on five (pillars): Testimony that there is none worthy of worship except Allah, establishing Salah, giving Zakah, Hajj, and fasting Ramadan

5002. It was narrated that 'Ubadah bin As-Samit said:"We were with the Prophet [SAW] in a gathering and he said: 'Give me your pledge that you will not associate anything with Allah, you will not steal and you will not have unlawful sexual relations'- and then he recited the Verse to them. 'Whoever among you fulfills this pledge, his reward will be with Allah, and whoever commits any of those actions and Allah, the Mighty and Sublime, conceals him, it is up to Allah: If He wills, He will punish him, and if He wills, He will forgive him

5003. It was narrated from Anas bin Malik that:The Messenger of Allah [SAW] said: "I have been commanded to fight the people until they bear witness that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah. If they bear witness that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, they turn to face the same Qiblah as us, they eat our slaughtered animals, and they pray as we pray; then their blood and their wealth are forbidden to us, except for a right that is due, and they have the same rights and duties as the Muslims

5004. It was narrated from Abu Hurairah that:The Prophet ( ) said: "Faith has seventy odd branches and modesty (Al-Haya') is a branch of faith

5005. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] said: 'Faith has seventy-odd branches, the most virtuous of which is La ilaha illallah (there is none worthy of worship except Allah) and the least of which is removing something harmful from the road. And modesty (Al-Haya') is a branch of faith

5006. It was narrated from Abu Hurairah that:The Prophet [SAW] said: "Modesty (Al-Haya') is a branch of Faith

5007. It was narrated from 'Amr bin Shurahbil,:That one of the Companions of the Prophet [SAW] said: "The Messenger of Allah [SAW] said: 'Ammar's heart overflows with Faith

5008. Abu Sa'eed said:"I heard the Messenger of Allah [SAW] say: 'Whoever among you sees an evil, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart- and that is the weakest of Faith

5009. It was narrated that Tariq bin Shihab said:"Abu Sa'eed Al-Khudri said: 'I heard the Messenger of Allah [SAW] say: Whoever among you sees an evil and changes it with his hand, then he has done his duty. Whoever is unable to do that, but changes it with his tongue, then he has done his duty. Whoever is unable to do that, but changes it with his heart, then he has done his duty, and that is the weakest of Faith

5010. It was narrated that Abu Sa'eed Al-Khudri said:"The Messenger of Allah [SAW] said: 'No one of you disputes more intensely for something that is rightly his in this world, than the believers will dispute with their Lord for their brothers who have entered the Fire. They will say: 'Our Lord, our brothers used to pray with us and fast with us, and perform Hajj with us, and you have caused them to enter the Fire?' He will say: 'Go and bring forth whomever you recognize among them.' So they will go to them, and will recognize them by their appearances. Among them will be those who have been seized by the Fire up to the middle of their shins, and some among them those whom it has taken up to his ankles. They will bring them forth, then they will say: 'Our Lord, we have brought forth those whom You commanded us (to bring forth).' He will say: 'Bring forth everyone in whose heart is faith the weight of a Dinar.' Then He will say: 'Everyone in whose heart is faith the weight of half a Dinar,' until He will say: 'In whose heart is faith the weight of the smallest speck.'" Abu Sa'eed said: "Whoever does not believe this, let him read the Verse: 'Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills up to a tremendous (sin)

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5011. Abu Sa'eed Al-Khudri said:"The Messenger of Allah [SAW] said: 'While I was sleeping, I saw the people being shown to me, and they were wearing shirts. Some reached the breast and some reached lower than that. And 'Umar bin Al-Khattab was shown to me, and he was wearing a shirt that he was dragging;' They said: 'How do you interpret that, O Messenger of Allah?' He said: 'The religion
5012. It was narrated that Tariq bin Shihab said:"A Jewish man came to 'Umar bin Al-Khattab and said: 'O Commander of the Believers! There is a Verse in your Book which you recite; if it had been revealed to us Jews we would have taken that day as a festival.' He said: 'Which Verse is that?' He said: 'This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.' 'Umar said: 'I know the place where it was revealed and the day on which it was revealed. It was revealed to the Messenger of Allah [SAW] at 'Arafat, on a Friday
5013. It was narrated from Qatadah that:He heard Anas say: "The Messenger of Allah [SAW] said: 'None of you has believed until I am dearer to him than his son, his father and all the people
5014. It was narrated that Anas said:"The Messenger of Allah [SAW] said: 'None of you has believed until I am dearer to him than his family, his wealth and all the people
5015. Abu Hurairah narrated that:The Messenger of Allah [SAW] said: "By the One in Whose hand is my soul, none of you has believed until I am dearer to him than his son or his father
5016. It was narrated that Qatadah said:"I heard Anas say: 'The Messenger of Allah [SAW] said (Humaid bin Mas'dah said in his Hadith: 'The Prophet of Allah [SAW] said): None of you has believed until he loves for his brother what he loves for himself
5017. It was narrated from Anas that :The Messenger of Allah [SAW] said: "By the One in Whose hand is the soul of Muhammad, none of you has believed until he loves for his brother what he loves for himself of goodness
5018. It was narrated that Zirr said:'Ali said: "The Unlettered Prophet [SAW] made a covenant with me, that none but a believer would love me, and none but a hypocrite would hate me
5019. It was narrated from Anas that:The Prophet [SAW] said: "Love for Ansar is a sign of Faith, and hatred for Ansar is a sign of hypocrisy
5020. It was narrated from 'Abdullah bin 'Amr that:The Prophet [SAW] said: "There are four (traits), whoever has them is a hypocrite and whoever has one of them, then has one of the traits 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 language
5021. It was narrated from Abu Hurairah that :The Messenger of Allah [SAW] said: "The signs of the hypocrite are three: When he speaks, he lies; when he makes a promise he breaks it; and when he is entrusted with something, he betrays (that trust)
5022. It was narrated that 'Ali said:"The Prophet [SAW] made a covenant with me that none would love me but a believer, and none would hate me but a hypocrite
5023. It was narrated that Abu Wa'il said:"Abdullah said: 'There are three (traits), whoever has them is a hypocrite: When he speaks, he lies; when he is entrusted with something, he betrays that trust; and when he makes a promise, he breaks it. Whoever has one of these (traits) then a trait of hypocrisy has not ceased in him, until he leaves it.'" (Sahih Mawquf)
5024. It was narrated from Abu Hurairah that :The Messenger of Allah [SAW] said: "Whoever stands (in he voluntary night prayer of) the Ramadan out of faith and in the hope of reward, his previous sins will be forgiven
5025. It was narrated from Abu Hurairah that :The Prophet [SAW] said: "Whoever stands (in the voluntary night prayer of) Ramadan out of faith and in hope of reward, his previous sins will be forgiven
5026. It was narrated from Abu Hurairah that:The Prophet [SAW] said: "Whoever stands (in the voluntary night prayer of) Ramadan out of faith and in the hope of reward, his previous sins will be forgiven
5027. Abu Hurairah narrated that:The Messenger of Allah [SAW] said: "Whoever stands (in the voluntary night prayer of) Ramadan out of faith and in the hope of reward, his previous sins will be forgiven. And whoever spends the night of Lailat Al-Qadr in prayer out of faith and in the hope of reward, his previous sins will be forgiven
5028. Abu Suhail narrated from his father,;That he heard Talhah bin 'Ubaidullah say: "A man from Najd with unkempt hair came to the Messenger of Allah [SAW]; he was speaking loudly but his speech could not be understood until he came close. He was asking about Islam. The Messenger of Allah [SAW] said: 'Five prayers every day and night.' He said: 'Do I have to do any more than that? He said: 'No, not unless you do it voluntarily.' The Messenger of Allah [SAW] said: 'Fasting the month of Ramadan.' He said: 'Do I have to do any more than that?' He said: 'No, not unless you do it voluntarily.' Then the Messenger of Allah [SAW] told him about Zakah. He said: 'Do I have to do any more than that?' He said: 'No, not unless you do it voluntarily.' The man left saying, 'I will not do any more than that or any less.' The Messenger of Allah [SAW] said: 'He will succeed, if he is telling the truth
5029. Abu Hurairah said:"I heard the Messenger of Allah [SAW] say: 'Allah has promised the one who goes out in His cause 'and does not go out except with faith in Me and for Jihad in My cause,' that he is guaranteed to enter Paradise no matter how, either he is killed, or he dies, or he will be brought back to his home from which he departed having acquired whatever he acquired of reward or spoils of war

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5030. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] said: 'Allah, the Mighty and Sublime, has guaranteed to the one who goes out in His cause, 'and he does not go out for any other purpose except Jihad in My cause and faith in Me, believing in My Messengers, but he is guaranteed that I will admit him to Paradise or I will send him back to his dwelling from which he set out, having acquired whatever he acquired of reward or spoils of war

5031. It was narrated that Ibn 'Abbas said:"The delegation of 'Abdul-Qais came to the Messenger of Allah [SAW] and said: 'We are a group of people from (the tribe of) Rabi'ah, and we can only reach you during the sacred month. Tell us something that we can take from you and to which we may call those who are behind us.' He said: 'I command you to do four things and I forbid you from four: Faith in Allah'- and he explained that to them- 'bearing witness that there is none worthy of worship except Allah, establishing Salah, paying Zakah, and giving me one-fifth (the Khumus) of the spoils of war you acquire. And I forbid you from Ad-Dubba', Al-Hantam, Al-Muqayyir, and Al-Muzaffat

5032. It was narrated from Abu Hurairah that:The Prophet [SAW] said: "Whoever follows the funeral procession of a Muslim out of faith and in the hope of reward, then offers the funeral prayer for him and waits until he is placed in his grave, then he will have two Qirats, each of which is like Mount Uhud. Whoever offers the funeral prayer for him then returns, he will have one Qirat

5033. It was narrated from Salim, from his father, that:The Messenger of Allah [SAW] passed by a man who was censuring his brother about modesty. He said: "Let him be, for modesty is part of faith

5034. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'Indeed, this religion is easy, and no one will ever overburden himself in religion, except that it will overcome him. So seek what is appropriate, and come as close as you can, and receive the glad tidings (that you will be rewarded), and take it easy; and gain strength by worshipping in the mornings, afternoons, and during the last hours of the nights

5035. It was narrated from 'Aishah that:The Prophet [SAW] entered upon her and there was a woman with her. He said: "Who is this?" She said: "So-and-so; she does not sleep"- she mentioned her excessive praying. The Prophet [SAW] said: "Keep quiet. You should do what you are able to, for by Allah, Allah, the Mighty and Sublime, does not get tired. The most beloved religion to Him is that in which a person persists

5036. It was narrated that Abu Sa'eed Al-Khudri said:"The Messenger of Allah [SAW] said: 'Soon the best wealth of a Muslim will be the sheep which follows in the mountain peaks and places where rainfall is to be found, fleeing with his religion from the tribulations

5037. It was narrated from Ibn 'Umar that :The Messenger of Allah [SAW] said: "The parable of the hypocrite is that of a sheep that hesitates between two flocks, sometimes following one, and sometimes following another, not knowing which to follow

5038. Abu Musa Al-Ash'ari said:"The Prophet [SAW] said: 'The parable of the believer who recites the Qur'an is that of a citron, the taste and smell of which are good. The parable of a believer who does not read the Qur'an is that of a date, the taste of which is good but it has no smell. The parable of a hypocrite who reads the Qur'an is that of basil, the smell of which is good but its taste is bitter. And the parable of a hypocrite who does not read the Qur'an is that of a colocynth (bitter-apple), the taste of which is bitter and it has no smell

5039. It was narrated from Anas bin Malik that:The Prophet [SAW] said: "None of you has believed until he loves for his brother what he loves for himself

## The Book of Adornment

5040. It was narrated from 'Aishah that:The Messenger of Allah [SAW] said: "Ten things are part of the Fitrah: Trimming the mustache, trimming the nails, washing the joints, letting the beard grow, using the Siwak, rinsing the nose, plucking the armpit hairs, shaving the pubes, and washing with water (after relieving oneself)." Mus'ab bin Shaibah said: "I have forgotten the tenth, unless it was rinsing the mouth

5041. Al-Mu'tamir narrated that his father said:"I heard Talq mentioning ten things that have to do with the Fitrah: Using the Siwak, trimming the mustache, clipping the nails, washing the joints, shaving the pubes, rinsing the nose, and I am not sure about rinsing the mouth

5042. It was narrated that Talq bin Habib said:"Ten things are from the Sunnah: Using the Siwak, trimming the mustache, rinsing the mouth, rinsing the nose, letting the beard grow, trimming the nails, plucking the armpit hairs, circumcision, shaving the pubes and washing one's backside

5043. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] said: 'Five things are of the Fitrah: Circumcision, shaving the pubes, plucking the armpit hair, clipping the nails and trimming the mustache

5044. It was narrated that Abu Hurairah said:"Five things are of the Fitrah: Clipping the nails, trimming the mustache, plucking the armpit hairs, shaving the pubes, and circumcision." (Sahih Mawquf)

5045. It was narrated from Ibn 'Umar:That the Messenger of Allah [SAW] said: "Trim the mustache and let the beard grow

5046. Ibn 'Umar said:"The Messenger of Allah [SAW] said: 'Let the beard grow and trim the mustache

5047. It was narrated that Zaid bin Al-Arqam said:"I heard the Messenger of Allah [SAW] say: 'Whoever does not take from his mustache, he is not one of us

5048. It was narrated from Ibn 'Umar that :The Prophet [SAW] saw a boy, part of whose head had been shaven and part had been left. He forbade that and said: "Shave all of it, or leave all of it

5049. It was narrated from 'Ali:"The Messenger of Allah [SAW] forbade women to shave their heads

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5050. It was narrated from 'Abdullah bin 'Umar that :The Prophet [SAW] said: 'Allah, the Mighty and Sublime, has forbidden me from Al-Qaza' (to shave part of the head and leave part)
5051. It was narrated that Ibn 'Umar said:"The Messenger of Allah [SAW] forbade Al-Qaza' (to shave part of the head and leave part)
5052. It was narrated that Wa'il bin Hujr said:"I came to the Prophet [SAW] and I had hair. He said: 'This is bad,' and I thought he meant me, so I cut my hair then I came to him. He said to me: 'I didn't mean you, but this is better
5053. It was narrated that Anas said:"The hair of the Prophet [SAW] was wavy, neither curly nor straight, and (hung down) between his ears and his shoulders
5054. It was narrated that Humaid bin 'Abdur-Rahman Al-Himyari said:"I met a man who accompanied the Prophet [SAW] as Abu Hurairah accompanied him for four years, who said: 'The Messenger of Allah [SAW] forbade us from combing our hair everyday
5055. It was narrated that 'Abdullah bin Mughaffal said:"The Messenger of Allah [SAW] forbade combing one's hair, except every other day
5056. It was narrated from Al-Hasan that:The Prophet [SAW] forbade coming one's hair except every other day
5057. It was narrated that Al-Hasan and Muhammad said:"Combing one's hair (should be done) every other day
5058. It was narrated that 'Abdullah bin Shaiq said:"One of the Companions of the Prophet [SAW] was a governor in Egypt, and one of his companions came to him and found him with unkempt, wild hair. He said: 'How come I see you with wild hair when you are a governor?' He said: 'The Prophet of Allah [SAW] forbade us from Al-Irfah,' and we said: 'What is Al-Irfah?' He said: 'To comb your hair every day
5059. It was narrated that 'Aishah said:"The Messenger of Allah [SAW] used to like to start in the right. He would accept with his right hand and give with his right hand, and he liked to start on the right in all his affairs
5060. It was narrated that Al-Bara' said:"I have never seen anyone who looked more handsome in a red Hullah than the Messenger of Allah [SAW], with his long hair that came down to his shoulders
5061. It was narrated that Anas said:"The hair of the Messenger of Allah [SAW] came halfway down his ears
5062. Al-Bara' said:"I have never seen any man more handsome in a red Hullah than the Messenger of Allah [SAW]." He said: "And I saw his long hair, coming almost to his shoulders
5063. Abdullah bin Mas'ud said:"According to whose recitation do you want me to recite? Because I recited seventy-odd Surahs to the Messenger of Allah [SAW] when Zaid had two braids, and was playing with the other boys
5064. It was narrated that Abu Wa'il said:"Ibn Mas'ud addressed us and said: 'How do you want me to recite? According to the recitation of Zaid bin Thabit, when I learned seventy-odd Surahs from the mouth of the Messenger of Allah [SAW] while Zaid was with the other boys with two braids?
5065. Ziyad bin Al-Husain narrated that his father said:"When he came to the Prophet [SAW] in Al-Madinah, the Messenger of Allah [SAW] said to him: 'Come closer to me.' So he came closer to him, and he put his hand on his braid and wiped his head and prayed for him
5066. It was narrated that Wa'il bin Hujr said:"I came to the Prophet [SAW] and I had long hair. He said: 'It is not good,' and I thought he meant me, so I went and cut my hair. He said: 'I did not mean you, but this is better
5067. Ruwaifi' bin Thabit said:"The Messenger of Allah [SAW] said: 'O Ruwaifi', you may live for a long time after me, so tell the people that whoever ties up his beard, or twists it, or hangs an amulet, or cleans himself (after relieving himself) with animal dung or bones, Muhammad has nothing to do with him
5068. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that:The Messenger of Allah [SAW] forbade plucking gray hairs
5069. It was narrated from Abu Hurairah that:The Messenger of Allah [SAW] said: "The Jews and Christians do not dye their hair, so be different from them
5070. Narrated from Abu Hurairah:A similar report was narrated from Abu Hurairah, from the Messenger of Allah [SAW]
5071. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] said: 'The Jews and the Christians do not dye their hair, so be different from them and dye your hair
5072. It was narrated from Abu Hurairah that:The Prophet [SAW] said: "The Jews and Christians do not dye their hair, so be different from them
5073. It was narrated that Ibn 'Umar said:"The Messenger of Allah [SAW] said: 'Change gray hair, but do not imitate the Jews
5074. It was narrated that Az-Zubair said:"The Messenger of Allah [SAW] said: 'Change gray hair but do not imitate the Jews
5075. It was narrated that Ibn 'Abbas, who attributed it to the Prophet [SAW], said:"Some people will dye their hair black like the breasts of pigeons at the end of time, but they will not even smell the fragrance of Paradise
5076. It was narrated that Jabir said:"Abu Quhafah was brought on the Day of the Conquest of Makkah, and his hair and beard were white like the Thaghamah. The Messenger of Allah [SAW] said: 'Change this with something, but avoid black
5077. It was narrated from Abu Dharr that:The Prophet [SAW] said: "The best things with which you can change gray hair are Henna and Katam
5078. It was narrated that Abu Dharr said:"The Messenger of Allah [SAW] said: 'The best things with which you can change gray hair are Henna and Katam

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5079. It was narrated that Abu Dharr said:"I heard the Prophet [SAW] say: 'Some of the best things with which you can change gray hair are Henna and Katam
5080. It was narrated that Abu Dharr said:"The Messenger of Allah [SAW] said: 'The best things with which you can change gray hair are Henna and Katam
5081. It was narrated that 'Abdullah bin Buraidah said:"The Messenger of Allah [SAW] said: 'The best things with which you can change gray hair are Henna and Katam
5082. It was narrated from 'Abdullah bin Buraidah that:He heard that the Messenger of Allah [SAW] said: "The best things with which you can change gray hair are Henna and Katam
5083. It was narrated that Abu Rimthah said:"My father and I came to the Prophet [SAW] and he had dyed his beard with Henna
5084. It was narrated that Abu Rimthah said:"I came to the Prophet [SAW] and I saw that he had dyed his beard with yellow dye
5085. It was narrated that Zaid bin Aslam said:"I saw Ibn 'Umar dyeing his beard yellow with Khaluq and I said: 'O Abu 'Abdur-Rahman, are you dyeing your beard yellow with Khaluq?' He said: 'I saw the Messenger of Allah [SAW] dyeing his beard yellow with it, and there was no other kind of dye that was dearer to him than this. He used to dye all of his clothes with it, even his 'Imamah (turban)
5086. It was narrated from Qatadah :That he asked Anas: "Did the Messenger of Allah [SAW] dye his hair? He said: "His gray hair didn't go far, it was only a little at his temples
5087. It was narrated from Anas that:The Messenger of Allah [SAW] did not dye his hair; his gray hair were only a little beneath his lower lip and at his temples, and a little on his head
5088. It was narrated from 'Abdullah bin Mas'ud that:The Prophet of Allah [SAW] disliked ten things: Yellow dye, meaning Khaluq, changing gray hair, dragging one's Izar, wearing gold rings, playing with dice (Ki'ab), (a woman) showing her adornment to people to whom it is not permissible for her to show it, reciting Ruqyah, unless it is with Al-Mu'awidhat (Verses seeking refuge with Allah), hanging amulets, removing to ejaculate in other than the right place, and taking away the milk of an infant boy (by having intercourse with his mother)- but he did not say that this is Haram
5089. It was narrated from 'Aishah that:A woman reached out her hand (to give) a letter to the Prophet [SAW], and he withdrew his hand. She said: "O Messenger of Allah, I reached out my hand (to give you) a letter and you did not take it." He said: "I did not know whether it was the hand of a woman or a man." She said: "It is the hand of a woman." He said: "If you were a woman, you would change your nails (by dyeing them with Henna)
5090. Karimah said:"I heard a woman asking 'Aishah about dyeing the hair with Henna. She said: 'There is nothing wrong with it, but I do not like to do it because my beloved- meaning the Prophet [SAW]- disliked its smell
5091. It was narrated from Abu Al-Husain Al-Haitham bin Shufayy that he said:"A friend of mine who was called Abu 'Amir, from Al-Ma'afir, and I went out to pray in Jerusalem. Their preacher was a man from (the tribe of) Azd who was called Abu Raihanah, one of the Companions." Abu Al-Husain said: "My companion reached the Masjid before I did, then I caught up with him, and sat beside him. He said: 'Have you heard the preaching of Abu Raihanah?' I said: 'No.' He said: 'I heard him say: 'The Messenger of Allah [SAW] forbade ten things: Filing (the teeth), tattoos, plucking (hair), for two men to lie under one cover with no barrier between them, for two women to lie under one cover with no barrier between them, for a man to add more than four fingers' width of silk to the bottom of his garment like the foreigners (Persians), (and he forbade) plundering, riding (while sitting on) leopard skins and wearing rings- except for rulers
5092. It was narrated from Sa'eed bin Al-Musayyab that Mu'awiyah said:"The Messenger of Allah [SAW] forbade giving a false impression
5093. It was narrated that Sa'eed Al-Maqburi said:"I saw Mu'awiyah bin Abi Sufyan on the Minbar, holding a ball of hair such as women use. He said: "What is wrong with Muslim women who put such things (on their heads)? I heard the Messenger of Allah [SAW] say: "Any woman who adds hair to her head that is not hers, it is something false, that she is adding to her head
5094. It was narrated from Hisham bin 'Urwah, from his wife Fatimah, from Asma' bint Abi Bakr, that:The Messenger of Allah [SAW] cursed the woman who affixes hair extensions and the woman who has that done
5095. It was narrated that Ibn 'Umar said:"The Messenger of Allah [SAW] cursed the woman who affixes hair extensions and the woman who has that done, the woman who does tattoos and the woman who has that done
5096. It was narrated from Nafi' that he heard that:The Messenger of Allah [SAW] cursed the woman who affixes hair extensions and the woman who has that done, the woman who does tattoos and the woman who has that done
5097. It was narrated from Safiyyah bint Shaibah, that 'Aishah said:"The Messenger of Allah [SAW] said: 'May Allah curse the woman who affixes hair extensions and the woman who has that done
5098. It was narrated from Masruq that:A woman came to 'Abdullah bin Mas'ud and said: "I am a woman with little hair, is it alright for me to add extensions to my hair?" He said: "No." She said: "Is it something that you heard from the Messenger of Allah [SAW] or that you find in the Book of Allah?" He said: "No, rather I heard it from the Messenger of Allah [SAW] and I find it in the Book of Allah." And he quoted the Hadith
5099. It was narrated that 'Abdullah said:"The Messenger of Allah [SAW] cursed the women who do tattoos and the women who have them done, Al-Mutanammisat, and the women who have their teeth separated for the sake of beauty, those who change (the creation of Allah)

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5100. It was narrated that Ibrahim said:"Abdullah said: 'The women who have their teeth separated..." and he quoted the Hadith

5101. Aban bin Sam'ah narrated that his mother said:"I heard 'Aishah say: 'The Messenger of Allah [SAW] forbade the woman who does tattoos and the woman who has that done, the woman who affixes hair extensions and the woman who has that done, An-Namisah (the one who does the plucking) and Al-Mutanammisah (the one who has it done)

5102. It was narrated from 'Abdullah bin Murrah, from Al-Harith, from 'Abdullah, who said:"The one who consumes Riba, the one who pays it, and the one who writes it down, if they know that it is Riba; the woman who does tattoos and the woman who has that done for the purpose of beautification; the one who withholds Sadaqah (Zakah); and the one who reverts to the life of a Bedouin after having emigrated- they will (all) be cursed upon the tongue of Muhammad [SAW] on the Day of Resurrection

5103. It was narrated from Husain, Mughirah, and Ibn 'Awn, from Ash-Sh'abi, from Al-Harith, from 'Ali, that:The Messenger of Allah [SAW] cursed the one who consumes Riba, the one who pays it, the one who writes it down, and the one who withholds Sadaqah (Zakah). And he used to forbid wailing (in mourning for the dead)

5104. It was narrated from Ibn 'Awn, from Ash-Sha'bi, from Al-Harith, who said:"The Messenger of Allah [SAW] cursed the one who consumes Riba, the one who pays it, the one who writes it down and the one who witnesses it; the woman who does tattoos and the woman who has that done"- he said: "Unless it is done as a remedy;" he said: "Yes"- "the man who married a woman in order to divorce her so that she may go back to her first husband and the man (the first husband) for whom that is done; and the one who withholds Sadaqah (Zakah). And he used to forbid wailing (in mourning), but he did not say 'cursed

5105. It was narrated that from 'Ata' bin As-Sa'ib, from Ash-Sha'bi who said:"The Messenger of Allah [SAW] cursed the one who consumes Riba, the one who pays it, the one who witnesses it and the one who writes it down; the woman who does tattoos and the woman who has that done; and forbade wailing (in mourning), but he did not say that its doer is cursed

5106. It was narrated that Abu Hurairah said:"A woman who did tattoos was brought to 'Umar and he said: 'I adjure you by Allah, did any one among you hear (anything from) the Messenger of Allah [SAW]?' Abu Hurairah said: "I stood up and said: 'O Commander of the Believers! I heard him (say something).'

5107. It was narrated that Ibn Mas'ud said:"I heard the Messenger of Allah [SAW] cursing Al-Mutanammisat, women who have their teeth separated, and women who have tattoos done, those who change the creation of Allah, the Mighty and Sublime

5108. It was narrated that 'Abdullah said:"I heard the Messenger of Allah [SAW] cursing Al-Mutanammisat, women who have their teeth separated, and women who have tattoos done, those who change the creation of Allah, the Mighty and Sublime

5109. It was narrated that 'Abdullah said:"I heard the Messenger of Allah [SAW] say: 'May Allah curse Al-Mutanammisat, women who have tattoos done and women who have their teeth separated, those who change the creation of Allah, Mighty and Sublime

5110. It was narrated from Abu Al-Husain Al-Himyari that :He and a companion of his used to stay with Abu Raihanah to learn good things from him. He said: "One day my companion came and told me that he heard Abu Raihanah say: 'The Messenger of Allah [SAW] forbade filing (the teeth), tattoos, and plucking hairs

5111. It was narrated that Abu Raihanah said:"We heard that the Messenger of Allah [SAW] forbade filing (the teeth) and tattoos

5112. It was narrated that Abu Raihanah said:"We heard that the Messenger of Allah [SAW] forbade filing (the teeth) and tattoos

5113. It was narrated from Ibn 'Abbas that:The Messenger of Allah [SAW] said: "One of the best kinds of kohl that you use is Ithmid (antimony); it brightens the vision and makes the hair (eye-lashes) grow

5114. It was narrated that Simak said:"I heard Jabir bin Samurah being asked about the gray hairs of the Prophet [SAW]. He said: 'If he put oil on his head they could not be seen, but if he did not put oil on his head, they could be seen

5115. Abdullah bin Zaid narrated from his father that:Ibn 'Umar used to dye his garments with saffron. He was asked about that and he said: "The Messenger of Allah [SAW] used to dye his clothes (with it)

5116. It was narrated that Muhammad bin 'Ali said:"I asked 'Aishah: 'Did the Messenger of Allah [SAW] wear perfume?' She said: 'Yes, the perfumes used by men: Musk and amber

5117. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] said: 'The perfume for men is that whose scent is apparent while its color is hidden, and the perfume for women is that whose color is apparent, while its scent is hidden

5118. It was narrated from Abu Hurairah that:The Prophet [SAW] said: "The perfume for men is that whose scent is apparent while its color is hidden, and the perfume for women is that whose color is apparent, while its scent is hidden

5119. It was narrated that Abu Sa'eed Al-Khudri said:"The Messenger of Allah [SAW] said: 'A woman from among the Children of Israel took a ring of gold and filled it with musk.' The Messenger of Allah [SAW] said: 'That is the best kind of perfume

5120. It was narrated that Abu Hurairah said:"A man came to the Prophet [SAW] wearing a little dab of Khaluq." The Prophet [SAW] said to him: 'Go and scrub it off.' Then he came (again) and he said: 'Go and scrub it off.' Then he came to him (again) and he said: 'Go and scrub it off, and don't put it on again

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5121. It was narrated from Ya'la bin Murrah that:He passed by the Prophet [SAW] wearing Khaluq. He said to him: "Do you have a wife?" I said: "No." He said: "Wash it off, then wash it off, then do not put it on again
5122. It was narrated from Ya'la bin Murrah that:The Messenger of Allah [SAW] saw a man wearing Khaluq and said: "Go and wash it off, then wash it off, and do not put it on again
5123. Narrated from Ibn 'Amr:A similar report was narrated from Ibn 'Amr, from a man, from Ya'la
5124. It was narrated that Ya'la bin Murrah Ath-Thaqafi said:"The Messenger of Allah [SAW] saw me wearing a little dab of Khaluq. He said: 'O Ya'la, do you have a wife?' I said: 'No.' He said: 'Wash it off and do not put it on again, then wash it off and do not put it on again, then wash it off and do not put it on again.' I said: 'So I washed it off, and did not put it on again, then I washed it off and did not put it on again, then I washed it off, and did not put it on again
5125. It was narrated that Ya'la said:"I passed by the Messenger of Allah [SAW] and I was wearing Khaluq. He said: 'O Ya'la, do you have a wife?' I said: 'No.' He said: 'Go and wash it off, then wash it off, then wash it off, and do not put it on again.' So I went and washed it off, then washed it off, then washed it off, and I did not put it on again
5126. It was narrated that Al-Ash'ari said:"The Messenger of Allah [SAW] said: 'Any woman who puts on perfume then passes by people so that they can smell her fragrance then she is an adulteress
5127. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] said: 'If a woman goes out to the Masjid, let her perform Ghusl to remove perfume as she would perform Ghusl to remove Janabah (impurity following sexual activity).'" This is an abridged form of it
5128. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] said: 'If a woman has perfumed herself with incense, let her not attend 'Isha' prayer
5129. It was narrated that Zainab, the wife of 'Abdullah, said:"The Messenger of Allah [SAW] said: 'If one of you wants to attend 'Isha' prayer, let her not touch perfume
5130. It was narrated that Zainab, the wife of 'Abdullah, said:The Messenger of Allah [SAW] said: "If one of you wants to attend 'Isha' prayer, let her not touch perfume
5131. It was narrated from Zainab Ath-Thaqafiyyah that :The Prophet of Allah [SAW] said: "If any one of you goes out to the Masjid, let her not go near perfume
5132. It was narrated from Zainab Ath-Thaqafiyyah, the wife of 'Abdullah, that:The Messenger of Allah [SAW] told her not to touch perfume if she wanted to go out to 'Isha' the later
5133. It was narrated from Zainab Ath-Thaqafiyyah that:The Messenger of Allah [SAW] said: "If a woman goes out to (pray) 'Isha', let her not touch perfume
5134. It was narrated that Zainab Ath-Thaqafiyyah said:"The Messenger of Allah [SAW] said: 'If one of you wants to attend the prayer, let her not touch perfume
5135. It was narrated that Nafi' said:"When Ibn 'Umar burned incense he would burn Al-Uluwwah that was not mixed with anything else, or camphor mixed with some Al-Uluwwah. Then he said: 'This is what the Messenger of Allah [SAW] used to burn
5136. Uqbah bin 'Amir narrated that:The Messenger of Allah [SAW] used to tell his wives not to wear jewelry and silk. He said: "If you want the jewelry and silk of Paradise, then do not wear them in this world
5137. It was narrated from Rib'i, from his wife, that the sister of Hudhaifah said:"The Messenger of Allah [SAW] addressed us and said: 'O women, do you not have any silver to wear for adornment? For there is no woman among you who wears gold and shows it, but she will be punished because of it
5138. It was narrated from Rib'i, from his wife, that the sister of Hudhaifah said:"The Messenger of Allah [SAW] addressed us and said: 'O women, do you not have any silver to wear for adornment? For there is no woman among you who wears gold and shows it, but she will be punished because of it
5139. Asma' bint Yazid narrated that:The Messenger of Allah [SAW] said: "Any woman who puts on a necklace of gold, Allah will put something similar of fire around her neck. Any woman who puts earrings of gold on her ears, Allah, the Mighty and Sublime, will put earrings of fire on her ears on the Day of Resurrection
5140. It was narrated from Abu Asma' Ar-Rahabi that Thawban, the freed slave of the Messenger of Allah [SAW], told him:"Fatimah bint Hubairah came to the Messenger of Allah [SAW] with a big ring on her hand." He (the narrator) said: "This is what I found in the book of my father, a huge ring."- "The Messenger of Allah [SAW] started hitting her hand, so she entered upon Fatimah, the daughter of the Messenger of Allah [SAW], and complained to her about what the Messenger of Allah [SAW] had done. Fatimah took off a gold chain from her neck and said: 'This was given to me by Abu Hasan.' The Messenger of Allah [SAW] came in and () the chain in her hand. He said: 'O Fatimah, would you like the people to say that the daughter of the Messenger of Allah [SAW] has a chain of fire in her hand?' Then he went out, without sitting down. Fatimah sent the chain to the market and sold it, and she bought a slave with the money, and set him free. He was told of that and he said: 'Praise be to Allah, Who has saved Fatimah from the Fire
5141. It was narrated that Thawban said:"The daughter of Hubairah came to the Messenger of Allah [SAW] and on her hand were large gold rings." - a similar report
5142. It was narrated that Abu Hurairah said:"I was sitting with the Prophet [SAW] when a woman came to him and said: 'O Messenger of Allah, two bracelets of gold.' He said: 'Two bracelets of fire.' She said: 'O Messenger of Allah, a necklace of gold.' He said: 'A necklace of fire.' She said: 'Two earrings of gold.' He said: 'Two

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earrings of fire.' She was wearing two bracelets of gold, so she took them off and said: 'O Messenger of Allah, if a woman does not adorn herself for her husband, she will become unattractive to him.' He said: 'What is there to keep any one of you from making earrings of silver and painting them yellow with saffron or some 'Abir'?' This is the wording of Ibn Harb

5143. It was narrated from 'Aishah that:The Messenger of Allah [SAW] saw her wearing two bracelets of gold. The Messenger of Allah [SAW] said: "Shall I not tell you of something that is better than this? Why don't you take these off and wear two bracelets of silver, and paint them yellow with saffron, and they will look fine

5144. Ali bin Abi Talib said:"The Prophet of Allah [SAW] took hold of some silk in his right hand and some gold in his left, then he said: 'These two are forbidden for the males of my Ummah

5145. Ali bin Abi Talib said:"The Prophet of Allah [SAW] took hold of some silk in his right hand, and some gold in his left, then he said: 'These two are forbidden for the males of my Ummah

5146. Ali said:"The Prophet of Allah [SAW] took hold of some silk in his right hand, and some gold in his left, then he said: 'These two are forbidden for the males of my Ummah

5147. It was narrated that 'Abdullah bin Zurair Al-Ghafiqi said:"I heard 'Ali say: 'The Messenger of Allah [SAW] took some gold in his right hand and some silk in his left hand and said: This is forbidden for the males of my Ummah

5148. It was narrated from Abu Musa that :The Messenger of Allah [SAW] said: "Gold and silk have been permitted for the females of my Ummah, and forbidden to the males

5149. It was narrated from Mu'awiyah that:The Messenger of Allah [SAW] forbade wearing silk and gold, unless it was broken (into smaller pieces)

5150. It was narrated from Mu'awiyah that :The Messenger of Allah [SAW] forbade wearing gold unless it was broken (into smaller pieces), and (he forbade) riding on Al-Mayathir

5151. It was narrated from Abu Shaikh that he heard Mu'awiyah say:When a group of the Companions of Muhammad [SAW] were with him: "Do you know that the Prophet of Allah [SAW] forbade wearing gold unless it was broken (into smaller pieces)?" They said: "By Allah, yes

5152. It was narrated that Abu Shaikh said:"While we were with Mu'awiyah on one of his pilgrimages, he gathered together a group of the Companions of Muhammad [SAW] and said to them: 'Do you not know that the Messenger of Allah [SAW] forbade wearing gold unless it was broken (into smaller pieces)?' They said: 'By Allah, yes

5153. It was narrated from Abu Himman:That when Mu'awiyah went on Hajj, he gathered together a group of the Companions of the Messenger of Allah [SAW] at the Ka'bah and said to them: "I adjure you by Allah, did the Messenger of Allah [SAW] forbid wearing gold?" They said: "Yes." He said: "And I bear witness to that

5154. Abu Shaikh narrated from his brother Himman:That when Mu'awiyah went on Hajj, he gathered together a group of the Companions of the Messenger of Allah [SAW] at the Ka'bah and said to them: "I adjure you by Allah, did the Messenger of Allah [SAW] forbid wearing gold?" They said: "Yes." He said: "And I bear witness to that

5155. Himman said:"Mu'awiyah went on Hajj and he called a group of Ansar to the Ka'bah. He said: 'I adjure you by Allah, did you hear the Messenger of Allah [SAW] forbid gold?' They said: 'Yes.' He said: 'And I bear witness to that

5156. Himman said:Mu'awiyah went on Hajj and he called a group of Ansar to the Ka'bah. He said: 'I adjure you by Allah, did you hear the Messenger of Allah [SAW] forbid gold?' They said: 'Yes.' He said: 'And I bear witness to that

5157. Ibn Himman said:"Mu'awiyah went on Hajj and he called a group of Ansar to the Ka'bah. He said: 'Did you hear the Messenger of Allah [SAW] forbid gold?' They said: 'Yes.' He said: 'And I bear witness to that

5158. Himman said:"Mu'awiyah went on Hajj and he called a group of Ansar to the Ka'bah. He said: 'I adjure you by Allah, did you hear the Messenger of Allah [SAW] forbid gold?' They said: 'Yes.' He said: 'And I bear witness to that

5159. Abu Shaikh Al-Huna'i said:"I heard Mu'awiyah say to a group of Muhajirun and Ansar who were around him: 'Do you know that the Messenger of Allah [SAW] forbade wearing silk?' They said: 'By Allah, yes.' He said 'And (he forbade) wearing gold unless it was broken (into smaller pieces)?' They said: 'Yes.'" 'Ali bin Ghurab contradicted him; he reported it from Bahais, from Abu Shaikh, from Ibn 'Umar

5160. Abu Shaikh said:"I heard Ibn 'Umar say: 'The Messenger of Allah [SAW] forbade wearing gold unless it is broken (into smaller pieces)

5161. It was narrated from 'Arafah bin As'ad that:His nose was cut off at the battle of Al-Kulab during the Jahiliyyah, so he wore a nose made of silver, but it began to rot, so the Prophet [SAW] told him to wear a nose made of gold

5162. It was narrated from 'Abdur-Rahman bin Tarafah, from 'Arafah bin As'ad bin Karib, who was his grandfather- saying that he saw his grandfather, and he said:"His nose had been cut off at the battle of Al-Kulab during the Jahiliyyah, so he wore a nose made of silver, but it began to rot on him, so the Prophet [SAW] told him to wear a nose made of gold

5163. It was narrated that Sa'eed bin Al-Musayyab said:"Umar said to Suhaib: 'Why do I see you wearing a ring of gold?' He said: 'One who was better than you



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saw it and did not criticize it.' He said: 'Who was that?' He said: 'The Messenger of Allah [SAW]

5164. It was narrated that Ibn 'Umar said:"The Messenger of Allah [SAW] started to wear a gold ring, and the people started to wear gold rings. The Messenger of Allah [SAW] said: 'I was wearing this ring, but I will never wear it again.' He threw it away and the people threw their rings away

5165. Ali said:"The Prophet [SAW] forbade me to wear gold rings and Al-Qassi, red Al-Miyathir, and (to drink) Al-Ji'ah

5166. It was narrated that 'Ali said:"The Prophet [SAW] forbade me to wear gold rings, and Al-Qassi, red Al-Miyathir

5167. Ali said:"The Messenger of Allah [SAW] forbade gold rings, red Al-Miyathir, Qassiyah garments and Al-Ji'ah, which is a drink made from barley and wheat." - And he mentioned its strength

5168. It was narrated that 'Ali said:"The Messenger of Allah [SAW] forbade me (to wear) gold rings and Al-Qassi, Al-Mitharah, and Al-Ji'ah

5169. It was narrated that Sa'sa'ah bin Suwhan said:"I said to 'Ali: 'Forbid to us that which the Messenger of Allah [SAW] forbade to you.' He said: 'He forbade me from Ad-Dubba', Al-Hantam, gold circles (rings), wearing silk, and Al-Qassi, and red Al-Mitharah

5170. It was narrated that Malik bin 'Umair said:"Sa'sa'ah bin Suwhan came to 'Ali and said: 'Forbid to us from that which the Messenger of Allah [SAW] forbade to you.' He said: 'He forbade us from Ad-Dubba', Al-Hantam, An-Naqir, Al-Ji'ah, and he forbade us from gold circles (rings), wearing silk, and wearing Al-Qassi, and red Al-Mitharah

5171. Sa'sa'ah bin Suwhan said to 'Ali:"O Commander of the Believers! Forbid us from that which the Messenger of Allah [SAW] forbade you from." He said: "He forbade us from Ad-Dubba, Al-Hantam, Al-Ji'ah, and from gold circles (rings), and from wearing silk, and from red Al-Mitharah

5172. It was narrated that 'Ali said:"My beloved, the Messenger of Allah [SAW], forbade me three things but I do not say that he forbade them to the people. He forbade me from wearing rings of gold, from wearing Al-Qassi, and Al-Mu'asfar Al-Mufaddam (garments that are deeply dyed with safflower), and (he forbade me) from reciting Qur'an when prostrating or bowing." He was followed (in that narration) by Ad-Dahhak bin 'Uthman

5173. It was narrated that 'Ali said:"The Messenger of Allah [SAW] forbade me- but I do not say that he forbade you- from wearing rings of gold, and from wearing Al-Qassi, and from wearing Al-Mufaddam (garments dyed deep red) and Al-Mu'asfar (garments dyed with safflower), and from reciting Qur'an while bowing

5174. It was narrated from Ibrahim that his father told him that he heard 'Ali say:"The Messenger of Allah [SAW] forbade me to recite Qur'an while bowing and to wear gold and garments dyed with safflower

5175. It was narrated from Ibrahim bin 'Abdullah bin Hunain that his father said:"I heard 'Ali say: 'The Messenger of Allah [SAW] forbade me- but I do not say that he forbade you- from wearing gold rings, Al-Qassi, and garments dyed with safflower, and reciting Qur'an while bowing

5176. It was narrated that 'Ali said:"The Messenger of Allah [SAW] forbade me from rings of gold, garments dyed with safflower, and wearing Al-Qassi, and from reciting Qur'an while bowing

5177. It was narrated from Ibn Hunain- the freed slave of Ibn 'Abbas- that 'Ali said:"The Messenger of Allah [SAW] forbade me from wearing Al-Qassi, garments dyed with safflower, and gold rings

5178. It was narrated from Ibn Hunain, the freed slave of 'Ali, that 'Ali said:"The Messenger of Allah [SAW] forbade me from four: Gold rings, wearing Al-Qassi, reciting Qur'an while I am bowing, and from wearing garments dyed with safflower

5179. It was narrated from Nafi', from a freed slave of Ibn 'Abbas, that 'Ali said:"The Messenger of Allah [SAW] forbade me from wearing garments dyed with safflower, and from Al-Qassi, and from gold rings, and that I recite Qur'an while I am bowing

5180. Ibn Hunain narrated that 'Ali said to him:"The Messenger of Allah [SAW] forbade me (from wearing) garments dyed with safflower, and from gold rings, and from wearing Al-Qassi, and that I recite Qur'an while I am bowing

5181. It was narrated from 'Ali that :The Messenger of Allah [SAW] forbade (wearing) garments dyed with safflower, and Al-Qassiyah garments, and reciting Qur'an while he is bowing

5182. It was narrated that 'Ali said:"The Messenger of Allah [SAW] forbade" and he quoted the same Hadith

5183. It was narrated that 'Ali said:"The Prophet [SAW] forbade me from Al-Qassi, silk, gold rings, and that I recite Qur'an while bowing." Hisham contradicted him, he did not narrate it in Marfu' form

5184. It was narrated from 'Abidah, from 'Ali, he said:"He forbade red Al-Mayathir, wearing Al-Qassi, and gold rings

5185. It was narrated that 'Abidah said:"He forbade red Al-Mayathir, and gold rings

5186. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] forbade me to wear gold rings

5187. Hafs Al-Laithi said:"I bear witness that 'Imran narrated to us, he said: 'The Messenger of Allah [SAW] forbade wearing silk, and gold rings, and drinking from Al-Hanatim

5188. Abu Sa'eed Al-Khudri narrated that:A man came from Najran to the Messenger of Allah [SAW]. He was wearing a gold ring, and the Messenger of Allah [SAW] turned away from him, and said: "You have come to me with a coal of fire on your hand

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5189. It was narrated from Al-Bara' bin 'Azib that :A man was sitting with the Prophet [SAW] and he was wearing a gold ring. The Messenger of Allah [SAW] had a stick in his hand and the Prophet [SAW] struck his finger. The man said: "What's wrong with me, O Messenger of Allah?" He said: "Why don't you get rid of this thing that is on your finger?" The man took it and threw it away. The Prophet [SAW] saw him after that and said: "What happened to the ring?" He said: "I threw it away." He said: "I did not tell you to do that, rather I told you to sell it and benefit from its price." This Hadith is Munkar
5190. It was narrated from Abu Tha'labah Al-Khushani that :The Prophet [SAW] saw a gold ring on his hand, and he started to smack him with a stick that he had in his hand. When the Prophet [SAW] looked away, he threw it away. He said: "I think that he hurt you or we made you lose money
5191. Abu Idris Al-Khawlani narrated that:A man, among those who met the Prophet [SAW], wore a gold ring. A similar report
5192. It was narrated from Abu Idris Al-Khawlani that:The Messenger of Allah [SAW] saw a man wearing a gold ring. A similar report
5193. It was narrated from Abu Idris that :The Prophet [SAW] saw a gold ring on a man's hand and he struck his finger with a stick that he had with him, until he threw it away
5194. Ibrahim bin Sa'd bin Shihab narrated that:The Messenger of Allah [SAW]...In Mursal form
5195. Abdullah bin Buraidah narrated from his father that:A man came to the Prophet [SAW] and he was wearing an iron ring. He said: "Why do I see you wearing the jewelry of the people of Hell?" He threw it away, then he came and he was wearing a brass ring. He said: "Why do I notice the stench of idols from you?" So he threw it away, and said: "O Messenger of Allah, what should I use?" He said: "Silver, but it should not equal a Mithqal
5196. It was narrated from Anas that :The Prophet [SAW] wore a ring of silver with an Ethiopian stone (Fass), on which was inscribed (the phrase): "Muhammad Rasul Allah (Muhammad the Messenger of Allah)
5197. It was narrated that Anas bin Malik said:"The Messenger of Allah [SAW] had a ring of silver which he wore on his right hand. It had an Ethiopian stone (Fass), and he used to wear the stone (Fass) next to his palm
5198. It was narrated that Anas bin Malik said:"The ring of the Messenger of Allah [SAW] was of silver and its stone (Fass) was made of silver too
5199. It was narrated from Anas that:The Prophet's ring was made of silver and its stone (Fass) was made of silver too
5200. It was narrated that Anas said:"The ring of the Prophet [SAW] was made of silver and its stone (Fass) was made of silver too
5201. It was narrated that Anas said:"The Messenger of Allah [SAW] wanted to write to the Romans, but they (the Companions) said: 'They do not read any letter unless it has a seal.' So he took a ring of silver, and it is as if I can see its whiteness on his hand, and on it were engraved (the words): "Muhammad Rasul Allah (Muhammad the Messenger of Allah)
5202. It was narrated that Anas said:"The Messenger of Allah [SAW] delayed 'Isha' prayer one night, until half the night had passed, then he came out and led us in prayer. And it is as if I can see the whiteness of his silver ring on his hand
5203. Ibn Wahab narrated from Sulaiman - and he is Ibn Bilal - from Sharik - and he is Ibn Abi Namr - from Ibrahim Ibn 'Abdullah bin Hunain, from his father, from 'Ali; Sharik said:"And Abu Salamah informed me" - That the Prophet [SAW] used to wear his ring on his right hand
5204. It was narrated from 'Abdullah bin Ja'far that:The Prophet [SAW] used to wear his ring on his right hand
5205. Iyas bin Al-Harith bin Al-Mu'aiqib narrated that his grandfather Mu'aiqib said:"The ring of the Prophet [SAW] was made of iron with silver twisted around it." He said: "And sometimes it was on my hand." And Mu'aiqib was the keeper of the ring of the Messenger of Allah [SAW]
5206. It was narrated from Abu Sa'eed Al-Khudri:"A man came from Al-Bahrain to the Prophet [SAW] and greeted him with Salam, but he did not return his greeting. He was wearing a gold ring on his hand, and was wearing a silken Jubbah. He took them off, then he greeted him with Salam, and he returned his greeting. Then he said: 'O Messenger of Allah, I came to you just now, and you turned away from me.' He said: 'You had a coal of fire on your hand.' He said: 'Then I have brought many coals.' He said: 'What you have brought with you is no better for us than the stones of Al-Harrah, but it is a temporary convenience of this world.' He said: 'What should I use for a ring?' He said: 'A ring of iron or silver or brass
5207. It was narrated that Anas said:"The Messenger of Allah [SAW] came out wearing a silver ring. He said: 'Whoever wants to make a ring like this, let him do so, but do not put the same inscription
5208. It was narrated that Anas bin Malik said:"The Messenger of Allah [SAW] put on a ring, and he had some words inscribed on it. He said: 'We have put on a ring and have had some words engraved on it; no one of you should copy this inscription.'" Then Anas said: "It is as if I can see its whiteness on his hand
5209. It was narrated that Anas bin Malik said:"The Messenger of Allah [SAW] said: 'Do not be so close to the Mushrikin that you can benefit from the light of their fires, and do not engrave Arabic (words) on your rings
5210. It was narrated that Abu Burdah said:'Ali said: "The Messenger of Allah [SAW] said to me: 'O 'Ali, ask Allah for guidance and steadfastness,' and he forbade me from placing a ring on this one and this one' - and he pointed to his forefinger and middle finger
5211. It was narrated that 'Ali said:"The Messenger of Allah [SAW] forbade me to wear a ring on this one and this one," meaning the forefinger and middle finger. And this is the wording of Ibn Al-Muthanna

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5212. It was narrated that 'Ali said:"The Messenger of Allah [SAW] said to me: 'Say: O Allah, guide me and make me steadfast,' and he forbade me to put a ring on this one and this one" - and Bishr (one of the narrators) pointed to his forefinger and middle finger. And 'Asim said: "One of the two of them

5213. It was narrated from Anas that:When entering the Khala', the Messenger of Allah [SAW] would take off his ring

5214. It was narrated that Ibn 'Umar said:"The Messenger of Allah [SAW] put on a ring of gold and put its stone toward his palm. Then the people started to wear rings of gold. Then the Messenger of Allah [SAW] threw away his ring and said: 'I will never wear it again,' and the people threw away their rings

5215. It was narrated from Ibn 'Umar that:The Messenger of Allah [SAW] put on a ring of gold and put its stone (Fass) toward his palm. Then the people started to wear rings, and the Messenger of Allah [SAW] discarded it and said: "I will never wear it again

5216. It was narrated that Ibn 'Umar said:"The Prophet [SAW] used to wear a ring of gold, then he discarded it, and put on a ring of silver on which was engraved (the words): 'Muhammad Rasul Allah.' He said: 'No one else should engrave his ring with an inscription like this ring of mine.' Then he put the stone toward the palm of his hand

5217. It was narrated from Ibn 'Umar that:The Messenger of Allah [SAW] wore a ring of gold for three days, and when his Companions saw it, gold rings became popular. Then he threw it away and we did not realize what he had done. Then he ordered that a ring of silver be made, and that (the words): "Muhammad Rasul Allah" be engraved on it. It remained on the hand of the Messenger of Allah [SAW] until he died, then on the hand of Abu Bakr until he died, then on the hand of 'Umar until he died. Then (it remained) on the hand of 'Uthman for the first six years of his duties, but when he had to write many letters, he gave it to a man from among Ansar who used to seal letters with it. Then the Ansari went out to a well belonging to 'Uthman and the ring fell. They looked for it but could not find it. He ordered that a similar ring be made and engraved (the words): "Muhammad Rasul Allah" on it

5218. It was narrated from Ibn 'Umar that:The Messenger of Allah [SAW] put on a ring of gold, and he used to wear its stone (Fass) next to his palm. Then the people started to wear rings of gold. Then the Messenger of Allah [SAW] discarded it, and the people discarded their rings. Then he acquired a ring of silver with which he used to seal letters, but he did not wear it

5219. It was narrated that Abu Bakr bin Abi Shaikh said:"I was sitting with Salim when a caravan belonging to Umm Al-Banin passed by us, and they had bells with them. Salim narrated to Nafi' from his father, that the Prophet [SAW] said: 'The angels do not accompany a caravan that has small bells with them.' How often do you see small bells with these people

5220. It was narrated that Abu Bakr bin Musa said:"I was with Salim bin 'Abdullah when Salim narrated from his father, that the Prophet [SAW] said: 'The angels do not accompany groups of people who have small bells with them

5221. It was narrated from Salim, from his father,:Who attributed it to the Prophet [SAW]: "The angels do not accompany groups of people who have small bells with them

5222. Umm Salamah, the wife of the Prophet [SAW], said:"I heard the Messenger of Allah [SAW] say: 'The angels do not enter a house in which there is a small bell, or a bell, and the angels do not accompany groups of people who have bells with them

5223. It was narrated from Abu Al-Ahwas that his father said:"I was sitting with the Messenger of Allah [SAW] and he saw that I was dressed in scruffy clothes. He said: 'Do you have any wealth?' I said: 'Yes, O Messenger of Allah, all kinds of wealth.' He said: 'If Allah gives you wealth then let its effect be seen on you

5224. It was narrated from Abu Al-Ahwas, from his father, :That he came to the Prophet [SAW] wearing shabby clothes. The Prophet [SAW] said to him: "Do you have any wealth?" He said: "Yes, all kinds of wealth." He said: "What kinds of wealth?" He said: "Allah has given me camels, cattle, sheep, horses and slaves." He said: "If Allah has given you wealth, then let the effect of Allah's blessing and generosity be seen on you

5225. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] said to me: 'Five things are from the Fitrah: Trimming the mustache, plucking the armpit hairs, clipping the nails, shaving the pubes and circumcision

5226. It was narrated from Ibn 'Umar that:The Prophet [SAW] said: "Trim the mustache and let the beard grow

5227. It was narrated that 'Abdullah bin Ja'far said:"The Messenger of Allah [SAW] stayed away from the family of Ja'far (when he died) for three days, then he came to them, and said: 'Do not weep for my brother after today.' Then he said: 'Call my brother's sons to me.' We were brought like little chicks, and he said: 'Call the barber for me.' Then he ordered that our heads be shaved

5228. It was narrated from Ibn 'Umar that:The Prophet [SAW] forbade Al-Qaza' (shaving part of the head and leaving part)

5229. Ibn 'Umar said:"I heard the Messenger of Allah [SAW] forbidding Al-Qaza' (shaving part of the head and leaving part)

5230. It was narrated that Ibn 'Umar said:"The Messenger of Allah [SAW] forbade Al-Qaza' (shaving part of the head and leaving part)

5231. It was narrated from Ibn 'Umar that :The Prophet [SAW] forbade Al-Qaza' (shaving part of the head and leaving part)

5232. It was narrated that Al-Bara' said:"The Messenger of Allah [SAW] was a man of average height with broad shoulders, a thick beard and a reddish complexion, and his hair came down to his earlobes. I saw him in a red Hullah and I never saw anything more handsome than him

5233. It was narrated that Al-Bara' said:"I never saw any long haired man in a Hullah who was more handsome than the Messenger of Allah [SAW], and he had

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hair that came down to his shoulders

5234. It was narrated from Anas that:The hair of the Prophet [SAW] came halfway down his ears

5235. It was narrated from Anas that:The hair of the Prophet [SAW] came down to his shoulders

5236. It was narrated that Jabir bin 'Abdullah said:"The Prophet [SAW] came to us and saw a man with wild hair. He said: 'Could this man not find anything with which to calm down his hair?

5237. It was narrated that Abu Qatadah said:That he had long thick hair. "He asked the Prophet (about it) and he told him to take care of it and comb it every day

5238. It was narrated from Ibn 'Abbas that:The Messenger of Allah [SAW] used to let his hair hang down (without a parting) and the Mushrikun used to part their hair. The Messenger of Allah [SAW] liked to act in accordance with the People of the Book, in matters where no specific command had been given to him. Then the Messenger of Allah [SAW] parted his hair after that

5239. It was narrated from 'Abdullah bin Buraidah that:A man from among the Companions of the Prophet [SAW] who was called 'Ubaid said: "The Messenger of Allah [SAW] used to forbid too much of Al-Irfah." Ibn Buraidah was asked what too much of Al-Irfah meant, and he said: "It includes combing the hair

5240. It was narrated from 'Aishah that:The Messenger of Allah [SAW] liked to start on the right whenever possible; when purifying himself, when putting on his shoes, and when combing his hair

5241. Abu Hurairah narrated that :The Messenger of Allah [SAW] said: "The Jews and the Christians do not dye their hair, so be different from them

5242. It was narrated that Jabir said:"Abu Quhafah was brought to the Messenger of Allah [SAW] and his head and beard were white like the Thaghamah. The Prophet [SAW] said: 'Change this, or dye it

5243. It was narrated that 'Ubaid said:"I saw Ibn 'Umar dyeing his beard yellow and I asked him about that. 'He said: "I saw the Prophet [SAW] dye his beard yellow

5244. It was narrated that Ibn 'Umar said:"The Prophet [SAW] used to wear Sibtiyyah sandals and dye his beard yellow with Wars and saffron." And Ibn 'Umar used to do that

5245. It was narrated that Humaid bin 'Abdur-Rahman said:"I heard Mu'awiyah say, when he was on the Minbar in Al-Madinah, and he brought out a hairpiece from his sleeve: 'O people of Al-Madinah, where are your knowledgeable ones? I heard the Messenger of Allah [SAW] forbid such things as this, and he said: "The Children of Israel were destroyed when their women started to wear things like this

5246. It was narrated that Sa'eed bin Al-Musayyab said:"Mu'awiyah came to Al-Madinah and addressed us. He took hold of a hairpiece and said: 'I never used to see anyone do this except the Jews. The Messenger of Allah [SAW] heard of it and he called it "giving a false impression

5247. It was narrated that Mu'awiyah said:"O people, the Prophet [SAW] forbade you to give false impressions. He brought a piece of black cloth and threw it in front of them and said: 'This is what women are putting on their heads and covering it

5248. It was narrated from Mu'awiyah that:The Messenger of Allah [SAW] forbade giving a false impression, and the false impression of a woman when she adds extra hair to her head

5249. It was narrated from Ibn 'Umar that:The Messenger of Allah [SAW] cursed the woman who affixes hair extensions

5250. It was narrated from Asma' that:A woman came to the Messenger of Allah [SAW] and said: "O Messenger of Allah [SAW], a daughter of mine is going to get married. She got sick and her hair fell out. Is there any sin on me if I give her hair extensions?" He said: "Allah has cursed the woman who affixes hair extensions and the one who has that done

5251. It was narrated that Ibn 'Umar said:"The Messenger of Allah [SAW] cursed the woman who affixes hair extensions and the one who has that done, and the woman who does tattoos and the one who has that done

5252. It was narrated that 'Abdullah said:"May Allah curse Al-Mutanammisat and who have their teeth separated. Shall I not curse those whom the Messenger of Allah [SAW] cursed?

5253. It was narrated that 'Abdullah said:"The Messenger of Allah [SAW] cursed the women who do tattoos, those who have their teeth separated and Al-Mutanammisat who change the creation of Allah, the Mighty and Sublime

5254. It was narrated that 'Abdullah said:"May Allah curse Al-Mutanammisat and their teeth separated, who have tattoos done, changing the creation of Allah." A woman came to him and said: "Are you the one who said such-and-such?" He said: "Why should I not say what the Messenger of Allah [SAW] said?

5255. It was narrated that Ibrahim said:"Abdullah used to say: 'May Allah curse the women who have tattoos done and Al-Mutanammisat, and have the women who have their teeth separated. Should I not curse those whom the Messenger of Allah [SAW] cursed?

5256. It was narrated that Anas said:"The Messenger of Allah [SAW] forbade men to use saffron

5257. It was narrated that Anas said:"The Messenger of Allah () forbade men to use saffron on their skin

5258. It was narrated that Anas bin Malik said:"If perfume was brought to the Prophet [SAW], he would not refuse it

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5259. It was narrated from Abu Hurairah that:The Messenger of Allah [SAW] said: "Whoever is offered perfume, let him not refuse it for it is easy to carry, and smells good
5260. It was narrated that Zainab, the wife of 'Abdullah, said:"The Messenger of Allah [SAW] said: 'If one of you (women) wants to attend 'Isha' (prayer). Let her not touch any perfume
5261. It was narrated from Busr bin Sa'eed that Zainab, the wife of 'Abdullah, told him that :The Messenger of Allah [SAW] said to her: "If you go out to 'Isha' then do not touch any perfume
5262. It was narrated from Zainab Ath-Thaqafiyyah that:The Prophet [SAW] said: "Any one of you (women) who wants to go out to the Masjid should not go near any perfume
5263. It was narrated from Abu Hurairah that :The Messenger of Allah [SAW] said: "Any woman who has been perfumed with incense should not attend 'Isha' the later with us
5264. It was narrated that Abu Sa'eed said:"The Prophet [SAW] mentioned a woman who filled her ring with musk and said: 'That is the best of perfume
5265. It was narrated from Abu Musa that:The Messenger of Allah [SAW] said: "Allah has permitted silk and gold to the females of my Ummah, and has forbidden them to the males
5266. It was narrated that Ibn 'Abbas said:"I was forbidden to wear red garments and gold rings, and to recite Qur'an when bowing
5267. It was narrated that 'Ali said:"The Prophet [SAW] forbade me from wearing gold rings, reciting Qur'an while I am bowing, and from Al-Qassi, and garments dyed with safflower
5268. Ali said:"The Messenger of Allah [SAW] forbade me from wearing gold rings, and from garments of Al-Qassi, and garments dyed with safflower, and reciting Qur'an while bowing
5269. It was narrated that 'Ali said:"The Messenger of Allah [SAW] forbade me from reciting Qur'an while bowing
5270. Ali said:"The Messenger of Allah [SAW] forbade me from wearing garments dyed with safflower, and from gold rings, and from wearing Al-Qassi, and that I recite Qur'an while I am bowing
5271. It was narrated that 'Ali said:"The Messenger of Allah [SAW] forbade me from four things: Wearing garments dyed with safflower, and from wearing gold rings, and from wearing Al-Qassiyah garments, and reciting Qur'an while I am bowing
5272. It was narrated from Ibn Hunain, that 'Ali said that:The Messenger of Allah [SAW] forbade garments dyed with safflower, and from silk, and reciting Qur'an while he is bowing, and from gold rings
5273. It was narrated from Abu Hurairah that:The Prophet [SAW] forbade gold rings
5274. It was narrated that Abu Hurairah said:The Messenger of Allah [SAW] forbade gold rings
5275. It was narrated that Ibn 'Umar said:"The Messenger of Allah [SAW] took a ring of gold and put it on, and the people started to wear gold rings too. The Messenger of Allah [SAW] said: 'I used to wear this ring, but I will never wear it again.' Then he threw it away, and the people threw their rings away
5276. It was narrated that Ibn 'Umar said:"The inscription on the ring of the Messenger of Allah [SAW] was: Muhammad Rasul Allah (Muhammad the Messenger of Allah)
5277. It was narrated from Anas that :The Prophet [SAW] put on a silver ring with and Ethiopian stone (Fass), on which the inscription was: "Muhammad Rasul Allah
5278. It was narrated that Anas said:"The Messenger of Allah [SAW] wanted to write to the Romans, and they (the Companions) said: 'They do not read any letter unless it has a seal.' So he took a ring of silver and it is as if I can see its whiteness on his hand, and engraved on it (were the words): 'Muhammad Rasul Allah
5279. It was narrated from Anas that:The Messenger of Allah [SAW] put on a ring of silver with an Ethiopian stone (Fass)
5280. It was narrated that Anas said:"The ring of the Prophet [SAW] was of silver, and its stone (Fass) was made of silver too
5281. It was narrated that Anas said:"The Messenger of Allah [SAW] said: 'We have had a ring made with an inscription, and no one else should copy this inscription
5282. It was narrated from Anas that:The Prophet [SAW] had a ring and he said: "We have had a ring made with an inscription, and no one else should copy this inscription." It is as if I can see its shining on the little finger of the Messenger of Allah [SAW]
5283. It was narrated from Anas that:The Prophet [SAW] used to wear his ring on his right hand
5284. It was narrated that Anas said:"It is as if I can see the whiteness of the Prophet's ring on his left finger
5285. Thabit narrated that :They asked Anas about the ring of the Messenger of Allah [SAW] and he said: "It is as if I can see the shining of his silver ring, and he raised his left little finger

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5286. It was narrated that Abu Burdah said: "I heard 'Ali say: 'The Prophet of Allah [SAW] forbade me to wear a ring on the forefinger and middle finger

5287. It was narrated that 'Ali said: "The Messenger of Allah [SAW] forbade me to wear (a ring) on this finger," and it was on the middle finger and the one next to it

5288. It was narrated that Ibn 'Umar said: "The Prophet [SAW] wore a ring of gold, then he discarded it and wore a ring of silver on which were engraved (the words) 'Muhammad Rasul Allah.' Then he said: 'No one should copy this inscription of mine.' And he wore the stone (Fass) toward his palm

5289. It was narrated from Ibn 'Abbas that :The Messenger of Allah [SAW] took a ring and put it on, then he said: "This distracted me from you all day, shifting my gaze from it to you (and back again)." Then he threw it away

5290. It was narrated from Ibn 'Umar that: The Messenger of Allah [SAW] had a ring made of gold and he used to wear it with the stone (Fass) against his palm, and the people did likewise. Then he sat on the Minbar and said: "I used to wear this ring and put its stone (Fass) on the inside." Then he threw it away and said: "By Allah, I will never wear it again." And the people threw their rings away

5291. It was narrated from Anas that: He saw a ring of silver on the hand of the Messenger of Allah [SAW] one day, and the people made and wore similar rings. Then the Prophet [SAW] threw his ring away and the people threw their rings away too

5292. It was narrated from Ibn 'Umar that: The Messenger of Allah [SAW] put on a ring of gold, and he used to wear its stone (Fass) next to his palm. Then the people started to wear rings of gold too. Then the Messenger of Allah [SAW] threw it away, and the people threw their rings away too. Then he took a ring of silver and he used to seal letters with it, but he did not wear it

5293. It was narrated from Ibn 'Umar that: The Messenger of Allah [SAW] put on a ring of gold and he used to wear its stone (Fass) next to his palm. Then the people started to wear rings too. Then the Messenger of Allah [SAW] threw it away and said: "I will never wear it again." Then the Messenger of Allah [SAW] took a ring of silver, and wore it on his hand. Then it was on the hand of Abu Bakr, then on the hand of 'Umar, then on the hand of 'Uthman, until it was lost in the well of Aris

5294. It was narrated from Abu Al-Ahwas that his father said: "I entered upon the Messenger of Allah [SAW] and he saw me looking scruffy. The Prophet [SAW] said: 'Do you have anything?' He said: 'Yes, Allah has given me all kinds of wealth.' He said: 'If you have wealth, let it be seen on you

5295. It was narrated from 'Umar bin Al-Khattab that: He saw a Hullah of Sira' silk being offered for sale at the door of the Masjid. I said: "O Messenger of Allah, why don't you buy this and wear it on Fridays, and (when meeting) the delegations when they come to you?" The Messenger of Allah [SAW] said: "This is only worn by one who has no share in the Hereafter." After that some (other) Hullahs were brought to the Messenger of Allah [SAW] and he gave me one. He said: "O Messenger of Allah, you gave me this when you said what you said about it!" The Prophet [SAW] said: "I did not give it to you to wear it! Rather I gave it to you to give away or to sell." So 'Umar gave it to a brother of his son on his mother's side who was an idolater

5296. It was narrated that Anas said: "I saw Zainab, the daughter of the Prophet [SAW], wearing a Qamis of Sira

5297. It was narrated from Anas bin Malik that: He saw Umm Kalthum, the daughter of the Messenger of Allah [SAW], wearing a Burdah of Sira' silk, and Sira' is a fabric with stripes of silk

5298. Ali said: "A Hullah of Sira' was given to the Messenger of Allah [SAW] and he sent it to me. I put it on, then I saw anger in his face. He said: 'I did not give it to you to wear it.' Then he told me to divide it among my womenfolk

5299. Ibn 'Umar narrated that: Umar went out and saw a Hullah of Al-Istabraq being offered for sale in the marketplace. He went to the Messenger of Allah [SAW] and said: "O Messenger of Allah, buy this and wear it on Fridays, and when the delegations come to you." The Messenger of Allah [SAW] said: "This is only worn by the one who has no share (in the Hereafter)." Then three Hullahs (of the same fabric) were brought to the Messenger of Allah [SAW] and he gave one to 'Umar, one to 'Ali and one to Usamah. He ('Umar) came to him and said: "O Messenger of Allah, you said what you said about it, then you sent one to me!" He said: "Sell it and spend the money on your needs, or cut it into pieces for your womenfolk to use as head covers

5300. Yahya - bin Ishaq - said: "Salim said: 'What is Al-Istabraq?' I said: 'A thick type of Ad-Dibaj, and a coarse type of it.' He said: 'I heard 'Abdullah (bin 'Umar) say: "Umar saw a Hullah of Sundus with a man, and he brought it to the Messenger of Allah [SAW] and said: 'Buy this'" and he quoted the Hadith

5301. It was narrated that 'Abdullah bin 'Ukaim said: "Hudhaifah asked for some water and the chief brought water in a silver vessel. He threw it aside, then he apologized to them for what he had done, and said: 'I told him before not to do that. I heard the Messenger of Allah [SAW] say: Do not drink from vessels of gold and silver, and do not wear Ad-Dibaj or silk. They are for them in this world, and for you in the Hereafter

5302. It was narrated that Wafid bin 'Amr bin Sa'd bin Mu'adh said: "I entered upon Anas bin Malik when he came to Al-Madinah and greeted him with Salam. He said: 'Where are you from?' I said: 'I am Wafid bin 'Amr bin Sa'd bin Mu'adh.' He said: 'Sa'd was the greatest and most virtuous of people.' Then he wept a great deal, then he said: 'The Messenger of Allah [SAW] sent a delegation to Ukaidir the ruler of Dumah, who sent him a Jubbah made of Ad-Dibaj interwoven with gold. The Messenger of Allah [SAW] put it on, then he stood on the Minbar and sat, without speaking, then he came down and the people started touching it with their hands. He said: 'Are you admiring this? The handkerchiefs of Sa'd in Paradise are more beautiful than what you see

5303. Jabir said: "The Prophet [SAW] put on a Qaba' of Ad-Dibaj that had been given to him, but he soon took it off and sent it to 'Umar. It was said to him: 'How

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soon you took it off, O Messenger of Allah.' He said: 'Jibril, peace be upon him, prohibited me from wearing it.' Then 'Umar came weeping and said: 'O Messenger of Allah, you disliked something but you gave it to me.' He said: 'I did not give it to you to wear it, rather I gave it to you to sell it.' So 'Umar sold it for two thousand Dirhams

5304. Abdullah bin Az-Zubair said, while he was on the Minbar delivering a Khutbah:"Muhammad [SAW] said: 'Whoever wears silk in this world, will not wear it in the Hereafter

5305. Khalifah said:"I heard 'Abdullah bin Az-Zubair say: 'Do not let your womenfolk wear silk, for I heard 'Umar bin Al-Khattab say: The Messenger of Allah [SAW] said: Whoever wears it in this world will not wear it in the Hereafter

5306. Imran bin Hittan narrated that :He asked 'Abdullah bin 'Abbas about wearing silk. He said: "Ask 'Aishah." "So I asked 'Aishah and she said: 'Ask 'Abdullah bin 'Umar.' So I asked Ibn 'Umar and he said: 'Abu Hafs told me, that the Messenger of Allah [SAW] said: "Whoever wears silk in this world will have no share in the Hereafter

5307. It was narrated from Ibn 'Umar, :That the Messenger of Allah [SAW] said: "Silk is only worn by one who has no share

5308. It was narrated that 'Ali Al-Bariqi said:"A woman came to me to ask a question, and I said to her: 'There is Ibn 'Umar.' So she went after him to ask him, and I went after her to hear what he would say. She said: 'Tell me about silk.' He said: 'The Messenger of Allah [SAW] forbade it

5309. It was narrated that Al-Bara' bin 'Azib said:"The Messenger of Allah [SAW] enjoined seven things upon us, and forbade seven things for us. He forbade to us gold rings, silver vessels, Al-Mayathir, Al-Qassiyah, Al-Istabraq, Ad-Dibaj, and silk

5310. It was narrated from Anas that:The Messenger of Allah [SAW] granted a concession to 'Abdur-Rahman bin 'Awf and Az-Zubair bin Al-'Awwam allowing them to wear silken shirts because of scabies that they were suffering from

5311. It was narrated from Anas that:The Prophet [SAW] granted a concession to 'Abdur-Rahman and Az-Zubair to wear silken shirts because of scabies that they were suffering from

5312. It was narrated from Jarir from Sulaiman At-Taimi, from Abu 'Uthman A-Nahdi, who said:"We were with 'Utbah bin Farqad when the letter of 'Umar came, saying that the Messenger of Allah [SAW] said: 'No one wears silk except one who has no share of it in the Hereafter, except this much.'" And Abu 'Uthman gestured with the two fingers that are next to the thumb. And I saw the two of them pointing to the borders of the Tayalisah, so that I could see the Tayalisah

5313. It was narrated from 'Umar that:He did not allow the wearing of silk except (something) the width of four fingers

5314. It was narrated that Al-Bara' said:"I saw the Prophet [SAW] wearing a red Hullah, with his hair combed, and I have never seen anyone before or since, who was more handsome than he

5315. It was narrated that Anas said:"The most beloved of garments to the Prophet of Allah [SAW] was the Hibarah

5316. Abdullah bin 'Amr narrated that:The Messenger of Allah [SAW] saw him wearing two garments dyed with safflower and he said: "This is the clothing of disbelievers; do not wear it

5317. It was narrated from 'Abdullah bin 'Amr that:He came to the Prophet [SAW] wearing two garments dyed with safflower. The Prophet [SAW] got angry and said: "Go and take them off." He said: "Where should I throw them, O Messenger of Allah?" He said: "In the fire

5318. Ali said:"The Messenger of Allah [SAW] forbade me from wearing gold rings, and from wearing Al-Qassiyah garments, and garments dyed with safflower, and reciting Qur'an while I am bowing

5319. It was narrated that Abu Rimthah said:"The Messenger of Allah [SAW] came out to us wearing two green garments

5320. It was narrated that Khabbab bin Al-Aratt said:"We complained to the Messenger of Allah [SAW] when he was reclining on his rolled-up Burdah in the shade of the Ka'bah. We said: 'Will you not pray for victory for us, will you not pray to Allah for us?

5321. It was narrated that Sahl bin Sa'd said:"A woman brought a Burdah" - Sahl said: "Do you know what a Burdah is?" They said: "Yes, it is a cloak with two woven borders" - and she said: 'O Messenger of Allah, I wove this with my own hands for you to wear.' The Messenger of Allah [SAW] took it as he had need of it, then he came out to us and he was wearing it as his Izar (lower garment)

5322. It was narrated from Samurah that:The Prophet [SAW] said: "Wear white garments, for they are purer and better, and shroud your dead in them

5323. It was narrated that Samurah said:"The Messenger of Allah [SAW] said: 'You should wear white garments; dress your living ones in them, and shroud your dead in them, for they are among the best of your garments

5324. It was narrated that Miswar bin Makhramah said:"The Messenger of Allah [SAW] distributed some Qaba's but he did not give anything to Makhramah. Makhramah said: 'O my son, let us go to the Messenger of Allah [SAW].' So I went with him and he said: 'Go in and call him for me.' So I called him, and he came out wearing one of the Qaba's. He said: 'I kept this for you.' And he looked at him, and Makhramah put it on

5325. It was narrated from Ibn 'Abbas that:He heard the Prophet [SAW] say in 'Arafat: "Whoever cannot find an Izar (waist wrapper), let him wear trousers, and whoever cannot find sandals, let him wear Khuffs (leather socks)

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5326. It was narrated from 'Abdullah bin 'Umar that:The Messenger of Allah [SAW] said: "While a man was dragging his Izar out of pride, the earth swallowed him up, and he will continue sinking into it until the Day of Resurrection
5327. It was narrated that 'Abdullah said:"The Messenger of Allah [SAW] said: 'Whoever drags his garment out of pride, Allah will not look at him on the Day of Resurrection
5328. It was narrated that Muharib said:"I heard Ibn 'Umar narrating that the Messenger of Allah [SAW] said: 'Whoever drags his garment out of vanity, Allah, the Mighty and Sublime, will not look at him on the Day of Resurrection
5329. It was narrated that Hudhaifah said:"The Messenger of Allah [SAW] said: 'The Izar should come to the middle of the shins and the calf. If you insist, then a little lower, and if you insist, then a little further down, but the Izar has no right to (come to) the ankle." This is the wordings of Muhammad
5330. Abu Hurairah said:"The Messenger of Allah [SAW] said: 'Whatever of the Izar comes below the ankles is in the Fire
5331. It was narrated from Abu Hurairah that :The Prophet [SAW] said: "Whatever of the Izar comes below the ankles is in the Fire
5332. It was narrated that Ash'ath said:"I heard Sa'eed bin Jubair narrate from Ibn 'Abbas that the Prophet [SAW] said: 'Allah will not look at the Musbil (the one who lets his Izar come below the ankles)
5333. It was narrated that Abu Dharr said:"The Messenger of Allah [SAW] said: 'There are three to whom Allah (the Mighty and Sublime) will not speak on the Day of Resurrection, nor will He sanctify them, and theirs will be a painful torment: The one who reminds others of what he has given them (Al-Mannan), the one who lets his Izar come below his ankles, and the one who sells his product by means of false oaths
5334. It was narrated that Ibn 'Umar said:"The Messenger of Allah [SAW] said: 'Al-Isbal may apply to the Izar, the Qamis and the turban. Whoever drags any one of these out of vanity, Allah will not look at him on the Day of Resurrection
5335. It was narrated from Salim, from his father, that:The Messenger of Allah [SAW] said: "Whoever drags his garment out of pride, Allah will not look at him on the Day of Resurrection." Abu Bakr said: "O Messenger of Allah, one side of my Izar slips unless I pay attention to it." The Prophet [SAW]: "You are not one of those who do that out of pride
5336. It was narrated that Ibn 'Umar said:"The Messenger of Allah [SAW] said: 'Whoever drags his garment out of pride, Allah will not look at him.' Umm Salamah said: 'O Messenger of Allah, what should women do with their hems?' He said: 'Let it down a hand span.' She said: 'But then their feet will show.' He said: 'Let it down a forearm's length, but no more than that
5337. It was narrated from Umm Salamah that:She mentioned women's hems to the Messenger of Allah [SAW], and the Messenger of Allah [SAW] said: "Let it down a hand span." Umm Salamah said: "But that will uncover (her feet)." He said: "Let it down a forearm's length, but no more than that
5338. It was narrated from Umm Salamah that:When the Prophet [SAW] said what he said about the Izar, Umm Salamah said: "What about women?" He said: "Let it down a hand span." She said: "But then their feet will show." He said: "Then (let it down) a forearm's length, but no more than that
5339. It was narrated that Umm Salamah said:"The Messenger of Allah [SAW] was asked how much a woman should let her hem drag. He said: 'A hand span.' She said: 'But then it will uncover her (feet).' He said: 'A forearm's length, and no more than that
5340. It was narrated that Abu Sa'eed Al-Khudri said:"The Messenger of Allah [SAW] forbade Ishtimal As-Samma' and wrapping oneself in a single garment (that did not cover the private parts)
5341. It was narrated that Abu Sa'eed Al-Khudri said:"The Messenger of Allah [SAW] forbade Ishtimal As-Samma' and wrapping oneself in a single garment (that did not cover the private parts)
5342. It was narrated from Jabir that:"The Messenger of Allah [SAW] forbade Ishtimal As-Samma' and wrapping oneself in a single garment (that did not cover the private parts)
5343. It was narrated from Ja'far bin 'Amr bin Huraith that his father said:"I saw the Prophet [SAW] wearing a black turban
5344. It was narrated from Jabir that:On the Day of the Conquest of Makkah, the Messenger of Allah [SAW] entered (the city) wearing a black turban, and he was not in Ihram
5345. It was narrated that Jabir said:"The Prophet [SAW] entered (Makkah) on the Day of the Conquest wearing a black turban
5346. It was narrated from Ja'far bin 'Amr bin Umayyah that his father said:"It is as if I am looking now at the Messenger of Allah [SAW] on the Minbar, wearing a black turban, the end of which he has let hang down between his shoulders
5347. It was narrated from Abu Talhah that:The Prophet [SAW] said: "The angels do not enter a house in which there is a dog or an image
5348. It was narrated that Abu Talhah said:"I heard the Messenger of Allah [SAW] say: 'The angels do not enter a house in which there is a dog or an image of an animate being
5349. It was narrated from 'Ubaidullah bin 'Abdullah that:He entered upon Abu Talhah Al-Ansari to visit him (when he was sick), and he found Sahl bin Hunaif there. Abu Talhah told someone to remove a blanket from beneath him, and Sahl said to him: "Why do you want to remove it?" He said: "Because there are



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images on it, and the Messenger of Allah [SAW] said what you know concerning them." He said: "Did he not say: Except for patterns on fabrics?" He said: "Yes, but this makes me feel more comfortable

5350. It was narrated from Abu Talhah that:The Messenger of Allah [SAW] said: "The angels do not enter any house in which there is an image." Busr said: "Then Zaid fell sick and we went to visit him, and on his door there was a curtain on which there was an image. I said to 'Ubaidullah Al-Khawlani: 'Didn't Zaid tell us about images yesterday?' 'Ubaidullah said: 'Didn't you hear him say: Except for patterns on fabrics?

5351. It was narrated that 'Ali said:"I made some food and invited the Prophet [SAW] (to come and eat). He came and entered, then he saw a curtain on which there were images, so he went out and said: 'The Angels do not enter a house in which there are images

5352. It was narrated that 'Aishah said:"The Messenger of Allah [SAW] went out, then he came in, and I had hung up a curtain on which there were (images of) horses with wings. When he saw it, he said: 'Get rid of it

5353. It was narrated that 'Aishah, the wife of the Prophet [SAW], said:"We had a curtain on which there were images of birds, at the entrance to the house. The Messenger of Allah [SAW] said: 'O 'Aishah, remove it, for ever time I come in and see it, I remember this world.'" She said: "We had a plush wrap, with a border on it, that we would wear, and it was not cut off

5354. It was narrated that 'Aishah said:"In my house there was a cloth on which were images, which I put in a niche of the house, and the Messenger of Allah [SAW] used to pray facing it. Then he said: 'O 'Aishah, take it away from me.' So I took it down and made it into pillows

5355. It was narrated from 'Aishah that:She put up a curtain on which there were images, then the Messenger of Allah [SAW] came in and took it down, so she cut it up (and made) two pillows. A man in the gathering there whose name was Rabi'ah bin 'Ata' said: "I heard Abu Muhammad - meaning Al-Qasim - narrate that 'Aishah said: 'The Messenger of Allah [SAW] used to recline on them

5356. It was narrated that 'Aishah said:"The Messenger of Allah [SAW] came from a journey, and I had hung a curtain on which there were images over a niche. He took it down and said: 'The people who will be most severely punished on the Day of Resurrection will be those who try to match the creation of Allah

5357. It was narrated that 'Aishah, the wife of the Prophet [SAW], said:"The Messenger of Allah [SAW] entered upon me, and I had put up a curtain on which there were images. When he saw it, his face changed color, then he tore it down with his hand and said: 'The people who will be most severely punished on the Day of Resurrection will be those who try to imitate the creation of Allah

5358. It was narrated that An-Nadr bin Anas said:"I was sitting with Ibn 'Abbas when a man from among the people of Al-'Iraq came to him and said: 'I make these images; what do you say concerning them?' He said: 'Come closer, come closer. I heard Muhammad [SAW] say: Whoever makes an image in this world will be commanded on the Day of Resurrection to breathe a soul into it, and he will not be able to do so

5359. It was narrated that Ibn 'Abbas said:"The Messenger of Allah [SAW] said: 'Whoever makes an image will be punished until (he is commanded) to breathe a soul into it, and he will not be able to do so

5360. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] said: 'Whoever makes an image will be commanded on the Day of Resurrection to breathe the soul into it but he will not be able to do so

5361. It was narrated from Ibn 'Umar that:The Prophet [SAW] said: "The makers of these images will be punished on the Day of Resurrection, and it will be said to them: 'Breathe life into that which you have created

5362. It was narrated from 'Aishah, the wife of the Prophet [SAW], that:The Messenger of Allah [SAW] said: "The makers of these images will be punished on the Day of Resurrection, and it will be said to them: 'Bring to life that which you have created

5363. It was narrated that 'Aishah, the wife of the Prophet [SAW], said:"The people who will be most severely punished on the Day of Resurrection will be those who try to match the creation of Allah

5364. It was narrated that 'Abdullah said:"The Messenger of Allah [SAW] said: 'Among the people who will be most severely punished on the Day of Resurrection will be the image-makers

5365. It was narrated that Abu Hurairah said:"Jibril, peace be upon him, asked permission to enter upon the Prophet [SAW] and he said: 'Come in.' He said: 'How can I come in when there is a curtain in your house on which there are images? You should either cut off their heads or make it into a rug to be stepped on, for we Angels do not enter a house in which there are images

5366. It was narrated that 'Aishah said:"The Messenger of Allah [SAW] would not pray in our blankets

5367. Anas narrated that :The sandals of the Messenger of Allah [SAW] had two straps

5368. It was narrated that 'Amr bin Aws said:"The sandals of the Messenger of Allah [SAW] had two straps

5369. It was narrated from Abu Hurairah that:The Prophet [SAW] said: "If the strap of the sandal of one of you breaks, let him not walk in one sandal until he fixes it

5370. It was narrated that Abu Razin said:"I saw Abu Hurairah clap his hand to his forehead and say: 'O people of Al-'Iraq, you claim that I tell lies about the

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Messenger of Allah [SAW]. I bear witness that I heard the Messenger of Allah [SAW] say: If the strap of the sandal of one of you breaks, let him not walk in the other until he fixes it

5371. It was narrated from Anas bin Malik that:The Prophet [SAW] lay down on a leather mat and sweated. Umm Sulaim got up and collected his sweat and put it in a bottle. The Prophet [SAW] saw her and said: "What are you doing O Umm Sulaim?" She said: "I am putting your sweat in my perfume." And the Prophet [SAW] smiled

5372. It was narrated that Samurah bin Sahn said:"I came to Abu Hashim bin 'Utbah when he was suffering the plague, and Mu'awiyah came to visit him. Abu Hashim wept. Mu'awiyah said to him: 'Why are you weeping? Is it because of some pain that is hurting you, or is it for this world, the best of which has gone?' He said: 'Neither, but the Messenger of Allah [SAW] gave me some advice, which I wish that I had followed. He said: "Perhaps you will live to see wealth that will be distributed among the people when all that would suffice you of that would be a servant and a mount to ride in the cause of Allah." I lived to see that, and I accumulated (wealth)

5373. It was narrated that Abu Umamah bin Sahl said:"The pommel of the sword of the Messenger of Allah [SAW] was of silver

5374. It was narrated that Anas said:"The metallic end of the scabbard of the Messenger of Allah [SAW] was of silver, the pommel of his sword was silver, and in between were rings of silver

5375. It was narrated that Sa'eed bin Abi Al-Hasan said:"The pommel of the sword of the Messenger of Allah [SAW] was of silver

5376. It was narrated that 'Ali said:The Messenger of Allah [SAW] said to me: "Say: O Allah, make me steadfast and guide me." And he forbade me to sit on Al-Mayathir." Al-Mayathir: Qassi which the women used to put on the saddles for their husbands, such as red cushions

5377. It was narrated that Humaid bin Hilal said:"Abu Rifa'ah said: 'I came to the Messenger of Allah [SAW] while he was delivering a Khutbah, and said: "O Messenger of Allah, a stranger has come to ask about his religion, for he does not know what his religion is." The Messenger of Allah [SAW] stopped delivering his Khutbah and turned to me. A chair was brought, and I think its legs were of iron. The Messenger of Allah [SAW] sat down on it and started to teach me what Allah has taught him, then he went and completed his Khutbah

5378. It was narrated that Abu Juhaifah said:"We were with the Prophet () in Al-Batha' and he was in a red tent, and some people were with him, and he was about to set out. Bilal came and called the Adhan, turning this way and that

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5379. It was narrated from 'Abdullah bin 'Amr bin Al-'As that:The Prophet [SAW] said: "Those who are just and fair will be with Allah, Most High, on thrones of light, at the right hand of the Most Merciful, those who are just in their rulings and in their dealings with their families and those of whom they are in charge." Muhammad (one of the narrators) said in his Hadith: "And both of His hands are right hands

5380. It was narrated from Abu Hurairah that :The Messenger of Allah [SAW] said: "There are seven whom Allah, the Mighty and Sublime, will shade with His shade on the Day of Resurrection, the Day when there will be no shade but His: A just ruler, a young man who grows up worshipping Allah, the Mighty and Sublime; a man who remembers Allah when he is alone and his eyes flow (with tears); a man whose heart is attached to the Masjid; two men who love each other for the sake of Allah, the Mighty and Sublime; a man who is called (to commit sin) by a woman of high status and beauty, but he says: 'I fear Allah'; and a man who gives charity and conceals it, so that his left hand does not know what his right hand is doing

5381. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] said: 'If a judge passes judgment and strives to reach the right conclusion and gets it right, he will have two rewards; if he strives to reach the right conclusion but gets it wrong, he will still have one reward

5382. It was narrated that Abu Musa said:"Some people from among the Ash'aris came to me and said: 'Go with us to the Messenger of Allah [SAW], for we have something to ask him.' So I went with them, and they said: 'O Messenger of Allah, use us to do your work.'" Abu Musa said: "I apologized for what they said, and I told him that I did not know what they were going to ask. He believed me and excused me, and said: 'We do not appoint for our work anyone who asks for that

5383. It was narrated from Usaid bin Hudair that:A man from among the Ansar came to the Messenger of Allah [SAW] and said: "Will you not appoint me as you appointed so-and-so?" He said: "You will encounter selfishness after I am gone, so be patient until you meet me at the cistern (Al-Hawd)

5384. It was narrated that 'Abdur-Rahman bin Samurah said:"The Messenger of Allah [SAW] said: 'Do not ask for governorship. For if it is given to you because of asking, you will be left to your own devices, but if it is given to you without asking, you will be helped (by Allah)

5385. It was narrated from Abu Hurairah that :The Prophet [SAW] said: "You will be keen for governorship but it will be regret and loss on the Day of Resurrection. What a good position it is when they are alive, but how miserable their state when they die (and leave it behind)

5386. Abdullah bin Az-Zubair narrated that:A group from Banu Tamim came to the Prophet [SAW]. Abu Bakr said: "Appoint Al-Qa'qa' bin Ma'bad (as commander or governor)," and 'Umar said: "No, (appoint) Al-Aqra' bin Habis." They argued until they began to raise their voices, then the words were revealed: "O you who believe! Make not (a decision) in advance before Allah and His Messenger..." until the end of the Verse: "And if they had patience till you could come out to them, it would have been better for them

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5387. It was narrated from Shuraih bin Hani' from his father, that:When he came to the Messenger of Allah [SAW] and he heard them calling Hani' by the nickname of Abu Al-Hakam, the Messenger of Allah [SAW] called him and said to him: "Allah is Al-Hakam (the Judge) and judgment is His. Why are you known as Abu Al-Hakam?" He said: "If my people differ concerning something, they come to me, and I pass judgment among them, and both sides accept it." He said: "How good this is. Do you have any children?" He said: "I have Shuraih, and 'Abdullah, and Muslim." He said: "Who is the eldest of them?" He said: "Shuraih." He said: "Then you are Abu Shuraih," and he supplicated for him and his son

5388. It was narrated that Abu Bakrah said:"Allah protected me with something that I heard from the Messenger of Allah [SAW]. When Chosroes died, he said: 'Whom have they appointed as his successor?' They said: 'His daughter.' He said: 'No people will ever prosper who entrust their leadership to a woman

5389. It was narrated from Al-Fadl bin 'Abbas that:He was riding behind the Messenger of Allah [SAW] on the morning of the Day of Sacrifice, when a woman from Khath'am came to him and said: "O Messenger of Allah, the command of Allah, the Mighty and Sublime, to His slaves to perform Hajj has come while my father is an old man and cannot ride unless he is tied crossways on a mount; can I perform Hajj on his behalf?" He said: "Yes, perform Hajj on his behalf, for if he owed a debt you would pay it off for him

5390. It was narrated from Sulaiman bin Yasar that Ibn 'Abbas told him:"A woman from Khath'am asked the Messenger of Allah [SAW] a question when Al-Fadl was riding behind the Messenger of Allah [SAW]. She said: 'O Messenger of Allah, the command of Allah, the Mighty and Sublime, to His slaves to perform Hajj has come while my father is an old man, he cannot sit upright in the saddle. Will it suffice if I perform Hajj on his behalf?' He said: 'Yes

5391. It was narrated that 'Abdullah bin 'Abbas said:"Al-Fadl bin 'Abbas was riding behind the Messenger of Allah [SAW] when a woman from Khath'am came to ask him a question. Al-Fadl started looking at her, and she at him, and the Messenger of Allah [SAW] turned the face of Al-Fadl the other way. She said: 'O Messenger of Allah, the command of Allah, the Mighty and Sublime, to His slaves to perform Hajj has come while my father is an old man, and he cannot sit firmly in the saddle; can I perform Hajj on his behalf?' He said: 'Yes.' That was during the Farewell Pilgrimage

5392. It was narrated from Ibn Shihab that Sulaiman bin Yasar told him that Ibn 'Abbas told him that:A woman from Khath'am said: "O Messenger of Allah, the command of Allah, the Mighty and Sublime, to His slaves to perform Hajj has come while my father is an old man, and he cannot sit upright in the saddle. Will it discharge his duty if I perform Hajj on his behalf?" The Messenger of Allah [SAW] said to her: "Yes." Al-Fadl starting turning toward her, for she was a beautiful woman, and the Messenger of Allah [SAW] turned Al-Fadl's face to the other side

5393. It was narrated from 'Abdullah bin 'Abbas that:A man asked the Messenger of Allah [SAW]: "The (command to perform) Hajj has come while my father is an old man and cannot sit firmly in the saddle, and if I tie him, I fear that he may die. Can I perform Hajj on his behalf?" He said: "Do you think that if he owed a debt you would pay it off for him?" He said: "Yes." He said: "Then perform Hajj on behalf of your father

5394. It was narrated from Al-Fadl bin 'Abbas, that:He was riding behind the Messenger of Allah [SAW], when a man came and said: "O Messenger of Allah, my mother is an old woman; if I put her on a mount she cannot sit firmly, and if I tie her, I fear that I may kill her." He said: "Do you think that if your mother owed a debt you would pay it off for her?" He said: "Yes." He said: "Then perform Hajj on behalf of your mother

5395. It was narrated from Sulaiman bin Yasar, who narrated from Al-Fadl bin 'Abbas, who said:"A man came to the Prophet [SAW] and said: 'O Prophet of Allah, my father is an old man and cannot perform Hajj. If I put him on a mount he cannot sit firm. Can I perform Hajj on his behalf?' He said: 'Perform Hajj on behalf of your father

5396. It was narrated from Ibn 'Abbas that:A man came to the Prophet [SAW] and said: "My father is an old man, can I perform Hajj on his behalf?" He said: "Yes. Don't you think that if he owed a debt and you paid it off, that would suffice him?

5397. It was narrated that 'Abdur-Rahman bin Yazid said:"The people asked 'Abdullah too many questions one day, and 'Abdullah said: 'There was a time when we did not pass so many judgments, but now that time is over. Now Allah, the Mighty and Sublime, has decreed that we reach a time when, as you see, (we are asked to pass many judgments). Whoever among you is asked to pass a judgment after this day, let him pass judgment according to what is in the Book of Allah. If he is faced with a matter that is not mentioned in the Book of Allah, let him pass judgment according to the way His Prophet [SAW] passed judgment. If he is faced with a matter that is not mentioned in the Book of Allah and concerning which His Prophet did not pass judgment, then let him pass judgment according to the way the righteous passed judgment. If he is faced with a matter that is not mentioned in the Book of Allah, and concerning which His Prophet and the righteous did not pass judgment, then let him strive to work it out, and let him not say 'I am afraid, I am afraid.' For that which is lawful is clear and that which is unlawful is clear, and between them are matters which are not as clear. Leave that which makes you doubt for that which does not make you doubt

5398. It was narrated that 'Abdullah bin Mas'ud said:"There was a time when we did not pass so many judgments, but now that time is over. Now Allah, the Mighty and Sublime, has decreed that we reach a time when, as you see, (we are asked to pass many judgments). Whoever among you is asked to pass a judgment after this day, let him pass judgment according to what is in the Book of Allah. If he is faced with a matter that is not mentioned in the Book of Allah, let him pass judgment according to the way His Prophet [SAW] passed judgment. If he is faced with a matter that is not mentioned in the Book of Allah, and concerning which His Prophet did not pass judgment, then let him pass judgment according to the way the righteous passed judgment. And let him not say 'I am afraid, I am afraid.' For that which is lawful is clear and that which is unlawful is clear, and between them are matters which are not as clear. Leave that which makes you doubt for that which does not make you doubt

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5399. It was narrated from Shuraih that:He wrote to 'Umar, to ask him (a question), and 'Umar wrote back to him telling him: "Judge according to what is in the Book of Allah. If it is not (mentioned) in the Book of Allah, then (judge) according to the Sunnah of the Messenger of Allah [SAW]. If it is not (mentioned) in the Book of Allah or the Sunnah of the Messenger of Allah [SAW], then pass judgment according to the way the righteous passed judgment. If it is not (mentioned) in the Book of Allah, or the Sunnah of the Messenger of Allah [SAW], and the righteous did not pass judgment concerning it, then if you wish, go ahead (and try to work it out by yourself) or if you wish, leave it. And I think that leaving it is better for you. And peace be upon you

5400. It was narrated that Ibn 'Abbas said:"There were kings after 'Isa bin Mariam who altered the Tawrah and the Injil, but there were among them believers who read the Tawrah. It was said to their kings: 'We have never heard of any slander worse than that of those (believers) who slander us and recite: "And whosoever does not judge by what Allah has revealed, such are the disbelievers." In these Verses, they are criticizing us for our deeds when they recite them.' So he called them together and gave them the choice between being put to death, or giving up reading the Tawrah and Injil, except for what had been altered. They said: 'Why do you want us to change? Leave us alone.' Some of them said: 'Build us a tower and let us go up there, and give us something to lift up our food and drink so we do not have to mix with you.' Others said: 'Let us go and wander throughout the land, and we will drink as the wild animals drink, and if you capture us in your land, you may kill us.' Others said: 'Build houses for us in the wilderness, and we will dig wells and grow vegetables, and we will not mix with you or pass by you, for there is no one of the tribes among whom we do not have close relatives.' So they did that, and Allah revealed the words: 'But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but that they did not observe it with the right observance.' Then others said: 'We will worship as so-and-so worshipped, and we will wander as so-and-so wandered, and we will adopt houses (in the wilderness) as so-and-so did.' But they were still following their Shirk with no knowledge of the faith of those whom they claimed to be following. When Allah sent the Prophet [SAW], and they were only a few of them left, a man came down from his cell, and a wanderer came from his travels, and a monk came from his monastery, and they believed in him. And Allah said: 'O you who believe! Fear Allah, and believe in His Messenger (Muhammad), He will give you a double portion of His mercy - meaning, two rewards, because of their having believed in 'Isa and in the Tawrah and Injil, and for having believing in Muhammad [SAW]; and He will give you a light by which you shall walk (straight), - meaning, the Qur'an, and their following the Prophet [SAW]; and He said: 'So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allah

5401. It was narrated from Umm Salamah that:The Messenger of Allah [SAW] said: "You refer your disputes to me, but I am only human, and some of you may be more eloquent in arguing their case than others. If I pass judgment in favor of one of you, against his brother's rights, let him not take it, for it is a piece of fire that I am giving him

5402. Abu Hurairah narrated that:The Messenger of Allah [SAW] said: "There were two woman who had two children, and the wolf came and took away the son of one of them. She said to her companion: 'It took away your son.' The other one said: 'No, it took away your son.' They referred the matter to Dawud, peace be upon him, for judgment (about the remaining child) and he ruled in favor of the older one. Then they went out to Sulaiman bin Dawud and told him (about that). He said: 'Give me a knife and I will cut him in half (to be shared) between you.' The younger one said: 'Do not do that, may Allah have mercy on you; he is her son.' So he ruled that (the child) belonged to the younger woman." Abu Hurairah said: "By Allah! I never heard 'Sikkin' used until that day. We would only say: 'Mudyah

5403. It was narrated from Abu Hurairah that:The Messenger of Allah [SAW] said: "Two women went out with two children of theirs, and the wolf attacked one of them and took her child. The next day they referred their dispute over the remaining child to Dawud, peace be upon him, and he ruled that (the child) belonged to the older woman. Then they passed by Sulaiman and he said: 'What is your story?' So they told him. He said: 'Bring me a knife and I will cut him in half (to be shared) between you.' The younger one said: 'Will you cut him in half?' He said: 'Yes.' She said: 'Do not do that; I will give my share of him to her.' He said: 'He is your child' and he ruled that he belonged to her

5404. It was narrated from Abu Hurairah that :The Prophet [SAW] said: "Two women went out with their two children, and the wolf took one of the children from them. They referred their dispute to Prophet Dawud, peace be upon him, and he ruled that (the remaining child) belonged to the older woman. Then they passed by Sulaiman, peace be upon him, and he said: 'How did he judge between you?' She said: 'He ruled that (the child) belongs to the older woman.' Sulaiman said: 'Cut him in half, and give half to one and half to the other.' The older woman said: 'Yes, cut him in half.' The younger woman said: 'Do not cut him, he is her child.' So he ruled that the child belonged to the woman who refused to let him be cut

5405. It was narrated from Salim that his father said:"The Prophet [SAW] sent Khalid bin Al-Walid to Banu Jadhimah. He called them to Islam, but they could not say Aslamna (we submitted, i.e., became Muslim) so they started to say Saba'na (we changed our religion). Khalid started killing and taking prisoners, and he gave a prisoner to each man. The next day Khalid bin Al-Walid issued orders that each man among us kill his prisoner." Ibn 'Umar said: "I said: 'By Allah, I will not kill my prisoner, and no one (among my companions) will kill his prisoner.' We came to the Prophet [SAW], and he was told of what Khalid had done. The Prophet [SAW] said: 'I disavow what Khalid has done,' twice

5406. It was narrated that 'Abdur-Rahman bin Abi Bakrah said:"My father wrote to 'Ubaidullah bin Abi Bakrah - who was the judge of Sijistan - saying: 'Do not pass judgment between two people when you are angry, for I heard the Messenger of Allah [SAW] say: No one should pass judgment between two people when he is angry

5407. It was narrated from Az-Zubair bin Al-'Awwam that:He disputed with a man among Ansar who had been present at Badr with the Messenger of Allah [SAW], concerning a stream in Al-Harrah from which they both used to water their date palm trees. The Ansari said: "Let the water flow." But he (Az-Zubair) refused. The

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Messenger of Allah [SAW] said: "Irrigate (your land), O Zubair! Then let the water flow to your neighbor." The Ansari became angry and said, "O Messenger of Allah, is it because he is your cousin?" The face of the Messenger of Allah [SAW] changed color (because of anger) and he said: "O Zubair! Irrigate (your land) then block the water, until it flows back to the walls." So the Messenger of Allah [SAW] allowed Az-Zubair to take his rights in full, although before that he had suggested to Az-Zubair a middle way that benefited both him and the Ansari. But when the Ansari made the Messenger of Allah [SAW] angry, he gave Az-Zubair his rights in full, as stated clearly in his ruling. Az-Zubair said: "I think that this Verse was revealed concerning this matter: 'But no, by your Lord, they can have no faith, until they make you (O Muhammad) judge in all disputes between them

5408. It was narrated from 'Abdullah bin Ka'b, from his father, that :He asked Ibn Abi Hadrad to pay off a debt that he owed him. Their voices grew so loud that the Messenger of Allah [SAW] heard them when he was inside his house. He came out to them, drew back the curtain of his room and called out: "O Ka'b!" He said: "Here I am, O Messenger of Allah." He said: "Drop his debt to half." He said: "I will do that." He said (to the debtor): "Go and pay it off

5409. It was narrated that 'Abbad bin Shurahbil said:"I came to Al-Madinah with my paternal uncles and entered one of its gardens, where I rubbed an ear of grain (to take some grains). The owner of the garden came, took my cloak and hit me. I came to the Messenger of Allah [SAW] and sought his help against him. He sent for the man and they brought him. He said: 'What made you do that?' He said: 'O Messenger of Allah, he entered my garden and took one of the ears of grain and rubbed it.' The Messenger of Allah [SAW] said: 'You did not teach him if he was ignorant, nor feed him if he was hungry. Give him back his cloak.' And the Messenger of Allah [SAW] ordered me with a Wasq or half a Wasq

5410. It was narrated from Abu Hurairah and Zaid bin Khalid Al-Juhani that:Two men referred a dispute to the Messenger of Allah [SAW]. One of them said: "O Messenger of Allah, pass judgment between us according to the Book of Allah." The other, who was wiser, said: "Yes, O Messenger of Allah, and allow me to speak." He said: "My son was a laborer serving this man, and he committed Zina with his wife. They told me that my son was to be stoned to death, but I ransomed him with one hundred sheep and a slave girl of mine. Then I asked the people of knowledge, who told me that my son was to be given one hundred lashes and exiled for a year, and that his (the man's) wife was to be stoned to death." The Messenger of Allah [SAW] said: "By the One in Whose hand is my soul, I will pass judgment between you according to the Book of Allah. As for your sheep and your slave girl, take them back." Then he gave his son one hundred lashes, and exiled him for one year, and he ordered Unais to go to the wife of the other man and if she confessed, to stone her to death. She did confess, so he stoned her to death

5411. It was narrated that Abu Hurairah, Zaid bin Khalid and Shibl said:"We were with the Prophet [SAW] when a man stood up and said: 'I adjure you, by Allah, pass judgment between us according to the Book of Allah.' His opponent, who was wiser than him, stood up and said: 'He is right, pass judgment between us according to the Book of Allah.' He said: 'Speak.' He said: 'My son was a laborer serving this man, and he committed Zina with his wife. I ransomed him with one hundred sheep and a servant.' It is as if he was told that his son was to be stoned to death but he ransomed him from that. 'Then I asked some knowledgeable men and they told me that my son was to be given one hundred lashes and exiled for a year.' The Messenger of Allah [SAW] said to him: 'By the One in Whose hand is my soul, I will pass judgment between you according to the Book of Allah, the Mighty and Sublime. As for the one hundred sheep and the servant, take them back, and your son is to be given one hundred lashes and exiled for a year. O Unais, go tomorrow to the wife of this man and if she confesses, then stone her to death.' She did confess, so he stoned her to death

5412. It was narrated from Abu Umamah bin Sahl bin Hunaif that:A woman who had committed Zina was brought to the Prophet [SAW]. He said: "With whom?" She said: "With the paralyzed man who lives in the garden of Sa'd." He was brought and placed before (the Prophet [SAW]) and he confessed. The Messenger of Allah [SAW] called for a bunch of palm leaves and hit him. He took pity on him because of his disability and was lenient with him

5413. Sahl bin Sa'd Al-Sa'idi said:"Words were exchanged between two clans of the Ansar, to the point that they began to throw rocks at one another. The Prophet [SAW] went to reconcile between them. The time for prayer came, so Bilal called Adhan and waited for the Messenger of Allah [SAW], but he was delayed. He said the Iqamah and Abu Bakr, may Allah be pleased with him, went forward (to lead the prayer). Then the Prophet [SAW] came while Abu Bakr was leading the people in prayer, and when the people saw him they clapped. Abu Bakr would not turn around when he was praying, but when he heard them clapping, he turned around and saw the Messenger of Allah [SAW]. He wanted to step back but (the Prophet [SAW]) gestured to him to stay where he was. Abu Bakr, may Allah be pleased with him, raised his hands, then he moved backward and the Messenger of Allah [SAW] came forward and led (the rest of) the prayer. When the Messenger of Allah [SAW] finished praying, he said: 'What prevented you from staying where you were?' He said: 'I would not like Allah to see the son of Abu Quhafah standing in front of His Prophet.' Then he (the Prophet [SAW]) turned to the people and said: 'If you noticed something while you were praying, why did you clap? That is for women. Whoever notices something while he is praying, let him say: "Subhan Allah

5414. It was narrated from Ka'b bin Malik that:He owed a debt by 'Abdullah bin Abi Hadrad Al-Aslami. He met him, and asked him to pay it off. They exchanged words until their voices became loud. The Messenger of Allah [SAW] passed by them and said: "O Ka'b!" and he gestured with his hand to say half. So he took half of what was owed and let him off the other half

5415. It was narrated that Wa'il said:"I saw the Messenger of Allah [SAW] when a killer was brought by the heir of the victim by a string. The Messenger of Allah [SAW] said to the heir of the victim: 'Will you forgive him?' He said: 'No.' He said: 'Will you accept the Diah?' He said: 'No.' He said: 'Will you kill him?' He said: 'Yes.' He said: 'Take him away.' When he went and turned away from him, he called him back and said: 'Will you forgive him?' He said: 'No.' He said: 'Will you accept the Diah?' He said: 'No.' He said: 'Will you kill him?' He said: 'Yes.' He said: 'Take him away.' When he went and turned away from him, he called him back and said:

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'Will you forgive him?' He said: 'No.' He said: 'Will you accept the Diah?' He said: 'No.' He said: 'Will you kill him?' He said: 'Yes.' He said: 'Take him away.' At that point the Messenger of Allah [SAW] said: 'But if you forgive him, he will carry his own sin and the sin of your companion.' So he forgave him, and I saw him dragging his string

5416. It was narrated from 'Urwah that 'Abdullah bin Az-Zubair narrated to him that: A man among the Ansar disputed with Az-Zubair concerning a stream in Al-Harrah from which they both used to water their date palm trees. The Ansari said: "Let the water flow," but he (Az-Zubair) refused. They brought their dispute to the Messenger of Allah [SAW]. The Messenger of Allah [SAW] said: "Irrigate (your land), O Zubair, then let the water flow to your neighbor." The Ansari became angry and said: "O Messenger of Allah, is it because he is your cousin?" The face of the Messenger of Allah [SAW] changed color (because of anger) and he said: "O Zubair, irrigate (your land) then block the water until it flows back to the walls." Az-Zubair said: "I think that this Verse was revealed concerning this matter: 'But no, by your Lord, they can have no faith

5417. It was narrated from Ibn 'Abbas that: The husband of Barirah was a slave called Mughith. It is as if I can see him walking behind her weeping, with the tears running down onto his beard. The Prophet [SAW] said to Al-'Abbas: "O 'Abbas, are you not amazed by the love of Mughith for Barirah and the hatred of Barirah for Mughith?" The Messenger of Allah [SAW] said to her: "Why don't you take him back, for he is the father of your child?" She said: "O Messenger of Allah, are you commanding me (to do so)?" He said: "I am just interceding." She said: "I have no need of him

5418. It was narrated that Jabir bin 'Abdullah said: "A man among the Ansar stated that his slave was to be set free after he died; he was in need, and he owed a debt. The Messenger of Allah [SAW] sold him (the slave) for eight hundred Dirhams, and he gave (the money) to him and said: 'Pay off your debt and spend on your dependents

5419. It was narrated from Abu Umamah that: The Messenger of Allah [SAW] said: "Whoever seizes the wealth of a Muslim unlawfully by means of his (false) oath, Allah makes the Fire required for him, Paradise unlawful for him." A man said to him: "O Messenger of Allah, even if it is something small?" He said: "Even if it is a twig of an Arak tree

5420. It was narrated that 'Aishah said: "Hind came to the Messenger of Allah [SAW] and said: 'O Messenger of Allah, Abu Sufyan is a stingy man who does not spend enough on my child and I. Can I take from his wealth without him realizing?' He said: 'Take what is sufficient for you and your child on a reasonable basis

5421. It was narrated that 'Abdullah bin Abi Bakrah, who was a governor in Sijistan, said: "Abu Bakrah wrote to me, saying: 'I heard the Messenger of Allah [SAW] say: No one should pass two judgments on one issue, and no one should pass judgment between two disputing parties while he is angry

5422. It was narrated that Umm Salamah said: "The Messenger of Allah [SAW] said: 'You refer your disputes to me, but I am only human. And some of you may be more eloquent in arguing their case than others, and I may pass judgment on the basis of what I hear. If I pass judgment in favor of one of you against his brother's rights, then it is a piece of the fire that I am giving him

5423. It was narrated that 'Aishah said: "The Messenger of Allah [SAW] said: 'The most hated of men to Allah is the most quarrelsome of opponents

5424. It was narrated from Abu Musa: That two men referred a dispute to the Prophet [SAW] concerning an animal, and neither of them had any evidence, so he ruled that it be shared equally between them

5425. It was narrated from Nafi' bin 'Umar, that Ibn Abi Mulaikah said: "There were two female neighbors who used to do leatherwork (with an awl) in At-Ta'if. One of them came out with her hand bleeding and claimed that her companion had injured her, but the other one denied it. I wrote to Ibn 'Abbas concerning that. He wrote, (saying) that the Messenger of Allah [SAW] ruled that the person against whom the claim was made should swear an oath. For if people were to be given what they claimed was theirs, then people would make claims against the wealth and blood of others." So he called her and recited this Verse to her: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter..." until the end of the Verse. He called her and recited that to her, and she confessed to that. News of that reached him and he was happy

5426. It was narrated that Abu Sa'eed Al-Khudri said: "Mu'awiyah, (may Allah be pleased with him,) said: 'The Messenger of Allah [SAW] went out to a circle - meaning, of his Companions - and said: 'What are you doing?' They said: 'We have come together to pray to Allah and praise Him for guiding us to His religion, and blessing us with you.' He said: 'I ask you, by Allah, is that the only reason?' They said: 'By Allah, we have not come together for any other reason.' He said: 'I am not asking you to swear to an oath because of any suspicion; rather Jibril came to me and told me that Allah, the Mighty and Sublime, is boasting of you to the angels

5427. It was narrated that Abu Hurairah said: "The Messenger of Allah [SAW] said: 'Isa bin Mariam, peace be upon him, saw a man stealing, and said to him: Are you stealing? He said: No, by Allah besides Whom there is no other God! 'Isa, peace be upon him, said: I believe in Allah and I disbelieve my eyes

### The Book of Seeking Refuge with Allah

5428. It was narrated from Mu'adh bin 'Abdullah that his father said: "It was raining and dark, and we were waiting for the Messenger of Allah [SAW] to lead us in prayer. Then the Messenger of Allah [SAW] came out to lead us in prayer and he said: 'Say.' I said: 'What should I say?' He said: 'Say: He is Allah, (the) One and Al-Mu'awwadhatin in the evening and in the morning, three times, and that will suffice you against everything

5429. It was narrated from Mu'adh bin 'Abdullah bin Khubaib that his father said: "I was with the Messenger of Allah [SAW] on the road to Makkah when I found

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myself alone with the Messenger of Allah [SAW]. I drew close to him and he said: 'Say.' I said: 'What should I say?' He said: 'Say.' I said: 'What should I say?' He said: 'Say: I seek refuge with (Allah) the Lord of the daybreak...' until he finished (the Surah), then he said: 'Say: I seek refuge with (Allah) the Lord of mankind...' until he finished it. Then he said: 'The people cannot seek refuge with Allah by means of anything better than these two

5430. It was narrated that 'Uqbah bin 'Amir Al-Juhani said: "While I was leading the Messenger of Allah [SAW] on his mount on a military campaign, he said: 'O 'Uqbah, say!' I listened, then he said: 'O 'Uqbah, say!' I listened, then he said it a third time. I said: 'What should I say?' He said: 'Say: He is Allah, (the) One...' and he recited the Surah to the end. Then he recited: 'Say: I seek refuge with (Allah) the Lord of the daybreak...' and I recited it with him until the end. Then he recited: 'Say: I seek refuge with (Allah) the Lord of mankind...' and I recited it with him until the end. Then he said: 'No one ever sought refuge (with Allah) by means of anything like them

5431. It was narrated that 'Uqbah bin 'Amir Al-Juhani said: "The Messenger of Allah [SAW] said to me: 'Say.' I said: 'What should I say?' He said: 'Say: He is Allah (the) One,' 'Say: I seek refuge with (Allah) the Lord of the daybreak,' 'Say: I seek refuge with (Allah) the Lord of mankind.' The Messenger of Allah [SAW] recited them, then he said: 'The people have never recited anything like them, or the people have never sought refuge (with Allah) by means of anything like them

5432. Abu 'Abdullah narrated that Ibn 'Abis Al-Juhani told him that: The Messenger of Allah [SAW] said to him: "O Ibn 'Abis, shall I not tell you of the best thing with which those who seek refuge with Allah may do so?" He said: "Yes, O Messenger of Allah." He said: "Say: I seek refuge with (Allah) the Lord of the daybreak.", "Say: I seek refuge with (Allah) the Lord of mankind." - these two Surahs

5433. It was narrated that 'Uqbah bin 'Amir said: "The Prophet [SAW] was given a gray mule which he rode, and 'Uqbah led it. The Messenger of Allah [SAW] said to 'Uqbah: 'Recite.' He said: 'What should I recite, O Messenger of Allah?' He said: 'Recite: 'Say: I seek refuge with (Allah) the Lord of the daybreak, from the evil of what He has created.' And he repeated it until I had learned it

5434. It was narrated from 'Uqbah bin 'Amir that :He asked the Messenger of Allah [SAW] about Al-Mu'awwidhatain. 'Uqbah said: "The Messenger of Allah [SAW] recited them when he led us in Salah Al-Ghadah (As-Subh)

5435. It was narrated from 'Uqbah that: The Messenger of Allah [SAW] recited them in the Subh prayer

5436. It was narrated that 'Uqbah bin 'Amir said: "I was leading the Messenger of Allah [SAW] (on his mount) on a journey, and the Messenger of Allah [SAW] said: 'O 'Uqbah, shall I not teach you the best two Surahs that can be recited?' And he taught me: 'Say: I seek refuge with (Allah) the Lord of the daybreak.' And 'Say: I seek refuge with (Allah) the Lord of mankind...' He thought that I did not seem too overjoyed with them, so when he stopped to pray Subh, he recited them when he led the people in the Subh prayer. When the Messenger of Allah [SAW] finished praying, he turned to me and said: 'O 'Uqbah, what do you think?

5437. It was narrated that 'Uqbah bin 'Amir said: "While I was leading the Messenger of Allah [SAW] (on his mount) in one of these mountain passes, he said: 'Why don't you ride, O 'Uqbah?' I had too much respect for the Messenger of Allah [SAW] to ride the mount of the Messenger of Allah [SAW]. Then he said: 'Why don't you ride, O 'Uqbah?' I was worried that I might be disobeying him, so he got off, and I rode for a little while, then I got off and the Messenger of Allah [SAW] rode. Then he said: 'Shall I not teach you two of the best Surahs that the people recite?' And he taught me: 'Say: I seek refuge with (Allah) the Lord of the daybreak,' and 'Say: I seek refuge with (Allah) the Lord of mankind.'" Then the Iqamah was said and he went forward and recited them. Then he passed by me and said: 'What do you think, O 'Uqbah bin 'Amir? Recite them every time you go to sleep and get up

5438. It was narrated that 'Uqbah bin 'Amir said: "I was walking with the Messenger of Allah [SAW] and he said: 'O 'Uqbah, say!' I said: 'What should I say, O Messenger of Allah?' He did not answer me, then he said: 'O 'Uqbah, say!' I said: 'What should I say, O Messenger of Allah?' But he did not answer me. I said: 'O Allah, make him answer me.' He said: 'O 'Uqbah, say!' I said: 'What should I say, O Messenger of Allah?' He said: 'Say: I seek refuge with (Allah) the Lord of the daybreak...' So I recited it until I came to the end. Then he said: 'Say,' and I said: 'What should I say, O Messenger of Allah?' He said: 'Say: I seek refuge with (Allah) the Lord of mankind...', so I recited it until I came to the end. Then the Messenger of Allah [SAW] said: 'No one who asks has ever asked by means of anything like them, and no one who seeks refuge has ever sought refuge with anything like them

5439. It was narrated that 'Uqbah bin 'Amir said: "I came to the Messenger of Allah [SAW] while he was riding, and I put my hand on his foot and said: 'Teach me Surah Hud, teach me Surah Yusuf. He said: 'You will never recite anything more precious before Allah, the Mighty and Sublime, than: 'Say: I seek refuge with (Allah) the Lord of the daybreak

5440. It was narrated from 'Uqbah bin 'Amir that: The Prophet [SAW] said: "There have been revealed to me Verses the like of which has never been seen: 'Say: I seek refuge with (Allah) the Lord of the daybreak...' to the end of the Surah, and 'Say: I seek refuge with (Allah) the Lord of mankind...' to the end of the Surah

5441. It was narrated that Jabir bin 'Abdullah said: "The Messenger of Allah [SAW] said to me: 'Recite, O Jabir!' I said: 'What should I recite, may my father and mother be ransomed for you, O Messenger of Allah?' He said: Recite: 'Say: I seek refuge with (Allah) the Lord of the daybreak...', and: 'Say: I seek refuge with (Allah) the Lord of mankind...' So I recited them, and he said: 'Recite them, for you will never recite anything like them

5442. It was narrated from 'Abdullah bin Amr that: The Prophet [SAW] used to seek refuge (with Allah) from four things: From knowledge that is of no benefit, from a heart that does not feel humble, from a supplication that is not heard, and a soul that is never satisfied

5443. It was narrated from 'Umar that: The Prophet [SAW] used to seek refuge with Allah from cowardice, miserliness, the tribulation of the heart and the torment of the grave

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5444. It was narrated that Shakal bin Humaid said:"I came to the Prophet [SAW] and said: 'O Prophet of Allah, teach me words by means of which I may seek refuge with Allah.' He took me by the hand and said: 'Say: A'udhu bika min sharri sam'i, wa sharri basari, wa sharri lisani, wa sharri qalbi, wa sharri mani (I seek refuge with You from the evil of my hearing, the evil of my seeing, the evil of my tongue, the evil of my heart, and the evil of my sperm)

5445. It was narrated that 'Abudl-Malik bin 'Umar said:"I heard Mus'ab bin Sa'd (narrate) about his father: 'He used to teach us five things, which he said that the Messenger of Allah [SAW] used to recite in his supplication: 'Allahumma inni a'udhu bika minal-bukhli, wa a'udhu bika minal-jubni, wa a'udhu bika an uradda ila ardhalil-'umuri, wa a'udhu bika min fitnatid-dunya, wa a'udhu bika min 'adhabil-qabr (O Allah, I seek refuge in You from miserliness, and I seek refuge in You from cowardice, and I seek refuge in You from reaching the age of senility, and I seek refuge in You from the trials of this world, and I seek refuge in You from the torment of the grave)

5446. It was narrated that Ibn Mas'ud said:"The Prophet [SAW] used to seek refuge (with Allah) from five things: From miserliness, cowardice, reaching the age of second childhood, the tribulation of the heart and the torment of the grave

5447. It was narrated that 'Amr bin Maimun Al-Awdi said:"Sa'd used to teach his children these words as a teacher teaches his students, and he said that the Messenger of Allah [SAW] used to seek refuge by means of them at the end of every prayer: 'Allahumma inni a'udhu bika minal-bukhli, wa a'udhu bika minal-jubni, wa a'udhu bika an uradda ila ardhalil-'umuri, wa a'udhu bika min fitnatid-dunya, wa a'udhu bika min 'adhabil-qabr (O Allah, I seek refuge with You from miserliness, and I seek refuge in You from cowardice, and I seek refuge in You from reaching the age of senility, and I seek refuge in You from the trials of this world, and I seek refuge in You from the torment of the grave.) So I narrated that to Mus'ab and he said that he told the truth

5448. It was narrated from Anas that:The Messenger of Allah [SAW] used to say: "Allahumma inni a'udhu bika minal-'ajzi, wal-kasali, wal-bukhli, wal-harami, 'adhabil-qabr wa fitnatil-mahya wal-mamat (O Allah, I seek refuge in You from incapacity and laziness, and miserliness and old age, and the torment of the grave, and the trials of life and death)

5449. It was narrated that Anas bin Malik said:"The Messenger of Allah [SAW] had supplications that he never omitted to recite. He used to say: 'Allahumma inni a'udhu bika minal-hammi, wal-hazani, wal-'ajzi, wal-kasali, wal-bukhli, wal-jubni, wa ghalabatar-rijal (O Allah, I seek refuge with You from worry, grief, incapacity, laziness, miserliness, cowardice and being overpowered by (other) men

5450. It was narrated that Anas bin Malik said:"The Messenger of Allah [SAW] had supplications that he never neglected. He used to say: 'Allahumma inni a'udhu bika minal-hammi, wal-hazani, wal-'ajzi, wal-kasali, wal-bukhli, wal-jubni, wad-daini, wa ghalabatar-rijal (O Allah, I seek refuge with You from worry, grief, incapacity, laziness, miserliness, cowardice, debt, and being overpowered by (other) men

5451. Anas said:"The Prophet [SAW] used to say in his supplication: 'Allahumma inni a'udhu bika minal-kasali, wal-harami, wal-jubni, wal-bukhli, wa fitnatid-dajjali, wa 'adhabil-qabr (O Allah, I seek refuge in You from laziness, old age, cowardice, miserliness, the tribulation of the Dajjal and the torment of the grave)

5452. It was narrated from Anas that:The Prophet [SAW] used to say: "Allahumma inni a'udhu bika minal-'ajzi, wal-kasali, wal-harami, wal-bukhli, wal-jubni, wa 'audhu bika min 'adhabil-qabri, wa min fitnatil-mahya wal-mamati (O Allah, I seek refuge in You from incapacity, laziness, old age, miserliness and cowardice, and I seek refuge in You from the torment of the grave, and from the trials of life and death)

5453. It was narrated from Anas bin Malik, that :When the Messenger of Allah [SAW] supplicated, he would say: "Allahumma inni a'udhu bika minal-hammi, wal-hazani, wal-'ajzi, wal-kasali, wal-bukhli, wal-jubni, wad-dala'id-daini, wa ghalabatir-rijal (O Allah, I seek refuge with You from worry, grief, incapacity, laziness, miserliness, cowardice, difficult debt and being overpowered by men)

5454. It was narrated that 'Aishah said:"The Messenger of Allah [SAW] often used to seek refuge (with Allah) from debt and sin. I said: 'O Messenger of Allah, how often you seek refuge from debt!' He said: 'Whoever gets into debt speaks and lies, and makes a promise and breaks it

5455. It was narrated that Shakal bin Humaid said:"I came to the Prophet [SAW] and said: 'O Prophet of Allah, teach me words by which I may seek refuge (with Allah).' He took me by the hand then said: 'Say: A'udhu bika min sharri sam'i, wa sharri basari, wa sharri lisani, wa sharri qalbi, wa sharri mani (I seek refuge in You from the evil of my hearing, the evil of my seeing, the evil of my tongue, the evil of my heart, and the evil of my sperm),' until I had memorized it." Waki' contradicted him in the wordings

5456. It was narrated from Shutair bin Shakal bin Humaid, that his father said:"I said: 'O Messenger of Allah, teach me a supplication from which I may benefit.' He said: 'Say: Allahumma 'afini min sharri sam'i, wa basari, wa lisani, wa qalbi, wa min sharri mani (O Allah, protect me from the evil of my hearing, my seeing, my tongue and my heart, and from the evil of my sperm.)'" - Meaning sexual organ

5457. It was narrated that Khalid said:"Humaid narrated: 'Anas - bin Malik - was asked about the torment of the grave and about the Dajjal. He said: "The Prophet of Allah [SAW] used to say: Allahumma, inni a'udhu bika minal-kasali, wal-harami, wal-jubni, wal-bukhli, wa fitnatid-dajjali, wa 'adhabil-qabr (O Allah, I seek refuge with You from laziness, old age, cowardice, stinginess, the tribulation of the Dajjal and the torment of the grave)

5458. It was narrated that Zaid bin Arqam said:"I will not teach you anything but that which the Messenger of Allah [SAW] used to teach us. He said: 'Allahumma inni a'udhu bika min al-'ajzi wal-kasali, wal-bukhli, wal-jubni, wal-harami, wa 'adhabil-qabri, Allahumma ati nafsi taqwaha, wa zakkiha anta khairu min zakkaha, anta waliyyuha wa mawlaha. Allahumma inni a'udhu bika min qalbin la yakshsha'u wa min nafsni la tashba'u wa 'ilmin la yanfa'u wa da'watin la yustajabu laha (O Allah, I seek refuge in You from incapacity, laziness, miserliness, cowardice, old age, the torment of the grave. O Allah, make my soul obedient and purify it, for



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You are the best One to purify it, You are its Guardian and Lord. O Allah, I seek refuge in You from a heart that is not humble, a soul that is not satisfied, knowledge that is of no benefit and a supplication that is not answered)

5459. It was narrated from Anas that:The Prophet of Allah [SAW] said: "Allahumma inni a'udhu bika min al-'ajzi, wal-kasali, wal-bukhli, wal-jubni, wal-harami, wa 'adhabil-qabri, wa fitnatil-mahya wal-mamat (O Allah, I seek refuge in You from incapacity, laziness, miserliness, cowardice, old age, the torment of the grave and the trials of life and death)

5460. It was narrated from Abu Hurairah that:The Messenger of Allah [SAW] used to say: "Allahumma, inni a'udhu bika minal-faqri wa a'udhu bika min al-qillati wadh-dhillati, wa a'udhu bika an azlima aw uzlam (O Allah, I seek refuge with you from poverty, I seek refuge with You from want and humiliation, and I seek refuge with You from wronging others or being wronged.)" Al-Awza'I contradicted him

5461. Abu Hurairah said:"The Messenger of Allah [SAW] said: 'Seek refuge with Allah from poverty, want, humiliation and wronging others or being wronged

5462. It was narrated from Abu Hurairah,;From the Prophet [SAW], that he used to say: "Allahumma inni a'udhu bika minal-qillati wal-faqri, wadh-dhillati wa a'udhu bika min azlima aw uzlam (O Allah, I seek refuge with You from want, poverty and humiliation, and I seek refuge with You from wronging others or being wronged)

5463. Abu Hurairah said:"The Messenger of Allah [SAW] said: 'Seek refuge with Allah from poverty, want and humiliation, and from wronging others or being wronged

5464. Abu Hurairah narrated that:The Messenger of Allah [SAW] said: "Seek refuge with Allah from poverty, want and humiliation, and from wronging others or being wronged

5465. Muslim - meaning bin Abi Bakrah - narrated that:He heard his father say following the prayer: "Allahumma inni a'udhu bika minal-kufri wal-faqri, wa 'adhabil-qabri (O Allah, I seek refuge with You from Kufr, poverty and the torment of the grave.)" I started to recite them and he said: "O my son, where did you learn these words?" I said: "O my father, I heard you saying this supplication at the end of the prayer, and I learned them from you." He said: "Continue to recite them, O my son, for the Prophet of Allah [SAW] used to say this supplication at the end of the prayer

5466. It was narrated that 'Aishah said:"The Messenger of Allah [SAW] often used to say these words in his supplication: 'Allahumma, inni a'udhu bika min fitnatin-nari, wa 'adhabin-nari, wa fitnatil-qabri, wa 'adhabil-qabr, wa sharri fitnatil masihid-dajjal, wa sharri fitnatil-faqri, wa sharri fitnatil-ghina. Allahummaghsil khatayaya bima'ith-thalji wal-baradi wa anqi qalbi minal-khataya kama anqatath-thawbal-abyada min ad-danasi, wa ba'id baini wa baina khatayaya kama ba'adta bainal-mashriqi wal-maghrib. Allahumma inni a'udhu bika min al-kasali wal harami, wal ma'thami wal-maghram (O Allah, I seek refuge with You from the tribulation of the Fire and the torment of the Fire, from the tribulation of the grave and the torment of the grave, from the evil of the tribulation of the Al-Masihid-Dajjal, from the evil of the tribulation of poverty and from the evil of the tribulation of richness. O Allah, wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as you would cleanse white garment from the filth, and put a great distance between me and my sins, as great as the distance You have made between the East and the West. O Allah, I seek refuge in You from laziness, old age, sin and debt)

5467. Abu Hurairah said:"The Messenger of Allah [SAW] used to say: 'Allahumma inni a'udhu bika min al-arba': min 'ilmin la yanfa'u, wa min qalbin la yakhsha'u, wa min nafsin la tashba'u, wa min du'a'in la yusma'u (O Allah, I seek refuge in You from four: From knowledge that is of no benefit, from a heart that is not humble, from a soul that is not satisfied and from a supplication that is not answered)

5468. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] said: 'Allahumma inni a'udhu bika minal-ju'I, fa innahu bi'sad-daji'u, wa a'udhu bika minal-khiyanati, fa innahu bi'satil-bitanah (O Allah, I seek refuge in You from hunger, for it is a bad companion, and I seek refuge with You from treachery, for it is a bad thing to hide in one's heart)

5469. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] used to say: 'Allahumma inni a'udhu bika minal-ju'i, fa innahu bi'sad-daji'u, wa a'udhu bika minal-khiyanati, fa innahu bi'satil-bitanah (O Allah, I seek refuge in You from hunger, for it is a bad companion, and I seek refuge with You from treachery, for it is a bad thing to hide in one's heart)

5470. It was narrated from Anas that :The Prophet [SAW] used to say these supplications: "Allahumma inni a'udhu bika min 'ilmin la yanfa'u, wa qalbin la yakhsha'u, wa du'a'in la yasma'u, wa nafsin la tashba'u. (O Allah, I seek refuge with You from knowledge that is of no benefit, a heart that is not humble, a supplication that is not heard and a soul that is not satisfied.)" Then he would say: 'Allahumma inni a'udhu bika min ha'ula'il-arba' (O Allah, I seek refuge with You from these four)

5471. Abu Hurairah said:"The Messenger of Allah [SAW] used to say in his supplication: 'Allahumma inni a'udhu bika minash-shiqaqi wan-nifaqi, wa suw'il-akhlaq (O Allah, I seek refuge with You from opposing the truth, hypocrisy and bad manners)

5472. It was narrated that 'Aishah said:"The Messenger of Allah [SAW] often used to seek refuge (with Allah) from debt and sin. It was said to him: 'O Messenger of Allah! You often seek refuge from debt and sin?' He said: 'If a man gets into debt, he speaks and lies, and he makes a promise and breaks it

5473. Abu Sa'eed said:"I heard the Messenger of Allah [SAW] say: 'A'udhu billahi minal-kufri wad-dain. (I seek refuge with Allah from Kufr and debt.)' A man said: 'O Messenger of Allah, are you equating debt with Kufr?' The Messenger of Allah [SAW] said: 'Yes

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5474. It was narrated from Abu Sa'eed that:The Prophet [SAW] said: "A'udhu billahi minal-kufri wad-dain. (I seek refuge with Allah from Kufr and debt.)" A man said: "Are you equating debt with Kufr?" He said: "Yes

5475. It was narrated from 'Abdullah bin 'Amr bin Al-'As that:The Messenger of Allah [SAW] used to say these words in his supplication: "Allahumma inni a'udhu bika min ghalabatid-dain, wa ghalabatil-'aduwwi, wa shamatatil-a'da'. (O Allah, I seek refuge with You from being overwhelmed with debt, from being overpowered by the enemy and from the enemy rejoicing over my misfortunes)

5476. It was narrated that Anas bin Malik said:"The Prophet [SAW] used to say: 'Allahumma inni a'udhu bika minal-hammi wal hazani, wal-kasali, wal-bukhli, wal-jubni, wa dala'id-dain, wa ghalabatir-rijal (O Allah, I seek refuge with You from worry, grief, laziness, miserliness, cowardice, difficult debt and being overpowered by men)

5477. It was narrated that 'Aishah said:"The Messenger of Allah [SAW] used to say: 'Allahumma inni a'udhu bika min 'adhabil-qabri, wa fitnatin-nar, wa fitnatil-qabr, wa 'adhabil-qabr, wa sharri fitnati masihid-dajjali wa sharri fitnatil-ghana', wa sharri fitnatil-faqri. Allahummaghsil khatayaya kama naqqaitath-thawbal-abyada minad-danas. Allahumma inni a'udhu bika minal-kasali walharami wal-maghrami wal-ma'tham (O Allah, I seek refuge with You from the torment of the grave, the tribulation of the Fire, the tribulation of the grave and the torment of the grave, the evil of the tribulation of Masihid-Dajjal, the evil of the tribulation of richness and the evil of the tribulation of poverty. O Allah, wash away my sins with water of snow and hail, and cleanse my heart of sin as a white garment is cleansed of filth. O Allah, I seek refuge with You from laziness, old age, debt and sin)

5478. Mus'ab bin Sa'd said that :Sa'd used to teach him these words, narrating from the Prophet [SAW]: "Allahumma inni a'udhu bika minal-bukhli, wa a'udhu bika minal-jubni, wa a'udhu bika an uradda ila ardhail-'umuri, wa a'udhu bika min fitnatid-dunya wa 'adhabil-qabr (O Allah, I seek refuge with You from miserliness, and I seek refuge with You from cowardice, and I seek refuge with You from reaching the age of senility, and I seek refuge in You from the trials of this world and the torment of the grave)

5479. It was narrated that Mus'ab bin Sa'd and 'Amr bin Maimun Al-Awdi said:"Sa'd used to teach his children these words as a teacher teaches his students, and he would say that the Messenger of Allah [SAW] used to seek refuge (with Allah) with these words at the end of every prayer: 'Allahumma inni a'udhu bika minal-bukhli, wa a'udhu bika minal-jubni, wa a'udhu bika an uradda ila ardhail-'umuri, wa a'udhu bika min fitnatid-dunya, wa min 'adhabil-qabr (O Allah, I seek refuge with You from miserliness, and I seek refuge with You from cowardice, and I seek refuge with You from reaching the age of senility, and I seek refuge with You from the trials of this life and the torment of the grave)

5480. It was narrated from 'Umar that:The Prophet [SAW] used to seek refuge with Allah from cowardice, miserliness, reaching the age of second childhood, the trials of the heart and the torment of the grave

5481. It was narrated that 'Urwah bin Maimun said:"I heard 'Umar bin Al-Khattab say: 'The Messenger of Allah [SAW] used to seek refuge with Allah from five things and say: Allahumma inni a'udhu bika minal-jubni, wal-bukhli, wa suw'il-'umuri, wa fitnatis-sadri wa 'adhabil-qabr (O Allah, I seek refuge with You from cowardice, miserliness, reaching the age of second childhood, the trials of the heart and the torment of the grave)

5482. It was narrated that 'Amr bin Maimun said:"The Companions of Muhammad [SAW] told me that the Messenger of Allah [SAW] used to seek refuge with Allah from stinginess, cowardice, the trials of the heart and the torment of the grave

5483. It was narrated that 'Amr bin Maimun said:"The Prophet [SAW] used to seek refuge." Mursal

5484. It was narrated from Shutair bin Shakal bin Humaid, that his father said:"I said: 'O Messenger of Allah, teach me a supplication from which I may benefit.' He said: 'Say: Allahumma 'afini min sharri sam'i, wa basari, wa lisani, wa qalbi, wa sharri mani (O Allah, protect me from the evil of my hearing, my seeing, my tongue and my heart, and the evil of my sperm.)" - Meaning his sexual organ

5485. It was narrated from Abu Sa'eed Al-Khudri that:The Messenger of Allah [SAW] used to say: "A'udhu billahi minal-kufri wal-faqr. (O Allah, I seek refuge with You from Kufr and poverty.)" A man said: "Are they equal?" He said: "Yes

5486. It was narrated from Umm Salamah that :When the Prophet [SAW] went out of his house, he said: "Bismillahi Rabbi! A'udhu bika min an azilla aw adilla aw azlima aw uzlama, aw ajhala aw yujhala 'alayya (In the name of Allah, my Lord, I seek refuge in You from falling into error or going astray, or wrongdoing (others) or being wronged, and from behaving or being treated in an ignorant manner

5487. It was narrated from 'Abdullah bin 'Amr bin Al-'As that:The Messenger of Allah [SAW] used to say supplication in these words: "Allahumma inni a'udhu bika min ghalabatid-dain, wa ghalabatil-'aduwwi, wa shamatatil-a'da'. (O Allah, I seek refuge with You from being overwhelmed by debt and from being overpowered by the enemy, and from the enemy rejoicing at my misfortune)

5488. It was narrated from 'Abdullah bin 'Amr that :The Messenger of Allah [SAW] used to say supplication in these words: "Allahumma inni a'udhu bika min ghalabatid-dain, wa ghalabatil-'aduwwi, wa shamatatil-a'da' (O Allah, I seek refuge with You from being overwhelmed by debt and from being overpowered by the enemy, and from the enemy rejoicing at my misfortune)

5489. It was narrated from 'Uthman bin Abi Al-'As that:The Prophet [SAW] used to say supplication in these words: "Allahumma inni a'udhu bika minal-kasali, walharami, wal-jubni, wal-'ajzi, wa min fitnatil-mahya wal-mamat. (O Allah, I seek refuge in You from laziness, old age, cowardice, and incapacity, and from the trials of life and death)

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5490. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "I heard the Messenger of Allah [SAW] say: 'Allahumma inni a'udhu bika minal-kasali, walharami, wal-maghrami, wal-ma'thami, wa a'udhu bika min sharril-masihid-dajjali, wa a'udhu bika min 'adhabil-qabri, wa a'udhu bika min 'adhabin-nar (O Allah, I seek refuge in You from laziness, old age, debt and sin, and I seek refuge in You from the evil of the Al-Masihid-Dajjal, and I seek refuge in You from the torment of the grave, and I seek refuge in You from the punishment of the Fire)

5491. It was narrated that Abu Hurairah said: "The Prophet [SAW] used to seek refuge from these three: From being overtaken by destruction, from his enemies rejoicing in his misfortune, from being destined to an evil end, and from the difficult moment of a calamity." Sufyan (one of the narrators) said: "There were three, and I mentioned four because I do not remember which one was not one of them

5492. It was narrated from Abu Hurairah that :The Prophet [SAW] used to seek refuge from being destined to an evil end, from his enemies rejoicing in his misfortune, from being overtaken by destruction and from the difficult moment of a calamity

5493. It was narrated from Anas that:The Prophet [SAW] used to say: "Allahumma inni a'udhu bika minal-jununi wal-jadhami, wal-barasi wa sayy'il-asqam (O Allah, I seek refuge in You from possession, leprosy, leukoderma and bad sickness (that may lead to visible deformity)

5494. It was narrated that Abu Sa'eed said:"The Messenger of Allah [SAW] used to seek refuge from the evil eye of the Jinn and the evil eye of humans. When Al-Mu'awwadhatan were revealed, he started to recite them and stopped reciting anything else

5495. It was narrated that Anas said:"The Messenger of Allah [SAW] used to seek refuge by saying these words: 'Allahumma inni a'udhu bika minal-kasali, wal-harami, wal-jubni, wal-bukhli, wa suw'il-kibari, wa fitnatid-dajjali wa 'adhabil-qabr (O Allah, I seek refuge with You from laziness, old age, cowardice, miserliness, a bad old age, the tribulation of the Dajjal and the torment of the grave)

5496. It was narrated that 'Abdul-Malik bin 'Umar said:"I heard Mus'ab bin Sa'd say, concerning his father: 'He used to teach us five things that the Messenger of Allah [SAW] used to recite in his supplication, and say: "Allahumma inni a'udhu bika minal-bukhli, wa a'udhu bika minal-jubni, wa a'udhu bika an uradda ila ardhail-'umuri, wa a'udhu bika min 'adhabil-qabr (O Allah, I seek refuge in You from miserliness, and I seek refuge in You from cowardice, and I seek refuge in You from reaching the age of senility, and I seek refuge in You from the torment of the grave)

5497. It was narrated that 'Amr bin Maimun said:"I went for Hajj with 'Umar, and in Muzdalifah, I heard him say that the Prophet [SAW] used to seek refuge from five things: 'Allahumma inni a'udhu bika minal-bukhli, wal-jubni, wa a'udhu bika min su'il-'umuri, wa a'udhu bika min fitnatis-sadri, wa a'udhu bika min 'adhabil-qabr (O Allah, I seek refuge with You from miserliness and cowardice, and I seek refuge with You from reaching the age of second childhood, and I seek refuge in You from the ills of the heart, and I seek refuge in You from the torment of the grave)

5498. It was narrated from 'Abdullah bin Sarjis that :When the Messenger of Allah [SAW] traveled, he would say: "Allahumma inni a'udhu bika min wa'tha'is-safari, wa kabil-munqalabi, wal-hawri ba'dal-kawri, wa da'watil-mazlumi, wa suw'il-munzari fil-ahli wal-mal (O Allah, I seek refuge with You from the hardships of travel and the sorrows of return, from loss after plenty, from the supplication of the one who has been wronged, and seeing some calamity befall my family or wealth)

5499. It was narrated from 'Abdullah bin Sarjis that :When the Messenger of Allah [SAW] traveled, he would say: "Allahumma inni a'udhu bika min wa'tha'is-safari, wa kabil-munqalabi, wal-hawri ba'dal-kawri, wa da'watil-mazlumi, wa su'il-munzari fil-ahli wal-mali wal-walad (O Allah, I seek refuge with You from the hardships of travel and the sorrows of return, from loss after plenty, from the supplication of the one who has been wronged, and seeing some calamity befall my family or wealth or child)

5500. It was narrated that 'Abdullah bin Sarjis said:"When the Prophet [SAW] traveled, he would seek refuge with Allah from the hardships of travel, and the sorrows of return, from loss after plenty, from the supplication of the one who has been wronged, and from seeing some calamity befall

5501. It was narrated that Abu Hurairah said:"When the Messenger of Allah [SAW] traveled and rode his mount, he gestured with his finger - and Shu'bah (one of the narrators) stretched out his finger - and said: 'Allahumma, antas-sahibu fis-safari wal-khalifatu fil-ahli wal-mal. Allahumma, inni a'udhu bika min wa'tha'is-safari, wa kabil-munqalabi (O Allah, You are our help when we are traveling and the One Who takes care of our families and wealth (in our absence). O Allah, I seek refuge in You from the hardships of travel and the sorrows of return

5502. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] said: 'Seek refuge with Allah from a bad neighbor in one's permanent abode, for one's neighbor in the desert will change

5503. Anas bin Malik said:"The Messenger of Allah [SAW] said to Abu Talhah: 'Find me one of your boys to serve me.' Abu Talhah brought me out, riding behind him, and I served the Prophet [SAW] every time he stopped (on his journey). And I often heard him say: 'Allahumma, inni a'udhu bika min al-harami, wal-huzni, wal-'ajzi, wal-kasali, wal-bukhli, wal-jubni, wa dala'id-dain, wa ghalabatir-rijal (O Allah, I seek refuge in You from old age, grief, incapacity, laziness, miserliness, cowardice, the burden of debt and being overpowered by men)

5504. It was narrated from 'Aishah that:The Prophet [SAW] used to seek refuge with Allah from the torment of the grave and the tribulation of the Dajjal, and he said: "You will be tried in your graves

5505. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] said: "A'udhu billahi min 'adhabi jahannama, wa a'udhu billahi min 'adhabil-qabri, wa a'udhu billahi min sharril-masihid-dajjali, wa a'udhu billahi min sharri fitnatil-mahya wal-mamat (I seek refuge with Allah from the torment of Hell, and I seek refuge with Allah from the torment of the grave, and I seek refuge with Allah from the evil of the Dajjal, and I seek refuge with Allah from the evil of the trials of

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life and death)

5506. It was narrated from Abu Hurairah that:The Messenger of Allah [SAW] used to say: "Allahumma inni a'udhu bika min 'adhabil-qabri, wa a'udhu bika min 'adhabin-nari, wa a'udhu bika min fitnatil-mahya wal-mamat wa a'udhu bika min sharri-masihid-dajjali (O Allah, I seek refuge with You from the torment of the grave, and I seek refuge with You from the torment of the Fire, and I seek refuge with You from the trials of life and death, and I seek refuge with You from the evil of the Al-Masihid-Dajjal)

5507. It was narrated that Abu Dharr said:"I entered the Masjid and the Messenger of Allah [SAW] was there, so I came and sat before him and he said: 'O Abu Dharr, seek refuge with Allah from the evils of the devils among the Jinn and mankind.' I said: 'Are there devils among mankind?' He said: 'Yes

5508. It was narrated from Abu Hurairah that:The Prophet [SAW] said: "Seek refuge with Allah from the torment of the grave, seek refuge with Allah from the trials of life and death, and seek refuge with Allah from the tribulation of Al-Masihid-Dajjal

5509. It was narrated from Abu Hurairah that:The Messenger of Allah [SAW] used to seek refuge with Allah from five things, saying: "Seek refuge with Allah from the torment of the grave, and from the torment of Hell, and from the trials of life and death, and from the evil of Al-Masihid-Dajjal

5510. Abu Hurairah said:"I heard the Messenger of Allah [SAW] say: 'Whoever obeys me has obeyed Allah and whoever disobeys me has disobeyed Allah.' And he used to seek refuge from the torment of the grave, the torment of Hell, the trials that may befall the living and the dead, and the tribulation of Al-Masihid-Dajjal

5511. Abu Hurairah said:"He (meaning the Prophet [SAW]) said: 'Seek refuge with Allah from five things: From the torment of Hell, the torment of the grave, the trials of life and death, and the tribulation of Al-Masihid-Dajjal

5512. It was narrated from 'Abdullah bin 'Abbas that:The Messenger of Allah [SAW] used to teach them this supplication as he would teach them a Surah of the Qur'an: "Say: 'Allahumma, inni na'udhu bika min 'adhabi jahannama, wa a'udhu bika min 'adhabil-qabri, wa a'udhu bika min fitnatil-masihid-dajjali, wa a'udhu bika min fitnatil-mahya wal-mamat (O Allah, we seek refuge with You from the torment of Hell, and I seek refuge with You from the torment of the grave, and I seek refuge with You from the tribulation of Al-Masihid-Dajjal, and I seek refuge with You from the trials of life and death)

5513. It was narrated from Abu Hurairah that:The Prophet [SAW] said: "Seek refuge with Allah from the punishment of Allah, seek refuge with Allah from the trials of life and death, from the torment of the grave and from the tribulation of the Al-Masihid-Dajjal

5514. It was narrated from Abu Hurairah that:The Messenger of Allah [SAW] used to say in his supplication: "Allahumma, inni a'udhu bika min 'adhabi jahannama, wa a'udhu bika min 'adhabil-qabri, wa a'udhu bika min fitnatil-masihid-dajjali, wa a'udhu bika min fitnatil-mahya wal-mamat (O Allah, I seek refuge with You from the torment of Hell, and I seek refuge in You from the torment of the grave, and I seek refuge in You from the tribulation of the Al-Masihid-Dajjal, and I seek refuge with You from the trials of life and death)

5515. It was narrated from Sulaiman bin Yasar that he heard Abu Hurairah say:"I heard the Messenger of Allah [SAW] say in his supplication: 'Allahumma, inni a'udhu bika min fitnatil-qabri, wa fitnatid-dajjali, wa fitnatil-mahya wal-mamat (O Allah, I seek refuge with You from the trial of the grave, and the tribulation of the Dajjal, and the trials of life and death)

5516. It was narrated from Abu Hurairah that :The Prophet [SAW] said: "Seek refuge with Allah from the punishment of Allah, seek refuge with Allah from the torment of the grave, seek refuge with Allah from the trials of life and death, and seek refuge with Allah from the tribulation of Al-Masihid-Dajjal

5517. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] used to seek refuge (with Allah) from the torment of Hell, the torment of the grave, and Al-Masihid-Dajjal

5518. Abu Hurairah said:The Messenger of Allah [SAW] said: "Seek refuge with Allah from the torment of the Fire and the torment of the grave, from the trials of life and death, and from the evil of Al-Masihid-Dajjal

5519. It was narrated that 'Aishah said:"The Messenger of Allah [SAW] said: 'Allahumma, rabba jibra'ila, wa mika'ila wa rabba israfila, a'udhu bika min harrin-nari wa (min) 'adhabil-qabr (O Allah, Lord of Jibra'il and Mika'il and Lord of Israfil, I seek refuge in You from the heat of the Fire and (from) the torment of the grave

5520. It was narrated from Sulaiman bin Sinan Al-Muzani that he heard Abu Hurairah say:"I heard Abu Al-Qasim [SAW] say, during his prayer: 'Allahumma, inni a'udhu bika min fitnatil-qabri, wa fitnatid-dajjali, wa min fitnatil-mahya wal-mamati, wa min harri jahannam (O Allah, I seek refuge with You from the trial of the grave, and from the tribulation of the Dajjal, and from the trials of life and death, and from the heat of Hell)

5521. It was narrated that Anas bin Malik said:"The Messenger of Allah [SAW] said: 'Whoever asks Allah for Paradise three times, Paradise will say: 'O Allah, admit him to Paradise.' And whoever seeks protection from Hell three times, Hell will say: 'O Allah, protect him from the Fire

5522. It was narrated from Shaddad bin Aws that :The Prophet [SAW] said: "The best of prayers for forgiveness is for a person to say: 'Allahumma, anta rabbi, la ilaha illa anta, khalaqtani wa ana 'abduka, wa ana 'ala 'ahdika wa wa'dika mastata'tu, a'udhu bika min sharri ma sana'tu, abuw'u laka bidhanbi, wa abuw'u laka binimatika 'alayya faghfirli, fa innahu la yaghfirudh-dhunuba illa anta (O Allah, You are my Lord, there is no god but You. You have created me and I am Your slave and I am keeping my promise and covenant to You as much as I can. I seek refuge with You from the evil of what I do. I acknowledge Your blessing and I acknowledge my sin, so forgive me, for there is none who can forgive sin except You.)' If he says this in the morning, believing in it firmly, and dies on that day before evening comes, he will enter Paradise, and if he says it in the evening, believing firmly in it, and dies before morning comes, he will enter Paradise."

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Al-Walid bin Tha'labah contradicted him

5523. It was narrated from 'Abdah bin Abi Lubabah that Ibn Yasaf told him that he asked 'Aishah, the wife of the Prophet [SAW], 'What supplication did the Messenger of Allah [SAW] say the most before he died? She said: "The supplication that he said the most was: 'Allahumma, inni a'udhu bika min sharri ma 'amiltu wa min sharri ma lam a'mal ba'd (O Allah, I seek refuge with You from the evil of what I have done, and from the evil of what I have not done yet)

5524. Ibn Yasaf said:"I asked 'Aishah, what was the supplication that the Prophet [SAW] said the most? She said: 'The supplication that he said the most was: Allahumma, inni a'udhu bika min sharri ma 'amiltu wa min sharri ma lam a'mal ba'd (O Allah, I seek refuge with You from the evil of what I have done, and from the evil of what I have not done yet)

5525. It was narrated that Farwah bin Nawfal said:"I asked the Mother of the Believers 'Aishah about what the Messenger of Allah [SAW] used to say in his supplication. She said: 'He used to say: A'udhu bika min sharri ma 'amiltu wa min sharri ma lam a'mal ba'd (I seek refuge with You from the evil of what I have done and the evil of what I have not done yet)

5526. It was narrated that 'Aishah said:"The Messenger of Allah [SAW] used to say: 'Allahumma, inni a'udhu bika min sharri ma 'amiltu wa min sharri ma lam a'mal ba'd (O Allah, I seek refuge with You from the evil of what I have done and from the evil of what I have not done yet)

5527. It was narrated that Farwah bin Nawfal said:"I asked 'Aishah: 'Tell me of something that the Messenger of Allah [SAW] used to say in his supplication.' She said: 'The Messenger of Allah [SAW] used to say: Allahumma, inni a'udhu bika min sharri ma 'amiltu wa min sharri ma lam a'mal ba'd (O Allah, I seek refuge with You from the evil of what I have done and from the evil of what I have not done)

5528. It was narrated that Farwah bin Nawfal said:"I said to 'Aishah: 'Tell me of a supplication that the Messenger of Allah [SAW] used to say.' She said: 'He used to say: Allahumma, inni a'udhu bika min sharri ma 'amiltu wa min sharri ma lam a'mal ba'd (O Allah, I seek refuge in You from the evil of what I have done and from the evil of what I have not done)

5529. Umar said:"I heard the Messenger of Allah [SAW] say: 'Allahumma, inni a'udhu bi-'azamatika an ughtala min tahti (O Allah, I seek refuge in Your greatness from being swallowed up from beneath me)

5530. It was narrated that Ibn 'Umar said:"The Prophet [SAW] used to say: 'Allahumma (O Allah,)' and he mentioned the supplication, and said at the end, 'A'udhu bika an ughtala min tahti (and I seek refuge with You from being swallowed up from beneath me)

5531. It was narrated that Abu Al-Yasar said:"The Messenger of Allah [SAW] used to say: 'Allahumma inni a'udhu bika minat-taraddi, wal-hadmi, wal-gharaqi, wal-hariqi, wa a'udhu bika, an yatakhabbatanish-shaitanu 'indal-mawti, wa a'udhu bika an amuta fi sabilika mudbiran, wa a'udhu bika an amuta ladigha (O Allah, I seek refuge with You from being thrown from a high place or crushed beneath a falling wall, or drowning or being burned, and I seek refuge with You from being led astray by the Shaitan at the time of death, and I seek refuge with You from dying in Your cause while fleeing from the battlefield, and I seek refuge with You from dying of a scorpion sting)

5532. It was narrated from Abu Al-Yasar that :The Messenger of Allah [SAW] used to supplicate and say: "Allahumma inni a'udhu bika min al-harami, wat-taraddi, wal-hadmi, wal-ghammi, wal-hariqi, wal-gharaqi, wa a'udhu bika, an yatakhabbatanish-shaitanu 'indal-mawti, wa an uqtala fi sabilika mudbiran, wa a'udhu bika wa an amuta ladigha (O Allah, I seek refuge with You from old age, being thrown from a high place, being crushed by a falling wall, distress, burning and drowning. I seek refuge with You from being led astray by the Shaitan at the time of death and from being killed in Your cause while fleeing from the battlefield. I seek refuge with You from dying of a scorpion sting)

5533. It was narrated that Abu Al-Aswad Al-Sulami said:"The Messenger of Allah [SAW] used to say: 'Allahumma inni a'udhu bika minal-hadmi, wa a'udhu bika minat-taraddi, wa a'udhu bika minal-gharaqi, wal-hariqi, wa a'udhu bika an yatakhabbatanish-shaitanu 'indal-mawti, wa a'udhu bika an amuta fi sabilika mudbiran, wa a'udhu bika an amuta ladigha (O Allah, I seek refuge in You from being crushed by a falling wall, and I seek refuge with You from drowning or being burned, and I seek refuge with You from being led astray by the Shaitan at the time of death, and I seek refuge with You from being killed for Your sake while fleeing the battlefield, and I seek refuge with You from dying of a scorpion sting)

5534. It was narrated that 'Aishah said:"I looked for the Messenger of Allah [SAW] one night in my bed, and I did not find him. I struck my hand on the head of the bed, and my hand fell on the soles of his feet. He was prostrating and saying: 'A'udhu bi 'afwika min 'iqabika, wa a'udhu bi ridaka min sakhatika, wa a'udhu bika minka (I seek refuge in Your forgiveness from Your punishment, and I seek refuge in Your pleasure from Your wrath, and I seek refuge in You from You)

5535. It was narrated that 'Asim bin Humaid said:"I asked 'Aishah with what the Messenger of Allah [SAW] would start Qiyam Al-Lail. She said: 'You have asked me about something that no one else has asked me about. He used to say Allahu Akbar ten times, and Subhan-Allah ten times, and Istaghfir-Allah ten times, and he would say, Allahummaghfirli, wahdini, warzuqni, wa'afini (O Allah, forgive me, guide me, grant me provision and give me good health,) and he would seek refuge from the difficulty of the standing on the Day of Resurrection

5536. It was narrated from Sa'eed, from Abu Hurairah who said:"The Messenger of Allah [SAW] said: 'Allahumma inni a'udhu bika min 'ilmin la yanfa'u, wa min qalbin la yakhsha'u, wa min nafsin la tashba'u, wa min du'a'in la yusma' (O Allah, I seek refuge with You from knowledge that is of no benefit, a heart that is not humble, a soul that is not satisfied and a supplication that is not heard)

5537. Abu Hurairah said:"The Messenger of Allah [SAW] used to say: 'Allahumma inni a'udhu bika min 'ilmin la yanfa'u, wa min qalbin la yakhsha'u, wa min nafsin

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la tashba'u, wa min du'a'in la yusma' (O Allah, I seek refuge with You from knowledge that is of no benefit, a heart that is not humble, a soul that is not satisfied and a supplication that is not heard)

5538. It was narrated that 'Abdullah bin Al-Harith said: "When it was said to Zaid bin Arqam: 'Tell us what you heard from the Messenger of Allah [SAW], he said: 'I will not tell you anything but that which the Messenger of Allah [SAW] commanded us to say: 'Allahumma inni a'udhu bika min al-'ajzi wal-kasali, wal-bukhli, wal-jubni, wal-harami, wa 'adhabil-qabri. Allahumma at nafsī taqwaha, wa zakkaha anta khairu min zakkaha, anta waliyyuha wa mawlaha. Allahumma inni a'udhu bika min nafsin la tashba'u wa min qalbin la yakhsha'u wa min 'ilmin la yanfa'u wa du'a'in la yustajab (O Allah, I seek refuge in You from incapacity, laziness, miserliness, cowardice, old age, the torment of the grave. O Allah, make my soul obedient and purify it, for You are the best One to purify it, You are its Guardian and Lord. O Allah, I seek refuge in You from a soul that is not satisfied, a heart that is not humble, knowledge that is of no benefit and a supplication that is not answered)

5539. It was narrated from Umm Salamah that: When the Prophet [SAW] went out of his house, he said: "Bismillahi Rabbi. A'udhu bika min an azilla aw adilla aw azlima aw uzlama, aw ajhala aw yujhala 'alayya (In the name of Allah my Lord, I seek refuge in You from falling into error or going astray, or wronging (others) or being wronged, and from behaving or being treated in an ignorant manner

### The Book of Drinks

5540. It was narrated from 'Umar that: When the prohibition of Khamr was revealed, 'Umar said: "O Allah, give us a clear ruling on Khamr," and the Verse in Al-Baqarah was revealed. 'Umar was called and it was recited to him. Then 'Umar said: "O Allah, give us a clear ruling on Khamr," and the Verse in An-Nisa' was revealed: "O you who believe! Approach not As-Salah (the prayer) when you are in a drunken state". And when the Iqamah for prayer was said, the caller of the Messenger of Allah [SAW] would cry out: "O you who believe! Approach not As-Salah (the prayer) when you are in a drunken state." 'Umar was called and this was recited to him. Then he said: "O Allah, give us a clear ruling on Khamr." Then the Verse in Surat Al-Ma'idah was revealed, and 'Umar was called, and it was recited to him. When he reached the words, "So, will you not then abstain?," 'Umar said: "We have abstained, we have abstained

5541. Anas bin Malik said: "While I was taking care of a group of people, including my paternal uncles, and I was the youngest of them, a man came and said: 'Khamr has been forbidden.' I was taking care of them, and was pouring Fadikh (date-wine) for them. They said: 'Pour it away.' So I poured it away." I (the narrator) said to Anas: "What is that?" He said: "Unripe dates and dried dates." Abu Bakr bin Anas said: "That was their wine in those days." And Anas did not deny that

5542. It was narrated that Anas said: "I was pouring (wine) for Abu Talhah, Ubayy bin Ka'b and Abu Dujanah among a group of Ansar when a man came in and said: 'Something new has happened; the prohibition of Khamr has been revealed.' So we poured it away." He said: "The only intoxicant in those days was Fadikh, a mixture of unripe dates and dried dates." And Anas said: "Khamr was forbidden, and most of their Khamr in those days was Fadikh

5543. It was narrated that Anas bin Malik said: "When Khamr was forbidden, their drink was (made from) unripe dates and dried dates

5544. It was narrated that Jabir - meaning bin 'Abdullah - said: "Unripe dates and dried dates are Khamr

5545. Jabir bin 'Abdullah said: "Unripe dates and dried dates are Khamr." Al-A'mash narrated it in Marfu' form

5546. It was narrated from Jabir that: The Prophet [SAW] said: "Raisins and dried dates are Khamr

5547. It was narrated from Ibn Abi Laila, from one of the Companions of the Prophet [SAW], that: The Prophet [SAW] forbade (mixtures of) Al-Balh and dried dates, and of raisins and dried dates

5548. It was narrated that Ibn 'Abbas said: "The Messenger of Allah [SAW] forbade Ad-Dubba', Al-Hantam, Al-Muzaffat, and An-Naqir, and (he forbade) mixing Al-Balh with Az-Zahuw

5549. It was narrated that Ibn 'Abbas said: "The Messenger of Allah [SAW] forbade Ad-Dubba', Al-Muzaffat," - and on one occasion he added: "An-Naqir," - "and (he forbade) mixing At-Tamr (dried dates) with raisins, and Az-Zahuw with At-Tamr

5550. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allah [SAW] forbade (mixing) Az-Zahuw and At-Tamr, and raisins and dried dates (At-Tamr)

5551. Abdullah bin Abi Qatadah narrated from his father that: The Prophet [SAW] said: "Do not combine dried dates with raisins, nor Az-Zahuw with ripe dates

5552. It was narrated from Abu Qatadah that: The Messenger of Allah [SAW] said: "Do not soak Az-Zahuw and ripe dates together, and do not soak raisins and ripe dates together

5553. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allah [SAW] forbade mixing dried dates and raisins, and mixing Az-Zahuw and dried dates, and Az-Zahuw and Al-Busr

5554. Ata' narrated from Jabir that: The Prophet [SAW] forbade mixing dried dates and raisins, and Al-Busr and ripe dates

5555. It was narrated from Jabir, that : The Messenger of Allah [SAW] said: "Do not mix raisins and dried dates, nor Al-Busr and dried dates

5556. It was narrated from Jabir that: The Messenger of Allah [SAW] forbade soaking raisins and dried dates together, and he forbade soaking Al-Busr and dried dates together

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5557. It was narrated that Ibn 'Abbas said:"The Messenger of Allah [SAW] forbade Ad-Dubba', Al-Hantam, Al-Muzaffat, and An-Naqir, and that Al-Busr be mixed with dried dates, and that raisins be mixed with dried dates, and he wrote to the people of Hajar saying: 'Do not mix raisins and dried dates together

5558. It was narrated that Ibn 'Abbas said:"Al-Busr on their own are unlawful and with dried dates they are unlawful

5559. It was narrated that Ibn 'Abbas said:"The Messenger of Allah [SAW] forbade mixing dried dates and raisins, and dried dates and Al-Busr

5560. Jabir bin 'Abdullah said:"The Messenger of Allah [SAW] forbade dried dates and raisins, and he forbade dried dates and Al-Busr, if they are soaked together

5561. It was narrated from 'Abdullah bin Abi Qatadah, from his father, that:The Prophet [SAW] said: "Do not soak Az-Zahuw and ripe dates, and do not soak ripe dates and raisins together

5562. It was narrated from Jabir that :The Messenger of Allah [SAW] forbade soaking raisins and Al-Busr together, and he forbade soaking Al-Busr and ripe dates together

5563. It was narrated that Anas bin Malik said:"The Messenger of Allah [SAW] forbade us to soak two things together when one is more potent than the other. I asked him about Fadikh (a drink made from fresh dates cut open) and he forbade it. He disliked the extra bit on Al-Busr, fearing that that might make it two things, so we used to cut it off

5564. It was narrated that Abu Idris said:"I saw Anas bin Malik when some Busr which had extra bits were brought to him, and he started to cut them off

5564.2. Qatadah said:"Anas used to tell us to cut off the extra bits

5565. It was narrated that :Anas would not leave any dates that had become ripe but he would remove them from his Fadikh

5566. It was narrated from Abu Qatadah that:The Messenger of Allah [SAW] said: "Do not soak Az-Zahuw and ripe dates together, nor Al-Busr and raisins together. Soak each one of them on its own

5567. Yahya narrated that 'Abdullah bin Abi Qatadah said to him from his father, that:The Prophet [SAW] forbade mixing Az-Zahuw and dried dates, and mixing Al-Busr and dried dates, and he said: "Soak each one of them on its own in vessels that are tied shut

5568. It was narrated that Abu Sa'eed Al-Khudri said:"The Messenger of Allah [SAW] forbade mixing Al-Busr with dried dates, or raisins with dried dates, or raisins with Al-Busr, and he said: 'Whoever among you (wants to) drink them, let him drink each one of them on its own: dried dates on their own, or Al-Busr on their own, or raisins on their own

5569. Abu Sa'eed Al-Khudri narrated that:The Prophet [SAW] forbade mixing Al-Busr with dried dates, or raisins with dried dates, or raisins with Al-Busr, and he said: "Whoever among you (wants to) drink them, let him drink each one on its own

5570. Abu Hurairah said:"The Messenger of Allah [SAW] forbade mixing Al-Busr and raisins, and Al-Busr and dried dates, and he said: 'Soak each one of them on its own

5571. It was narrated from Abu Sa'eed Al-Khudri that:The Prophet [SAW] forbade soaking dried dates and raisins, and dried dates and Al-Busr, and he said: "Soak raisins on their own, and dried dates on their own, and Al-Busr on their own

5572. Abu Hurairah said:"The Messenger of Allah [SAW] said: 'Khamr comes from these two.'" Suwaid (one of the narrators) said: "From these two trees: The date palm and the grapevine

5573. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] said: 'Khamr comes from these two trees: The date palm and the grapevine

5574. It was narrated from Al-Mughirah that Ibrahim and Al-Sha'bi said:"Strong drink is Khamr

5575. It was narrated that Sa'eed bin Jubair said:"Strong drink is Khamr

5576. It was narrated that Sa'eed bin Jubair said:"Strong drink is Khamr

5577. It was narrated that Sa'eed bin Jubair said:"Strong drink is unlawful, and a 'goodly provision' (is lawful)

5578. It was narrated that Ibn 'Umar said:"I heard 'Umar, may Allah be pleased with him, delivering a Khutbah on the Minbar of Al-Madinah and he said: 'O people, on the day that the prohibition of Khamr was revealed, it was made from five things: From grapes, dates, honey, wheat and barley. Khamr is that which overcomes the mind

5579. It was narrated that Ibn 'Umar said:"I heard 'Umar bin Al-Khattab, may Allah be pleased with him, on the Minbar of the Messenger of Allah [SAW], say: 'The prohibition of Khamr was revealed when it was made from five things: From grapes, wheat, barley, dates and honey

5580. It was narrated that Ibn 'Umar said:"Khamr is made from five things: From dates, wheat, barley, honey and grapes

5581. It was narrated that Ibn Sirin said:"A man came to Ibn 'Umar and said: 'Our families make drinks for us by soaking (fruits) at night, and in the morning we drink them.' He said: 'I forbid you to drink intoxicants whether in small amounts or large. May Allah bear witness that I forbid you to drink intoxicants whether in small amounts or large. May Allah bear witness that the people of Khaibar used to make drinks by soaking such and such, and they called it such and such but it was Khamr. The people of Fadak used to make drinks by soaking such and such, and they called it such and such but it was Khamr.' And he listed four things, one of which was honey

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5582. It was narrated from Ibn 'Umar that:The Prophet [SAW] said: "Every intoxicant is unlawful and every intoxicant is Khamr
5583. It was narrated that Ibn 'Umar said:"The Messenger of Allah [SAW] said: 'Every intoxicant is unlawful and every intoxicant is Khamr
5584. It was narrated that Ibn 'Umar said:"The Messenger of Allah [SAW] said: 'Every intoxicant is Khamr
5585. It was narrated that Ibn 'Umar said:"The Messenger of Allah [SAW] said: 'Every intoxicant is Khamr and every intoxicant is unlawful
5586. It was narrated from Ibn 'Umar that:The Prophet [SAW] said: "Every intoxicant is unlawful and every intoxicant is Khamr
5587. It was narrated from Ibn 'Umar that:The Prophet [SAW] said: "Every intoxicant is unlawful
5588. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] said: 'Every intoxicant is unlawful
5589. It was narrated from Abu Hurairah that:The Messenger of Allah [SAW] forbade soaking (fruits) in Ad-Dubba', Al-Muzaffat, An-Naqir, Al-Hantam, and every intoxicant is unlawful
5590. It was narrated from 'Aishah that:The Prophet [SAW] said: "Do not soak (fruits) in Ad-Dubba', An-Naqir, Al-Hantam, and every intoxicant is unlawful
5591. It was narrated that 'Aishah said:"The Messenger of Allah [SAW] said: 'Every drink that intoxicates is unlawful.'" Qutaibah (one of the narrators) said: "From the Prophet [SAW]
5592. It was narrated from 'Aishah, may Allah be pleased with her, that :The Messenger of Allah [SAW] was asked about mead and he said: "Every drink that intoxicates is unlawful." This is the wording of Suwaid
5593. It was narrated that 'Aishah, may Allah be pleased with her, that :The Messenger of Allah [SAW] was asked about mead and he said: "Every drink that intoxicates is unlawful," and mead is made from honey
5594. It was narrated from 'Aishah that:The Prophet [SAW] was asked about mead and he said: "Every drink that intoxicates is unlawful." And mead is a drink made of honey
5595. It was narrated that Abu Musa said:"The Messenger of Allah [SAW] said: 'Every intoxicant is unlawful
5596. It was narrated from Abu Burdah that his father said:"The Messenger of Allah [SAW] sent Mu'adh and me to Yemen. Mu'adh said: 'You are sending us to a land where the people have many kinds of drinks. What should I drink?' He said: 'Drink, but do not drink any intoxicant
5597. It was narrated that Abu Musa said:"The Messenger of Allah [SAW] said: 'Every intoxicant is unlawful
5598. Al-Aswad bin Shaiban As-Sadusi said:"I heard 'Ata' being asked by a man: 'We travel and drinks are offered to us in the marketplaces, and we do not know what kind of vessels they were prepared in.' He said: 'Every intoxicant is unlawful.' He repeated the question and he said: 'Every intoxicant is unlawful.' He repeated the question and he said: 'It is as I have told you
5599. It was narrated that Ibn Sirin said:"Every intoxicant is unlawful
5600. It was narrated that 'Abdul-Malik bin At-Tufail Al-Jazari said:"Umar bin 'Abdul-Aziz wrote to us, saying: 'Do not drink the thickened juice of grapes (obtained by boiling it down) until two-third of it has gone and one-third is left. And every intoxicant is unlawful
5601. It was narrated that As-Sa'q bin Hazn said:"Umar bin 'Abdul-'Aziz wrote to 'Adiy bin Artah (saying): 'Every intoxicant is unlawful
5602. It was narrated from Abu Musa Al-Ash'ari that:The Messenger of Allah [SAW] said: "Every intoxicant is unlawful
5603. Abu Bakr bin Abi Musa narrated that his father said:"The Messenger of Allah [SAW] sent me to Yemen and I said: 'O Messenger of Allah, there are (different kinds of) drinks there, what should I drink, and what should I refrain from?' He said: 'What are they?' I said: 'Al-Bit' (mead) and Al-Mizr (beer).' He said: 'What are mead and beer?' I said: 'Mead is a drink made from honey and beer is a drink made from grains.' The Messenger of Allah [SAW] said: 'Do not drink any intoxicant, for I have forbidden all intoxicants
5604. It was narrated from Abu Burdah that his father said:"The Messenger of Allah [SAW] sent me to Yemen and I said: 'O Messenger of Allah, there are drinks there which they call Al-Bit' (mead) and Al-Mizr (beer).' He said: 'What is mead (and beer)?' I said: 'A drink made from honey, and beer is made from barley.' He said: 'Every intoxicant is unlawful
5605. It was narrated that Ibn 'Umar said:"The Messenger of Allah [SAW] delivered a Khutbah and quoted the Verse about Khamr. A man said: 'O Messenger of Allah, what do you think about Al-Mizr (beer)?' He said: 'What is beer?' He said: 'A (drink) from grains that is made in Yemen.' He said: 'Does it intoxicate?' He said: 'Yes.' He said: 'Every intoxicant is unlawful
5606. It was narrated that Abu Al-Juwairiyah said:"I heard Ibn 'Abbas when he was asked: 'Advise us about Badhiq (a drink made from the juice of grapes slightly boiled).' He said: 'Muhammad came before Badhiq (i.e., it was not known during his time), but everything that intoxicates is unlawful
5607. Amr bin Shu'aib narrated from his father, from his grandfather, that:The Prophet [SAW] said: "What intoxicates in large amounts, a small amount of it is unlawful
5608. It was narrated from 'Amir bin Sa'd, from his father, that:The Prophet [SAW] said: "I forbid to you small amounts of whatever intoxicates in large amounts



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5609. It was narrated from 'Amir bin Sa'd, from his father, that:The Prophet [SAW] forbade a small amount of whatever intoxicates in large amounts

5610. It was narrated that Abu Hurairah said:"I know that the Messenger of Allah [SAW] was fasting, so I prepared some Nabidh for him to break his fast that I had prepared for him in a gourd. I brought it to him and he said: 'Bring it here.' So I brought it closer and it was bubbling. He said: 'Throw it against the wall (throw it away), for this is the drink of one who does not believe in Allah or the Last Day

5611. It was narrated that 'Ali - may Allah honor his face - said:"The Prophet [SAW] forbade to me to use gold rings, Al-Qassi, Al-Mitharah and Al-Ji'ah (a barley drink)

5612. Sa'sa'ah said to 'Ali bin Abi Talib - may Allah honor his face - :'"Forbid to us, O Commander of the Believers! What the Messenger of Allah [SAW] forbade to you." He said: "The Messenger of Allah [SAW] forbade me from using Ad-Dubba' and Al-Hantam

5613. It was narrated from Jabir that :(fruits) would be soaked for the Prophet [SAW] in a small vessel made of stone

5614. It was narrated that Tawus said:"A man said to Ibn 'Umar: 'Did the Messenger of Allah [SAW] forbid soaking (fruits) in earthenware jars?' He said: 'Yes.' Tawus said: 'By Allah, I heard that from him

5615. It was narrated that Sulaiman At-Taimi and Ibrahim bin Maisarah said:"We heard Tawus say: 'A man came to Ibn 'Umar and said: Did the Messenger of Allah [SAW] forbid soaking (fruits) in earthenware jars? He said: 'Yes.' Ibrahim added in his Hadith: "And Ad-Dubba' (gourds)

5616. Ibn 'Abbas said:"The Messenger of Allah [SAW] forbade soaking (fruits) in earthenware jars

5617. It was narrated that Ibn 'Umar said:"The Messenger of Allah [SAW] forbade Al-Hantam. I (the narrator) said: "What is Al-Hantam?" He said: "The earthenware jar

5618. It was narrated that Abu Maslamah said:"I heard 'Abdul-'Aziz - that is, bin Asid At-Tahi from Al-Basrah - say: 'Ibn Az-Zubair was asked about soaking (fruits) in earthenware jars and he said: "The Messenger of Allah [SAW] forbade us from that

5619. It was narrated that Sa'eed bin Jubair said:"We asked Ibn 'Umar about Nabidh made in an earthenware jar and he said: 'The Messenger of Allah [SAW] forbade that.' So I went to Ibn 'Abbas and said to him: 'Today I heard something that surprised me.' He said: 'What was it?' I said: 'I asked Ibn 'Umar about Nabidh made in an earthenware jar and he said: The Messenger of Allah [SAW] forbade it.' He said: 'Ibn 'Umar spoke the truth.' I said: 'What is an earthenware jar?' He said: 'Anything that is made of clay

5620. It was narrated that Sa'eed bin Jubair said:"I was with Ibn 'Umar when he was asked about Nabidh made in an earthenware jar. He said: 'The Messenger of Allah [SAW] forbade it.' I got upset when I heard that, so I went to Ibn 'Abbas and said: 'Ibn 'Umar was asked about something, and I found it difficult.' He said: 'What was it?' I said: 'He was asked about Nabidh made in an earthenware jar.' He said: 'He spoke the truth; the Messenger of Allah [SAW] forbade it.' I said: 'What is an earthenware jar?' He said: 'Anything that is made of clay

5621. It was narrated that Ash-Shaibani said:"I heard Ibn Abi Awfa say: 'The Messenger of Allah [SAW] forbade Nabidh made in green earthenware jars.' I said: 'And white ones?' He said: 'I do not know

5622. Abu Ishaq Ash-Shaibani said:"I heard Ibn Abi Awfa say: 'The Messenger of Allah [SAW] forbade Nabidh made in green and white earthenware jars

5623. It was narrated that Abu Raja' said:"I asked Al-Hasan about Nabidh made in earthenware jars - is it unlawful? He said: '(It is) unlawful. One who would not lie narrated to us that the Messenger of Allah [SAW] forbade Nabidh made in Al-Hantam, Ad-Dubba' (gourds), Al-Muzaffat and An-Naqir

5624. It was narrated from Ibn 'Umar that:The Messenger of Allah [SAW] forbade Ad-Dubba' (gourds)

5625. It was narrated from Ibn 'Umar that:The Messenger of Allah [SAW] forbade Ad-Dubba' (gourds)

5626. It was narrated that 'Aishah said:"The Messenger of Allah [SAW] forbade Ad-Dubba' (gourds) and Al-Muzaffat

5627. It was narrated from 'Ali - may Allah honor his face - that:The Prophet [SAW] forbade Ad-Dubba' (gourds) and Al-Muzaffat

5628. It was narrated from 'Abdur-Rahman bin Ya'mar that:The Prophet [SAW] forbade Ad-Dubba' and Al-Muzaffat

5629. It was narrated from Anas bin Malik that:The Messenger of Allah [SAW] forbade soaking (fruits) in Ad-Dubba' (gourds) and Al-Muzaffat

5630. Abu Hurairah said:"The Messenger of Allah [SAW] forbade soaking (fruits) in Ad-Dubba' (gourds) and Al-Muzaffat

5631. It was narrated from Ibn 'Umar that :The Messenger of Allah [SAW] forbade Al-Muzaffat and squashes

5632. It was narrated from Ibn 'Umar that :The Messenger of Allah [SAW] forbade Ad-Dubba' (gourds), Al-Hantam and An-Naqir

5633. It was narrated that Abu Sa'eed Al-Khudri said:The Messenger of Allah [SAW] forbade drinking from green pitchers, gourds and vessels carved from wood

5634. Ibn 'Umar said:"The Messenger of Allah [SAW] forbade Ad-Dubba' (gourds), Al-Hantam and Al-Muzaffat

5635. Abu Hurairah said:"The Messenger of Allah [SAW] forbade earthenware jars, Ad-Dubba' (gourds), Al-Muzaffat containers

5636. Aishah said:"I heard the Messenger of Allah [SAW] forbidding drinks made in Dubba' (gourds), Hantam or Muzaffat, that were not oil or vinegar

5637. Abu Hurairah said:"The Messenger of Allah [SAW] forbade Ad-Dubba' (gourds), Al-Hantam, An-Naqir, and Al-Muzaffat

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5638. Thumamah bin Hazn Al-Qushairi said:"I met 'Aishah and asked her about Nabidh. She said: 'The delegation of 'Abdul-Qais came to the Messenger of Allah [SAW] and asked him in which vessels they should soak (fruits - to make Nabidh). The Prophet [SAW] forbade them to soak (fruits) in Ad-Dubba' (gourds), An-Naqir, Al-Muqayyar, and Al-Hantam

5639. It was narrated that 'Aishah, may Allah be pleased with her, said:"He forbade Ad-Dubba' (gourds) specifically

5640. It was narrated from Ishaq - he is Ibn Suwaid - that he said:"Mu'adhah narrated to me from 'Aishah, that the Messenger of Allah [SAW] forbade Nabidh made in An-Naqir, Al-Muqayyar, Ad-Dubba', and Al-Hantam." And in the narration of Ibn 'Ulayyah, Ishaq said: "And Hunaidah mentioned from 'Aishah similar to the narration of Mu'adhah, and she named earthenware containers. I said to Hunaidah: 'Did you hear her say earthenware containers?' She said: 'Yes

5641. It was narrated that Hunaidah bint Sharik bin Aban said:"I met 'Aishah, may Allah be pleased with her, in Al-Khuraibah, and I asked her about the dregs and she forbade them to me and she said: 'Soak (the fruit) at night and drink it in the morning, and tie the vessel closed.' And she forbade me from using Ad-Dubba' (gourds), An-Naqir, Al-Muzaffat, and Al-Hantam

5642. It was narrated that Anas said:"The Messenger of Allah [SAW] forbade Al-Muzaffat

5643. Sa'eed bin Jubair narrated that:He heard Ibn 'Umar and Ibn 'Abbas testify that the Messenger of Allah [SAW] forbade Ad-Dubba' (gourds), Al-Hantam, Al-Muzaffat, and An-Naqir. Then the Messenger of Allah [SAW] recited this Verse: "And whatsoever the Messenger (Muhammad) gives you, take it; and whatsoever he forbids you, abstain (from it)

5644. It was narrated from Asma' bint Yazid that:A paternal uncle of hers whose name was Anas said: "Ibn 'Abbas said: Does not Allah say: "And whatsoever the Messenger (Muhammad) gives you, take it; and whatsoever he forbids you, abstain (from it).'? He said: 'Yes.' He said: 'Does not Allah say: 'It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision?' I said: 'Yes.' He said: 'I bear witness that the Prophet of Allah [SAW] forbade An-Naqir, Al-Muqayyar, Ad-Dubba', and Al-Hantam

5645. Zadan said:"I asked 'Abdullah bin 'Umar: 'Tell me of something that you heard from the Messenger of Allah [SAW] concerning vessels and explain it.' He said: 'The Messenger of Allah [SAW] forbade Al-Hantam, which are what you call earthenware jars. And he forbade Ad-Dubba' which are what you call squash. And he forbade An-Naqir, which are hollowed-out date palm wood. And he forbade Al-Muzaffat which are (Al-Muqayyar) vessels daubed with tar

5646. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] forbade the delegation of 'Abdul-Qais, when they came to him, Ad-Dubba', An-Naqir, Al-Muzaffat, and large water-skins that are cut from the top and can no longer be closed. He said: 'Make Nabidh in your water-skins, and close them and drink it sweet.' One of them said: 'O Messenger of Allah, give me permission concerning something like this. He said: 'If you make it like this,' and he gestured with his hand, showing him how

5647. Jabir said:"The Messenger of Allah [SAW] forbade Al-Muzaffat jars, Ad-Dubba' (gourds), An-Naqir, and if the Prophet [SAW] could not find a water-skin in which to make Nabidh, it would be made for him in a small vessel of stone

5648. It was narrated that Jabir said:"(Fruit) would be soaked for the Messenger of Allah [SAW] in a water skin, and if he did not have a water skin, it would be made for him in a small vessel of stone. And the Messenger of Allah [SAW] forbade Ad-Dubba' (gourds), An-Naqir, and Al-Muzaffat

5649. It was narrated from Jabir that:The Messenger of Allah [SAW] forbade Ad-Dubba' (gourds), An-Naqir, earthenware jars, and Al-Muzaffat

5650. It was narrated from 'Abdullah that:The Prophet [SAW] granted a concession allowing earthenware jars that are not coated with pitch

5651. It was narrated from Ibn Buraidah that his father said:"The Messenger of Allah [SAW] said: 'I used to forbid you (to store) the sacrificial meat, but now eat it and store it; and whosoever wants to visit graves (may do so), for they are a reminder of the Hereafter; and drink but avoid all intoxicants

5652. It was narrated from 'Abdullah bin Buraidah that his father said:"The Messenger of Allah [SAW] said: 'I used to forbid you to visit graves, but (now) visit them. And I forbade you (to keep) the sacrificial meat for three days, but now keep whatever you wish. And I forbade Nabidh to you, unless it was (made) in a water skin, but now drink from all kinds of vessels but do not drink any intoxicant

5653. It was narrated from Ibn Buraidah that his father said:"The Messenger of Allah [SAW] said: 'I used to forbid three things to you: Visiting graves, but now visit them, and may visiting them increase you in goodness; and I forbade you (to store) the sacrificial meat for more than three days, but now eat whatever you wish of it. And I forbade to you drinks in (certain kinds of ) vessels, but now drink from whatever vessel you wish, but do not drink any intoxicant

5654. It was narrated from 'Abdullah bin Buraidah that his father said:"The Messenger of Allah [SAW] said: 'I used to forbid certain kinds of vessels to you. Now soak (fruits) in whatever you wish, but beware of any intoxicant

5655. Abdullah bin Buraidah (narrated) from his father that:While the Messenger of Allah [SAW] was walking, he approached some people and heard a confused noise coming from them. He said: "What is this noise?" They said: "O Messenger of Allah, they have a drink that they drink." He sent for those people and said: "In what do you soak (fruit - to make that drink)?" They said: "We soak (fruits) in vessels carved from wood and gourds, and we have no water skins (that can be closed)." He said: "Do not drink except from a vessel that can be tied closed." Then as much time as Allah willed passed, then he went back to them and they had fallen sick and become pallid. He said: "Why do you look so ill?" They said: "O Messenger of Allah, our land is unhealthy and you forbade to us everything except that which was in a vessel that could be tied closed." He said: "Drink, but every intoxicant is unlawful

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5656. It was narrated from Jabir that :When the Messenger of Allah [SAW] forbade large water skins that are cut from the top and can no longer be closed, Ansar complained and said: "O Messenger of Allah, we do not have any vessels." The Prophet [SAW] said: "Then there is no harm

5657. It was narrated that Abu Hurairah said:"On the night on which he was taken on the Night Journey (Al-Isra'), two cups, of wine and milk, were brought to the Messenger of Allah [SAW]. He looked at them and chose the milk. Jibril, peace be upon him, said to him: 'Praise be to Allah Who has guided you to the Fitrah. If you have chosen the wine, your Ummah would have gone astray

5658. Ibn Muhairiz narrated from a man among the Companions of the Prophet [SAW] that :The Prophet [SAW] said: "People among my Ummah will drink Khamr, calling it by another name

5659. It was narrated that Abu Hurairah said:"The Messenger of Allah [SAW] said: 'The adulterer is not a believer at the moment when he is committing adultery, and the wine drinker is not a believer at the moment when he is drinking wine, and the thief is not a believer at the moment when he is stealing, and the robber is not a believer at the moment when he is robbing and people are looking on

5660. It was narrated from Abu Hurairah that:The Prophet [SAW] said: "The adulterer is not a believer at the moment when he is committing adultery, and the thief is not a believer at the moment when he is stealing, and the wine drinker is not a believer at the moment when he is drinking wine, and the robber is not a believer at the moment when he is robbing and taking something valuable by force while the Muslims are looking at it

5661. It was narrated that Ibn 'Umar and a number of the Companions of Muhammad [SAW] said:"The Messenger of Allah [SAW] said: 'Whoever drinks Khamr, whip him; then if he drinks (again), whip him; then if he drinks (again), whip him; then if he drinks (again), kill him

5662. It was narrated from Abu Hurairah that :The Messenger of Allah [SAW] said: "If he becomes drunk, whip him; then if he becomes drunk, whip him; then if he becomes drunk, whip him." Then he said concerning the fourth time, "Strike his neck (i.e., kill him)

5663. It was narrated from Abu Burdah bin Abi Musa, :That his father used to say: "I do not see any difference between drinking Khamr and worshipping this column instead of Allah the Mighty and Sublime

5664. Urwah bin Ruwaim narrated that :Ibn Ad-Dailami rode looking for 'Abdullah bin 'Amr bin Al-'As. Ibn Ad-Dailami said: "I entered upon him and said: 'O 'Abdullah bin 'Amr, did you hear the Messenger of Allah [SAW] say anything concerning Khamr?' He said: 'Yes, I heard the Messenger of Allah [SAW] say: If a man among my Ummah drinks Khamr, Allah will not accept his Salah for forty days

5665. It was narrated that Masruq said:"If a judge accepts a gift he has consumed something unlawful, and if he accepts a bribe, that takes him to the level of Kufr." Masruq said: "Whoever drinks Khamr, he has committed (an act of) Kufr, and his Kufr is that his Salah does not count

5666. It was narrated from Abu Bakr bin 'Abdur-Rahman bin Al-Harith that his father said:"I heard 'Uthman, may Allah be pleased with him, say: 'Avoid Khamr for it is the mother of all evils. There was a man among those who came before you who was a devoted worshipper. An immoral woman fell in love with him. She sent her slave girl to him, saying: We are calling you to bear witness. So he set out with her slave girl, and every time he entered a door, she locked it behind him, until he reached a beautiful woman who has with her a boy and a vessel of wine. She said: 'By Allah, I did not call you to bear witness, rather I called you to have intercourse with me, or to drink a cup of this wine, or to kill this boy.' He said: 'Pour me a cup of this wine.' So she poured him a cup. He said: 'Give me more.' And soon he had intercourse with her and killed the boy. So avoid Khamr, for by Allah faith and addiction to Khamr cannot coexist but, one of them will soon expel the other

5667. Abu Bakr bin 'Abdur-Rahman bin Al-Harith narrated that his father said:"I heard 'Uthman say: 'Avoid Khamr for it is the mother of all evils. There was a man among those who came before you who was a devoted worshipper and used to stay away from people.'" And he mentioned something similar. He said: "Avoid Khamr for, by Allah, it can never coexist with Faith, but soon one of them will expel the other

5668. It was narrated that Ibn 'Umar said:"Whoever drinks Khamr and does not get intoxicated, his Salah will not be accepted so long as any trace of it remains in his belly or his veins, and if he dies he will die a Kafir. If he becomes intoxicated his Salah will not be accepted for 40 nights, and if he dies during them, he will die a Kafir." (Sahih Mawquf)

5669. It was narrated from 'Abdullah bin 'Amr that:The Prophet [SAW] said: "Whoever drinks Khamr and puts it in his belly, Allah will not accept his Salah for seven (days), if he dies during them" - Muhammad bin Adam (One of the narrators) said: "he will die a Kafir. If he was too intoxicated to offer any of the obligatory" - Ibn Adam said: "or recite Qur'an, his Salah will not be accepted for 40 days, and if he dies during them," And Ibn Adam said: "He will die a Kafir

5670. It was narrated that 'Abdullah bin Ad-Dailami said:"I entered upon 'Abdullah bin 'Amr bin Al-'As when he was in a garden of his in At-Ta'if called Al-Waht. He was walking and holding hands with a young man of Quraish who was suspected of drinking Khamr. He said: 'I heard the Messenger of Allah [SAW] say: Whoever drinks Khamr once, his repentance will not be accepted for 40 days, then if he repents, Allah will accept his repentance. If he does it again, his repentance will not be accepted for 40 days, then if he repents, Allah will accept his repentance. If he does it again, his repentance will not be accepted for 40 days, then if he repents, Allah will accept his repentance. If he does it again (a fourth time), then it is a right upon Allah to make him drink from the mud of Khibal on the Day of Resurrection." This is the wording of 'Amr

5671. It was narrated from Ibn 'Umar that:The Messenger of Allah [SAW] said: "Whoever drinks Khamr in this world and does not repent from that, will be denied it in the Hereafter

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5672. It was narrated from 'Abdullah bin 'Amr that:The Prophet [SAW] said: "No one who reminds others of his favors, no one who is disobedient to his parents and no drunkard, will enter Paradise

5673. It was narrated from Ibn 'Umar that :The Prophet [SAW] said: "Whoever drinks Khamr in this world and dies addicted to it, and not having repented, will not drink it in the Hereafter

5674. It was narrated that Ibn 'Umar said:"The Messenger of Allah [SAW] said: 'Whoever drinks Khamr in this world and dies addicted to it, will not drink it in the Hereafter

5675. It was narrated that Ad-Dahhak said:"Whoever dies addicted to Khamr will have boiling water thrown in his face when he departs this world

5676. It was narrated that Sa'eed bin Al-Musayyab said:"Umar, may Allah be pleased with him, banished Rabi'ah bin Umaiyyah to Khaibar for drinking Khamr, and he went and joined Heraclius and became a Christian. 'Umar, may Allah be pleased with him, said: 'I will never expel any Muslim after this

5677. It was narrated that Abu Burdah bin Niyar said:"The Messenger of Allah [SAW] said: 'Drink from vessels but do not become intoxicated

5678. It was narrated from Ibn Buraidah, from his father, that:The Messenger of Allah [SAW] forbade Ad-Dubba', Al-Hantam, An-Naqir, and Al-Muzaffat

5679. It was narrated from Simak, from Qirsafah, one of their womenfolk, that:'Aishah said: "Drink but do not become intoxicated

5680. It was narrated from Qudamah Al-'Amiri that Jasrah bint Dijajah Al-'Amiriyah told him:"I heard 'Aishah when some people asked her about Nabidh, saying we soak dates in the morning and drink it in the evening, or we soak them in the evening and drink them in the morning. She said: 'I do not permit any intoxicant even if it were bread or even if it were water.' She said that three times

5681. It was narrated that 'Ali bin Al-Mubarak said:"Karimah bint Hammam told me that she heard 'Aishah, the Mother of the Believers, say: 'You have been forbidden Ad-Dubba' (gourds), you have been forbidden Al-Hantam, you have been forbidden Al-Muzaffat.' Then she turned to women and said: 'Beware of green earthenware jars, and if the water in your clay vessels intoxicates you, do not drink it

5682. It was narrated that 'Aishah was asked about drinks and she said:"The Messenger of Allah [SAW] used to forbid all intoxicants." And they use the narration of 'Abdullah bin Shaddad from 'Abdullah bin 'Abbas

5683. It was narrated from Ibn Shubrumah who mentioned it from 'Abdullah bin Shaddad bin Al-Had, from Ibn 'Abbas, who said:"Khamr was forbidden in small or large amounts, as was every kind of intoxicating drink

5684. It was narrated that Ibn 'Abbas said:"Khamr was forbidden in and of itself in small or large amounts, as was every kind of intoxicating drink

5685. It was narrated that Ibn 'Abbas said:"Khamr was forbidden in and of itself, in small or large amounts, as was every kind of intoxicating drink

5686. It was narrated that Ibn 'Abbas said:"Khamr was forbidden in small or large amounts, as was every kind of drink that intoxicates

5687. It was narrated that Abu Al-Juwairiyah Al-Jarmi said:"I asked Ibn 'Abbas, when he was leaning back against the Ka'bah, about Badhaq (a drink made from the juice of grapes slightly boiled). He said: 'Muhammad came before Badhaq (i.e., it was not known during his time), but everything that intoxicates in unlawful.'" He said: "I was the first of the 'Arabs to ask him

5688. Ibn 'Abbas said:"Whoever would like to regard as forbidden that which Allah and His Messenger [SAW] regard as forbidden, let him regard Nabidh as forbidden

5689. It was narrated from 'Uyainah bin 'Abdur-Rahman that his father said:"A man said to Ibn 'Abbas: 'I am a man from Khurasan, and our land is a cold land. We have a drink that is made from raisins and grapes and other things, and I am confused about it.' He mentioned different kinds of drinks to him and mentioned many, until I thought that he had not understood him. Ibn 'Abbas said to him: 'You have told me too many. Avoid whatever intoxicates, whether it is made of dates, raisins or anything else

5690. It was narrated that Ibn 'Abbas said:"Nabidh made from Al-Busr is forbidden and is not permissible

5691. It was narrated that Abu Hamzah said:"I used to interpret between Ibn 'Abbas and the people. A woman came to him and asked him about Nabidh made in earthenware jars, and he forbade it. I said: 'O Abu 'Abbas, I make a sweet Nabidh in a green earthenware jar; when I drink it, my stomach makes noises.' He said: 'Do not drink it even if it is sweeter than honey

5692. Abu Hamzah Nasr said:"I said to Ibn 'Abbas that my grandmother makes Nabidh in an earthenware jar and it is sweet. If I drink a lot of it and sit with people, I am worried that they will find out. He said: 'The delegation of 'Abdul-Qais came to the Messenger of Allah [SAW] and he said: Welcome to a delegation that is not disgraced or filled with regret. They said: O Messenger of Allah, the idolators are between us and you, and we can only reach you during the sacred months. Tell us of something which, if we do it, we will enter Paradise, and we can tell it to those whom we left behind. He said: I will enjoin three things upon you, and forbid four things to you. I order you to have faith in Allah, and do you know what faith in Allah is? They said: Allah and His Messenger know best. He said: (It means) testifying that there is none worthy of worship except Allah, establishing Salah, paying Zakah and giving one-fifth (the Khums) of the spoils of war. And I forbid four things to you: That which is soaked in Ad-Dubba', An-Naqir, Al-Hantam, and Al-Muzaffat

5693. It was narrated that Qais bin Wahban said:"I asked Ibn 'Abbas: 'I have a small jar in which I make Nabidh and when it has bubbled and settled down again, I

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drink it.' He said: 'For how long you have been drinking that?' He said: 'For twenty years'" - or he said: 'for forty years.' He said: 'For a long time you have been quenching your thirst with something forbidden

5694. Ibn 'Umar said:"While he was at the Rukn, I saw a man bring a cup to the Messenger of Allah [SAW] in which there was Nabidh. He gave the cup to him and he raised it to his mouth, but he found it to be strong, so he gave it back to him and a man among the people said: 'O Messenger of Allah, is it unlawful?' He said: 'Bring the man to me.' So he was brought to him. He took the cup from him and called for water. He poured it into the cup, which he raised to his mouth and frowned. Then he called for more water and poured it into it. Then he said: 'When these vessels become strong in taste, pour water on them to weaken them

5695. Narrated from 'Abdul-Malik bin Nafi' from Ibn 'Umar:A similar report was narrated from 'Abdul-Malik bin Nafi' from Ibn 'Umar, from the Prophet [SAW]

5696. It was narrated from Ibn 'Umar that:A man asked about drinks and he said: "Avoid everything that intoxicates

5697. It was narrated that Zaid bin Jubair said:"I asked Ibn 'Umar about drinks and he said: 'Avoid everything that intoxicates

5698. It was narrated that Ibn 'Umar said:"Intoxicants are unlawful in small or large amounts

5699. It was narrated that Ibn 'Umar said:"Every intoxicant is Khamr and every intoxicant is unlawful

5700. It was narrated from Salim bin 'Abdullah, from his father, that:The Messenger of Allah [SAW] said: "Allah has forbidden Khamr, and every intoxicant is unlawful

5701. It was narrated that Ibn 'Umar said:"The Messenger of Allah [SAW] said: 'Every intoxicant is unlawful and every intoxicant is Khamr

5702. Ruqaiyah bint 'Amr bin Sa'd said:"I was under the care of Ibn 'Umar, and raisins would be soaked for him and he would drink them in the morning, then the raisins would be left to dry, and other raisins would be added to them, and water would be poured on top of them, and he would drink that in the morning. Then the day after he would throw them away

5703. It was narrated that Abu Mas'ud said:"The Prophet [SAW] became thirsty around the Ka'bah so he called for a drink. Some Nabidh was brought in a water skin and he smelled it and frowned. He said: 'Bring me a bucket of Zamzam (water).' He poured it over it and drank some. A man said: 'Is it unlawful, O Messenger of Allah?' He said: 'No

5704. Abu Hurairah said:"I knew that the Messenger of Allah [SAW] was fasting on certain days, so I prepared some Nabidh for him to break his fast, and made it in a gourd. When evening came I brought it to him, and said: 'O Messenger of Allah, I knew that you were fasting today, so I prepared this Nabidh for you to break your fast.' He said: 'Bring it to me, O Abu Hurairah.' I brought it to him, and it turned out to be something bubbling. He said: 'Take this and throw it against the wall (throw it away), for this is the drink of one who does not believe in Allah or the Last Day

5705. It was narrated from Abu Rafi' that : 'Umar bin Al-Khattab, may Allah be pleased with him, said: "If you fear that Nabidh may be too strong, then weaken it with water." 'Abdullah (one of the narrators) said: "Before it gets strong

5706. It was narrated from Yahya bin Sa'eed who heard Sa'eed bin Al-Musayyab say:"Thaqif welcomed 'Umar with a drink. He called for it, but when he brought it close to his mouth, he did not like it. He called for water to weaken it, and said: 'Do like this

5707. It was narrated that 'Utbah bin Farqad said:"The Nabidh that 'Umar bin Al-Khattab used to drink had turned to vinegar

5708. It was narrated from As-Sa'ib that : 'Umar bin Al-Khattab went out t them and said: "I noticed the smell of drink on so-and-so, and he said that he had drunk At-Tila' (thickened juice of grapes). I am asking about what he drank. If it was an intoxicant I will flog him." So 'Umar bin Al-Khattab, may Allah be pleased with him, flogged him, carrying out the Hadd punishment in full

5709. It was narrated from Jabir that:A man from (the tribe of) Jaishan, who are from Yemen, came and asked the Messenger of Allah [SAW] about a drink that they drank in his homeland that was made of corn and called Al-Mizr (beer). The Prophet [SAW] said to him: "Is it an intoxicant?" He said: "Yes." The Messenger of Allah [SAW] said: "Every intoxicant is unlawful. Allah, the Mighty and Sublime, has promised the one who drinks intoxicants that He will give him to drink from the mud of Khibal." They said: "O Messenger of Allah, what is the mud of Khibal?" He said: "The sweat of the people of Hell," or he said: "The juice of the people of Hell

5710. It was narrated that An-Nu'man bin Bashir said:"I heard the Messenger of Allah [SAW] say: 'That which is lawful is clear and that which is unlawful is clear, but between them there are matters which are doubtful.'" And sometimes he said: "But between them are matters that are not as clear. I will describe the likeness of that for you. Allah, the Mighty and Sublime, has a sanctuary and the sanctuary of Allah is that which He has forbidden. Whoever grazes around the sanctuary will soon transgress into the sanctuary. And whoever approaches a matter that is unclear, he will soon wind up in the sanctuary." And sometimes he said: "He will soon transgress, and indeed whoever mixes in doubt, he will soon cross into it

5711. It was narrated that Abu Al-Hawra' As-Sa'di said:"I said to Al-Hasan bin 'Ali, may Allah be pleased with him: 'What did you memorize from the Messenger of Allah [SAW]?' He said: I memorized from him: 'Leave that which makes you doubt for that which does not make you doubt

5712. It was narrated from Ibn Tawus, from his father, that:He disliked to sell raisins to one who would use them to make Nabidh

5713. It was narrated that Mus'ab bin Sa'd said:"Sa'd had many grapevines and he had someone looking after them for him. (The vines) bore many grapes, and that man wrote to him (saying): 'I am afraid that the grapes will be wasted; what do you think if I squeeze them to make juice? Sa'd wrote to him (saying): 'When this letter of mine reaches you, leave my land, for by Allah I cannot trust you with anything ever agin.' So he made him leave his land

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5714. It was narrated that Ibn Sirin said: "Sell it as juice to one who will make At-Tila' (thickened grape juice) with it, and not Khamr (wine) with it

5715. It was narrated that Suwaid bin Ghafalah said: "Umar bin Al-Khattab wrote to some of his workers saying: 'Give to the Muslims thickened grape juice when two thirds of it have gone and one-third is left

5716. It was narrated that 'Amir bin 'Abdullah said: "I saw the letter of 'Umar bin Al-Khattab to Abu Musa (in which he said): 'A caravan came to me from Ash-Sham carrying a thick black paint like the pitch that is daubed on camels. I asked them how long they cooked it, and they told me that they cooked it until it was reduced by two-third. So the bad two-third had gone, one-third to take away evil and one-third to take away the bad smell. So let those who are with you drink it

5717. It was narrated that 'Abdullah bin Yazid Al-Khatmi said: "Umar bin Al-Khattab, may Allah be pleased with him, wrote to us (saying): 'Cook your drinks until the share of the Shaitan is gone, for he has two (shares) and you have one

5718. It was narrated that Ash-Sha'bi said: "Ali, may Allah be pleased with him, used to give the people thickened grape juice into which flies would fall and not be able to get out again

5719. It was narrated that Dawud said: "I asked Sa'eed: 'What is the drink that 'Umar bin Al-Khattab, may Allah be pleased with him, regarded as permissible?' He said: 'That which has been cooked until two-third has gone and one-third is left

5720. It was narrated from Sa'eed bin Al-Musayyab that :Abu Ad-Darda' used to drink that of which two-third had gone and one-third was left

5721. It was narrated from Abu Musa Al-'Ash'ari that: He used to drink thickened grape juice that of which two-third had gone and one-third was left

5722. It was narrated that Ya'la bin 'Ata' said: "I heard Sa'eed bin Al-Musayyab say, when a Bedouin asked him about a drink that had been cooked and reduced by half: 'No, not until two-third has gone and one-third is left

5723. It was narrated that Sa'eed bin Al-Musayyab said: "When At-Tila' (thickened grape juice) has been cooked and reduced to one-third, then there is nothing wrong with it

5724. Abu Raja' said: "I asked Al-Hasan about At-Tila' (thickened grape juice) that has been reduced to half. He said: 'Do not drink it

5725. It was narrated that Bushair bin Al-Muhajir said: "I asked Al-Hasan about juice that has been cooked. He said: 'That which has been cooked until two-third of it has gone and one-third is left

5726. It was narrated that Anas bin Sirin said: "I heard Anas bin Malik say: 'The Shaitan disputed with Nuh, peace be upon him, concerning the grapevine. One said: "This is for me," and the other said: "This is for me." Then they agreed that Nuh would have one-third and the Shaitan would have two-thirds

5727. It was narrated that 'Abdul-Malik bin Tufail Al-Jazari said: "Umar bin 'Abdul-'Aziz wrote to us (saying): 'Do not drink At-Tila' (thickened grape juice) until two-third of it are gone and one-third remains, and every intoxicant is unlawful

5728. It was narrated that Makhul said: "Every intoxicant is unlawful

5729. It was narrated that Abu Thabit Ath-Tha'labi said: "I was with Ibn 'Abbas when a man came to him and asked him about juice. He said: 'Drink that which is fresh.' He said: 'I cooked a drink on the fire and I am not sure about it.' He said: 'Did you drink it before you cooked it?' He said: 'No.' He said: 'Fire does not make permissible something that is forbidden.'" (Sahih Mawquf)

5730. Ata' said: "I heard Ibn 'Abbas say: 'By Allah, fire does not make anything permissible or forbidden.'" He said: "Then he explained what he meant by 'it does not make permissible' as referring to what they said about At-Tila' (thickened grape juice), and he explained what he said about 'it does not make forbidden' as referring to performing Wudu' after eating something that has been touched by fire

5731. It was narrated that Sa'eed bin Al-Musayyab said: "Drink juice so long as it does not have any foam

5732. It was narrated that Hisham bin 'A'idh Al-Asadi said: "I asked Ibrahim about juice and he said: 'Drink it, unless it bubbles, so long as it doesn't change

5733. It was narrated from 'Ata' that :He said, concerning juice: "Drink it unless it is bubbling

5734. It was narrated that Ash-Sha'bi said: "Drink it for three days unless it bubbles

5735. It was narrated from 'Abdullah Ad-Dailami that his father Fairuz said: "I came to the Messenger of Allah [SAW] and said: 'O Messenger of Allah, we have grapevines and Allah, the Mighty and Sublime, has revealed that Khamr (wine) is forbidden, so what should we do?' He said: 'Make raisins.' I said: 'What should we do with the raisins?' He said: 'Soak them in the morning and drink them in the evening, and soak them in the evening and drink them in the morning.' I said: 'Can we leave it until it gets stronger?' He said: 'Do not put it in clay vessels, rather put it in skins, for if it stays there for a long time, it will turn into vinegar

5736. It was narrated from Ibn Al-Dailami that his father said: "We said: 'O Messenger of Allah, we have grapevines; what should we do with them?' He said: 'Make raisins.' We said: 'What should we do with the raisins?' He said: 'Soak them in the morning and drink them in the evening, and soak them in the evening and drink them in the morning.' I said: 'Can we leave it until it gets stronger?' He said: 'Do not put it in clay vessels, rather put it in skins, for if it stays there for a long time, it will turn into vinegar

5737. It was narrated that Ibn 'Abbas said: "Nabidh would be made for the Messenger of Allah [SAW] and he would drink it in the morning, and on the following morning. Then on the evening before the third day, if there was anything left in the vessel, they would not drink it and it would be thrown away

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5738. It was narrated from Ibn 'Abbas that: Raisins would be soaked for the Messenger of Allah [SAW] and he would drink it that day, the following day, and the day after that

5739. It was narrated that Ibn 'Abbas said: "Nabidh of raisins would be made for the Messenger of Allah [SAW] at night, and he would put it in a water skin and drink it during the next day, the day after, and the day after that. At the end of the third day, he would give it to others to drink, or drink it himself, and if anything was left the following morning, he would pour it away

5740. It was narrated from Ibn 'Umar that: Nabidh of raisins would be made for him in a water skin in the morning, and he would drink it that night, and it would be made for him in the evening, and he would drink it in the morning. He would wash out the water skins and not leave any pieces or anything in them. Nafi' said: "We used to drink it like honey

5741. It was narrated that Bassam said: "I asked Abu Ja'far about Nabidh and he said: " 'Ali bin Husain, may Allah be pleased with him, would have Nabidh made for him at night, and he would drink it in the morning, and he would have Nabidh made in the morning and he would drink it at night

5742. Abdullah said: "I heard Sufyan being asked about Nabidh. He said: 'Make Nabidh at night and drink it in the morning

5743. It was narrated from Abu 'Uthman, who was not Al-Hindi, that: Umm Al-Fadl sent word to Anas bin Malik, asking him about Nabidh made in an earthenware jar. He told her about his son An-Nadr, who used to make Nabidh in an earthenware jar in the morning and drink it in the evening

5744. It was narrated from Sa'eed bin Al-Musayyib that: He disliked putting the dregs of Nabidh into (new) Nabidh lest it become strong because of the dregs

5745. It was narrated that Sa'eed bin Al-Musayyab said concerning Nabidh: "The dregs are what intoxicates

5746. It was narrated that Sa'eed bin Al-Musayyab said: "Khamr is so called because it is left until the good parts are gone and the dregs remain." And he disliked everything that was made by using dregs (by adding new materials to the dregs)

5747. It was narrated that Ibrahim said: "They used to think that whoever drank something and became intoxicated from it, it was not befitting for him to go back and drink more of the same

5748. It was narrated that Ibrahim said: "There is nothing wrong with Nabidh Al-Bukhtuj

5749. It was narrated that Abu Al-Miskin said: "I asked Ibrahim: 'We take the dregs of Khamr or Tila' (thickened grape juice) and clean them, then we soak it with raisins for three days, then we strain it and leave it until it matures, then we drink it.' He said: 'That is Makruh

5750. It was narrated that Ibn Shubrumah said: "May Allah have mercy on Ibrahim. Other scholars had strict views on Nabidh but he was lenient

5751. Ibn Al-Mubarak said: "I have never found any sound report, giving a concession on intoxicants, except the report narrated from Ibrahim

5752. Ubaidullah bin Sa'eed said: "I heard Abu Usamah say: 'I never saw any man more assiduous in seeking knowledge than 'Abdullah bin Al-Mubarak, not in Ash-Sham, Egypt, Yemen or the Hijaz

5753. It was narrated that Anas said: Umm Sulaim had a wooden cup and she said: "I gave the Messenger of Allah [SAW] all kinds of things to drink in it: Water, honey, milk and Nabidh

5754. It was narrated from Sa'eed bin 'Abdur-Rahman bin Abza that his father said: "I asked Ubayy bin Ka'b about Nabidh, and he said: 'Drink water, drink honey, drink Sawiq (barley gruel) and drink milk that you have been nourished with since childhood.' I repeated the question and he said: 'Is it wine you want? Is it wine you want?

5755. It was narrated that Ibn Mas'ud said: "The people have invented new drinks and I do not know what they are. I have not drunk anything for 20 years (or he said: 40 years) except water and Sawiq (barley gruel), and he did not mention Nabidh

5756. It was narrated that 'Abidah said: "The people have invented drinks and I do not know what they are. I have not drunk anything for 20 years except water, milk and honey

5757. It was narrated that Ibn Shubrumah said: "Talhah said to the people of Al-Kufah concerning Nabidh: 'It is a test whereby a young man may benefit but an old man may be harmed.' If there was a wedding among them, Talhah and Zubaid would offer milk and honey to drink. It was said to Talhah: 'Why don't you offer Nabidh?' He said: 'I would not like a Muslim to become intoxicated because of me

5758. Jarir said: "Ibn Shubrumah would not drink anything except water and milk