

## Sunan Abi Dawud

### Purification (Kitab Al-Taharah)

1. Narrated Mughirah ibn Shu'bah: When the Prophet (ﷺ) went (outside) to relieve himself, he went to a far-off place
2. Narrated Jabir ibn Abdullah: When the Prophet (ﷺ) felt the need of relieving himself, he went far off where no one could see him
3. Abu al-Tayyah reported on the authority of a shaykh (an old man): When Abdullah ibn Abbas came to Basrah, people narrated to him traditions from Abu Musa. Therefore Ibn Abbas wrote to him asking him about certain things. In reply Abu Musa wrote to him saying: One day I was in the company of the Messenger of Allah (ﷺ). He wanted to urinate. Then he came to a soft ground at the foot of a wall and urinated. He (the Prophet) then said: If any of you wants to urinate, he should look for a place (like this) for his urination
4. Anas b. Malik reported: When the Apostle of Allaah (sal Allahu alayhi wa sallam) entered the toilet, he used to say (before entering): "O Allaah, I seek refuge in Thee." This is according to the version of Hammad. 'Abd al-Warith has another version: "I seek refuge in Allaah from male and female devils
5. Another tradition on the authority of Anas has: "O Allaah, I seek refuge in Thee." Shu'bah said: Anas sometimes reported the words: "I take refuge in Allah
6. Narrated Zayd ibn Arqam: The Messenger of Allah (ﷺ) said: These privies are frequented by the jinns and devils. So when anyone amongst you goes there, he should say: "I seek refuge in Allah from male and female devils
7. Narrated Salman al-Farsi: It was said to Salman: Your Prophet teaches you everything, even about excrement. He replied: Yes. He has forbidden us to face the qiblah at the time of easing or urinating, and cleansing with right hand, and cleansing with less than three stones, or cleansing with dung or bone
8. Narrated Abu Hurairah: The Apostle of Allaah (sal Allahu alayhi wa sallam) as saying: I am like father to you. When any of you goes to privy, he should not face or turn his back towards the qiblah. He should not cleanse with his right hand. He (the Prophet, sal Allahu alayhi wa sallam) also commanded the Muslims to use three stones and forbade them to use dung or decayed bone
9. Narrated Abu Ayyub: That he (the Holy Prophet, sal Allahu alayhi wa sallam) said: "When you go to the privy, neither turn your face nor your back towards the qiblah at the time of excretion or urination, but turn towards the east or the west. (Abu Ayyub said): When we came to Syria, we found that the toilets already built there were facing the qiblah, We turned our faces away from them and begged pardon of Allaah
10. Narrated Ma'qil ibn Abu Ma'qil al-Asadi: The Messenger of Allah (ﷺ) has forbidden us to face the two qiblahs at the time of urination or excretion
11. Marwan al-Asfar said: I saw Ibn Umar make his camel kneel down facing the qiblah, then he sat down urinating in its direction. So I said: Abu Abdurrahman, has this not been forbidden? He replied: Why not, that was forbidden only in open country; but when there is something between you and the qiblah that conceals you, then there is no harm
12. Narrated 'Abd Allaah b. 'Umar: I ascended the roof of the house and saw the Apostle of Allaah (sal Allahu alayhi wa sallam) sitting on two bricks facing Jerusalem (Bait al-Maqdis) for relieving himself
13. Narrated Jabir ibn Abdullah: The Prophet of Allah (ﷺ) forbade us to face the qiblah at the time of making water. Then I saw him facing it (qiblah) urinating or easing himself one year before his death
14. Narrated Abdullah ibn Umar: When the Prophet (ﷺ) wanted to relieve himself, he would not raise his garment, until he lowered himself near the ground. Abu Dawud said: This tradition has been transmitted by 'Abd al-Salam b. Harb on the authority of al-A'mash from Anas b. Malik. This chain of narrators is weak (because A'mash's hearing tradition from Anas b. Malik is not established)
15. Narrated Abu Sa'id al-Khudri: I heard the Messenger of Allah (ﷺ) say: When two persons go together for relieving themselves uncovering their private parts and talking together, Allah, the Great and Majestic, becomes wrathful at this (action). Abu Dawud said: This tradition has been narrated only by 'Ikrimah b. 'Ammar
16. Narrated Ibn 'Umar: A man passed by the Prophet (sal Allahu alayhi wa sallam) while he was urinating, and saluted him. The Prophet (sal Allahu alayhi wa sallam) did not return the salutation to him. Abu Dawud said: It is narrated on the authority of Ibn 'Umar that the Prophet (sal Allahu alayhi wa sallam) performed tayammum, then he returned the salutation to the man
17. Narrated Muhajir ibn Qunfudh: Muhajir came to the Prophet (ﷺ) while he was urinating. He saluted him. The Prophet (ﷺ) did not return the salutation to him until he performed ablution. He then apologised to him, saying: I disliked remembering Allah except in the state of purification
18. Narrated A'ishah: The Apostle of Allaah (sal Allahu alayhi wa sallam) used to remember Allaah, the Great and Majestic, at all moments
19. Narrated Anas ibn Malik: When the Prophet (ﷺ) entered the privy, he removed his ring. Abu Dawud said: This is a munkar tradition, i.e. it contradicts the well-known version reported by reliable narrators. On the authority of Anas the well-known version says: The Prophet (ﷺ) had a silver ring made for him. Then he cast it off. The misunderstanding is on the part of Hammam (who is the narrator of the previous tradition mentioned in the text). This is transmitted only by Hammam
20. Narrated Ibn 'Abbas: The Prophet (sal Allahu alayhi wa sallam) passed by two graves. He said: Both (the dead) are being punished, but they are not being punished for a major (sin). One did not safeguard himself from urine. The other carried tales. He then called for a fresh twig and split it into two parts and planted one part on each grave and said: Perhaps their punishment may be mitigated as long as the twigs remain fresh. Another version of Hannad has: "One of them did

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not cover himself while urinating." This version does not have the words: "He did not safeguard himself from urine

21. Narrated Ibn 'Abbas: A tradition from the Prophet (sal Allaahu alayhi wa sallam ) conveying similar meaning. The version of Jarir has the wording : "he did not cover himself while urinating." The version of Abu Mu'awiyah has the wording: "he did not safeguard himself (from urine)

22. Narrated Amr ibn al-'As: AbdurRahman ibn Hasanah reported: I and Amr ibn al-'As went to the Prophet (). He came out with a leather shield (in his hand). He covered himself with it and urinated. Then we said: Look at him. He is urinating as a woman does. The Prophet (), heard this and said: Do you not know what befell a person from amongst Banu Isra'il (the children of Israel)? When urine fell on them, they would cut off the place where the urine fell; but he (that person) forbade them (to do so), and was punished in his grave. Abu Dawud said: One version of Abu Musa has the wording: "he cut off his skin". Another version of Abu Musa goes: "he cut off (part of) his body

23. Narrated Hudhaifah : The Apostle of Allaah ( sal Allaahu alayhi wa sallam ) came to a midden of some people and urinated while standing. He then asked for water and wiped his shoes. Abu Dawud said: Musaddad, a narrator, reported: I went far away from him. He then called me and I reached just near his heels

24. Narrated Umaymah daughter of Ruqayqah: The Prophet () had a wooden vessel under his bed in which he would urinate at night

25. Narrated Abu Hurairah:The Prophet (sal Allaahu alayhi wa sallam ) as saying : Be on your guard against two things which provoke cursing. They (the hearers) said : Prophet of Allaah ( sal Allaahu alayhi wa sallam), what are these things which provoke cursing: easing in the watering places and on the thoroughfares, and in the shade (of the tree)(where they take shelter and rest)

26. Narrated Mu'adh ibn Jabal: The Messenger of Allah () said: Be on your guard against three things which provoke cursing: easing in the watering places and on the thoroughfares, and in the shade (of the tree)

27. Narrated Abdullah ibn Mughaffal: The Messenger of Allah () said: No one of you should make water in his bath and then wash himself there (after urination). The version of Ahmad has: Then performs ablution there, for evil thoughts come from it

28. Narrated A Man from the Companions: Humayd al-Himyari said: I met a man (Companion of the Prophet) who remained in the company of the Prophet () just as AbuHurayrah remained in his company. He then added: The Messenger of Allah () forbade that anyone amongst us should comb (his hair) every day or urinate in the place where he takes a bath

29. Narrated Abdullah ibn Sarjis: The Prophet () prohibited to urinate in a hole. Qatadah (a narrator) was asked about the reason for the disapproval of urinating in a hole. He replied: It is said that these (holes) are the habitats of the jinn

30. Narrated Aisha, Ummul Mu'minin: When the Prophet () came out of the privy, he used to say: "Grant me Thy forgiveness

31. Narrated Abu Qatadah:The Prophet (sal Allaahu alayhi wa sallam) said: When any one of you urinates, he must not touch his penis with his right hand, and when he goes to relieve himself he must not wipe himself with his right hand (in the privy), and when he drinks, he must not drink in one breath

32. Narrated Hafsah, Ummul Mu'minin: The Prophet () used his right hand for taking his food and drink and used his left hand for other purposes

33. Narrated Aisha, Ummul Mu'minin: The Prophet () used his right hand for getting water for ablution and taking food, and his left hand for his evacuation and for anything repugnant

34. Aishah, also reported a tradition bearing similar meaning through another chain of transmitters

35. Narrated AbuHurayrah: The Prophet () said: If anyone applies collyrium, he should do it an odd number of times. If he does so, he has done well; but if not, there is no harm. If anyone cleanses himself with pebbles, he should use an odd number. If he does so, he has done well; but if not, there is no harm. If anyone eats, he should throw away what he removes with a toothpick and swallow what sticks to his tongue. If he does so, he has done well; if not, there is no harm. If anyone goes to relieve himself, he should conceal himself, and if all he can do is to collect a heap of sand, he should sit with his back to it, for the devil makes sport with the posteriors of the children of Adam. If he does so, he has done well; but if not, there is no harm

36. Narrated Ruwayfi' ibn Thabit: Shayban al-Qatbani reported that Maslamah ibn Mukhallad made Ruwayfi' ibn Thabit the governor of the lower parts (of Egypt). He added: We travelled with him from Kum Sharik to Alqamah or from Alqamah to Kum Sharik (the narrator doubts) for Alqam. Ruwayfi' said: Any one of us would borrow a camel during the lifetime of the Prophet () from the other, on condition that he would give him half the booty, and the other half he would retain himself. Further, one of us received an arrowhead and a feather, and the other an arrow-shaft as a share from the booty. He then reported: The Messenger of Allah () said: You may live for a long time after I am gone, Ruwayfi', so, tell people that if anyone ties his beard or wears round his neck a string to ward off the evil eye, or cleanses himself with animal dung or bone, Muhammad has nothing to do with him

37. This tradition has also been narrated by Abu Salim al-Jaishani on the authority of 'Abd Allaah b. 'Amr. He narrated this tradition at the time when he besieged the fort at the gate of Alyun. Abu Dawud said:The fort of Alyun lies at the mountain in Fustat. Abu Dawud said: The kunyah (surname) of Shaiban b. Umayyah is Abu Hudhaifah

38. Narrated Jabir b. 'Abd Allaah:The Apostle of Allaah ( sal Allaahu alayhi wa sallam ) forbade us to use a bone or dung for wiping

39. Narrated Abdullah ibn Mas'ud: A deputation of the jinn came to the Prophet () and said: O Muhammad, forbid your community to cleans themselves with a bone or dung or charcoal, for in them Allah has provided sustenance for us. So the Prophet () forbade them to do so

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40. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah (ﷺ) said: When any of you goes to relieve himself, he should take with him three stones to cleanse himself, for they will be enough for him
41. Narrated Khuzaymah ibn Thabit: The Prophet (ﷺ) was asked about cleansing (after relieving oneself). He said: (One should cleanse oneself) with three stones which should be free from dung. Abu Dawud said: A similar tradition has been narrated by Abu Usamah and Ibn Numair from Hisham
42. Narrated Aisha, Ummul Mu'minin: The Prophet (ﷺ) urinated and Umar was standing behind him with a jug of water. He said: What is this, Umar? He replied: Water for you to perform ablution with. He said: I have not been commanded to perform ablution every time I urinate. If I were to do so, it would become a sunnah
43. Narrated Anas b. Malik :The Apostle of Allaah ( sal Allaahu alayhi wa sallam ) entered a park. He was accompanied by a boy who had a jug of water with him. He was the youngest of us. He placed it near the lote-tree. He ( the Prophet, sal Allaahu alayhi wa sallam ) relieved himself. He came to us after he had cleansed himself with water
44. Narrated AbuHurayrah: The Prophet (ﷺ) said: The following verse was revealed in connection with the people of Quba': "In it are men who love to be purified" (ix.108). He (AbuHurayrah) said: They used to cleanse themselves with water after easing. So the verse was revealed in connection with them
45. Narrated Abu Hurayrah : When the Prophet (sal Allaahu alayhi wa sallam ) went to the privy, I took to him water in a small vessel or a skin, and he cleansed himself. He then wiped his hand on the ground. I then took to him another vessel and he performed ablution. Abu Dawud said : The tradition is transmitted by al-Aswad b. 'Amir is more perfect
46. Narrated Abu Hurayrah :(the Prophet, sal Allaahu alayhi wa sallam ) as saying : Were it not that I might overburden the believers, I would order them to delay the night ('isha ) prayer and use the tooth-stick at the time of every prayer
47. Narrated Zayd ibn Khalid al-Juhani: I heard the Messenger of Allah (ﷺ) say: Were it not hard on my ummah, I would order them to use the tooth-stick at the time of every prayer. AbuSalamah said: Zayd ibn Khalid used to attend the prayers in the mosque with his tooth-stick on his ear where a clerk carries a pen, and whenever he got up for prayer he used it
48. Narrated Abdullah b. 'Abd Allah b. 'Umar: Muhammad ibn Yahya ibn Habban asked Abdullah ibn Abdullah ibn Umar about the reason for Ibn Umar's performing ablution for every prayer, whether he was with or without ablution. He replied: Asma', daughter of Zayd ibn al-Khattab, reported to me that Abdullah ibn Hanzalah ibn AbuAmir narrated to her that the Messenger of Allah (ﷺ) was earlier commanded to perform ablution for every prayer whether or not he was with ablution. When it became a burden for him, he was ordered to use tooth-stick for every prayer. As Ibn Umar thought that he had the strength (to perform the ablution for every prayer), he did not give up performing ablution for every prayer. Abu Dawud said: Ibrahim b. Sa'd narrated this tradition on the authority of Muhammad b. Ishaq, and there he mentions the name of 'Ubaid Allah b. 'Abd Allah (instead of 'Abd Allah b. 'Abd Allah b. 'Umar)
49. Narrated Abu Burdah: On the authority of his father ( Abu Musa al-Ash'ari), reported (according to the version of Musaddad) : We came to the Apostle of Allaah (sal Allaahu alayhi wa sallam) to provide us with a mount, and found him using the tooth-stick, its one end being at his tongue (i.e. he was rinsing his mouth). According to the version of Sulaiman it goes : I entered upon the Prophet (sal Allaahu alayhi wa sallam ) who was using the tooth-stick, and had it placed at one side of his tongue, producing a gurgling sound. Abu Dawud said : Musaddad said that the tradition was a lengthy but he shortened it
50. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah (ﷺ) was using the tooth-stick, when two men, one older than the other, were with him. A revelation came to him about the merit of using the tooth-stick. He was asked to show proper respect and give it to the elder of the two
51. Shuraih asked 'Aishah:"What would the Messenger of Allah (ﷺ) do as soon as he entered the house?" She replied: "(He would use) the siwak
52. Aishah narrated:"The Prophet of Allah (ﷺ) would clean his teeth with the Siwak, then he would give me the Siwak in order to wash it. So I would first use it myself, then wash it and return it
53. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah (ﷺ) said: Ten are the acts according to fitrah (nature): clipping the moustache, letting the beard grow, using the tooth-stick, cleansing the nose (Al-Istinshaq) with water, cutting the nails, washing the finger joints, plucking the hair under the arm-pits, shaving the pubes, and cleansing one's private parts (after easing or urinating) with water. The narrator said: I have forgotten the tenth, but it may have been rinsing the mouth
54. Narrated Ammar b. Yasir: The Apostle of Allaah ( sal Allaahu alayhi wa sallam ) said : The rinsing of mouth and snuffing up water in the nose are acts that bear the characteristics of fitrah (nature). He then narrated a similar tradition (as reported by Aishah), but he did not mention the words "letting the beard grow". He added the words "circumcision" and "sprinkling water on the private part of the body". He did not mention the words "cleansing oneself after easing". Abu Dawud said : A similar tradition has been reported on the authority of Ibn 'Abbas. He mentioned only five sunnahs all relating to the head, one of them being parting of the hair; it did not include wearing the beard. Abu Dawud said: The tradition as reported by Hammad has also been transmitted by Talq b. Habib , Mujahid, and Bakr b. 'Abd Allaah b. al-Muzani as their own statement ( not as a tradition from the Prophet, sal Allaahu alayhi wa sallam ).They did not mention the words "letting the beard grow". The version transmitted by Muhammad b. Abd Allaah b. Abi Maryam, Abu Salamah, and Abu Hurairah from the Prophet ( sal Allaahu alayhi wa sallam ) mentions the words "letting the beard grow". A similar tradition has been reported by Ibrahim al-Nakha'i. He mentioned the words "wearing the beard and circumcision

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55. Narrated Hudhaifah: When the Apostle of Allaah (sal Allaahu alayhi wa sallam) got up during the night (to pray), he cleansed his mouth with the tooth-stick
56. Narrated Aisha, Ummul Mu'minin: Ablution water and tooth-stick were placed by the side of the Prophet (). When he got up during the night (for prayer), he relieved himself, then he used the tooth-stick
57. Narrated Aisha, Ummul Mu'minin: The Prophet () did not get up after sleeping by night or by day without using the tooth-stick before performing ablution
58. Narrated Ibn 'Abbas: I spent a night with the Prophet (sal Allaahu alayhi wa sallam). When he woke up from his sleep (in the latter part of the night for prayer) he came to his ablution water. He took the tooth-stick and used it. He then recited the verse: "Verily in the creation of the heavens and the earth and the alternation of the night and the day are tokens (of His Sovereignty) for men of understanding" (iii-190). He recited these verses up to the end of the chapter or he finished the whole chapter. He then performed ablution and came to the place of prayer. He then said two rak'ahs of prayer. He then lay down on the bed and slept as much as Allaah wished. He then got up and did the same. He then lay down and slept. He then got up and did the same. Every time he used the tooth-stick and offered two rak'ah of prayer. He then offered the prayer known as witr. Abu Dawud said: Fudail on the authority of Husain reported the wording: He then used the tooth-stick and performed ablution while he was reciting the verses: "Verily in the creation of the heavens and the earth..." until he finished the chapter
59. Narrated AbulMalih: The Prophet () said: Allah does not accept charity from goods acquired by embezzlement as He does not accept prayer without purification
60. Narrated Abu Hurairah: The Apostle of Allaah (sal Allaahu alayhi wa sallam) said: Allaah, the Exalted, does not accept the prayer of any of you when you are defiled until you performed ablution
61. Narrated Ali ibn AbuTalib: The key to prayer is purification; its beginning is takbir and its end is taslim
62. Narrated Abdullah ibn Umar: AbuGhutayf al-Hudhali reported: I was in the company of Ibn Umar. When the call was made for the noon (zuhr) prayer, he performed ablution and said the prayer. When the call for the afternoon ('asr) prayer was made, he again performed ablution. Thus I asked him (about the reason of performing ablution). He replied: The Messenger of Allah () said: For a man who performs ablution in a state of purity, ten virtuous deeds will be recorded (in his favour). AbuDawud said: This is the tradition narrated by Musaddad, and it is more perfect
63. Narrated Abdullah ibn Umar: The Prophet (), was asked about water (in desert country) and what is frequented by animals and wild beasts. He replied: When there is enough water to fill two pitchers, it bears no impurity
64. Narrated 'Abd Allaah b. 'Umar: The Messenger of Allaah (sal Allaahu alayhi wa sallam) was asked about water in desert. He then narrated a similar tradition (as mentioned above)
65. Narrated 'Abdullah b. 'Umar: The Apostle of Allaah (sal Allaahu alayhi wa sallam) said: When there is enough water to fill two pitchers, it does not become impure. Abu Dawud said: Hammad b. Zaid has narrated this tradition on the authority of 'Asim (without any reference to the Prophet)
66. Narrated AbuSa'id al-Khudri: The people asked the Messenger of Allah (): Can we perform ablution out of the well of Buda'ah, which is a well into which menstrual clothes, dead dogs and stinking things were thrown? He replied: Water is pure and is not defiled by anything
67. Narrated AbuSa'id al-Khudri: I heard that the people asked the Prophet of Allah (): Water is brought for you from the well of Buda'ah. It is a well in which dead dogs, menstrual clothes and excrement of people are thrown. The Messenger of Allah () replied: Verily water is pure and is not defiled by anything. Abu Dawud said I heard Qutaibah b. Sa'id say: I asked the person in charge of the well of Bud'ah about the depth of the well. He replied: At most the water reaches pubes. Then I asked: Where does it reach when its level goes down? He replied: Below the private part of the body. Abu Dawud said: I measured the breadth of the well of Buda'ah with my sheet which I stretched over it. I then measured it with the hand. It measured six cubits in breadth. I then asked the man who opened the door of garden for me and admitted me to it: Has the condition of this well changed from what it had originally been in the past? He replied: No. I saw the color of water in this well had changed
68. Narrated Abdullah ibn Abbas: One of the wives of the Prophet () took a bath from a large bowl. The Prophet () wanted to perform ablution or take from the water left over. She said to him: O Prophet of Allah, verily I was sexually defiled. The Prophet said: Water not defiled
69. Narrated Abu Hurairah: The Prophet (sal Allaahu alayhi wa sallam) said: None amongst you should urinate in stagnant water, and then wash in it
70. Narrated AbuHurayrah: The Prophet () said: None amongst you should urinate in standing water, then wash in it after sexual defilement
71. Narrated Abu Hurairah: The Prophet (sal Allaahu alayhi wa sallam) said: The purification of the utensil belonging to any one of you, after it has been licked by a dog, consists of washing it seven times, using sand in the first instance. Abu Dawud said: A similar tradition has been narrated by Abu Ayyub and Habib b. al-Shahid on the authority of Muhammad
72. A similar tradition has been transmitted by Abu Hurairah through a different chain of narrators. But this version has been narrated as a statement of Abu Hurairah himself and not attributed to the Prophet (sal Allaahu alayhi wa sallam). The version has the addition of the words: "If the cat licks (a utensil), it should be washed once
73. Narrated Abu Hurairah: The Prophet (sal Allaahu alayhi wa sallam) as saying: When a dog licks (a thing contained in a) utensil you must wash it seven times,

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- using earth (sand) for the seventh time. Abu Dawud said : This tradition has been transmitted by another chain of narrators in which there is no mention of earth
74. Narrated Ibn Mughaffal: The Messenger of Allaah (sal Allaahu alayhi wa sallam) ordered the killing of the dogs, and then said: Why are they (people) after them (dogs)? and then granted permission (to keep) for hunting and for (the security) of the herd, and said : When the dog licks the utensil wash it seven times, and rub it with earth the eighth time. Abu Dawud said : Ibn Mughaffal narrated in a similar way
75. Narrated AbuQatadah: Kabshah, daughter of Ka'b ibn Malik and wife of Ibn AbuQatadah, reported: AbuQatadah visited (me) and I poured out water for him for ablution. A cat came and drank some of it and he tilted the vessel for it until it drank some of it. Kabshah said: He saw me looking at him; he asked me: Are you surprised, my niece? I said: Yes. He then reported the Messenger of Allah ( ) as saying: It is not unclean; it is one of those (males or females) who go round among you
76. Narrated Aisha, Ummul Mu'minin: Dawud ibn Salih ibn Dinar at-Tammar quoted his mother as saying that her mistress sent her with some pudding (harisah) to Aisha who was offering prayer. She made a sign to me to place it down. A cat came and ate some of it, but when Aisha finished her prayer, she ate from the place where the cat had eaten. She stated: The Messenger of Allah ( ) said: It is not unclean: it is one of those who go round among you. She added: I saw the Messenger of Allah ( ) performing ablution from the water left over by the cat
77. Narrated Aishah :I and the Messenger of Allaah ( sal Allaahu alayhi wa sallam ) took a bath from one vessel while we were sexually defiled
78. Narrated Aisha, Ummul Mu'minin: My hands and the hands of the Messenger of Allah ( ) alternated into one vessel while we performed ablution
79. Narrated Ibn 'Umar: The males and females during the time of the Apostle of Allaah ( sal Allahu alayhi wa sallam ) used to perform the ablution from one vessel together. The wordings "from one vessel" occur in the version of Musaddad
80. Narrated 'Abd Allaah b. 'Umar:We (men) and women during the life-time of the Apostle of Allaah ( sal Allaahu alayhi wa sallam) used to perform ablution from one vessel. We all put our hands in it
81. Narrated Humayd al-Himyari: Humayd al-Himyari reported: I met a person (among the Companion of Prophet) who remained in the company of the Prophet ( )for four years as AbuHurayrah remained in his company. He reported: The Messenger of Allah ( ) forbade that the female should wash with the water left over by the male, and that the male should wash with the left-over of the female. The version of Musaddad adds: "That they both take the handful of water together
82. Narrated Hakam ibn Amr: The Prophet ( ) forbade that the male should perform ablution with the water left over by the female
83. Narrated AbuHurayrah: A man asked the Messenger of Allah ( ): Messenger of Allah, we travel on the sea and take a small quantity of water with us. If we use this for ablution, we would suffer from thirst. Can we perform ablution with sea water? The Messenger ( ) replied: Its water is pure and what dies in it is lawful food
84. Narrated Abdullah ibn Mas'ud: AbuZayd quoted Abdullah ibn Mas'ud as saying that on the night when the jinn listened to the Qur'an the Prophet ( ) said: What is in your skin vessel? He said: I have some nabidh. He (the Holy Prophet) said: It consists of fresh dates and pure water. Sulayman ibn Dawud reported the same version of this tradition on the authority of AbuZayd or Zayd. But Sharik said that Hammad did not mention the words "night of the jinn
85. Narrated 'Alqamah:I asked 'Abd Allaah b Mas'ud: Which of you was in the company of the Messenger of Allaah ( sal Allaahu alayhi wa sallam ) on the night when the jinn attended him? He replied : None of us was with him
86. It is reported that 'Ata did not approve of performing ablution with milk and nabidh and said:tayammum is more my liking (than performing ablution with milk and nabidh)
87. Narrated Abu Khaldah:I asked Abu'l-'Aliyah whether a person who is sexually defiled and has no water with him, but he has only nabidh, can wash with it? He replied in the negative
88. Narrated Abdullah ibn al-Arqam: Urwah reported on the authority of his father that Abdullah ibn al-Arqam travelled for performing hajj (pilgrimage) or umrah. He was accompanied by the people whom he led in prayer. One day when he was leading them in the dawn (fajr) prayer, he said to them: One of you should come forward. He then went away to relieve himself. He said: I heard the Messenger of Allah ( ) say: When any of you feels the need of relieving himself while the congregational prayer is ready, he should go to relieve himself
89. Narrated 'Abd Allaah b. Muhammad:We were in the company of 'Aishah. When her food was brought in, al-Qasim stood up to say his prayer. Thereupon , 'Aishah said : I heard the Messenger of Allaah (sal Allaahu alayhi wa sallam) say: Prayer should not be offered in presence of meals, nor at the moment when one is struggling with two evils (e.g. when one is feeling the call of nature)
90. Narrated Thawban: The Messenger of Allah ( ) said: Three things one is not allowed to do: supplicating Allah specifically for himself and ignoring others while leading people in prayer; if he did so, he deceived them; looking inside a house before taking permission: if he did so, it is as if he entered the house, saying prayer while one is feeling the call of nature until one eases oneself
91. Narrated AbuHurayrah: The Prophet ( ) said: It is not permissible for a man who believes in Allah and in the Last Day that he should say the prayer while he is feeling the call of nature until he becomes light (by relieving himself). Then the narrator Thawr b. Yazid transmitted a similar tradition with the following wordings: "It is not permissible for a man who believes in Allah and in the Last Day that he should lead the people in prayer but with their permission; and that he should

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not supplicate to Allah exclusively for himself leaving all others. If he did so, he violated trust." Abu Dawud said: This is a tradition reported by the narrators of Syria; no other person has joined them in relating this tradition

92. Narrated Aisha, Ummul Mu'minin: The Prophet () used to wash himself with a sa' (of water) and perform ablution with a mudd (of water). Abu Dawud said: This tradition has also been narrated by Aban on the authority of Qatadah. In this version he said: "I herd safiyyah

93. Narrated Jabir ibn Abdullah: The Prophet () used to take a bath with a sa' (of water) and perform ablution with a mudd (of water)

94. Narrated Umm Umarah: Habib al-Ansari reported: I heard Abbad ibn Tamim who reported on the authority of my grandmother, Umm Umarah, saying: The Prophet () wanted to perform ablution. A vessel containing 2/3 mudd of water was brought to him

95. Anas reported :The Prophet () performed ablution with a vessel which contained two rotls (of water) and took a bath with a sa' (of water).<sup>1</sup> Abu Dawud Said : This tradition has berated on the authority of Anas through a different chain. This version mentions: "He performed ablution with one makkuk. "It makes no mention of two rotls. <sup>2</sup> Abu Dawud said : This tradition has also been narrated by Yahya b. Adam from Sharik. But this chain mentions Ibn Jabr b. 'Atik instead of ' Abd Allah b. Jabr. Abu Dawud Said : This tradition has also been narrated by Sufyan from 'Abd Allah b. 'Isa. This chain mentions the name Jabr b. 'Abd Allah instead of 'Abd Allah b. Jabr. Abu Dawud Said : I heard Ahmad b. Hanbal say : one sa' measures five rotls. It was the sa' of Ibn Abi Dhi'b and also of the Prophet ()

96. Narrated Abdullah ibn Mughaffal: Abdullah heard his son praying to Allah: O Allah, I ask Thee a white palace on the right of Paradise when I enter it. He said: O my son, ask Allah for Paradise and seek refuge in Him from Hell-Fire, for I heard the Messenger of Allah () say: In this community there will be some people who will exceed the limits in purification as well as in supplication

97. 'Abd Allah b. 'Amr reported :The Messenger of Allah () saw some people (performing ablution) while their heels were dry. He then said : Woe to the heels because of Hell. Perform the ablution in full

98. Narrated Aisha, Ummul Mu'minin: I and the Messenger of Allah () used to take bath with a brass vessel

99. This tradition has also been narrated on the authority of 'A'ishah through a different chain

100. Narrated Abdullah ibn Zayd: The Messenger of Allah () came upon us. We brought water for him in a brass vessel and he performed ablution

101. Narrated AbuHurayrah: The Messenger of Allah () said: The prayer of a person who does not perform ablution is not valid, and the ablution of a person who does not mention the name of Allah (in the beginning) is not valid

102. Explaining the tradition of the Prophet () that the ablution of a person who does not mention the name of Allah is valid, Rabi'ah said:This tradition means that if a person performs ablution and takes a bath but does not have the intention to perform ablution for prayer and purify himself from sexual defilement, his ablution or bath is not valid

103. Abu Hurairah reported :The Messenger of Allah () said: When anyone amongst you wakes up from sleep at night, he should not put his hand in the utensil until he has washed his hand three times, for he does' not know where his hand was during the night

104. This Tradition has been reported by Abu Hurairah through another chain of transmitters. It adds :“ twice or thrice.” This version does not mention Abu Razin

105. Abu Hurairah reported :I heard the Messenger of Allah (May Peace be upon him) say: When any of you wakes up from sleep, he should not put his hand in the utensil until he washes it three times, for none of you knows where his hand remained during the night or where it went round

106. Humran b. Abban, the freed slave of 'Uthman, said :I saw ' Uthman' b. 'Affan while he performed ablution. He poured water over his hands three times and then washed them. He then rinsed his mouth and then cleansed his nose with water (three times). He then washed his right arm up to the elbow three times, then washed his left arm in a similar manner; then wiped his head; then washed his right foot three times, then washed his left foot in a similar manner, and then said : I saw the Messenger of Allah () performing ablution like this ablution of mine. Then he (the Prophet) said: He who performs ablution like this ablution of mine and then offered two rakhahs of prayer without allowing his thoughts to be distracted, Allah will pardon all his past sins

107. Humran said :I saw 'Uthman b. 'Affan performing ablution. He then narrated the same tradition. In this version there is no mention of rinsing the mouth and snuffing up water. This traditions adds : “He wiped his head three times. He then washed his feet three times. He then said : I saw the Messenger of Allah () performing ablution in like manner. He (the Prophet) said: He who performs ablution less than this, it is sufficient for him. <sup>73</sup>The narrator did not mention prayer (in this version)

108. 'Abd al-Rahman al-TamiI reported:Ibn Abi Mulaikah was asked about ablution. He said : I saw 'Uthman b. 'Affan who was asked about ablution. He called for water. A vessel was then brought to him. He inclined it towards his right hand (poured water upon it). He then put it in the water three times, and washed his face three times. He then put his hand in the water and took it out; then he wiped his head and ears, in and out only once. He then washed his feet, and said : Where are those who asked me to perform ablution? I saw the Messenger of Allah () performing ablution like that. Abu Dawud said : All the sound traditions narrated by ' Uthman indicated that the head is to be wiped once, because they mentioned (the washing of each part in) ablution three times. In their versions of tradition they mentioned the wordings: “he wiped his head.” In this case they did not mention any number as they did in other cases

109. Abu 'Alqamah said that 'Uthman called for water and performed ablution. He then poured water with the right hand or the left hand ; he then washed them up to the wrist ; he then rinsed the mouth and snuffed up water three times. The narrator mentioned that ' Uthman washed each part three times. He then wiped

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head and washed his feet. He said :I saw the Messenger of Allah () performing ablution as you saw me perform ablution. He then reported the tradition like that of al-Zuhri and completed it

110. Shaiq b. Salamah said :I saw ' Uthman b. ' Affan (perform ablution). He washed his forearms three times and washed his head thrice. He then said : I saw the Messenger of Allah () doing like that. Abu Dawud said: Another version says: "He performed ablution three times only

111. Narrated Ali ibn AbuTalib: Abdu Khayr said: Ali came upon us and he had already offered prayer. He called for water. We asked: What will you do with water when you have already offered prayer? - Perhaps to teach us. A utensil containing water and a wash-basin were brought (to him). He poured water from the utensil on his right hand and washed both his hands three times, rinsed the mouth, snuffed up water and cleansed the nose three times. He then rinsed the mouth and snuffed up water with the same hand by which he took water. He then washed his face three times, and washed his right hand three times and washed his left hand three times. He then put his hand in water and wiped his head once. He then washed his right foot thrice and left foot thrice, then said: If one is pleased to know the method of performing ablution of the Messenger of Allah, this is how he did it

112. 'Abd Khair said :'All offered the dawn prayer and went to Rahbah (a locality in Kufah). He called for water. A boy brought him a vessel containing water and a wash-basin. He held the vessel with his right hand and poured water over his left hand. He washed both of his hands (to the wrist) three times. He then put his right hand in the vessel ( to take water) and rinsed his mouth three times and snuffed up water three times. He then narrated almost the same tradition as narrated by Abu 'Awanah. He then wiped his head, both its front and back sides, once. He then narrated the tradition in like manner

113. Malik b. Ghurfatah says :I heard 'Abd Khair say: I saw a chair was brought to 'Ali who sat on it. A vessel of water was then brought to him. He washed his hands three times ; he then rinsed his mouth and snuffed up water with one handful of water. He narrated the tradition completely

114. Zirr b. Hubaish said that he heard that ' Ali was asked how the Messenger of Allah () used to perform ablution. He then narrated the tradition and said:he wiped his head so much so that drops (of water) were about to trickle down. He then washed his feet three times and said: This is how the Messenger of Allah () performed ablutions

115. 'Abd al-Rahman b. Abi Laila says:I saw ' Ali performing ablution. He washed his face three times and his hands three times and wiped his head once. Then he ('Ali) said: The Messenger of Allah () used to perform ablution in this way

116. Abu Hayyah said:I saw 'Ali perform ablution. He (Abu Hayyah) then described that 'Ali went through every part of the ablution three times, i.e. he performed each detail of his ablution three times. He then wiped his head, then washed his feet up to the ankles. He then said: I wanted to show you how the Messenger of Allah () performed ablution

117. Ibn'Abbas said:'Ali b. Abi Talib entered upon me after he has passed water. He then called for water for ablution. We brought to him a vessel containing water, and placed it before him. He said: O Ibn'Abbas, may I not show you how the Messenger of Allah() used to perform ablution? I replied : Why not? He then inclined the vessel to his hand and washed it. He then put his right hand in the vessel and poured water over the other hand and washed his hands up to the wrist. He then rinsed his mouth and snuffed up water. He then put both of his hands together in the water and took out a handful of water and threw it upon the face. He then inserted both of his thumbs in the front part of the ears. He did like that twice and thrice. He then took a handful of water and poured it over his forehead and left it running down his face. He then washed his forearms up to the elbow three times. He then wiped his head and the back of his ears. He then put both of his hands together in the water and took a handful of it and threw it on his foot. He had a shoe foot like that. Do you wash your foot while it is in the shoe? He replied : Yes, while it is in the shoe. This question and answer were repeated thrice. Abu Dawud said: The version transmitted by Ibn Juraij from Shaibah is similar to the one narrated by ' Ali. In this version Hajjaj reported on the authority of Ibn Juraij the wording: He wiped his head once. Ibn Wahb narrated from Ibn Juraij the wording: he wiped his head three times

118. 'Amr b. Yahya al-Mazini reports on the authority of his father who asked 'Abd Allah b. Zaid, the grandfather of 'Amr b. Yahya al-Mazini:Can you show me how the Messenger of Allah () performed ablution? 'Abd Allah b. Zaid replied: Yes. He called for ablution water, poured it over his hands, and washed them; then he rinsed his mouth and snuffed up water in the nose three times; then he washed his face three times and washed his forearms up to elbow twice; then he wiped his head with both hands, moving them front and back of the head, beginning from his forehead, and moved them to the nape; then he pulled them back to the place from where he had started (wiping); then he washed his feet

119. 'Abd Allah b. Zaid b. 'Asim reported this tradition saying:He rinsed his mouth and snuffed up water from one hand, doing that three times

120. Habban b. Wasir' reported on the authority of his father who heard 'Abd Allah b. Zaid al-Asim al-Mazini say that he saw the Messenger of Allah () performing ablution. He then described his ablution saying:He wiped his head with water which was not what was left over after washing his hands (i.e. he wiped his head with clean water); then he washed his feet until he cleansed them

121. Narrated Al-Miqdam ibn Ma'dikarib al-Kindi: The ablution water was brought to the Messenger () and he performed ablution; he washed his hands up to wrists three times, then washed his forearms three times. He then rinsed his mouth and snuffed up water three times; then he wiped his head and ears inside and outside

122. Al-Miqdam b. Ma'dikarib reported :I saw the Messenger of Allah () perform ablution. When he reached the stage of wiping his head, he placed his palms on the front of the head. Then he moved them until he reached the nape. He then returned them to the place from where he had started

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123. Another version says: He wiped his ears inside and outside. Hisham adds: He inserted his fingers in the ear-holes
124. AbulAzhar al-Mughirah ibn Farwah and Yazid ibn AbuMalik reported: Mu'awiyah performed ablution before the people, as he saw the Messenger of Allah (ﷺ) performed ablution. When he reached the stage of wiping his head, he took a handful of water and poured it with his left hand over the middle of his head so much so that drops of water came down or almost came down. Then he wiped (his head) from its front to its back and from its back to its front
125. Another version says: He performed each part of the ablution three times and washed his feet times without number
126. Narrated Ar-Rubayyi' daughter of Mu'awwidh ibn Afra': The Messenger of Allah (ﷺ) used to come to us. He once said: Pour ablution water on me. She then described how the Prophet (ﷺ) performed ablution saying: He washed his hands up to wrist three times and washed his face three times, and rinsed his mouth and snuffed up water once. Then he washed his forearms three times and wiped his head twice beginning from the back of his head, then wiped its front. He wiped his ears outside and inside. Then he washed his feet three times. Abu Dawud said: The tradition narrated by Musaddad carries the same meaning
127. Ibn 'Uqail reported this tradition with a slight change of wording. In his tradition he said: He rinsed his mouth three times and snuffed up water three times
128. Al-Rubayyi' daughter of Mu'awwidh b. 'Afra' reported: The Messenger of Allah (ﷺ) performed ablution in her presence. He wiped the whole of his head from its upper to the lower part moving every side. He did not move the hair from their original position
129. Al-Rubayyi' daughter of Mu'awwidh b. 'Afra' said: I saw the Messenger of Allah (ﷺ) performing ablution. He wiped his head front and back, his temples and his ears once
130. Al-Rubayyi' reported: The Prophet (ﷺ) wiped his head with water which was left over in his hand
131. Narrated Ar-Rubayyi' daughter of Mu'awwidh ibn Afra': The Prophet (ﷺ) performed ablution. He inserted his two fingers in the ear-holes
132. Narrated Talhah ibn Musarrif: I saw the Messenger of Allah (ﷺ) wiping his head once up to his nape. Musaddad reported: He wiped his head from front to back until he moved his hands from beneath the ears. Abu Dawud said: I heard Ahmad say: People thought that Ibn 'Uyainah had considered it to be munkar (rejected) and said: What is this chain: Talhah - his father - his grandfather ?
133. Narrated Abdullah ibn Abbas: Sa'id ibn Jubayr reported: Ibn Abbas saw the Messenger of Allah (ﷺ) performed ablution. He narrated the tradition which says that he (the Prophet) performed each detail of ablution three times. He wiped his head and ears once
134. Narrated AbuUmamah: AbuUmamah mentioned how the Messenger of Allah (ﷺ) performed ablution, saying that he used to wipe the corners of his eyes, and he said that the ears are treated as part of the head. Sulaiman b. Harb said: the wording "the ears are treated as part of the head" were uttered by Abu Umamah. Hammad said: I do not know whether the phrase "the ears are treated as part of the head" was he statement of the Prophet (ﷺ) or of Abu Umamah
135. Narrated Abdullah ibn Amr ibn al-'As: A man came to the Prophet (ﷺ) and asked him: Messenger of Allah, how is the ablution (to performed)? He (the Prophet) then called for water in a vessel and washed his hands up to the wrists three times, then washed his face three times, and washed his forearms three times. He then wiped his head and inserted both his index fingers in his ear-holes; he wiped the back of his ears with his thumbs and the front of his ears with the index fingers. He then washed his feet three times. Then he said: This is how ablution should be performed. If anyone does more or less than this, he has done wrong and transgressed, or (said) transgressed and done wrong
136. Narrated AbuHurayrah: The Prophet (my peace be upon him) washed the limbs in ablution twice
137. 'Ata' b. Yasar quoting Ibn 'Abbas said: Do you like that I should show you how the Messenger of Allah (ﷺ) performed ablution? He then called for a vessel of water and took out a handful of water with his right hand. He then rinsed his mouth and snuffed up water. He then took out another handful of water and washed his face by both his hands together. He then took out another handful of water and washed his right hand and then washed his left hand by taking out another. He then took out some water and shook off his hand and wiped his head and ears with it. He then took out a handful of water and sprinkled it over his right foot in his shoe and wiped the upper part of the foot with his one hand, and beneath the shoe with his other hand. He then did the same with his left foot
138. 'Ata' b. Yasar quoting Ibn. 'Abbas said: May I not tell you how the Messenger of Allah (ﷺ) performed ablution? He then performed ablution washing each limb once only
139. Narrated Grandfather of Talhah: I entered upon the Prophet (ﷺ) while he was performing ablution, and the water was running down his face and beard to his chest. I saw him rinsing his mouth and snuffing up water separately
140. Abu Hurairah reported: The Messenger of Allah (ﷺ) said: When any of you performs ablution, he should snuff up water in his nose and eject mucus
141. Narrated Abdullah ibn Abbas: The Messenger of Allah (ﷺ) said: Cleanse your nose well (after snuffing up water) twice or thrice
142. Narrated Laqit ibn Sabirah: I was the leader of the delegation of Banu al-Muntafiq or (the narrator doubted) I was among the delegation of Banu al-Muntafiq that came to the Messenger of Allah (ﷺ). When we reached the Prophet, we did not find him in his house. We found there Aisha, the Mother of the Believers. She ordered that a dish called Khazirah should be prepared for us. It was then prepared. A tray containing dates was then presented to us. (The narrator Qutaybah did not mention the word qina', tray). Then the Messenger of Allah (ﷺ) came. He asked: Has anything been served to you or ordered for you? We replied: Yes, Messenger of Allah. While we were sitting in the company of the Messenger of Allah (ﷺ) we suddenly saw that a shepherd was driving a herd of sheep to their fold. He had with him a newly-born lamb that was crying. He (the Prophet) asked him: What did it bear, O so and so? He replied: A ewe. He then said: Slaughter for us in



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its place a sheep. Do not think that we are slaughtering it for you. We have one hundred sheep and we do not want their number to increase. Whenever a ewe is born, we slaughter a sheep in its place. (The narrator says that the Prophet () used the word *la tahsabanna*, do not think). I (the narrator Laqit) then said: Messenger of Allah, I have a wife who has something (wrong) in her tongue, i.e. she is insolent. He said: Then divorce her. I said: Messenger of Allah, she had company with me and I have children from her. He said: Then ask her (to obey you). If there is something good in her, she will do so (obey); and do not beat your wife as you beat your slave-girl. I said: Messenger of Allah, tell me about ablution. He said: Perform ablution in full and make the fingers go through the beard and snuff with water well except when you are fasting

143. Laqit b. Sabirah reported that he was the leader of Banu'l-Muntafiq (name of a tribe). He came to 'A'ishah. He then narrated the tradition in a similar manner. He said: The Prophet () then came shortly with rapid strides inclining forward. The narrator used the word '*asidah* (name of a dish) in this version instead of Khazirah

144. The version of Ibn Juraij has the working: "If you perform ablution, then rinse your mouth."

145. Narrated Anas ibn Malik: Whenever the Messenger of Allah () performed ablution, he took a handful of water, and, putting it under his chin, made it go through his beard, saying: Thus did my Lord command me

146. Narrated Thawban: The Messenger of Allah () sent out an expedition. They were affected by cold. When they returned to the Messenger of Allah (), he commanded them to wipe over turbans and stockings

147. Narrated Anas ibn Malik: I saw the Messenger of Allah () perform ablution. He had a Qutri turban. He inserted his hand beneath the turban and wiped over the forelock, and did not untie the turban

148. Narrated Al-Mustawrid ibn Shaddad: I saw the Messenger of Allah () rubbing his toes with his little finger when he performed ablution

149. Al-Mughirah b. Shu'bah reported: I was in the company of the Messenger of Allah () in the expedition of Tabuk. He abandoned the main road before the dawn prayer, and I also did the same along with him. The Prophet () made his camel kneel down and (went to ) relieve himself. He then came back and I poured water upon his hands from the skin-vessel. He then washed his hands and face. He tried to get his forearms out (of the gown), but the sleeves of the gown were too narrow, so he entered back both his hands, and brought them out from beneath the gown. He washed his forearms up to the elbows and wiped his head and wiped over his socks.<sup>80</sup> He then mounted (his camel) and we began to proceed until we found people offering the prayer. They brought forward 'Abd al-Rahman b. 'Awf who was leading them in prayer. The Prophet() stood in the row side by side with other Muslims. He performed the second rak'ah of the prayer behind 'Abd al-Rahman b. 'Awf. Then 'Abd al-Rahman uttered salutation. The Prophet() stood to perform the remaining rak'ah of the prayer. The Muslims were alarmed. They began to utter tasbih (Subhan Allah) presuming that they had offered prayer before the Prophet () had done. When he uttered the salutation (i.e. finished his prayer), he said: You were right, or (he said) you did well

150. Al-Mughirah b. Shu'bah said: The Messenger of Allah () performed ablution and wiped his forelock and turban. Another version says : The Messenger of Allah () wiped his socks and his forelock and his turban. Bakr said: I heard it from Ibn al-Mughirah

151. 'Urwah b. al-Mughirah reported his father as saying : We accompanied the Messenger of Allah () to a caravan, and I had a jug of water. He went to relieve himself and came back. I came to him with the jug of water and poured upon him. He washed his hands and face. He had a tight-sleeved Syrian woolen gown. He tried to get his forearms out, but the sleeve of the gown was very narrow, so he brought his hands out from under the gown. I then bent down to take off his socks. But he said to me : Leave them, for my feet were clean when I put them in, and he only wiped over them. Yunus said on the authority of al-Sha'bi that 'Urwah narrated his tradition from his father before him, and his father reported it from the Messenger of Allah ()

152. Al-Mughirah b. Shu'bah said : The Messenger of Allah () lagged behind (in a journey). He then narrated this story saying : Then we came to people. 'Abd al-Rahman was leading them in the dawn prayer. When he perceived the presence of the Prophet (), he intended to retire. The Prophet () asked him to continue and I and the Prophet () offered one rak'ah of prayer behind him. When he had pronounced the salutation, the Prophet() got up and offered the rak'ah which had been finished before, and he made no addition to it. Abu Dawud said: Abu Sa'id al-Khudri, Ibn al-Zubair and Ibn 'Umar hold the opinion that whoever gets an odd number of the rak'ahs of prayer, he should perform two prostrations on account of forgetfulness

153. Abu 'Abd al-Rahman al-Sulami said that he witnessed 'Abd al-Rahman b. 'Awf asking Bilal about the ablution of the Prophet (). Bilal said: He went out to relieve himself. Then I brought water for him and he performed ablution, and wiped over his turban and socks

154. Abu Zur'ah b. 'Amr b. Jarir said : Jarir urinated. He then performed ablution and wiped over the socks. He said: What can prevent me from wiping (over the socks); I saw the Messenger of Allah (doing so). They (the people) said: This (action of yours) might be valid before the revelation of Surat al-Ma'idah. He replied: I embraced Islam after the revelation of Surat al-Ma'idah

155. Narrated Abu Musa al-Ash'ari: Negus presented to the Messenger of Allah () two black and simple socks. He put them on; then he performed ablution and wiped over them. Musaddad reported this tradition from Dulham b. Salih. Abu Dawud said: This tradition has been narrated by the people of Basrah alone

156. Al-Mughirah b. Shu'bah said: The Messenger of Allah () wiped over the socks and I said: Messenger of Allah, have you forgotten ? He said: My Lord has commanded me to do this

157. Narrated Khuzaymah ibn Thabit: The Prophet () said: The time limit for wiping over the socks for a traveller is three days (and three nights) and for a

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resident it is one day and one night. Abu Dawud said: Another version adds: Had we requested him to extend (the period of wiping), he would have extended

158. Narrated Ubayy ibn Umarah: I asked: Messenger of Allah (ﷺ) may I wipe over the socks? He replied: Yes. He asked: For one day? He replied: For one day. He again asked: And for two days? He replied: For two days too. He again asked: And for three days? He replied: Yes, as long as you wish. Abu Dawud said: Another version says: He asked him about the period until he reached the period of seven days. The Messenger of Allah (ﷺ) replied: Yes, as long as you wish (i.e. there is no time limit). Abu Dawud said: There is a variance in the chain of narrators of this tradition. The chain is not strong. Another chain from Yahya b. Ayyub is also disputed

159. Narrated Al-Mughirah ibn Shu'bah: The Messenger of Allah (ﷺ) performed ablution and wiped over the stockings and shoes. Abu Dawud said: 'Abd al-Rahman b. Mahdi did not narrate this tradition because the familiar version from al-Mughirah says that the Prophet (ﷺ) wiped over the socks. Abu Musa al-Ash'ari has also reported: The Prophet (ﷺ) wiped over stockings. But the chain of narrators of this tradition is neither continuous nor strong. 'Ali b. Abi Talib, Ibn Mas'ud, al-Bara' b. 'Aziz, Anas b. Malik, Abu Umamah, Sahl b. Sa'd and 'Amr b. Huriath also wiped over the stockings

160. Narrated Aws ibn Abu Aws ath-Thaqafi: The Messenger of Allah (ﷺ) performed ablution and wiped over his shoes and feet. Abbad (a sub-narrator) said: The Messenger of Allah (ﷺ) came to the well of a people. Musaddad did not mention the words Midat (a place where ablution is performed), and Kazamah (well). Then both agreed on the wording: "He performed ablution and wiped over his shoes and feet

161. Narrated Al-Mughirah ibn Shu'bah: The Messenger of Allah (ﷺ) wiped over the socks. Another version adds: "On the back (upper part) of the socks

162. Narrated Ali ibn Abi Talib: If the religion were based on opinion, it would be more important to wipe the under part of the shoe than the upper but I have seen the Messenger of Allah (ﷺ) wiping over the upper part of his shoes

163. This tradition has been transmitted through a different chain of narrators. This version adds: "I always preferred to wash the under part of the feet until I saw the Messenger of Allah (ﷺ) wiping the upper part of them

164. A 'mash transmitted this tradition saying: If religion were based on opinion, it would be more proper to wipe the under part of the feet than the upper. The Prophet (ﷺ) wiped over the upper part of his shoes. The narrator Waki' said: I saw 'Ali perform ablution and wash the upper part of his feet, and say: Had I not seen the Messenger of Allah (ﷺ) doing like this –and he narrated the tradition in full

165. Narrated Al-Mughirah ibn Shu'bah: I poured water while the Prophet (ﷺ) performed ablution in the battle of Tabuk. He wiped over the upper part of the socks and their lower part. Abu Dawud said: I have been told that Thawr did not hear this tradition from Raja

166. Narrated Hakam ibn Sufyan ath-Thaqafi: When the Messenger of Allah (ﷺ) urinated, he performed ablution and sprinkled water on private parts of the body. Abu Dawud said: A group of scholars agreed with Sufyan upon this chain of narrators. Some have mentioned the name of Sufyan b. al-Hakam, and others al-Hakam b. Sufyan

167. A man from Thaqif on the authority of his father reported: I saw the Messenger of Allah (ﷺ) urinate, and he sprinkled water on the private parts of his body

168. Hakam or Ibn al-Hakam on the authority of his father reported: The Prophet (ﷺ) urinated; then he performed ablution and sprinkled water on the private parts of his body

169. 'Uqbah b. 'Amir said: We served ourselves in the company of Messenger of Allah (ﷺ). We tended our camels by turn. One day I had my turn to tend the camels, and I drove them in the afternoon. I found the Messenger of Allah (ﷺ) addressing the people. I heard him say: Anyone amongst you who performs ablution, and does it well, then he stands and offers two rak'ahs of prayer, concentrating on it with his heart and body, Paradise will be his lot by all means. I said: Ha-ha! How fine it is! A man in front of me said: The action (mentioned by the Prophet) earlier, O 'Uqbah, is finer than this one. I looked at him and found him to be Umar b. al-Khattab. I asked him: What is that, O Abu Hafs? He replied: He (the Prophet) had said before you came: If any one of you performs ablution, and does it well, and when he finishes the ablution, he utters the words: I bear witness that there is no deity except Allah, He has no associate, and I bear witness that Muhammad is His Servant and His Messenger, all the eight doors of Paradise will be opened for him; he may enter (through) any of them. Mu'awiyah said: Rabi'ah b. Yazid narrated this tradition to me from Abu Idris and the authority of 'Uqbah b. 'Amir

170. 'Uqbah b. 'Amir al-Juhani narrated this tradition from the Prophet (ﷺ) in a similar way. He did not mention about tending the camels. After the words "and he performed ablution well" he added the words: "he then raises his eyes towards the sky". He transmitted the tradition conveying the same meaning as that of Mu'awiyah

171. Abu Asad b. 'Amr said: I asked Anas b. Malik about ablution. He replied: The Prophet (ﷺ) performed ablution for each prayer and we offered (many) prayers with the same ablution

172. Buraidah on the authority of his father reported: The Messenger of Allah (ﷺ) performed five prayers with the same ablution of the occasion of the capture of Mecca, and he wiped over his socks. 'Umar said to him (the Prophet): I saw you doing a thing today that you never did. He said: I did it deliberately

173. Anas reported: A person came to the Messenger of Allah (ﷺ). He performed ablution and left a small part equal to the space of a nail upon his foot. The Messenger of Allah (ﷺ) said to him: Go back and perform ablution well. Abu Dawud said: This tradition is not known through Jarir b. Hazim. It was transmitted only by Ibn Wahab. Another version adds the wording: "Go back and perform the ablution well."

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174. Hasan narrated from the Prophet () a tradition conveying the same meaning as that of Qatadah

175. Narrated Some Companions of the Prophet: The Prophet () saw a person offering prayer, and on the back of his foot a small part equal to the space of a dirham remained unwashed; the water did not reach it. The Prophet () commanded him to repeat the ablution and prayer

176. Abbad b. Tamim reported from his uncle that a person made a complaint to the Prophet () that he entertained (doubt) as if something had happened to him which had rendered his ablution invalid. He (the Prophet) said: He should not cease (to pray) unless he hears a sound or perceives a smell (of passing wind)

177. Abu Hurairah said: The Messenger of Allah () said: If any one of you offers prayer and feels a movement between his paddocks, but is doubtful whether or not his ablution broke, he should not cease praying unless he hears a sound or perceives a smell

178. Narrated Aisha, Ummul Mu'minin: The Prophet () kissed me and did not perform ablution. Abu Dawud said: This tradition is Mursal (i.e. where the link of the Companions is missing and the Successor reports from the Prophet directly). Ibrahim at-Taimi did not hear anything from 'Aishah. Abu Dawud said: Al-Firyabi and other narrated this tradition in a like manner

179. Aishah reported: The Prophet () kissed one of his wives and went out to pray (salah). He did not perform ablution. 'Urwah said: I said to her: Who is she except you! Thereupon she laughed. Abu Dawud said: The same version has been reported through a different chain of narrators

180. This tradition has been reported through another chain of narrators on the authority of 'Aishah. Abu Dawud said: Yahya b. Sa'id al-Qattan said to a person: Narrate these two tradition from me, that is to say, one tradition on the authority of al-A'mash from Habib (about kissing); another through the same chain about a woman who has prolonged flow of bloos and she is asked to perform ablution for every prayer. Yahya said: Narrate from me that both these traditions are weak in respect of their chains. Abu Dawud said: Al-Thawri is reported to have said: Habib narrated this tradition to us only on the authority of 'Urwah al-Muzani, that is, he did not narrated any tradition on the authority of 'Urwah b. al-Zubair. Abu Dawud said: Hamzah al-Zayyat reported a sound tradition on the authority of Habib, from 'Urwah b. al-Zubair from 'Aishah

181. Narrated Busrah daughter of Safwan: Abdullah ibn AbuBakr reported that he heard Urwah say: I entered upon Marwan ibn al-Hakam. We mentioned things that render the ablution void. Marwan said: Does it become void by touching the penis? Urwah replied: This I do not know. Marwan said: Busrah daughter of Safwan reported to me that she heard the Messenger of Allah () say: He who touches his penis should perform ablution

182. Narrated Talq: We came upon the Prophet of Allah (). A man came to him: he seemed to be a bedouin. He said: Prophet of Allah, what do you think about a man who touches his penis after performing ablution? He () replied: That is only a part of his body. Abu Dawud said: The tradition has been transmitted through a different chain of narrators

183. The tradition has also been reported by Qais b. Talq through a different chain of narrators. This version adds the wording: "during the prayer

184. Narrated Al-Bara' ibn Azib: The Messenger of Allah () was asked about performing ablution after eating the flesh of the camel. He replied: Perform ablution, after eating it. He was asked about performing ablution after eating meat. He replied: Do not perform ablution after eating it. He was asked about saying prayer in places where the camels lie down. He replied: Do not offer prayer in places where the camels lie down. These are the places of Satan. He was asked about saying prayer in the sheepfolds. He replied: You may offer prayer in such places; these are the places of blessing

185. Narrated AbuSa'id al-Khudri: The Prophet () passed by a boy who was skinning a goat. The Messenger of Allah () said: Give it up until I show you. He (the Prophet) inserted his hand between the skin and the flesh until it reached the armpit. He then went away and led the people in prayer and he did not perform ablution. The version of Amr added that he did not touch water. Abu Dawud said: This tradition has been narrated though another chain of transmitters, making no mention of Abu Sa'id

186. Jabir narrated: The Messenger of Allah () passed by the market when on his return from one of the villages of 'Aliyah. People accompanied him from both sides. One the way he found a dead kid with both its ears joined together. He caught hold of it by its ear. He then said: Which of you likes to take it ? The narrator transmitted the tradition in full

187. Ibn 'Abbas said: The Messenger of Allah () took (the meat of) a (goat's) shoulder and offered prayer and did not perform ablution

188. Narrated Al-Mughirah ibn Shu'bah: One night I became the guest of the Prophet (). He ordered that a piece of mutton be roasted, and it was roasted. He then took a knife and began to cut the meat with it for me. In the meantime Bilal came and called him for prayer. He threw the knife and said: What happened! may his hands be smeared with earth! He then stood for offering prayer. Al-Anbari added: My moustaches became lengthy. He trimmed them by placing a tooth-stick; or he said: I shall trim your moustaches by placing the tooth-stick there. Al-Anbari said: My moustaches became lengthy. He trimmed them by placing a tooth-stick ; or he said: I shall trim your moustaches by placing the tooth-stick there

189. Narrated Abdullah ibn Abbas: The Messenger of Allah () took a shoulder (of goat's meat) and after wiping his hand with a cloth on which he was sitting, he got up and prayed

190. Ibn 'Abbas said: The Prophet () ate a little meat from a (goat's) shoulder. He then offered prayer and did not perform ablution

191. Muhammad b. al-Munkadir said: I heard Jabir b. 'Abd Allah say: I presented bread and meat to the Prophet (). He ate them and called for ablution water. he performed ablution and offered the noon (Dhuhr) prayer. He then called for the remaining food and ate it. He then got up and prayed and did not perform

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### ablution

192. Jabir said: The last practice of the Messenger of Allah (ﷺ) was that he did not perform ablution after taking anything that was cooked with the help of fire. Abu Dawud said: This is the abridgment of the former tradition
193. Narrated Abdullah ibn Harith ibn Jaz': One of the Companions of the Prophet (may peace be upon), came upon us in Egypt. When he was narrating traditions in the Mosque of Egypt, I heard him say: I was the seventh or the sixth person in the company of the Messenger of Allah (ﷺ) in the house of a person. In the meantime Bilal came and called him for prayer. He came out and passed by a person who had his fire-pan on the fire. The Messenger of Allah (ﷺ) said to him: Has the food in the fire-pan been cooked? He replied: Yes, my parents be sacrificed upon you. He then took a piece out of it and continued to chew it until he uttered the first takbir (AllahuAkbar) of the prayer. All this time I was looking at him
194. Abu Hurairah reported: The Messenger of Allah (ﷺ) said: Perform ablution after eating anything which has been cooked by fire
195. Narrated Umm Habibah: Abu Sufyan ibn Sa'id ibn al-Mughirah reported that he entered upon Umm Habibah who presented him a glass of sawiq (a drink prepared with flour and water) to drink. He called for water and rinsed his mouth. She said: O my cousin, don't you perform ablution? The Prophet (ﷺ) said: Perform ablution after eating anything cooked with fire, or he said: anything touched by fire. Abu Dawud said: The version of al-Zuhri has: O my paternal cousin
196. 'Abd Allah b. 'Abbas said that the Prophet (peace be upon him) drank some milk and then rinsed his mouth saying :it contains greasiness
197. Narrated Anas ibn Malik: The Messenger of Allah (ﷺ) drank some milk and he did not rinse his mouth nor did he perform ablution, and he offered the prayer
198. Narrated Jabir ibn Abdullah: We proceeded in the company of the Messenger of Allah (ﷺ) for the battle of Dhat ar-Riqa. One of the Muslims killed the wife of one of the unbelievers. He (the husband of the woman killed) took an oath saying: I shall not rest until I kill one of the companions of Muhammad. He went out following the footsteps of the Prophet (ﷺ). The Prophet (ﷺ) encamped at a certain place. He said: Who will keep a watch on us? A person from the Muhajirun (Emigrants) and another from the Ansar (Helpers) responded. He said: Go to the mouth of the mountain-pass. When they went to the mouth of the mountain-pass the man from the Muhajirun lay down while the man from the Ansar stood praying. The man (enemy) came to them. When he saw the person he realised that he was the watchman of the Muslims. He shot him with an arrow and hit the target. But he (took the arrow out and) threw it away. He (the enemy) then shot three arrows. Then he (the Muslim) bowed and prostrated and awoke his companion. When he (the enemy) perceived that they (the Muslims) had become aware of his presence, he ran away. When the man from the Muhajirun saw the (man from the Ansar) bleeding, he asked him: Glory be to Allah! Why did you not wake me up the first time when he shot at you. He replied: I was busy reciting a chapter of the Qur'an. I did not like to leave it
199. 'Abd Allah b. 'Umar said: One night the Messenger of Allah (May peace be upon him) was busy and he delayed the night (isha) prayer so much so that we dozed in the mosque. We awoke, then dozed, and again awoke and again dozed. He (the prophet) then came upon us and said: There is none except you who is waiting for prayer
200. Narrated Anas: The Companions during the lifetime of the messenger of Allah (May peace be upon him) used to wait for the night prayer so much so that their heads were lowered down (by dozing). Then they offered prayer and did not perform ablution. Abu Dawud said: Shu'bah on the authority of Qatadah added: We lowered down our heads (on accounts of dozing) in the day of the Messenger of Allah (May peace be upon him). Abu Dawud said; This tradition has been transmitted through a different chain of narrators
201. Anas b. Malik reported: (The people) stood up for the night prayer and a man stood up and spoke forth: Messenger of Allah, I have to say something to you. He (the Prophet) entered into secret conversation with him, till the people or some of the people dozed off, and then he led them in prayer. He (Thabit al-Bunani) did not mention ablution
202. Narrated Abdullah ibn Abbas: The Messenger of Allah (ﷺ) used to prostrate and sleep (in prostration) and produce puffing sounds (during sleep). Then he would stand and pray and would not perform ablution. I said to him: you prayed but did not perform ablution though you slept (in prostration). He replied: Ablution is necessary for one who sleeps while he is lying down. Uthman and Hannad added: For when he lies down, his joints are relaxed. Abu Dawud said: The statement "ablution is necessary for one who sleeps while one is lying down" is a munkar (rejected) tradition. It has been narrated only by Yazid Abu Khalid al-Dalani, on the authority of Qatadah. And its earlier part has been narrated by a group (of narrators) from Ibn 'Abbas; they did not mention anything about it. He (Ibn 'Abbas) said: The Prophet (ﷺ) was protected (during his sleep). 'Aishah reported: The Prophet (ﷺ) said: My eyes sleep, but my heart does not sleep. Shu'bah said: Qatadah heard from Abu'l-'Aliyah only four traditions: the tradition about Jonah son of Matthew, the tradition reported by Ibn 'Umar about prayer, the tradition stating that the judges are three, and the tradition narrated by Ibn 'Abbas saying: (This tradition) has been narrated to me by reliable persons ; 'Umar is one of them, and the most reliable of them in my opinion is 'Umar. Abu Dawud said: I asked Ahmad b. Hanbal about the tradition narrated by Yazid al-Dalani. He rebuked me out of respect for him. Then he said: Yazid al-Dalani does not add anything to what has been narrated by the teachers of Qatadah. He did not care of this tradition (due to its weakness)
203. Narrated Ali ibn Abu Talib: The Messenger of Allah (ﷺ) said: The eyes are the leather strap of the anus, so one who sleeps should perform ablution
204. Narrated Abdullah ibn Mas'ud: We would not wash our feet after treading on something unclean, nor would we hold our hair and garments (during prayer). Abu Dawud said: The tradition has been reported by Ibrahim b. Abi Mu'awiyah through a different chain of narrators: A'mash - Shaiq - Masruq - 'Abd Allah (b. Mas'ud). And Hannad reported from Shaiq, or reported on his authority saying: 'Abd Allah (b. Mas'ud) said

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205. Narrated Ali ibn Talq: The Messenger of Allah (ﷺ) said: When any of you breaks wind during the prayer, he should turn away and perform ablution and repeat the prayer
206. 'Ali said: My prostatic fluid flowed excessively. I used to take a bath until my back cracked (because of frequent washing). I mentioned it to the prophet (May peace be upon him), or the fact was mentioned to him (by someone else). The Messenger of Allah (May peace be upon him) said: Do not do so. When you find prostatic fluid, wash your penis and perform ablution as you do for your prayer, but when you have seminal emission, you should take a bath
207. Narrated Al-Miqdad ibn al-Aswad: Ali ibn Abu Talib commanded him to ask the Messenger of Allah (ﷺ) what a man should do when he wants to have intercourse with his wife and the prostatic fluid comes out (at this moment). (He said): I am ashamed of consulting him because of the position of his daughter. Al-Miqdad said: I asked the Messenger of Allah (ﷺ) about it. He said: When any of you finds, he should wash his private part, and perform ablution as he does for prayer
208. 'Urwah said: 'Ali b. abi Talib said to al-miqdad, and made a similar statement as above. Al-Miqdad asked him (the prophet). The prophet (peace be upon him) said: he should wash his penis and testicles. Abu Dawud said: The tradition has been narrated by al-Thawri and a group of narrators from Hisham on the authority of his father from al-Miqdad, from 'Ali reporting from the prophet (May peace be upon him)
209. 'Urwah reported on the Authority of his father a tradition from 'Ali b. Abi Talib who said: I Asked al-Miqdad (to consult the prophet). He then narrated the tradition bearing the same meaning. Abu Dawud said; this tradition has been reported with another chain of narrators. This version does not mention the word "testicles"
210. Narrated Sahl ibn Hunayf: I felt greatly distressed by the frequent flowing of prostatic fluid. For this reason I used to take a bath very often. I asked the apostle of Allah (ﷺ) about this. He replied: Ablution will be sufficient for you because of this. I asked: Messenger of Allah, what should I do if it smears my clothes. He replied: It is sufficient if you take a handful of water and sprinkle it on your clothe when you find it has smeared it
211. Narrated Abdullah ibn Sa'd al-Ansari: I asked the Messenger of Allah (ﷺ) as to what makes it necessary to take a bath and about the (prostatic) fluid that flows after taking a bath. He replied: that is called madhi (prostatic fluid). It flows from every male. You should wash your private parts and testicles because of it and perform ablution as you do for prayer
212. Narrated Abdullah ibn Sa'd al-Ansari: Abdullah asked the Messenger of Allah (ﷺ): What is lawful for me to do with my wife when she is menstruating? He replied: What is above the waist-wrapper is lawful for you. The narrator also mentioned (the lawfulness of) eating with a woman in menstruation, and he transmitted the tradition in full
213. Narrated Mu'adh ibn Jabal: I asked the Messenger of Allah (ﷺ): What is lawful for a man to do with his wife when she is menstruating? He replied: What is above the waist-wrapper, but it is better to abstain from it, too. Abu Dawud said: This (tradition) is not strong
214. Ubayy b. Ka'b reported: The Messenger of Allah (May peace be upon him) made a concession in the early days of Islam on account of the paucity of clothes that one should not take a bath if one has sexual intercourse (and has no seminal emission). But later on he commanded to take a bath in such a case and prohibited its omission
215. Ubayy b. Ka'b said: The verdict that water (bath) is necessary when there is emission given by the people (in the early days of Islam) was due to the concession granted by the Messenger of Allah in the beginning of Islam. He then commanded to take a bath (in such a case). Abu Dawud said: By Abu Ghassan is meant Muhammad b. mutarrif
216. Abu Hurairah reported the Prophet (May peace be upon him) as saying: when anyone sits between the four parts of a woman and the parts (of the male and female) which are circumscribed join together, then bath becomes obligatory
217. Aba Sa'id al-Khudri reported: The Messenger of Allah (May peace be upon him) said: water (bath) is necessary only when there is seminal emission. And Abu Salamah followed it
218. Anas reported: One day the Messenger of Allah (May peace be upon him) had sexual intercourse with (all) his wives with a single bath. Abu Dawud said: This tradition has been transmitted through another chain of narrators
219. Narrated Abu Rafi': One day the Prophet (ﷺ) had intercourse with all his wives. He took a bath after each intercourse. I asked him: Messenger of Allah, why don't you make it a single bath? He replied: This is more purifying, better and cleaning. Abu Dawud said: The tradition narrated by Anas is more sound than this tradition
220. Abu sa'id al-Khudri reported: The Prophet (May peace be upon him) said: When any of you has intercourse with his wife and desire to repeat it, he should perform ablution between them
221. 'Abd Allah b. 'Umar reported: 'Umar b. al-Khattab said to the Messenger of Allah (May peace be upon him) that he became sexually defiled at night (asking him what he should do). The Messenger of Allah (May peace be upon him) said: You should perform ablution and wash your penis and then sleep
222. 'A'ishah reported: when the prophet (ﷺ) intended to sleep while he was sexually defiled, he would perform ablution as he did for prayer
223. This Tradition has been narrated on the Authority of al-Zuhri through a different chain. It adds: If he intends to eat while he is defiled, he should wash both

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his hands. Abu Dawud said: Ibn Wahb narrated this tradition on the authority of Yunus. He described the fact of eating as the statement of 'A'ishah (not the saying of the prophet). It has also been narrated it from 'Urwah or Abu Salamah. Al-Awza'i narrated it from Yunus on the Authority of Al-Zuhri from the prophet () as narrated by Ibn al-Mubarak

224. 'A'ishah reported :When the Prophet (May peace be upon him) wanted to eat or sleep, he would perform ablution. She meant that (the prophet did so) when he was sexually defiled

225. Narrated Ammar ibn Yasir: The Prophet () granted permission to a person who was sexually defiled to eat or drink or sleep after performing ablution. Abu Dawud said: In the chain of this tradition there is a narrator between Yahya b. Ya'mur and 'Ammar b. Yasir. 'Ali b. Abi Talib, Ibn 'Umar and 'Abd Allah b. 'Amr said: When a person is sexually defiled wants to eat, he should perform ablution

226. Narrated Aisha, Ummul Mu'minin: Ghudayf ibn al-Harith reported: I asked Aisha: Have you seen the Messenger of Allah () washing (because of defilement) at the beginning of the night or at the end? She replied: Sometimes he would take a bath at the beginning of the night and sometimes at the end. Thereupon I exclaimed: Allah is most Great. All Praise be to Allah Who made this matter accommodative. I again asked her: What do you think, did the Messenger of Allah () say the witr prayer (additional prayer after obligatory prayer at night) in the beginning of the night or at the end? She replied: Sometimes he would say the witr prayer at the beginning of the night and sometimes at the end. I exclaimed: Allah is most Great. All praise be to Allah Who made the matter accommodative. Again I asked her: What do you think, did the Messenger of Allah () recite the Qur'an (in the prayer) loudly or softly? She replied: Sometimes he would recite loudly and sometimes softly. I exclaimed: Allah is most Great. All praise be to Allah Who made the matter flexible

227. Narrated Ali ibn AbuTalib: The Prophet () said: Angels do not enter the house where there is a picture, or a dog, or a person who is sexually defiled

228. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () would sleep while he was sexually defiled without touching water. Abu Dawud said: Hasan b. 'Ali al-Wasiti said that he heard Yazid b. Harun say: This tradition is based on a misunderstanding, i.e. the tradition reported by Abu Ishaq

229. Narrated Ali ibn AbuTalib: Abdullah ibn Salamah said: I, accompanied by other two persons, one from us and the other from Banu Asad, called upon Ali. He sent them to a certain territory (on some mission) saying: You are sturdy and vigorous people; hence display your power for religion. He then stood and entered the toilet. He then came out and called for water and took a handful of it. Then he wiped (his hands) with it and began to recite the Qur'an. They were surprised at this (action). Thereupon he said: The Messenger of Allah () came out from the privy and taught us the Qur'an and took meat with us. Nothing prevented him; or the narrator said: Nothing prevented him from (reciting) the Qur'an except sexual defilement

230. Hudhaifah reported :The prophet () visited him and inclined towards him (for shaking hand). He said : I am sexually defiled. The prophet () replied : A muslim is not defiled

231. Abu Hudhaifah reported :The Messenger of Allah () met me on one of the streets of medina while I was sexually defiled. I retreated and went away. I then took a bath and came to him. He asked : Where were you, O Abu Hurairah? I replied : As I was sexually defiled, I disliked to sit in your company without purification. He exclaimed: Glory be to Allah! A Muslim is not defiled. He (Abu Dawud) said : The version of this tradition reported by Bishr has the chain: Humaid reported from Bakr

232. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () came and saw that the doors of the houses of his Companions were facing the mosque. He said: Turn the direction of the houses from the mosque. The Prophet () then entered (the houses or the mosque), and the people did take any step in this regard hoping that some concession might be revealed. He the Prophet) again came upon them and said: Turn the direction of these (doors) from the mosque I do not make the mosque lawful for a menstruating woman and for a person who is sexually defiled. Abu Dawud said: Aflat b. Khalifah is also called Fulait al-'Amiri

233. Narrated AbuBakrah: The Messenger of Allah () began to lead (the people) in the dawn prayer. He then signalled with his hand: (Stay) at your places. (Then he entered his home). He then returned while drops of water were coming down from him (from his body) and he led them in prayer

234. This tradition has been reported by Hammad b. Salamah through the same chain of narrators and conveying a similar meaning. This version adds in the beginning:He uttered TAKBIR (Allahu akbar), and in the end : when he finished the prayer, he said : I am a human being; I was sexually defiled. Abu Dawud said : This tradition has been narrated al-Zuhri from Abu Salamah b. 'Abd al-Rahman on the authority of Abu Hurairah. It says: When he stood at the place of prayer, we waited for his utterance of takbir (Allah-u akbar).He went away and said : (remain) as you were. Another version on the authority of Muhammad reporting from the Prophet () says: He uttered takbir (Allah-u-Akbar) and then made a sign to the people, meaning "sit down". He then went away and took a bath. This tradition has also been narrated through a different chain. It says: The Messenger of Allah () uttered takbir (Allah-u-akbar) in a prayer. Abu Dawud said: Another version through a different chain says; The Prophet (May peace be upon him) uttered takbir (Allah-u akbar)

235. Abu Hurairah reported:The prayer (in congregation) began and people stood in their rows. The Messenger of Allah (May peace be upon him) came out (from his residence). When he stood at his proper place he recalled that he did not take a bath. He then said to the people: (Remain standing) at your places. Then he returned to his house and came out upon us after taking a bath while the drops of water were coming down from his head. We were standing in the rows (of prayer). This is the version of Ibn Harb. 'Ayyash reported in his version: we kept on waiting for him while we were standing until he came upon us after he had taken a bath

236. Narrated Aisha, Ummul Mu'minin: The Prophet () was asked about a person who found moisture (on his body or clothes) but did not remember the sexual

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dream. He replied: He should take a bath. He was asked about a person who remembered that he had a sexual dream but did not find moisture. He replied: Bath is not necessary for him. Umm Salamah then asked: Is washing necessary for a woman if she sees that (in her dream)? He replied: Yes. Woman are counterpart of men

237. 'A'ishah reported on the authority of Umm Sulaim al-Ansariyah, who was the mother of Anas b. Malik, said: Messenger of Allah. Allah is not ashamed of truth what do you think, if a woman sees what a man sees in dream, should she take a bath or not? The prophet () replied: Yes, she should take a bath if she finds the liquid (vaginal secretion) 'A'ishah said : Then I came upon her and said her : Woe to you! Does a woman see that (sexual dream)? In the meantime, the Messenger of Allah () came upon me and said: May your right hand be covered with dust! How can there be the resemblance (i.e., between the child and the mother)? Abu Dawud said: A similar version has been narrated by Zubaid, 'Uqail, Yunus, cousin of Al-Zuhri, Ibn Abi-Wazir, on the authority of al-Zuhr, musan, al-Hajabi, like al-Zuhri, narrated on the authority of 'Urwah from 'A'ishah, but Hisham b. 'Urwah narrated from 'Urwah on the authority of Zainab daughter of Abu Salamah from Umm Salamah saying. Umm Sulaim came to the Messenger of Allah ()

238. Aishah said: The Messenger of Allah (May peace be upon him) used to take bath with from a vessel (which contained seven to eight seers, i.e., fifteen to sixteen pounds) because of sexual intercourse. Abu Dawud said: The version narrated by Mu'ammarr on the authority of al-Zuhri has: She ('A'ishah) said: I and the Messenger of Allah (May peace be upon him) took a bath from a vessel which was equal to al-faraq in measurement (i.e., containing water about seven or eight seers). Abu Dawud said: Ibn 'Uyainah also narrated like the version of Malik. Abu Dawud said; I heard Ahmad b. Hanbal say: Al-Faraq contains sixteen rotls (of water). I also heard him say: The sa' of Ibn Abi Dhi'b contained 5 rotls (of water). The view that a sa' contains eight rotls (of water) is not safe. Abu Dawud said: I heard Ahmad (b. Hanbal) say: Whoever gave 5 1/3 rotls (measuring) with our rotl alms of fitr (sadaqat al-fitr), he gave in full, Thereupon he was questioned: Are the dates called al-saihani heavier (can one sa' of them be given as alms of fitr)? He replied: The dates called al-saihani are good. But I do not know (whether water is heavier or the dates)

239. Jubair b. Mut'im reported :People made a mention of washing because of sexual defilement before the Messenger of Allah (May peace be upon him). The Messenger of Allah (May peace be upon him) said: I pour (water) on my head three times. And he made a sign with both his hands

240. Aishah reported :when the Messenger of Allah (May peace be upon him) wanted to wash himself because of sexual defilement, he called for a vessel like HILAB (a vessel used for milking the camel). He then took a handful of water and began to pour it on the right side of his head and then on the left side. He then took water in both his hands together and poured it on his head

241. Narrated Aisha, Ummul Mu'minin: Jumay' ibn Umayr, one of the sons of Banu Taym Allah ibn Tha'labah, said: Accompanied by my mother and aunt I entered upon Aisha. One of them asked her: How did you do while taking a bath? Aisha replied: The Messenger of Allah () performed ablution (in the beginning) as he did for prayer. He then poured (water) upon his head three times. But we poured water upon our heads five times due to plaits

242. Aishah reported :When the Messenger of Allah (May peace be upon him) would take a bath because of sexual defilement, according to the version of Sulaiman, in the beginning he would pour water with his right hand (upon his left hand); and according to the version of Musaddad, he would wash both (hands) pouring water from the vessel upon his right hand. According to the agreed version, he then would wash the private part. He would then perform ablution as he did for prayer, then put his hands in the vessel and made the water go through his hair. When he knew that water had reached the entire surface of the body and cleaned it well, he would pour water upon his head three times. If some water was left, he would pour it also upon himself

243. Aishah said; When the Messenger of Allah (May peace be upon him) intended to take a bath because of sexual defilement, he would begin with his hands and wash them. Then he would wash the joints of his limbs and pour water upon him when he cleansed both his (hands), he would rub them on the wall (to make them perfectly clean with the dust). Then he would perform ablution and pour water over his head

244. Narrated Aisha, Ummul Mu'minin: If you want, I can certainly show you the marks of the hand of the Messenger of Allah () on the wall where he took a bath because of sexual defilement

245. Maimunah reported: I placed (the vessel of) water for the Prophet (May peace be upon him) to wash himself because of sexual intercourse. He lowered down the vessel and poured water on his right hand. He then washed it twice or thrice. He then poured water over his private parts and washed them with his left hand. Then he put it on the ground and wiped it. He then rinsed his mouth and snuffed up water, and washed his face and hands. He then poured water over his head and body. Then he moved aside and washed his feet. I handed him a garment, but he began to shake he moved aside and washed his feet. I handed him a garment, but he began to shake off water from his body. I mentioned it to Ibrahim. He said that they (companions) did not think there was any harm in using the garment (to wipe the water), but they disliked its use as a habit. Abu Dawud said: Musaddad said: I asked 'Abd Allah b. Dawud whether they (the companions) disliked to make it a habit. He replied: it (the tradition) goes in a similar way and I found it in a similar way in this book of mine

246. Shu'bah reported :when Ibn 'Abbas took a bath because of sexual defilement, he poured (water) over his left hand with his right hand seven times. Once he forgot how many times he had poured (water). Therefore he asked me: how many times did I pour (water)? I do not know. He said : may you miss your mother! What prevented you from remembering it? He then performed ablution as he did for prayer and poured water over his skin (body). He then said: this is how the Messenger of Allah (May peace be upon him) purified (himself)

247. Narrated Abdullah ibn Umar: There were fifty prayers (obligatory in the beginning); and (in the beginning of Islam) washing seven times because of sexual

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defilement (was obligatory); and washing the urine from the cloth seven times (was obligatory). The Apostle of Allah () kept on praying to Allah until the number of prayers was reduced to five and washing because of sexual defilement was allowed only once and washing the urine from the clothe was also permitted only once

248. Narrated AbuHurayrah: The Messenger of Allah () said: There is sexual defilement under every hair; so wash the hair and cleanse the skin. Abu Dawud said: The tradition narrated by Harith b. Wajih is rejected (Munkar). He is weak (in transmission)

249. Narrated Ali ibn AbuTalib: The Messenger of Allah () said: If anyone who is sexual defiled leaves a spot equal to the breadth of a hair without washing, such and such an amount of Hell-fire will have to be suffered for it. Ali said: On that account I treated my head (hair) as an enemy, meaning I cut my hair. He used to cut the hair (of his head). May Allah be pleased with him

250. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () took a bath and offered two rak'ahs of prayer and said the dawn prayer. I do not think he performed ablution afresh after taking a bath

251. Umm Salamah said:one of the Muslims asked, and Zubair reported: Umm Salamah (herself) asked: Messenger of Allah. I am a women who keeps her hair closely plaited; should I undo it when I wash after sexual defilement? He replied (no), it is enough for you to throw three handfuls over it. Then pour water over all your body and will be purified

252. Umm Salamah said:A women came to her, this is according to the version of the former tradition. I asked the Prophet (May peace be upon him) a similar question (as in the former tradition). But this version adds: "And wring out your locks after every handful of water"

253. Aishah said:When any of us was sexually defiled, she took three handfuls (of water) in this way, that is to say, with both hands together and poured (water) over her head. She took one handful (of water) and threw it on one side and the other on the other side

254. Aishah said:we took a bath while having an adhesive substance over us (our head) in both states, namely, when wearing a robe for Hajj (ihram) and when wearing ordinary clothes (not meant for Hajj)

255. Narrated Thawban: Shurayh ibn Ubayd said: Jubayr ibn Nufayr gave me a verdict about the bath because of sexual defilement that Thawban reported to them that they asked the Prophet () about it. He (the Prophet) replied: As regards man, he should undo the hair of his head and wash it until the water should reach the roots of the hair. But there is no harm if the woman does not undo it (her hair) and pour three handfuls of water over her head

256. Aishah said:The Messenger of Allah (May peace be upon him) used to wash his head with marsh-mallow while he was sexually defiled. It was sufficient for him and he did not pour water upon it

257. On being asked about (washing) the fluid that flows between man and woman 'A'ishah said:The Messenger of Allah (May peace be upon him) used to take a handful of water and pour it on the fluid. Again, he would take a handful of water and pour it over the fluid

258. Anas b. malik said:Among the jews, when a women menstruated, they ejected her from the house, and they did not eat with her, nor did they drink with her, nor did they associate with her in (their houses) so the Messenger of Allah (May peace be upon him) was questioned about that. Thereupon Allah revealed : "They question thee concerning menstruation. Say : I: is an illness, so let woman alone at such times" (ii 222). The Messenger of Allah (May peace be upon him) then said: Associate with them in the houses and do everything except sexual intercourse. Thereupon the Jews said: This man does not want to leave anything we do without opposing us in it. Usaid b. Hudair and Abbad b. Bishr came and said: Messenger of Allah, the jews are saying such and such a thing. Shall we not then have intercourse with women during mensuration? The face of the Apostle Allah() underwent such a change that we thought he was angry with them; but when they went out they received a gift of milk which was being brought to the Messenger of Allah(), and he sent after them and gave them a drink, whereupon we thought that he was not angry with them

259. Aishah said:I would eat flesh from a bone when I was menstruating, then hand it over to the Prophet() and he would put his mouth where I had put my mouth: I would drink, then hand it over to him, and he would put his mouth( at the place) where I drank

260. Aishah said:The Messenger of Allah() would recline on my lap when I was menstruating, then recite the Qur'an

261. Aishah said:The Messenger of Allah (May peace be upon him) said to me; Get me the mat from the mosque. I said ; I am menstruating. The Messenger of Allah (May peace be upon him) then replied: Your menstruation is not in your hand

262. Mu'adhah reported :A woman asked 'A'ishah: should a menstruating woman complete the prayer abandoned during the period of menses? 'A'ishah said: Are you a Haruriyyah? During menstruation in the time of the Messenger of Allah (May peace be upon him) we would not complete (the abandoned prayers), nor were we commanded to complete them

263. This tradition has also been narrated through a different chain of the authority of Mu'adhah al-'Adawiyyah from 'A'ishah. This version adds; we were commanded to complete the (abandoned) fast, but were commanded to complete the (abandoned) prayer

264. Narrated Abdullah ibn Abbas: The Prophet () said about a person who had intercourse with his wife while she was menstruating: He must give one dinar or half a dinar in alms. Abu Dawud said: The correct version says si: One dinar or half a dinar. Shu'bah (a narrator) did not sometimes narrate this tradition as a statement of the Prophet ()



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265. Ibn 'Abbas said: If one has intercourse in the beginning of the menses, (one should give) one dinar; in case one has intercourse towards the end of the menses, then half a dinar (should be given)

266. Ibn 'Abbas reported the Prophet (May peace be upon him) as saying; when a man has intercourse with his wife while she is menstruating, he must give half a dinar in alms. Abu Dawud said; 'Ali b. Budhaimah reported similarly on the authority of Miqsam from the Prophet (May peace be upon him). Al-Awza'i narrated from Yazid b. Abi Malik, from 'Abd al-Hamid b. 'Abd al-Rahman from the Prophet (May peace be upon him); He ordered him to give two fifth of a dinar in alms. But this is a chain where two narrators (Miqsam and Ibn 'Abbas) are missing

267. Maimunah said: The Prophet () would contact and embrace any of his wives while she was menstruating. She would wear the wrapper up to half the the thighs or cover her knees with it

268. Aishah said; When anyone amongst us (the wives of the Prophet) menstruated, the Messenger of Allah (May peace be upon him) asked her to tie a waist wrapper (over her body) and then husband lay with her, or he (Shu'bah) said: embraced her

269. Narrated Aisha, Ummul Mu'minin: Khallas al-Hujari reported: Aisha said: I and the Messenger of Allah () used to pass night in one (piece of) cloth (on me) while I menstruated profusely. If anything from me (i.e. blood) smeared him (i.e. his body), he would wash that spot and would not exceed it (in washing), then he would offer prayer with it

270. Narrated Aisha, Ummul Mu'minin: Umarah ibn Ghurab said that his paternal aunt narrated to him that she asked Aisha: What if one of us menstruates and she and her husband have no bed except one? She replied: I relate to you what the Messenger of Allah () had done. One night he entered (upon me) while I was menstruating. He went to the place of his prayer, that is, to the place of prayer reserved (for this purpose) in his house. He did not return until I felt asleep heavily, and he felt pain from cold. And he said: Come near me. I said: I am menstruating. He said: Uncover your thighs. I, therefore, uncovered both of my thighs. Then he put his cheek and chest on my thighs and I lent upon he until he became warm and slept

271. Narrated Aisha, Ummul Mu'minin: When I menstruated, I left the bed and lay on the reed-mat and did not approach or come near the Messenger of Allah () until we were purified

272. Narrated One of the Wives of the Prophet: Ikrimah reported on the authority of one of the wives of the Prophet () saying: When the Prophet () wanted to do something (i.e. kissing, embracing) with (his) menstruating wife, he would put a garment on her private part

273. Aishah said; The Messenger of Allah (May peace be upon him) would ask us in the beginning of our menstruation to tie the waist-wrapper. Then he would embrace us. And who amongst you can have as much control over his desire as the Messenger of Allah (May peace be upon him) had over his desire?

274. Narrated Umm Salamah, Ummul Mu'minin: In the time of the Messenger of Allah () there was a woman who had an issue of blood. So Umm Salamah asked the Messenger of Allah () to give a decision about her. He said: She should consider the number of nights and days during which she used to menstruate each month before she was afflicted with this trouble and abandon prayer during that period each month. When those days and nights are over, she should take a bath, tie a cloth over her private parts and pray

275. Sulaiman b. Yasar said that a man reported to him from Umm Salamah; There was a woman who had an issue of blood. And he narrated the rest of the tradition to the same effect saying; when the menstruation period is over and the time of prayer arrives, she should take a bath, as mentioned in the previous tradition

276. Sulaiman b. Yasar reported on the authority of a person from the Ansar; There was a woman who had an issue of blood. He then narrated the rest of the tradition like that of al-Laith. He said; when the period of menstruation is over and the time of prayer arrives, she should take a bath. He narrated the tradition conveying the same meaning

277. This tradition has been transmitted through the chain of narrators like that of al-Laith to the same effect. It says; She should abandon prayer considering that period (she used to menstruate). When the time of prayer approaches, she should take a bath, tie a cloth over her private parts and offer prayer

278. Sulaiman b. Yasar reported this narrative on the authority of Umm Salamah. This version has: He (the Prophet) said: She should abandon prayer and take a bath at the beginning of the additional period, and tie a cloth over her private parts and offer prayer. Abu Dawud said; Hammad b. Zaid on the authority of Ayyub has pointed out the name of the woman who had a prolonged flow of blood (referred to) in this tradition to be Fatimah daughter of Abu Hubaish

279. Aishah reported :Umm Habibah asked the prophet () about the blood (which flows beyond the period of menstruation). 'A'ishah said: I saw her wash-tub full of blood. The apostle of Allah (May peace be upon him) said; Keep away (from prayer) equal (to the length of time) that your menses prevented you. Then wash yourself. Abu Dawud said: Qutaibah mentioned the name Jaftar b. Rabi'ah in the middle of the text of the tradition for the second time (i.e., Qutaibah, being doubtful about the narrator Jafar b. Rabi'ah, mentioned his name twice: once in the chain and again while reporting the text). Ali b. 'Ayyash and Yunus b. Muhammad reported it on the authority of al-Laith. They mentioned the name Jafar b. Rabi'ah

280. Narrated Fatimah daughter of AbuHubaysh: Urwah ibn az-Zubayr said that Fatimah daughter of AbuHubaysh narrated to him that she asked the Messenger of Allah () and complained to him about the flowing of (her) blood. The Messenger of Allah () said to her: That is only (due to) a vein: look, when your menstruation comes, do not pray; and when your menstruation ends, wash yourself and then offer prayer during the period from one menstruation to another

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281. Urwah b. al-Zubair said: Fatimah daughter of Abu Hubaish narrated to me that she asked Asma' (daughter of Abu Bakr), or Asma' narrated to me that Fatimah daughter of Abu Hubaish asked her to question the Messenger of Allah (). He advised her to refrain (from prayer) equal to the period she refrained previously. She then should wash herself.<sup>1</sup> Abu Dawud said: Qatadah narrated it from 'Urwah b. al-Zubair, from Zainab daughter of Umm Salamah, that Umm Habibah daughter of Jahsh had a prolonged flow of blood. The Prophet () commanded her to abandon prayer for the period of her menses. She then should take a bath, and offer prayer. Abu Dawud said: Qatadah did not hear anything from 'Urwah. <sup>2</sup> And Ibn 'Uyainah added in the tradition narrated by al-Zuhri from 'Umrah on the authority of 'Aishah. Umm Habibah had a prolonged flow of blood. She asked the Prophet (). He commanded her to abandon prayer during her menstrual period. Abu Dawud said: This is a misunderstanding on the part of Ibn 'Uyainah. This is not found in the tradition reported by the transmitter from al-Zuhri except that mentioned by Suhail b. Abu Salih. Al-Humaidi also narrated this tradition from Ibn 'Uyainah, but he did not mention the words "she should abandon prayer during her menstrual period."<sup>1</sup> Qumair daughter of Masruq reported on the authority of 'Aishah: The woman who has prolonged flow of blood should abandon prayer during her menstrual period.<sup>3</sup> 'Abd al-Rahman b. al-Qasim reported on the authority of his father: The Prophet () commanded her to abandon prayers equal (to the length of time) that she has her (usual) menses.<sup>2</sup> Abu Bishr Ja'far b. Abi Wahshiyyah reported on the authority of 'Ikrimah from the Prophet () saying: Umm Habibah daughter of Jahsh had a prolonged flow of blood; and he transmitted like that.<sup>1</sup> Sharik narrated from Abu al-Yaqzan from 'Adi b. Thabit from his father on the authority of his grandfather from the Prophet (): The woman suffering from a prolonged flow of blood should abandon prayer during her menstrual period; she then should wash herself and pray. <sup>1</sup> Al-'Ala b. al-Musayyab reported from al-Hakam on the authority of Abu Ja'far, saying: Saudah had a prolonged flow of blood. The Prophet () commanded that when her menstruation was finished, she should take bath and pray.<sup>1</sup> Sa'id b. Jubair reported from 'Ali and Ibn 'Abbas: A woman suffering from a prolonged flow of blood should refrain from prayers during her menstrual period.<sup>1</sup> 'Ammar, the freed slave of Banu Hashim and Talq b. Habib narrated in a similar way.<sup>1</sup> Similarly, it was reported by Ma'qil al-Khath'ami from 'Ali<sup>4</sup>, al-Sha'bi also transmitted it in a similar manner from Qumair, the wife of Masruq, on the authority of 'Aishah.<sup>1</sup> Abu Dawud said: Al-Hasan, Sa'id b. al-Musayyab, 'Ata, Makhul, Ibrahim, Salim and al-Qasim also hold that a woman suffering from a prolonged flow of blood should abandon prayer during her menstrual period. Abu Dawud said: Qatadah did not hear anything from 'Urwah

282. Urwah reported on the authority of 'Aishah: Fatimah daughter of Abu Hubaish came to the Messenger of Allah () and said: I am a woman who has prolonged flow of blood; I am never purified; should I abandon prayer? He replied: This is (due to) a vein, and not menstruation. When the menstruation begins, you should abandon prayer; when it is finished, you should wash away the blood and pray

283. This tradition has also been transmitted by Zuhair through a different chain of narrators, to the same effect. He said: When the menstruation begins, you should abandon prayer; when the period equal to its length of time passes, you should wash away the blood and pray

284. Narrated Aisha, Ummul Mu'minin: Bahiyyah said: I heard a woman asking Aisha about the woman whose menses became abnormal and she had an issue of blood. The Messenger of Allah () asked me to advise her that she should consider the period during which she used to menstruate every month, when her menstruation was normal. Then she should count the days equal to the length of time (of her normal menses); then she should abandon prayer during those days or equal to that period. She should then take a bath, tie a cloth on her private parts and pray

285. Aishah said: Umm Habibah, daughter of Jahsh and sister-in-law of Messenger of Allah () and wife of 'Abd al-Rahman b. 'Awf, had a prolonged flow of blood for seven years. She inquired from the Messenger of Allah () about it. The Messenger of Allah () said: This is not menstruation, but this (due to) a vein. Therefore, wash yourself and pray. Abu Dawud said: In this tradition which is transmitted by al-Zuhri from 'Urwah and 'Urwah on the authority of 'Aishah, al-Awza'i added: She ('Aishah) said: Umm Habibah daughter of Jahsh and wife of 'Abd al-Rahman b. 'Awf had a prolonged flow of blood for seven years. The Prophet () commanded her saying: When the menstruation begins, abandon prayer; when it is finished, take a bath and pray. Abu Dawud said: None of the disciples of al-Zuhri mentioned these words except al-Awza'i, from al-Zuhri it has been narrated by 'Amr b. al-Harith, al-Laith, Yunus, Ibn Abi Dhi'b, Ma'mar, Ibrahim b. Sa'd, Sulaiman b. Kathir, Ibn Ishaq and Sufyan b. 'Uyainah, they did not narrate these words. Abu Dawud said: These are the words of the version reported by Hisham b. 'Urwah from his father on the authority of 'Aishah. Abu Dawud said: In this tradition Ibn 'Uyainah also added the words: He commanded her to abandon prayer during her menstrual period. This is a misunderstanding on the part of Ibn 'Uyainah. The version of this tradition narrated by Muhammad b. 'Amr from al-Zuhri has the addition similar to that made by al-Awza'i in his version

286. Narrated Fatimah daughter of Abu Hubaysh: Urwah ibn az-Zubayr reported from Fatimah daughter of Abu Hubaysh that her blood kept flowing, so the Prophet () said to her: When the blood of the menses comes, it is black blood which can be recognised; so when that comes, refrain from prayer; but when a different type of blood comes, perform ablution and pray, for it is (due only to) a vein. Abu Dawud said: Ibn al-Muthanna narrates this tradition from his book on the authority of Ibn 'Adi in a similar way. Later on he transmitted it to us from his memory: Muhammad b. 'Amr reported to us from al-Zuhri from 'Urwah on the authority of 'Aishah who said: Fatimah used to have her blood flowing. He then reported the tradition conveying the same meaning. Abu Dawud said: Anas b. Sirin reported from Ibn 'Abbas about the woman who has a prolonged flow of blood. He said: If she sees thick blood, she should not pray; if she finds herself purified even for a moment, she should pray. Makhul said: Menses are not hidden from women. Their blood is black and thick. When it (blackness and thickness) goes away and there appears yellowness and liquidness, that is the flow of blood (from vein). She should wash and pray. Abu Dawud said: This tradition has been transmitted by Sa'id b. al-Musayyab through a different chain of narrators, saying: The woman who has a prolonged flow of blood should abandon prayer when the menstruation begins; when it is finished, she should wash and pray. Sumayy and others have also reported it from Sa'id b. al-Musayyab. This version adds: She should refrain (from prayer) during her menstrual period. Hammad b. Salamah has reported it similarly from Yahya b. Sa'id on the authority of Sa'id b.

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al-Musayyab. Abu Dawud said: Yunus has reported from Al-Hasan: When the bleeding of a menstruating woman extends (beyond the normal period), she should refrain (from prayer), after her menses are over, for one or two days. Now she becomes the woman who has a prolonged flow of blood. Al-Taimi reported from Qatadah: If her menstrual period is prolonged by five days, she should pray. Al-Taimi said: I kept on reducing (the number of days) until I reached two days. He said: If the period extends by two days, they will be counted from the menstrual period. When Ibn Sirin was questioned about it, he said: Women have better knowledge of that

287. Narrated Hamnah daughter of Jahsh: Hamnah said my menstruation was great in quantity and severe. So I came to the Messenger of Allah (ﷺ) for a decision and told him. I found him in the house of my sister, Zaynab, daughter of Jahsh. I said: Messenger of Allah, I am a woman who menstruates in great quantity and it is severe, so what do you think about it? It has prevented me from praying and fasting. He said: I suggest that you should use cotton, for it absorbs the blood. She replied: It is too copious for that. He said: Then take a cloth. She replied: It is too copious for that, for my blood keeps flowing. The Messenger of Allah (ﷺ) said: I shall give you two commands; whichever of them you follow, that will be sufficient for you without the other, but you know best whether you are strong enough to follow both of them. He added: This is a stroke of the Devil, so observe your menses for six or seven days, Allah alone knows which it should be; then wash. And when you see that you are purified and quite clean, pray during twenty-three or twenty-four days and nights and fast, for that will be enough for you, and do so every month, just as women menstruate and are purified at the time of their menstruation and their purification. But if you are strong enough to delay the noon (Zuhr) prayer and advance the afternoon ('Asr) prayer, to wash, and then combine the noon and the afternoon prayer; to delay the sunset prayer and advance the night prayer, to wash, and then combine the two prayers, do so: and to wash at dawn, do so: and fast if you are able to do so if possible. The Messenger of Allah (ﷺ) said: Of the two commands this is more to my liking.<sup>1</sup> Abu Dawud said: 'Amr b. Thabit narrated from Ibn 'Aqil: Hamnah said: Of the two commands this is the one which is more to my liking.<sup>2</sup> In this version these words were not quoted as the statement of the Prophet (ﷺ); it gives it as a statement of Hamnah. Abu Dawud said: 'Amr b. Thabit was a Rafidi. This has been said by Yahya b. Ma'in. Abu Dawud said: I heard Ahmad (b. Hanbal) say: I am doubtful about the tradition transmitted by Ibn 'Aqil

288. Aishah, wife of Prophet (ﷺ), said:Umm Habibah, daughter of Jahsh, sister-in-law of Messenger of Allah (ﷺ) and wife of 'Abd al-Rahman b. 'Awf, had a flow of blood for seven years. She asked the Messenger of Allah (ﷺ) about it. The Messenger of Allah (ﷺ) said: This is not menstruation but only vein; so you should take a bath and pray. 'Aishah said: She used to take bath in a wash-tub in the apartment of her sister Zainab daughter of Jahsh ; the redness of (her) blood dominated the water

289. This tradition has been transmitted through a different chain of narrators. According to this version. 'Aishah said:She would wash herself for every prayer

290. This has been narrated though a different chain of narrators by 'Aishah. This version has the words:"She used to take a bath for every prayer." Abu Dawud said: Al-Qasim b. Ma'rur reported from Yunus from Ibn Shihab from 'Amrah from 'Aishah from Umm Habibah daughter of Jahsh. Similarly, it was reported by Ma'mar from al-Zuhri from 'Amrah from 'Aishah. Ma'mar sometimes reported from 'Amrah on the authority of Umm Habibah to the same effect. Similarly, it was reported by Ibrahim b. Sa'd and Ibn 'Uyainah from al-Zuhri from 'Amrah from 'Aishah. Ibn 'Uyainah said in his version: He (al-Zuhri) did not say that the Prophet (ﷺ) commanded her to take bath. It has also been transmitted by al-Awza'i in a similar way. In this version he said: 'Aishah said: She used to take bath for every prayer

291. Aishah said:Umm Habibah had a prolonged flow of blood for seven years. The Messenger of Allah (ﷺ) commanded her to take bath; so she used to take bath for every prayer

292. Aishah said:Umm Habibah had a prolonged flow of blood during the time of Messenger of Allah (ﷺ). He commanded her to take bath for every prayer. The narrator then transmitted the tradition (in full). Abu Dawud said: It has also been narrated by Abu al-Walid al-Tayalisi, but I did not hear him. He reported it from 'Aishah through a different chain of narrators. 'Aishah said: Zainab daughter of Jahsh had a prolonged flow of blood. The Prophet (ﷺ) said to her: Take bath for every prayer. The narrator then reported the tradition (in full). Abu Dawud said: The version transmitted by 'Abd al-Samad from Sulaiman b. Kathir has: "Perform ablution for every prayer." This is a misunderstanding on the part of 'Abd al-Samad. The correct version is the one narrated by Abu al-Walid

293. Narrated Zaynab daughter of AbuSalamah: AbuSalamah said: Zaynab daughter of AbuSalamah reported to me that a woman had a copious flow of blood. She was the wife of AbdurRahman ibn Awf. The Messenger of Allah (ﷺ) commanded her to take a bath at the time of every prayer, and then to pray. He reported to me that Umm Bakr told him that Aisha said: The Messenger of Allah (ﷺ) said about a woman who was doubtful of her menstruation after purification that it was a vein or veins. Abu Dawud said: The two commands (of which the Prophet gave option) were as follows in the version reported by Ibn 'Aqil: He said: If you are strong enough, then take a bath for every prayer; otherwise combine the (two prayers), as al-Qasim reported in his version. This statement was also narrated by Sa'id b. Jubair from 'Ali and Ibn 'Abbas

294. Narrated Aisha, Ummul Mu'minin: A woman had a prolonged flow of blood in the time of the Messenger of Allah (ﷺ). She was commanded to advance the afternoon prayer and delay the noon prayer, and to take a bath for them only once; and to delay the sunset prayer and advance the night prayer and to take a bath only once for them; and to take a bath separately for the dawn prayer. I (Shu'bah) asked AbdurRahman: (Is it) from the Prophet (ﷺ)? I do not report to you anything except from the Prophet (ﷺ)

295. Narrated Aisha, Ummul Mu'minin: Sahlah daughter of Suhayl had a prolonged flow of blood. She came to the Prophet (ﷺ). He commanded her to take a bath for every prayer. When it became hard for her, he commanded her to combine the noon and afternoon prayers with one bath and the sunset and night prayer

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with one bath, and to take a bath (separately) for the dawn prayer. Abu Dawud said: Ibn 'Uyainah reported from 'Abd al-Rahman b. al-Qasim on the authority of his father, saying: A woman had a prolonged flow of blood. She asked the Prophet (). He commanded her to the same effect

296. Asma' daughter of 'Unais said: I said: Messenger of Allah, Fatimah daughter of Abu Hubaish had a flow of blood for a certain period and did not pray. The Messenger of Allah () said: Glory be to Allah! This comes from the devil. She should sit in a tub, and when she sees yellowness of the top of the water, she would take a bath once for the Zuhr and 'Asr prayer, and take another bath for the Maghrib and 'Isha prayers, and take a bath once for the fajr prayer, and in between times she would perform ablution. Abu Dawud said: Mujahid reported on the authority of Ibn 'Abbas: When bathing became hard for her, he commanded her to combine the two prayers. Abu Dawud said: Ibrahim reported it from Ibn 'Abbas. This is also the view of Ibrahim al-Nakha'i and 'Abd Allah b. Shaddad

297. Narrated Grandfather of Adi ibn Thabit ?: The Prophet () said about the woman having a prolonged flow of blood: She should abandon prayer during her menstrual period: then she should take a bath and pray. She should perform ablution for every prayer. Abu Dawud said: 'Uthman added: She should keep fast and pray

298. Narrated Aisha, Ummul Mu'minin: Fatimah daughter of AbuHubaysh came to the Prophet () and narrated what happened with her. He said: Then take a bath and then perform ablution for every prayer and pray

299. Aishah said about the woman who has a prolonged flow of blood: She should take bath, i.e. only once; then she should perform ablution until the next menstrual period

300. This tradition has also been narrated by 'Aishah through a different chain of transmitters. Abu Dawud said: All the traditions (on this subject) transmitted by 'Adi b. Thabit and A'mash on the authority of Habib and Ayyub al-'Ala, all of them are weak; none of them is sound. This tradition indicates the tradition reported by al-A'mash as a statement of Companion, i.e. 'Aishah. Hafs b. Ghayath has rejected the tradition transmitted by Habib as the statement (of the Prophet). And Asbat also reported it as a statement of 'Aishah. Abu Dawud said: Ibn Dawud has narrated the first part of this tradition as a statement (of the Prophet), and denied that there was any mention of performing ablution for every prayer. The weakness of the tradition reported by Habib is also indicated by the fact that the version transmuted by al-Zuhri from 'Urwah on the authority of 'Aishah says that she used to wash herself for every prayer; (these words occur) in the tradition about the woman who has a flow of blood. This tradition has been reported by Abu al-Yaqzan from 'Adi b. Thabit from his father from 'Ali, and narrated by 'Ammar, the freed slave of Banu Hashim, from Ibn 'Abbas, and transmitted by 'Abd al-Malik b. Maisarah, Bayan, al-Mughirah, Firas, on the authority of al-Sha'bi, from Qumair from 'Aishah, stating: You should perform ablution for every prayer. The version transmitted by Dawud, and 'Asim from al-Sha'bi from Qumair from 'Aishah has the words: She should take bath only once every day. The version reported by Hisham b. 'Urwah from his father has the words: The woman having a flow of blood should perform ablution for every prayer. All these traditions are weak except the tradition reported by Qumair and the tradition reported by 'Ammar, the freed slave of Banu Hashim, and the tradition narrated by Hisham b. 'Urwah on the authority of his father. What is commonly known from Ibn 'Abbas is bathing (for every prayer)

301. Sumayy, the freed slave of Abu Bakr, says that al-Qa'qa and Zaid b. Aslam sent him to Sa'id b. al-Musayyab to ask him as to how the woman who has flow of blood should wash. He replied: She should wash at the time of the Zuhr prayer (the bath will be valid one Zuhr prayer to the next Zuhr prayer); and should perform ablution for every prayer. If there is excessive bleed gin, she should tie a cloth over her private part. Abu Dawud said: It has been narrated by Ibn 'Umar and Anas b. Malik that she should take bath at the time of the Zuhr prayer (being valid) until the next Zuhr prayer. This tradition has also been transmuted by Dawud and 'Asim from al-Sha'bi from his wife from Qumair on the authority of 'Aishah, except that the version of Dawud has the words: "every day," and the version of 'Asim has the words: "at the time of Zuhr prayer". This is the view of Salim b. 'Abd Allah, al-Hassan, and 'Ata. Abu Dawud said: Malik said: I think that the tradition narrated by Ibn a-Musayyab must contain the words: "from one purification to another". But it was misunderstood and the people changed it to: "for one Zuhr prayer to another". It has also been reported by Miswar b. 'Abd al-Malik b. Sa'id b. 'Abd al-Rahman b. Yabru', saying: "from one purification to another," but the people changed it to: "from one zuhr to another

302. Narrated Ali ibn AbuTalib: The woman who has a prolonged flow of blood should wash herself every day when her menstrual period is over and take a woollen cloth greased with fat or oil (to tie over the private parts)

303. Muhammad b. 'Uthman asked al-Qasim b. Muhammad about the woman who has a prolonged flow of blood. He replied: She should abandon prayer during her menstrual period, then wash and pray ; then she should wash during her menstrual period

304. 'Urwah b. al-Zubair said the Fatimah daughter of Abu Hubaish had a prolonged flow of blood. The Prophet () said to her: When the blood of menses comes, it is black blood with can be recognized; so when that comes, refrain from prayer, but when a different type comes, perform ablution and pray. Abu Dawud said: Ibn al-Muthanna said: Ibn 'Adi narrated this tradition from his memory on the authority of 'Urwah from 'Aishah. Abu Dawud said: This tradition has also been transmitted by al-'Ala b. al-Musayyab and Shu'bah from al-Hakam on the authority of Abu Ja'far. Al-'Ala reported it as a statement of the Prophet (), and Shu'bah as a statement of Abu Ja'far, saying: She should perform ablution for every prayer

305. Narrated Umm Habibah daughter of Jahsh: Ikrimah said: Umm Habibah daughter of Jahsh had a prolonged flow of blood. The Prophet () commanded her to refrain (from prayer) during her menstrual period; then she should wash and pray, if she sees anything (which renders ablution void) she should perform ablution and pray

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306. Rabi'ah said:Umm Habibah daughter of Jahsh had a prolonged flow of blood. The Prophet () commander her to refrain (from prayer) during her menstrual period; then she should wash and pray. If she sees anything (which renders ablution void) she should perform ablution and pray. Abu Dawud said: This is the view held by Malik b. Anas
307. Umm 'Atiyyah who took an oath of allegiance to the Prophet () said:We would not take into consideration brown and yellow (fluid) after purification
308. Umm 'Atiyyah has narrated this tradition through a different chain of transmitters. Abu DAWud said:The name of Umm al-Hudhail is Hafsa daughter os Sirin. The name of her son was Hudhail and his husband 'Abd al-Rahman
309. Ikrimah said:Umm Habibah had a prolonged flow of blood ; her husband used to cohabit with her. Abu Dawud said: Yahya b. Ma'in has pronounced Mu'alla (a narrator of this tradition) as trustworthy. But Ahmad b. Hanbal would not report (traditions) from him because he exercised personal opinion
310. Ikrimah reported Hamnah daughter of Jahsh as saying that her husband would have intercourse with her during the period she had a flow of blood
311. Narrated Umm Salamah, Ummul Mu'minin: The woman having bleeding after delivery (puerperal haemorrhage) would refrain (from prayer) for forty days or forty nights; and we would anoint our faces with an aromatic herb called wars to remove dark spots
312. Al-Azdiyyah, viz. Mussah, said:I performed Hajj and came to Umm Salamah and said (to her): Mother of the believers, Samurah b. Jundub commands women to complete the prayers abandoned during their menstrual period. She said: They should not do so. The wives of the Prophet () would refrain (from prayer) for forty nights (i.e. days) during the course of bleeding after child birth. The Prophet () would not command them to complete the prayers abandoned during the period of bleeding. Muhammad b. Hatim said: The name of Al-Azdiyyah is Mussah and her patronymic name is Umm Busrah. Abu Dawud said: The patronymic names of Kathir b. Ziyad s Abu Sahl
313. Narrated Woman of Banu Ghifar: Umayyah, daughter of Abusalt, quoted a certain woman of Banu Ghifar, whose name was mentioned to me, as saying: The Messenger of Allah () made me ride behind him on the rear of the camel saddle. By Allah, the Messenger of Allah () got down in the morning. He made his camel kneel down and I came down from the back of his saddle. There was a mark of blood on it (saddle) and that was the first menstruation that I had. I stuck to the camel and felt ashamed. When the Messenger of Allah () saw what had happened to me and saw the blood, he said: Perhaps you are menstruating. I said: Yes. He then said: Set yourself right (i.e. tie some cloth to prevent bleeding), then take a vessel of water and put some salt in it, and then wash the blood from the back of the saddle, and then return to your mount. When the Messenger of Allah () conquered Khaybar, he gave us a portion of the booty. Whenever the woman became purified from her menses, she would put salt in water. And when she died, she left a will to put salt in the water for washing her (after death)
314. Aishah reported:Asma' entered upon the Messenger of Allah () and said: Messenger of Allah, how should one of us take bath when she is purified from her menses ? He said: She should take water mixed with the leaves of lote-tree; then should perform ablution and wash her head and rub it so much so that water reaches the roots of the hair; she should then our water upon her body. Then she should take a piece of cloth (or cotton or wool) and purify with it. She asked: Messenger of Allah, how should I purify with it ? 'Aishah said: I understood what he (the Prophet) said metaphorically. I, therefore, said to her: Remove the marks of blood
315. Aishah made a mention of the women of the Ansar and admired them stating that they had obliged (all Muslims). She then said:One of their women came upon the Messenger of Allah (). She then reported the rest of the tradition to the same effect; but this version she said the words: "a musk-scented piece of cloth." Musaddad said: Abu 'Awanah used the word firsah (i.e. a piece of cloth), but Abu Al-Ahwas used the word qasrah (i.e. a small piece of cloth)
316. Aishah said:Asma' asked the Prophet () and then narrated the rest of the tradition to the same effect. He (the Prophet) said: "a musk-scented piece of cloth." She (Asma') said: How should I purify with it ? He said: By glory of Allah ! Purify with it, and he covered his face with the cloth. This version also adds: "She asked about the washing because of sexual defilement." He said: Take your water and purify yourself as best as possible. Then pour water over yourself. 'Aishah said: The best of the women are the women of the Ansar. Shyness would not prevent them from inquiring about religion and from acquiring deep understanding in it
317. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () sent Usayd ibn Hudayr and some people with him to search the necklace lost by Aisha. The time of prayer came and they prayed without ablution. When they returned to the Prophet () and related the fact to him, the verse concerning tayammum was revealed. Ibn Nufayl added: Usayd said to her: May Allah have mercy upon you! Never has there been an occasion when you were beset with an unpleasant matter but Allah made the Muslims and you come out of that
318. Narrated Ammar ibn Yasir: They (the Companions of the Prophet) wiped with pure earth (their hands and face) to offer the dawn prayer in the company of the Messenger of Allah (). They struck the ground with their palms and wiped their faces once. Then they repeated and struck the ground with their palms once again and wiped their arms completely up to the shoulders and up to the armpits with the inner side of their hands
319. The tradition has also been reported through a different chain of narrators. This version has:The Muslims stood up and struck the earth with their palms, but did not get any earth (in their hands). He (Ibn Wahb) then narrated the rest of the tradition in like manner, but he did not mention the words "shoulders" and "armpits". Ibn al-Laith said: (They) wiped above the elbows
320. Narrated Ammar ibn Yasir: The Messenger of Allah () encamped at Ulat al-Jaysh and Aisha was in his company. Her necklace of onyx of Zifar was broken (and fell somewhere). The people were detained to make a search for that necklace until the dawn broke. There was no water with the people. Therefore AbuBakr became angry with her and said: You detained the people and they have no water with them. Thereupon Allah, the Exalted, sent down revelation about it to His

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Apostle () granting concession to purify themselves with pure earth. Then the Muslims stood up with the Messenger of Allah () and struck the ground with their hands and then they raised their hands, and did not take any earth (in their hands). Then they wiped with them their faces and hands up to the shoulders, and from their palms up to the armpits. Ibn Yahya added in his version: Ibn Shihab said in his tradition: The people do not take this (tradition) into account. Abu Dawud said: Ibn Ishaq also reported it in a similar way. In this (version) he said on the authority of Ibn 'Abbas. He mentioned the words "two strikes" (i.e. striking the earth twice) as mentioned by Yunus. And Ma'mar also narrated on the authority of al-Zuhri "two strikes". And Malik said: From al-Zuhri from 'Ubaid Allah b. 'Abd Allah from his father on the authority of 'Ammar. Abu Uwais also reported it in a similar way on the authority of al-Zuhri. But Ibn 'Uyainah doubted it, he sometimes said: from his father, and sometimes he said: from Ibn 'Abbas. Ibn 'Uyainah was confused in it and in his hearing from al-Zuhri. No one has mentioned "two strikes" in this tradition except those whose names I have mentioned

321. Shaiq said: While I was sitting between 'Abd Allah and Abu Musa, the latter said: Abu 'Abd al-Rahman, what do you think if a man becomes defiled (because of seminal omission) and does not find water for a month; should he not perform tayammum? He replied: No, even if he does not find water for a month. Abu Musa then said: How will you do with the Qur'anic version (about tayammum) in the chapter al-Ma'idah which says: "... and you find no water, then go to clean, high ground" (5:6)? 'Abd Allah (b. Mas'ud) then said: If they (the people) are granted concession in this respect, they might perform tayammum with pure earth when water is cold. Abu Musa said: For this (reason) you forbade it? He said: Yes. Abu Musa then said: Did you not hear what 'Ammar said to 'Umar? (He said): The Messenger of Allah () sent me on some errand. I had seminal emission and I did not find water. Therefore, I rolled on the ground just as an animal rolls down. I then came to the Prophet () and made a mention of that to him. He said: It would have been enough for you to do thus. Then he struck the ground with his hands and shook them off and then stuck the right hand with his left hand and his left hand with his right hand (and wiped) over his hands (up to the wrist) and wiped his face. 'Abd Allah then said to him: Did you not see that 'Umar was not satisfied with the statement of 'Ammar?

322. Abd al-Rahman b. Abza said: While I was with 'Umar, a man came to him and said: We live at a place (where water is not found) for a month or two (what should we do, if we are sexually defiled). 'Umar said: So far as I am concerned, I do not pray until I find water. 'Ammar said: Commanded of the faithful, do you not remember when I and you were among the camels (For tending them)? There we became sexually defiled. I rolled down on the ground. We then came to the Prophet () and I mentioned that to him. He said: It was enough for you to do so. Then he struck the ground with both his hands. He then blew over them and wiped his face and both hands by means of them up to half the arms. 'Umar said: 'Ammar, fear Allah. He said: Commander of the faithful, if you want, I will never narrate it. 'Umar said: Nay, by Allah, we shall turn you from that towards which you turned (i.e. you have your choice)

323. Ibn Abza reported on the authority of 'Ammar b. Yasir in this tradition as saying (from the Prophet): 'Ammar, it would have been enough for you (to do) so. He then stuck only one stroke on the ground with both his hands; he then stuck one with the other; then wiped his face and both arms up to half the forearms and did not reach the elbows. Abu Dawud said: This is also transmitted by Waki' from al-A'mash from Salamah b. Kuhail from 'Abd al-Rahman b. Abza. It is also transmitted through a different chain by Jarir from al-A'mash from Salamah from Sa'id b. 'Abd al-Rahman b. Abza from his father

324. Ibn 'Abd al-Rahman b. Abza reported on the authority of his father this incident from 'Ammar. He said: This would have been enough for you, and the Prophet () struck the ground with his hand. He then blew it and wiped with it his face and hands. Being doubtful Salamah said: I do not know (whether he wiped) up to the elbows or the wrists

325. This is transmitted by Shu'bah through a different chain of narrators. This version adds: He ('Ammar) said: He (the Prophet) then blew it and wiped with it his face and hands up to elbows or up to the forearms. Shu'bah said: Salamah used to narrate (the words) "the hands and the face and the forearms". One day Mansur said to him: Look, what are you saying, because no one except you mentions the (word) "forearms

326. This is also transmitted by Ibn 'Abd al-Rahman b. Abza on the authority of his father from 'Ammar. He reported the Prophet () as saying: It would have been enough for you to strike the ground with your hands and then wipe them your face and your hands (up to the wrists). He then narrated the rest of the tradition. Abu Dawud said: This is also transmitted by Shu'bah from Husain on the authority of Abu Malik. He said: I heard 'Ammar saying so him his speech, except that in this version he added the words: "He blew." And Husain b. Muhammad narrated from Shu'bah on the authority of al-Hakam and in this version added the words: "He (the Prophet) struck the earth with his hands and blew

327. Ammar b. Yasir said: I asked the Prophet () about tayammum. He commanded me to strike only one stroke (i.e. the strike the ground) for (wiping) the face and the hands

328. Aban said: Qatadah was asked about tayammum during a journey. He said: A traditionist reported to me from al-Sha'bi from 'Abd al-Rahman b. Abza on the authority of 'Ammar b. Yasir who reported the Messenger of Allah () as saying: (He should wipe) up to the elbows

329. Umair, the freed slave of Ibn 'Abbas, said that he heard him say: I and 'Abd Allah b. Yasar, the freed slave of Maimunah, wife of the Prophet (), came and entered upon Abu al-Juhaim b. al-Harith b. al-Simmat al-Ansari. Abu al-Juhaim said: The Messenger of Allah () came from Bir Jamal (a place near Medina) and a man met him and saluted him. The Messenger of Allah () did not return the salutation until he came to a wall and wiped his face and hands and then returned the salutation (i.e. after performing tayammum)

330. Nafi' said: Accompanied by 'Abd Allah b. 'Umar, I went to Ibn 'Abbas for a certain work. He (Ibn 'Abbas) narrated a tradition saying: A man passed by the Messenger of Allah () in a street, while he returned from the toilet or just urinated. He (the man) saluted him, but the Prophet did not return the salutation. When the man was about to disappear (from sight) in the street he struck the wall with both his hands and wiped his face with them. He then struck another stroke and

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wipes his arms. He then returned the man's salutation. Then he said: I did not return the salutation to you because I was not purified. Abu Dawud said: I heard Ahmad b. Hanbal say: Muhammad b. Thabit reported a rejected tradition. Ibn Dasah said: Abu Dawud said: No one supported Muhammad b. Thabit in respect of narrating this tradition as to striking the wall twice (for wiping) from the Prophet (), but reported it as an action of Ibn 'Umar

331. Ibn 'Umar said: The Messenger of Allah () came from the privy. A man met him near Bir Jamal and saluted him. The Messenger of Allah () did not return the salutation until he came to a wall and placed his hands on the wall and wiped his face and hands; he then returned the man's salutation

332. Abu Dharr said: A few goats got collected with the Messenger of Allah (). He said: Abu Dharr, drive them to the wood. I drove them to Rabadhah (a place near Medina). I would have sexual defilement (during my stay there) and I would remain (in this condition) for five or six days. Then I came to the Messenger of Allah (). He said: O Abu Dharr. I kept silence. He then said: May your mother bereave you, Abu Dharr: woe be to your mother. He then called a black slave-girl for me. She brought a vessel which contained water. She then concealed me by drawing a curtain and I concealed myself behind a she-camel, and took a bath. I felt as if I had thrown away a mountain from me. He said: Clean earth is a means for ablution for a Muslim, even for ten years (he does not find water); but when you find water, you should make it touch your skin, for that is better. The version of Musaddad has: "the goats (were collected) from the alms," and the tradition reported by 'Amr is complete

333. A man from Banu 'Amir said: I embraced Islam and my (ignorance of the) religion made me anxious (to learn the essentials). I came to Abu Dharr. Abu Dharr said: The climate of Medina did not suit me. The Messenger of Allah () ordered me to have a few camels and goats. He said to me: Drink their milk. (The narrator Hammad said): I doubt whether he (the Prophet) said: "their urine." Abu Dharr said: I was away from the watering place and I had my family with me. I would have sexual defilement and pray without purification. I came to the Messenger of Allah () at noon. He was resting in the shade of the mosque along with a group of Companions. He (the Prophet) said: Abu Dharr. I said: Yes, I am ruined, Messenger of Allah. He said: What ruined you? I said: I was away from the watering place and I had family with me. I used to be sexually defiled and pray without purification. He commanded (to bring) water for me. Then a black slave-girl brought a vessel of water that was shaking as the vessel was not full. I concealed myself behind a camel and took bath and then came (to the Prophet). The Messenger of Allah () said: Abu Dharr, clean earth is a means of ablution, even if you do not find water for ten years. When you find water, you should make it touch your skin. Abu Dawud said: This is transmitted by Hammad b. Zaid from Ayyub. This version does not mention the words "their urine." This is not correct. The words "their urine" occur only in the version reported by Anas and transmitted only by the people of Basrah

334. Narrated Amr ibn al-'As: I had a sexual dream on a cold night in the battle of Dhat as-Salasil. I was afraid, if I washed I would die. I, therefore, performed tayammum and led my companions in the dawn prayer. They mentioned that to the Messenger of Allah (). He said: Amr, you led your companions in prayer while you were sexually defiled? I informed him of the cause which impeded me from washing. And I said: I heard Allah say: "Do not kill yourself, verily Allah is merciful to you." The Messenger of Allah () laughed and did not say anything. Abu Dawud said: 'Abd al-Rahman b. Jubair is an Egyptian and a freed slave of Kharijah b. Hudhafah. He is not Jubair b. Nufair

335. Abu Qais, the freed slave of 'Amr b. al-'As, said 'Amr b. al-'As was in a battle. He then narrated the rest of the tradition. He then said: He washed his armpits and other joints where dirt was found, and he performed ablution like that for prayer. Then he led them in prayer. He then narrated the tradition in a similar way but did not mention of tayammum. Abu Dawud said: This incident has also been narrated by al-'Awza'i on the authority of Hassan b. 'Atiyyah. This version has the words: Then he performed tayammum

336. Jabir said: We set out on a journey. One of our people was hurt by a stone, that injured his head. He then had a sexual dream. He asked his fellow travelers: Do you find a concession for me to perform tayammum? They said: We do not find any concession for you while you can use water. He took a bath and died. When we came to the Prophet (), the incident was reported to him. He said: They killed him, may Allah kill them! Could they not ask when they did not know? The cure for ignorance is inquiry. It was enough for him to perform tayammum and to pour some drops of water or bind a bandage over the wound (the narrator Musa was doubtful); then he should have wiped over it and washed the rest of his body

337. Narrated Abdullah ibn Abbas: A man was injured during the lifetime of the Messenger of Allah (); he then had a sexual dream, and he was advised to wash and he washed himself. Consequently he died. When this was reported to the Messenger of Allah () he said: They killed him; may Allah kill them! Is not inquiry the cure of ignorance?

338. Abu Sa'id al-Khudri said: Two persons set out on a journey. Meanwhile the time of prayer came and they had no water. They performed tayammum with clean earth and prayed. Later on they found water within the time of the prayer. One of them repeated the prayer and ablution but the other did not repeat. Then they came to the Messenger of Allah () and related the matter to him. Addressing himself to the one who did not repeat, he said: You followed the sunnah (model behavior of the Prophet) and your (first) prayer was enough for you. He said to the one who performed ablution and repeated: For you there is the double reward. Abu Dawud said: Besides Ibn Nafi' this is transmitted by al-Laith from 'Umairah b. Abi Najjyah from Bakr b. Sawadah on the authority of 'Ata b. Yasar from the Prophet (). Abu Dawud said: The mention of (the name of the Companion) Abu Sa'id in this tradition is not guarded. This is a mural tradition (i.e. the Successor 'Ata b. Yasar directly narrates it from the Prophet, leaving the name of the Companion in the chain)

339. Ata b. Yasar said: Two persons from the Companions of the Messenger of Allah (); he then narrated the rest of the tradition to the same effect

340. Abu Hurairah said: While 'Umar b. al-Khattab was making a speech on Friday (in the mosque), a man came in. 'Umar said: Are you detained from prayer? The man said: As soon as I heard the call for prayer, I perfumed ablution. Then 'Umar said: Only ablution? Did you not hear the Messenger of Allah () say: When any

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one of you comes for Friday (prayer) he should take a bath

341. Abu Sa'id al-Khudri reported the Messenger of Allah (ﷺ) as saying: Taking bath on Friday is necessary for every adult

342. Narrated Hafsa, Ummul Mu'minin: The Prophet (ﷺ) said: It is necessary for every adult (person) to go for (saying) Friday (prayer), and for everyone who goes for Friday (prayer) washing is necessary. Abu Dawud said: If one takes bath after sunrise, even though he washes because of seminal emission, that will be enough for him for his washing on Friday

343. Abu Sa'id al-Khudri and Abu Hurairah reported the Messenger of Allah (ﷺ) as saying: If anyone takes a bath on Friday, puts on his best clothes, applies a touch of perfume if he has any, then goes to congregational prayer (in the mosque), and takes care not to step over people, then prayer what Allah has prescribed for him, then keeps silent from the time his Imam comes out until he finishes his prayer, it will atone for his sins during the previous week. Abu Hurairah said: (It will atone for his sins) for three days more. He further said: One is rewarded ten times for doing a good work. Abu Dawud said: The version narrated by Muhammad b. Salamah is perfect, and Hammad did not make a mention of the statement of Abu Hurairah

344. Abd al-Rahman b. Abi Sa'id al-Khudri quotes his father as saying: The Prophet (ﷺ) said: Washing and the use of tooth-stick are necessary for every adult (person) on Friday; and everyone should apply perfume whatever one has. The narrator Bukair did not mention of 'Abd al-Rahman; and about perfume he said that even it might be of the kind used by women

345. Narrated Aws ibn Aws ath-Thaqafi: I heard the apostle of Allah (ﷺ) say: If anyone makes (his wife) wash and he washes himself on Friday, goes out early (for Friday prayer), attends the sermon from the beginning, walking, not riding, takes his seat near the imam, listens attentively, and does not indulge in idle talk, he will get the reward of a year's fasting and praying at night for every step he takes

346. Aws al-Thaqafi reported the Messenger of Allah (ﷺ) as saying: If anyone washes his head on Friday and washes himself; and he narrated the rest of the tradition as above

347. Abd Allah b. 'Amr al-'As reported the Prophet (ﷺ) as saying: Whoever washed himself on Friday and applies perfume of his wife if she has one, and wears good clothes and does not step over the necks of the people (in the mosque to sit in the front row) and does not indulge in idle talk during the sermon, that will atone (for his sins) between the two Fridays. But he who indulges in idle talk and steps over the necks of people (in the mosque), that (Friday) will be for him like the noon prayer

348. Narrated Aisha, Ummul Mu'minin: The Prophet (ﷺ) would take a bath because of sexual defilement on Friday, after opening a vein and after washing a dead body

349. Makhul was asked about the meaning of words ghassala and ighsasala (that occur in tradition 345) and he said: One should wash one's head and body well (and not that one should make one's wife wash)

350. Explaining the meaning of the words ghassala and ighsasala (that occur in tradition 345) Sa'id (b. 'Abd al-'Aziz) said: One should wash one's head and body well (And not that one should make one's wife wash)

351. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying: Whoever takes bath due to sexual defilement on Friday and goes out (for Friday prayer), is treated like one who offers a camel as sacrifice; he who goes out in the second instance as one who offers a cow; he who goes out in the third instance is treated as one who offers horned cow; he who goes out in the fourth instance is treated as one who offers hen; he who goes out in the fifth instance is treated as one who offers an egg. When the Imam comes out (for sermon), the angels too attend to listen to the sermon

352. Aishah said: The people (mostly) were workers and they would come for Friday prayer in the same condition, so it was said to them: If only you were to perform Ghusl

353. Amr b. Abi 'Amr and 'Ikrimah reported: Some people of Iraq came and said: Ibn 'Abbas, do you regard taking a bath on Friday as obligatory? He said: No, it is only a means of cleanliness, and is better for one who washes oneself. Anyone who does not take a bath, it is not essential for him. I inform you how the bath (on Friday) commenced. The people were poor and used to wear woolen clothes, and would carry loads on their backs. Their mosque was small and its roof was lowered down. It was a sort of trellis of vine. The Messenger of Allah (ﷺ) once came out on a hot day and the people perspired profusely in the woolen clothes so much so that foul smell emitted from them and it caused trouble to each other. When the Messenger of Allah (ﷺ) found the foul smell, he said: O people, when this day (Friday) comes, you should take bath and every one should anoint the best oil and perfume one has. Ibn 'Abbas then said: Then Allah, the Exalted, provided wealth (to the people) and they wore clothes other than the woolen, and were spared from work, and their mosque became vast. The foul smell that caused trouble to them became non-existent

354. Narrated Samurah: If any one of you performs ablution (on Friday) that is all right; and if any of you takes a bath, that is better

355. Narrated Qays ibn Asim: I came to the Prophet (ﷺ) with the intention of embracing Islam. He commanded me to take a bath with water (boiled with) the leaves of the lote-tree

356. Uthaim b. Kulaib reported from his father (Kuthair) on the authority of his grandfather (Kulaib) that he came to the Prophet (ﷺ): I have embraced Islam. The Prophet (ﷺ) said to him: Remove from yourself the hair that grew during of unbelief, saying "shave them". He further says that another person (other than the



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grandfather of 'Uthaim) reported to him that the Prophet (ﷺ) said to another person who accompanied him: Remove from yourself the hair that grew during the period of unbelief and get yourself circumcised

357. Mu'adhah said that 'Aishah was asked about (washing) the clothes of a menstruating woman smeared with blood. She said: She should wash it; in case mark is not removed she should change it by applying some yellow color. I had three menstruations together while I lived with the Messenger of Allah (ﷺ), but I did not wash my clothes

358. Aishah said: Each of us (wives of the Prophet) had only one clothe in which she would menstruate. Whenever it was smeared with blood, she would moisten it with her saliva and scratch it with saliva

359. Narrated Umm Salamah, Ummul Mu'minin: Bakkar ibn Yahya said that his grandmother narrated to him: I entered upon Umm Salamah. A woman from the Quraysh asked her about praying with the clothes which a woman wore while she menstruated. Umm Salamah said: We would menstruate in the lifetime of the Messenger of Allah (ﷺ). Then each one of us refrained (from prayer) during menstrual period. When she was purified, she would look at the clothe in which she menstruated. If it were smeared with blood, we would wash it and pray with it; if there were nothing in it, we would leave it and that would not prevent us from praying with it (the same clothe). As regards the woman who had plaited hair - sometimes each of us had plaited hair - when she washed, she would not undo the hair. She would instead pour three handfuls of water upon her head. When she felt moisture in the roots of her hair, she would rub them. Then she would pour water upon her whole body

360. Asma' daughter of Abu Bakr said: I heard a woman asking the Messenger of Allah (ﷺ): What should any of us do with her clothe (in which she menstruated) when she becomes purified? Can she pray in that (clothe)? He said: She should see; if she finds blood in it, she should scratch it with some water and (in case of doubt) sprinkle upon it (some water) and pray so long as she does not find (any blood)

361. Asma' daughter of Abu Bakr said: A woman asked the Messenger of Allah (ﷺ): Messenger of Allah, what do you think if the clothe of any of us smeared with the blood of menstruation; what should she do? He said: If (the clothe of) any of you is smeared with blood of menstruation, she should scratch it; then she should sprinkle water upon it and then she may pray

362. This tradition has been transmitted by Hisham through a different chain of narrators to the same effect: Rub it off (with a stone), and then scratch it (with finger) by pouring water, then sprinkle water upon it

363. Narrated Umm Qays daughter of Mihsan: I asked the Prophet (ﷺ) about the blood of menstruation on the clothe. He said: Erase it off with a piece of wood and then wash it away with water and the leaves of the lote-tree

364. Aishah said: One of us would have a shirt in which she would menstruate and in it she became sexually defiled. Then if she ever saw any drop of blood in it, she would rub it off by applying her saliva

365. Abu Hurairah reported that Khawlah daughter of Yasar came to the Prophet (ﷺ) and said: Messenger of Allah, I have only one clothe and I menstruate in it, how should I do? He said: When you are purified, wash it and pray in it. She asked: If the blood is not removed, (then what)? He said: It is enough for you to wash the blood, its mark will not do any harm to you

366. Narrated Umm Habibah: Mu'awiyah ibn Abu Sufyan asked his sister Umm Habibah, the wife of the Prophet (ﷺ): Would the apostle of Allah (ﷺ) pray in the clothe in which he had an intercourse? She said: Yes, when he would not see any impurity in it

367. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah (ﷺ) would not pray in our wrappers or in our quilts. Ubaydullah said: My father (Mu'adh) doubted this

368. Aishah said: The Prophet (ﷺ) would not in our quilts. Hammad said: I heard Sa'id b. Abi Sadaqah say: I asked Muhammad (b. Sirin) about it. He did not narrate it to me, but said: I heard it a long time ago and I do not know whom I heard it. I do not know whether I heard it from a trustworthy person or not. Make an inquiry about it

369. Maimunah reported: The Prophet (ﷺ) prayed on a sheet of cloth put on by one of his wives who was menstruating. He was praying while (a part of) it was upon him

370. Aishah said: The Messenger of Allah (ﷺ) would pray at night while I lay by his side during my menstrual period. A sheet of cloth would be partly on me and partly on him

371. Hammam b. al-Harith reported, he has a sexual dream when he was staying with 'Aishah. The slave girl of 'Aishah saw him while he was washing the mark of defilement, or he was washing his clothe. She informed 'Aishah who said: He witnessed me rubbing off the semen from the clothe of the Messenger of Allah (ﷺ). Abu Dawud said: Al-A'mash narrated it as narrated by al-Hakam

372. Aishah reported: I used to rub off the semen from the clothe of the Messenger of Allah (ﷺ). He would pray in it. Abu Dawud said: Mughirah, Abu Ma'shar, and Wasil also narrated it to the same effect

373. Sulaiman b. Yasar reported: I heard 'Aishah say that she would wash semen from the clothe of the Messenger of Allah (ﷺ). She added: Then I would see a mark or marks (after washing)

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374. Umm Qais daughter of Mihsan reported that she came to the Messenger of Allah (ﷺ) with her little son who had not attained the age of eating food. The Messenger of Allah (ﷺ) seated him in his lap, and he urinated on his clothe. He sent for water and sprayed it (over his clothe) and did not wash it
375. Narrated Lubabah daughter of al-Harith: Al-Husayn ibn Ali was (sitting) in the lap of the Messenger of Allah (ﷺ). He passed water on him. I said: Put on (another) clothe, and give me your wrapper to wash. He said: The urine of a female child should be washed (thoroughly) and the urine of a male child should be sprinkled over
376. Narrated Abusamh: I used to serve the Prophet (ﷺ). Whenever he intended to wash himself, he would say: Turn your back towards me, So I would turn my back and hide him. (Once) Hasan or Husayn (may Allah be pleased with them) was brought to him and he passed water on his chest. I came to wash it. He said: It is only the urine of a female which should be washed; the urine of a male should be sprinkled over. 'Abbas (a narrator) said: Yahya b. al-Walid narrated the tradition to us. Abu Dawud said: He (Yahya) is Abu al-Za'ra'. Harun b. Tamim said on the authority of al-Hasan: All sorts of urine are equal
377. Narrated Ali ibn AbuTalib: The urine of a female (child) should be washed and the urine of a male (child) should be sprinkled over until the age of eating
378. Ali b. Abi Talib reported the Prophet (ﷺ) as saying:He narrated the tradition to the same effect, but he did not mention the words "until the age of eating". This version adds: Qatadah said: This is valid until the time they do not eat food; when they begin to eat, their urine should be washed
379. Narrated Umm Salamah, Ummul Mu'minin: Al-Hasan reported on the authority of his mother that she was Umm Salamah pouring water on the urine of the male child until the age when he did not eat food. When he began to eat food, she would wash (his urine). And she would wash the urine of the female child
380. Abu Hurairah reported:A bedouin entered the mosque while the Messenger of Allah (ﷺ) was sitting. He offered two rak'ahs of prayer, according to the version of Ibn 'Abdah. He then said: O Allah, have mercy on me and on Muhammad and do not have mercy on anyone along with us. The Prophet (ﷺ) said: You have narrowed down (a thing) that was broader. After a short while he passed a water in the corner of the mosque. The people rushed towards him. The Prophet (ﷺ) prevented them and said: You have been sent to facilitate and not create difficulties. Pour a bucket of water upon it
381. Narrated Abdullah ibn Ma'qil ibn Muqarrin: A bedouin prayed with the Prophet (ﷺ). He then narrated the tradition (No 0380) about urinating of that bedouin. This version adds: The Prophet (ﷺ) said: Remove the earth where he urinated and throw it away and pour water upon the place. Abu Dawud said: This is a mursal tradition (i.e. the narrator quotes the Prophet (ﷺ) directly, although he did not see him). Ibn Ma'qil did not see the Prophet (ﷺ)
382. Ibn 'Umar said:I used to sleep in the mosque in the lifetime of the Messenger of Allah (ﷺ) when I was young and bachelor. The dogs would urinate frequently visit the mosque, and no one would sprinkle over it
383. Narrated Umm Salamah, Ummul Mu'minin: The slave-mother of Ibrahim ibn AbdurRahman ibn Awf asked Umm Salamah, the wife of the Prophet (ﷺ): I am a woman having a long border of clothe and I walk in filthy place; (then what should I do?). Umm Salamah replied: The Messenger of Allah (ﷺ) (peace be upon him) said: What comes after it cleanses it
384. Narrated A woman of the Banu AbdulAshhal: She reported: I said Messenger of Allah, our road to the mosque has an unpleasant stench; what should we do when it is raining? He asked: Is there not a cleaner part after the filthy part of the road? She replied: Why not (there is one)! He said: It makes up for the other
385. Abu Hurairah reported:The Messenger of Allah (ﷺ) said: When any one of you treads with his sandal upon an unclean place, the earth will render it purified
386. Abu Hurairah reported the tradition to the same effect from the Prophet (ﷺ):When any of you treads with his shoes upon something unclean, they will be purified with the earth
387. Aishah reported a similar tradition from the Messenger of Allah (ﷺ)
388. Umm Jahdar al-'Amiriyah said that she asked 'Aishah about the blood of menses which drops on the clothe. She replied:I was (lying) with the Messenger of Allah (ﷺ) and we had our garment over us, and we had put a blanket over it. When the day broke, the Messenger of Allah (ﷺ) took the blanket, wore it and went out and offered the dawn prayer. He then sat (in the mosque among the people). A man said: Messenger of Allah, this is a spot of blood. The Messenger of Allah (ﷺ) caught hold of it from around and sent it to me folded in the hand of a slave and said: Wash it and dry it and then send it to me. I sent for my vessel and washed it. I then dried it and returned it to him. The Messenger of Allah (ﷺ) came at noon while he had the blanket over him
389. Narrated AbuNadrah: The Messenger of Allah (ﷺ) spat on his clothe and scrubbed with a part of it
390. A similar tradition has also been narrated by Anas from the Prophet (ﷺ) through a different chain of narrators

## Prayer (Kitab Al-Salat)

391. Talhah b. 'Ubaid Allah said:A man from among the people of Najd with disheveled hair came to the Messenger of Allah (ﷺ). The humming sound of his voice could be heard but what he was saying could not be understood. He came closer and it was then known that he was asking about Islam. The Messenger of Allah (ﷺ) said: Five times of prayer each day and night: He asked: Must I observe any more than them? He replied: No, unless you do it voluntarily. He (Talhah) said that the Messenger of Allah (ﷺ) mentioned fasting during the month of Ramadan. He asked: Must I observe anything else? He replied: No, unless you do it voluntarily. The Messenger of Allah (ﷺ) mentioned Zakat to him. He asked: Must I pay anything else? He replied: No, unless you do it voluntarily. The man then turned away saying: I swear by Allah, I shall not add anything to this or fall short of it. The Messenger of Allah (ﷺ) said: The man will be successful if he speaks truth

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392. This tradition has also been reported by Abu Suhail Nafi' b. Malik b. Abi 'Amir through a different chain of narrators. It adds: He will be successful, by his father, if he speaks the truth; he will enter Paradise, by his father, if he speaks the truth

393. Narrated Abdullah Ibn Abbas: The Messenger of Allah (ﷺ) said: Gabriel (ﷺ) led me in prayer at the House (i.e. the Ka'bah). He prayed the noon prayer with me when the sun had passed the meridian to the extent of the thong of a sandal; he prayed the afternoon prayer with me when the shadow of everything was as long as itself; he prayed the sunset prayer with me when one who is fasting breaks the fast; he prayed the night prayer with me when the twilight had ended; and he prayed the dawn prayer with me when food and drink become forbidden to one who is keeping the fast. On the following day he prayed the noon prayer with me when his shadow was as long as himself; he prayed the afternoon prayer with me when his shadow was twice as long as himself; he prayed the sunset prayer at the time when one who is fasting breaks the fast; he prayed the night prayer with me when about the third of the night had passed; and he prayed the dawn prayer with me when there was a fair amount of light. Then turning to me he said: Muhammad, this is the time observed by the prophets before you, and the time is anywhere between two times

394. Ibn Shihab said: 'Umar b. 'Abdul 'Aziz was sitting on the pulpit and he somewhat postponed the afternoon prayer. 'Urwah b. al-Zubair said to him: "Gabriel informed Muhammad (ﷺ) of the time of prayer". So 'Umar said to him: "Be sure of what you are saying". 'Urwah then replied: "I heard Bashir b. Abu Mas'ud say that he heard Abu Mas'ud al-Ansari say that he heard the Messenger of Allah (ﷺ) say: 'Gabriel came down and informed me of the time of prayer, and I prayed along with him, then prayed along with him, then I prayed along with him, then I prayed along with him, then I prayed along with him, reckoning with his fingers five times of the prayer.' I saw the Messenger of Allah (ﷺ) offering the Dhuhr prayer when the sun had passed the meridian. Sometimes he would delay it when it was severe heat; and I witnessed that he prayed the 'Asr prayer when the sun was high and bright before the yellowness had overcome it; then a man could go off after the prayer and reach Dhu'l-Hulaifah before the sunset, and he would pray Maghrib when the sun had set; and he would pray the 'Isha prayer when darkness prevailed over the horizon; sometime he would delay it until the people assembled; and once he prayed the fair prayer in the darkness of dawn and at another time he prayed it when it became fairly light; but later on he continued to pray in the darkness of dawn until his death; he never prayed it again in the light of the dawn." Abu Dawud said: This tradition has been transmitted from al-Zuhri by Ma'mar, Malik, Ibn 'Uyainah, Shu'aib b. Abi Hamzah, and al-Laith b. Sa'd and others; but they did not mention the time in which he (the Prophet) had prayer, nor did they explain it. And similarly it has been narrated by Hisham b. 'Urwah and Habib b. Abu Mazruq from 'Urwah like the report of Ma'mar and his companions. But Habib did not make a mention of Bashir. And Wahb b. Kaisan reported on the authority of Jabir from the Prophet (ﷺ) the time of the Maghrib prayer. He said: "Next day he (Gabriel) came to him at the time of the Maghrib prayer when the sun had already set. (He came both days) at the same time." Abu Dawud said: Similarly, this tradition has been transmitted by Abu Hurairah from the Prophet (ﷺ). He said: "Then he (Gabriel) led me in the sunset prayer next day at the same time." Similarly, this tradition has been narrated through a different chain by 'Abd Allah b. 'Amr b. al-'As, through a chain from Hassan b. 'Atiyyah, from 'Amr b. Shu'aib, from his father, on the authority from the Prophet (ﷺ)

395. Abu Musa reported: A man asked the Prophet (ﷺ) [about the prayer times] but he did not reply to him but he commanded Bilal, who made the announcement for the beginning of the time of the fair prayer when the dawn broke. He offered (the fair prayer) when a man (due to darkness) could not recognize the face of his companion; or a man could not know the person who stood by his side. He then commanded Bilal who made announcement for the beginning of the time of the Zuhur prayer when the sun had passed the meridian until some said: Has the noon come? While he (the Prophet) knew (the time) well. He then commanded Bilal who announced the beginning of the time of the 'Asr prayer when the sun was white and high. When the sunset he commanded Bilal who announced beginning of the time of the Maghrib prayer. When the twilight disappeared he commanded Bilal who announced the beginning of the 'Isha prayer. Next day he offered the Fajr prayer and returned until we said: Has the sun rise? He observed the Zuhur prayer at the time he has previously observed the 'Asr prayer. He offered the 'Asr prayer at the time when the sun had become yellow or the evening had come. He offered the Maghrib prayer before the twilight had ended. He observed the 'Isha prayer when a third of the night had passed. He then asked: Where is the man who was asking me about the time of prayer. (Then replying to him he said): The time (of your prayer) lies within these two limits. Abu Dawud said: Sulaiman b. Musa has narrated this tradition about the time of the Maghrib prayer from Musa from 'Ata on the authority of Jabir from the Prophet (ﷺ). This version adds: He then offered the 'Isha prayer when a third of the night had passed, as narrated (he said the 'Isha prayer) when half the night had passed. This tradition has been transmitted by Ibn Buraidah on the authority of his father from the Prophet (ﷺ) in a similar way

396. 'Abd Allah b. 'Amr reported the Prophet (ﷺ) as saying: The time of the Zuhur prayer is as long as the time of the 'Asr prayer has not come; the time of the 'Asr prayer is as long as the sun has not become yellow; the time of the Maghrib prayer is as long as the twilight has not ended; the time of the 'Isha prayer is up to midnight; and the time of the Fajr prayer is as long as the sun has not risen

397. Muhammad b. 'Amr b. al-Hasan reported: We asked Jabir about the time of the prayer of the Messenger of Allah (ﷺ). He said: He used to offer the Zuhur prayer in the midday heat, the 'Asr prayer when the sun was bright, the Maghrib prayer when the sun had completely set, the 'Isha prayer early when many people were present, but late if there were few, and the Fajr prayer in the darkness (of the dawn)

398. Abu Barzah reported: The Messenger of Allah (ﷺ) would offer the Zuhur prayer when the sun had passed the meridian; he would offer 'Asr prayer after which one of us would visit the skirts of Medina and return him while the sun was still bright; I forgot what he said about the Maghrib prayer; he did not fear postponing the 'Isha prayer until a third of night had passed, or he said: until the midnight had passed. He would dislike sleeping before it or talking after it. And he would offer the Fajr prayer when a man could recognize his neighbor whom he recognized well; and he would recite from sixty to a hundred verses during it

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399. Narrated Jabir ibn Abdullah: I would offer my noon prayer with the Messenger of Allah (ﷺ) and took a handful of gravels so that they might become cold in my hand and I placed them (before me) so that I may put my forehead on them at the time when I would prostrate. I did this due to the intensity of heat
400. Narrated Abdullah ibn Mas'ud: The extent of the shadow when the Messenger of Allah (ﷺ) prayed (the noon prayer) was three to five feet in summer and five to seven feet in winter
401. Abu Dharr said: We were in the company of the Prophet (ﷺ). The mu'adhhdhin intended to call for the Zuhr prayer. He said: Make it cooler. He then intended to call for prayer. He said twice or thrice: Make it cooler. We then witnessed the shadow of the mounds. He then said: The intensity of heat comes from the bubbling over of the Hell ; so when the heat is violent, offer (the Zuhr) prayer when it becomes cooler
402. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying: When the heat is violent, offer (the Zuhr) prayer when it becomes fairly cool, for the violent heat comes from the bubbling over the Hell
403. Jabir b. Samurah reported that Bilal used to call for the noon prayer when the sun had declined
404. Anas b. Malik said the Messenger of Allah (ﷺ) used to say the 'Asr prayer when the sun was high and bright and living, then one would go off to al-'Awali and get there while the sun was still high
405. Al-Zuhri said: Al-'Awali is situated at a distance of two miles or three (from Medina). He (the narrator) said: I think he said: or four miles
406. Khaythamah said: By the life of the sun is meant that you may find heat in it
407. Aishah said: The Messenger of Allah (ﷺ) would offer the Zuhr prayer while the sunlight was present in her apartment before it ascended (the walls)
408. Narrated Ali ibn Shayban: We came upon the Messenger of Allah (ﷺ) in Medina. He would postpone the afternoon prayer as long as the sun remained white and clear
409. Ali (may Allah be pleased with him) reported the Messenger of Allah (ﷺ) as saying on the day of Battle of Khandaq (Trench). They (the unbelievers) prevented us from offering the middle prayer i.e. 'Asr prayer. May Allah fill their houses and their graves with Hell-fire
410. Abu Yunus, the freed slave of 'Aishah said: 'Aishah commanded me to write for her come passage from the Qur'an. She also added: When you reach the following verse, inform me: "Be guardian of your prayers and of the midmost prayer" (2:238). When I reached it, I informed her. She asked me to write: "Be guardians of your prayers, and of the midmost prayer, and of the 'Asr prayer, and stand up with devotion of Allah" (2:238). 'Aishah then said: I heard it from the Messenger of Allah (ﷺ)
411. Zaid b. Thabit said: The Messenger of Allah (ﷺ) used to offer the Zuhr prayer in midday heat; and no prayer was harder on the Companions of the Messenger of Allah (ﷺ) than this one. Hence the revelation came down: "Be guardians of your prayers, and of the midmost prayer" (2:238). He (the narrator) said: There are two prayers before it and two prayers after it
412. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying: If anyone says a rak'ah of the 'Asr prayer before sunset, he has observed (the 'Asr prayer), and if anyone performs a rak'ah of the Fajr prayer, he has observed (the Fajr prayer)
413. Ala b. 'Abd al-Rahman said: We came upon Anas b. Malik after the Zuhr prayer. He stood for saying the 'Asr prayer. When he became free from praying, we mentioned to him about observing prayer in its early period or he himself mentioned it. He said: I heard the Messenger of Allah (ﷺ) say: This is how hypocrites pray, this is how hypocrites pray, this is how hypocrites pray: He sits (watching the sun), and when it becomes yellow and is between the horns of the devil, or is on the horns of the devil, he rises and prays for rak'ahs quickly, remembering Allah only seldom during them
414. Ibn 'Umar reported the Messenger of Allah (ﷺ) as saying: Anyone who loses his 'Asr prayer is like a person whose family has perished and whose property has been plundered. Abu Dawud said: 'Abd Allah b. 'Umar narrated the word utira (instead of wutira, meaning perished). The dispute on this point goes back to Ayyub. Al-Zuhri reported from Salim on the authority of this father from the Prophet (ﷺ) the word 'wutira
415. Al-Awza'i said: Delaying the 'Asr prayer means that the sunshine becomes yellow on the earth
416. Anas b. Malik said: We used to offer the Maghrib prayer with the Prophet (ﷺ) and then shoot arrows, one of us could see the place where arrow would fall
417. Salamah b. al-Akwa' said: The Prophet (ﷺ) used to say the Maghrib prayer immediately after the sun had set when its upper side would disappear
418. Narrated Abu Ayyub: Marthad ibn Abdullah said: When Abu Ayyub came upon us to fight the infidels and in those days Uqbah ibn Amir was the Governor of Egypt, he (Uqbah) delayed the sunset prayer. Hence Abu Ayyub stood and said: What kind of prayer is this, Uqbah? He said: We were busy. He said: Did you not hear the Messenger of Allah (ﷺ) say: My community will remain well, or he said: will remain on its natural condition, so long as it would not delay the evening prayer until the stars shine brightly just like a network
419. Narrated An-Nu'man ibn Bashir: I am the one who is best informed of the time of this prayer, i.e. the night prayer. The Messenger of Allah (ﷺ) used to offer it at the hour when the moon went down on its third night
420. Abd Allah b. 'Umar said: We remained one night waiting for the Messenger of Allah (ﷺ) to offer the Isha prayer. He came out to us when one-third of the night has passed or even after it. We did not know whether anything kept him occupied or there was some other matter. When he came out, he said: Are you waiting

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for this prayer ? Were it not that it would impose a burden on my people, I would normally pray with them at this time. He then gave orders to the mu'adhhdhin who declared that the time of the prayer had come

421. Narrated Mu'adh ibn Jabal: We waited for the Prophet (ﷺ) to offer the night prayer. He delayed until people thought that he would not come out and some of us said that he had offered the prayer. At the moment when we were in this condition the Prophet (ﷺ) came out. People said to him as they were already saying. He said: Observe this prayer when it is dark, for by it you have been made superior to all the peoples, no people having observed it before you

422. Narrated AbuSa'id al-Khudri: We observed the prayer after nightfall with the Messenger of Allah (ﷺ), and he did not come out till about half the night had passed. He then said: Take your places. We then took our places. Then he said: The people have prayed and gone to bed, but you are still engaged in prayer as long as you wait for the prayer. Were it not for the weakness of the weak and for the sickness of the sick. I would delay this prayer till half the night had gone

423. Aishah reported: The Messenger of Allah (ﷺ) would say the Fajr prayer after which the women would depart wrapped up their woolen garments, being unrecognizable because of the darkness before dawn

424. Rafi' b. Khadij reported the Messenger of Allah (ﷺ) as saying: Offer Fajr prayer at dawn, for it is most productive of rewards to you or most productive of reward

425. Narrated Abdullah ibn Sunabihi: Abu Muhammad fancied that witr prayer is essential. (Hearing this) Ubadah ibn as-Samit said: Abu Muhammad was wrong. I bear witness that I heard the Messenger of Allah (ﷺ) say: Allah, the Exalted, has made five prayers obligatory. If anyone performs ablution for them well, offers them at their (right) time, and observes perfectly their bowing and submissiveness in them, it is the guarantee of Allah that He will pardon him; if anyone does not do so, there is no guarantee for him on the part of Allah; He may pardon him if He wills, and punish him if He wills

426. Narrated Umm Farwah: The Messenger of Allah (ﷺ) was asked: Which of the actions is best? He replied: Observing prayer early in its period. Al-Khuza'i narrated in his version from his aunt named Umm Farwah who took the oath of allegiance to the Prophet (ﷺ): He was questioned

427. Narrated Umarah ibn Ruwaybah: A man from Basrah said: Tell me what you heard from the Messenger of Allah (ﷺ). He said: I heard the Messenger of Allah (ﷺ) say: No one will enter Hell who has prayed before the rising of the sun and before its setting (meaning the dawn and the afternoon prayers). He said three times: Have you heard it from him? He replied: Yes, each time saying: My ears heard it and my heart memorised it. The man then said: And I heard him (the Prophet) say that

428. Narrated Fudalah: The Messenger of Allah (ﷺ) taught me and what he taught me is this: Observe the five prayers regularly. He said: I told (him): I have many works at these times; so give me a comprehensive advice which, if I follow, should be enough for me. He said: Observe the two afternoon prayers (al-asrayn). But the term al-asrayn (two afternoon prayers) was not used in our language. Hence I said: What is al-asrayn? He said: A prayer before the sunrise and a prayer before the sunset (i.e. the dawn and the afternoon prayers)

429. Abu al-Darda' reported the Messenger of Allah (ﷺ) as saying: There are five things, if anyone observe them with faith, he will enter Paradise. He who prays the five times prayer regularly, with the ablution for them, with their bowing, with their prostration and their (right) times ; keeps fast during Ramadan ; performs Hajj (pilgrimage) to the House (Ka'bah), provided he has the ability for its passage; pays Zakat happily ; and fulfills the trust (he will enter Paradise). People said: Abu al-Darda', what is fulfilling the trust ? He replied: Washing because of sexual defilement

430. Narrated Abu Qatadah ibn Rib'iyy: Allah , the Exalted said: I made five times' prayers obligatory on your people, and I took a guarantee that if anyone observes them regularly at their times, I shall admit him to Paradise; if anyone does not offer them regularly, there is no such guarantee of Mine for him

431. Abu Dharr said: "The Messenger of Allah (ﷺ) asked me: 'How will you act, Abu Dharr, when you are under rulers who kill prayer or delay it (beyond its proper time) ?' I said: 'Messenger of Allah, what do you command me ?' He replied: 'Offer the prayer at its proper time, and if you say it along with them, say it, for it will be a supererogatory prayer for you

432. Narrated Abdullah ibn Mas'ud: Amr ibn Maymun al-Awdi said: Mu'adh ibn Jabal, the Messenger of the Messenger of Allah (ﷺ) came to us in Yemen, I heard his takbir (utterance of AllahuAkbar) in the dawn prayer. He was a man with loud voice. I began to love him. I did depart from him until I buried him dead in Syria (i.e. until his death). Then I searched for a person who had deep understanding in religion amongst the people after him. So I came to Ibn Mas'ud and remained in his company until his death. He (Ibn Mas'ud) said: The Messenger of Allah (ﷺ) said to me: How will you act when you are ruled by rulers who say prayer beyond its proper time? I said: What do you command me, Messenger of Allah, if I witness such a time? He replied: Offer the prayer at its proper time and also say your prayer along with them as a supererogatory prayer

433. Narrated Ubadah ibn as-Samit: After me you will come under rulers who will be detained from saying prayer at its proper time by (their) works until its time has run out, so offer prayer at its proper time. A man asked him: Messenger of Allah, may I offer prayer with them? He replied: Yes, if you wish (to do so). Sufyan (another narrator through a different chain) said: May I offer prayer with them if I get it with them? He said: Yes, if you wish to do so

434. Narrated Qabisah ibn Waqqas: The Messenger of Allah (ﷺ) said: After me you will be ruled by rulers who will delay the prayer and it will be to your credit but to their discredit. So pray with them so long as they pray facing the qiblah

435. Abu Hurairah reported: When the Messenger of Allah (ﷺ) returned from the Battle of Khaibar, he travelled during the night. When we felt sleep, he halted for rest. Addressing Bilal he said: Keep vigilance at night for us. But Bilal who was leaning against the saddle of his mount was dominated by sleep. Neither the

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Prophet () nor Bilal nor any of his Companions could get up till the sunshine struck them. The Messenger of Allah () got up first of all. The Messenger of Allah () was embarrassed and said: O Bilal ! He replied: He who detained your soul, detained my soul, Messenger of Allah, my parents be sacrificed for you. Then they drove their mounts to a little distance. The Prophet () perfumed ablution and commanded Bilal who made announcement for the prayer. He (the Prophet) led them in the Fajr prayer. When he finished prayer, he said: If anyone forget saying prayer, he should observe it when he recalls it, for Allah has said (in the Qur'an): "Establish prayer for my remembrance". Yunus said: Ibn Shihab used to recite this verse in a similar way (i.e. instead of reciting the word li-dhikri - for the sake of My remembrance - he would recite li-dhikra - when you remember). Ahmad (one of the narrator) said: 'Anbasah (a reporter) reported on the authority of Yunus the word li-dhikri (for the sake of my remembrance). Ahmad said: The word nu'as (occurring in this tradition) means "drowsiness"

436. Abu Hurairah reported: Another version of the above tradition adds: The Messenger of Allah () said: Go away from this place of yours where inadvertence took hold of you. He then commanded Bilal who called for prayer and announced that the prayer in congregation was ready (i.e. he uttered the iqamah) and he observed prayer. Abu Dawud said: This tradition has been narrated by Malik, Sufyan b. 'Uyainah, al-Awza'i, and 'Abd al-Razzaq from Ma'mar and Ibn Ishaq, none of them made a mention of the call for prayer (adman) in this version of the tradition narrated by al-Zuhri, and none of them attribute (this tradition) to him except al-Awza'i and Aban al-Attar on the authority of Ma'mar

437. Abu Qatadah reported: "The Prophet () was on a journey. The Prophet () took a turn and I also took a turn with him. He said: 'Look!' I said: 'This is a rider; these are two riders; and these are three' until we became seven. He then said: Guard for us our prayer, i.e. the Fajr prayer. But sleep dominated them and none could awaken them except the heat of the sun. They stood up and drove away a little. Then they got down (from their mounts) and performed ablution. Bilal called for prayer and they offered two rak'ahs of (Sunnah) of Fajr and then offered the Fajr prayer and mounted (their mounts). Some of them said to others: We showed negligence in prayer. The Prophet () said: There is no negligence in sleep. The negligence is in wakefulness. If any of you forget saying prayer, he should offer it when he remembers it and next day (he should say it) at its proper time

438. Khalid b. Sumair said: 'Abd Allah b. Rabah al-Ansari, whom the Ansar called faqih (juries), came to us from Medina, and reported us on the authority of Abu Qatadah al-Ansari, the horseman of the Messenger of Allah () saying: The Messenger of Allah () sent a military expedition consisting of the chief Companions. He then narrated the same story, saying Nothing awakened us except the rising sun. We stoop up in bewilderment, for our prayer. The Prophet () said: Wait a little, wait a little. When the sun rose high, the Messenger of Allah () said: Those who sued to observe the two rak'ahs of Fajr prayer (sunnah prayer before obligatory prayer) should observe them. Then those who used to observe and those who would not observe stood up and said prayer. Then the Messenger of Allah () commanded to call for prayer; the call for prayer was made accordingly. The Messenger of Allah () stood and led us in prayer. When he turned away (from the prayer) he said: We thank Allah for the fact that we were not engaged in any worldly affairs which detained us from our prayer. Instead our souls were in the hands of Allah. He released them whenever He wished. If any one of you gets morning prayer tomorrow at its proper time, he should offer a similar prayer as an atonement

439. This tradition has also been reported by Abu Qatadah through a different chain of narrators. He said (that the Prophet () said): "Allah takes your souls as He wishes, and returns them as He wishes. Stand up and call the Adhan to prayer." They (the Companions) stood and performed ablution. When the sun rose high, the Prophet () stood and led the people in prayer

440. This tradition has been transmitted through a different chain by Abu Qatadah to the same effect. This version adds: "He performed ablution when the sun had arisen high and led them in prayer

441. Abu Qatadah reported the Messenger of Allah () as saying: There is no remissness in sleep, it is only when one is awake that there is remissness when you delay saying the prayer till the time for the next prayer comes

442. Anas b. Malik reported the Prophet () as saying: If any one forgets a prayer or oversleeps, he should observe it when he remembers it ; there is no expiation for it except that

443. Imran b. Husain said: The Messenger of Allah () was on his journey. They (the people) slept abandoning the Fajr prayer. They awoke by the heat of the sun. Then they travelled a little until the sun rose high. He (the Prophet) commanded the mu'adhhdhin (one who called for prayer) to call for prayer. He then offered two rak'ahs of prayer (sunnah prayer) before the (obligatory) fajr prayer. Then he (the mu'adhhdhin) announced for saying the prayer in congregation (i.e. he uttered iqamah). Then he led them in the morning prayer

444. Narrated Amr ibn Umayyah ad-Damri: We were in the company of the Messenger of Allah () during one of his journeys. He overslept abandoning the morning prayer until the sun had arisen. The Messenger of Allah () awoke and said: Go away from this place. He then commanded Bilal to call for prayer. He called for prayer. They (the people) performed ablution and offered two rak'ahs of the morning prayer (sunnah prayer). He then commanded Bilal (to utter the iqamah, i.e. to summon the people to attend the prayer). He announced the prayer (i.e. uttered the iqamah) and he led them in the morning prayer

445. Dhu Mikhbar al-Habashi, who used to serve the Prophet (), reported a version of the previous tradition. The Prophet () performed ablution in such a way that there is no mud on the earth. He then commanded Bilal (to call for prayer). He called for prayer. The Prophet () stood and offered two rak'ahs of prayer unhurriedly. This is narrated by Hajjaj on the authority of Yazid b. Sulaih from Dhu Mikhbar from a person of al-Habashah (Ethiopia). 'Ubaid (a narrator) said: Yazid b. Salih (instead of Yazid b. Sulaih)

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446. This tradition has also been transmitted through another chain of narrators by Dhu Mikhbar, the nephew of the Negus. This version adds: "He (Bilal) called for prayer unhurriedly

447. Narrated Abdullah ibn Mas'ud: We proceeded with the Messenger of Allah (ﷺ) on the occasion of al-Hudaybiyyah. The Messenger of Allah (ﷺ) said: Who will keep watch for us? Bilal said: I (shall do). The overslept till the sun arose. The Prophet (ﷺ) awoke and said: Do as you used to do (i.e. offer prayer as usual). Then we did accordingly. He said: Anyone who oversleeps or forgets (prayer) should do similarly

448. Narrated Abdullah ibn Abbas: I was not commanded to build high mosques. Ibn Abbas said: You will certainly adorn them as the Jews and Christians did

449. Narrated Anas ibn Malik: The Prophet (ﷺ) said: The Last Hour will not come until people vie with one another about mosques

450. Narrated Uthman ibn Abul'As: The Prophet (ﷺ) (may peace be upon him) commanded him to build a mosque at Ta'if where the idols were placed

451. Abd Allah b. 'Umar reported: The mosque (of the Prophet) during his lifetime was built with bricks, its roof with branches of the palm-tree, and its pillars with palm-wood, as Mujahid said: Abu Bakr did not add anything to it. But 'Umar added to it; he built as it was built during the lifetime of the Messenger of Allah (ﷺ) with bricks and branches, and he changed its pillars. Mujahid said: Its pillars were made of wood. 'Uthman changed it altogether with increasing addition. He built its walls with decorated stone and lime. And he built the pillars with decorated stone and its roof with teak. Mujahid said: Its roof was made of teak. Abu Dawud said: Al-Qassah means lime used as mortar

452. Ibn 'Umar reported: The pillars of the mosque of the Prophet (ﷺ) during the life time of the Messenger of Allah (ﷺ) were made of the trunks of the palm-tree; they covered from the above by twigs of the palm-tree; they decayed during the caliphate of Abu Bakr. He built it afresh with trunks and twigs of the palm-tree. But they again decayed during the caliphate of 'Uthman. He, therefore, built it with bricks. That survives until today

453. Anas b. Malik reported: Messenger of Allah (ﷺ) came over to Medina and encamped at the upper side of Medina among the tribe known as Banu 'Amr b. 'Awf. He stayed among them for fourteen days. He then sent someone to call Banu al-Najjar. They came to him hanging their swords from the necks. Anas then said: As if I am looking at the Messenger of Allah (ﷺ) sitting on his mount and Abu Bakr seated behind him, and Banu al-Najjar standing around him. He descended in the courtyard of Abu Ayyub. The Messenger of Allah (ﷺ) would say his prayer in the folds of the sheep and goats. He commanded us to build a mosque. He then sent for Banu al-Najjar and said to them: Banu al-Najjar, sell this land of yours to me for some price. They replied: By Allah, we do not want any price (from you) except from Allah. Anas said: I tell what this land contained. It contained the graves of the disbelievers, dung-hills, and some trees of date-palm. The Messenger of Allah (ﷺ) commanded and the graves of the disbelievers were dug open, and the trees of the date-palm were cut off. The wood of the date-palm were erected in front of the mosque; the door-steps were built of stone. They were reciting verses carrying the stones. The Prophet (ﷺ) also joined them (in reciting verses) saying: O Allah, there is no good except the good of the Hereafter. So grant you aid to the Ansar and the Muhajirah

454. Anas b. Malik said: The Mosque (of the Prophet) was built in the land of Banu al-Najjar which contained crops, palm trees and graves of the disbelievers. The Messenger of Allah (ﷺ) said: Sell it to me for some price. They (Banu al-Najjar) replied: We do not want (any price). The palm-trees were cut off, and the crops removed and the graves of the disbelievers dug opened. He then narrated the rest of the tradition. But this version has the word "forgive" in the verse, instead of the word "help". Musa said: 'Abd al-Warith also narrated this tradition in a like manner. The version of 'Abd al-Warith has the word "dung-hill" (instead of crop), and he asserted that he narrated this tradition to Hammad

455. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah (ﷺ) commanded us to build mosques in different localities (i.e. in the locality of each tribe separately) and that they should be kept clean and be perfumed

456. Samurah reported that he wrote (a letter) to his sons: After (praising Allah and blessing the Prophet) that: The Messenger of Allah (ﷺ) used to command us to build mosques in our localities and keep them well and clean

457. Narrated Maymunah ibn Sa'd: I said: Messenger of Allah, tell us the legal injunction about (visiting) Bayt al-Muqaddas (the dome of the Rock at Jerusalem). The Messenger of Allah (ﷺ) said: go and pray there. All the cities at that time were effected by war. If you cannot visit it and pray there, then send some oil to be used in the lamps

458. Abu al-Walid said: I asked Ibn 'Umar about the gravel spread in the mosque. He replied: One night the rain fell and the earth was moistened. A man was bringing the gravel (broken stones) in his cloth and spreading it beneath him. When the Messenger of Allah (ﷺ) finished his prayer, he said: How fine it is

459. Abu Salih said: It was said that when a man removed gravels from the mosque, they adjured him

460. Abu Hurairah reported (Abu Bakr said that in his opinion he narrated this tradition from the Prophet): The gravels adjure the person when removes them from the mosque

461. Narrated Anas ibn Malik: The Prophet (ﷺ) said: The rewards of my people were presented before me, so much so that even the reward for removing a mote by a person from the mosque was presented to me. The sins of my people were also presented before me. I did not find a sin greater than that of a person forgetting the Qur'anic chapter or verse memorised by him

462. Ibn 'Umar reported the Messenger of Allah (ﷺ) as saying: If we left this door for women (it would have been better). Nafi' said: Ibn 'Umar did not enter (the door) until his death. The other except 'Abd al-Warith said: This was said by 'Umar (and not by Ibn 'Umar) and that is more correct

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463. This tradition has been reported by 'Umar b. al-Khattab through a different chain of narrators. He narrated it to the same effect and that is more correct

464. Nafi said :‘Umar b. al-Khattab used to prohibit (men) to enter through the door reserved for women

465. Abu Usaid al-Ansari reported the Messenger of Allah (May peace be upon him) as saying:when any of you enters the mosque he should invoke blessing on the prophet () and then he should say: O Allah, open to me the gates of thy mercy. And when he goes out, he should say: O Allah, I ask thee out of Thine abundance

466. Haiwah b. Shuraih reported :I met ‘Uqbah b. Muslim and said to him: it has been reported to me that someone has narrated to you from the prophet () that when he entered the mosque, he would say: I seek refuge in Allah, the Magnificent, and in His noble face, and in his eternal domain, from the accursed Devil. He asked : is it so much only? I said: Yes. He said: when anyone says so. The devil says: he is protected from me all the day long

467. Abu Qatadah reported the Messenger of Allah (May peace be upon him) as saying; when any one of you enters the mosque, he should pray two RAKAHS before sitting down

468. This tradition has been narrated by Abu Qatadah through a different chain of transmitters to the same effect from the prophet (). This version adds:then he may remain sitting (after praying two RAKAHS) or may go for his work

469. Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying; The angels invoke blessings on any of you who remains sitting at the place where he says his prayers so long as he is defiled (needs ablution) or stands up, saying:O Allah, forgives him; O Allah, have mercy on him

470. Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying; one is considered to be at prayer so long as one is detained by prayer:Nothing prevents one from going home to one’s family except prayer

471. Abu Hurairah reported the apostle of Allah (May peace be upon him) as saying; The servant (of Allah) is considered to be at prayer so long as he remains at the place of prayer waiting for prayer. The angels say:O Allah, forgive him? O Allah, take mercy on him, until he turns away, or he is defiled. He was asked: what is meant by defilement? He replied: he breaks wind gently or loudly

472. Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying; one shall have the thing the for which one comes to the mosque

473. Abu Hurairah reported:I heard the Messenger of Allah (May peace be upon him) as saying; if anyone hears a man crying out in the mosque about something he has lost, he should say: May Allah not restore it to you, for the mosque were not built for this

474. Anas b. Malik reported the Prophet() as saying:Spitting in the mosque is a sin and it is expiated by burying the spittle

475. Anas reported:The Messenger of Allah () said: Spitting in the mosque is a sin and it is expiated by burying the spittle

476. Anas b. Malik reported:The Messenger of Allah() said: Spitting phlegm in the mosque... The narrator then transmitted the rest of the tradition to the same effect

477. Abu Hurairah reported:The Messenger of Allah() said: if anyone enters the mosque, and spits in it, or ejects phlegm, he should remove some earth and bury it there. If he does not do so, then he should spit in his clothes and not come out with it

478. Narrated Abdullah al-Muharibi: The Messenger of Allah () said: When a man stands with the intention of saying prayer, or if any of you says prayer, he should not spit before him, nor at his right side; but he should do so at his left side, if there is a place for it; or he should spit under his left foot and then rub it off

479. Ibn ‘Umar reported:One day while the Messenger of Allah()was giving sermon he suddenly saw phlegm on the wall towards the qiblah(the direction to which Muslims turn in prayer) of the mosque. So he became angry at people. He then scraped it and sent for saffron and stained with it. He then said: When any one of you prays, Allah, the Exalted, faces him: he, therefore, should not spit before him

480. Abu Sa’id al-khudri said:The Prophet() liked the twigs of the date-palm, and he often had one of them in his hand. He entered the mosque and saw phlegm in the wall towards qiblah and he scraped it. He then turned towards people in anger and said: Is any one of you is pleased to spit in his face? When any of you faces qiblah, he indeed faces his Lord, the Majestic the Glorious: the angels are at right side. Therefore, he should not spit on his right side or before him towards qiblah. He should spit towards his left side or beneath his foot. If he is in a hurry, he should do so-and-so. Describing it Ibn ‘Ajlan said: He should spit in his cloth and fold a part of it over the other

481. Narrated AbuSahlah as-Sa’ib ibn Khallad: A man led the people in prayer. He spat towards qiblah while the Messenger of Allah () was looking at him. The Messenger of Allah said to the people when he finished his prayer: He should not lead you in prayer (henceforth). Thenceforth he intended to lead them in prayer, but they forbade him and informed him of the prohibition of the Messenger of Allah (). He mentioned it to the Messenger of Allah () who said to him: Yes. The narrator said: I think he (the Prophet) said: You did harm to Allah and His Apostle

482. Abu al-‘Ala’ reported on the authority of his father:I came to the Messenger of Allah() who was saying prayer. He spat beneath his left foot

483. Abu al-‘Ala’ reported this tradition on the authority of his father to the same effect with a different chain of narrators. This version adds:“He then rubbed it with his shoe

484. Narrated Wathilah ibn al-Asqa’: AbuSa’id said: I saw Wathilah ibn al-Asqa’ in the mosque of Damascus. He spat at the mat and then rubbed it with his foot. He



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was asked: Why did you do so? He said: Because I saw the Messenger of Allah (ﷺ) doing so

485. Narrated Ubadah ibn as-Samit: We came to Jabir ibn Abdullah who was sitting in his mosque. He said: The Messenger of Allah (ﷺ) came to us in this mosque and he had a twig of date-palm of the kind of Ibn Tab. He looked and saw phlegm on the wall towards qiblah. He turned to it and scraped it with the twig. He then said: Who of you likes that Allah turns His face from him? He further said: When any of you stands for praying, Allah faces him. So he should not spit before him, nor on his right side. He should spit on his left side under his left foot. If he is in a hurry (i.e. forced to spit immediately), he should do with his cloth in this manner. He then placed the cloth on his mouth and rubbed it off. He then said: Bring perfume. A young man of the tribe stood and hurried to his house and returned with perfume in his palm. The Messenger of Allah (ﷺ) took it and put it at the end of the twig. He then stained the mark of phlegm with it. Jabir said: This is the reason you use perfume in your mosques

486. Anas b. Malik reported :A man entered the mosque on camel and made it kneel down, and then tied his leg with rope. He then asked: Who among you is Muhammad? The Messenger of Allah (ﷺ) was sitting leaning upon something among them. We said to him: This white (man) who is leaning. The man said: O son of 'Abd al-Muttalib. The Prophet (peace be upon him) said; I already responded to you. The man (again) said: O Muhammad. I am asking you. The narrator then narrated the rest of the tradition

487. Ibn 'Abbas reported :Banu Sa'd b. Bakr sent Qamam b. Tha'labah to the apostle of Allah (ﷺ) (May peace be upon him). He came to him and made his camel kneel down near the gate of the mosque. He then tied its leg and entered the mosque. The narrator then reported in a similar way. He then said: Who among you is the son of Abd al-Muttalib? The Messenger of Allah (ﷺ) replied: I am the son of Ibn 'Abd al-Muttalib. He said: O son of 'Abd al-Muttalib. The narrator then reported the rest of the tradition

488. Abu Hurairah said:The Jews came to the Prophet (ﷺ) (May peace be upon him) and he was sitting in the mosque among his Companions. They said: O Abu al-Qasim, a man and a woman have committed adultery

489. Narrated AbuDharr: The earth has been made for me purifying and as a mosque (place for prayer)

490. Narrated Ali ibn AbuTalib: AbuSalih al-Ghifari reported: Ali (once) passed by Babylon during his travels. The mu'adhdhin (the person who calls for prayer) came to him to call for the afternoon prayer. When he passed by that place, he commanded to announce for the prayer. After finishing the prayer he said: My affectionate friend (i.e. the Prophet) prohibited me to say prayer in the graveyard. He also forbade me to offer prayer in Babylon because it is accursed

491. Abu Salih narrated this tradition with a different chain of transmitters to the same effect as reported by Sulaiman b. Dawud. But this version has the word KHARAJA (he went out) instead of BARAZA (proceeded)

492. Narrated Sa'id: and the narrator Musa said: As far as Amr thinks, the Prophet (ﷺ) said: The whole earth is a place of prayer except public baths and graveyards

493. Bara' b. Azib reported :The Messenger of Allah (ﷺ) (May peace be upon him) was asked about saying prayer at places where the camels kneel down. He replied; Do not say prayer at places where the camels kneel down because they are the places of devils. And he was asked about saying prayer in the fold of sheep. He replied: pray there because they are the places of blessing

494. Narrated As-Saburah: The Prophet (ﷺ) said: Command a boy to pray when he reaches the age of seven years. When he becomes ten years old, then beat him for prayer

495. Narrated Abdullah ibn Amr ibn al-'As: The Messenger of Allah (ﷺ) said: Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately

496. This tradition has been narrated by Dawud b. Sawar al-Muzani through a different chain of transmitters and to the same effect. This version adds; if any of you marries his slave-girl to his male-slave or his servant, he should not look at her private part below her navel and above her knees. Abu Dawud said:Waki' misunderstood the name of Dawud b. Sawar. Abu Dawud al-Tayalisi has narrated this tradition from him. He said: Anu Hamzah Sawar al-Sairafi

497. Narrated Mu'adh ibn Abdullah ibn Khubayb al-Juhani: Hisham ibn Sa'd reported: We entered upon Mu'adh ibn Abdullah ibn Khubayb al-Juhani. He said to his wife: When (at what age) should a boy pray? She replied: Some person of us reported: The Messenger of Allah (ﷺ) was asked about it; he said: When a boy distinguishes right hand from the left hand, then command him to pray

498. Narrated AbuUmayr ibn Anas: AbuUmayr reported on the authority of his uncle who was from the Ansar (the helpers of the Prophet): The Prophet (ﷺ) was anxious as to how to gather the people for prayer. The people told him: Hoist a flag at the time of prayer; when they see it, they will inform one another. But he (the Prophet) did not like it. Then someone mentioned to him the horn. Ziyad said: A horn of the Jews. He (the Prophet) did not like it. He said: This is the matter of the Jews. Then they mentioned to him the bell of the Christians. He said: This is the matter of the Christians. Abdullah ibn Zayd returned anxiously from there because of the anxiety of the Apostle (ﷺ). He was then taught the call to prayer in his dream. Next day he came to the Messenger of Allah (ﷺ) and informed him about it. He said: Messenger of Allah, I was between sleep and wakefulness; all of a sudden a newcomer came (to me) and taught me the call to prayer. Umar ibn al-Khattab had also seen it in his dream before, but he kept it hidden for twenty days. The Prophet (ﷺ) said to me (Umar): What did prevent you from saying it to me? He said: Abdullah ibn Zayd had already told you about it before me: hence I was ashamed. Then the Messenger of Allah (ﷺ) said: Bilal, stand up, see what Abdullah ibn Zayd tells you (to do), then do it. Bilal then called them to prayer. AbuBishr reported on the authority of AbuUmayr: The Ansar thought that if Abdullah ibn Zayd had not been ill on that day, the Messenger of Allah (ﷺ) would have made him mu'adhdhin

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499. 'Abd Allah b. Zaid reported :when the Messenger of Allah (ﷺ) ordered a bell to be made so that it might be struck to gather the people for prayer, a man carrying a bell in his hand appeared to me while I was asleep, and I said; servant of 'abd Allah, will you sell the bell? He asked; what will you do with it? I replied; we shall use it to call the people to prayer. He said; should I not suggest you something better than that. I replied: certainly. Then he told me to say: Allah is most great, Allah is most great, Allah is most great, Allah is most great. I testify that there is no god but Allah, I testify that Muhammad is the Messenger of Allah. Come to pray, come to pray; come to salvation; come to salvation. Allah is most great, Allah is most great. I testify that there is no god but Allah. He then moved backward a few steps and said: when you utter the IQAMAH, you should say: Allah is most great, Allah is most great. I testify that there is no god but Allah, I testify that Muhammad is the Messenger of Allah. Come to prayer, come to salvation. The time for prayer has come, the time for prayer has come: Allah is most great, Allah is most great. There is no god but Allah. When the morning came, I came to the Messenger of Allah (May peace be upon him) and informed him of what I had seen in the dream. He said: it is a genuine vision, and he then should use it to call people to prayer, for he has a louder voice than you have. So I got up along with Bilal and began to teach it to him and he used it in making the call to prayer. 'Umar b. al-khattab (Allah be pleased with him) heard it while he was in his house and came out trailing his cloak and said: Messenger of Allah. By him who has sent you with the truth, I have also seen the kind of thing as has been shown to him. The Messenger of Allah (May peace be upon him) said: To Allah be the praise. Abu Dawud said; Al-Zuhri narrated this tradition in a similar way from Sa'id b. al-Musayyib on the authority of 'Abd Allah b. Zaid. In this version Ibn Ishaq narrated from al-Zuhri: Allah is most great. Allah is most great, Allah is most great, Allah is most great. Ma;mar and yunus narrated from al-Zuhri; Allah is most great, Allah is most great. They did not report it twice again

500. Abu Mahdhurah reported; I said; Messenger of Allah, teach me the method of ADHAN (how to pronounce the call to prayer). He wiped my forehead (with his hand) and asked me to pronounce; Allah is most great. Allah is most great. Allah is most great. Allah is most great, raising your voice while saying them (these words). Then you must raise your voice in making the testimony; I testify that there is no god but Allah, I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah, I testify that Muhammad is the Messenger of Allah. Lowering your voice while saying them (these words). Then you must raise your voice in making the testimony: I testify that there is no god but Allah, I testify there is no god but Allah; I testify Muhammad is the Messenger of Allah, I testify Muhammad is the Messenger of Allah. Come to prayer, come to prayer; come to salvation, come to salvation. If it is the morning prayer, you must pronounce; prayer is better than sleep, prayer is better than sleep, Allah is most great; there is no god but Allah

501. Abu Mahdhurah also narrated this tradition from the prophet (May peace be upon him) to the same effect through a different chain of transmitters. This version has the additional wordings. The phrases "prayer is better than sleep, prayer is better than sleep" are to be pronounced in the first ADHAN (i.e., not in Iqamah) of the morning prayer. Abu Dawud said; The version narrated by Musaddad is more clear. It reads:He (the prophet) taught me IQAMAH (to pronounce each phrase) twice: Allah is most great. Allah is most great. I testify that there is no god but Allah. I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah, I testify that Muhammad is the Messenger of Allah: come to prayer, come to prayer: come to salvation, come to salvation: Allah is most great. Allah is great; there is no god but Allah. Abu Dawud said: The narrator 'Abd al-Razzaq said; You pronounce IQAMAH for announcing the prayer; you must say twice: the time for prayer has come, the time for prayer has come. (The Prophet said to Abu Mahdhurah): did you listen (to me)? Abu Mahdhurah would not have the hair of his forehead cut, nor would he separate them (from him) because the Prophet (ﷺ) wiped over them

502. Abu Mahdhurah reported ; The Messenger of Allah (May peace be upon him) taught him nineteen phrases in ADHAN and seventeen phrases in IQAMAH. ADHAN runs; Allah is most great. Allah is most great. Allah is most great. Allah is most great; I testify that there is no god but Allah. I testify that Muhammad is the Messenger of Allah. I testify that Muhammad is the Messenger of Allah; I testify that there is no god but Allah. I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah, I testify that Muhammad is Messenger of Allah: come to prayer, come to prayer, come to salvation; Allah is most great, Allah is most great: there is no god but Allah. IQAMAH runs: Allah is most great, Allah is most great. Allah is most great, Allah is most great: I testify that there is no god but Allah, I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah, I testify that Muhammad is the Messenger of Allah; come to prayer; come to prayer: come to salvation. Come to salvation; the time for prayer has come the time for prayer has come: Allah is most great, Allah is most great: there is no god but Allah. This is recorded in his collection (i.e., in the collection of the narrator Hammam b. Yahya) according to the tradition reported by Abu Mahdhurah (i.e., IQAMAH contains seventeen phrases)

503. Abu Mahdurah reported :The Messenger of Allah (May peace be upon him) himself taught me the call to prayer (adhan). He asked me to pronounce: Allah is most great. Allah is most great. Allah is most great. Allah is most great: I testify that there is no god but Allah. I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah, I testify that Muhammad is Messenger of Allah. Then repeat and raise your voice; I testify that there is no god but Allah, I testify that there is no god but Allah ; I testify that Muhammad is the Messenger of Allah; I testify that Muhammad is the Messenger of Allah; come to prayer, come to prayer; come to salvation, come to salvation; Allah is most great. Allah is most great; there is no god but Allah

504. Abu Mahdhurah reported:The Messenger of Allah (May peace be upon him) taught me the call to prayer (adhan) verbatim; Allah is most great, Allah is most great, Allah is most great, Allah is most great; I testify that there is no god but Allah, I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah; I testify that Muhammad is the Messenger of Allah; I testify that there is no god but Allah. I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah, I testify that Muhammad is the Messenger of Allah; come to prayer, come to prayer; come to salvation, come to salvation. He used to pronounce "prayer is better than sleep" in the dawn prayer

505. Abu Mahdhurah said that the apostle of Allah (May peace be upon him) taught him the call to prayer (adhan), saying:Allah is most great, Allah is most great; I

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testify that there is no god but Allah. He then narrated adhan like the one contained in the tradition transmitted by Ibn Juraij from 'Abd al-aziz b. 'abd al-Malik to the same effect. The version Malik b. Dinar has. I asked the son of Abu Mahdhurah, saying: Narrate to me the adhan of your father narrated from the Messenger of Allah (May peace be upon him). He said: Allah is most great, Allah is most great, that is all. Similar is the version narrated by Ja'far b. Sulaiman from the son of Abd Muhdhurah from his uncle on the authority of his grandfather, excepting that he said; Then repeat and raise your voice. Allah is most great. Allah is most great

506. Ibn Abi Laila said: Prayer passed through three stages. And out people narrated to us that Messenger of Allah (May peace be upon him) said; it is to my liking that the prayer of Muslims or believers should be united (i.e., in congregation), so much so that I intended to send people to the houses to announce the time of prayer; and I also resolved that I should order people to stand at (the tops of) the forts and announce the time of the prayer for Muslims; and they struck the bell or were about to strike the bell (to announce the time for prayer). Then came a person from among the Ansar who said: Messenger of Allah, when I returned from you, as I saw your anxiety. I saw (in sleep) a person with two green clothes on him; he stood on the mosque and called (people) to prayer. He then sat down for a short while and stood up and pronounced in a like manner, except that he added: "The time for prayer has come". If the people did not call me (a liar), and according to the version of Ibn al-Muthanna, if you did not call me (a liar). I would say that I was awake; I was awake; I was not asleep. The Messenger of Allah (May peace be upon him) said: According to the version of Ibn al-Muthanna, Allah has shown you a good (dream). But the version of 'Amr does not have the words: Allah has shown you a good (dream). Then ask Bilal to pronounce the ADHAN (to call to the prayer). 'Umar (in the meantime) said: I also had a dream like the one he had. But as he informed earlier. I was ashamed (to inform). Our people have narrated to us: when a person came (to the mosque during the prayer in congregation), he would ask (about the RAKAHS of prayer), and he would be informed about the number of RAKAHS already performed. They would stand (in prayer) along with the Messenger of Allah (May peace be upon him): some in standing position; others bowing; some sitting and some praying along with the Messenger of Allah (May peace be upon him). Ibn al-Muthanna reported from 'Amr from Hussain b. Abi Laila, saying; Until Mu'adh came. Shu'bah said; I heard it from Hussain who said: I shall follow the position (in the prayer in which I find him (the prophet)). . . you should do in a similar way. Abu Dawud said: I then turned to the tradition reported by 'Amr b. Marzuq he said; then Ma'adh came and they (the people) hinted at him. Shu'bah said; I heard it from hussain who said: Mu'adh then said; I shall follow the position (in the prayer when I join it) in which I find him (the prophet). He then said: Mu'adh has prayer when I join it in which I find him (the prophet). He then said: MU'adh has introduced for you a SUNNAH (a model behaviour), so you should do in a like manner. He said; our people have narrated to us; when the Messenger of Allah () came to Madina, he commanded them (the people) to keep fast for three days. Thereafter the Quranic verses with regard to the fasts during Ramadan were revealed. But they were people who were not accustomed to keep fast; hence the keeping of the fasts was hard for them; so those who could not keep fast would feed an indigent; then the month". The concession was granted to the patient and the traveler; all were commanded to keep fast

507. Narrated Mu'adh ibn Jabal: Prayer passed through three stages and fasting also passed through three stages. The narrator Nasr reported the rest of the tradition completely. The narrator, Ibn al-Muthanna, narrated the story of saying prayer facing in the direction of Jerusalem. He said: The third stage is that the Messenger of Allah () came to Medina and prayed, i.e. facing Jerusalem, for thirteen months. Then Allah, the Exalted, revealed the verse: "We have seen thee turning thy face to Heaven (for guidance, O Muhammad). And now verily We shall make thee turn (in prayer) toward a qiblah which is dear to thee. So turn thy face toward the Inviolable Place of Worship, and ye (O Muslims), wherever ye may be, turn your face (when ye pray) toward it" (ii.144). And Allah, the Reverend and the Majestic, turned (them) towards the Ka'bah. He (the narrator) completed his tradition. The narrator, Nasr, mentioned the name of the person who had the dream, saying: And Abdullah ibn Zayd, a man from the Ansar, came. The same version reads: And he turned his face towards the qiblah and said: Allah is most great, Allah is most great; I testify that there is no god but Allah, I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah, I testify that Muhammad is the Messenger of Allah; come to prayer (he pronounced it twice), come to salvation (he pronounced it twice); Allah is Most Great, Allah is most great. He then paused for a while, and then got up and pronounced in a similar way, except that after the phrase "Come to salvation" he added. "The time for prayer has come, the time for prayer has come." The Messenger of Allah () said: Teach it to Bilal, then pronounce the adhan (call to prayer) with the same words. As regards fasting, he said: The Messenger of Allah () used to fast for three days every month, and would fast on the tenth of Muharram. Then Allah, the Exalted, revealed the verse: ".....Fasting was prescribed for those before you, that ye may ward off (evil).....and for those who can afford it there is a ransom: the feeding of a man in need (ii.183-84). If someone wished to keep the fast, he would keep the fast; if someone wished to abandon the fast, he would feed an indigent every day; it would do for him. But this was changed. Allah, the Exalted, revealed: "The month of Ramadan in which was revealed the Qur'an .....(let him fast the same) number of other days" (ii.185). Hence the fast was prescribed for the one who was present in the month (of Ramadan) and the traveller was required to atone (for them); feeding (the indigent) was prescribed for the old man and woman who were unable to fast. (The narrator, Nasr, further reported): The companion Sirmah, came after finishing his day's work.....and he narrated the rest of the tradition

508. Anas reported; Bilal was commanded to pronounce Adhan in double pairs and IQAMAH in single pairs. Hammam added in his version; "except IQAMAH"

509. Anas reported the tradition like that of Wuhaib. Ismail said: I narrated this tradition to Ayyub who said: "Except IQAMAH"

510. Narrated Abdullah ibn Umar: The words of adhan were pronounced from the time of the Messenger of Allah () twice in pairs (i.e. four times) each, and the words of iqamah were pronounced once in pairs (twice each), except that the phrase "The time for prayer has come" would be pronounced twice. When we heard iqamah, we would perform ablution, and go out for prayer. Shu'bah said: I did not hear Abuja'far narrating any other tradition except this one

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511. This tradition has been narrated by Abu Ja'far, the mu'adhdhin of 'Uryan mosque (at Kufah), from Abu al-Muthanna, the mu'adhdhin of masjid al-akbar (at kufah) on the authority of Ibn 'Umar. The rest of the tradition was transmitted in a like manner

512. Narrated Abdullah ibn Zayd: The Prophet (ﷺ) intended to do many things for calling (the people) to prayer, but he did not do any of them. Then Abdullah ibn Zayd was taught in a dream how to pronounce the call to prayer. He came to the Prophet (ﷺ) and informed him. He said: Teach it to Bilal. He then taught him, and Bilal made a call to prayer. Abdullah said: I saw it in a dream and I wished to pronounce it, but he (the Prophet) said: You should pronounce iqamah

513. This tradition has also been transmitted through a different chain of narrators by 'abd Allah b. Zaid. He said: My grandfather pronounced the Iqamah

514. Narrated Ziyad ibn al-Harith as-Suda'i: When the adhan for the dawn prayer was initially introduced, the Prophet (ﷺ) commanded me to call the adhan and I did so. Then I began to ask: Should I utter iqamah, Messenger of Allah? But he began to look at the direction of the east, (waiting) for the break of dawn, and said: No. When the dawn broke, he came down and performed ablution and he then turned to me. In the meantime his Companions joined him. Then Bilal wanted to utter the iqamah, but the Prophet (ﷺ) said to him: The man of Suda' has called the adhan, and he who calls the adhan utters the iqamah

515. Narrated AbuHurayrah: The Prophet (ﷺ) said: The mu'adhdhin will receive forgiveness to the extent to which his voice reaches, and every moist and dry place will testify on his behalf; and he who attends (the congregation of) prayer will have twenty-five prayers recorded for him and will have expiation for sins committed between every two times of prayer

516. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying: when the call to prayer is made; the devil turns his back and breaks wind so as not to hear the call being made; but when the call is finished, he turns round. When the second call to prayer (iqamah) is made, he turns his back, and when the second call is finished, he turns round and suggest notions in the mind of the man (at prayer) to distract his attention, saying: remember such and such, referring to something the man did not have in mind, with the result that he does not know how much he has prayed

517. Narrated AbuHurayrah: The imam is responsible and the mu'adhdhin is trusted, O Allah, guide the imams and forgive the mu'adhdhins

518. This tradition has also been transmitted through a different chain of narrators by Abu Hurairah who reported it in a similar manner from the Messenger of Allah (ﷺ)

519. Narrated A woman from Banu an-Najjar: Urwah ibn az-Zubayr reported on the authority of a woman from Banu an-Najjar. She said: My house was the loftiest of all the houses around the mosque (of the Prophet at Medina). Bilal used to make a call to the morning prayer from it. He would come there before the break of dawn and wait for it. When he saw it, he would yawn and say: O Allah, I praise you and seek Your assistance for the Quraysh so that they might establish Thine religion. He then would make the call to prayer. She (the narrator) said: By Allah, I do not know whether he ever left saying these words on any night

520. Abu Juhaifah reported: I came to the prophet (ﷺ) at Mecca; he was sitting in a tent made of leather. Then Bilal came out and called to prayer. I looked at his mouth following him this side and that side (i.e., right and left). Later at his Messenger of Allah (ﷺ) came out clad in a red suit, i.e, wearing the sheets of the Yemen, of the Qatiri design. The version narrated by Musa has the word; "I saw Bilal going towards al-Abtah". He then made a call to prayer. When he reached the words " come to prayer, come to salvation". He turned his neck right and left, respectively; he did not turn himself (with his whole body). He then entered (his house) and came out with a lancet. The narrator then reported the rest of the tradition

521. Narrated Anas ibn Malik: The supplication made between the adhan and the iqamah is not rejected

522. Abu Sa'id al-Khudri reported the Messenger of Allah (May peace be upon him) as saying :When you hear the Adhan, you should repeat the same words as the mu'adhdhin pronounces

523. 'Abd Allah b. 'Amr b. al-As reported the Messenger of Allah (May peace be upon him) as saying: when you hear the mu'adhdhin repeat what he says, invoke a blessing on me, for everyone who invoke one blessing on me will receive ten blessings from Allah. Then ask Allah to give me the wasilah, which is a rank in paradise fitting for only one of Allah's servants, and I hope that I may be the one. If anyone asks Allah that I be given the wasilah, he will be assured of my intercession

524. Narrated Abdullah ibn Amr ibn al-'As: A man said: Messenger of Allah, the mu'adhdhins excel us. The Messenger of Allah (ﷺ) said: Say (the same words) as they say, and when you come to the end, make a petition and that will be granted to you

525. Sa'd b. Abi Waqqas reported the Messenger of Allah (May peace be upon him) as saying :If anyone says when he hears the MU'ADHDHIN : "And I testify that there is no god but Allah alone who has no partner and that Muhammad is His servant and Apostle: I am satisfied with Allah as lord, with Muhammad as apostle and with Islam as religion", he will be forgiven

526. 'A'ishah said that when the Messenger of Allah (ﷺ) heard the MU'ADHDHIN uttering the testimony, he would say: "And I too, and I too"

527. 'Umar b. al-khattab reported the Messenger of Allah (May peace be upon him) as saying; When the MU'ADHDHIN says: "Allah is most great, Allah is most great", and one of you says in response: "Allah is most great", Allah is most great; then says: " I testify tht there is no god but Allah", and he says in response: "I testify that there is no god but Allah", then say: " I testify that Muhammad is the Messenger of Allah", and he makes the response: " I testify that Muhammad is the Messenger of Allah", then says: "Come to prayer", and he makes the response: "There is no might and no power except in Allah": then says: " Allah is most great, Allah is most great", and he makes the response: "Allah is most great", then says: "There is no god but Allah", if he says this from his heart, he enter Paradise

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528. Narrated AbuUmamah, or one of the Companion of the Prophet: Bilal began the Iqamah, and when he said: "The time for prayer has come," the Prophet () said: "May Allah establish it and cause it to continue"
529. Jabir b. 'Abd Allah reported the Messenger of Allah () as saying:if anyone says when he hears the call to prayer : "O Allah, Lord of this perfect call and of the prayer which is established for all time, grant Muhammad the wasilah and excellency, and raise him up in a praiseworthy position which Thou hast promised, he will be assured of my intercession
530. Narrated Umm Salamah, Ummul Mu'minin: The Messenger of Allah () taught me to say when the adhan for the sunset prayer was called; "O Allah, this is the time when Thy night comes on, Thy day retires, and the voices of Thy summoners are heard, so forgive me
531. Narrated Uthman ibn Abul'As: Messenger of Allah, appoint me the leader of the tribe in prayer. He said: You are their leader, but you should follow on who is the weakest of them: and appoint a mu'adhdhin who does not charge for the calling of adhan
532. Narrated Abdullah ibn Umar: Bilal made a call to prayer before the break of dawn; the Prophet (), therefore, commanded him to return and make a call: Lo! the servant of Allah (i.e. I) had slept (hence this mistake). The version of Musa has the addition: He returned and made a call: Lo! the servant of Allah had slept. Abu Dawud said: This tradition has been narrated by al-Darawardi from 'Ubaid Allah on the authority of Ibn 'Umar saying: There was a mu'adhdhin of 'Umar, named Mas'ud. He then narrated the rest of the tradition. This version is more correct than that one
533. Nafi' reported :A mu'adhdhin of 'Umar, named Masruh, called the Adhan for the morning prayer before the break of dawn; 'Umar commanded him (to repeat). The narrator reported the tradition in a similar way. Abu Dawud said: This tradition has been transmitted by al-Darawardi from 'Ubaid Allah on the authority of Ibn 'Umar, saying: there was a mu'adhdhin of 'Umar, named Mas'ud. He then narrated the rest of the tradition. This version is more correct than one
534. Narrated Bilal: The Messenger of Allah () said to Bilal: Do not call adhan until the dawn appears clearly to you in this way, stretching his hand in latitude. Abu Dawud said: Shaddad did not see Bilal
535. 'A'ishah reported:Ibn Umm Maktum was the mu'adhdhin of the Messenger of Allah (May peace be upon him) and he was blind
536. Abu al-Sha'tha said :we were sitting with Abu Hurairah in the mosque. A man went out of the mosque after the ADHAN for the afternoon prayer had been called. Abu Hurairah said: As regards this (man), he disobeyed Abu al-Qasim, the prophet ()
537. Jabir b. Samurah said:Bilal would call the Adhan, then he used come to wait. When he would see that the prophet () had come out (of his house), he would pronounce the iqama
538. Narrated Abdullah ibn Umar: Mujahid reported: I was in the company of Ibn Umar. A person invited the people for the noon or afternoon prayer (after the adhan had been called). He said: Go out with us (from this mosque) because this is an innovation (in religion)
539. Abu Qatadah reported on the authority of his father :the prophet () said; When the Iqamah for prayer is pronounced, do not stand until you see me. Abu Dawud said: this has been narrated by Ayyub and Hajjaj al-Sawwaf from Yahya and Hisham al-Duatawa'i in a similar way, saying : Yahya wrote to me (in this way). And this has been narrated by Mu'awiyah b. Sallam and 'Ali b. al-Mubarak from Yahya: "Until you see me and show tranquility"
540. This tradition has also been reported through a different chain of narrators in a similar way. This version says:"Until you see me that I have come out". Abu dawud said: No one except Ma'mar has narrated the words "that I have come out". And the version transmitted by Ibn 'Uyainah from Ma'mar does not mention the words "that I have come out"
541. Abu Hurairah reported:when the Iqamah was pronounced for prayer during the time of the Messenger of Allah (), the people would take their seats before the prophet () came to his seat
542. Humaid reported :I asked Thabit al-Bunani whether it was permissible for a man to talk after the qamah had been pronounced. He narrated a tradition on the authority of Anas: (once) the Iqamah was pronounced, and a person came to the apostle of Allah () and detained him after the Iqamah had been pronounced
543. 'Awn b. Kahmas reported on the authority of his father Kahmas :we stood for praying at Mina when the Imam had not come out. Some of us sat down (and I too). An old man from Kufah said to me: Why did you down? I said : Ibn Buraidah, this is Sumud (i.e., waiting for the Imam in the standing condition). The old man then narrated a tradition from 'Abd al-Rahman b. 'Awaajah on the authority of al-Bara' b. 'Azib: We would stand in rows during the time of the Messenger of Allah () for a long time before he pronounced Takbir. He further said; Allah, the Exalted and Mighty, sends blessings and the angles invoke blessings for those who are nearer to the front rows. No step is more liking to Allah than a step which one takes to join the row (of the prayer)
544. Anas reported :the Iqamah was pronounced (for the night prayer) and the Messenger of Allah () remained engaged in talking (to a person) in the corner of the mosque. He did not begin prayer until the people slept
545. Abu al-Nadr said:when the Iqamah was pronounced and the Messenger of Allah () saw that they (the people) were small in number, he would sit down, nd would not pray; but when he saw them (the people) large in number, he would pray
546. This tradition has been transmitted through a different chain of narrators in a similar way by 'Ali b. Abi Talib
547. Narrated AbudDarda': I heard the Messenger of Allah () say: If there are three men in a village or in the desert among whom prayer is not offered (in congregation), the devil has got the mastery over them. So observe (prayer) in congregation), for the wolf eats only the straggling animal. Sa'ib said: By the word

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Jama'ah he meant saying prayer in company or in congregation

548. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying; I thought to give orders for arranging prayer in congregation, and then to have the Iqamah called for it, then to order a man to lead the people in prayer, then to go off in company of the people who have bundles of firewood to those people who are not present at the prayer and then to burn down their houses with fire

549. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying; I thought about giving orders to some youths for gathering a bundle of firewood, then going off to some people who their prayers in their homes without any excuse, and burning down their houses over them. I (Yazid b. Yazid) said: I asked Yazid b. al-Asamm: Abu 'Awf did he mean Friday (prayer) or any other? He replied: may my ears become deaf if I have not heard Abu Hurairah narrating it from the Messenger of Allah (May peace be upon him); He did not mention Friday (prayer) or any other

550. Abd Allah b. Mas'ud said: Persevere in observing these five times of prayer where the announcement for them is made, because they are from the paths of right guidance. And Allah, the Might, the Majestic, has laid down for his prophet (ﷺ) the paths of right guidance. I have seen the time when no one stayed away from prayer except a hypocrite whose hypocrite was well known. I witnessed the time when a man would be brought swaying between two men till he was set up in the row (of the prayer). Every one of us has a mosque of his in his house. If you were to pray in your houses and stay from your mosques. You would abandon the Sunnah (practice) of your prophet, and if you were Abandon the Sunnah (Practice) of your Prophet, you would become an unbeliever

551. Narrated Abdullah ibn Abbas: If anyone hears him who makes the call to prayer and is not prevented from joining the congregation by any excuse--he was asked what an excuse consisted of and replied that it was fear or illness--the prayer he offers will not be accepted from him

552. Narrated Amr ibn Za'dah, Ibn Umm Maktum: Ibn Umm Maktum asked the Prophet (ﷺ) saying: Messenger of Allah, I am a blind man, my house is far away (from the mosque), and I have a guide who does not follow me. Is it possible that permission be granted to me for saying prayer in my house? He asked: Do you hear summons (adhan)? He said: Yes. He said: I do not find any permission for you

553. Narrated Ibn Umm Maktum: Messenger of Allah, there are many venomous creatures and wild beasts in Medina (so allow me to pray in my house because I am blind). The Prophet (ﷺ) said: Do you hear the call, "Come to prayer," "Come to salvation"? (He said: Yes.) Then you must come. Abu Dawud said: Al-Qasim al-Jarmi has narrated this tradition from Sufyan in a similar manner. But his version does not contain the words "Then you must come

554. Narrated Ubayy ibn Ka'b: The Messenger of Allah (ﷺ) led us in the dawn prayer one day. And he said: Is so and so present? They said: No. He (again) asked: Is so and so present? They replied: No. He then said: These two prayers are the ones which are most burdensome to hypocrites. If you knew what they contain (i.e. blessings), you would come to them, even though you had to crawl on your knees. The first row is like that of the angels, and if you knew the nature of its excellence, you would race to join it. A man's prayer said along with another is purer than his prayer said alone, and his prayer with two men is purer than his prayer with one, but if there are more it is more pleasing to Allah, the Almighty, the Majestic

555. 'Uthman b. 'Affan reported the Messenger of Allah (may peace be him) as saying; if anyone says the night prayer in congregation, he is like one who keeps vigil (in prayer) till midnight; and he who says both the night and dawn prayer in congregation is like one who keeps vigil (in prayer) the whole night

556. Narrated AbuHurayrah: The Prophet (ﷺ) said: The further one is from the mosque , the greater will be one's reward

557. Ubayy b. Ka'b said: There was a certain person, out of all people of Medina, who used to pray in the mosque. I do not know that any one of them lived at a farther distance than that man. Still he never missed the prayer in congregation in the mosque. I said: it would be better if you buy a donkey and ride it in heat and darkness. He said: I do not like that my house be by the side of the mosque. The discourse reached the Messenger of Allah (ﷺ). He said him about it. He said: I did it so that my walking to the mosque and return to my home when I return be recorded. He said: Allah has granted all this to you; Allah has granted all that you reckoned

558. Narrated AbuUmamah: The Messenger of Allah (ﷺ) said: If anyone goes out from his house after performing ablution for saying the prescribed prayer in congregation (in the mosque), his reward will be like that of one who goes for hajj pilgrimage after wearing ihram (robe worn by the hajj pilgrims). And he who goes out to say the mid-morning (duha) prayer, and takes the trouble for this purpose, will take the reward like that of a person who performs umrah. And a prayer followed by a prayer with no worldly talk during the gap between them will be recorded in Illiyyun

559. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying: Prayer said by a man in congregation is twenty five degrees more excellent than prayer said by him alone in his house or in the market. This is because when any of you performs ablution and does it perfectly, and goes out to the mosque having no intention except praying, and nothing moves him except prayer, then at every step which he takes his rank is elevated by one degree on account of this (walking), and one sin is remitted from him for this (walking), till he enters the mosque. When he enters the mosque, he will be reckoned as praying as long as he will be detained by the prayer. The angels keep on invoking blessing on any of you so long as he remains seated in the place he prayer, saying: O Allah, forgive him; O Allah, have mercy on him; O Allah, accept his repentance so long as he does not harm anyone, or breaks his ablution

560. Narrated AbuSa'id al-Khudri: Prayer in congregation is equivalent to twenty-five prayers (offered alone). If he prays in a jungle, and performs its bowing and prostrations perfectly, it becomes equivalent to fifty prayers (in respect of reward). Abu Dawud said: 'Abd al-Walid b. Ziyad narrated in his version of this tradition: "Prayer said by a single person in a jungle is more excellent by multiplied degrees than prayer said in congregation

561. Narrated Buraydah ibn al-Hasib: The Prophet (ﷺ) said: Give good tidings to those who walk to the mosques in darkness for having a perfect light on the Day

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of Judgment

562. Narrated Ka'b ibn Ujrah: AbuThumamah al-Hannat said that Ka'b ibn Ujrah met him while he was going to the mosque; one of the two (companions) met his companion (on his way to the mosque) And he met crossing the fingers of my both hands. He prohibited me to do so, and said: The Messenger of Allah (ﷺ) has said: If any of you performs ablution, and performs his ablution perfectly, and then goes out intending for the mosque, he should not cross the fingers of his hand because he is already in prayer

563. Narrated A person from the Ansar: Sa'id ibn al-Musayyab said: An Ansari was breathing his last. He said: I narrate to you a tradition, and I narrate it with the intention of getting a reward from Allah. I heard the Messenger of Allah (ﷺ) say: If any one of you performs ablution and performs it very well, and goes out for prayer, he does not take his right step but Allah records a good work (or blessing) for him, and he does not take his left step but Allah remits one sin from him. Any one of you may reside near the mosque or far from it; if he comes to the mosque and prays in congregation, he will be forgiven (by Allah). If he comes to the mosque while the people had prayed in part, and the prayer remained in part, and he prays in congregation the part he joined, and completed the part he had missed, he will enjoy similarly (i.e. he will be forgiven). If he comes to the mosque when the people had finished prayer, he will enjoy the same

564. Narrated AbuHurayrah: The Prophet (ﷺ) said: whoever performs ablution, and performs his ablution perfectly, and then goes to the mosque and finds that the people had finished the prayer (in congregation), Allah will give him a reward like one who prayed in congregation and attended it; The reward of those who prayed in congregation will not be curtailed

565. Narrated AbuHurayrah: Do not prevent the female servants of Allah from visiting the mosques of Allah, but they may go out (to the mosque) having no perfumed themselves

566. Ibn 'Umar reported the Messenger of Allah (ﷺ) as saying; Do not prevent the female servant your women from visiting the mosques of Allah

567. Ibn 'Umar reported the Messenger of Allah (ﷺ) as saying; Do not prevent your women from visiting the mosque; but their houses are better for them (for praying)

568. 'Abd Allah b. 'Umar reported the prophet (ﷺ) as saying; Allow women to visit the mosque at night. A son of his (Bilal) said; I swear by Allah, we shall certainly not allow them because they will defraud. I swear by Allah, we shall not allow them. He (Ibn 'Umar) abused him and became angry at him and said :I tell you that the Messenger of Allah (ﷺ) said: Allow them; yet you say; we shall not allow them

569. 'A'ishah (Allah be pleased with her), wife of the prophet (ﷺ), said ; if the Messenger of Allah (ﷺ) had seen what the women have invented, he would have prevented them from visiting the mosque (for praying), as the women of the children of the Israel were prevented. Yahya (the narrator) said; I asked 'Umarah ; were the women of Israel prevented? She said:yes

570. 'Abd Allah (b. Mas'ud) reported the prophet (ﷺ) as saying; it is more excellent for a woman to pray in her house than in her courtyard, and more excellent for her to pray in her private chamber than in her house

571. Ibn 'Umar reported the Messenger of Allah (ﷺ) as saying :if we reserve this door for women (it would be better). Nafi' said: Ibn 'Umar did not enter through it( the door) till he died. Abu Dawud said: This tradition has been narrated though a different chain of transmitters by 'Umar. And this is more correct

572. Abu Hurairah said:I heard the Messenger of Allah( ﷺ) say: When the iqamah is pronounced for prayer, do not come to it running, but come walking(slowly). You should observe tranquility. The part of the prayer you get(along with the imam) offer it, and the part you miss complete it(afterwards). Abu Dawud said: The version narrated by al-Zubaidi, Ibn Abi Dhi'b, Ibrahim b. Sa'd, Ma'mar, Shu'aib b. Abi Hamzah on the authority of al-Zuhri has the words: "the part you miss then complete it". Ibn 'Uyainah alone narrated from al-Zuhri the words "then offer it afterwards". And Muhammad b. 'Amr narrated from Abu Salamah on the authority of Abu Hurairah, and Ja'far b. Rabi'ah narrated from al-A'raj on the authority of Abu Hurairah the words "then complete it". And Ibn Mas'ud narrated from the Prophet(ﷺ) and Abu Qatadah and Anas reported from the Prophet( ﷺ) the words" then complete it"

573. Abu Hurairah reported the Prophet(ﷺ) as saying:Come to prayer with calmness and tranquility. Then pray the part you get (long with the imam) and complete afterwards the part you miss. Abu Dawud said: Ibn Sirin narrated from Abu Hurairah the words: "he should complete it afterwards." Similarly, Abu Rafi' narrated from Abu Hurairah and Abu Dharr narrated from him the words "then complete it, and complete it afterwards." There is a variation of words in the narration from him

574. Narrated Sa'id al-Khudri: The Messenger of Allah (ﷺ) saw a person praying alone. He said: Is there any man who may do good with this (man) and pray along with him

575. Narrated Yazid ibn al-Aswad: Yazid prayed along with the Messenger of Allah (ﷺ) when he was a young boy. When he (the Prophet) had prayed there were two persons (sitting) in the corner of the mosque; they did not pray (along with the Prophet). He called for them. They were brought trembling (before him). He asked: What prevented you from praying along with us? They replied: We have already prayed in our houses. He said: Do not do so. If any of you prays in his house and finds that the imam has not prayed, he should pray along with him; and that will be a supererogatory prayer for him

576. Jabir b. Yazid reported on the authority of his father:I said the morning prayer along with the prophet (ﷺ) at Mina. He narrated the rest of the tradition to the

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same effect

577. Narrated Yazid ibn Amir: I came while the Prophet (ﷺ) was saying the prayer. I sat down and did not pray along with them. The Messenger of Allah (ﷺ) turned towards us and saw that Yazid was sitting there. He said: Did you not embrace Islam, Yazid? He replied: Why not, Messenger of Allah; I have embraced Islam. He said: What prevented you from saying prayer along with the people? He replied: I have already prayed in my house, and I thought that you had prayed (in congregation). He said: When you come to pray (in the mosque) and find the people praying, then you should pray along with them, though you have already prayed. This will be a supererogatory prayer for you and that will be counted as obligatory

578. A man from Banu Asad b. Khuzaimah asked Abu Ayyub al-Ansari: if one of us prays in his house, then comes to the mosque and finds that the iqamah is being called, and if I pray along with them (in congregation), I feel something inside about it. Abu Ayyub replied: We asked the Prophet (ﷺ) about it. He said: That is a share from the spoils received by the warriors (i.e. he will receive double the reward of the prayer)

579. Narrated Abdullah ibn Umar: Sulayman, the freed slave of Maymunah, said: I came to Ibn Umar at Bilat (a place in Medina) while the people were praying. I said: Do you not pray along with them? He said: I heard the Messenger of Allah (ﷺ) say: Do not say a prayer twice in a day

580. Narrated Uqbah ibn Amir: I heard the Messenger of Allah (ﷺ) say: He who leads the people in prayer, and he does so at the right time, will receive, as well as those who are led (in prayer) will get (the reward). He who delays (prayer) from the appointed time will be responsible (for this delay) and not those who are led in prayer

581. Narrated Sulamah daughter of al-Hurr: I heard the Messenger of Allah (ﷺ) say: One of the signs of the Last Hour will be that people in a mosque will refuse to act as imam and will not find an imam to lead them in prayer

582. Abu Mas'ud al-Badri reported the Messenger of Allah (ﷺ) as saying: The one of you who is most versed in the Books of Allah should act as imam for the people; and the one who is the earliest of them in reciting (the Qur'an); if they are equally versed in reciting it, then the earliest of them to emigrate (to Medina); if they emigrated at the same time, then the oldest of them. No man must lead another in prayer in his house (i.e. in the house of a latter) or where the latter has authority, or sit in his place of honor without his permission. Shu'bah said: I asked Isma'il: what is the meaning of his place of honor? He replied: his throne

583. The version of this tradition narrated through a different chain by Shu'bah has the words: "A man should not lead the another man in prayer. Abu Dawud said: Yahya al-Qattan narrated from Shu'bah in a similar way, i.e. the earliest of them in recitation

584. This tradition has been transmitted through a different chain by Abu Mas'ud This version has words ; "If they are equally versed in recitation, then the one who has most knowledge of the Sunnah ; if they are equal with regard to (the knowledge of) the Sunnah, then the earliest of them to emigrate (to Medina)". He did not narrate the words; " The earliest of them in recitation". Abu Dawud said: Hajjaj b. Artata reported from Isma'il: Do not sit in the place of honour of anyone except with his permission

585. 'Amr b. Salamah said ; we lived at a place where the people would pass by us when they came to the prophet (ﷺ). When they returned they would again pass by us. And they used to inform us that the Messenger of Allah (ﷺ) said so –and-so. I was a boy with a good memory. From the (process) I memorized a large portion of the Qur'an. Then my father went to the Messenger of Allah (ﷺ) along with a group of his clan. He (the Prophet) taught them prayer. And he said: The one of you who knows most of the Qur'an should act as your imam. I knew the Qur'an better than most of them because I had memorized it. They, therefore, put me in front of them, and I would lead them in prayer. I wore a small yellow mantle which, when I prostrated myself, went up on me, and a woman of the clan said: Cover the back side of your leader from us. So they bought an 'Ammani shirt for me, and I have never been so pleased about anything after embracing Islam as I was about that (shirt). I used to lead them in prayer and I was only seven or eight year old

586. This tradition has also been transmitted through a different chain by 'Amr b. Salamah. This version says: "I used to lead them in prayer with a sheet of cloth on me that was patched and torn. When I prostrated myself, my buttocks were disclosed

587. 'Amr b. Salamah reported on the authority of his father (Salamah) that they visited the Prophet (ﷺ). When they intended to return, they said: Messenger of Allah, who will lead us in prayer? He said: The one of you who knows most of the Qur'an, or memorizes most of the Qur'an, (should act as your imam). There was none in the clan who knew more of the Qur'an than I did. They, therefore, put me in front of them and I was only a boy. And I wore a mantle, Whenever I was present in the gathering of Jarm (name of his clan), I would act as their Imam, and lead them in their funeral prayer until today. Abu Dawud said: This tradition has been narrated by 'Amr b. Salamah through a different chain of transmitter. This version has: "When my clan visited the Prophet (ﷺ) may peace be upon him) ...." He did not report it on the authority of his father

588. Ibn 'Umar said: when the first emigrants came (to Madina), they stayed at al-'Asbah (a place near Madina) before the advent of the Messenger of Allah (ﷺ). Salim, the client of Abu Hudhaifah, acted as their imam, as he knew the Qur'an better than all of them, al-Haitham (the narrator) added: and 'Umar b. al-Khattab and Abu Salamah b. 'Abd al-Asad were among them

589. Malik b. al-Huwairith said that the Prophet (ﷺ) told him or some of his companions: When the time of prayer comes, call the Adhan, then call the iqamah, then the one who is oldest of you should act as your imam. The version narrated by Maslamah goes : He said: On that day we were almost equal in knowledge. The version narrated by Isma'il says: Khalid said: I said to Abu Qilabah: where is the Qur'an (i.e. why did the Prophet (ﷺ) not say: The one who knows the Qur'an most should act as imam)? He replied: Both of them were equal in the knowledge of the Qur'an



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590. Narrated Abdullah ibn Abbas: Let the best among you call the adhan for you, and the Qur'an-readers act as your imams

591. Narrated Umm Waraqah daughter of Nawfal: When the Prophet () proceeded for the Battle of Badr, I said to him: Messenger of Allah allow me to accompany you in the battle. I shall act as a nurse for patients. It is possible that Allah might bestow martyrdom upon me. He said: Stay at your home. Allah, the Almighty, will bestow martyrdom upon you. The narrator said: Hence she was called martyr. She read the Qur'an. She sought permission from the Prophet () to have a mu'adhdhin in her house. He, therefore, permitted her (to do so). She announced that her slave and slave-girl would be free after her death. One night they went to her and strangled her with a sheet of cloth until she died, and they ran away. Next day Umar announced among the people, "Anyone who has knowledge about them, or has seen them, should bring them (to him)." Umar (after their arrest) ordered (to crucify them) and they were crucified. This was the first crucifixion at Medina

592. This tradition has also been narrated through a different chain of transmitters by Umm Waraqah daughter of 'Abd Allah b. al-Harith. The first version is complete. This version goes: The Messenger of Allah() used to visit her at her house. He appointed a mu'adhdhin to call adhan for her; and he commanded her to lead the inmates of her house in prayer. 'Abd al-Rahman said: I saw her mu'adhdhin who was an old man

593. Narrated Abdullah ibn Umar: The Prophet () said: There are three types of people whose prayer is not accepted by Allah: One who goes in front of people when they do not like him; a man who comes dibaran, which means that he comes to it too late; and a man who takes into slavery an emancipated male or female slave

594. Abu Hurairah reported the Messenger of Allah() as saying: The obligatory prayer is essential behind every Muslim, pious or impious, even if he has committed a sins

595. Anas said that the Prophet () appointed Ibn Umm Maktum as substitute to lead the people in prayer, and he was blind

596. Abu 'Atiyyah, a freed slave of us, said: Malik b. al-Huwairith came to this place of prayer of ours, and the iqamah for prayer was called. We said to him: Come forward and lead the prayer. He said to us: Put one of your own men forward to lead you in prayer. I heard the Messenger of Allah() say: If anyone visits people, he should not lead them in prayer, but some person of them should lead the prayer

597. Hammam said: Hudhaifah led the people in prayer in al-Mada'in standing on the shop (or a bench). Abu Mas'ud took him by his shirt, and brought him down. When he (Abu Mas'ud) finished his prayer, he said: Do you not know that they (the people) were prohibited to do so. He said: Yes, I remembered when you pulled me down

598. 'Adi b. Thabit al-Ansari said; A man related to me that (once) he was in the company of 'Ammar b. yasir in al-Mada'in (a city near Kufah). The IQAMAH was called for prayer: 'Ammar came forward and stood on a shop (or a beach) and prayed while the people stood on a lower place than he. Hudaifah came forward and took him by the hands and Ammar followed him till Hudaifah brought him down. When 'Ammar finished his prayer. Hudaifah said to him: Did you not hear the Messenger of Allah (May peace be upon him) say: When a man leads the people in prayer, he must not stand in a position higher than theirs, or words to that effect? 'Ammar replied : that is why I followed you when you took me by the hand

599. Jabir b. 'Abd Allah said : Mu'adh b. Jabal would pray along with the Messenger of Allah () in the night prayer, then go and lead his people and lead them in the same prayer

600. Jabir b. 'Abd Allah said : Mu'adh b. Jabal would pray along the prophet (), then go and lead his people in prayer

601. Anas b. Malik said; The Messenger of Allah () rode a horse and was thrown off it and his right was grazed. He then prayed one of the prayers sitting and we prayed one of the prayers sitting, and when he finished he said: the Imam is appointed only to be followed ; so when he prays standing, pray standing, and when he bows, bow; when he raises himself, raise yourselves; when he says "Allah listen to him who praises Him", "Our Lord ! to Thee be the praise": and when he prays sitting all of you pray sitting

602. Narrated Jabir ibn Abdullah: The Messenger of Allah () rode a horse in Medina. It threw him off at the root of a date-palm. His foot was injured. We visited him to inquire about his illness. We found him praying sitting in the apartment of Aisha. We, therefore, stood, (praying) behind him. He kept silent. We again visited him to inquire about his illness. He offered the obligatory prayer sitting. We, therefore, stood (praying) behind him; he made a sign to us and we sat down. When he finished the prayer, he said: When the imam prays sitting, pray sitting; and when the imam prays standing, pray standing, and do not act as the people of Persia used to act with their chiefs (i.e. the people stood and they were sitting)

603. Narrated Abu Hurayrah: The Prophet () said: The imam is appointed only to be followed; when he says "Allah is most great," say "Allah is most great" and do not say "Allah is most great" until he says "Allah is most great." When he bows; bow; and do not bow until he bows. And when he says "Allah listens to him who praise Him," say "O Allah, our Lord, to Thee be the praise." The version recorded by Muslim goes: "And to Thee be the praise: And when he prostrate; and do not prostrate until he prostrates. When he prays standing, pray standing, and when he prays sitting, all of you pray sitting. Abu Dawud said: The words "O Allah, our Lord, to You be the praise" reported by Sulaiman were explained to me by some of our companions

604. Narrated Abu Hurayrah: The Prophet () said: The imam is appointed only to be followed. This version adds: When he recites (the Qur'an), keep silent." Abu Dawud said: The addition of the words "When he recites, keep silent" in this version are not guarded. The misunderstanding, according to us, is on the part of Abu Khalid (a narrator)

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605. 'A'ishah said; The Messenger of Allah (ﷺ) prayed in his house sitting and the people prayed behind him standing. He made a sign to them (asking them) to sit down. When he finished the prayer, he said :The IMAM is appointed only to be followed; so when he prays standing. Pray standing ; and when he raises himself, raise yourself: and when he prays sitting. Pray sitting
606. Jabir said :when the prophet (ﷺ) became seriously ill, we prayed behind him while he was sitting and Abu Bakr was calling "Allah is most great " to cause the people to hear the TAKBIR. Then he (the narrators) narrated the rest of the tradition
607. Husain reported on the authority of the children of Sa'd b. Mu'adh that Usaid b. Hudair used to act as their Imam. (when he fell ill) the Messenger of Allah (ﷺ) came to him inquiring about his illness. They said: Messenger of Allah, our Imam is ill. He said : When he prays sitting, pray sitting. Abu Dawud said : The chain of this tradition is not continuous (muttasil)
608. Anas said:The Messenger of Allah (ﷺ) entered upon Umm Haram. The people (in her house) brought some cooking oil dates to him. He said; Put it (dates) back in its container and return it (cooking oil) to its bag, because I am keeping fast. He then stood and led us in prayer two Rak'ahs of supererogatory prayer. Then Umm Sulaim and Umm Haram stood behind us (i.e., the men). Thabit (the narrator) said: I understand that Anas said; he (the prophet) made me stand on his right side
609. Anas said:The Messenger of Allah (ﷺ) led him and one of their women in prayer. He (the prophet) put him on his right side and the woman behind him (Anas)
610. 'Abd Allah b. 'Abbas said :when I was spending a night in the house of my maternal aunt Maimunah, the Messenger of Allah (ﷺ) got up at night, opened the mouth of the water skin and performed ablution. He then closed the mouth of the water-skin and stood for prayer. Then I got up and performed ablution as he did ; then I came and stood on his left side. He took my hand, turned me round behind his back and set me on his right side; and I prayed along with him
611. Another version of this tradition transmitted through a different chain of narrators by Ibn 'Abbas says:"He took my head or the hair of my head and made me stand on his right side"
612. Anas b. Malik said that his grandmother Mulaikah the Messenger of Allah (ﷺ) to take meals which she prepared for him. He took some of it and prayed. He said :Get up, I shall lead you in prayer. Anas said: I got up and took a mat which had become black on account of long use. I then washed it with water. The Messenger of Allah (ﷺ) stood upon it. I and the orphan (Ibn Abi Dumairah, the freed slave of the prophet) stood in a row behind him. The old women stood behind us. He then led us in two raka'at of prayer and left
613. Narrated Abdullah ibn Mas'ud: Alqamah and al-Aswad sought permission from Abdullah (ibn Mas'ud) for admission, and we remained sitting at his door for a long time. A slave-girl came out and gave them permission (to enter). He (Ibn Mas'ud) then got up and prayed (standing) between me (al-Aswad) and him (Alqamah). He then said: I witnessed the Messenger of Allah (ﷺ) doing similarly
614. Narrated Yazid ibn al-Aswad: Jabir ibn Yazid ibn al-Aswad reported on the authority of his father: I prayed behind the Messenger of Allah (ﷺ). When he finished the prayer, he would turn (his face from the direction of the Ka'bah)
615. Narrated Al-Bara' ibn Azib: When we would pray behind the Messenger of Allah (ﷺ), we liked to be on his right side. He (the Prophet) would sit turning his face towards us (and back towards the Ka'bah) (ﷺ)
616. Narrated Mughirah ibn Shu'bah: The Prophet (ﷺ) said: The Imam should not pray at the place where he led the prayer until he removes (from there). Abu Dawud said: 'Ata' al-Khurasani did not see Mughirah b. Shu'bah (This tradition is, therefore munqati', i.e. a link is missing in the chain)
617. Narrated Abdullah ibn Amr ibn al-'As: The Prophet (ﷺ) said: When the Imam completes the prayer and sits (for reciting tashahhud), and then becomes defiled (i.e. his ablution becomes void) before he speaks (to someone), his prayer becomes complete. And those who prayed behind him also complete the prayer
618. Narrated Ali ibn AbuTalib: The Prophet (ﷺ) said: The key of prayer is purification; takbir (saying "Allah is most great") makes (all acts which break prayer) unlawful and taslim (uttering the salutation) makes (all such acts) lawful
619. Narrated Mu'awiyah ibn AbuSufyan: The Prophet (ﷺ) said: Do not try to outstrip me in bowing and prostrating because however earlier I bow you will join me when I raise (my head from bowing); I have become bulky
620. Al-Bara who is not a liar said; when they (the companions) raised their heads from bowing along with the Messenger of Allah (ﷺ), they would stand up, and when they saw him that he went down in prostration, they would prostrate (following the prophet)
621. Al-Bara b.'Azib said ; we used to pray along with the prophet (ﷺ); none of us bowed his back until he saw that the prophet (ﷺ) bowed (his back)
622. Al-Bara (b. Azib)said; They (the Companions) used to pray along with the Messenger of Allah (ﷺ). When he bowed, they bowed; and when he said, "Allah listens to him who praises him", they remained standing until they saw that he placed his forehead on the ground:then they would follow him (ﷺ)
623. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying; Does he who raises his head while the Imam is prostrating not fear that Allah may change his head into a donkey's or his face into a donkey's face
624. Anas said:The prophet (ﷺ) persuaded them to say prayer in congregation and prohibited them to leave before he goes away from the prayer
625. Abu Hurairah said; The Messenger of Allah (ﷺ) was asked shout the validity of prayer in a single garment. The prophet (ﷺ) said:Does every one of you has two garment?

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626. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying: None of you should pray in a single garment of which no part comes over the shoulders
627. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying: if anyone prays in a single piece of cloth, he should cross the two ends
628. 'Umar b. Abu Salamah said :I saw the Messenger of Allah (ﷺ) praying girded with a single (piece of) cloth, place its two ends over his shoulders
629. Narrated Talq ibn Ali al-Hanafi: We came to the Prophet (ﷺ), and a man came and said: Prophet of Allah, what do you say if one prays in a single garment? The Messenger of Allah (ﷺ) then took off his wrapper and combined it with his sheet, and put it on them. He got up and the Prophet of Allah (ﷺ) led us in prayer. When he finished the prayer, he said: Does every one of you have two garments?
630. Sahl b. Sa'd said: I saw the people tying their wrappers over their necks like children due to the narrowness of the wrappers behind the Messenger of Allah (ﷺ) (May peace be upon him) during prayer. Someone said: Body of women, do not raise your heads until the men raise (their heads)
631. 'A'ishah said; the prophet (ﷺ) prayed in a single (piece of) cloth whose one part was upon me
632. Narrated Salamah ibn al-Akwa': I said: Messenger of Allah, I am a man who goes out hunting; may I pray in a single shirt? He replied: Yes, but fasten it even if it should be with a thorn
633. 'Abd al-rahman b. Abu Bakr reported on the authority of his father Jabir b. 'Abd Allah led us in prayer in a single shirt, having no sheet upon him. When he finished the prayer he said: I witness the Messenger of Allah (ﷺ) praying in a shirt
634. 'Ubadah b. al-Samit said: we came to Jabir b. 'Abd Allah. He said : I (Jabir) accompanied the Messenger of Allah (ﷺ) in a battle. He got up to pray. I had a sheet of cloth upon me, and I began to cross both the ends, but they did not reach (my shoulders). It had fringes which I turned over and crossed the two ends, and bowed down retaining it with my neck lest it should fall down. Then I came and stood on the left side of the Messenger of Allah (ﷺ). He then took and brought me around him and set me on his right side. Then Ibn Sakhr came and stood on his left side. he then took us with his both hands and made us stand behind him. The Messenger of Allah (ﷺ) began to look at me furtive glances, but I could not understand. When I understood, he hinted at me tie the wrapper. When the Messenger of Allah (ﷺ) finished the prayer, he said (to me): O Jabir. I said; Yes, Messenger of Allah. He said; if it (the sheet) is wide, cross both its ends (over the shoulders); if it is tight, tie it over your loins
635. Ibn 'Umar reported the Messenger of Allah (ﷺ) as saying, or reported 'Umar as saying (the narrator is doubtful): if one of you has two (piece of) cloth, he should pray in them; if he has a single (piece of) cloth, he should use it as a wrapper, and should not hang it upon the shoulder like the Jews
636. Narrated Buraydah ibn al-Hasib: The Messenger of Allah (ﷺ) prohibited us to pray in a sheet of cloth without crossing both its ends, and he also prohibited us to pray in a wrapper without putting on a sheet
637. Narrated Abdullah ibn Mas'ud: I heard the Messenger of Allah (ﷺ) say: He who lets his garment trail during prayer out of pride, Allah, the Almighty, has nothing to do with pardoning him and protecting him from Hell
638. Abu Hurairah said :while a man was praying letting his lower garment trail, the Messenger of Allah (ﷺ) said to him: Go and perform ablution. He, therefore, went and performed ablution and then returned. He (the prophet) again said: Go and perform ablution. He again went, performed ablution and returned. A man said to him (the prophet): Messenger of Allah, why did you order him to perform ablution? He said: he was praying with lower garment trailing, and does not accept the prayer of a man who lets his lower garment trail
639. Zaid b. Qunfudh said that his mother asked Umm Salamah :In how many clothes should a woman pray? She replied; she would pray wearing a veil and a long shirt which covers the surface of her feet
640. Umm Salamah said that she asked the prophet (ﷺ); Can a woman pray in a shirt and veil without wearing a lower garment? He replied: if the shirt is ample and covers the surface of her feet. Abu Dawud said: This tradition has been transmitted by Malik b. Anas, Bakr b. Mudar, Hafs b. Ghiyaht, Isma'il b. Ja'far, Ibn Abu Dhi'b, and Ibn Ishaq from Muhammad b. Zaid on the authority of his mother who narrated from Umm Salamah. None of these narrators mention the name of the Prophet (ﷺ). They reported it directly from Umm Salamah
641. Narrated Aisha, Ummul Mu'minin: The Prophet (ﷺ) said: Allah does not accept the prayer of a woman who has reached puberty unless she wears a veil. Abu Dawud said: This tradition has been narrated by Sa'id b. Abi 'Arubah from Qatadah on the authority of al-Hasan from the Prophet (ﷺ)
642. Muhammad said: 'A'ishah came to Safiyyah Umm Talha al-Talhat and seeing her daughter she said: The Messenger of Allah (ﷺ) entered (into the house) and there was a girl in my apartment. He gave his lower garment (wrapper) to me and said; tear it into two pieces and give one-half to this (girl) and the other half to the girl with Umm Salamah. I think she has reached puberty, or (he said) I think they have reached puberty. Abu Dawud said: Hisham has narrated it similarly from Muhammad b. Sirin
643. Narrated Abu Hurayrah: The Messenger of Allah (ﷺ) forbade trailing garments during prayer and that a man should cover his mouth. Abu Dawud said: This tradition has also been narrated by 'Isi on the authority of 'Ata' from Abu Hurairah: The Prophet (ﷺ) forbade trailing garments during prayer
644. Ibn Juraij said; I often saw 'Ata' praying while letting his garment trail. Abu Dawud said: This (practice of 'Ata') weakens the tradition (narrated by Abu Hurairah)
645. 'A'ishah said; The Messenger of Allah (ﷺ) would not pray on our sheets of cloth or on our quits. 'Ubaid Allah said: My father doubted
646. Narrated Abu Rafi': Sa'id ibn Abu Sa'id al-Maqburi reported on the authority of his father that he saw Abu Rafi' the freed slave of the Prophet (ﷺ), passing by

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Hasan ibn Ali (Allah be pleased with them) when he was standing offering his prayer. He had tied the back knot of his hair. AbuRafi' untied it. Hasan turned to him with anger, AbuRafi' said to him: Concentrate on your prayer and do not be angry: I heard the Messenger of Allah () say: This is the seat of the devil, referring to the back knot of the hair

647. Narrated Abdullah ibn Abbas: Kurayb the freed slave of Ibn Abbas reported: Abdullah ibn Abbas saw Abdullah ibn al-Harith praying having the back knot of the hair. He stood behind him and began to untie it. He remained standing unmoved (stationary). When he finished his prayer he came to Ibn Abbas and said to him: What were you doing with my head? He said: I heard the Messenger of Allah () say: A man who prays with the black knot of hair tied is the one praying pinioned

648. Narrated Abdullah ibn as-Sa'ib: I saw the Prophet () praying on the day of the conquest of Mecca and he had placed his shoe at his left side

649. 'Abd Allah b. al-Sa'ib said; the Messenger of Allah () led us in the morning prayer at Mecca. He began to recite Surah al-Mu'minin and while he came to description of Moses and Aaron or the description of Moses and Jesus the narrator Ibn 'Abbad doubts or other narrators differed amongst themselves on this word the prophet () coughed and gave up (recitation) and then bowed 'Abd Allah b. al-Sa'ib was present seeing all this incident

650. Narrated AbuSa'id al-Khudri: While the Messenger of Allah () was leading his Companions in prayer, he took off his sandals and laid them on his left side; so when the people saw this, they removed their sandals. When the Messenger of Allah () finished his prayer, he asked: What made you remove your sandals? The replied: We saw you remove your sandals, so we removed our sandals. The Messenger of Allah () then said: Gabriel came to me and informed me that there was filth in them. When any of you comes to the mosque, he should see; if he finds filth on his sandals, he should wipe it off and pray in them

651. This tradition has also been transmitted through a chain by Bakr b. 'Abd Allah. This version has the word Khubuth (filth) and in two places the word Khubuthan (filth)

652. Narrated Aws ibn Thabit al-Ansari: The Messenger of Allah () said: Act differently from the Jews, for they do not pray in their sandals or their shoes

653. Narrated Abdullah ibn Amr ibn al-'As: I saw the Messenger of Allah () praying both barefooted and wearing sandals

654. Narrated AbuHurayrah: The Prophet () said: When any of you prays, he should not place his sandals on his right side or on his left so as to be on the right side of someone else, unless no one is at his left, but should place them between his feet

655. Abu Hurairah reported the Messenger of Allah () as saying:when any of you prays and takes off his sandals, he should not harm anyone by them. He should place them between his feet or pray with them on

656. Maimunah bint al-Harith reported :the Messenger of Allah () used to pray while. I was by his side in the state of menstruation. Sometime his cloth would touch me when he prostrated. He would pray on a small mat

657. Anas b. Malik reported:A man from the Ansar said: I am a corpulent man-and he was (actually) a fat man; I cannot pray along with you. He prepared food for him and invited him to his house. (he said) (please) pray (here) so that I may see how you pray, and then I would follow you. They (the people) washed one side of their mat. He (the prophet) then got up and prayed two Rak'ahs. Ibn al-Jarud asked Anas b. Malik: would he (the prophet) say the forenoon prayer? He replied: I did not see him offering this prayer except that day

658. Anas b. Malik said; the prophet () used to visit Umm Sulaim. Sometimes the time for prayer would come and he would pray on out carpet that was really a mat. She (Umm Sulaim) used to wash it with water

659. Narrated Al-Mughirah ibn Shu'bah: The Messenger of Allah () used to pray on a mat and on a tanned skin

660. Anas b. Malik said:we used to pray along with the Messenger of Allah () in intense heat. When any of us could not rest his face on bare ground while prostrating due to intense heat he spread his cloth and would prostrate on it

661. jabir b. Samurah reported the Messenger of Allah () as saying:Why do you stand in rows as the angels do in the presence of their Lord? We asked: how do the angles stand in rows in the presence of their Lord? He replied: they make the first row complete and keep close together in the row

662. Al-Nu'man b. Bashir said:the Messenger of Allah () paid attention to the people and said three times; straighten your rows (in prayer); by Allah, you must straighten your rows, or Allah will certainly put your faces in contrary directions. I then saw that every person stood in prayer keeping his shoulder close to that of the other, and his knee close to that of the other, and his ankle close to that of the other

663. Al-Nu'man b. Bashir said:the prophet () used to straighten us in the rows of prayer as the arrow is straightened, until he thought that we had learned it from him and understood it. One day he turned towards us, and shoulders in order, and say; Do not be irregular. And he would say: Allah and his Angels bless those who near the first rows

664. Narrated Al-Bara' ibn Azib: The Messenger of Allah () used to pass through the row from one side to the other; he used to set out chests and shoulders in order, and say: Do not be irregular. And he would say: Allah and His angels bless those who are near the first rows

665. Narrated An-Nu'man ibn Bashir: The Messenger of Allah () used to straighten our rows when we stood up to pray, and when we were straight, he said: Allah is most great (takbir)

666. Narrated Abdullah ibn Umar: The Prophet () said: Set the rows in order, stand shoulder to shoulder, close the gaps, be pliant in the hands of your brethren,

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and do not leave openings for the devil. If anyone joins up a row, Allah will join him up, but if anyone breaks a row, Allah will cut him off. Abu Dawud said: The name of Abu Shjrah is Kathir b. Murrah

667. Narrated Anas ibn Malik: The Prophet () said: Stand close together in your rows, bring them near one another, and stand neck to neck, for by Him in Whose hand my soul is, I see the devil coming in through openings in the row just like a small black sheep

668. Anas reported the Messenger of Allah () as saying :Straighten your rows for the straightening of the rows is part of perfecting the prayer

669. Muhammad b. Muslim b. al-Sa'ib said:one day I prayed by the side of Anas b. Malik. He said ; Do you know why this stick is placed here ? I said : No, by Allah. He said; The Messenger of Allah () used to put his hand upon it and say: Keep straight and straighten your rows

670. This tradition has also been transmitted by Anas through a different chain of transmitters. This version goes:when the Messenger of Allah () stood for prayer, he took it (the stick) in his right hand and turning (to the right side) said; keep straight and straighten your rows. He then took it in his left hand and said; keep straight and straighten your rows

671. Narrated Anas ibn Malik: The Prophet () said: Complete the front row, then the one that comes next, and if there is any incompleteness, let it be in the last row

672. Narrated Abdullah ibn Abbas: The Prophet () said: The best of you are those whose shoulders are soft in prayer

673. Narrated AbdulHamid ibn Mahmud: I offered the Friday prayer along with Anas ibn Malik. We were pushed to the pillars (due to the crowd of people). We, therefore, stopped forward and backward. Anas then said: We used to avoid it (setting a row between the pillars) during the time of the Messenger of Allah ()

674. Abu Ma'sud reported the Messenger of Allah () as saying:let those of your who are sedate and prudent be near me, then those who are next to them, then those who are next to them

675. This tradition has also been transmitted by 'Abd Allah (b. Mas'ud) through a different chain of narrators. This version adds:"Do not be irregular, so have your hearts irregular, and beware of tumult such as found in market"

676. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () said: Allah and His angels bless those who are on the right flanks of the rows

677. Narrated AbuMalik al-Ash'ari: Should I not tell you how the Messenger of Allah () led the prayer? He said: He had the iqamah announced, drew the men up in line and drew up the youths behind them, then led them in prayer. He then mentioned how he conducted it. and said: Thus is the prayer of.....AbdulA'la said: I think he must have said: My people

678. Abu Hurairah reported the Messenger of Allah () as saying:the best of the men's row is the first and the worst of them is the last, but the best of the women's rows is the last and the worst of them is the first

679. 'A'ishah reported the Messenger of Allah () as saying the people will continue to keep themselves away from the front row until Allah will keep them away (from the front) in the Hell-fire

680. Abu Sa'Id al-Khudri said; The Messenger of Allah () saw a tendency among his companions to go to the back. He said to them; come forward and follow my lead, and let those who come after you follow your lead people will continue to keep to the back till Allah would put them at the back

681. Narrated AbuHurayrah: The Prophet () said: Have the imam in the centre and close up the gaps

682. Narrated Wabisah: The Messenger of Allah () saw a man praying alone behind the row. He ordered him to repeat. Sulayman ibn Harb said: The prayer

683. Abu Bakrah said that he came to the mosque when the prophet () was bowing. So I bowed outside the row (before joining it). The prophet () said; May Allah increase your eagerness! But do not do it again

684. Al-Hasan reported :Abu Bakrah came when the apostle of Allah () was bowing. So he bowed without the row (before joining it). He then went to the row. When the prophet () finished his prayer, he said: which of you bowed without the row, and then went to the row? Abu Bakrah said; it was i. the prophet () said: May Allah increase your eagerness ! but do not do it again

685. Talhah b. 'Ubaid Allah reported the Messenger of Allah () as saying:When you place in front of you something such as the back of a saddle, then there is no harm if someone passes in front of you (i.e. the other side of it)

686. Ata said:The back of the saddle is (about) one cubit (in height) or more than that

687. Ibn 'Umar said:When the Messenger of Allah () would go out (for prayer) on the day of 'Id, he ordered to bring a lance, it was then setup in front of him and he would pray in its direction, and the people (stood) behind him. He used to do so during journey ; hence the rulers would take it (lance with them)

688. Abu Juhaifah said:The Prophet () led them in prayer at al-Batha', with a staff set up in front of him. (He prayed) two rak'ahs of the Zuhri prayer and two rak'ahs of the 'Asr prayer. The women and the donkeys would pass in front of the staff

689. Narrated AbuHurayrah: The Prophet () said: When one of you prays, he should put something in front of his face, and if he can find nothing , he should set up his staff; but if he has no staff, he should draw a line; then what passes in front of him will not harm him

690. This tradition has also been reported by Abu Hurairah through a different chain of narrators. Abu Hurairah reported:The Prophet () said: ..... He then

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narrated the tradition about drawing the line. Sufyan said: We did not find anything by which we could reinforce this tradition, and this has been narrated only through this chain. He ('Ali b. al-Madini, a narrator) said: I said to Sufyan: There is a difference of opinion of the name (Abu Muhammad b. 'Amr). He pondered for a moment and then said: I do not remember except Abu Muhammad b. 'Amr Sufyan said: A man had come to Kufah after the death of Isma'il b. Umayyah ; he was seeking Abu Muhammad until he found him. He asked him (about this tradition) but he became confused. Abu Dawud said: I heard Ahmad b. Hanbal who was questioned many times how the line should be drawn. He replied: In this way. horizontally like crescent. Abu Dawud said: I heard Musaddad say: Ibn Dawud said: The line should be drawn perpendicularly. Abu Dawud said: I heard Ahmad b. Hanbal describing many times how the line should be drawn. He said: In this way horizontally in the round semi-circular form like the crescent, that is (the line should be) a curve

691. Sufyan b. 'Uyainah said: I saw Sharik who led us in the 'Asr prayer during a funeral ceremony. He placed his cap in front of him, that is, for saying the obligatory prayer the time of which had come

692. Ibn 'Umar said: The Prophet (ﷺ) used to pray facing his camel

693. Narrated Al-Miqdad ibn al-Aswad: I never saw the Messenger of Allah (ﷺ) praying in front of a stick, a pillar, or a tree, without having it opposite his right or left eyebrow, and not facing it directly

694. Narrated Abdullah ibn Abbas: The Prophet (ﷺ) said: Do not pray behind a sleeping or a talking person

695. Narrated Sahl ibn AbuHathmah: The Prophet (ﷺ) said: When one of you prays facing a sutrah he should keep close to it, and not let the devil interrupt his prayer. Abu Dawud said: This tradition has also been narrated by Waqid b. Muhammad from Safwan from Muhammad b. Sahl on the authority of his father, or on the authority of Muhammad b. Sahl from the Prophet (ﷺ). Some have narrated it from Nafi' b. Jubair on the authority of Sahl b. Sa'd. There is a variation in the chain of its narrators

696. Sahl said: The distance between the place where the Prophet (ﷺ) stood and the qiblah (i.e. the sutrah or the wall of the mosque) was as much as to allow a goat to pass

697. Abu Sa'id al-Khudri reported the Messenger of Allah (ﷺ) as saying: When one of you prays, he should not let anyone pass in front of him; he should turn him away as far as possible; but if he refuses (to go), he should fight him, for he is only a devil

698. Abu Sa'id al-Khudri reported the Messenger of Allah (ﷺ) as saying: When one of you prays, he should pray facing the sutrah (screen or covering) and he should keep himself close to it. He then narrated the tradition to the same effect

699. Abu 'Ubaid said: I saw 'Ata b. Yazid al-Laithi praying in a standing posture. So I went to him passing in front of him; he, therefore, turned me away. He then said to me: Abu Sa'id al-Khudri reported the Messenger of Allah (ﷺ) as saying: If anyone of you can do that he should not let anyone pass between him and the qiblah, he should do it

700. Abu Salih said: I narrate what I witnesses from Abu Sa'id and heard from him. Abu Sa'id entered upon Marwan and said: I heard the Messenger of Allah (ﷺ) say: When one of you prays facing any object which conceals him from people, and someone wishes to pass in front of him, he should strike him at his chest; if he refuses (to go), he should fight him; he is only a devil. Abu Dawud said: Sufyan Ath-Thawri said: "A person arrogantly walks in front of me while I am praying, so I stop him, and a weak person passes, so I don't stop him

701. Narrated Abu Juha'im : The Messenger of Allah (ﷺ) as saying: "If one who passes in front of a man who is praying knew the responsibility he incurs, he would prefer to stand still for forty. . . rather than pass in front of him. Abu al-Nadr said: I do not know whether he said forty days, or months, or years." Abu Dawud: Sufyan al-Thawri said: If a man passes proudly in front of me while I am praying, I shall stop him, and if a weak man passes, I shall not stop him

702. Hafs reported that the Messenger of Allah (ﷺ) as saying, and the other version of this tradition transmitted through a different chain has: Abu Dharr said (and not the Prophet): If there is not anything like the back of a saddle in front of a man who is praying, then a donkey, a black dog, and a woman cut off his prayer. I asked him: Why has the black dog been specified, distinguishing it from a red, a yellow and a white dog? He replied: My nephew, I also asked the Messenger of Allah (ﷺ) the same question as you asked me. He said: The black dog is a devil

703. Narrated Abdullah ibn Abbas: Qatadah said: I heard Jabir ibn Zayd who reported on the authority of Ibn Abbas; and Shu'bah reported the Prophet (ﷺ) as saying: A menstruating woman and a dog cut off the prayer. Abu Dawud said: Sa'id, Hisham and Hammam narrated this tradition from Qatadah on the authority of Jabir b. Zaid as a statement of Ibn 'Abbas

704. Narrated Abdullah ibn Abbas: Ikrimah reported on the authority of Ibn Abbas, saying: I think the Messenger of Allah (ﷺ) said: When one of you prays without a sutrah, a dog, an ass, a pig, a Jew, a Magian, and a woman cut off his prayer, but it will suffice if they pass in front of him at a distance of over a stone's throw. Abu Dawud said: There is something about this tradition in my heart. I used to discuss it with Ibrahim and others. I did not find anyone who narrated it from Hisham and knew it. I did not know anyone who reported it from Hisham and knew it. I did not know anyone who related it from Hisham. I think the confusion is on the part of Ibn Abi Saminah that is, Muhammad b. Isma'il al-Basri, the freed slave of Banu Hisham. In this tradition the mention of words "a Magian" is rejected; the mention of the words "at a stone's throw" and "a pig" is rejected. Abu Dawud said: I did not hear this tradition except from Muhammad b. Isma'il b. Samurrah and I think he was mistaken because he used to narrate to us from his memory

705. Yazid b. Namran said: I saw a crippled man at Tabuk. He (the man) said: I passed riding a donkey in front of the Prophet (ﷺ) who was praying. He said (cursing

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him): O Allah, cut off his walking. Thenceforth I could not walk

706. This tradition as also been reported by Sa'id through the same chain of narrators and to the same effect. He added:He cut off our prayer, may Allah cut off his walking. Abu Dawud said: This version narrated by Mushir on the authority of Sa'id has: He cut off our prayer

707. Sa'id b. Ghazwan reported on the authority of his father that he made his stay at Tabuk(during his journey) for performing Hajj. All of a sudden he saw a crippled man and asked him about his condition. He said:I relate to you a tradition, but do not narrate it to anyone so long as I am alive: The Messenger of Allah () encamped at Tabuk near a date-palm and he said: This is our qiblah (direction for praying). He then offered prayer facing it. I came running, when I was a boy, until I passed the place between him and the tree. He said (cursing): He cut off our prayer, may Allah cut off his walking. I could not, therefore, stand upon them(feet) till today

708. 'Amr b. Shu'aib reported from his father on the authority of his grand-father:We came down from the mountain pass of Adhaakhir in the company of the Messenger of Allah (). The time of prayer came and he prayed facing a direction of prayer, and we were (standing) behind him. Then a kid came and passed in front of him. He kept on stopping it until he brought his stomach near the wall (to detain it), and at last it passed behind him, or as Musaddad said

709. Ibn 'Abbas said:The Prophet () was (once) praying. A kid went passing in front of him and he kept on stopping it

710. Narrated Aisha, Ummul Mu'minin: I was sleeping in front of the Prophet () with my legs between him and the qiblah. Shu'bah said: I think she said: I was menstruating. Abu Dawud said: This tradition has been narrated by al-Zuhri, 'Ata, Abu Bakr b. Hafs, Hisham b. 'Urwah, 'Irak b. Malik, Abu al-Aswad and Tamim b. Salamah; all transmitted from 'Urwah on the authority of 'Aishah. Ibrahim narrated from al-Aswad on the authority of 'Aishah. Abu al-Duha narrated from Masruq on the authority of 'Aishah. Al-Qasim b. Muhammad and Abu Salamah narrated it from 'Aisha. All these narrators did not mention the words "And I was menstruating

711. 'Urwah reported on the authority of 'A'ishah:The Messenger of Allah () used to pray at night and she ('A'ishah) would lie between him and the qiblah, sleeping on the bed on which he would sleep. When he wanted to offer the witr prayer, he awakened her and she offered the witr prayer

712. 'A'ishah said:I used to sleep with my legs in front of the Messenger of Allah () when he would offer his prayer at night (i.e. tahajjud prayer offered towards the end of the night.). When he prostrated himself he struck my legs, and I drew them up and he then prostrated

713. It was reported from Abu An-Nadr, from Abu Salama bin 'Abdur Rahman, from 'Aishah, that she said:"I used to be asleep while my legs would be in the front of the Messenger of Allah () while he was praying during the night. When he wanted to prostrate, he would prod my feet, so I would pull them up, and he would prostrate

714. Narrated Aisha, Ummul Mu'minin: I used to sleep lying between the Messenger of Allah () and the qiblah. The Messenger of Allah () used to pray when I (was lying) in front of him. When he wanted to offer the witr prayer - added by the narrator Uthman - he pinched me - then the narrators are agreed - and said: Set aside

715. Narrated Abdullah ibn Abbas: I came riding a donkey. Another version has: Ibn Abbas said: When I was near the age of the puberty I came riding a she-ass and found the Messenger of Allah () leading the people in prayer at Mina. I passed in front of a part of the row (of worshippers), and dismounting left my she-ass for grazing in the pasture, and I joined the row, and no one objected to that. Abu Dawud said: These are the words of al-Qa'nabi, and are complete. Malik said: I take it as permissible at the time when the iqamah for prayer is pronounced

716. Narrated Abdullah ibn Abbas: AbusSahba' said: We discussed the things that cut off the prayer according to Ibn Abbas. He said: I and a boy from Banu AbdulMuttalib came riding a donkey, and the Messenger of Allah () was leading the people in prayer. He dismounted and I also dismounted. I left the donkey in front of the row (of the worshippers). He (the Prophet) did not pay attention to that. Then two girls from Banu AbdulMuttalib came and joined the row in the middle, but he paid no attention to that

717. The above mentioned narration has also been narrated by Mansur through a different chain of narrators. This version has:Then two girls from Banu 'Abd al-Muttalib came fighting together. He caught them. 'Uthman (a narrator) said: He separated them. And Dawud (another narrator) said: He pulled away from the other, but he paid no attention to that

718. Narrated Al-Fadl ibn Abbas: The Messenger of Allah () came to us accompanied by Abbas when we were in open country belonging to us. He prayed in a desert with no sutrah in front of him, and a she-ass and a bitch of ours were playing in front of him, but he paid no attention to that

719. Narrated AbuSa'id al-Khudri: The Prophet () said: Nothing interrupt prayer, but repulse as much as you can anyone who passes in front of you, for he is just a devil

720. Abu al-Waddak said:A youth from the Quraish passed in front of Abu Sa'id al-Khudri who was praying. He repulsed him. He returned again. He then repulsed him for the third time. When he finished the prayer, he said: Nothing cuts off prayer; but the Messenger of Allah () said: Repulse as much as you can, for he is just a devil. Abu Dawud said: If two traditions of the prophet() conflict, the practice of the Companions after him should be taken into consideration

721. Salim reported on the authority of his father (Ibn 'Umar):I saw the Messenger of Allah() that when he began prayer, he used to raise his hands opposite his shoulders, and he did so when he bowed, and raised his head after bowing. Sufyan(a narrator) once said: "When he raised his head;; and after he used to say:

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"When he raised his head after bowing. He would not raise (his hands) between the two prostrations

722. 'Abd Allah b. Umar said: The Messenger of Allah (ﷺ) used to raise his hands opposite his shoulders when he began prayer, then he uttered takbir (Allah is most great) in the same condition, and then he bowed. And when he raised his back (head) after bowing he raised them opposite his shoulders, and said: "Allah listens to him who praises Him." But he did not raise his hand when he prostrated himself; he rather raised them when he uttered the takbir (Allah is most great) before bowing until his prayer is finished

723. 'Abd al-Jabbar b. Wa'il (b. Hujr) said: I was a small boy and I did not understand the prayer of my father. So Wa'il b. 'Alqamah reported Wa'il b. Hujr as saying: I offered prayer along with the Messenger of Allah (ﷺ). He used to raise his hands when he pronounced the takbir (Allah is most great), then pulled his garment around him, then placed his right hand on his left, and entered his hands in his garment. When he was about to bow he took his hands out of his garment, and then raised them. And when he raised his head after bowing, he raised his hands. He then prostrated himself and placed his face (forehead on the ground) between his hands. And when he raised his head after prostration, he also raised his hands until he finished his prayer. Muhammad (a narrator) said: I mentioned it to al-Hasan b. Abu al-Hasan who said: This is how the Messenger of Allah (ﷺ) offered prayer; some did it and others abandoned it. Abu Dawud said: This tradition has been narrated by Hammam from ibn Juhadah, but he did not mention the raising of hands after he raised his head at the end of the prostration

724. Wa'il b. Hujr said: He saw that when the Prophet (ﷺ) stood up to pray he raised his hands till they were in front of his shoulders and placed his thumbs opposite his ears; then he uttered the Takbir (Allah is most great)

725. Wa'il b. Hujr said that he saw the Messenger of Allah (ﷺ) raise his hands when he uttered the takbir (Allah is most great)

726. Narrated Wa'il ibn Hujr: I purposely looked at the prayer of the Messenger of Allah (ﷺ), how he offered it. The Messenger of Allah (ﷺ) stood up, faced the direction of the qiblah and uttered the takbir (Allah is most great) and then raised his hands in front of his ears, then placed his right hand on his left (catching each other). When he was about to bow, he raised them in the same manner. He then placed his hands on his knees. When he raised his head after bowing, he raised them in the like manner. When he prostrated himself he placed his forehead between his hands. He then sat down and spread his left foot and placed his left hand on his left thigh, and kept his right elbow aloof from his right thigh. He closed his two fingers and made a circle (with the fingers). I (Asim ibn Kulayb) saw him (Bishr ibn al-Mufaddal) say in this manner. Bishr made the circle with the thumb and the middle finger and pointed with the forefinger

727. The above tradition has been transmitted by 'Asim b. Kulaib through a different chain of narrators and to the same effect. This version has: "He then placed his right hand on the back of his left palm and his wrist and forearm." This also adds: "I then came back afterwards in a season when it was severe cold. I saw the people putting on heavy clothes moving their hands under the clothes (i.e. raised their hands before and after bowing)."

728. Narrated Wa'il ibn Hujr: I witnessed the Prophet (ﷺ) raise his hands in front of his ears when he began to pray. I then came back and saw them (the people) raising their hands up to their chest when they began to pray. They wore long caps and blankets

729. Wa'il b. Hujr said: I came to the Prophet (ﷺ) during winter; I saw his companions raise their hands in their clothes in prayer

730. Abu Humaid al-Sa'idi once told a company of ten of the companions of the Messenger of Allah (ﷺ); Abu Qatadah was one of them: I am one among you who is more informed of the way the Messenger of Allah (ﷺ) prayed. They said: Why, By Allah, you did not follow him more than us, nor did you remain in his company longer than us? He said: Yes. They said: Then describe (how the Prophet prayed). He said: When the Messenger of Allah (ﷺ) stood up to pray, he raised his hands so as to bring them opposite his shoulders, and uttered the takbir (Allah is the most great), until every bone rested in its place properly; then he recited (some verses from the Quran); then he uttered the takbir (Allah is most great), raising his hands so as to bring them opposite his shoulders; then he bowed; placing the palms of his hands on his knees and keeping himself straight, neither raising nor lowering his head; then raised his head saying: "Allah listens to him who praise Him"; then raised his hands so as to bring them exactly opposite to his shoulders; then uttered: "Allah is most great"; then lowered himself to the ground (in prostration), keeping his arms away from his sides; then raised his head, bent his left foot and sat on it, and opened the toes when he prostrated: then he uttered: "Allah is most great"; then raised his head, bent his left foot and sat on it so that every bone returned to its place properly; then he did the same in the second (rak'ah). At the end of the two Rak'ahs he stood up and uttered the takbir (Allah is most great), raising his hands so as to bring them opposite to his shoulders; then he bowed, placing the palms of his hands on his knees and keeping himself straight, neither raising or lowering his head: then raised his head saying: "Allah listens to him who praises Him"; then raised his hands so as to bring them exactly opposite his shoulders; then uttered: "Allah is most great"; then lowered himself to the ground (in prostration), keeping his arms away from his sides; then raised his head, bent his left foot and sat on it, and opened the toes when he prostrated himself; then he prostrated; then uttered: "Allah is most great"; then raised his head, bent his left foot and sat on it so that every bone returned to its place properly; then he did the same in the second (rak'ah). At the end of two rak'ahs he stood up and uttered the takbir (Allah is most great), raising his hands so as to bring them opposite to his shoulders in the way he had uttered the Takbir (Allah is most great) at the beginning of the prayer; then he did that in the remainder of his prayer; and after prostration which if followed by the taslim (salutation) he put his left foot and sat on his left hip. They said: You have spoken the truth. This is how he (peace be upon him) used to pray

731. 'Amr al-Amiri said: I (once) attended the meeting of the companions of the Messenger of Allah (ﷺ). They began to discuss his prayer. Abu Humaid then narrated a part of the same tradition and said: When he bowed he clutched his knees with his palms, and he opened his fingers; then he bent his back without raising his upwards, and did not turn his face (on any side). When he sat at the end of two rak'ahs he sat on the sole of his left foot and raised the right, and after the fourth he placed his left hip on the ground and spread out both his feet one side



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732. The above mentioned tradition has also been reported by Muhammad b. 'Amr b. 'Ata' through a different chain of narrators. This version adds: "When he prostrated himself he neither placed his arms on the ground nor closed them; putting forward his fingers towards the qiblah."

733. Abbas or 'Ayyash b. Sahl as-Sa'idi said that he was present in a meeting which was attended by his father who was one of the companions of the Prophet(), Abu Hurairah, Abu Humaid al-Sa'idi and Abu Usaid. He narrated the same tradition with a slight addition or deletion. He said: He then raised his head after bowing and uttered: "Allah listens to him who praises Him, to Thee, our Lord, be the praise," and raised his hands. He then uttered: "Allah is most great"; then he prostrated himself and rested on his palms, knees, and the end of his toes while prostrating; then he uttered the Takbir (Allah is most great), and sat down on his hips and raised his other foot; then he uttered the takbir and prostrated himself; then he uttered takbir and stood up, but did not sit on his hips. He (the narrator) then narrated the rest of the tradition. He further said: Then he sat down at the end of two rak'ahs; when he was about to stand after two rak'ahs, he uttered the takbir; then he offered the last two rak'ahs of the prayer. The narrator did not mention about his sitting on the hips spreading out his feet

734. 'Abbas b. Sahl. Said: Abu Humaid, Abu Usaid, Sahl. B Sa'd and Muhammad b. Maslamah (once) got together and discussed how the Messenger of Allah() used to offer his prayer. Abu Humaid said: I am more informed than any of you regarding the prayer offered by the Messenger of Allah (). Then he mentioned a part of it, and said: He then bowed and placed his hands upon his knees as if he caught hold of them; and bent them, keeping (his arms) away from his sides. He then prostrated himself and placed his nose and forehead (on the ground); and kept his arms away from his side, and placed his palms (on the ground opposite his shoulders; he then raised his head that every bone returned to its proper place; (he then prostrated twice) until he finished this prostrations). Then he sat down and spread out his left foot, putting forward the front of his right foot towards the qiblah placing the palm of his right hand on his right knee, and the palm of his left hand on his left knee, and he pointed with his finger. Abu Dawud said: This tradition has been narrated by Ibn al-Mubarak from Fulaih who heard 'Abbas . Sahl narrating it; but I do not remember it. I think he made the mention of 'Isa b. 'Abd Allah who heard 'Abbas b. Sahl saying: I accompanied Abu Humaid al-Sa'idi

735. Abu Humaid reported to the same effect. He said: When he (the Prophet) prostrated he kept his thighs wide and did not let his belly touch the thighs. Abu Dawud says that Ibn Mubarak narrated this hadith from 'Abbas b. Sahl, which he did not remember well. It is thought that he has mentioned 'Isa b. 'Abd Allah, 'Abbas b. Sahl and Abu Humaid al-Sa'idi

736. Wa'il b. Hujr reported in this tradition from the Prophet(): When he prostrated, his knees touched the ground before his palms touched it; when he prostrated himself, he placed his forehead on the ground between his palms, and kept his armpits away from his sides. Hajjaj reported from Hammam and Shaiq narrated a similar tradition to us from 'Asim b. Kulaib on the authority of his father from the Prophet(). And another version narrated by one of them has-and I think in all probability that this version has been narrated by Muhammad b. Juhadah-when he got up (after prostration), he got up with his knees and gave his weight on his thighs

737. Narrated Wa'il ibn Hujr: I saw the Messenger of Allah () raising his thumbs in prayer up to the lobes of his ears

738. Narrated Abu Hurayrah: When the Messenger of Allah () uttered the takbir (Allah is most great) for prayer (in the beginning), he raised his hands opposite to his shoulders; and when he bowed, he did like that; and when he raised his head to prostrate, he did like that; and when he got up at the end of two rak'ahs, he did like that

739. Narrated Abdullah ibn Abbas: Maymun al-Makki said: that he saw Abdullah ibn az-Zubayr leading in prayer. He pointed with his hands (i.e. raised his hands opposite to the shoulders) when he stood up, when he bowed and when he prostrated, and when he got up after prostration, he pointed with his hands (i.e. raised his hands). The I went to Ibn Abbas and said (to him) I saw Ibn az-Zubayr praying that I never saw anyone praying. I then told him about the pointing with his hands (raising his hands). He said: If you like to see the prayer of the Messenger of Allah () follow the prayer as offered by Abdullah ibn az-Zubayr

740. Narrated Abdullah ibn Abbas: Nadr ibn Kathir as-Sa'di said: Abdullah ibn Tawus prayed at my side in the mosque of al-Khayf. When he made the first prostration, he raised his head after it and raised his hands opposite to his face. This came as something strange for me. I, therefore, said it to Wuhayb ibn Khalid. Then Wuhayb ibn Khalid said to him: You are doing a thing that I did not see anyone do. Ibn Tawus then replied: I saw my father doing it, and my father said: I saw Ibn Abbas doing it. I do not know but he said: The Prophet () used to do it

741. Nafi' said on the authority of Ibn 'Umar that when he began prayer, he uttered the takbir (Allah is most great) and raised his hands; and when he bowed (he raised his hands); and when he said: "Allah listens to him who praises Him," (he raised his hands); and when he stood up at the end of two rak'ahs, he raised his hands. He (Ibn 'Umar) traced that back to the Messenger of Allah (). Abu Dawud said: What is correct is that the tradition reported by Ibn 'Umar does not go back to the Prophet (may peace be upon him). Abu Dawud said: The narrator Baqiyyah reported the first part of this tradition from 'Ubaid Allah and traced it back to the Prophet (); and the narrator al-Thaqafi reported it from 'Ubaid Allah as a statement of Ibn 'Umar himself (not from the Prophet). In this version he said: When he stood at the end of two rak'ahs he raised them up to his breasts. And this is the correct version. Abu Dawud said: This tradition has been transmitted as a statement of Ibn 'Umar (and not of the Prophet) by al-Laith b. Sa'd, Malik, Ayyub, and Ibn Juraij; and this has been narrated as a statement of the Prophet () by Hammad b. Salamah alone on the authority of Ayyub. Ayyub and Malik did not mention his raising of hands when he stood after two prostrations, but al-Laith mentioned it in his version. Ibn Juraij said in this version: I asked Nafi': Did Ibn 'Umar raise (his hands) higher for the first time? He said: No, I said: Point out to me. He then pointed to the breasts or lower than that

742. Nafi' said: When 'Abd Allah b. 'Umar began his prayer, he raised his hands opposite to his shoulders; and when he raised his head after bowing, he raised them lower than that. Abu Dawud said: So as far as I know, no one narrated the words "he raised them lower than that" except Malik

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743. Ibn 'Umar said: When the Messenger of Allah (ﷺ) stood at the end of two rak'ahs, he uttered the takbir (Allah is most great) and raised his hands

744. Narrated Ali ibn Abu Talib: When the Messenger of Allah (ﷺ) stood for offering the obligatory prayer, he uttered the takbir (Allah is most great) and raised his hands opposite to his shoulders; and he did like that when he finished recitation (of the Qur'an) and was about to bow; and he did like that when he rose after bowing; and he did not raise his hands in his prayer while he was in his sitting position. When he stood up from his prostrations (at the end of two rak'ahs), he raised his hands likewise and uttered the takbir (Allah is most great) and raised his hands so as to bring them up to his shoulders, as he uttered the takbir in the beginning of the prayer

745. Malik b. al-Huwairith said: I saw the Prophet (ﷺ) raise his hands when he uttered the takbir (Allah is most great), when he bowed and when he raised his head after bowing until he brought them to the lobes of his ears

746. Narrated Abu Hurayrah: If I were in front of the Prophet (ﷺ), I would see his armpits. Ibn Mu'adh added that Lahiqa said: Do you not see, Abu Hurayrah could not stand in front of the Prophet (ﷺ) while he was praying. Musa added: When he uttered the takbir, he raised his hands

747. Narrated Abdullah ibn Mas'ud: The Messenger of Allah (ﷺ) taught us how to pray. He then uttered the takbir (Allah is most great) and raised his hands; when he bowed, he joined his hands and placed them between his knees. When this (report) reached Sa'd, he said: My brother said truly. We used to do this; then we were later on commanded to do this, that is, to place the hands on the knees

748. It was reported from Alqamah who said: Abdullah ibn Mas'ud said: Should I not pray for you the way the Messenger of Allah (ﷺ) prayed? So he prayed, raising his hands only once. Abu Dawud said: This is a summarized version of a longer narration and it is not authentic with this wording

749. This tradition has also been transmitted by Sufyan through a different chain of narrators. This version has: He raised his hands once in the beginning. Some narrated: (raised his hands) once only

750. Narrated Al-Bara' ibn Azib: When the Messenger of Allah (ﷺ) began prayer, he raised his hands up to his ears, then he did not repeat

751. This tradition has been narrated by Sufyan through a different chain of transmitters. This version does not have the words "then he did not repeat". Sufyan said: The words "then he did not repeat" were narrated to us later on at Kufah by him (Yazid). Abu Dawud said: This tradition has also been transmitted by Hushaim, Khalid, and Ibn Idris from Yazid. They did not mention the words "then he did not repeat"

752. Narrated Al-Bara' ibn Azib: I saw that the Messenger of Allah (ﷺ) raised his hands when he began prayer, but he did not raise them until he finished (prayer). Abu Dawud said: This tradition is not sound

753. Narrated Abu Hurayrah: When the Messenger of Allah (ﷺ) began his prayer, he raised his hands extensively

754. Zur'ah b. 'Abd al-Rahman said: I heard Ibn al-Zubair say: Setting the feet right and placing one hand on the other is a sunnah

755. Narrated Abdullah ibn Mas'ud: Abu Uthman an-Nahdi said: When Ibn Mas'ud prayed he placed his left hand on the right. The Prophet (ﷺ) saw him and placed his right hand on his left one

756. Narrated Ali ibn Abu Talib: Abu Juhayfah said: Ali said that it is a sunnah to place one hand on the other in prayer below the navel

757. Jarir ad-Dabbi reported: I saw Ali (Allah be pleased with him) catching hold of his left hand by his right hand on the wrist above the navel. Abu Dawud said: Sa'id b. Jubair narrated the words: "above the navel". Abu Mijlaz reported the words: "below the navel". This has also been narrated by Abu Hurairah. But that is not strong

758. Narrated Abu Hurayrah: (The established way of folding hands is) to hold the hands by the hands in prayer below the navel. Abu Dawud said: I heard Ahmad b. Hanbal say: The narrator 'Abd al-Rahman b. Ishaq al-Kufi is weak (i.e. not reliable)

759. Narrated Tawus: The Messenger of Allah (ﷺ) used to place his right hand on his left hand, then he folded them strictly on his chest in prayer

760. 'Ali b. Ali Talib said: When the Messenger of Allah (ﷺ) stood up for prayer, he uttered the takbir (Allah is most great), then said: I have turned my face, breaking with all others, towards Him Who created the heavens and the earth, and I am not a polytheist. My prayer and my devotion, my life and my death belong to Allah, the Lord of the Universe, Who has no partner. That is what I have been commanded, and I am first of Muslims (those who surrender themselves). O Allah, Thou art the King. There is no God but Thee. Thou art my Lord and I am Thy servant. I have wronged myself, but I acknowledge my sin, so forgive me all my sins; Thou Who alone canst forgive sins; and guide me to the best qualities. Thou Who alone canst guide to the best of them; and turn me from evil ones. Thou who alone canst turn from evil qualities. I come to serve and please Thee. All good is in Thy Hands, and evil does not pertain to Thee. I seek refuge in Thee and turn to Thee, Who art blessed and exalted. I ask Thy forgiveness and turn to thee in repentance. When he bowed, he said: O Allah, to Thee I bow, in Thee I trust, and to Thee I submit myself. My hearing, my sight, my brain, my bone and my sinews humble themselves before Thee. When he raised his head, he said: Allah listens to him who praises Him. O our lord, and all praises be to Thee in the whole of the heavens and the earth, and what is between them, and in whatever Thou creates afterwards. When he prostrated himself, he said: O Allah, to Thee I prostrate myself, to Thee I trust, and to Thee I submit myself. My face prostrated itself before Him Who created it, fashioned it, and fashioned it in the best shape, and brought forth its hearing and seeing. Blessed is Allah, the best of creators. When he saluted at the end of the prayer, he said: O Allah, forgive me my former and my latter sins, my open and secret sins, my sins in exceeding the limits, and what Thou knowest better than I. Thou art He Who puts forward and puts back. There is deity but Thee

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761. 'Ali b. Ali Talib said: When the Messenger of Allah (ﷺ) stood up for (offering) obligatory prayer, he uttered the takbir (Allah is most great) and raised his hands opposite to his shoulders, and he did so when he finished the recitation (of the Qur'an) and when he was about to bow; and he did like that when he raised (his head) after bowing. He did not raise his hands in prayer when he was sitting. When he stood at the end of two rak'ahs, he raised his hands in a similar way and uttered the takbir and supplicated in a more or less the same manner as narrated by 'Abd al-'Aziz in his version. This version does not mention the words "All good is in Thy Hands and evil does not pertain to Thee." And this adds: He said when he finished the prayer: "O Allah, forgive me my former and latter sins, my open and secret sins; Thou art my deity; there is no God but Thee"

762. Shu'aib b. Abi Hamzah said: Ibn al-Munkadir, Ibn Abi Farwah and a number of jurists of Madina said to me: When you recite the supplication "I am first of the Muslims," say instead; "I am one of the Muslims"

763. Anas b. Malik said: A man came panting to join the row of worshippers, and said: Allah is most great; praise be to Allah, much praise, good and blessed. When the Messenger of Allah (ﷺ) finished his prayer, he asked: Which of you is the one who spoke the words? He said nothing wrong. Then the man said: I (said), Messenger of Allah (ﷺ); I came and had difficulty in breathing, so I said them. He said: I saw twelve angels racing against one another to be the one to take them to Allah. The narrator Humaid added: When any of you comes for praying, he should walk as usual (i.e. he should not hasten and run quickly); then he should pray as much as he finds it (along with the imam), and should offer the part of the prayer himself (when the prayer is finished) which the Imam had offered before him

764. Narrated Jubayr ibn Mut'im: Jabir saw the Messenger of Allah (ﷺ) observing prayer. (The narrator Amr said: I do not know which prayer he was offering.) He (the Prophet) said: Allah is altogether great; Allah is altogether great; Allah is altogether great; and praise be to Allah in abundance; and praise be to Allah in abundance; and praise be to Allah in abundance. Glory be to Allah in the morning and after (saying it three times). I seek refuge in Allah from the accursed devil, from his puffing up (nafkh), his spitting (nafth) and his evil suggestion (hamz). He (Amr) said: His nafth is poetry, his nafkh is pride, and his hamz is madness

765. The above mentioned tradition has also been reported by Jubair b. Mut'im through a different chain of narrators. This version adds: I heard the Prophet (ﷺ) uttering (all these supplications) in a supererogatory prayer; he narrated the tradition in a similar manner

766. Narrated Aisha, Ummul Mu'minin: Asim ibn Humayd said: I asked Aisha: By what words the Messenger of Allah (ﷺ) would begin his supererogatory prayer at night? She replied: You ask me about a thing of which no one asked me before you. When he stood up, he uttered the takbir (Allah is most great) ten times, and uttered "Praise be to Allah" ten times, and uttered "Glory be to Allah" ten times, and uttered "There is no god but Allah" ten times, and sought forgiveness ten times, and said: O Allah, forgive me, and guide me, and give me sustenance, and keep me well, and he sought refuge in Allah from the hardship of standing before Allah on the Day of Judgment. Abu Dawud said: This tradition has also been narrated by Khalid b. Ma'dan from Rab'iah al-Jarashi on the authority of 'Aishah

767. Abu Salamah b. 'Abd al-Rahman b. 'Awf said: I asked 'Aishah: By what words the Prophet (ﷺ) used to begin his prayer when he stood up at night (to offer tahajjud prayer). She said: When he stood up at night, he began his prayer by saying: O Allah, Lord of Jibra'il, Lord of Mik'ail, and Lord of Israfil, Creator of the Heavens and the Earth, the Knower of what is seen and of what is unseen; Thou decides between Thy servants in which they used to differ. Guide me to the truth where there is a difference of opinion by Thy permission. Thou guidest anyone Thou wishes to the right path

768. The above mentioned tradition has been reported by 'Ikramah with a different chain of narrators. This version adds: When he stood up, he said the takbir (Allah is most great) and said

769. Malik said: There is no harm in uttering supplication in prayer, in its beginning, in its middle, and in the end, in obligatory prayer or other

770. Rifa'ah b. Rafi' said: One day we were praying behind the Messenger of Allah (ﷺ). When the Messenger of Allah (ﷺ) raised his head after bowing, he said: Allah listened to him who praised Him. A man behind the Messenger of Allah (ﷺ) said: O Allah, Our Lord, and to Thee be praise, much praise, good and blessed. When the Messenger of Allah (ﷺ) finished his prayer, he asked: Which of you if the one who spoke (the words) just now. The man said: I (uttered) these words, Prophet of Allah. The Messenger of Allah (ﷺ) said: I saw more than thirty angels racing against one another to be the one to write them first

771. Ibn 'Abbas said: When the Messenger of Allah (ﷺ) stood up for praying at midnight, he said: o Allah, be praise to Thee, Thou art the light of the heavens and the earth; and to Thee be praise; Thou are the maintainer of the heavens and the earth; and to Thee be praise, Thou art the heavens and the earth and what is between them; Thou art the truth, and Thy statement is truth; and Thy promise is the truth; and the visitation with Thee is true; and the Paradise is true and the Hell-fire is true and the Hour is true; O Allah, to Thee I turned my attention, and by Thee I disputed, and to Thee I brought forth my case, so forgive me my former and latter sins, and my secret and open sins, Thou art my deity, there is no deity but Thou

772. Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to say in his tahajjud prayer (i.e. supererogatory prayer offered in or after the midnight) after he said the takbir; he then narrated the tradition to the same effect

773. Narrated Rifa'ah ibn Rafi': I offered prayer behind the Messenger of Allah (ﷺ). Rifa'ah sneezed. The narrator Qutaybah did not mention the name Rifa'ah (but he said: I sneezed). So I said: Praise be to Allah, praise much, good and blessed therein, blessed thereupon, as our Lord likes and is pleased. When the Messenger of Allah (ﷺ) finished his prayer, he turned and said: Who was the speaker in prayer? He then narrated the rest of the tradition like that of Malik and completed it

774. Rabi'ah said: A young man from the Ansar sneezed behind the Messenger of Allah (ﷺ) while he was praying. He then said: Praise be to Allah, much, good, blessed, till our Lord is pleased (with us) in the affairs relating to this world and to the other world. When the Messenger of Allah (ﷺ) finished his prayer, he said: Who was the speaker of these words (in prayer)? The young man kept silence. He again asked: Who was the speaker of these words? He did not say wrong. He

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said: Messenger of Allah, I said these (words). I did not intend by them but good. He said: These words did not stay below the Throne of the Compassionate (Allah)

775. Narrated AbuSa'id al-Khudri: When the Messenger of Allah (ﷺ) got up to pray at night (for tahajjud prayer) he uttered the takbir and then said: "Glory be to Thee, O Allah," and "Praise be to Thee" and "Blessed is Thy name," and Exalted is Thy greatness." and "There is no god but Thee." He then said: "There is no god but Allah" three times; he then said: "Allah is altogether great" three times: "I seek refuge in Allah, All-Hearing and All-Knowing from the accursed devil, from his evil suggestion (hamz), from his puffing up (nafkh), and from his spitting (nafth)" He then recited (the Qur'an). Abu Dawud said: It is said that this tradition has been narrated by 'Ali b. 'Ali from al-Hasan omitting the name of the Companion of the Prophet (ﷺ). The misunderstanding occurred on the part of Ja'far

776. Narrated Aisha, Ummul Mu'minin: When the Messenger of Allah (ﷺ) began his prayer, he said: "Glory be to Thee, O Allah," and "Praise be to Thee" and "Blessed is Thy name, and Exalted is Thy greatness, sand there is no god but Allah." Abu Dawud said: This tradition is not well known from 'Abd al-Salam b. Harb. No one narrated this except Talq b. Ghannam. A group of narrators reported the description of prayer from (the narrator) Budail; they did not mention therein this supplication

777. Narrated Samurah ibn Jundub: I remember two period of silence in prayer, one when the imam said the takbir; and one when he finished reciting the Fatihah and the surah when he was about to bow. But Imran ibn Husayn took it as something strange. So they wrote about it to Ubayy (ibn Ka'b) in Medina. He verified the statement of Samurah. Abu Dawud said: Humaid also narrated in this tradition the words "and one period silence when he finished the recitation (of the Qur'an)

778. Samurah b. Jundub said:The Prophet(ﷺ) had two periods of silence; when he began his prayer and when he finished the recitation (of the Qur'an). He then narrated the tradition like the version of Yunus

779. Narrated Samurah ibn Jundub; Ubayy ibn Ka'b: Samurah ibn Jundub and Imran ibn Husayn had a discussion (about the periods of silence in prayer). Samurah then said that he remembered two periods of silence from the Messenger of Allah (ﷺ); one when he uttered the takbir and the other when he finished reciting: "Not of those with whom Thou art angry, nor of those who go astray" (i.7). Samurah remembered that, but Imran ibn Husayn rejected it. Then they wrote about it to Ubayy ibn Ka'b. He wrote a letter to them and gave a reply to them that Samurah remembered correctly

780. Narrated Samurah ibn Jundub: I remember from the Messenger of Allah (ﷺ) two periods of silence. Sa'id said: We asked Qatadah: What are those two periods of silence? He said: (one) when he began his prayer, and (one) when he finished the recitation. Then he added: When he finished reciting (the closing verse of the Fatihah): "Not of those with whom Thou art angry, nor of who go astray

781. Abu Hurairah said:The Messenger of Allah (ﷺ) kept silence between the takbir and the recitation of Qur'an. So I asked him, for whom I would give my father and mother as ransom: What do you say during you period of silence between the takbir and the recitation? He replied (that he said): O Allah, purify me from sins as a white garment is purified from filth. O Allah, wash away my sins with snow, water and hail

782. 'Anas said:The Prophet(peace be upon hm), Abu Bakr, 'Umar and 'Uthman used to begin the recitation with "Praise be to Allah, the Lord of the Universe."

783. 'A'ishah said:The Messenger of Allah(ﷺ) began prayer with the takbir (Allah is most great) and with reciting "Praise be to Allah, the Lord of the Universe". And when he bowed, he neither raised up nor lowered down his head, but kept it between the two (conditions). And when he raised his head after bowing, he did not prostrate himself until he stood up straight; and when he raised his head after prostration, he did not prostrate (the second time) until he sat down properly; and he recited al-tahiyat after every pair of rak'ahs; and when he sat, he spread out his left foot and raised his right. He forbade to sit like the sitting of the devil, and to spread out to hands (on the ground in prostration) like animals. He used to finish prayer with uttering the salutation

784. Anas b. Malik said:The Messenger of Allah (ﷺ) said: A surah has just been revealed to me. He then recited:"In the name of Allah, the Compassionate, the Merciful. Lo! We have given thee Abundance" until he finished it. Then he asked: Do you know what Abundance (al-Kawthar) is? They replied: Allah and His Apostle know it better. He said: It is a river of which my Lord, the Exalted, the Majestic has promised me to give in Paradise

785. 'Urwah reported on the authority of 'A'ishah mentioning the incident of slander. She said:The Messenger of Allah (ﷺ) sat and unveiled his face and said: "I take refuge in Allah, All-Hearing, All-Knowing from the accursed devil. Lo! They who spread the slander are a gang among you." Abu Dawud said: This is a rejected (munkar) tradition. A group of narrators have reported this tradition from al-Zuhri; but did not mention this detail. I am afraid the phrase concerning "seeking refuge in Allah" is the statement of Humaid

786. Narrated Uthman ibn Affan:: Yazid al-Farisi said: I heard Ibn Abbas say: I asked Uthman ibn Affan: What moved you to put the (Surah) al-Bara'ah which belongs to the mi'in (surahs) (containing one hundred verses) and the (Surah) al-Anfal which belongs to the mathani (Surahs) in the category of as-sab'u at-tiwal (the first long surah or chapters of the Qur'an), and you did not write "In the name of Allah, the Compassionate, the Merciful" between them? Uthman replied: When the verses of the Qur'an were revealed to the Prophet (ﷺ), he called someone to write them down for him and said to him: Put this verse in the surah in which such and such has been mentioned; and when one or two verses were revealed, he used to say similarly (regarding them). (Surah) al-Anfal is the first surah that was revealed at Medina, and (Surah) al-Bara'ah was revealed last in the Qur'an, and its contents were similar to those of al-Anfal. I, therefore, thought that it was a part of al-Anfal. Hence I put them in the category of as-sab'u at-tiwal (the seven lengthy surahs), and I did not write "In the name of Allah, the Compassionate, the Merciful" between them

787. The above mentioned tradition has been reported by ibn abbas through a different chain of narrators to the same effect. This version adds:The apostle of

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Allah () died, but he did not mention to us that surah al baraah ins a part of al-anfal. Abu Dawood said: Al-sha'bl, Abu Malik, Qatadah, and Thabit b. 'Umarah said: The prophet( may peace be upon him) did not write" In the name of Allah, the compassionate, the merciful" until Surah al-naml was revealed. This is the meaning of what they said. Further, this is a mursal traditional(omitting the name of the companion)

788. Ibn Abbas said:The prophet () did not distinguish between the two surahs until the words "In the name of Allah, the Compassionate, the merciful" was revealed to him. These are the words of Ibn al-sarh

789. Abu Qatadah reported the Messenger of Allah () as saying:I stand up to pray and intend to prolong it; but when I hear the cry of a boy I shorten if for fear that his mother might be distressed

790. Jabir said:Mu'adh b. Jabal used to pray along with the Prophet (); then he returned and led us in prayer. Sometimes he (the narrator) said: then he returned and led his people in prayer. One night the Prophet () delayed the prayer. Sometimes he (the narrator) mentioned the word "the night prayer". Then Mu'adh prayed along with the Prophet (), then returned to his people and led them in prayer, and recited Surat al-Baqarah. A man turned aside and prayed alone. The people said to him: Have you become a hypocrite, so and so? He replied: I did not become a hypocrite. He then came to the Prophet () and said (to him): Messenger of Allah, Mu'adh prays along with you and then returns and leads us in prayers. We look after camels used for watering and work for by day. He came to us leading us in prayer, and he recited Surah al-Baqarah (in prayer). He (the Prophet) said: Mu'adh, are you a trouble maker? Recite such and such ; recite such and such (surahs) The narrator Abu al-Zubair said (recite) "Glorify the name of the most high lord" (surah lxxxvii) and "By the night when it covers over" (surah xcii). We mentioned this to 'Amr. He said I think he mentioned it (the names of some surahs)

791. Hazm b. Ubayy b. Ka'b said that he came to mu'adh b. jabal who was leading the people in the sunset prayer. According to this version, the Messenger of Allah () said:O mu'adh, do not become a trouble , because the aged, the weak, the needy and the traveler pray behind you

792. Narrated Some Companions of the Prophet: AbuSalih reported on the authority of some Companions of the Prophet (): The Prophet () said to a person: what do you say in prayer? He replied: I first recite tashahhud (supplication recited in sitting position), and then I say: O Allah, I ask Thee for Paradise, and I seek refuge in Thee from Hell-Fire, but I do not understand your sound and the sound of Mu'adh (what you say or he says in prayer). The Prophet () said: We too go around it (paradise and Hell-fire)

793. Jabir narrated the story of mu'adh and said:The prophet () said to a youth: My nephew, what do you do in prayer? He replied: I recited fatihat al-katab and I ask Allah for paradise and seek his refuge from hell-fire I do not understand well your sound and the sound of mu'adh. The prophet () said: I and Mu'adh go around both (paradise and Hell-fire), or he said something similar

794. Abu Hurairah reported the prophet () as saying:When one of you leads the people in prayer, he should be brief, for among them are the weak, the sick, and the aged. But when one of you prays by himself, he may pray as long as he likes

795. Abu Hurairah reported the prophet () as saying:when one of you leads the people in prayer, he should be brief, for among them are the sick, the aged and the needy

796. 'Ammar b. Yasir said:I heard the apostle of Allah () say: A man returns after saying his prayer while a tenth part of his prayer, or a ninth part, or an eight part, or a seventh part, or a sixth part, or a fifth part, or a third part, or half of it, is recorded for him

797. Abu Hurairah said:In every prayer there is a recitation. We make you listen what the Messenger of Allah() made us listen, and we keep hidden from you what he kept hidden from us

798. Abu Qatadah said:The apostle of Allah () used to lead us in prayer and recite in the first two rak'ahs of the noon prayers Fatihat al-kitab and two surahs, and he would sometimes recite loud enough for us to hear the verse. He would prolong the first rak'ah of the noon prayer and shorten the second; and he did so in the morning prayer. Abu Dawud said: Musaddad did not mention the words fatihat al-kitab and surah

799. The above mentioned tradition as been reported by Abu Qatadah through a different chain of narrators. This version adds:He would recite Fatihat al-kitab in the last two surahs. Hammam added: He would prolong the first rak'ah but would not prolong the second so much; and he did so similarly in the afternoon prayer, and so in the morning prayer

800. Abu Qatadah said:We thought that by this (prolonging the first rak'ah). He (the prophet) meant that the people might join the first rak'ah

801. Abu Ma'mar said:We asked Khabbab: Did the Messenger of Allah () recit (the Quran) in the noon and afternoon prayers? He replied: Yes. We then asked: How did you know this? He said: By the shaking of his beard, may peace be upon him

802. Abd Allah b. Abl Awfa said:The prophet () used to stand in the rak'ah of prayer so much so that no sound of steps heard

803. Jabir b. Samurah reported:'Umar said to Sa'd: people complain against you for everything, even for prayer. He replied: I prolong the first two rak'ahs of prayer and make the last two rak'ahs brief; I do not fall short of following the prayer offered by the Messenger of Allah(May peace be upon him). He said: I think so about you

804. Abu sa'id al Khudri said:We used to estimate how long the Messenger of Allah () stood in the noon and the afternoon prayer, and we estimated that he stood in the first two rak'ahs of the noon prayer as long as it takes to recite thirty verses (of the Qur'an), such as A-L-M Tanzil al-Sajdah. And we estimated that he

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stood in the last two rak'ahs half the time he stood in the first two rak'ahs. We estimated that he stood in the first two rak'ahs of the afternoon prayer as long as he did in the last two at noon; and we estimated that he stood in the last two rak'ahs of the afternoon prayer half the time he did in first two

805. Narrated Jabir ibn Samurah: The Messenger of Allah (ﷺ) used to recite in the noon and afternoon prayer: "By the Heaven and the Morning Star" (Surah 86) and "By the Heaven, holding mansions of the stars" (Surah 85) and similar surahs of equal length

806. Jabir b. samurah said: When the sun declined, the Messenger of Allah (ﷺ) offered the noon prayer and recited surahs like "By the night when it covers over" (92) and (recited similar surahs) in the afternoon prayer, and in the other prayers except the dawn prayer which he used to prolong

807. Ibn 'Umr said: The prophet (ﷺ) prostrated himself in the noon prayer; then he stood up and bowed, and we knew that he recited Tanzil al-sajdah (surah xxxii). Ibn 'Isa said: No one narrated this tradition to Umayyah except Mu'tamir

808. Narrated Abdullah ibn Abbas: Abdullah ibn Ubaydullah said: I went to Ibn Abbas accompanying some youths of Banu Hashim. We said to one of them: Ask Ibn Abbas: Did the Messenger of Allah (ﷺ) recite (the Qur'an) in the noon and afternoon prayers? He replied: No. People said to him: Perhaps he might recite the Qur'an quietly. He said: May your face be scratched (a kind of curse)! This (statement) is worse than the former. He was only a servant (of Allah) receiving Commands from Him. He preached (the divine) message which he brought with him. He did not command anything to us (Banu Hashim) specially excluding other people except three points: he commanded us to perform ablution perfectly, and not to accept charity (sadaqah) and not to make pairing of donkey with horse

809. Narrated Abdullah ibn Abbas: I do not know whether the Messenger of Allah (ﷺ) would recite the Qur'an at the noon and afternoon prayer or not

810. Um al-fadl daughter of al-Harith said: I heard Ibn Abbas reciting wa'l-mursalat urfan (surah lxxxvii). She said; sonny you have reminded me of this surah by your recitation. This is the last surah which I heard the Messenger of Allah (ﷺ) reciting in the sunset prayer

811. Jubair b. Mut'im said: I heard the Messenger of Allah (ﷺ) reciting al-Tur (surah lii) in the sunset prayer

812. Marwan b. al-hakam said: Zaid b. Thabit asked me: Why do you recite short surahs in the sunset prayer? I saw the Messenger of Allah (ﷺ) (May peace be upon him) reciting two long surahs at the sunset prayers. I asked him: which are those two long surahs? He replied: Al-A'raf (surah vii) and al-an'am (surah vi). I (the narrator Ibn Juraij) asked Ibn Mulaikah (about these surahs): He said on his own accord: Al-ma'idah (surah v.) and al-A'raf (surah vii)

813. Hisham b. 'Urwah said that his father ('Umr) used to recite the surahs as you recite like Wa'l-Adiyat (surah c). Abu Dawud said: This indicates that those (traditions indicating long surahs) are abrogated, and this is more sound tradition

814. 'Amr b. Shuaib, on his father's authority, quoted his grandfather as saying: There is no short or long surah in al-Mufassal which I have not heard the Messenger of Allah (ﷺ) (May peace be upon him) reciting when he led the people in the prescribed prayer

815. Abu 'Uthman al-Nahdi said that he offered the sunset prayer behind Ibn mas'ud, when he recited "Say: He is Allah, the One" (Surah)

816. Narrated Mu'adh ibn Abdullah al-Juhani: A man of Juhaynah told him that he had heard the Prophet (ﷺ) reciting "When the earth is shaken" (Surah 99) in both rak'ahs of the morning prayer. But I do not know whether he had forgotten, or whether he recited it on purpose

817. 'Amr b. Huraith said: As if I am hearing the voice of the prophet (may peace be upon him) who would recite at the morning prayer "Oh, but I call to witness the planets, the stars which rise and set" (surah 81:)

818. Abu sa'id said: we were commanded to recite Fatihat al-kitab and whatever was convenient (from the Qur'an during the prayer)

819. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying: Go out and announce in medina that prayer is not valid but the recitation of the Qur'an even though it might be fatihat al-kitab and something more

820. Abu hurairah said: The Messenger of Allah (ﷺ) commanded me to announce that prayer is not valid but with the recitation of Fatihat al-kitab and something more

821. Abu Hurairah reported the Messenger of Allah (ﷺ) (May peace be upon him) as saying: If anyone observes a prayer in which he does not recite Umm al-Qur'an, it is incomplete, it is incomplete, it is incomplete, and deficient. (The narrator said) I said: Abu Hurairah, sometime I pray behind the imam (then what should I do)? Pressing my hand he replied: O Persian, recite it inwardly, for I heard the Messenger of Allah (ﷺ) as saying that Allah, Most High, has said: I have Me and the Half for my servant and My servant will receive what he asks. The Messenger of Allah (ﷺ) said: Recite. When the servant says: "praise be to Allah, the Lord of the Universe," Allah, Most High says: "My servant has praised me." When the servant says: "The Compassionate, the merciful," Allah Most High says: "My servant has lauded me." When the servant says: "Owner of the Day of Judgment," Allah, Most High, says: "My servant has glorified Me" When the servant says: "Thee do we worship and of thee we ask help." (Allah says) "This is between Me and My servant, and My servant will receive what he asks." When the servant says: "Guide us to the Straight Path, the path of those whom thou hast favoured, not (the path) of those who earn thine anger nor of those who go astray," (Allah says: ) "This is for My servant, and My servant will receive what he asks."

822. Ubadah b. al-Samit reported the Messenger of Allah (ﷺ) as saying: the prayer is not valid if one does not recite fatihat al-kitab and something more, sufyan (the narrator) said: This applies to a man who prays alone

823. Narrated Ubadah ibn as-Samit: We were behind the Messenger of Allah (ﷺ) at the dawn prayer, and he recited (the passage), but the recitation became difficult for him. Then when he finished, he said: Perhaps you recite behind your imam? We replied: Yes, it is so, Messenger of Allah. He said: Do not do so except

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when it is Fatihat al-Kitab, for he who does not recite it is not credited with having prayed

824. Nafi' b. Mahmud b. Al-Rabi' Al-Ansari said: "Ubadah b. al-samit came to late to lead the morning prayer. Abu Nu'aim, the mu'adhdhin, pronounced the takbir and he led the people in prayer. Then Ubadah came and I was with him. We joined the row behind Abu Nu'aim, while Abu Nu'aim was reciting the Qur'an loudly. Then 'Ubadah began to recite the Umm al-Quran (I.e Surah al-Fatihah). When he finished, I said to Ubadah: I heard you reciting the Umm al-Qur'an while Abu Nu'aim was reciting Qur'an loudly. He replied: yes> The Messenger of Allah ( ) led us in a certain prayer in which the Qur'an is recited loudly, but he became confused in the recitation. When he finished he turned his face to us and said: Do you recite when I recite the Qur'an loudly? Some of us said: we do so; this is why I said to myself: What is that which confused me (in the recitation of ) the Qur'an. Do not recite anything from the Qur'an when I recite it loudly except the Umm al-Qur'an

825. The above mentioned tradition has been transmitted through a different chain of narrators by 'Ubadah b. al-samit like the version of al-Rabi' b Sulaiman. This version adds: Makhul used to recite Surah al-Fatihah al-kitab quietly in the prayer in which the imam recites the Qur'an loudly when he observes the period of silence. If he does not observe the period of silence, recite it before him (i.e before his recitation), or along with him or after him; do not give it up in any case

826. Narrated Abu Hurayrah: When the Messenger of Allah ( ) finished a prayer in which he had recited (the Qur'an) loudly, he asked: Did any of you recite along with me just now? A man replied: Yes, Messenger of Allah. He said: I am wondering what is the matter with me that I have been contended with reciting the Qur'an. He said: When the people heard that from the Messenger of Allah ( ) they ceased reciting (the Qur'an) along with him at the prayers in which he recited aloud. Abu Dawud said: This tradition reported by Ibn Ukaimah has also been narrated by Ma'mar, Yunus, and Usamah b. Zaid on the authority of al-Zuhri similar to the tradition of Malik

827. Abu Hurairah said: The Messenger of Allah ( ) led us in prayer, that was, we think, the dawn prayer, He further narrated this tradition up to the words "what is the matter with me that I have been contended with in (the recitation of ) the Qur'an." Abu Dawud said: Musaddad in his tradition said that Ma'mar said: The people ceased to recite (the Qur'an) at the prayer in which the Messenger of Allah ( ) recited aloud. Ibn al-Sarh said in his version that Ma'mar reported from al-Zuhri on the authority of Abu Hurairah. Then the people ceased (to recite behind the imam). Another version says: Sufyan said: Al-Zuhri spoke a word that I could not hear. Then Ma'mar said: He said: Then people ceased (to recite the Qur'an) Abu Dawud said: This tradition has been narrated by 'Abd al-Raman b. Ishaq on the authority of al-Zuhri. This version ends at the words: "What is the matter with me that I am contended with in (the recitation of) the Qur'an. Al-Awza'i also narrated it on the authority of al-Zuhri. This version has: Al-Zuhri said: The Muslims took lesson from that and thenceforth they did not recite (the Qur'an) at the prayer in which he (the Prophet) recited aloud. Abu Dawud said: I heard Muhammad b. Yaya b. Faris say: The words "the people ceased to recite (the Qur'an)" is a statement of al-zuhri

828. Narrated Imran ibn Husayn: The Prophet ( ) led (us) in the noon prayer, and a man came and recited behind him "Glorify the name of thy Lord, the Most High" (Surah 87). When he finished (the prayer), he said: Which of you recited? They (the people) said: A man (recited). He said: I knew that some one of you confused me in it (in the recitation of the Qur'an). Abu Dawud said: Abu al-Walid said in his version: Shu'bah said: I asked Qatadah: Did Sa'id not say: Listen attentively to the Qur'an? He replied: (Yes), but that applies to prayer in which it (the Qur'an) is recited aloud. Ibn Kathir said in his version: I said to Qatadah: Perhaps he (the Prophet) disliked it (recitation). He said: If he had disliked it, he would have prohibited it

829. 'Imran b. Husain reported that the prophet of Allah ( ) led them in the noon prayer. When he finished it, he said: Which of you did recite the surah "Glorify the name of thy lord, the Most High" (Surah lxxxvii.) A man said: I . He said: I knew that some one of you confused me in it (i.e in the recitation of the Qur'an)

830. Narrated Jabir ibn Abdullah: The Messenger of Allah ( ) came to us while we were reciting the Qur'an, and there were among us bedouins and the non-Arabs. He said: Recite, all is well. In the near future there will appear people who will straighten it (the Qur'an) as an arrow is straightened. They will recite it quickly and not slowly (or it means that they will get the reward in this world and not in the Hereafter)

831. Sahl b. Sa'd al-Sa'idi said: The Messenger of Allah ( ) one day came out to us while we were reciting the Qur'an. He said: Praise be to Allah. The Book of Allah is one, and among you are the red, and among you are the white and among you are the black. Recite it before there appear people who will recite it and straighten it as an arrow is straightened. They will get their reward for it in this world and will not get it in the Hereafter

832. Narrated Abdullah ibn Abu Awfa: A man came to the Prophet ( ) and said: I cannot memorise anything from the Qur'an: so teach me something which is sufficient for me. He said: Say Glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is most great, and there is no might and no strength but in Allah. :He said: Messenger of Allah, this is for Allah, but what is for me? He said: Say: O Allah have mercy on me, and sustain me, and keep me well, and guide me. When he stood up, he made a sign with his hand (indicating that he had earned a lot). The Messenger of Allah ( ) said: He filed up his hand with virtues

833. Jabir b. 'Abd Allah said: we used to offer supererogatory prayers and recite supplications while we were standing, and would glorify Allah while bowing and prostrating

834. The above-mention tradition has also been transmitted through a different chain of narrators by Humaid, but he did not mention the word "Supererogatory prayer" This version has: Al-Hasan (al-Basri) would recite fatihat al-kitab in the noon and afternoon prayers while he led in prayer or he was behind the imam and would glorify Allah, and would repeatedly say: "Allah is most great" and "There is no god but Allah" (i.e takbir and tahlil) equal to the amount one recites al-Qaf

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(Surah 50) and al-Dhariyat(surah)

835. Mutarrif said:I and 'Imran b. Husain offered prayer behind 'Ali b. Abi Talib(may Allah be pleased with him). When he prostrated, he uttered the takbir (Allah is most great) and when he bowed, he uttered the takbir and when he stood up at the end of two rak'ahs, he uttered the takbir. When we finished our prayer, 'Imran caught hold of my hand, and said: He has led us in prayer just now like the prayer offered by Muhammed(may peace be upon him)

836. Abu bakr b. 'Abd al-Rahman and abu Salamah said:Abu Hurairah would utter the takbir in every prayer, whether obligatory or non-obligatory, He would utter the takbir when he stood, and he would utter the takbir when he bowed, then he would say: "Allah listens to him who praises Him"; he then would say before prostrating himself; " Our Lord, to Thee be praise"; then he would say while falling in prostration: "Allah is most great"; he then would utter the takbir when he raised his head after prostration, and then utter the takbir when he prostrated, and then utter takbir the takbir when he stood up at the end of two rak'ahs after sitting down. He used to do so in every rak'ah until he finished his prayer. Then he would say at the end of the prayer: By Him in Whose hands lies my life, I am closer to the Messenger of Allah() in respect of his prayer. Such was the prayer he used to offer until he departed from the world. Abu Dawud said: Malik, al-Zubaidi and others have narrated so that they form the last words from al-Zuhri on the authority of 'Ali b, Husain. And this is supported by the version reported by 'Abd al-A'la from Ma'mar and SHu'aib b. Abi Hamzah on the authority of Al-Zuhri

837. 'Abd al Rahman b. Abza said that he offered prayer along with the Messenger of Allah() but he did not complete the takbir. Abu Dawud said:This means that when he raised his head after bowing and when he was about to prostrate, he did not utter the takbir, and when he stood up after prostration, he did not utter the takbir

838. Narrated Wa'il ibn Hujr: I saw that the Prophet () placed his knees (on the ground) before placing his hands when he prostrated himself. And when he stood up, he raised his hands before his knees

839. The above-mentioned tradition has also been transmitted by Wa'il b. Hujr through a different chain of narrators. This version has:When he prostrated himself, his knees fell on the ground before his hands had fallen. Hemmam said: This tradition has also been transmitted by 'Asim b. Kulaib through a different chain of narrators to the same effect. And one of these two versions, and probably the version narrated by Muhammad b. Juhadah, has the words: When he stood up (after prostration), he stood up on his knees taking the support of his thighs

840. Abu Hurairah reported the Messenger of Allah () as saying:when one of you prostrates himself he must not kneel in the manner of camel, but should put down his hands before his knees

841. Narrated AbuHurayrah: The Prophet () said: (Does) one of you kneel down in his prayer as a camel kneels down (i.e. put his knees before his hands)

842. Abu Qilabah said:Abu sulaiman malik b. al-Huwairith came to our mosque and said: By Allah, I Shall offer prayer; and I do not intend to pray, but I intend to show you how I saw the Messenger of Allah () offering prayer. He (the narrator Ayyub) said: I asked Abu Qilabah: How did he pray? He replied: Like the prayer of this head after the last prostration in the first rak'ah, he used to sit, and then stand up

843. Abu Qilabah said:Abu Sulaiman Malik b. al-Huwairith came to our mosque, and said: By Allah, I Shall offer prayer, though I do not intend to pray; I only intend to show you how I saw the Messenger of Allah() praying. The narrator said: ( He then prayed and ) he sat at the end of the first rak'ah when he raised his head after the last prostration

844. Abu Qilabah said:Malik b. al-Huwairith saw that the prophet (may peace be upon him) would not stand at the end of the first or the third rak'ah until he sat down straight

845. Tawus said:we asked Ibn 'Abbas about sitting on heels between the two prostrations. He said: It is the sunnah. We said: We look upon it as a pressure on the foot. He said: This is the sunnah of your Prophet()

846. Abd Allah b. Abi Awfa said:When the Messenger of Allah () raised his head after bowing, he said: Allah listens to him who praises Him. O Allah, our lord, to Thee be the praise in the heavens and in all the earth, and all that it please Thee to create afterwards. Abu Dawud said: Sufyan al-Thawri and Shu'bah b. al-Hajjaj reported on authority of Ubaid b. al-Hasan: There is no mention of the words "after bowing" in this tradition. Sufyan said: we met al-shaikh 'Ubaid b. al-Hasan; he did not say the words "bowing" in it. Abu dawud said: Shu'bah narrated this from Abi 'Ismah, from al-A'mash, on the authority of 'Ubaid, saying: "after bowing"

847. Abu sa'id al-Khuri said:When the Messenger of Allah () said: " Allah listens to him who praises Him," he also said: O Allah, our Lord, to thee be the praise in all heavens. Mu'ammil said( in his version); " In all the heavens, and in all the earth, and in all that it pleases Thee to create afterwards. O thou Who art worthy of praise and glory, most worthy of what a servant says, and we are all thy servants, no one can withhold what thou givest or give what Thou withholdest. "The narrators then were agreed on the words: "And riches cannot avail a wealthy person with Thee."

848. Abu Hurairah reported the Messenger of Allah () as saying:When the Imam says: "Allah listens to him who praised Him," say: "O Allah, our lord, to Thee be the praise, " for if what anyone says synchronises with what the angels say, he will be forgiven his past sins

849. 'Amir said:The people behind the imam should not say: "Allah listens to him who praises Him." But they should say: " Our Lord, to Thee be the praise."

850. Narrated Abdullah ibn Abbas: The Prophet () used to say between the two prostrations: "O Allah, forgive me, have mercy on me, guide me, heal me, and provide for me



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851. Narrated Asma' daughter of AbuBakr: I heard the Messenger of Allah () say: One of you who believes in Allah and in the Last Day should not raise her head until the men raise their heads (after prostration) lest they should see the private parts of men
852. Al-Bara' said:The prostration observed by the Messenger of Allah(), his bowing, and his sitting between the two prostrations were nearly equal
853. Anas b. Malik said:I did not offer prayer behind anyone more brief than the one offered by the Messenger of Allah() and that was perfect. When the Messenger of Allah() said: "Allah listens to him who praises Him," he stood long we thought that he had omitted something; then he say takbir(Allah is most great) and prostrate, and would sit between the two prostrations so long that we thought that he had omitted something
854. Al-Barab. Azib said:I witnessed Muhammed() –Abu Kamil's version has the wording: The Messenger of Allah()-during his prayer. I found his standing like his bowing and prostration and his moderation in bowing was like that of his prostration, and his sitting between the two prostration and his prostration(and his sitting between the salutation) and going away( after finishing the prayer) were nearly equal to one another. Abu Dawud said: Musaddad said: His bowing and his moderation in bowing and prostration, and his prostration and his sitting between the two prostrations, and his prostration and sitting between the salutation and going away (after finishing the prayer) were nearly equal
855. Narrated AbuMas'ud al-Badri: The Prophet () said: A man's prayer does not avail him unless he keeps his back steady when bowing and prostrating
856. Abu Hurairah said:When the Messenger of Allah() entered the mosque, a man also entered it and prayed. He then came and saluted the Messenger of Allah(). The Messenger of Allah() returned the salutation and said to him: Go back and pray, for you have not prayed. The man returned and prayed as he prayed before. He then came to prophet() and saluted him. The Messenger of Allah() said to him: " And upon you be peace. " Go back and pray, for you have not prayed. He did so three times. Then the man said: By Him who has sent you(as a Prophet) with truth; I cannot do better than this; so teach me. He said: When you get up to pray, utter the takbir(Allah is most great); then recite a convenient portion of the Qur'an; then bow and remain quietly in that position; then sit and remain quietly in that position; then raise yourself and stand erect: then prostrate yourself and remain quietly in that position; then sit and remain quietly in that position; then do that throughout all your prayer. Abu Dawud said: Al-Qa'nabi reported this tradition from Sa'id b. Abi Sa'Id on the authority of Abu Hurairah. This version has the wording in the last: When you do this, then your prayer is completed. If you omit anything form this, you omit that much from your prayer. This version also has the wording: when you get up for praying, perform the abulation perfectly
857. Narrated Rifa'ah ibn Rafi': A man entered the mosque..... He then narrated the tradition like the one narrated in (No.855). This version is as follows: The Prophet () said: The prayer of anyone is not perfect unless he performs ablution perfectly; he should then utter the takbir, and praise Allah, the Exalted, and admire Him; he should then recite the Qur'an as much as he desires. He should then say: "Allah is Most Great". Next he should bow so that all his joints return to their proper places. Then he should say: "Allah listens to the one who praises Him", and stand erect. He should then say:"Allah is most great," and should prostrate himself so that all his joints are completely at rest. Then he should say: "Allah is most great"; he should raise his head (at the end of prostration) till he sits erect. Then he should say: "Allah is most great"; then he should prostrate himself till all his joints return to their proper places. Then he should raise his head and say the takbir. When he does so, then his prayer is completed
858. Narrated Rifa'ah ibn Rafi': This version (of Hadith No 856) adds: The Messenger of Allah () said: The prayer of any of you is not complete until he performs ablution perfectly, as Allah, the Exalted, has ordered you. He should wash his face and hands up to the elbows, and wipe his head and (wash) his feet up to the ankles. Then he should exalt Allah and praise Him. Then he should recite the Qur'an as much as it is convenient for him. (Narrator then narrated the tradition like Hammad's, No. 856). He said: He then utter the takbir and prostration himself so that his face is at rest. Hammam (sub-narrator) said: Sometimes he reported: So that his forehead is at rest on the ground, and his joints return to their places and are loosened. Then he should say the takbir and then sit right on his hips and erect his back. He described the nature of prayer in this way by offering four rak'ahs until he finished it. The prayer of any of you is not complete unless he does so
859. This tradition has also been transmitted through a different chain of narrators by Rifa'ah b. Rafi. This version goes:When you get up and face the qiblah, what Allah wishes you to recite. And when you bow, put your palms on your knees and stretch out your back. When you prostrate yourself, do it completely( so that you are at the rest). When you raise yourself then sit on your left thigh
860. This tradition has also been transmitted by Rifa'ah b Rafi through a different chain of narrators. This version has :When you get up to pray, say the takbir, exalting Allah; then recite the Qur'an as much as it is convenient for you. The version adds: When you sit in the middle of the prayer, do it completely(so that you are at rest) and spread your left thigh; then recite the tashahhud. Then if you get up (again), do in a similar way until you finish your prayer
861. Rifa'ah b. Rafi has also narrated this tradition through a different chain from the Messenger of Allah(). This version goes:Then perform ablution in a way Allah, the exalted, has command you, then say the shahadah and get up and say the takbir. Then if you know any of the Qur'an, recite it; otherwise say: "Praise be to Allah"; "Allah is most great"; " There is no god but Allah" He ( the narrator) also said in this version: If some defect remains in this, that defect will remain in your prayer
862. Narrated AbdurRahman ibn Shibl: The Messenger of Allah () prohibited to peck like a crow, and to spread (the forearms) like a wild beast, and to fix a place in the mosque like a camel which fixes its place. These are the wordings of Qutaybah
863. Narrated Uqbah ibn Amr al-Ansari: Salim al-Barrad said: We came to AbuMas'ud Uqbah ibn Amr al-Ansari and said to him: Tell us about the prayer of the

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Messenger of Allah (). He stood up before us in the mosque and said the takbir. When he bowed, he placed his hands upon his knees and put his fingers below, and kept his elbows (arms) away from his sides, so everything returned properly to its place. Then he said: "Allah listens to him who praises Him"; then he stood up so that everything returned properly to its place; then he said the takbir and prostrated and put the palms of his hands on the ground; he kept his elbow (arms) away from his sides, so that everything returned to its proper place. Then he raised his head and sat so that everything returned to its place; he then repeated it in a similar way. Then he offered four rak'ahs of prayer like this rak'ah and completed his prayer. Then he said: Thus we witnessed the Messenger of Allah () offering his prayer

864. Narrated AbuHurayrah: Anas ibn Hakim ad-Dabbi said that he feared Ziyad or Ibn Ziyad; so he came to Medina and met AbuHurayrah. He attributed his lineage to me and I became a member of his lineage. AbuHurayrah said (to me): O youth, should I not narrate a tradition to you? I said: Why not, may Allah have mercy on you? (Yunus (a narrator) said: I think he narrated it (the tradition) from the Prophet ()): The first thing about which the people will be called to account out of their actions on the Day of Judgment is prayer. Our Lord, the Exalted, will say to the angels - though He knows better: Look into the prayer of My servant and see whether he has offered it perfectly or imperfectly. If it is perfect, that will be recorded perfect. If it is defective, He will say: See there are some optional prayers offered by My servant. If there are optional prayer to his credit, He will say: Compensate the obligatory prayer by the optional prayer for My servant. Then all the actions will be considered similarly

865. The above-mentioned tradition has also been transmitted by Abu Hurairah through a different chain of narrators to the same effect

866. Narrated Tamim ad-Dari: Tamim reported this tradition from the Prophet () as (Hadith No 863). This version adds: Then zakat will be considered in a similar way. Then all the actions will be considered accordingly

867. Mus'ab b sa'd said:I prayed by the side of my father. I put both of my hands between my knees(in bowing condition). He prohibited me from it. I then repeated; so he said: Do not do so, because we used to do so. But we were prohibited to do that, and commanded to put our hands on the knees

868. 'Abd Allah (b. Masud) said:When any of you bows, he should spread his arms on his thighs and clap both his palms (Placing them between the knees), as if I am seeing the variation of the fingers of the Messenger of Allah()

869. Narrated Uqbah ibn Amir: When "Glorify the name of your mighty Lord" was revealed, the Messenger of Allah () said: Use it when bowing, and when "Glorify the name of your most high Lord" was revealed, he said: Use it when prostrating yourself

870. Narrated Uqbah ibn Amir: The above (No 868) tradition has also been reported through a different chain of narrators by Uqbah ibn Amir to the same effect. This version adds: When the Messenger of Allah () bowed, he said: "Glory and praise be to my mighty Lord" three times, and when he prostrated himself, he said: "Glory and praise be to my most high Lord" three times. Abu Dawud said: We are afraid the addition of the word "praise" is not guarded

871. Hudhaifah said that he prayed along with the Prophet (), and that he said when bowing, "Glory be to my mighty Lord, " and when he prostrated himself, "Glory be to my most high Lord," when he came to a verse which spoke of mercy, he stopped and made supplication, and when he came to a verse which spoke of punishment, he stopped and sought refuge in Allah

872. 'Aishah said that the prophet () used to say when bowing and prostrating, "All-Glorious, All-Holy, Lord of the angels and spirit

873. Narrated Awf ibn Malik al-Ashja'i: I stood up to pray along with the Messenger of Allah (); he got up and recited Surat al-Baqarah (Surah 2). When he came to a verse which spoke of mercy, he stopped and made supplication, and when he came to verse which spoke of punishment, he stopped and sought refuge in Allah, then he bowed and paused as long as he stood (reciting Surah al-Baqarah), and said while bowing, "Glory be to the Possessor of greatness, the Kingdom, grandeur and majesty." :Then he prostrated himself and paused as long as he stood up and recited Surat Aal Imran (Surah 3) and then recited many surahs one after another

874. Narrated Hudhayfah: Hudhayfah saw the Messenger of Allah () praying at night. He said: Allah is most great" three times, "Possessor of kingdom, grandeur, greatness and majesty." He then began (his prayer) and recited Surah al-Baqarah; then he bowed and he paused in bowing as long as he stood up; he said while bowing, "Glory be to my mighty Lord," "Glory be to my mighty Lord" ; then he raised his head, after bowing: then he stood up and he paused as long as he paused in bowing and said, "Praise be to my Lord" ; then he prostrated and paused in prostration as long as he paused in the standing position; he said while prostrating: "Glory be to my most high Lord"; then he raised his head after prostration, and sat as long as he prostrated, and said while sitting: "O my Lord forgive me." He offered four rak'ahs of prayer and recited in them Surah al-Baqarah, Aal Imran, an-Nisa, al-Ma'idah, or al-An'am. The narrator Shu'bah doubted

875. Abu Hurairah reported the Messenger of Allah () as saying:The nearest a servant come to his Lord is when he is prostrating himself, so make supplication often

876. Ibn 'Abbas said:The Prophet() lifted the curtain (and saw that) the people were standing in rows(of prayers) behind Abu Bakr. He said: O people, there remained nothing that gives good tidings from prophethood except a true dream which a Muslim has himself or which another Muslim has for him. I have been prohibited to recite the Qur'an while bowing or prostration. As regards owing, exalt the Lord in it, and as to prostration, make supplication with exertion in it, that is worthy of being accepted

877. A'ishah said:The Messenger of Allah() often said while bowing and prostrating himself; "Glory be to Thee, O Allah, out Lord." And "Praise be to Thee, O Allah, forgive me," Thus interpreting the (command in the Qur'an)

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878. Abu Hurairah said: The prophet (ﷺ) used to say when prostrating himself: "O Allah. Forgive me all my sins, small and great, first and last." the narrator Ibn al-sarh added: "open and secret."
879. 'A'ishah said; one night I missed the Messenger of Allah (ﷺ) and when I sought him on the spot of prayer I found him in prostration with his feet raised, and he was saying: "(O Allah), I seek refuge in Your good pleasure from Your anger, and in Your Mercy from Your Punishment, and I seek refuge from You in You; I am not able to praise You (the way that You deserve to be praised), for You are as You have praised Yourself"
880. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah (ﷺ) used to make supplication during the prayer saying: "O Allah, I seek refuge in Thee from the punishment of the grave; I seek refuge in Thee from the trial of the Antichrist; I seek refuge in Thee from the trial of life and the trial of death; O Allah, I seek refuge in Thee from sin and debt." Someone said to him: How often you seek refuge from debt! He replied: When a man is in debt, he talks and tells lies, makes promises and breaks them
881. Narrated Abu Layla al-Ansari: I prayed by the side of the Messenger of Allah (ﷺ) in the supererogatory prayer and I heard him say: "I refuge in Allah from the Hell-Fire; woe to the inmates of the Hell-fire
882. Abu Hurairah said; The Messenger of Allah (ﷺ) (May peace be upon him) got up for the prayer and we also stood up along with him. A Bedouin said during prayer; O Allah, show mercy to me and to Muhammed and do not show mercy to anyone along with us. When the Messenger of Allah (ﷺ) (May peace be upon him) uttered the salutation, he said to the Bedouin; you narrowed down a vast (thing). By this he meant the mercy of Allah
883. Ibn 'Abbas reported; when the prophet (ﷺ) recited: "Glorify the name of thy Lord, the Most High." He would say: "Glory be to Allah, the most High". Abu Dawud said; In this tradition the other narrators have differed from the narrator Waki. This has been narrated by Waki, and Shu'bah from Abu Ishaq, from Sa'd b. Jubair, from Ibn 'Abbas as his own statement (and not from the Prophet)
884. Musa b. Abi 'A'ishah said: A man used to pray on the roof of his house. When he recited the verse "Is not He able to bring the dead to life?" [Surah al-Qiyamah:42] he would say: "Glory be to You, then, why not?" They asked him about it, and he replied: "I heard it from the Messenger of Allah (ﷺ)". Abu Dawud said: Ahmad (b. Hanbal) said: It is pleasing to me that one should recite in the obligatory prayer those supplications which have occurred in the Quran
885. Sa'd reported that he heard his father or his uncle say; I witnessed the Prophet (ﷺ) while offering prayer. He used to stay in his bowing and his prostration as long as one utters the words "Glory be to Allah and praise be to Him" three times
886. Narrated Abdullah ibn Mas'ud: The Prophet (ﷺ) said: When one of you bows, he should say three times, "Glory be to my mighty Lord," and when he prostrates, he should say: "Glory be to my most high Lord" three times. This is the minimum number. Abu Dawud said: The chain of this tradition is broken. The narrator 'Awn did not see 'Abd Allah (b. Mas'ud)
887. Narrated Abu Hurayrah: The Messenger of Allah (ﷺ) said: When one of you recites "By the fig and the olive" (Surah 95) and comes to its end "Is not Allah the best judge?" (verse 8), he should say: "Certainly, and I am one of those who testify to that." When one recites "I swear by the Day of Resurrection" (Surah 75) and comes to "Is not that one able to raise the dead to life? (verse 40), he should say: "Certainly." And when one recites "By those that are sent" (Surah 77), and comes to "Then in what message after that will they believe?" (Surah 50), he should say: "We believe in Allah." The narrator Isma'il (ibn Umayyah) said: I beg to repeat (this tradition) before the Bedouin (who reported this tradition) so that I might see whether he (was mistaken). He said: My nephew, do you think that I did not remember it? I performed sixty hajj (pilgrimages); there is no hajj but I recognize the came on which I performed it
888. Narrated Anas ibn Malik: I did not offer behind anyone after the Messenger of Allah (ﷺ) a prayer like the prayer offered by the Messenger of Allah (ﷺ) than this youth, i.e. Umar ibn AbdulAziz. We estimated reciting glorification ten times in his bowing, and in his prostration ten times. Abu Dawud said: Ahmad b. Salih said: I asked him ('Abd Allah) whether the name Manus is correct of Mabus. He replied: 'Abd al-Razzaq used to say Mabus, but I remember Manus (i.e. the narrator Wahb b. Manus). These are the words of Ibn Rafi'. It has also been narrated by Ahmad from Sa'id b. Jubair on the authority of Anas b. Malik
889. Narrated Abdullah ibn Abbas: Ibn Abbas reported the Prophet (ﷺ) as saying: I have been commanded - according to the version of Hammad: Your Prophet (ﷺ) was commanded - to prostrate on seven (bones), and not to fold back the hair or the clothing
890. Ibn 'Abbas reported the prophet (ﷺ) as saying: I have been commanded, and sometimes the narrator said: Your prophet (ﷺ) was commanded to prostrate on seven limbs
891. 'Abbas b. 'Abd al-Muttalib said that he heard the Messenger of Allah (ﷺ) as saying: when a servant (of Allah) prostrates himself, the seven limbs, i.e. his face, his palms, his knees and his feet prostrate along with him
892. Narrated Abdullah ibn Umar: The Prophet (ﷺ) said: Both hands prostrate as the face prostrates. When one of you puts his face (on the ground) he should put his hands too (on the ground). And when he raises it, he should raise them too
893. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying; when you come to pray while we are prostrating ourselves, you must prostrate yourselves, and do not reckon it anything (rak'ah) he has been present at the prayer
894. Abu Sa'id al-Khudri said: The mark of earth was seen on the forehead and nose of the Messenger of Allah (ﷺ) due to the prayer in which he led the people
895. The above mentioned tradition has also been transmitted by Ma'mar through a different chain of narrators to the same effect

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896. Narrated Al-Bara' ibn Azib: Al-Bara' described to us (the nature of prostration). He placed his hands (palms), reclined on his knees, and raised his hips; he said: This is how the Messenger of Allah (ﷺ) used to prostrate himself
897. Anas reported the Messenger of Allah (ﷺ) as saying; Adopt a moderate position when prostrating yourselves, and see that none of you stretches out his forearms(on the ground) like a dog
898. Maimunah said:When the Prophet (ﷺ) prostrated himself, he kept his arms so far away from his sides that if a lamb had wanted to pass under his arms, it could have done so
899. Narrated Abdullah ibn Abbas: I came to the Prophet (ﷺ) from behind. I saw the whiteness of his armpits and he kept his arms away from his sides and raised his stomach (from the ground)
900. Narrated Ahmar ibn Jaz': When the Messenger of Allah (ﷺ) prostrated himself, he kept his arms far away from his sides so much so that we took pity on him
901. Abu Hurairah reported the Prophet (ﷺ) as saying:when one of you prostrates himself, he should not stretch out his forearms( on the ground) like a dog and he should join both of his thighs
902. Narrated AbuHurayrah: The Companions of the Prophet (ﷺ) complained to the Prophet (ﷺ) about the hardship when they kept their forearms far away from their sides while prostrating. He said: Take help with the elbows (by spreading them on the ground and sticking them to the sides)
903. Narrated Abdullah ibn Umar: Sa'id ibn Ziyad ibn Subayh al-Hanafi said: I prayed by the side of Ibn Umar and I put my hands on my waist. When he finished his prayer, He said: This is a cross in prayer; the Messenger of Allah (ﷺ) used to forbid it
904. Narrated Abdullah ibn ash-Shikhkhir: I saw the Messenger of Allah (ﷺ) praying and a sound came from his breast like the rumbling of a mill owing to weeping
905. Zaid b. Khalid al-Juhani reported the Messenger of Allah (ﷺ) as saying:Anyone who performs ablution and performs his ablution well, and then he offers two rak'ahs of prayers in a way that he does not forget ( anything in it), will be forgiven all his past sins
906. Uqbah. B Amir al-Juhani reported the Messenger of Allah (ﷺ) as saying:Any one performs ablution and performs the ablution perfectly and then offers two rak'ahs of prayers concentrating on them with his heart and face but paradise will necessarily fall to his lot
- 907.
908. Narrated Ali ibn AbuTalib: The Messenger of Allah (ﷺ) said: Ali, do not instruct the imam during the prayer. Abu Dawud said: The narrator Abu Ishaq heard only for traditions from al-Harith, this tradition is not one of them
909. Narrated AbuDharr: The Prophet (ﷺ) said: Allah, the Most High, continues to turn favourably towards a servant while he is engaged in prayer as long as he does not look to the side (by turning the neck), but if he does so, He turns away from him
910. 'A'ishah said:I asked the Messenger of Allah (ﷺ) about looking to the sides during prayer. He said: It is something which the devil snatches from a servant's prayers
911. Abu sa'I al-Khudri said:The mark of earth was seen on the forehead and nose of the Messenger of Allah (ﷺ) who had led the people I prayer. Abu Ali said: Abu Dawud did not recite this tradition when he recited his collection(of sunan) for the fourth time
912. Jabir b. Samurah said(this is the version of the narrator 'Uthman):The Messenger of Allah (ﷺ) entered the mosque and saw there some people praying raising their hand towards the heaven. (This Is the common version: ) He said : People must stop raising their eyes to the heaven. The narrator Musaddad said: During prayer, otherwise their sight will be taken away
913. Anas b. Malik reported the Messenger of Allah (ﷺ) assaying :What is the matter that people raise their (Upwards) in prayer. He then said sternly: They should stop doing that, otherwise their sight will be snatched away
914. Aishah said :the Messenger of Allah (ﷺ) once prayed with a sheet of cloth upon him. It had prints and paintings. He said: The prints of this (sheet) distracted my attention; take it to Abu Jahm and bring a blanket to me
915. The above-mentioned tradition has also been narrated by 'A'ishah through a different chain of transmitters. This version adds:He (the prophet) took a kind of sheet of cloth known as kurdi which belongs to Abu Jahm. The people told him; Messenger of Allah, the (former) sheet of cloth was better than this kind of kurdi sheet
916. Narrated Sahl ibn al-Hanzaliyyah: The iqamah for the morning prayer was pronounced and the Messenger of Allah (ﷺ) began to offer prayer while he was looking at the mountain-pass. (AbuDawud elaborated that the Prophet had sent a horseman to the mountain-pass at night in order to keep watch)
917. Abu Qatadah said:The Messenger of Allah (ﷺ) was leading the people in prayer with Umamah daughter of Zainab daughter of the Messenger of Allah (ﷺ) (in his lap). When he prostrated, he put her down and when he got up(after prostration) he lifted her up
918. Narrated AbuQatadah: We were sitting in the mosque when the Messenger of Allah (ﷺ) came upon us carrying Umamah daughter of Abul'As ibn ar-Rabi'. Her mother was Zaynab daughter of the Messenger of Allah (ﷺ). She (Umamah) was a child and he (the Prophet) was carrying her on his shoulder. The Messenger of Allah (ﷺ) led (the people) in prayer while she was on his shoulder. When he bowed he put her down and took her up when he got up. He kept on doing so until he

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finished his prayer

919. Abu Qatadah al-Ansari said: I saw the Messenger of Allah() leading the people in prayer with Umamah daughter of Abu al-As on his neck (shoulder). When he prostrated, he put her down. Abu Dawud said: The narrator Makhramah did not hear from his father except one tradition

920. Abu Qatadah, a Companion of the Messenger of Allah(), said: While we were waiting for the Messenger of Allah() for the noon or afternoon prayer, and Bilal had already called him for prayer, he came upon us with Umamah daughter of Abu al-As and daughter of his daughter on his neck. The Messenger of Allah () stood at the place of prayer and we stood behind him and she (Umamah) (all this time) was in her place. He uttered the takbir and we also uttered. When the Messenger of Allah() intended to bow, he took her and put her down, and then he bowed and prostrated till he finished his prostration. He then got up and took her and returned her to her place. The Messenger of Allah() kept on doing that in every rak'ah until he finished his prayer. May peace be upon him

921. Narrated Abu Hurayrah: The Prophet () said: Kill the two black things during prayer, the snake and scorpion

922. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () was praying with his door bolted. I came and asked to have the door opened. He walked and opened the door for me. He then returned to his place for prayer. He (the narrator Urwah) mentioned that the door faced the qiblah

923. 'Abd Allah(b. Mas'ud) said: We used to salute the Messenger of Allah() while he was engaged in prayer and he would respond to our salutation, but when we returned from the Negas, we saluted him and he did not respond to us. He said : Prayer demands one's whole attention

924. Narrated Abdullah ibn Mas'ud: We used to salute during prayer and talk about our needs. I came to the Messenger of Allah () and found him praying. I saluted him, but he did not respond to me. I recalled what happened to me in the past and in the present. When the Messenger of Allah () finished his prayer, he said to me: Allah, the Almighty, creates new command as He wishes, and Allah, the Exalted, has sent a fresh command that you must not talk during prayer. He then returned my salutation

925. Narrated Suhayb: I passed by the Messenger of Allah () who was praying. I saluted him and he returned it by making a sign. The narrator said: I do not know but that he said: He made a sign with his finger. This is the version reported by Qutaybah

926. Jabir said: The prophet of Allah() sent me to Banu al-Mustaliq. When I returned to him, he was praying on his camel. I talked to him; he made a sign to me with his hand like this. I again talked to him; he made a sign to me with his hand like this. I was hearing him reciting the Qur'an and he was making a sign with his head. When he finished his prayer, he said; what did you do about the mission for which I had sent you; nothing prevented me from talking to you except that I was praying

927. Narrated Abdullah ibn Umar: The Messenger of Allah () went to Quba to offer prayer. Then the Ansar (the Helpers) came to him and gave him a salutation while he was engaged in prayer. I asked Bilal: How did you find the Messenger of Allah () responding to them when they gave him a salutation while he was engaged in prayer. He replied: In this way, and Ja'far ibn Awn demonstrated by spreading his palm, and keeping its inner side below and its back side above

928. Abu Hurairah reported the Prophet () as saying: There is no loss in prayer nor in salutation. Ahmad(b. Hanbal) said: This means, I think, that you do not salute nor you are saluted by others. The loss of a man in his prayer is that a man remains doubtful about it when he finishes it

929. Abu Hurairah reported the Prophet() as saying : There is no loss in salutation and in prayer. Abu Dawud said: According to the version of Ibn Mahdi, this tradition has been narrated by Ibn Fudail as a statement of Abu Hurairah and not as a saying of the Prophet()

930. Mu'awiyah b. al-Hakam al-Sulami said: I was praying with the Messenger of Allah(). A man in the company sneezed, and I said: May Allah have mercy on you! The people gave me disapproving looks, so I said: Woe is to me! What do you mean by looking at me? They began to strike their hand on their thighs; then I realised that they were urging me to be silent. When the Messenger of Allah () finished his prayer – for whom I would give my father and mother as ransom- he did not beat, scold or revile me, but said: No talk to people in lawful in this prayer, for it consists only in glorifying Allah, declaring His greatness, and reciting the Qur'an or words to that effect said by the Messenger of Allah (). I said: Messenger of Allah, we were only recently pagans, but Allah has brought Islam to us, and among us there are men who have recourse to soothsayers (kahins). He replied: Do not have recourse to them. I said: Among us there are men who take omens. He replied: That is something which they find, but let it not turn them away (from what they intended to do). I said: among us there are men who draw lines. He replied: There was a prophet who drew lines; so if the line of anyone tallies with this line, that might come true. I said: A slave-girl of mine used to tend goats before (the mountain) Uhud and al-Jawaniyyah. Once when I reached her (suddenly) I found that a wolf had taken away a goat of them. I am a human being; I feel grieved as others do. But I gave her a good knocking. This was unbearable for the Messenger of Allah (). I asked: Should I set her free ? He replied: Bring her to me. So I brought her to him. He asked (her): Where is Allah ? She said: In the heaven. He said: Who am I ? She replied: You are the Messenger of Allah. He said: Set her free, for she is believer

931. Mu'awiyah b. al-Hakam al-Sulami said ; when I came to the Messenger of Allah () I learnt many things about Islam. One of the things that I was taught was that it was that it was pointed out to me. When you sneeze, praise Allah (I.e, say "praise be to Allah"); and when someone sneezes and praises Allah, say " May Allah have mercy on you. Meanwhile I was standing along with the Messenger of Allah (may peace be upon him) during prayer, all of a sudden a man sneezed, and he praised Allah. So I said, "may Allah have mercy on you", in a loud voice. The people gave me disapproving looks so much so that I took ill of it. So I said : what do you mean by looking at me with furtive glances. Then they glorified Allah. When the prophet () finished his prayer, he asked; who was the speaker? The Prophet told him; this Bedouin. The Messenger of Allah () called me and said to me: Prayer is meant for the recitation of the Quran, and making mention of Allah. When

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you are in it (prayer), this should be your work therein. I never saw an instructor more lenient than the Messenger of Allah (ﷺ)

932. Narrated Wa'il ibn Hujr: When the Messenger of Allah (ﷺ) recited the verse "Nor of those who go astray" (Surah al-Fatihah, verse 7), he would say Amin; and raised his voice (while uttering this word)

933. Wail b, hujr said that he prayed behind the Messenger of Allah (ﷺ), and he said Amin loudly and saluted at his right and left sides until I saw the whiteness of his cheek

934. Narrated AbuHurayrah: When the Messenger of Allah (ﷺ) recited the verse "Not of those with whom Thou art angry, nor of those who go astray," he would say Amin so loudly that those near him in the first row would hear it

935. Abu Hurairah reported the prophet (ﷺ) as saying; when the imam recites "not of those with whom thou art angry, nor of those who go astray" (surah al-fatihah, verse 7) say Amin, for if one's words (utterance of amin) synchronise with those of the angles, he will be forgiven his past sins

936. Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying; When the Imam says Amin, say Amin, for if anyone's utterance of Amin synchronises with that of the angles, he will be forgiven his past sins. Ibn shihab (al Zuhri) said; The Messenger of Allah (May peace be upon him) used to say Amin (At the end of the Fatihah)

937. Bilal reported that he said :Messenger of Allah, do not say Amin before me

938. Narrated AbuZuhayr an-Numayri: AbuMisbah al-Muqra'i said: We used to sit in the company of AbuZuhayr an-Numayri. He was a companion of the Prophet (ﷺ), and he used to narrate good traditions. Once a man from among us made a supplication. He said: End it with the utterance of Amin, for Amin is like a seal on the book. AbuZuhayr said: I shall tell you about that. We went out with the Messenger of Allah (ﷺ) one night and came upon a man who made supplication with persistence. The Prophet (ﷺ) waited to hear him. The Prophet (ﷺ) said: He will have done something which guarantees (Paradise for him) if he puts a seal to it. One of the people asked: What should he use as a seal? He replied: Amin, for if he ends it with Amin, he will do something which guarantees (Paradise for him). Then the man who questioned the Prophet (ﷺ) came to the man who was supplicating, and said to him: So-and-so, end it with Amin and receive the good news. These are the words of Mahmud. Abu Dawud said: Al-Muqra'i is a clan of Himyar

939. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying; Glorifying Allah applies to men and clapping applies only to women

940. Sahl b. Sa'd said :The Messenger of Allah (ﷺ) went to Banu 'Amr b. 'Awf to effect reconciliation between them . in the meantime the time of prayer came and the Mu'adhhdhin came to Abu Bakr and asked : Will you lead the people in prayer? I pronounce the Iqamah. He said ; Yes. So Abiu Bakr led the prayer , and the Messenger of Allah (ﷺ) came back while the people were praying. He penetrated through the rows and stood in the first row. The people clapped but Abu Bakr did not pay any attention to it during prayer. When the people clapped increasingly, he paid attention. He saw the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) made a sign to him (saying); Stay at your place. Abu BAKr raised his hands and praised Allah for the commandment the Messenger of Allah (ﷺ) had given him (to lead the people in prayer). Abu Bakr then stepped back and stood in the row. The Messenger of Allah (ﷺ) stepped forward and led the prayer. When he finished the prayer, he said; Abu Bakr, what prevented you staying (at your place) when I already commented you to do so? Abu Bakr said ; it was not befitting for the son of Abu Quhafah (Abu Bakr) to lead the prayer in the presence of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said; What is the matter that I saw you clapping frequently during prayer? If anything happens to someone during prayer, he should say "Glory be to Allah," for when he glorifies Allah. He pays attention to him. Clapping applies only to women. Abu Dawud said: This is operative in the obligatory prayer

941. sahl b. Sa'd said; Fighting took place amongst the tribe of Banu 'Amr b. 'Awf. This (the news) reached the prophet (May peace be upon him). He came to them for their reconciliation after the noon prayer . he said to Bilal; If the time of the afternoon prayer comes, and I do not return to you, then ask Abu Bakr to lead the people in prayer. When the time of the afternoon prayer came, Bilal called the Adhan and pronounced the Iqamah and then asked Abu Bakr (to lead the prayer). He stepped forward. The narrator reported this tradition to the same effect. In the end he (the prophet) said; if anything happens to you during prayer, the men should say" Glory be to Allah," and the women should clap

942. 'Isa b. Ayyub said:Clapping by women means that one should strike her left hand with the two fingers of her right hand

943. Narrated Anas ibn Malik: The Prophet (ﷺ) used to make a sign during prayer

944. Narrated AbuHurayrah: The Prophet (ﷺ) said: Saying Tasbih applies to men during prayer and clapping applies to women. Anyone who makes a sign during his prayer, a sign which is intelligible by implication, should repeat it (i.e. his prayer). (AbuDawud commented on the Hadith saying, this is a result of confusion)

945. Narrated AbuDharr: The Prophet (ﷺ) said: When one of you gets up to pray, he must not remove pebbles, for mercy is facing him

946. Mu'aiqib reported the Prophet (ﷺ) as saying ; Do not remove pebbles while you are praying; if you do it out of sheer necessity, do it only once to smooth the pebbles

947. Abu hurairah said that the Messenger of Allah (May peace be upon him) forbade putting hands on the waist during prayer. Abu Dawud said; The word Ikhtisar means to put one's hands on one's waist

948. Narrated Umm Qays bint Mihsan: Hilal ibn Yasaf said: I came to ar-Raqqah (a place in Syria). One of my companions said to me: Do you want to see any of the Companions of the Prophet (ﷺ)? I said: A good opportunity. So we went to Wabisah. I said to my friend: Let us first see his mode of living. He had a cap with two

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ears stuck (to his head), and wearing a brown silken robe. He was resting on a staff during prayer. We asked him (about resting on the staff) after salutation; He said: Umm Qays daughter of Mihsan said to me that when the Messenger of Allah (ﷺ) became aged and the flesh grew increasingly on him, he took a prop at his place of prayer and rested on it

949. Zaid b. Arqam said ; One of us used to speak to the man standing by his side during prayer. Then the Quranic verse “ And stand up with devotion to Allah”

950. ‘Abd Allah b. ‘Amr said :It has been narrated to me that the Messenger of Allah (ﷺ) said : The Prayer of a man in sitting condition is half the prayer (wins him half the reward of prayer). I came to him and found him prayer in sitting condition. I placed my hand on my head (in surprise). He said: what is the matter,’Abd Allah b. ‘Amr? I said; Messenger of Allah (ﷺ) you have been reported to me as saying : the prayer of a man in sitting condition is half the prayer , but you are praying in sitting condition. He said: yes, but I am not like one of you

951. ‘Abd Allah b. Buraidah said :‘Imran b. Hussain asked the prophet (ﷺ) about the prayer a man offers in sitting condition. He replied: his prayer in standing condition is better than his prayer in sitting condition, and his prayer in sitting condition is half the prayer he offers in standing condition, and his prayer in lying condition is half the prayer he offers in sitting condition

952. ‘Imran b. Husain said :I had a fistula; so I asked the prophet (ﷺ). He said: offer prayer in standing condition; if you are unable to do so, then in sitting condition: if you are then at your side(i.e, in lying condition)

953. ‘A’ishah said :I never saw the Messenger of Allah (ﷺ) reciting the Quraan in his prayer at night in sitting condition until he became old. Then he used to sit in it (the prayer) and recite the Quran until forty or thirty verses remained, then he stood and recited them and prostrated himself

954. ‘A’ishah, wife of the prophet (ﷺ), said:when the prophet (ﷺ) prayed sitting, he recited the Quran in sitting condition. When the amount of his recitation remained about thirty or forty verses he stood up and recited them standing. He then bowed and prostrated and then did so in the second Rak’ah of the prayer. Abu Dawud said: ‘Alqamah b. Waqqas narrated this tradition on the authority of ‘Aishah from the Prophet (ﷺ) to the same effect

955. ‘A’ishah said:The Messenger of Allah (ﷺ) used to pray standing at night for a long time, and used to pray sitting at night for a long time. When he prayed standing, he bowed standing, and when he prayed sitting, he bowed sitting

956. ‘Abd Allah b. Shaiq said:I asked ‘A’ishah whether the Messenger of Allah (ﷺ) recited a whole Surah (of the Quran) in one Rak’ah of the prayer. She replied : (He recited from among) the Mufassal surahs. I asked: Did he pray (at night) sitting? She replied : (he prayed sitting) when the people made him old

957. Narrated Wa’il ibn Hujr: I said that I should look at the prayer of the Messenger of Allah (ﷺ) how he prays. The Messenger of Allah (ﷺ) stood up and faced the qiblah (i.e. the direction of Ka’bah) and uttered the takbir (Allah is most great); then he raised his hands till he brought them in front of his ears; then he caught hold of his left hand with his right hand (i.e. folded his hands). When he was about to bow, he raised them (his hands) in a like manner. Then he sat, stretched out his left foot (to sit on it), placed his left hand on his left thigh, and kept away the tip of his right elbow from his right thigh, joined two fingers, formed a ring, to do so. And the narrator Bishr made a ring with the thumb and the middle finger

958. Abdullah bin ‘Umar said:"A Sunnah of the prayer is that you should raise your right foot, and make your left foot lie (on the ground)

959. (There is another chain) reported from Yahya who said:"I heard Al-Qasim saying: "Abdullah bin ‘Abdullah informed me that he heard ‘Abdullah bin ‘Umar saying: "From the Sunnah of the prayer is to lay your left foot on the ground, and raise your right foot

960. (There is another chain) from Yahya with his chain and similar (to the previous hadith). Abu Dawud said:Hammad bin Zaid also said (the wording): "From the Sunnah" (narrating) from Yahya just as Jarir did

961. (There is another chain) from Yahya bin Sa’eed that Al-Qasim bin Muhammad saw them sitting in Tashah-hud, so he mentioned the Hadith

962. It was reported from Ibrahim that he said:"When the Prophet (ﷺ) would sit in the prayer, he would place his left foot horizontally - so much so that the upper-part of his foot became black

963. Abu Humaid al-sa’idi said (in the presence of ten companions of the prophet):I am more informed than any of you regarding the manner in which the Messenger of Allah (ﷺ) offered his prayer. They said: Present it. The narrator then reported the tradition, saying: he bent the toes of his feet turning them towards the Qiblah when he prostrated, then he uttered “ Allah is most great,” and raised (his head), and bent his left foot and sat on it, and he did the same in the second Rakah. The narrator then transmitted the tradition, and added: In the prostration (i.e., the Rakah) which ended at the salutation, he sat on the hips at the left side. ahmad (b. Hanbal) added: they said : You are right. This is how he used to pray. They (Ahmed and Musaddad) did not mention in their versions how he sat after offering two rak’ahs of prayer

964. Muhammad b. ‘Amr b.‘Ata’ was sitting in the company of a few Companions of the Messenger of Allah (ﷺ). He then narrated his tradition, but he did not mention the name of Abu Qatadah. He said:When he( the Prophet) sat up the two rak’ahs he sat on his left foot; and when sat up after the last rak’ah he put out his left foot and sat on his hip

965. Muhammad b. ‘Amr al-Amir said:I was sitting in the company( of the Companions). He then narrated this tradition saying: When he(the Prophet) sat up after two rak’ahs, he sat on the sole of his left foot and raised his left foot. When he sat up after four rak’ahs, he placed his left hip on the ground and put out his both feet on one side

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966. 'Abbas or 'Ayyash b. Sahl al-Sa'id that he attended a company in which his father was also present. He then narrated this tradition saying: He (the Prophet) prostrated himself, he depended on his palms, knees and the toes of his feet. When he sat up, he sat on his hips, and raised his other foot. He then uttered the takbir (Allah is most great) and prostrated himself. He uttered the takbir and stood up and did not sit on his hips. Then he repeated (the same) and offered the second rak'ah; he uttered the takbir in the same manner, and sat up after two rak'ahs. When he was about to stand up, he stood up after saying the takbir. Then he offered the last two rak'ahs. When he saluted, he saluted on his right and left sides. Abu Dawud said: in this tradition there is no mention of sitting on hips and raising hands when he stood after two rak'ahs as narrated by 'Abu al-Hamid

967. 'Abbas b. Sahl said: Abu Humaid, Abu usaid, Sahl b. Sa'd and Muhammad b. Maslamah got together. Then he narrated this tradition. He did not mention the raising of hands when he stood after two rak'ahs, nor did he mention sitting. He said: When he finished (his prostration), he spread his foot (on the ground) and turned the toes of his right feet towards the qiblah (and then he sat on his left foot)

968. 'Abd Allah b. Mas'ud said: when we (prayed and) sat up during prayer along the Messenger of Allah (may peace be upon him), we said: "Peace be to Allah before it is supplicated for His servants; peace be to so and so. "The Messenger of Allah () said: Do not say "Peace be to Allah," for Allah Himself is peace. When one of you sits (during the prayer), he should say: The adoration of the tongue are due to Allah, and acts of worship and all good things. Peace be upon you, O Prophet, and Allah's mercy and His blessings. Peace be upon us and upon Allah's upright servants. When you say that, it reaches every upright servant in heavens and earth or between heavens and earth. I testify that there is no god but Allah, and I testify that Muhammad is His servant and apostle. Then he may choose any supplication which pleases him and offer it

969. Narrated Abdullah ibn Mas'ud: We did not know what we should say when we sat during prayer. The Messenger of Allah () was taught (by Allah). He then narrated the tradition to the same effect. Sharik reported from Jami', from Abu Wa'il on the authority of Abdullah ibn Mas'ud something similar. He said: He used to teach us also some other words, but he did not teach them as he taught us the tashahhud: O Allah, join our hearts, mend our social relationship, guide us to the path of peace, bring us from darkness to light, save us from obscenities, outward or inward, and bless our ears, our eyes, our hearts, our wives, our children, and relent toward us; Thou art the Relenting, the Merciful. And make us grateful for Thy blessing and make us praise it while accepting it and give it to us in full

970. Narrated Abdullah ibn Mas'ud: Alqamah said that Abdullah ibn Mas'ud caught hold of his hand saying that the Messenger of Allah () caught hold of his (Ibn Mas'ud's) hand and taught him the tashahhud during prayer. He then narrated the (well known) tradition (of tashahhud). This version adds: When you say this or finish this, then you have completed your prayer. If you want to stand up, then stand, and if you want to remain sitting, then remain sitting

971. Ibn 'Umar reported the Messenger of Allah () as saying: The adoration of the tongue are due to Allah, and acts of worship, all good things. Peace be upon you, O Prophet, and Allah's mercy and His blessings. Ibn 'Umar said: I added: "And Allah's blessings, peace be upon us, and upon Allah's upright servants. I testify that there is not god but Allah. "Ibn 'Umar said: I added to it: He is alone, no one is His associate, and I testify that Muhammad is His servant and His Apostle

972. Narrated Abu Musa al-Ash'ari: Hittan ibn Abdullah ar-Ruqashi said: Abu Musa al-Ash'ari led us in prayer. When he sat at the end of his prayer, one of the people said: Prayer has been established by virtue and purity. When Abu Musa returned (from his prayer or finished his prayer), he gave his attention to the people, and said: Which of you is the speaker of such and such words? The people remained silent. Which of you is the speaker of such and such words? The people remained silent. He said: You might have said them, Hittan. He replied: I did not say them. I was afraid you might punish me. One of the people said: I said them and I did not intend by them (anything) except good. Abu Musa said: Do you not know how you utter (them) in your prayer? The Messenger of Allah () addressed us, and taught us and explained to us our way of doing and taught us our prayer. He said: When you pray a (congregational) prayer, straighten your rows, then one of you should lead you in prayer. When he says the takbir (Allah is Most Great), say the takbir, and when he recites verses "Not of those upon whom is Thy anger, nor of those who err" (i.e. the end of Surah i.), say Amin; Allah will favour you. When he says "Allah is most great," and bows, say "Allah is most great" and bow, for the imam will bow before you, and will raise (his head) before you. The Messenger of Allah () said: This is for that. When he says "Allah listens to the one who praises Him," say: "O Allah, our Lord, to Thee be praise, Allah be praised," Allah will listen to you, for Allah, the Exalted, said by the tongue of His Prophet (): "Allah listens to the one who praises Him." When he says "Allah is most great" and prostrates, say: "Allah is most great" and prostrate, for the imam prostrates before you and raises his head before you. The Messenger of Allah () said: This is for that. When he sits, each one of you should say "The adorations of the tongue, all good things, and acts of worship are due to Allah. Peace be upon you, O Prophet, and Allah's mercy and His blessings. Peace be upon us and upon Allah's upright servants. I testify that there is no god but Allah, and I testify that Muhammad is His servant and Apostle." This version of Ahmad does not mention the words "and His blessings" nor the phrase "and I testify"; instead, it has the words "that Muhammad

973. This tradition has also been transmitted by Hittan b. 'Abd Allah al-Ruqashi through a different chain of narrators. This version adds: When he (the imam) recites the Qur'an, keep silence (and listen attentively). And in the tashahhud this version adds after the words "I testify that there is no god but Allah" the words "He is alone, and there is no associate of Him." Abu Dawud said: His word "And keep silence" is not guarded; it has been narrated by Sulaiman al-Taimi alone in his version

974. Ibn 'Abbas said: The Messenger of Allah (may peace be upon him) used to teach us the tashahhud as he would teach us the Qur'an, and would say: The blessed adoration of the tongue, acts of worship (and) all good things are due to Allah. Peace be upon you, O Prophet, and Allah's mercy and His blessings. Peace be upon us and upon Allah's upright servants. I testify that there is no god but Allah, and I testify that Muhammad is Allah's apostle (peace be upon him)

975. Narrated Samurah ibn Jundub: The Messenger of Allah () commanded us (to recite) when we sit in the middle of the prayer or at its end before the



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salutation: The adorations of the tongue, all good things, acts of worship, and the Kingdom are due to Allah. Then give salutation to the right side; then salute your reciter (i.e. the imam) and yourselves. Abu Dawud said: Sulaiman b. Musa hails from Kufah and he lives in Damascus. Abu Dawud said: This collection of traditions indicates that al-Hasan (al-Basri) heard traditions from Samurah (b. Jundub)

976. Ka'b b. 'Ujrah said: We said or the people said: Messenger of Allah, you have commanded us to invoke blessing on you and to salute you. As regards salutation we have already learnt it. How should we invoke blessing? He said: Say: "O Allah, bless Muhammad and Muhammad's family as Thou didst bless Abraham and Abraham's family. O Allah, grant favours to Muhammad and Muhammad's family as Thou didst grant favours to Abraham; Thou art indeed praiseworthy and glorious

977. This tradition has also been reported by Shu'bah through a different chain of narrators. This version adds: Bless Muhammad and Muhammad's family as Thou didst bless Abraham

978. This has been transmitted by al-Hakam through a different chain of narrators. This version has: O Allah, bless Muhammad and Muhammad's family as didst bless Abraham. Thou art indeed praiseworthy and glorious. O Allah grant favours of Muhammad and Muhammad's family as Thou didst grant favour to Abraham's family. Thou art indeed praiseworthy and glorious. Abu Dawud said: This tradition has been narrated by al-Zubair b. 'Adi as narrated by Mis'ar, except that his version goes: As Thou didst bless Abraham's family. Thou art indeed praiseworthy and glorious. And grant favours to Muhammad. He then narrated the tradition in full

979. Abu Humaid al-Said said: Some people asked: Messenger of Allah, how should we invoke blessings on you? He said: Say, "O Allah, bless Muhammad, his wives and his off springs, as Thou didst bless Abraham's family, and grant favours to Muhammad's family, his wives and off springs, as Thou didst grant favours to Abraham's family. Thou art indeed praiseworthy and glorious

980. Abu Mas'ud al-Ansari said: The Messenger of Allah (ﷺ) came to us in a meeting of Sa'd b. 'Ubadah. Bashir b. Sa'd said to him: Allah has commanded us to invoke blessings on you, Messenger of Allah. How should we invoke blessings on you? The Messenger of Allah (ﷺ) kept silence so much so that we wished he would not ask him. Then the Messenger of Allah (ﷺ) said: Say. He then narrated the tradition like that of Ka'b b. 'Ujrah. This version adds in the end: In the universe, Thou art praiseworthy and glorious

981. This tradition has also been reported by 'Uqbah b. 'Amr through a different chain of narrators. This version adds: Say, O Allah, bless Muhammad, the Prophet, the unlettered, and Muhammad's family

982. Abu Hurairah reported the Prophet (ﷺ) as saying: if anyone would like to have the fullest measure granted to him when he invokes blessings on us, the members of the prophet's family, he should say: O Allah, bless Muhammad, the unlettered Prophet, his wives who are the mother of the faithful, his off springs, and the people of his house as Thou didst bless the family of Abraham. Thou art indeed praiseworthy and glorious

983. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying: When one of you finishes the last tashahhud, he should seek refuge in Allah from four things: the punishment in Hell, the punishment in the grave, the trial of life and death, and the evil of Antichrist

984. Narrated Abdullah ibn Abbas: The Prophet (ﷺ) used to say after the tashahhud: "O Allah, I seek refuge in Thee from the punishment in Hell, and I seek refuge in Thee from the punishment in the grave, and I seek refuge in Thee from the trial of antichrist, and I seek refuge in Thee from the trial of life and death

985. Narrated Mihjan ibn al-Adra': The Messenger of Allah (ﷺ) entered the mosque and saw a man who had finished his prayer, and was reciting the tashahhud saying: O Allah, I ask you, O Allah, the One, the eternally besought of all, He begetteth not, nor was He begotten, and there is none comparable unto Him, that you may forgive me my sins, you are Most Forgiving, Merciful. He (the Prophet) said: He was forgiven (repeating three times)

986. Narrated Abdullah ibn Mas'ud: It pertains to the sunnah to utter the tashahhud quietly

987. 'Abd al-Rahman al-Mu'awl said: 'Abd Allah b. 'Umar saw me playing with pebbles during prayer. When he finished his prayer, he forbade me (to do so) and said: Do as the Apostle (ﷺ) used to do. I asked him: How would the Messenger of Allah (ﷺ) do? He said: When he sat during the prayer (for reciting the tashahhud), he placed his right hand on his right thigh, and clenched all his fingers, and pointed with the finger which is adjacent to the thumb, and he placed his left hand on his left thigh

988. 'Abd Allah b. al-Zubair said: When the Messenger of Allah (ﷺ) sat during the prayer (at the tashahhud), he placed his left foot under his right thigh and shin and spread his right foot and placed his left hand on his left knee and placed his right hand on his right thigh, and he pointed with his forefinger

989. Narrated Abdullah ibn az-Zubayr: The Prophet (ﷺ) used to point with his finger (at the end of the tashahhud) and he would not move it. Ibn Juraij said: "And 'Amr bin Dinar added: 'He (Ziyad) said: "'Amir informed me from his father that he saw the Prophet (ﷺ) supplicating like that. And the Prophet (ﷺ) would brace himself with his left hand on his left knee

990. 'Abd Allah b. al-Zubair narrated the above mentioned tradition on the authority of his father saying: He kept his look fixed on the finger he was pointing

991. Narrated Abu Malik Numayr al-Khuza'i: I saw the Prophet (peace be upon him) placing his right hand on his right thigh and raising his forefinger curving it a little

992. Narrated Abdullah ibn Umar: The Messenger of Allah (ﷺ) prohibited, according to the version of Ahmad ibn Hanbal, that a person should sit during prayer

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while he is leaning on his hand. According to the version of Ibn Shibwayh, he prohibited that a man should lean on his hand during prayer. According to the version of Ibn Rafi', he prohibited that a man should pray while he is leaning on his hand, and he mentioned this tradition in the chapter on "Raising the head after prostration." According to the version of Ibn AbdulMalik, he prohibited that a man should lean on his hand when he stands up after prostration

993. Isma'il b. Umayyah said:I asked about a man who intertwines his fingers while he is engaged in prayer. He said that Ibn 'Umar had said: This is the prayer of those who earn the anger of Allah

994. Nafi said:Ibn 'Umar saw a man resting on his left hand while he was sitting during prayer. The version of Harun b. Zaid goes: He was lying on his left side. the agreed version goes: he said to him: Do not sit like this, because those who are punished sit like this

995. Narrated Abdullah ibn Mas'ud: The Prophet (ﷺ) was in the first two rak'ahs as though he were on heated stones. The narrator Shu'bah said: We said: Till he (the Prophet) got up

996. Narrated Abdullah ibn Mas'ud: The Prophet (ﷺ) used to give the salutation to his left and right sides until the whiteness of his cheek was seen, (saying: "Peace be upon you, and mercy of Allah" twice. AbuDawud said: This is a version of the tradition reported by AbuSufyan. The version of Isra'il did not explain it. AbuDawud said: This tradition has been narrated by Zubayr from AbuIshaq and Yahya ibn Adam from Isra'il from AbuIshaq from AbdurRahman ibn al-Aswad from his father from Alqamah on the authority of Abdullah ibn Mas'ud. AbuDawud said: Shu'bah used to reject this tradition, the tradition narrated by AbuIshaq as coming from the Prophet (ﷺ)

997. Narrated Wa'il ibn Hujr: I offered prayer along with the Prophet (ﷺ). He would give the salutation to his right side (saying): Peace be upon you and the mercy of Allah and His blessings; and to his left side (saying): Peace be upon you and mercy of Allah

998. Jabir b. Samurah said:When we prayed behind the Messenger of Allah(ﷺ), one of us gave the salutation and pointed with his hand to the man to his right side and left side. When he finished his prayer, he said: What is the matter that one of you points with his hand (during prayer) just like the tails of restive horses. It is sufficient for one of you, or is it not sufficient for one of you to say in this manner? And he pointed with his finger; one should salute his brother at his right and left side

999. The aforesaid tradition has also been narrated by Mis'ar through a different chain of transmitters to the same effect. This version adds:Is it not sufficient for one of you or for one of them that he puts his hand on his thigh, and then gives the salutation to his brother to his right and left sides

1000. Jabir b. Samurah said:The Messenger of Allah (ﷺ) entered upon us while the people were raising their hands. The narrator Zubair said: I think( they were raising the hands) during prayer. He (the prophet) said: What is the matter, I see you raising your hands as if they are the tails of restive horses! Maintain tranquility during prayer

1001. Narrated Samurah ibn Jundub: The Prophet (ﷺ) commanded us to respond to the salutation of the imam. and to love each other, and to salute each other

1002. Ibn 'Abbas said:The end of the prayer of the Messenger of Allah (ﷺ) was known by the takbir (pronounced aloud)

1003. Ibn Abbas said :To raise the voice for making the mention of Allah after the people had finished their obligatory prayer was for in vogue the time of the Messenger of Allah (May peace be upon him). Ibn 'Abbas said : I used to know by it when they finished the prayer and would listen to it (making the mention of Allah)

1004. Narrated AbuHurayrah: The Prophet (ﷺ) said: Shortening the salutation is sunnah (commendable). The narrator 'Isa said: Ibn al-Mubarak prohibited me from reporting this tradition as a statement of the Prophet (ﷺ). Abu Dawud said: I heard Abu 'Umar 'Isa b. Yunus al-Fakhuri al-Ramil saying: When al-Firyabi returned from Mecca, he gave up narrating this tradition as a statement of the Prophet (ﷺ). He said: Ahmad b. Hanbal forbade to report this tradition directly from the Prophet (ﷺ)

1005. 'Ali b. Talq reported the Messenger of Allah (ﷺ) as saying:When any of you breaks wind during prayer, he must withdraw, perform ablution, and repeat the prayer

1006. Narrated AbuHurayrah: The Prophet (ﷺ) said: Cannot any one of you (according to the version of the narrator AbdulWarith) step forward or backward or at his right or left. The version of Hammad added: during prayer; that is, in supererogatory prayer

1007. Narrated Al-Azraq ibn Qays: An imam of ours, whose kunyah (surname) was AbuRimthah, led us in prayer and said: I prayed this prayer, or one like it, with the Prophet (ﷺ). AbuBakr and Umar were standing in the front row on his right and there was a man who had been present at the first takbir in the prayer. The Prophet of Allah (ﷺ) offered the prayer, then gave the salutation to his right and his left so that we saw the whiteness of his cheeks, then turned away as AbuRimthah (meaning himself) had done. The man who has been present with him at the first takbir in the prayer then got up to pray another prayer, whereupon Umar leaped up and, seizing him by the shoulders, shook him and said: Sit down, for the People of the Book perished for no other reason than that there was no interval between their prayers. The Prophet (ﷺ) raised his eyes and said: Allah has made you say what is right, son of al-Khattab. Abu Dawud said: Sometimes the name of Abu Umayyah is narrated instead of Abu Rimthah

1008. Abu Hurairah said:The Messenger of Allah (ﷺ) led us in one of the evening ('Asha) prayers, noon or afternoon. He led us in two Rak'ahs and gave the salutation. He then got up going towards a piece of wood which was placed in the front part of the mosque. He placed his hands upon it, one on the other,

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looking from his face as if he were angry. The people came out hastily saying: the prayer has been shortened. Abu Bakr and 'Umar were among the people, but they were too afraid to speak to him. A man whom the Messenger of Allah (ﷺ) would call "the possessor of arms" (Dhu al-Yadain) stood up (asking him): Have you forgotten. The Messenger of Allah, or has the prayer been shortened? He said: I have neither forgotten nor has it been shortened. He said: Messenger of Allah, you have forgotten. The Messenger of Allah (ﷺ) turned towards the people and asked: did the possessor of arms speak the truth? They made a sign, that is, yes. The Messenger of Allah (ﷺ) returned to his place and prayed the remaining two Rak'ahs, then gave the salutation; he then uttered the takbir and prostrated himself as usual or prolonged. He then raised his head and uttered the takbir; then he uttered the takbir and made prostration as usual or made longer (prostration). Then he raised his head and uttered the takbir (Allah is most great). The narrator Muhammad was asked: Did he give the salutation (while prostrating) due to forgetfulness? He said: I do not remember it from Abu Hurairah. But we are sure that 'Imran b. Husain (in his version) said; he then gave the salutation

1009. This tradition has been narrated through a different chain of transmitters; but the version of Hammad is more perfect. This version goes; then the Messenger of Allah (ﷺ) prayed; it does not have the words, "led us (in prayer)," nor the words "they made a sign". Thereupon the people said: Yes. He then raised his head. The version does not mention the words "he uttered the takbir. He then uttered the takbir and made the prostration as usual or prolonged it. He then raised his head". The narrator then prostration as usual or prolonged it. He then raised his head". The narrator then finished the tradition and did not mention the words that follow it. He did not mention the words "they made a sign", but Hammad b. Zaid mentioned them in his version. Abu dawud said: Anyone who narrated this tradition did not mention the words "then he uttered the takbir", nor the words "he returned"

1010. Abu Hurairah said; The Messenger of Allah (ﷺ) led us in prayer. He then narrated the same version reported by Hammad up to the words "we are sure that 'Imran b. Husain said: then he gave the salutation." The narrator said: I asked; What about the Tashahhud? He replied: I did not hear thing about the tashahhud, but it is more liking to me that one should recite the tashahhud. This version has not the words "whom he called the possessor of arms (Dhu al-yadain)." Nor the words "they made a sign," nor the word "anger". The tradition narrated by Hammad from Ayyub is more perfect

1011. The above mentioned tradition has also been narrated by Abu Hurairah through a different chain of transmitters. This version goes: the Prophet (ﷺ) uttered the takbir and prostrated himself (in a tradition relating to the incidence of the possessor of arms [Dhu al-yadain]). The narrator Hisham, I.e, Ibn Hassan said: he uttered the takbir; then he uttered the takbir and prostrated himself. Abu Dawud said: This tradition has also been narrated by Habib b. al-shahid, Humaid, Yunus, and Asim b. al-Ahwal, from Muhammad on the authority of abu Hurairah none of them mentioned what Hammad b. Zaid mentioned from from Hisham that he uttered the takbir; then uttered the takbir and prostrated himself. Hammad b. Sulaimah and Abu Bakr b. 'Ayyash also narrated this tradition from Hisham, but they did not narrate from him what Hammad b. zaid narrated that he uttered the takbir and again uttered the takbir

1012. This tradition has also been transmitted by Abu Hurairah through a different chain of narrators. This version goes: he did not make two prostrations (at the end of prayer) due to forgetfulness until Allah gave him satisfaction about it

1013. Ibn Shihab (al-Zuhr) reported on the authority of Abu Bakr b. Sulaiman b. Abi Hathmah that the Messenger of Allah (ﷺ) did not make two prostrations when are made when one is doubtful until the people met him. Abu Dawud said; this tradition has also been transmitted by al-Zahidi from al-zuhr from Abu Bakr b. Sulaiman b. Abi HATHman from thre prophet (ﷺ). This version goes: he did not make two prostrations on account of forgetfulness

1014. Abu Hurairah reported; The Prophet (ﷺ) offered the noon prayer and he gave the salutation at the end of two rakahs. He was asked. Has the prayer been shortened? then he offered two rakahs of the prayer and made two prostrations (at the end of it)

1015. Narrated Abu Hurayrah: When the Prophet (ﷺ) finished two rak'ahs of an obligatory prayer, a man asked him: Messenger of Allah, has the prayer been shortened, or have you forgotten? he replied: I did not do all that. The people said: Messenger of Allah, you did that. Therefore, he offered another two rak'ahs or prayer and did not make two prostrations due to forgetfulness. Abu Dawud said: This tradition has also been narrated by Dawud al-Hussain from Abu Sufyan, freed slave of Ibn Abi Ahmad on the authority of Abu Hurairah from the Prophet (ﷺ). This version goes: He then made two prostrations while he was sitting after the salutation

1016. Abu Hurairah reported; He then made two prostration on account of forgetfulness after he had given the salutation

1017. Ibn 'Umar said: The Messenger of Allah (ﷺ) led us in prayer and gave the salutation after two rakahs of prayer. He narrated this tradition like that of Ibn Sirin from Abu Hurairah. This version adds; he gave the salutation and prostrated two prostrations due to forgetfulness

1018. 'Imran b. Husain said: The Messenger of Allah (ﷺ) gave the salutation at the end of three rakahs in the afternoon prayer, then went into the apartment (according to the version of maslamah). A man called al-Khirbaq who had long arms got up and said; has the prayer been shortened, Messenger of Allah? He came out angrily trailing his cloak and said: Is he telling the truth? they said; Yes. He then prayed that rakah, then gave the salutation, then made two prostrations, then gave the salutation

1019. 'Abd Allah (b. Mas'ud) said: The Messenger of Allah (ﷺ) prayed five rak'ahs in the noon prayer. He was asked whether the prayer had been extended. He asked what they meant by that. The people said: you prayed five rak'ahs. Then he made two prostrations after having given the salutation

1020. Narrated Abdullah ibn Mas'ud: The Messenger of Allah (ﷺ) offered prayer. The version of the narrator Ibrahim goes: I do not know whether he increased or decreased (the rak'ahs of prayer). When he gave the salutation, he was asked: Has something new happened in the prayer, Messenger of Allah? He said: What is

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it? They said: You prayed so many and so many (rak'ahs). He then relented his foot and faced the Qiblah and made two prostrations. He then gave the salutation. When he turned away (finished the prayer), he turned his face to us and said: Had anything new happened in prayer, I would have informed you. I am only a human being and I forget just as you do; so when I forget, remind me, and when any of you is in doubt about his prayer he should aim at what is correct, and complete his prayer in that respect, then give the salutation and afterwards made two prostrations

1021. This tradition has also been transmitted by 'Abd Allah (b. Mas'ud) through a different chain of narrators. This version goes; when one of you forgets (in his prayer), he should perform two prostrations. Then he turned away, and performed two prostrations (due to forgetfulness). Abu Dawud said: The narrator Husain also reported it like al-A'mash

1022. 'Abd Allah (b. Mas'ud) said; The Messenger of Allah (ﷺ) led us in five rak'ahs of prayer. When he turned away (i.e, finished his prayer), the people whispered among themselves. He asked; what is the matter with you ? They said :Messenger of Allah, has (the number of the rak'ahs of) the prayer been increased ? he said : No. they said; you have offered five rak'ahs of prayer. He then turned away and performed two prostrations, and afterwards gave the salutation. He then said : I am only a human being, I forget, as you forget

1023. Narrated Mu'awiyah ibn Khudayj: One day the Messenger of Allah (ﷺ) prayed and gave the salutation while a rak'ah of the prayer remained to be offered. A man went to him and said: You forgot to offer one rak'ah of prayer. Then he returned and entered the mosque and ordered Bilal (to utter the Iqamah). He uttered the Iqamah for prayer. He then led the people in one rak'ah of prayer. I stated it to the people. They asked me: Do you know who he was? I said: No, but I can recognise him if I see him. Then the man passed by me, I said: It is he. The people said: This is Talhah ibn Ubaydullah

1024. 'Ata' b. Yasar said that Abu Sa'id al-Khudri reported the Messenger of Allah (ﷺ) as saying: when one of you is in doubt about his prayer (i.e, how much he has prayed), he should throw away his doubt and base his prayer on what he is sure of. When he is sure about the completion of his prayer, he should make two prostrations (at the end of the prayer). If the prayer is complete, the additional rak'ah and the two prostrations will be supererogatory prayer. If the prayer is incomplete, the additional rak'ahs will compensate it, and the two prostrations will be a disgrace for the devil

1025. Narrated Abdullah ibn Abbas: The Prophet (ﷺ) named the two prostrations of forgetfulness disgraceful for the devil

1026. Narrated Ata' ibn Yasar: The Prophet (ﷺ) said: When one of you is in doubt about his prayer, and does not know how much he has prayed, three or four rak'ahs, he should pray one (additional) rak'ah and make two prostrations while sitting before giving the salutation. If the (additional) rak'ah which he prayed is the fifth one, he will make it an even number by these two prostrations. If it is the fourth one, the two prostrations will be a disgrace for the devil

1027. Zaid b. Aslam reported on the authority of the chain of Malik: The Prophet (ﷺ) said: If one of you is in doubt about his prayer, and if he is sure that he prayed three rak'ah, he should stand and complete one rak'ah along with its prostrations. Then he should sit and recite the tashahhud. When he finishes the prayer, and there remains nothing except salutation, he should make two prostrations while he is sitting and afterwards should give the salutation. The narrator then narrated the tradition similar to that of Malik. Abu Dawud said: Similarly, this tradition has been narrated by Ibn Wahb from Malik, Hafs b. Maisarah, Dawud b. Qais and Hisham b. Sa'd. But Hisham projected it to Abu Sa'id al-Khudri

1028. Abu Ubaydah reported, on the authority of his father Abdullah (ibn Mas'ud), the Messenger of Allah (ﷺ) as saying: When you offer the prayer, and you are in doubt about the number of rak'ahs whether offered three or four, and you have prayed four rak'ahs in all probability in your opinion, you should recite tashahhud and make two prostrations while you are sitting before giving the salutation. afterwards you should recite the tashahhud and give the salutation again. Abu Dawud said: This tradition has been narrated by 'Abd al-Wahid from Khusaif, but he did not report it as a statement of the Prophet (ﷺ). The version of 'Abd al-Wahid has been corroborated by Sufyan, Sharik, and Isra'il. They differed amongst themselves about the text of the tradition and they did not narrate it with the continuous chain up to the Prophet (ﷺ)

1029. Narrated Abu Sa'id al-Khudri: The Prophet (ﷺ) said: When one of you prays, and he does not know whether he prayed more or less rak'ahs (than those prescribed by the Shari'ah), he should perform two prostrations while he is sitting. If the devil comes to him, and tells him (suggests him): "You have been defiled," he should say: "You have told a lie," except that he feels smell with his nose, or sound with his ears (then his ablution will break). These are the wording; of the tradition reported by Aban. Abu Dawud said: Ma'mar and 'Abi b. al-Mubarak mentioned the name "Iyad b. Hilal and al-Awza'i mentioned the name of Iyad b. Abi Zuhair

1030. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying; When one of you stands up to pray, the devil comes to him and confuses him so that he does not know how much he has prayed. If any of you has such an experience, he should perform two prostrations while he is sitting. Abu Dawud said; This tradition has been narrated in a similar manner by Ibn 'Uyainab, Ma'mar and al-Laiith

1031. This tradition has also been transmitted by Muhammad b. Muslim through a different chain of narrators. This version adds; "While he is sitting before he gives the salutation."

1032. This traditions has also been narrated by Muhammad b. Muslim al-Zuhr through a different chain of transmitters and to the same effect. This version adds; He should perform two prostrations before giving the salutation

1033. Narrated Abdullah ibn Ja'far: The Prophet (ﷺ) said: Anyone who is in doubt in his prayer should make two prostrations after giving the salutation

1034. Narrated Abdullah ibn Buhaynah: The Messenger of Allah (ﷺ) led us in prayer praying two rak'ahs. When he stood up and did not sit (at the end of two

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rak'ahs) the people stood up along with him. When he finished the prayer and we expect him to give the salutation, he said: "Allah is most great." While sitting and made two prostrations before giving the salutation. Then he gave it

1035. This tradition (mentioned above) has also been transmitted by al-Zuhri through a different chain of narrators to the same effect. This version adds: Some of us recited the Tashahhud while they were standing. Abu Dawud said: Ibn-Zubair made two prostrations before giving the salutation in a similar way when he stood up at the end of two rak'ahs. This is the opinion of al-Zuhri

1036. Narrated Al-Mughirah ibn Shu'bah: The Prophet (ﷺ) said: When an imam stands up at the end of two rak'ahs, if he remembers before standing straight up, he should sit down, but if he stands straight up, he must not sit down, but perform the two prostrations of forgetfulness. Abu Dawud said: I have not narrated in this book of mine any hadith from Jabir Al-Ju'fi (one of the narrators) except this one

1037. Narrated Al-Mughirah ibn Shu'bah: Ziyad ibn Ilaqah said: Al-Mughirah ibn Shu'bah led us in prayer and he stood up at the end of two rak'ahs. We said: Glory be to Allah; he also said: Glory be to Allah, and he proceeded. When he finished the prayer and gave the salutation, he made two prostrations of forgetfulness. When he turned (to us) he said: I saw the Messenger of Allah (ﷺ) doing so as I did. Abu Dawud said: Ibn Abi Laila narrated this tradition in a similar manner from al-Shaibi from al-Mughirah b. Shu'bah. Abu 'Umais narrated it from Thabit b. 'Ubaid saying: "Al-Mughirah b. Shu'bah led us in prayer, like the tradition reported by Ziyad b. 'Ilaqah. Abu Dawud said: Abu 'Umais is the brother of al-Mas'udi. And Sa'd b. Abi Waqqas did the same as done by al-Mughirah, 'Imran b. Husain, Dahhak b. Qais and Mu'awiyah b. Abi Sufyan. Ibn 'Abbas and 'Umar b. 'Abd al-'Aziz issued legal verdict to the same effect. Abu Dawud said: This applies to a person who stands up at the end of two rak'ahs and makes prostration after giving the salutation

1038. Narrated Thawban: The Prophet (ﷺ) said: For each forgetfulness there are two prostrations after giving the salutation. No one except Amr (ibn Uthman) mentioned the words "from his father" (in the chain AbdurRahman ibn Jubayr ibn Nufayr from Thawban)

1039. Narrated Imran ibn Husayn: The Prophet (ﷺ) led them in prayer and forgot something, so he made prostrations and uttered the tashahhud, then gave the salutation

1040. Umm Salamah said; When the Messenger of Allah (ﷺ) gave the salutation, he stayed for a while. By this people thought that women should return earlier than men

1041. Narrated Hulb (Yazid) at-Ta'i: Hulb prayed along with the Prophet (ﷺ). He used to turn to both his sides (sometimes to the left and sometimes to the right)

1042. 'Abd Allah (b. Mas'ud) said; One of you should not give a share from his prayer to the devil, that he does not turn away except to his right side. I saw the Messenger of Allah (ﷺ) often turning away to his left side. the narrator 'Umarah said: I came to Medina afterwards and saw that the houses of the prophet (ﷺ) were (built) in the left

1043. Ibn 'Umar reported the Messenger of Allah (ﷺ) as saying: Offer some of your prayers in your houses, and do not make them graves

1044. Narrated Zayd ibn Thabit: The Prophet (ﷺ) said: The prayer a man offers in his house is more excellent than his prayer in this mosque of mine except obligatory prayer

1045. Anas said: The Prophet (ﷺ) and his Companions used to pray in the direction of Jerusalem. When the following verse was revealed: "So turn thy face towards the inviolable mosque"; and Ye (O Muslims), wheresoever ye may be, turn your face towards it" (ii. 144), a man passed by the people of Banu Salamah. He called them while they were bowing in the morning prayer facing Jerusalem: Lo, the qiblah (direction of prayer) has been changed towards the Ka'bah. He called them twice. So they turned their faces towards the Ka'bah while they were bowing

1046. Narrated Abu Hurayrah: The Messenger of Allah (ﷺ) said: The best day on which the sun has risen is Friday; on it Adam was created, on it he was expelled (from Paradise), on it his contrition was accepted, on it he died, and on it the Last Hour will take place. On Friday every beast is on the lookout from dawn to sunrise in fear of the Last Hour, but not jinn and men, and it contains a time at which no Muslim prays and asks anything from Allah but He will give it to him. Ka'b said: That is one day every year. So I said: It is on every Friday. Ka'b read the Torah and said: The Messenger of Allah (ﷺ) has spoken the truth. Abu Hurayrah said: I met Abdullah ibn Salam and told him of my meeting with Ka'b. Abdullah ibn Salam said: I know what time it is. Abu Hurayrah said: I asked him to tell me about it. Abdullah ibn Salam said: It is at the very end of Friday. I asked: How can it be when the Messenger of Allah (ﷺ) has said: "No Muslim finds it while he is praying...." and this is the moment when no prayer is offered. Abdullah ibn Salam said: Has the Messenger of Allah (ﷺ) not said: "If anyone is seated waiting for the prayer, he is engaged in the prayer until he observes it." I said: Yes, it is so

1047. Narrated Aws ibn Aws: The Prophet (ﷺ) said: Among the most excellent of your days is Friday; on it Adam was created, on it he died, on it the last trumpet will be blown, and on it the shout will be made, so invoke more blessings on me that day, for your blessings will be submitted to me. The people asked: Messenger of Allah, how can it be that our blessings will be submitted to you while your body is decayed? He replied: Allah, the Exalted, has prohibited the earth from consuming the bodies of Prophets

1048. Narrated Jabir ibn Abdullah: The Prophet (ﷺ) said: Friday is divided into twelve hours. Amongst them there is an hour in which a Muslim does not ask Allah for anything but He gives it to him. So seek it in the last hour after the afternoon prayer

1049. Abu Burdah b. Abi Musa al-Asha'ri said: 'Abd Allah b. 'Umar said to me: Did you hear your father narrating a tradition from the Messenger of Allah (ﷺ) about an hour on Friday (when supplication is accepted by Allah)? I said: Yes, I heard it. I heard the Messenger of Allah (ﷺ) say: This hour is found during the period when

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the imam is seated (for giving Friday sermon) until the prayer is finished. Abu Dawud said: By sitting is meant sitting on the pulpit

1050. If anyone performs ablution, doing it well, then come to the Friday prayer, listens and keeps silence, his sins between that time and the next Friday will be forgiven, with three days extra; but he who touches pebbles has caused an interruption

1051. Narrated Ali ibn AbuTalib: Ali said on the pulpit in the mosque of Kufah: When Friday comes, the devils go to the markets with their flags, and involve people in their needs and prevent them from the Friday prayer. The angels come early in the morning, sit at the door of the mosque, and record that so-and-so came at the first hour, and so-and-so came at the second hour until the imam comes out (for preaching). When a man sits in a place where he can listen (to the sermon) and look (at the imam), where he remains silent and does not interrupt, he will receive a double reward. If he stays away, sits in a place where he cannot listen (to the sermon), silent, and does not interrupt, he will receive the reward only once. If he sits in a place where he can listen (to the sermon) and look (at the imam), and he does not remain silent, he will have the burden of it. If anyone says to his companion sitting besides him to be silent (while the imam is preaching), he is guilty of idle talk. Anyone who interrupts (during the sermon) will receive nothing (no reward) on that Friday. Then he (the narrator) says in the end of this tradition: I heard the Messenger of Allah (ﷺ) say so. Abu Dawud said: This tradition has been narrated by al-Walid b. Muslim from Ibn Jabir. This version adds: bi'l-raba'ith (instead of al-raba'ith, needs preventing the people from prayer). Further, this adds: Freed slave of his wife Umm 'Uthman b. 'Ata

1052. Narrated Al-Ja'd ad-Damri: The Prophet (ﷺ) said: He who leaves the Friday prayer (continuously) for three Friday on account of slackness, Allah will print a stamp on his heart

1053. Narrated Samurah ibn Jundub: The Prophet (ﷺ) said: If anyone omits the Friday prayer without excuse, he must give a dinar in alms, or if he does not have as much, then half a dinar. Abu Dawud said: Khalid b. Qais reported this tradition in this manner, but he disagreed in respect of chain (of transmitters) and agreed in respect of the text

1054. Narrated Qudamah ibn Wabirah: The Prophet (ﷺ) said: If anyone omits the Friday prayer without excuse, he must give one dirham or half a dirham, or one sa' or half a sa' of wheat, in alms. Abu Dawud said: Sa'id b. Bashir reported this tradition in a like manner, except that he narrated "one mudd or half mudd" (instead of sa'). He narrated it from Samurah. Abu Dawud said: I heard Ahmad bin Hanbal being asked about the differences over the narration of this Hadith. He said: "Hammam has a stronger memory - in my opinion - than Ayyub

1055. 'A'ishah, the wife of prophet(ﷺ), said:The people used to attend the Friday prayer from their houses and from the suburbs of Medina

1056. Narrated Abdullah ibn Amr: The Prophet (ﷺ) said: The Friday prayer is obligatory on him who hears the call. Abu Dawud said: This tradition has been transmitted by a group of narrators from Sufyan. They did not narrate it as a statement of the Prophet (ﷺ); only Qabisah has transmitted it as saying of the Prophet (ﷺ)

1057. Narrated Usamah ibn Umayr al-Huzali: The rain was falling on the day when the Battle of Hunayn took place. The Prophet (ﷺ), therefore, commanded that the people should offer their prayer in their camps

1058. Abu al-Malih said:That took place on a Friday

1059. Narrated Usamah ibn Umayr al-Huzali: Usamah attended the Prophet (ﷺ) on the occasion of the treaty of al-Hudaybiyyah on Friday. The rain fell as little as the soles of the shoes of the people were not set. He (the Prophet) commanded them to offer Friday prayer in their dwellings

1060. Nafi said:Ibn 'Umar stayed at Dajnan (a place between Mecca and Medina) on a cold night. He commanded an announcer (to announce). He announced that the people should offer prayer in their dwellings. Ayyub said: Nafi narrated on the authority of Ibn 'Umar that whenever there was a cold or a rainy day night, the Messenger of Allah (ﷺ) commanded the announcer (to announce). He announced to offer prayer in the dwellings

1061. Narrated Abdullah ibn Umar: Nafi' reported: Ibn Umar made the call to prayer at Dajnan (a place between Mecca and Medina). Then he announced: "Offer prayer in your dwellings:" He then narrated a tradition from the Messenger of Allah (ﷺ). He used to command an announcer who made the call to prayer. He then announced: "Pray in your dwellings" on a cold or rainy night during journey. Abu Dawud said: This tradition has been narrated by Hammad b. Salamah from Ayyub and 'Ubaid Allah. In his version he added: During journey on a cold or a rainy night

1062. Narrated Abdullah ibn Umar: Nafi' said: Ibn Umar made the call to prayer at Dajnan (a place between Mecca and Medina), on a cold and windy night. He added the words at the end of the call: "Lo! pray in your dwellings. Lo! pray in the dwellings." He then said: The Messenger of Allah (ﷺ) used to command the mu'adhdhin to announce, "Lo! pray in your dwellings." on a cold or rainy night during journey

1063. Nafi said:Ibn 'Umar made the call to prayer on a cold and windy night. He then said: "Lo! Pray in the dwellings. "Afterwards he said: Whenever there was a cold or rainy day night, the Messenger of Allah (ﷺ) used to command the mu'adhdhin to announce: "Lo! Pray in the dwellings."

1064. Ibn 'Umar said:The announcer of the Messenger of Allah(ﷺ) announced for that (to pray at homes) at Medina on a rainy night or a cold morning. Abu Dawud said: This tradition has also been narrated by Yahya b. Sa'id al-Ansari from al-Qasim from Ibn 'Umar from the Prophet (ﷺ). This version adds the words "During the journey."

1065. Jabir said:We were in the company of the Messenger of Allah (ﷺ) during a journey. The rain fell upon us. The Messenger of Allah (ﷺ) said: Anyone who wants to pray in his dwelling may pray

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1066. Ibn Sirin said: Ibn 'Abbas said to his mu'adhdhin on a rainy day: "when you utter the words 'I testify that Muhammad is the Messenger of Allah,' do not say, "Come to prayer" but say "Pray at your homes," By this (announcement) the people were surprised. He said: One who was better than me has done it. The Friday prayer is an obligatory duty. But I disliked to put you to hardship so that you might walk in mud and rain

1067. Narrated Tariq ibn Shihab: The Prophet (ﷺ) said: The Friday prayer in congregation is a necessary duty for every Muslim, with four exceptions; a slave, a woman, a boy, and a sick person. Abu Dawud said: Tariq b. Shihab had seen the Prophet (ﷺ) but not heard anything from him

1068. Ibn 'Abbas said: The Friday prayer first offered in Islam after the Friday prayer offered in the mosque of the Messenger of Allah (ﷺ) is Friday prayer offered at Juwatha, a village from the villages of al-Bahrain. The narrator 'Uthman said: it is a village from the village of the tribe of 'Abd al-Qais

1069. Narrated Ka'b ibn Malik: AbdurRahman ibn Ka'b ibn Malik said: When Ka'b ibn Malik heard the call to prayer on Friday, he prayed for As'ad ibn Zurarah. I asked him: What is the matter that when you hear the call to prayer, you pray for As'ad ibn Zurarah? He replied: This is because he held the Friday prayer for the first time for us at Hazm an-Nabit of Harrah belonging to Banu Bayadah in Naqi', called Naqi' al-Khadumat. I asked him: How many were you at that time? He said: Forty

1070. Narrated Zayd ibn Arqam: Ilyas ibn Abu Ramlah ash-Shami said: I witnessed Mu'awiyah ibn Abu Sufyan asking Zayd ibn Arqam: Did you offer along with the Messenger of Allah (ﷺ) the Friday and 'Id prayers synchronised on the same day? He said: Yes. He asked: How did he do? He replied: He offered the 'Id prayer, then granted concession to offer the Friday prayer, and said: If anyone wants to offer it, he may offer

1071. Narrated Abdullah ibn Abbas: Ata' ibn Abu Rabah said: Ibn az-Zubayr led us in the 'Id prayer on Friday early in the morning. When we went to offer the Friday, he did not come out to us. So we prayed ourselves alone. At that time Ibn Abbas was present in at-Ta'if. When he came to us, we mentioned this (incident) to him. He said: He followed the sunnah

1072. 'Ata' said: The Friday and the 'id prayers synchronized during the time of Ibn al-Zubair. He said: Two festivals ('id and Friday) synchronized on the same day. He combined them and offered two rak'ahs in the morning and did not add anything to them until he offered the afternoon prayer

1073. Narrated Abu Hurayrah: The Prophet (ﷺ) said: Two festivals ('Id and Friday) have synchronised on this day. If anyone does not want to offer the Friday prayer, the 'Id prayer is sufficient for him. But we shall offer the Friday prayer. This tradition has been narrated by 'Umar from Shu'bah

1074. Ibn 'Abbas said: the Messenger of Allah (ﷺ) used to recite in the morning prayer on Friday Surah Tanzil al-Sajdah (xxxii.) and Surah al-Dahr (lxxi)

1075. This tradition has also been transmitted through a different chain of narrators. This version adds: In the Friday prayer he would recite Surah al-Jumu'ah (lxxii) and Surah al-Munafiqun

1076. 'Abd Allah b. 'Umar said: Umar b. al-Khattab saw a silken suit sold at the gate of the mosque. He said: Messenger of Allah, would that you purchase this suit and wear it on Friday and on the occasion when a delegation (from the outside) comes to you. The Messenger of Allah (ﷺ) said: One who has no share in the afterlife will put on this (suit). Afterwards suits of similar nature were brought to the Messenger of Allah (ﷺ). He gave 'Umar b. al-Khattab one of these suits. 'Umar said: Messenger of Allah, you are giving it to me for use while you had told me such-and-such about the suit of 'Utarid (I.e. sold by 'Utarid). The Messenger of Allah (ﷺ) said: I did not give it to you that you should wear it. Hence 'Umar gave it to his brother who was a disbeliever at Mecca for wearing

1077. Abd Allah b. 'Umar said: Umar b. al-Khattab saw a suit of silken cloth being sold in the market. He took it to the Messenger of Allah (ﷺ), and said: Purchase it and decorate with it on 'id on the occasion of the arrival of delegations. The narrator then narrated the tradition. The former version is complete

1078. Narrated Muhammad ibn Yahya ibn Habban: The Messenger of Allah (ﷺ) said: What is the harm if any of you has two garments, if he can provide them, for Friday (prayer) in addition to the two garments for his daily work? Amr reported from Ibn Habib from Musa ibn Sa'd from Ibn Habban from Ibn Salam who heard this (tradition) from the Messenger of Allah (ﷺ) on the pulpit. Abu Dawud said: This tradition has been reported by Yusuf b. 'Abd Allah b. Salam from the Prophet (ﷺ) through a different chain of narrators

1079. Narrated Abdullah ibn Amr ibn al-'As: The Messenger of Allah (ﷺ) prohibited buying and selling in the mosque, announcing aloud about a lost thing, the recitation of a poem in it, and prohibited sitting in a circle (in the mosque) on Friday before the prayer

1080. Abu Hazim b. Dinar said: People came to Sahl b. Sa'd al-Sa'idi, when they were doubtful about the kind of wood of the pulpit (in the mosque of the Prophet). They asked him about it. He said: By Allah, I know (the wood) of which it was made; I saw it the first day when it was placed there, and the first day when the Messenger of Allah (ﷺ) sat on it. The Messenger of Allah (ﷺ) sent for a woman whom Sahl named and asked her: Order your boy, the carpenter, to construct for me a wooden pulpit so that I sit on it when I deliver a speech to the people. So she ordered him and he made a pulpit of a wood called tarfa taken from al-Ghabah (a place at a distance of nine miles from Medina). He brought it to her. She sent it to the Messenger of Allah (ﷺ). He ordered and that was placed here. I saw the Messenger of Allah (ﷺ) praying on it: he said: "Allah is most great"; he then bowed while he was on it; then he returned and prostrated in the root of the pulpit; he then returned (to the pulpit). When he finished (the prayer), he addressed himself to the people and said: O people, I did this so that you may follow me and know my prayer

1081. Ibn 'Umar said: When the Prophet (ﷺ) became fat, Tamim al-Dari said to him: Should I make for you pulpit, Messenger of Allah, that will bear the burden of your body? He said: Yes. So he made a pulpit consisting of two steps

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1082. Salamah b. al-Akwa' said:The space between the pulpit of the Messenger of Allah (ﷺ) and the wall (of the mosque) was such that a goat could pass
1083. Narrated AbuQatadah: The Prophet (ﷺ) disapproved of the offering of prayer at the meridian except on Friday. The Hell-fire is kindled except on Friday. Abu Dawud said: This is a mursal tradition (i.e. the successor is narrating it directly from the Prophet). Mujahid is older than Abu al-Khalil, and Abu al-Khalil did not hear (any tradition from) Abu Qatadah
1084. Anas b. Malik said:The Messenger of Allah (ﷺ) used to offer the Friday prayer when the sun declined
1085. Salamah b. al-Akwa' reported on the authority of his father:We used to offer the Friday prayer along with the Messenger of Allah (ﷺ) and return (to our homes) while no shade of the walls was seen (at that time)
1086. Sahl b. Sa'd said:We had a siesta or lunch after the Friday prayer
1087. Al-Sa'ib b. Yazid said:During the time of the Prophet (ﷺ) and Abu Bakr and 'Umar the call to the Friday prayer was first made at the time when the imam was seated on the pulpit (for giving the sermon). When the time of 'Uthman came, and the people became abundant, 'Uthman ordered to make a third call to the Friday prayer. It was made on al-Zaura' (a house in Medina). The rule of action continued to the same effect
1088. Sa'id b. Yazid said:The call to the (Friday) prayer was made at the gate of the mosque in front of the Messenger of Allah (ﷺ) when he sat on the pulpit, and of Abu Bakr and 'Umar. The narrator then repeated the same tradition as reported by Yunus
1089. Sa'ib said:There was no other mu'adhdhin (pronouncer) of the Messenger of Allah (ﷺ) except Bilal. The narrator then reported the tradition to the same effect
1090. Sa'ib said:There was no other mu'adhdhin of the Messenger of Allah (ﷺ). He then narrated the tradition which is incomplete
1091. Jabir said:When the Messenger of Allah (ﷺ) seated himself on the pulpit on a Friday he said, Sit down. Ibn Mas'ud heard that and sat down at the door of mosque, and when the Messenger of Allah (ﷺ) saw him, he said: Come here, 'Abd Allah b. Mas'ud. Abu Dawud said: This tradition is known as mursal (the successor reports directly from the Prophet, omitting then name of the Companion). The people narrated it from the Prophet (ﷺ) on the authority of 'Ata'. Makhlad is his teacher
1092. Ibn 'Umar said:The Prophet (ﷺ) used to deliver two sermons. He would sit down when he ascended the pulpit till he (I think he meant the mu'adhdhin) finished. He would then stand up and preach, then sit down and say nothing, then stand up and preach
1093. Jabir b. Samurah said:The Messenger of Allah (ﷺ) used to deliver the sermon standing, then he would sit down, then stand and preach standing. If anyone tells you he preached sitting, he is lying. I swear by Allah that I offered along with more than two thousand prayers
1094. Jabir b. Samurah said:The Messenger of Allah (ﷺ) gave two sermons between which he sat, recited the Quran and gave the people an exhortation
1095. Jabir b. Samurah said:I saw the Prophet (ﷺ) would deliver the sermon standing, then sit down without saying anything. The narrator then reported the tradition in full
1096. Shu'ayb ibn Zurayq at-Ta'ifi said:I sat with a man who had been in the company of the Messenger of Allah (ﷺ). He was called al-Hakam ibn Hazn al-Kulafi. He began to narrate a tradition to us saying: I came to the Messenger of Allah (ﷺ) in a delegation consisting of seven or nine persons. We entered upon him and said: Messenger of Allah, we have visited you, so pray Allah what is good for us. He ordered to give us some dates. The Muslims in those days were weak. We stayed there for several days and offered the Friday prayer along with the Messenger of Allah (ﷺ). He stood leaning on a staff or a bow. He praised Allah and exalted Him in light, pure and blessed words. Then he said: O people, you have no power to obey or you cannot obey what you are ordered. But be straight and give good tidings. Abu 'Ali said: Did you hear Abu Dawud ? He said: Some of my companions reminded me of some words that were omitted from writing on the paper
1097. Narrated Abdullah ibn Mas'ud: When the Messenger of Allah (ﷺ) addressed, he would say: Praise be to Allah, from Whom we seek help and pardon, and we seek refuge in Allah from the evils of our souls. He whom Allah guide has no one who can lead him astray, and he whom He leads astray has no one to guide him. And I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and apostle. He sent him before the coming of the last hour with truth giving good tidings and warning. He who obeys Allah and His Apostle follows the right path; and he who disobeys them shall harm none except himself, and he will not harm Allah in the least
1098. Narrated Ibn Shihab: Yunus asked Ibn Shihab about the address of the Messenger of Allah (ﷺ) on Friday. He mentioned it in like manner. He added: Anyone who disobeys them (Allah and His Apostle) goes astray. We beseech Allah, our Lord, to make us from those who obey Him and obey His Apostle, and follow what He likes, and abstain from His anger; we are due to Him and we belong to Him
1099. Adi b. Hatim said:A speaker delivered a speech in the presence of the Prophet (ﷺ). He said: Anyone who obeys Allah and His Apostle, and one who disobeys them. He said: Go away, you are a bad speaker
1100. Bint al-Harith b. al-Nu'man said:I memorized Surah al-Qaf from the mouth of the Messenger of Allah (ﷺ); he would recite it in his speech on every friday. Our oven and his oven were same. Abu Dawud said: Rawh b. 'Ubadah reported on the authority of Shu'bah the name Bint Harithah b. al-Nu'man ; and Ibn Ishaq reported the name of Umm Hisham hint Harithah b. al-Nu'man
1101. Jabir b. Samurah said:The prayer offered by the Messenger of Allah (ﷺ) was moderate, and the sermon given by him was (also) moderate. He would recite a



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few verses from the Qur'an and exhort the people

1102. Umrah reported on the authority of her sister: I memorized Surah al-Qaf from the mouth of the Messenger of Allah (); he used to recite it on every Friday. Abu Dawud said: This tradition has been narrated in a similar way by Yahya b. Ayyub, Ibn Abu Ar-Rijal, from Yahya b. Sa'id, from 'Umrah from Umm Hisham hint Harithah b. al-Nu'man

1103. This tradition has also been transmitted to the same effect through a different chain of narrators by 'Umrah from her sister 'Umrah daughter of 'Abd al-Rahman who was older than her

1104. Umarah b. Ruwaibah said that he saw Bishr b. Marwan (on the pulpit) praying on Friday (by raising his hands). 'Umarah said: May Allah reject these hands! I have seen the Messenger of Allah () on the pulpit gesturing no more than this pointing with his forefinger

1105. Narrated Sahl ibn Sa'd: I never saw the Messenger of Allah () raising his hands and praying on the pulpit or otherwise. But I saw him saying (doing) this way, and he would point with his forefinger making a circle by joining the middle finger with his thumb

1106. Narrated Ammar ibn Yasir: The Messenger of Allah () commanded us to shorten the speeches

1107. Narrated Jabir ibn Samurah as-Suwa'i: The Messenger of Allah () would not lengthen the sermon on Friday. He would say a few words

1108. Narrated Samurah ibn Jundub: The Prophet () said: Attend the sermon (on Friday) and sit near the imam, for a man keeps himself away until he will be left behind at the time of entering Paradise though he enters it

1109. Narrated Buraydah ibn al-Hasib: The Messenger of Allah () delivered a speech to us; meanwhile al-Hasan and al-Husayn came upon there stumbling, wearing red shirts. He came down from the pulpit, took them and ascended it with them. He then said: Allah truly said: "Your property and your children are only trial" (Ixiv.15). I saw both of them, and I could not wait. Afterwards he resumed the speech

1110. Narrated Anas ibn Malik: The Messenger of Allah () prohibited to sit on hips by erecting feet, sticking them to the stomach and holding them with hands on Friday while the imam is delivering the sermon

1111. Ya'la b. Shaddad b. Aws said: I came to Mu'awiyah in Jerusalem. He led us in the Friday prayer. I saw that most of the people in the mosque were the Companions of the Prophet (). I saw them sitting in ihtiba condition, i.e. sitting on hips erecting the feet and sticking them to the stomach and holding them with hands or tying them with a cloth to the back, while the imam was giving sermon. Abu Dawud said: Ibn 'Umar used to sit in ihtiba position while the imam gave the Friday sermon. Anas b. Malik, Shuraih, Sa'sa'ah b. Sawhan, Sa'id b. al-Musayyib, Ibrahim al-Nakha'i, Makhul, Isma'il, Ismail b. Muhammad b. Sa'd, and Nu'aim b. Sulamah said: There is no harm in sitting in ihtiba position. Abu Dawud said: I do not know whether anyone considered it disapproved except 'Ubadah b. Nasayy

1112. Abu Hurairah reported the Messenger of Allah () as saying: When you tell (your brother on Friday) to be silent while the imam is giving the sermon you are guilty of idle talk

1113. Narrated Abdullah ibn Amr ibn al-'As: The Prophet () said: Three types of people attend Friday prayer; One is present in a frivolous way and that is all he gets from it; another comes with a supplication, Allah may grant or refuse his request as He wishes; another is present silently and quietly with-out stepping over a Muslim or annoying anyone, and that is an atonement for his sins till the next Friday and three days more, the reason being that Allah, the Exalted, says: "He who does a good deed will have ten times as much" (vi)

1114. Narrated Aisha, Ummul Mu'minin: The Prophet () said: When one of you becomes defiled during prayer, he should hold his nose and then turn away. Abu Dawud said: This tradition has been narrated by Hammad b. Salamah and Abu Usamah from Hisham on the authority of his father from the Prophet (Saws). They did not mention the name of 'Aishah

1115. Jabir said: A man came (to the mosque) while the Prophet () was giving the (Friday) sermon. He asked: Did you pray, so-and-so? He replied: No. He () said: Stand and pray

1116. Jabir and Abu Salih reported on the authority of Abu Hurairah: Sulaik al-Ghatafani came (to the mosque) while the Messenger of Allah () was giving the (Friday) sermon. He asked him: Did you pray something? He said: No. He said: Offer two rak'ahs and make them short

1117. This tradition has also been transmitted through a different chain of narrators by Jabir b. 'Abd Allah. This version adds: He (the Prophet) turned to the people and said: When one of you comes (on Friday) while the imam is preaching, he should pray two rak'ahs and make them short

1118. Abu al-Zahiriyyah said: We were in the company of 'Abd Allah b. Busr, the Companion of the Prophet (), on a Friday. A man came and stepped over the people. 'Abd Allah b. Busr said: A man came and stepped over the people while the Prophet () was giving the sermon on Friday. The Prophet () said: Sit down, you have annoyed (the people)

1119. Narrated Abdullah ibn Umar: The Prophet () said: When any of you dozes in the mosque (on Friday), he should change his place

1120. Narrated Anas ibn Malik: I saw the Apostle () would descend from the pulpit and a man stop him for his need. He would remain standing with him until his need was fulfilled. Then he would stand and pray. Abu Dawud said: This tradition is not well known from the narrator Thabit. Jarir b. Hazim is the only narrator of this tradition

1121. Abu Hurairah reported the Messenger of Allah () as saying: If anyone obtains a rak'ah in the prayer (along with the imam), he has obtained the whole

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### prayer

1122. Al-Nu'man b. Bashir said: The Messenger of Allah (ﷺ) used to recite at the two 'Ids (festivals) and on Friday, "Glorify the name of your most high Lord." (87) and "Has the story of the overwhelming reached you?" (88) He said: When a festival ('Id) and a Friday coincided, he recited them both (at the two prayers)
1123. Al-Dahhak b. Qais asked al-Nu'man b. Bashir: What did the Messenger of Allah (ﷺ) recite on Friday after reciting the Surah al-Jumu'ah (62). He replied: He used to recite, "Had the story of overwhelming event reached you?"
1124. Ibn Abi Rafi' said: Abu Hurairah led us in the Friday prayer and recited Surah al-Jumu'ah and "When the hypocrites come to you" (63) in the last rak'ah. He said: I met Abu Hurairah when he finished the prayer and said to him: You recited the two surah that 'Ali used to recite at Kufah. Abu Hurairah said: I heard the Messenger of Allah (ﷺ) reciting them on Friday
1125. Narrated Samurah ibn Jundub: The Messenger of Allah (ﷺ) used to recite in the Friday prayer: "Glorify the name of your most high Lord" (Surah 87) and Has the story of the overwhelming event reached you? (Surah)
1126. Aishah said: The Messenger of Allah (ﷺ) offered the prayer in his apartment and people were following him behind apartment
1127. Nafi' said: Ibn 'Umar saw a man praying two rak'ahs after the Friday prayer on the same place (where he offered the Friday prayer). He pushed him and said: Do you offer four rak'ahs of Friday prayer? 'Abd Allah (b. 'Umar) used to pray two rak'ahs in his house after the Friday prayer, and he used to say: This is how the Messenger of Allah (ﷺ) did
1128. Narrated Abdullah ibn Umar: Nafi' said: Ibn Umar used to lengthen his prayer before the Friday prayer and would offer two rak'ahs after it in his house. He used to say that the Messenger of Allah (ﷺ) would do that
1129. Umar b. 'Ata' b. Abu al-Khuwar said that Nafi' b. Jubair sent him to al-Sa'ib b. Yazid b. Ukht Namir to ask him about something Mu'awiyah had seen him do in prayer. He said: I offered the Friday prayer along with him in enclosure. When I uttered the salutation I stood up in my place and prayed. When he went in, he sent me a message saying: Never again do what you have done. When you pray the Friday prayer, you must not join another prayer to it till you have engaged in conversation or gone out, for the Prophet of Allah (ﷺ) gave the precise command not to join on prayer till you have engaged in conversation or gone out
1130. Ata' said: When Ibn 'Umar offered the Friday prayer in Mecca he would go forward and pray two rak'ahs, he would then go forward and pray four rak'ahs; but when he was in Medina, he offered the Friday prayer, then returned to his house and prayed two rak'ahs, not praying them in the mosque. Someone mentioned this to him and he replied that the Messenger of Allah (ﷺ) used to do it
1131. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying (this is the version of the narrator Ibn al-Sabbah): If anyone of you prays after the Friday prayer, he should say for rak'ahs. According to the version of the narrator Ibn Yunus, the tradition goes: When you have offered the Friday prayer, pray after it four rak'ahs. He said: My father said to me: My son, if you have said two rak'ahs in the mosque, then you come to your house, pray two rak'ahs more
1132. Narrated Abdullah ibn Umar: The Messenger of Allah (ﷺ) used to pray two rak'ahs in his house after the Friday prayer. Abu Dawud said: This tradition has been transmitted in a similar way by 'Abd Allah b. Dinar from Ibn 'Umar
1133. Narrated Abdullah ibn Umar: Ibn Jurayj said: Ata' told me that he saw Ibn Umar pray after the Friday prayer. He moved a little from the place where he offered the Friday prayer. Then he would pray two rak'ahs. He then walked far away from that place and would offer four rak'ahs. I asked Ata': How many times did you see Ibn Umar do that? He replied: Many times. Abu Dawud said: This has been narrated by AbdulMalik ibn AbuSulayman, but did not narrate it completely
1134. Narrated Anas ibn Malik: When the Messenger of Allah (ﷺ) came to Medina, the people had two days on which they engaged in games. He asked: What are these two days (what is the significance)? They said: We used to engage ourselves on them in the pre-Islamic period. The Messenger of Allah (ﷺ) said: Allah has substituted for them something better than them, the day of sacrifice and the day of the breaking of the fast
1135. Narrated Abdullah ibn Busr: Yazid ibn Khumayr ar-Rahbi said: Abdullah ibn Busr, the Companion of the Messenger of Allah (ﷺ) came out along with the people on the day of the breaking of the fast or on the day of sacrifice (to offer the prayer). He disliked the delay of the imam, and said: We would finish (our 'Id prayer) at this moment, that is, at the time of forenoon
1136. Umm 'Atiyyah said: The Messenger of Allah (ﷺ) commanded us to bring out the secluded women on the day of 'Id (festival). He was asked: What about the menstruous women? He said: They should be present at the place of virtue and the supplications of the Muslims. A woman said: Messenger of Allah, what should we do if one of us does not possess an outer garment? He replied: Let her friend lend a part of her garment
1137. This tradition has also been narrated by Umm 'Atiyyah in a similar manner through a different chain. She added: The menstruating women should keep themselves away from the place of prayer of the Muslims. She did not mention the garment. She narrated this tradition from Hafsa mentioning a woman who asked about another woman saying: O Messenger of Allah .... She then reported the tradition like that narrated by Musa mentioning the garment
1138. This tradition has also been narrated by Umm 'Atiyyah through a different chain of transmitters. She said: We were commanded to go out (for offering the 'Id prayer). She further said: The menstruating women stood behind the people and they uttered the takbir (Allah is most great) along with the people
1139. Umm 'Atiyyah said: When the Messenger of Allah (ﷺ) came to Medina, he gathered the women of Ansar in a house, and sent to us (to them) 'Umar b. al-Khattab. He stood at the door and gave the salutation to us and we returned it (the salutation) to him. Thereupon, he said: I am the messenger of the

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Messenger of Allah () to you. He commanded us to bring out the menstruating women and the virgins for both the 'Id prayers, and that the Friday prayer is not obligatory on us. He prohibited us to accompany the funeral procession

1140. Abu Sa'id al-Khudri said: Marwan brought out the pulpit on 'Id. He began preaching before the prayer. A man stood and said: You opposed the sunnah, O Marwan. You brought out the pulpit on the 'Id, it was not brought out before: and you began preaching before the prayer. Abu Sa'id al-Khudri said: Wh is this (man) ? They (people) said: So-and so son of so-and-so. He has performed his duty. I heard the Messenger of Allah () say: He who observes and evil deed should change it with his hand if he can do so; if he cannot do, (he should change it) then with his tongue; if he cannot do then (he should change it) with his heart, and that is the weakest degree of the faith

1141. Narrated Jabir ibn Abdullah: The Prophet () stood on the day of the breaking of the fast ('Id) and offered prayer. He began the prayer before the sermon. He then addressed the people. When the Prophet () finished the sermon, he descended (from the pulpit) and went to women. He gave them an exhortation while he was leaning on the hand of Bilal. Bilal was spreading his garment in which women were putting alms; some women put their rings and others other things

1142. Narrated Abdullah ibn Abbas: The Messenger of Allah () came out on 'Id (the festival day). He first offered the prayer and then delivered the sermon . He then went to women, taking Bilal with him. The narrator Ibn Kathir said: The probable opinion of Shu'bah is that he commanded them to give alms. So they began to put (their jewellery)

1143. The above mentioned tradition has also been narrated by Ibn 'Abbas to the same effect through a different chain of transmitters. This version adds: He (the Prophet) thought that women could not hear (his sermon). So he went to them and Bilal was in his company. He gave them exhortation and commanded them to give alms. Some women put their ear-rings and other their rings in the garment of Bilal

1144. The above mentioned tradition has also been transmitted by Ibn 'Abbas through a different chain of narrators. This version adds: The women began to give their ear-rings and rings in alms. Bilal began to collect them in his garment. He (the Prophet) then distributed them among the poor Muslims

1145. Al-Bara' said: Someone presented a bow to the Prophet () on the 'Id (festival). So he preached leaning on it

1146. Abd al-Rahman b. 'Abis said: A man asked Ibb 'Abbas: Have you been present along with the Messenger of Allah () ? He replied: Yes. Had there been no dignity for me in his eyes, I would not have been present with him due to my minority. Then the Messenger of Allah () came to the point that was near the house of Kathir b. al-Salt. He prayed and afterwards preached. He (Ibn 'Abbas) did not mention the adhan (call to prayer) and the iqamah. He then commanded to give alms. The women began to point to their ears and throats (to give their jewelry in alms)

1147. Narrated Abdullah ibn Abbas: The Messenger of Allah () offered the 'Id prayer without the adhan and the iqamah. Abu Bakr and Umar or Uthman also did so. The narrator Yahya is doubtful about Uthman

1148. Jabir b. Samurah said: I prayed the 'Id prayer with the Prophet () not once or twice (but many times) without the adhan and the iqamah

1149. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () would say the takbir (Allah is most great) seven times in the first rak'ah and five times in the second rak'ah on the day of the breaking of the fast and on the day of sacrifice (on the occasion of both the 'Id prayers, the two festivals)

1150. The above mentioned tradition has also been narrated by Ibn Shihab through a different chain of transmitters to the same effect. This version adds: "Except the two takers pronounced at the time of the bowing

1151. Abd b. 'Amr b. al-'As said: The Prophet of Allah () said: There are seven takers in the first rak'ah and five in the second rak'ah of the prayer offered on the day of the breaking of the fast

1152. Narrated Abdullah ibn Amr ibn al-'As: The Prophet () used to say on the day of the breaking of the fast seven takbirs in the first rak'ah and then recite the Qur'an, and utter the takbir (Allah is most great). Then he would stand, and utter the takbir four times. Thereafter he would recite the Qur'an and bow. Abu Dawud said: This has been narrated by Waki' and Ibn al-Mubarak. Their version goes: "Seven (in the first rak'ah) and five (in the second)

1153. Abu 'Aishah said: Sa'id b. al-'As asked Abu Musa al-Ash'ari and Hudhaifah b. al-Yaman: How would the Messenger of Allah () utter the takbir (Allah is most great) in the prayer of the day of sacrifice and of the breaking of the fast. Abu Musa said: He uttered takbir four times as he did at funerals. Hudhaifah said: He is correct. Then Abu Musa said: I used to utter the takbir in a similar way when I was the governor of Basrah. Abu 'Aishah said: I was present there when Sa'id b. al-'As asked

1154. Ubaid Allah b. 'Abd Allah b. 'Utbah b. Mas'ud said: Umar b. al-Khattab asked Abu Waqid al-Laithi: What did the Messenger of Allah () recite during the prayer on the day of sacrifice and on the breaking of the fast ? He replied: He recited at both of them Surah al-Qaf, "By the Glorious Quran" [50] and the Surah "The Hour is nigh

1155. Narrated Abdullah ibn as-Sa'ib: I attended the 'Id prayer along with the Messenger of Allah (). When he finished the prayer, he said: We shall deliver the sermon; he who likes to sit for listening to it may sit and he who likes to go away may go away. Abu Dawud said: this is a mursal tradition (i.e. the successor 'Ata directly reporting from the Prophet () and omitting the link of the Companions

1156. Narrated Abdullah ibn Umar: The Messenger of Allah () went out by one road on the day of the 'Id (festival) and returned by another

1157. Narrated Abu Umair ibn Anas: Abu Umair reported on the authority of some of his paternal uncles who were Companions of the Prophet (): Some men

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came riding to the Prophet () and testified that they had sighted the new moon the previous day. He (the Holy Prophet), therefore, commanded the people to break the fast and to go out to their place of prayer in the morning

1158. Narrated Bakr ibn Mubashshir al-Ansari: I used to go to the place of prayer on the day of the breaking of the fast, and on the day of sacrifice along with the Companions of the Messenger of Allah (). We would walk through a valley known as Batn Bathan till we came to the place of prayer. Then we would pray along with the Messenger of Allah () and return through Batn Bathan to our house

1159. Ibn 'Abbas said: The Messenger of Allah () came out on the day of the breaking of the fast and prayed two rak'ahs, before and after which he did not pray. He then went to women, taking Bilal with him, and commanded them to give alms. So one began to put her ear-ring and another her necklace (in the garment of Bilal)

1160. Narrated Abu Hurayrah: The rain fell on the day of 'Id (festival), so the Prophet () led them (the people) in the 'Id prayer in the mosque

### The Book Of The Prayer For Rain (Kitab al-Istisqa')

1161. Abbad b. Tamim (al-Muzini) reported on the authority of his uncle: The Messenger of Allah () took the people out (to the place of prayer) and prayed for rain. He led them in two rak'ahs of prayer in the course of which he recited from the Qur'an in a loud voice. He turned around his cloak and raised his hands, prayed for rain and faced the qiblah

1162. Abbad b. Tamim al Mazini said on the authority of his uncle (Abd Allah b. Zaid b Asim) who was a Companion of the Messenger of Allah (): One day the Messenger of Allah () went out to make supplication for rain. He turned his back towards the people praying to Allah, the Exalted. The narrator Sulaiman b. Dawud said: He faced the qiblah and turned around his cloak and then offered two rak'ahs of prayer. The narrator Ibn Abi Dhi'b said: He recited from the Qur'an in both of them. The version of Ibn al-Sarh adds: By it he means in a loud voice

1163. The above-mentioned tradition has also been transmitted by Muhammad b. Muslim through a different chain of narrators. But there is no mention of prayer in this version. The version adds: "He turned around his cloak, putting its right side on his left shoulder and its left side on his right shoulder. Thereafter he made supplication to Allah

1164. Abd Allah b. Zaid said: The Messenger of Allah (pbuh) prayed for rain wearing a black robe with ornamented border. The Messenger of Allah (pbuh) wanted to reverse it from bottom to top by holding the bottom. But when it was too heavy he turned it round on his shoulders

1165. Narrated Abdullah ibn Abbas: Ishaq ibn Abdullah ibn Kinanah reported: Al-Walid ibn Utbah or (according to the version of Uthman) al-Walid ibn Uqbah, the then governor of Medina, sent me to Ibn Abbas to ask him about the prayer for rain offered by the Messenger of Allah (). He said: The Messenger of Allah () went out wearing old clothes in a humble and lowly manner until he reached the place of prayer. He then ascended the pulpit, but he did not deliver the sermon as you deliver (usually). He remained engaged in making supplication, showing humbleness (to Allah) and uttering the takbir (Allah is most great). He then offered two rak'ahs of prayer as done on the 'Id (festival). Abu Dawud said: This is the version of al-Nufail. What is correct is Ibn Utbah's

1166. Abd Allah b. Zaid said: The Messenger of Allah (pbuh) went out to the place of prayer to pray for rain. When he wanted to make supplication, he faced the qiblah and turned around his cloak

1167. Narrated Abd Allah b. Zaid al Mazini: Abd Allah b. Zaid al Mazini said: The Messenger of Allah (pbuh) went out to the place of prayer and made supplication or rain, and turned around his cloak when he faced the qiblah

1168. Narrated Umayr, the client of Abul Lahm: Umayr saw the Prophet () praying for rain at Ahjar az-Zayt near az-Zawra', standing, making supplication, praying for rain and raising his hands in front of his face, but not lifting them above his head

1169. Narrated Jabir ibn Abdullah: The people came to the Prophet () weeping (due to drought). He said (making supplication): O Allah! give us rain which will replenish us, abundant, fertilising and profitable, not injurious, granting it now without delay. He (the narrator) said: Thereupon the sky became overcast

1170. Narrated Anas: The Prophet (peace be upon him) was not accustomed to raise his hands in any supplication he made except when praying for rain. He would then raise them high enough so much so that the whiteness of his armpits was visible

1171. Narrated Anas: The Prophet () used to make supplication for rain in this manner. he spread his hands keeping the inner side (of hands) towards the earth, so I witnessed the whiteness of his armpits

1172. Narrated Muhammad b. Ibrahim: A man who witnessed the Prophet () reported to me that he saw the Prophet () praying at Ahjar al-Zait spreading his hands

1173. Narrated Aisha, Ummul Mu'minin: The people complained to the Messenger of Allah () of the lack of rain, so he gave an order for a pulpit. It was then set up for him in the place of prayer. He fixed a day for the people on which they should come out. Aisha said: The Messenger of Allah (), when the rim of the sun appeared, sat down on the pulpit, and having pronounced the greatness of Allah and expressed His praise, he said: You have complained of drought in your homes, and of the delay in receiving rain at the beginning of its season. Allah has ordered you to supplicate Him and has promised that He will answer your prayer. Then he said: Praise be to Allah, the Lord of the Universe, the Compassionate, the Merciful, the Master of the Day of Judgment. There is no god but Allah Who does what He wishes. O Allah, Thou art Allah, there is no deity but Thou, the Rich, while we are the poor. Send down the rain upon us and make what Thou

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sendest down a strength and satisfaction for a time. He then raised his hands, and kept raising them till the whiteness under his armpits was visible. He then turned his back to the people and inverted or turned round his cloak while keeping his hands aloft. He then faced the people, descended and prayed two rak'ahs. Allah then produced a cloud, and the storm of thunder and lightning came on. Then the rain fell by Allah's permission, and before he reached his mosque streams were flowing. When he saw the speed with which the people were seeking shelter, he () laughed till his back teeth were visible. Then he said: I testify that Allah is Omnipotent and that I am Allah's servant and apostle. Abu Dawud said: This is a ghraib (rate) tradition, but its chain is sound. The people of Medina recite "maliki" (instead of maaliki) yawm al-din" (the master of the Day of Judgement). But this tradition (in which the word maalik occurs) is an evidence for them

1174. Narrated Anas ibn Malik: The people of Medina had a drought during the time of the Prophet (). While he was preaching on a Friday, a man stood up and said: Messenger of Allah, the horses have perished, the goats have perished, pray to Allah to give us water. He spread his hands and prayed. Anas said: The sky was like a mirror (there was no cloud). Then the wind rose; a cloud appeared (in the sky) and it spread : the sky poured down the water. We came out (from the mosque after the prayer) passing through the water till we reached our homes. The rain continued till the following Friday. The same or some other person stood up and said: Messenger of Allah, the houses have been demolished, pray to Allah to stop it. The Messenger of Allah () smiled and said: (O Allah), the rain may fall around us but not upon us. Then I looked at the cloud which dispersed around Medina just like a crown

1175. Narrated The above mentioned tradition has been narrated by Anas through a different chain of transmitters: The Messenger of Allah () raised his hands in front of his face and said: O Allah! Give us water. the narrator then reported then reported the tradition like the former

1176. Narrated 'Amr b. Suh'aib: On his father's authority, quoted his grandfather as saying: When the Messenger of Allah () prayed for rain, he said: O Allah! Provide water for Your servants and Your cattle, display Your mercy and give life to Your dead land. This is the wording of Malik

1177. Narrated A'ishah (May Allah be pleased with her): There was an eclipse of the sun in the time of the Prophet (). The Prophet stood for a long time, accompanied by the people. He then bowed, then raised his head, then he bowed and then he raised his head, and again he bowed and prayed two rak'ahs of prayer. In each rak'ah he bowed three times. After bowing for the third time he prostrated himself. He stood for such a long time that some people became unconscious on that occasion and buckets of water had to be poured on them. When he bowed, he said, Allah is most great; and when he raised his head, he said, Allah listens to him who praises Him, till the sun became bright. then he said: The sun and the moon are not eclipsed on account of anyone's death or on account of anyone's birth, but they are two of Allah's signs, He produces dread in His servants by means of them. When they are eclipsed, hasten to prayer

1178. Narrated Jabir b. Abd Allah: There was an eclipse of the sun in the time of the Messenger of Allah () had died. The people began to say that there was an eclipse on account of the death of Ibrahim. The Prophet () stood up and led the people in prayer performing six bowings and four prostrations. he said: Allah is most great, and then recited from the Qur'an and prolonged the recitation. He then bowed nearly as long as he stood. He then raised his head and recited from the Qur'an but it was less than the first (recitation). He then bowed nearly as long as he stood. He then raised his head and then recited from the Quran for the third time, but it was less than the second recitation. He then bowed nearly as long as he stood. he then raised his head and then recited from the Qur'an for the third time, but it was less than the second recitation. he then bowed nearly as long as he stood. Then he raised his head and went down for prostration. he made two prostrations. He then stood and made three bowings before prostrating himself, the preceding bowing being more lengthy than the following, but he bowed nearly as long as he stood. He then stepped back during the prayer and the rows (of the people) too stepped back along with him. Then he stepped forward and stood in his place, and the rows too stepped forward. he then finished the prayer and the sun had become bright. He said: O people, the sun and the moon are two of Allah's signs; they are not eclipsed on account of a man's death. So when you see anything of that nature, offer prayer until the sun becomes bright. The narrator then narrated the rest of the tradition

1179. Narrated Jabir: There was an eclipse of the sun in the time of the Messenger of Allah () on a hot day. The Messenger of Allah () led his Companions in prayer and prolonged the standing until the people began to fall down. He then bowed and prolonged it; then he raised his head and prolonged (the stay); then he bowed and prolonged it; then he raised his head and prolonged (the stay); then he made two prostrations and then stood up; then he did in the same manner. He thus performed four bowings and four prostrations. Then the narrator narrated the rest of the tradition

1180. Narrated A'ishah (May Allah be pleased with her): There was an eclipse of the sun during the lifetime of the Messenger of Allah () came to the mosque; he stood up and uttered the takbir (Allah is great); the people stood in rows behind him; the Messenger of Allah () recited from the Quran for a long time; then he uttered the takbir (Allah is most great) and performed bowing for a long time, then he raised his head and said: Allah listens to him who praises Him; our Lord, and to Thee be praise; then he stood up and recited from the Qur'an for a long time, but it was less than the first (recitation); he then bowed for a long time, but it was less than the first bowing; he then said, Allah listens to him who praises Him; our Lord, and to Thee be praise. he then did so in the second rak'ah. he thus completed four bowings and four prostrations. The sun had become bright before he departed

1181. Narrated Abd Allah b. 'Abbas: The Messenger of Allah () prayed at the solar eclipse as reported in the tradition narrated by 'Urwah from Aishah from the Messenger of Allah () that he offered two rak'ahs of prayer bowing twice in each rak'ah

1182. Narrated Ubayy b. Ka'b: An eclipse of the sun took place in the time of the Messenger of Allah (). The Prophet () led them in prayer. He recited one of the long surahs, bowing five times and prostrating himself twice. He then stood up for the second rak'ah, recited one of the long surahs, bowed five times, prostrated himself twice, then sat where he was facing the qiblah and made the supplication till the eclipse was over

1183. Narrated Ibn 'Abbas: The Prophet () prayed at solar eclipse; he recited from the Qur'an and then bowed; then he recited from the Qur'an and then bowed;

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he then recited from the Qur'an and bowed; he then recited from the Qur'an and bowed. Then he prostrated himself and performed the second rak'ah similar to the first

1184. Narrated Samurah ibn Jundub: When, a boy from the Ansar and I were shooting (arrows) towards two of our targets, the sun was sighted by the people at the height of two or three lances above the horizon. It became black like the black herb called tannumah. One of us said to his companion: Let us go to the mosque; by Allah, this incident of the sun will surely bring something new in the community of the Messenger of Allah (). As we reached it, we suddenly saw that he (the Prophet) had already come out (of his house). He stepped forward for a long time as much as he could do so in the prayer. But we did not hear his voice. He then performed a bowing and prolonged it as much as he could do in the prayer. But we did not hear his voice. He then prostrated himself with us and prolonged it which he never did in the prayer before. But we did not hear his voice. He then did similarly in the second rak'ah. The sun became bright when he sat after the second rak'ah. Then he uttered the salutation. He then stood up, praised Allah, and extolled Him, and testified that there was no god but Allah and testified that he was His servant and apostle. Ahmad ibn Yunus then narrated the address of the Prophet ()

1185. Narrated Qabisah al-Hilali: There was an eclipse of the sun in the time of the Messenger of Allah (). He came out bewildered pulling his garment, and I was in his company at Medina. He prayed two rak'ahs and stood for a long time in them. He then departed and the sun became bright. He then said: There are the signs by means of which Allah, the Exalted, produces dread (in His servants). When you see anything of this nature, then pray as you are praying a fresh obligatory prayer

1186. Narrated Qabisah al Hilali: The solar eclipse took place... The narrator then narrated the tradition like that of Musa. The narrator again said: Until the stars appear (in the heaven)

1187. Narrated Aishah: There was an eclipse of the sun in the time of the Messenger of Allah (). The Messenger of Allah () came out and led the people in prayer. He stood up and I guessed that he recited Surah al-Baqarah. The narrator then further transmitted the tradition. He (the Prophet) then prostrated himself twice, and then stood up and prolonged the recitation. then I guessed his recitation and knew that he recited Surah Al-i-Imran

1188. Narrated A'ishah (May Allah be pleased with her): The Messenger of Allah (may peace be upon him) recited from the Qur'an in a loud voice in the prayer at an eclipse

1189. Narrated Ibn 'Abbas: An eclipse of the sun took place. the Messenger of Allah () prayed along with the people. He stood up for a long time nearly equal to the recitation of Surah al Baqarah. He then bowed. The narrator then transmitted the rest of the tradition

1190. Narrated A'ishah (May Allah be pleased with her): There was an eclipse of the sun. The Messenger of Allah () commanded a man who summoned: "The prayer will be held in congregation

1191. Narrated A'ishah (May Allah be pleased with her): The sun and the moon are not eclipsed on account of anyone's death or on account of anyone's birth. So when you see that, supplicate Allah, declare His greatness, and give alms

1192. Narrated Asma: The Prophet (peace be upon him) used to command us to free slaves on the occasion of an eclipse

1193. Narrated An-Nu'man ibn Bashir: There was an eclipse of the sun in the time of the Prophet (). He began to pray a series of pairs of rak'ahs enquiring about the sun (at the end of them) till it became clear

1194. Narrated Abdullah ibn Amr ibn al-'As: There was an eclipse of the sun in the time of the Messenger of Allah (). The Messenger of Allah () stood up and he was not going to perform bowing till he bowed; and he was not going to raise his head till he raised (after bowing); and he was not going to prostrate himself till he prostrated himself; and he was not going to raise his head till he raised (at the end of prostration); he did similarly in the second rak'ah, he then puffed in the last prostration saying; Fie, Fie! He then said: My Lord, didst Thou not promise me that Thou wouldst not punish them so long as I will remain among them? Didst Thou not promise me that Thou will not punish them so long as they continue to beg pardon of Thee. The Messenger of Allah () finished the prayer, and the sun was clear. The narrator then narrated the tradition (in full)

1195. Narrated 'Abd al-Rahman b. Samurah : During the lifetime of the Messenger of Allah (peace be upon him) I was shooting some arrows when an eclipse of the sun took place. I, therefore, threw them (the arrows) away and said: I must see how the Messenger of Allah () acts in a solar eclipse today. So I came to him; he was standing (in prayer) raising his hands, glorifying Allah, praising Him, acknowledging that He is the only Deity, and making supplication till the sun was clear. He then recited two surahs and prayed two rak'ahs

1196. Narrated Anas ibn Malik: Ubaydullah ibn an-Nadr reported on the authority of his father: Darkness prevailed in the time of Anas ibn Malik, I came to Anas and said (to him): Abu Hamzah, did anything like this happen to you in the time of the Messenger of Allah ()? He replied: Take refuge in Allah. If the wind blew violently, we would run quickly towards the mosque for fear of the coming of the Day of Judgment

1197. Ikrimah said: Ibn Abbas was informed that so-and-so, a certain wife of the Prophet (), had died. He fell down prostrating himself. He was questioned: Why do you prostrate yourself this moment? He said: The Messenger of Allah () said: When you see a portent (an accident), prostrate yourselves. And which portent (accident) can be greater than the death of a wife of the Prophet ()

## Prayer (Kitab Al-Salat): Detailed Rules of Law about the Prayer during Journey

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1198. Narrated Aisha, Ummul Mu'minin: The prayer was prescribed as consisting of two rak'ahs both when one was resident and when travelling. The prayer while travelling was left according to the original prescription and the prayer of one who was resident was enhanced
1199. Narrated Ya'la b. Umayyah: I remarked to 'Umar al-Khattab: Have you seen the shortening of the prayer by the people today while Allah has said: "If you fear that those who are infidels may afflict you", whereas those days are gone now? He replied: I have wondered about the same matter for which you wondered. So I mentioned this to the Messenger of Allah (). He said: It is an act of charity which Allah has done to you, so accept his charity
1200. The above mentioned tradition has also been narrated through a different chain of transmitters by 'Abd Allah b. Abi 'Ammar who narrated it in like manner. Abu Dawud said: This has been transmitted by Abu 'Asim and Hammad b. Mas'adah as transmitted by Ibn Bakr
1201. Narrated Yahya b. Yazid al-Hannani: I asked Anas b. Malik about the shortening of the prayer (while travelling). He said: When the Messenger of Allah () went out on a journey of three miles or three farsakh (the narrator Shu'bah doubted), he used to pray two rak'ahs
1202. Narrated Anas b. Malik : I prayed along with the Messenger of Allah () four rak'ahs at the noon prayer at Medina and two rak'ahs at the afternoon prayer in Dhu al-Hulaifah
1203. Narrated Uqbah ibn Amir: I heard the Messenger of Allah () say: Allah is pleased with a shepherd of goats who calls to prayer at the peak of a mountain, and offers prayer, Allah, the Exalted, says: Look at this servant of Mine; he calls to prayer and offers it and he fears Me. So I forgive him and admit him to paradise
1204. Narrated Mishaj b. Musa: I asked Anas b. Malik: Narrate to us what you heard the Messenger of Allah () say. He said: When we travelled along with the Messenger of Allah (), we would say: Did the sun pass the meridian or not? But he (the Prophet) would offer the noon prayer and then proceed
1205. Narrated Anas ibn Malik: When the Messenger of Allah () halted at a certain place (while on a journey), he would not leave that place till he offered the noon prayer. A man said to him: Even if in the middle of the day? He replied: Even if in the middle of the day
1206. Narrated Mu'adh bin Jabal : They (the Companions) proceeded on the expedition of Tabuk along with the Messenger of Allah (). He combined the noon and afternoon prayers and the sunset and night prayers. One day he delayed the prayer and came out (of his dwelling) and combined the noon and the afternoon prayers. He then went it and then came out and combined the sunset and the night prayers
1207. Narrated Abdullah ibn Umar: Ibn Umar was informed about the death of Safiyyah (the wife of the Prophet) when he was at Mecca. He proceeded till the sun set and the stars shined. He said: When the Prophet () was in a hurry about something while on a journey, he would combine both these prayers. He proceed till twilight had disappeared. He then combined both of them (the prayers)
1208. Narrated Mu'adh bin Jabal: On the expedition to Tabuk if the sun had passed the meridian before the apostle of Allah () moved off, he combined the noon and the afternoon prayers; but if he moved off before the sun had passed the meridian, he delayed the noon prayer till he halted for the afternoon prayer. He acted similarly for the sunset prayer; if the sun set before he moved off, he combined the sunset and the night prayers, but if he moved off before sunset, he delayed the sunset prayer till he halted for the night prayer and then combined them. Abu Dawud said: Hisham b. 'Urwah narrated this tradition from Husain b. 'Abd Allah, from Kuraib on the authority of Ibn 'Abbas from the Prophet () like the tradition narrated by Mufaddal and al-Laith
1209. Narrated Ibn 'Umar: The Messenger of Allah () never combined the sunset and night prayers while on a journey except once. Abu Dawud said: This has been narrated by Ayyub from Nafi' from Ibn 'Umar as a statement of Ibn 'Umar. Ibn 'Umar was never seen combining these two prayers except on the night he was informed about the death of Safiyyah. The tradition narrated by Makhul from Nafi' indicates that he (Nafi') saw Ibn 'Umar doing so once or twice
1210. Narrated 'Abd Allah b. 'Abbas: The Messenger of Allah () combined the noon and the afternoon prayers, and combined the sunset and night prayers without any danger or journey. Malik said: I think it so happened during rain. Abu Dawud said: Hammad b. Salamah narrated it like manner from Abu al-Zubair, it has also been narrated by Qurrah b. Khalid from Abu al-Zubair. He said: It is so happened in a journey that we made to Tabuk
1211. Narrated Ibn 'Abbas: The Messenger of Allah () combined the noon and afternoon prayers, and the sunset and night prayers at Medina without any danger and rain. He was asked: What did he intend by it ? He replied: He intended that his community might not fall into hardship
1212. Narrated Abdullah ibn Waqid: The mu'adhdhin of Ibn Umar said: prayer (i.e. the time of prayer has come). He said: Go ahead. He then alighted before the disappearance. He then offered the night prayer. He then said: When the Messenger of Allah () was in a hurry about something, he would do as I did. Then he travelled and covered a distance of three days' journey on the day. Abu Dawud said: A similar tradition has been transmitted by Ibn Jabir from Nafi' with the same chain
1213. This tradition has also been transmitted by Ibrahim b. Musa al-Razi, from 'Isa, on the authority of Ibn Jabir to the same effect. Abu Dawud said: 'Abd Allah b. al-'Ala' narrated on the authority of Nafi' saying: When the twilight was about to disappear, he alighted and combined both (the prayers)
1214. Narrated Ibn 'Abbas: The Messenger of Allah () led us in prayer at Medina eight of seven rak'ahs, in the noon and afternoon prayers, and the sunset and night prayers. The narrator Sulaiman and Musaddad did not say the words "led us". Abu Dawud said: The aforesaid tradition has also been narrated by Salih, the client of Tu'mah on the authority of Ibn 'Abbas saying: "Not during rain
1215. Narrated Jabir ibn Abdullah: When the sun set at Mecca, the Messenger of Allah () combined the two prayers at Sarif
1216. Narrated Hisham b. Sa'd: There was a distance of ten miles between them, that is, Mecca and Sarif

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1217. Narrated Abdullah ibn Umar: Abdullah ibn Dinar said: The sun set when I was with Abdullah ibn Umar. We proceeded, and when we saw that the evening came, we said prayer. He went on travelling until the twilight disappeared and the stars became thick. He then slighted and combined the two prayers. Then he said: I saw the Messenger of Allah (); when he hastened his travelling, he would pray like this prayer of mine. He said: He would combine the two prayers after the passing of a part of night. Abu Dawud said: This has been transmitted by Asim ibn Muhammad from his brother on the authority of Salim and this has also been narrated by Ibn Abu Najih from Isma'il ibn Abdur Rahman ibn Dhuwayb saying that Ibn Umar would combine the two prayers after the disappearance of twilight

1218. Narrated Anas b. Malik :When the Messenger of Allah () proceeded before the sun had declined, he delayed the noon prayer till the time of the afternoon prayer, he would then alight and combine the two prayers. If the sun declined before he moved off, he would offer the noon prayer and rode (the beast) - may peace be upon him. Abu Dawud said: The narrator Mufaddal was the judge of Egypt. His supplication was accepted by Allah; he was the son of Fudalah

1219. The above mentioned tradition has also been reported by 'Uqail through a different chain of narrators. He said: He would delay the evening prayer till he combined the evening and the night prayers when the twilight disappeared

1220. Narrated Mu'adh ibn Jabal: The Prophet () was engaged in the Battle of Tabuk. If he moved off before the sun had declined, he would delay the noon prayer till he would combine it with the afternoon prayer and would offer them together. If he moved off after the sun had declined, he would combine the noon and afternoon prayers, and then he proceeded; if he moved off before the evening prayer, he would delay the evening prayer; he would offer it along with the night prayer, he would delay the evening prayer; he would offer it along with the night prayer. If he moved off after the evening prayer, he would offer the night prayer earlier and offer it along with the evening prayer. Abu Dawud said: This tradition has not been narrated by anyone except by Qutaibah

1221. Narrated Al-Bara' :We went out on a journey along with the Messenger of Allah (). He led us in the night prayer and he recited in one of the rak'ahs: "By the fig and the olive

1222. Narrated Al-Bara' ibn Azib: I accompanied the Messenger of Allah () on eighteen journeys and I never saw him fail to pray two rak'ahs when the sun had passed the meridian before offering the noon prayer

1223. Narrated Hafs b. 'Asim: I accompanied Ibn 'Umar on the way (on a journey). He led us in two rak'ah's of (the noon) prayer. Then he proceeded and saw some people standing. He asked: What are they doing ? I replied: They are glorifying Allah (i.e. offering supererogatory prayer). He said: If I had offered the supererogatory prayer (while travelling), I would have completed prayer, my cousin. I accompanied the Messenger of Allah () during the journey, he did not pray more than two raka'at until his death. I also accompanied Abu Bakr, and he prayed two raka'at and nothing more until he died. I also accompanied 'Umar, and he prayed two raka'at and nothing more until he died. I also accompanied 'Uthman, and he prayed two raka'at and nothing more until he died. Indeed Allah, the Exalted, said: "Certainly you have in the Messenger of Allah an excellent exemplar

1224. Narrated Ibn 'Umar: While travelling the Messenger of Allah () would pray voluntary prayer on his riding beast in whatever direction it turned; and he would observe witr prayer, but he did not offer the obligatory prayers upon it

1225. Narrated Anas ibn Malik: When the Messenger of Allah () was on a journey and wished to say voluntary prayer, he made his she-camel face the qiblah and uttered the takbir (Allah is most great), then prayed in whatever direction his mount made his face

1226. Narrated 'Abd Allah b. 'Umar: I saw the Messenger of Allah () praying on a donkey while he was facing Khaibar

1227. Narrated Jabir ibn Abdullah: The Messenger of Allah () sent me on some business, and when I came to him he was praying on (the back of) his riding beast (moving) towards the east and making the prostration lower than the bowing

1228. Narrated Aisha, Ummul Mu'minin: Ata' ibn Abu Rabah asked Aisha: Can women offer prayer on a riding beast? She replied: They were not permitted to do so in hardship or comfort. Muhammad ibn Shu'ayb said: This (prohibition) applies to the obligatory prayers

1229. Narrated Imran ibn Husayn: I went on an expedition with the Messenger of Allah (), and I was present with him at the conquest. He stayed eighteen days in Mecca and prayed only two rak'ahs (at each time of prayer). And he said: You who live in the town must pray four; we are travellers

1230. Narrated Abdullah ibn Abbas: The Messenger of Allah () had a stop of seventeen days in Mecca and he shortened the prayer (i.e. prayed two rak'ahs at each time of prayer). Ibn Abbas said: He who stays seventeen days should shorten the prayer; and who stays more than that should offer complete prayer. Abu Dawud said: The other version transmitted by Ibn 'Abbas through a different chain adds: He (the Prophet) had a stop of nineteen days (in Mecca)

1231. Narrated Abdullah ibn Abbas: The Messenger of Allah () stayed fifteen days in Mecca in the year of Conquest. Shortening the prayer. Abu Dawud said: This tradition has also been transmitted by 'Abdah b. Sulaiman, Ahmad b. Khalid al-Wahbi, and Salamah b. Fadli on the authority of Ibn Ishaq ; but they did not mention the name of Ibn 'Abbas

1232. Narrated Ibn 'Abbas: The Messenger of Allah () stayed in Mecca seventeen days and prayed two rak'ahs (at each time of prayer)

1233. Narrated Anas b. Malik :We went out from Medina to Mecca with the Messenger of Allah () and he prayed two rak'ahs (at each time of prayer) till we returned to Medina. We (the people) said: Did you stay there for some time ? He replied: We stayed there ten days

1234. Narrated Ali ibn Abu Talib ; Anas ibn Malik: Muhammad reported from his father, Umar, on the authority of his grandfather, Ali ibn Abu Talib: When Ali



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travelled, he continued to travel till it became nearly dark. He then alighted and offered the sunset prayer. Then he would call for his dinner and eat it. Then he prayed the night prayer and then moved off. He would say: This is how the Messenger of Allah (ﷺ) used to do. Usamah ibn Zayd reported from Hafs ibn Ubaydullah, the son of Anas ibn Malik: Anas would combine them (the evening and night prayer) when the twilight disappeared. He said: The Prophet (ﷺ) used to do so. Az-Zuhri also reported similarly on the authority of Anas from the Prophet (ﷺ)

1235. Narrated Jabir ibn Abdullah: The Messenger of Allah (ﷺ) stayed at Tabuk twenty days; he shortened the prayer (during his stay). Abu Dawud said: No one narrates this tradition with continuous chain except Ma'mar

1236. Narrated AbuAyyash az-Zuraqi: We accompanied the Messenger of Allah (ﷺ) at Usfan, and Khalid ibn al-Walid was the chief of unbelievers. We offered the noon prayer. Thereupon, the unbelievers said: We suffered from negligence; we became careless. We should have attacked them while they were praying. Thereupon the verse was revealed, relating to the shortening of the prayer (in time of danger) between the noon and afternoon (prayer). When the time of the afternoon prayer came, the Messenger of Allah (ﷺ) stood facing the qiblah, and the unbelievers were standing in front of him. The people stood in a row behind the Messenger of Allah (ﷺ) and there was another row behind this row. The Messenger of Allah (ﷺ) bowed and all of them bowed. He then prostrated and also the row near him prostrated. The other people in the second row remained standing and stood guard over them. When they performed two prostrations and stood up, those who were behind them prostrated. The people in the front row near him then stepped backward taking the place of the people in the second row and the second row took the place of the first row. The Messenger of Allah (ﷺ) then bowed and all of them bowed together. Then he and the row near him prostrated themselves. The other people in the second row remained standing and stood guard over them. When the Messenger of Allah (ﷺ) and the row near him (i.e. the front row) were seated, the people in the second row behind them prostrated themselves. Then all of them were seated. (He (the Prophet) then uttered the salutation upon all of them. He prayed in his manner at Usfan as well as at the territory of Banu Sulaym. Abu Dawud said: This tradition has been narrated by Ayyub and Hisham from Abu al-Zubair on the authority of Jabir to the same effect from the Prophet (ﷺ). Similarly, this has been transmitted by Dawud b. Husain from 'Ikrimah, on the authority of Ibn 'Abbas. This has also been reported by 'Abd al-Malik, from 'Ata' from Jabir in like manner. This has also been narrated by Qatadah from al-Hasan from Hittan on the authority of Abu Musa in a similar way. Similarly, this has been reported by 'Ikrimah b. Khalid from Mujahid from the Prophet (ﷺ). This has also been reported by Hisham b. 'Urwah from his father from the Prophet (ﷺ). This is the opinion of al-Thawri

1237. Narrated Sahl b. Abi Hathmah: The Prophet (ﷺ) prayed in time of danger and divided them (the people) behind him in two rows. He then led those who were near him in one rak'ah. Then he stood and remained standing till those who were in second row offered one rak'ah. Thereafter they came forward and those who were in front of them (in the first row) stepped backward. The Prophet (ﷺ) led them in one rak'ah of prayer. He sat down till those who were in the second row completed on rak'ah. He then uttered the salutation

1238. Narrated Salih b. Khawwat: On the authority of a person who offered the prayer in time of danger along with the Messenger of Allah (ﷺ) at the battle of Dhat al-Riqa. One section of people stood in the row of prayer along with the Messenger of Allah (ﷺ) and the other section remained standing in front of the enemy. He led those who were with him in one rak'ah and remained standing (in his place) and they completed (the second rak'ah) by themselves. Then they turned away and arrayed before the enemy. Thereafter the other section came and he led them in the rak'ah which remained from his prayer. He then remained sitting (in his place) and they completed their one rak'ah by themselves. He then uttered the salutation along with them. Malik said: I like the tradition reported by Yazid b. Ruman (i.e. the present tradition) more than (other versions) I heard

1239. Narrated Sahl b. Abi Hathmah al-Ansari: The prayer time of danger should be offered in the following way: The imam should stand (for prayer) and a section of the people should stand along with him. The other section should stand facing the enemy. The imam should perform bowing and prostrate himself along with those who are with him. He then should stand (after prostration) and, when he stands straight, he should remain standing. They (the people) should (in the meantime) complete their remaining rak'ah (i.e. the second one). They should utter the salutation, and turn away while the imam should remain standing. They should go before the enemy. Thereafter those who did not pray should come forward and utter the takbir (Allah is most great) behind imam. He should bow and prostrate along with them and utter the salutation. Then they should stand and completed their remaining rak'ah, and utter the salutation. Abu Dawud said: The tradition reported by Yahya b. Sa'id from al-Qasim is similar to the one transmitted by Yazid b. Ruman except that he differed with him in salutation. The tradition reported by 'Ubaid Allah is like the one reported by Yahya b. Sa'id, saying: He (the Prophet) remained standing

1240. 'Urwah ibn az-Zubayr reported that Marwan ibn al-Hakam asked AbuHurayrah: Did you pray in time of danger with the Messenger of Allah (ﷺ)? AbuHurayrah replied: Yes. Marwan then asked: When? AbuHurayrah said: On the occasion of the Battle of Najd. The Messenger of Allah (ﷺ) stood up to offer the afternoon prayer. One section stood with him (to pray) and the other was standing before the enemy, and their backs were towards the qiblah. The Messenger of Allah (ﷺ) uttered the takbir and all of them too uttered the takbir, i.e. those who were with him and those who were facing the enemy. Then the Messenger of Allah (ﷺ) offered one rak'ah and the section that was with him also prayed one rak'ah. He then prostrated himself and those who were with him also prostrated, while the other section was standing before the enemy. The Messenger of Allah (ﷺ) then stood up and the section with him also stood up. They went and faced the enemy and the section that was previously facing the enemy stepped forward. They bowed and prostrated while the Messenger of Allah (ﷺ) was standing in the same position. Then they stood up and the Messenger of Allah (ﷺ) (may peace be upon) prayed another rak'ah and all of them bowed and prostrated along with him. After that the section that was standing before the enemy came forward and they bowed and prostrated, while the Messenger of Allah (ﷺ) remained seated and also those who were with him. The salutation then followed. The Messenger of Allah (ﷺ) uttered the salutation and all of them uttered it together. The Messenger of

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Allah () prayed two rak'ahs and each of the two sections prayed one rak'ah with him (and the other by themselves)

1241. Narrated Abu Hurairah: We went out with the Messenger of Allah () to Najd. When we reached Dhat ar-Riq'a at Nakhil (or in a valley with palm trees) he met a group of the tribe of Ghatafan. The narrator then reported the tradition to the same effect, but his version is other than that of Haywah. He added to the words "when he bowed along with those who were with him and prostrated" the words "when they stood up, they retraced their footsteps to the rows of their companions". He did not mention the words "their back was towards the qiblah"

1242. Abu Dawud said: This tradition has been transmitted by 'Aishah through a different chain of narrators. She said: The Messenger of Allah () uttered the takbir and the section that was in the same row with him also uttered the takbir. He then bowed and they also bowed, and he prostrated and they also prostrated. Then he raised his head and they also raised (their heads). The Messenger of Allah () then remained seated. They prostrated alone and stood up and retraced their footsteps and stood behind them. Then the other section came; they stood up and uttered the takbir and bowed by themselves. The Messenger of Allah () prostrated himself and they also prostrated with him. Then the Messenger of Allah () stood up and they performed the second prostration by themselves. Then both the sections stood up and prayed with the Messenger of Allah (). He bowed and they also bowed, and then he prostrated himself and they also prostrated themselves. Then he returned and performed the second prostration and they also prostrated with him as quickly as possible, showing no slackness in quick prostration. The Messenger of Allah () then uttered the salutation. After that the Messenger of Allah () stood up. Thus everyone participated in the entire prayer

1243. Narrated Ibn 'Umar: The Messenger of Allah () led one section in one rak'ah of prayer and the other section was facing the enemy. Then they turned away and took the position of the other section. They (the other section) came and he (the Prophet) led them in the second rak'ah. He then uttered the salutation. Thereafter they stood up and completed the remaining rak'ah, they went away and the other section completed their remaining rak'ah. Abu Dawud said: This tradition has been narrated by Nafi' and Khalid b. Ma'dan from Ibn 'Umar in like manner from the Prophet (). This has also been transmitted similarly by Masruq ad Yusuf b. Mihran on the authority of Ibn 'Abbas. This has been narrated by Yunus from al-Hasan from Abu Musa something similarly, saying that Abu Musa has done so

1244. Narrated Abdullah ibn Mas'ud: The Messenger of Allah () led us in prayer in the time of danger. They (the people) stood in two rows. One row was behind the Messenger of Allah () and the other faced the enemy. The Messenger of Allah () led them in one rak'ah, and then the other section came and took their place; they went and faced the enemy. The Prophet () led them in one rak'ah and uttered the salutation. They stood up and prayed the second rak'ah by themselves and uttered the salutation and went away; they took the place of the other section facing the enemy. They came back and took their place. They prayed one rak'ah by themselves and then uttered the salutation

1245. This tradition has been transmitted by Kushaif with a different chain of narrators and to the same effect. This version adds: The Prophet of Allah () uttered takbir and both rows uttered takbir together. Abu Dawud said: This tradition has been narrated by al-Thawri to the same effect on the authority of Khusaif. 'Abd al-Rahman b. Samurah also prayed in like manner. But the section which he (the Prophet) led in one rak'ah and then uttered the salutation and went and took the place of their companions. They came and prayed one rak'ah by themselves. Then they returned to their place and they prayed (one rak'ah) by themselves. Abu Dawud said: Muslim b. Ibrahim reported from 'Abd al-Samad b. Habib on the authority of his father that they had fought a battle at Kabul along with 'Abd al-Rahman b. Samurah. He led us in prayer in time of danger

1246. Narrated Hudhayfah: Tha'labah ibn Zahdam said: We accompanied Sa'd ibn al-'As at Tabaristan. He stood and said: Which of you prayed along with the Messenger of Allah () in time of danger? Hudhayfah said: I then he led one section in one rak'ah and the other section in one rak'ah. They did not pray the second rak'ah by themselves. Abu Dawud: This tradition has been transmitted by 'Ubaid Allah b. 'Abd Allah and Mujahid on the authority of Ibn 'Abbas from the Prophet () in like manner. This has also been narrated by 'Abd Allah b. Shaqiq from Abu Hurairah from the Prophet (). Yazid al-Faqir and Abu Musa also narrated this tradition from Jabir from the Prophet (). Some of the narrators said in the version narrated by Yazid al-Faqir that they completed their second rak'ah. This has also been narrated by Simak al-Hanafi on the authority of Ibn 'Umar from the Prophet () something similar. Zaid b. Thabit also narrated from the Prophet () in like manner. This version adds: The people prayed on rak'ah and the Prophet () prayed two rak'ahs

1247. Narrated Ibn 'Abbas: Allah, the Exalted, prescribed prayer for you, through the tongue of your Prophet (), four rak'ahs while resident, two rak'ahs while travelling and one rak'ah in time of danger

1248. Narrated Abu Bakrah: The Prophet () offered the noon prayer in time of danger. Some of the people formed a row behind him and others arrayed themselves against the enemy. He led them in two rak'ahs and then he uttered the salutation. Then those who were with him went away and took the position of their companions before the enemy. Then they came and prayed behind him. He led them in two rak'ahs and uttered the salutation. Thus the Messenger of Allah () offered four rak'ahs and his companions offered two rak'ahs. Al-Hasan used to give legal verdict on the authority of this tradition. Abu Dawud said: This will be so in the sunset prayer. The imam will offer six rak'ahs and the people three rak'ahs. Abu Dawud said: Yahya b. Abi Kathir narrated from Abu Salamah from Jabir from the Prophet () something similar. Sulaiman al-Yashkuri reported it from the Prophet () in like manner

1249. Narrated 'Abd Allah b. Unais: The Messenger of Allah () sent me to Khalid b. Sufyan al-Hudhail. This was towards 'Uranah and 'Arafat. He (the Prophet) said: Go and kill him. I saw him when the time of the afternoon prayer had come. I said: I am afraid if a fight takes place between me and him (Khalid b. Sufyan), that might delay the prayer. I proceeded walking towards him while I was praying by making a sign. When I reached near him, he said to me: Who are you? I replied: A man from the Arabs; it came to me that you were gathering (any army) for this man (i.e. Prophet). Hence I came to you in connection with this matter. He said: I

am (engaged) in this (work). I then walked along with him for a while ; when it became convenient for me, I dominated him with my sword until he became cold (dead)

### **Prayer (Kitab Al-Salat): Voluntary Prayers**

1250. Narrated Umm Habibah: The Prophet (ﷺ) as saying: If anyone prays in a day and a night twelve rak'ahs voluntarily (supererogatory prayer), a house will be built from him in Paradise on account of these (rak'ahs)
1251. Narrated Abd Allah b. Shaqiq: I asked A'ishah about the voluntary prayers offered by the Messenger of Allah (ﷺ). She replied: Before the noon prayer he would pray four rak'ahs in my house, then go out and lead the people in prayer, then return to my house and pray two rak'ahs. He would lead the people in the sunset prayer, then return to my house and pray two rak'ahs. Then he would lead the people in the night prayer, and enter my house and pray two rak'ahs. He would pray nine rak'ahs during the night, including witr (prayer). At night he would pray for a long time standing and for a long time sitting. When he recited the Qur'an while standing, he would bow and prostrate himself from the standing position, and when he recited while sitting, he would bow and prostrate himself from the sitting position, and when dawn came he prayed two rak'ahs, then he would come out and lead the people in the dawn prayer
1252. Narrated Abd Allah b. 'Umar: The Messenger of Allah (ﷺ) would pray two rak'ahs before and two after the noon prayer, two after the sunset prayer in his house, and two after the night prayer. He would not pray after the Friday prayer till he departed. He would then pray two rak'ahs
1253. Narrated 'Aishah: The Prophet (ﷺ) never omitted four rak'ahs before the noon prayer, and two rak'ahs before the dawn prayer
1254. Narrated 'Aishah: The Messenger of Allah (ﷺ) was more particular about observing the supererogatory rak'ahs before the dawn prayer than about observing any of the other supererogatory prayers
1255. Narrated 'Aishah: The Prophet (ﷺ) would pray two rak'ahs before the dawn prayer lightly so much so that I would say: Did he recite Surah al-Fatihah in them
1256. Narrated Abu Hurairah: The Prophet (ﷺ) would recite in the two (supererogatory) rak'ahs of the dawn prayer: "Say, O unbelievers" [Surat al-Kafiroon:1] and "Say: He is Allah, the one" [Surat al-Ikhlâs:]
1257. Narrated Bilal: Ziyadah al-Kindi reported on the authority of Bilal that he (Bilal) came to the Messenger of Allah (ﷺ) to inform him about the dawn prayer. Aisha kept Bilal engaged in a matter which she asked him till the day was bright and it became fairly light. Bilal then stood up and called him to prayer and called him repeatedly. The Messenger of Allah (ﷺ) did not yet come out. When he came out, he led the people in prayer and he (Bilal) informed him that Aisha had kept him engaged in a matter which she asked him till it became fairly light; hence he became late in reaching him (in time). He (Bilal) said: Messenger of Allah, the dawn became fairly bright. He said: If the dawn became brighter than it is now, I would pray them (the two rak'ahs of the sunnah prayer), offer them well and in a more beautiful manner
1258. Narrated Abu Hurayrah: The Prophet (ﷺ) said: Do not omit them (the two rak'ahs before the dawn prayer) even if you are driven away by the horses
1259. Narrated 'Abd Allah b. 'Abbas: The Messenger of Allah (ﷺ) used to recite in both rak'ahs of the dawn prayer: "Say: We believe in Allah and in the revelation given to us" (3:84). This is in the first rak'ah and in the second rak'ah (he recited): "We believe in Allah and bear witness that we submit ourselves (to Him)." (3:)
1260. Narrated Abu Hurairah: That he heard the Prophet (ﷺ) recite in both rak'ahs of the dawn: "Say: We believe in Allah, and in the revelation given to us" (3:84). This is in the first rak'ah. In the second rak'ah he recited this verse: "Our Lord, we have believed in what You have sent down, and we follow the Messenger, so write us down among those who bear witness." or he recited: "Surely, we have sent you with the truth as a bringer of glad tidings, and a warner. And you will not be asked about the inhabitants of the Blazing Fire" (2:119). Al-Darawardi doubted (which of the verse he recited)
1261. Narrated Abu Hurayrah: The Prophet (ﷺ) said: If any of you prays two rak'ahs before the dawn prayer, he should lie at his right side. Marwan ibn al-Hakam said to him: Is it not enough that one of us walks to the mosque until he lies at his right side? According to the version of Ubaydullah, he (Abu Hurayrah) replied: No. This statement (of Abu Hurayrah) reached Ibn Umar. He said: Abu Hurayrah exceeds limits on himself. He was asked: Do you look askance at what he says? He replied: No, but he dared and we showed cowardice. This (criticism of Ibn Umar) reached Abu Hurayrah. He said: What is my sin if I remembered and they forgot?
1262. Narrated 'Aishah: When the Messenger of Allah (ﷺ) finished his prayer late in the night, he would see. If I was awake, he would talk to me. If I was sleeping, he would awaken me, and pray two rak'ahs, then he would lie down as long as the mu'adhhdhin came to him and call him for the dawn prayer. Then he would pray two rak'ahs lightly and come out for prayer
1263. Narrated Aisha, Ummul Mu'minin: When the Prophet (ﷺ) prayed the two rak'ahs of the dawn prayer, he would lie down if I was asleep; in case I was awake, he would talk to me
1264. Narrated Abu Bakrah: I came out with the Prophet (ﷺ) to offer the dawn prayer. When he passed by a sleeping man he called him for prayer or moved him with his foot. The narrator Ziyad said: This tradition has been reported to us by Abul Fadl
1265. Narrated 'Abd Allah b. Sarjas: A man came while the Prophet (ﷺ) was leading the people in the dawn prayer. He prayed the two rak'ahs and then joined the congregational prayer led by the Prophet (ﷺ). When he finished the prayer, the Prophet (ﷺ) said: So-and-so, which was your real prayer, the one you prayed alone or the one offered with us ?

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1266. Narrated Abu Hurairah: The Messenger of Allah (ﷺ) saying: When the iqamah is pronounced for prayer, no prayer is valid except the obligatory prayer
1267. Narrated Qays ibn Amr: The Messenger of Allah (ﷺ) saw a person praying after the congregational prayer at dawn was over. The Messenger of Allah (ﷺ) said: There are two rak'ahs of the dawn prayer (i.e. the prescribed rak'ahs). The man replied: I did not pray the two rak'ahs before the dawn prayer. Hence I offered them now. The Messenger of Allah (ﷺ) kept silent
1268. This tradition has also been transmitted by 'Ata b. Abi Rabah on the authority of Sa'd b. Sa'id through a different chain of narrators. Abu Dawud said: 'Abd Rabbihi and Yahya b. Sa'id also narrated this tradition from the Prophet (ﷺ) omitting the name of the Companion (mursal). Their grandfather Zaid prayed along with the Prophet (ﷺ)
1269. Narrated Umm Habibah: The Prophet (ﷺ) said: If anyone keeps on praying regularly four rak'ahs before and four after the noon prayer, he will not enter the Hell-fire. Abu Dawud said: Al-'Ala' bin Al-Harith and Sulaiman bin Musa reported it from Makhul with his chain, similarly
1270. Narrated Abu Ayyub: The Prophet (ﷺ) said: The gates of heaven are opened for four rak'ahs containing no taslim (salutation) before the noon prayer. Abu Dawud said: Yahya b. Sa'id al-Qattan said: If I were to narrate any tradition from 'Ubaidah, I would narrate this tradition. Abu Dawud said: 'Ubaidah is weak. Abu Dawud said: The name of the narrator Ibn Minjab is Sahm
1271. Narrated Abdullah ibn Umar: The Prophet (ﷺ) said: May Allah show mercy to a man who prays four rak'ahs before the afternoon prayer
1272. Narrated 'Ali: That the Prophet (ﷺ) used to pray two rak'ahs before the 'Asr prayer
1273. Narrated Kuraib, the client of Ibn 'Abbas: That 'Abd Allah b. Abbas, 'Abd al-Rahman b. Azhar and al-Miswar b. Makhramah sent him to 'Aishah, wife of the Prophet (ﷺ). They said: Convey our regards to her from all of us and ask her about the two rak'ahs after the 'Asr prayer, and tell her that we have been informed that she prays them, and we are told that the Messenger of Allah (ﷺ) prohibited them. I entered upon her and told her that for which they had sent me to her. She said: Ask Umm Salamah. I returned to them (Ibn 'Abbas and others) and informed them about her opinion. They sent me back to Umm Salamah with the same mission for which they had sent me to 'Aishah. Umm Salamah said: I heard the Messenger of Allah (ﷺ) prohibiting them, but later on I saw him praying them. When he prayed them, he had offered the 'Asr prayer. He then came to me while a number of women from Banu Haram from the Ansar were sitting with me. He prayed these two rak'ahs. I sent a slave girl to him and I told her: Stand beside him and tell him that Umm Salamah has asked: Messenger of Allah (ﷺ), I heard you prohibiting these two rak'ahs (after the afternoon prayer) but I see you praying them yourself. If he makes a sign with his hand, step backward from him. The slave girl did so. When he finished prayer, he said: O daughter of Abu Umayyah, you asked about the praying of two rak'ahs after the 'Asr prayer, in fact, some people of 'Abd al-Qais has come to me with the news that their people had embraced Islam. They hindered me from praying the two rak'ahs after Zuhr prayer. It is those two rak'ahs (which I offered after the 'Asr prayer)
1274. Narrated Ali ibn Abu Talib: The Prophet (ﷺ) prohibited to offer prayer after the afternoon prayer except at the time when the sun is high up in the sky
1275. Narrated Ali ibn Abu Talib: The Messenger of Allah (ﷺ) would offer two rak'ahs after every obligatory prayer except the dawn and the 'Asr prayer
1276. Narrated Abdullah ibn Abbas: Some reliable people testified before me, and among them was Umar ibn al-Khattab, and most reliable in my eyes was Umar: The Prophet of Allah (ﷺ) said: There is no prayer after the dawn prayer until the sun rises; and there is no prayer after the 'Asr prayer until the sun sets
1277. Narrated Amr ibn Anbasah as-Sulami: I asked: Messenger of Allah, in which part of night the supplication is more likely to be accepted? He replied: In the last part: Pray as much as you like, for the prayer is attended by the angels and it is recorded till you offer the dawn prayer; then stop praying when the sun is rising till it has reached the height of one or two lances, for it rises between the two horns of the Devil, and the infidels offer prayer for it (at that time). Then pray as much as you like, because the prayer is witnessed and recorded till the shadow of a lance becomes equal to it. Then cease prayer, for at that time the Hell-fire is heated up and doors of Hell are opened. When the sun declines, pray as much as you like, for the prayer is witnessed till you pray the afternoon prayer; then cease prayer till the sun sets, for it sets between the horns of the Devil, and (at that time) the infidels offer prayer for it. He narrated a lengthy tradition. Abbas said: Abu Salam narrated this tradition in a similar manner from Abu Umamah. If I have made a mistake unintentionally, I beg pardon of Allah and repent to Him
1278. Narrated Abdullah ibn Umar: Yasar, the client of Ibn Umar, said: Ibn Umar saw me praying after the break of dawn. He said: O Yasar, the Messenger of Allah (ﷺ) came to us while we were offering this prayer. He (the Prophet) said: Those who are present should inform those who are absent: Do not offer any prayer after (the break of) dawn except two rak'ahs
1279. Al-Aswad and Masruq said: We bear witness that 'Aishah said: Not a day passed but the Prophet (ﷺ) prayed two rak'ahs after the 'Asr prayer
1280. Narrated Aisha, Ummul Mu'minin: Dhakwan, the client of Aisha, reported on the authority of Aisha: The Messenger of Allah (ﷺ) used to pray after the afternoon prayer but prohibited others from it; and he would fast continuously but forbid others to do so
1281. Narrated 'Abd Allah al-Muzani: The Messenger of Allah (ﷺ) said: Pray two rak'ahs before the Maghrib prayer. He then said (again): Pray two rak'ahs before the Maghrib prayer, it applies to those who wish to do so. That was because he feared that the people might treat it as sunnah
1282. Narrated Anas b. Malik : I offered two rak'ahs of prayer before the Maghrib prayer (i.e. obligatory) during the time of the Messenger of Allah (ﷺ). I (narrator al-Mukhtar b. Bulful) asked Anas: Did the Messenger of Allah (ﷺ) see you? He replied: Yes, but he neither commanded us nor forbade us (to do so)
1283. Narrated 'Abd Allah b. Mughaffal: The Messenger of Allah (ﷺ) as saying: Between the two adhans there is a prayer, between the two adhans there is prayer

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for one who desires (to offer)

1284. Narrated Tawus: Ibn 'Umar was asked about praying two rak'ahs before the Maghrib prayer. He replied: I did not see anyone praying them during the time of the Messenger of Allah (). He (Ibn Umar) permitted to pray two rak'ahs after the Asr prayer. Abu Dawud said: I heard Yahya b. Ma'in say: The correct name of the narrator Abu Shu'aib is the Shu'aib. Shu'bah made a mistake in narrating his name

1285. Narrated Abu Dharr: The Prophet () as saying: In the morning alms are due for every bone in man's body. His salutation to everyone he meets is alms, his enjoining good is alms, his forbidding what is evil is alms, the removal of harmful thing from the way is alms, to have sexual intercourse with one's wife if alms, and two rak'ahs which one prays in the Duha serve instead of that. Abu Dawud said: The tradition narrated by 'Abbad is more perfect (than the version narrated by Musaddad). Musaddad did not mention in his version "the command (of good) and the prohibition (of evil)". Instead, he added in his version saying: "Such and such." Ibn Ma'na added in his version: "They (the people) said: Messenger of Allah, how is that one of us fulfills his desire and still there are alms for him (i.e. is rewarded)? He replied: What do you think if you had unlawful sexual intercourse, would he not have been a sinner ?

1286. Abu al-Aswad al-Dailani said: While we were present with Abu Dharr, he said: In the morning, alms are due for him, ever fast is alms, every pilgrimage is alms, every utterance of "Glory to be Allah" is alms, every utterance of "Allah is most great" is alms, every utterance of "Praise be to Allah" is alms. The Messenger of Allah () recounted all such good works. He then said: Two rak'ahs which one prays in the Duha serve instead of that

1287. Narrated Mu'adh ibn Anas al-Juhani: The Prophet () said: If anyone sits in his place of prayer when he finishes the dawn prayer till he prays the two rak'ahs of the forenoon, saying nothing but what is good, his sins will be forgiven even if they are more than the foam of the sea

1288. Narrated AbuUmamah: The Prophet () said: Prayer followed by a prayer with no idle talk between the two is recorded in Illiyyun

1289. Narrated Nu'aym ibn Hammar: I heard the Messenger of Allah () say: Allah, the Exalted, says: Son of Adam, do not be helpless in performing four rak'ahs for Me at the beginning of the day: I will supply what you need till the end of it

1290. Narrated Umm Hani ibn AbuTalib: The Messenger of Allah () prayed on the day of the Conquest (of Mecca) eight rak'ahs saluting after every two rak'ahs. Abu Dawud said: Ahmad b. Salih said that the Messenger of Allah offered prayer in the forenoon on the day of the Conquest of Mecca, and he narrated something similar. Ibn al-Sarh reported that Umm Hani said: The Messenger of Allah () entered upon me. This version does not mention the prayer in the forenoon

1291. Narrated Ibn Abi Laila: No one told us that the Prophet () had offered Duha prayer except Umm Hani. She said that the Prophet () had taken bath in her house on the day of the Conquest of Mecca and prayed eight rak'ahs. But no one saw him afterwards praying these rak'ahs

1292. Narrated 'Abd Allah b. Shaiq: I asked 'Aishah: Did the Messenger of Allah () pray in the Duha? She replied: No, except when he returned from his journey. I then asked: Did the Messenger of Allah () recite the surahs combining each other? She said: He would do so in the mufassal surahs

1293. Narrated 'Aishah, wife of Prophet (): The Messenger of Allah () never offered prayer in the forenoon, but I offer it. The Messenger of Allah () would give up an action, though he liked it to do, lest the people should continue it and it is prescribed for them

1294. Narrated Simak: I asked Jabir b. Samurah: Did you sit in the company of the Messenger of Allah () ? He replied: Yes, very often. He would not stand from the place he prayed the dawn prayer till the sunrise. When the sun rose, he would stand (to pray Duha)

1295. Narrated Abdullah ibn Umar: The Prophet () said: Prayer by night and day should consist of pairs of rak'ahs

1296. Narrated Muttalib: The Prophet () said: Prayer is to be offered in two rak'ahs; and you should recite the tashahhud at the end of two rak'ahs, and express your distress and humility and raise your hands and say praying: O Allah, O Allah. He who does not do so does not offer a perfect prayer. Abu Dawud was asked about offering prayer at night in two rak'ahs. He said: They may be two if you like and four if you like

1297. Narrated Abdullah Ibn Abbas: The Messenger of Allah () said to al-Abbas ibn AbdulMuttalib: Abbas, my uncle, shall I not give you, shall I not present to you, shall I not donate to you, shall I not produce for you ten things? If you act upon them, Allah will forgive you your sins, first and last, old and new, involuntary and voluntary, small and great, secret and open. These are the ten things: you should pray four rak'ahs, reciting in each one Fatihat al-Kitab and a surah. When you finish the recitation of the first rak'ah you should say fifteen times while standing: "Glory be to Allah", "Praise be to Allah", "There is no god but Allah", "Allah is most great". Then you should bow and say it ten times while bowing. Then you should raise your head after bowing and say it ten times. Then you should kneel down in prostration and say it ten times while prostrating yourself. Then you should raise your head after prostration and say it ten times. Then you should prostrate yourself and say it ten times. Then you should raise your head after prostrating and say it ten times in every rak'ah. You should do that in four rak'ahs. If you can observe it once daily, do so; if not, then once weekly; if not, then once a month; if not, then once a year; if not, then once in your lifetime

1298. Narrated Abdullah ibn Amr: Abuljawza' said: A man who attended the company of the Prophet () narrated to me (it is thought that he was Abdullah ibn Amr): The Prophet () said to me: Come to me tomorrow; I shall give you something, I shall give you something, I shall reward you something, I shall donate something to you. I thought that he would give me some present. He said (to me when I came to him): When the day declines, stand up and pray four rak'ahs. He then narrated something similar. This version adds: Do not stand until you glorify Allah ten times, and praise Him ten times, and exalt Him ten times, and say, "There is no god but Allah" ten times. Then you should do that in four rak'ahs. If you are the greatest sinner on earth, you will be forgiven (by Allah) on account of this (prayer). I asked: If I cannot pray this the appointed hour, (what should I do)? He replied: Pray that by night or by day (at any time). Abu Dawud said: Habban b. Hilal is the maternal uncle of Hilal al-Ra'i. Abu Dawud said: This tradition has been narrated by al-Mustamir b. al-Riyyan from Ibn al-Jawza' from 'Abd Allah b.

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'Amr without referring to the Prophet (ﷺ), - narrated as a statement of 'Abd Allah b. 'Amr himself (mauquf). This has also been narrated by Rawh b. al-Musayyab, and Ja'far b. Sulaiman from 'Amr b. Malik al-Nakri from Abu al-Jauza' from Ibn 'Abbas as his own statement (and not the statement of the Prophet). But the version of Rawh has the words: "The tradition of the Prophet (ﷺ)"

1299. Narrated 'Urwah b. Ruwaim: That an al-Ansari narrated to him: The Messenger of Allah (ﷺ) said to Ja'far. He then narrated the tradition in like manner. This version has the words: "In the second prostration of the first rak'ah" in addition to the words transmitted by Mahdi b. Maimun (in the previous tradition)

1300. Narrated Ka'b ibn Ujrah: The Prophet (ﷺ) came to the mosque of Banu AbdulAshhal. He prayed the sunset prayer there. When they finished the prayer, he saw them praying the supererogatory prayer after it. He said: This is the prayer to be offered in the houses

1301. Narrated Abdullah ibn Abbas: The Messenger of Allah (ﷺ) used to prolong the recitation of the Qur'an in the two rak'ahs after the sunset prayer until the people praying in the mosque dispersed. Abu Dawud said: This has been reported by Nasr al-Mujaddir from Ya'qub al-Qummi with the same chain of narrators. Abu Dawud said: Muhammad b. 'Isa b. al-tabba' transmitted from Nasr al-Mujaddir from Ya'qub in like manner

1302. Narrated Sa'id b. Jubair: This tradition from the Prophet (ﷺ) without mentioning the name of the Companion in the chain (in the mursal form). Abu dawud said: I heard Muhammad b. Humaid say: I heard Ya'qub say: Anything I narrated to you from Ja'far on the authority of Sa'id b. Jubair from the Prophet (ﷺ) is directly coming from Ibn Abbas from the Prophet (ﷺ)

1303. Narrated Aisha, Ummul Mu'minin: Shurayh ibn Hani said: I asked Aisha about the prayer of the Messenger of Allah (ﷺ). She said: The Messenger of Allah (ﷺ) never offered the night prayer and thereafter came to me but he offered four or six rak'ahs of prayer. One night the rain fell, so we spread a piece of leather (for his prayer), and now I see as if there is a hole in it from which the water is flowing. I never saw him protecting his clothes from the earth (as he did on that occasion)

1304. Narrated Abdullah Ibn Abbas: In Surat al-Muzzammil (73), the verse: "Keep vigil at night but a little, a half thereof" (2-3) has been abrogated by the following verse: "He knoweth that ye count it not, and turneth unto you in mercy. Recite then of the Qur'an that which is easy for you" (v.20). The phrase "the vigil of the night" (nashi'at al-layl) means the early hours of the night. They (the companions) would pray (the tahajjud prayer) in the early hours of the night. He (Ibn Abbas) says: It is advisable to offer the prayer at night (tahajjud), prescribed by Allah for you (in the early hours of the night). This is because when a person sleeps, he does not know when he will awake. The words "speech more certain" (aqwamu qilan) means that this time is more suitable for the understanding of the Qur'an. He says: The verse: "Lo, thou hast by day a chain of business" (v.7) means engagement for long periods (in the day's work)

1305. Narrated Ibn 'Abbas: When the opening verses of Surah Al-muzammil was revealed, the Companions would pray as long as they would pray during Ramadan until its last verses were revealed. The period between the revelation of its opening and the last verses was one year

1306. Narrated Abu Hurairah: The Messenger of Allah (ﷺ) as saying: When one you sleeps, the devil ties three knots at the back of his neck, sealing every knot with, "You have a long night, so sleep." So if one awakes and mentions Allah, a knot will be loosened; if he performs ablution another knot will be loosened; and if he prays, the third knot will be loosened; and in the morning he will be active and in good spirits; otherwise he will be in bad spirits and sluggish

1307. Narrated Aisha, Ummul Mu'minin: Do not give up prayer at night, for the Messenger of Allah (ﷺ) would not leave it. Whenever he fell ill or lethargic, he would offer it sitting

1308. Narrated AbuHurayrah: The Prophet (ﷺ) said: May Allah have mercy on a man who gets up at night and prays, and awakens his wife; if she refuses, he should sprinkle water on her face. May Allah have mercy on a woman who gets up at night and prays, and awakens her husband; if he refuses, she would sprinkle water on his face

1309. Narrated AbuSa'id and AbuHurayrah: The Prophet (ﷺ) said: If a man awakens his wife at night, and then both pray or both offer two rak'ahs together, the (name of the )man will be recorded among those who mention the name of Allah, and the (name of the) woman will be recorded among those who mention the name of Allah. Ibn Kathir did not narrate this tradition as a statement of the Prophet (ﷺ), but he reported it as a statement of Abu Sa'id. Abu Dawud said: This tradition has been narrated by Ibn Mahdi from Sufyan and I think he mentioned the name of Sufyan. He also said: The tradition transmitted by Sufyan is a statement of the Companion (and not that of the Prophet)

1310. Narrated 'Aishah, wife of Prophet (ﷺ): When one of you dozes in prayer he should sleep till his sleep is gone, for when one of you prays while he is dozing, perhaps he might curse himself if he begs pardon of Allah

1311. Narrated Abu Hurairah: The Messenger of Allah (ﷺ) as saying: When one of you gets up by night (to pray), and falters in reciting the Qur'an (due to sleep), and he does not understand what he utters, he should sleep

1312. Narrated Anas: The Messenger of Allah (ﷺ) entered the mosque (and saw that) a rope tied between two pillars. He asked: What is this rope (for) ? The people told him: This is (for) Hamnah b. Jahsh who prays (here). When she is tired, she reclines on it. The Messenger of Allah (ﷺ) said: She should pray as much as she has strength. When she is tired, she should sit down. This version of Ziyad has: He said: What is this ? The people told him: This is for Zainab who prays. When she becomes lazy, or is tired, she holds it. He said: Undo it. One of you should pray in good spirits. When he is lazy or tired, he should sit down

1313. Narrated 'Umar bin Al-Khattab: The Messenger of Allah (ﷺ) as saying: He who misses him daily round of recital or part of it due to sleep and he recites it between the dawn and the noon prayers, will be reckoned as if he recited it at night

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1314. Narrated Aisha, Ummul Mu'minin: The Prophet () said: Any person who offers prayer at night regularly but (on a certain night) he is dominated by sleep will be given the reward of praying. His sleep will be almsgiving
1315. Narrated Abu Hurairah: The Messenger of Allah () as saying: Our Lord who is blessed and exalted descends every night to the lowest heaven when the last one-third of the night remains, and says: Who supplicated Me so that I may answer him ? Who asks of Me so that I may give to him ? Who asks My forgiveness so that I may forgive him ?
1316. Narrated 'Aishah: Allah, the Exalted, would awaken the Messenger of Allah () at night. When the dawn came, he would finish his daily round of recital
1317. Masruq said: I asked 'Aishah about the prayer of the Messenger of Allah (), and I said to her: At what time he prayed at night ? She said: When he heard the cock crow, he got up and prayed
1318. Narrated 'Aishah: When he was with me he would sleep at dawn. By this she referred to the Prophet ()
1319. Hudhaifah said: When anything distressed the Prophet (), he prayed
1320. Narrated Rab'iah b. Ka'b al-Aslami: I used to live with the Messenger of Allah () at night. I would bring water for his ablution and his need. He asked: Ask me. I said: Your company in Paradise. He said: Is there anything other than that ? I said: It is only that. He said: Help me for yourself by making prostrations abundantly
1321. Anas b. Malik said (explaining the meaning of the Qur'anic verse "Who forsake their beds to cry unto their Lord in fear and hope, and spend of what We have bestowed on them" (32:16). The people used to remain awake between the sunset and the night prayers and would pray. Al-Hasan used to say: (This verse means) the prayer and vigil at night
1322. Anas said (explaining the meaning) of the following Qur'anic verse "They used to sleep but little of the night" (51:17): They (the people) used to pray between the Maghrib and 'Isha. The version of Yahya adds: The verse tatajafa junubuhum also means so
1323. Narrated Abu Hurairah: The Messenger of Allah () as saying: When one of you gets up at night, he should begin the prayer with two short rak'ahs
1324. This tradition has also been transmitted by Abu Hurairah through a different chain of narrators to the same effect. This version adds: He should then prolong it afterwards as much as he likes. Abu Dawud said: This tradition has been transmitted by Hammad b. Salamah, Zuhair b. Mu'awiyah and a group of narrators from Hisham. They transmitted it as a statement of Abu Hurairah himself (mauquf). This tradition has also been transmitted by Ibn 'Awn from Muhammad (b. Sirin). This version has the wordings: These two rak'ahs were short
1325. Narrated Abdullah ibn Habashi al-Khath'ami: The Prophet () was asked: which is the best action? He replied: To stand in prayer for a long time
1326. Narrated 'Abdullah bin 'Umar: A man asked the Messenger of Allah () about the prayer at night. The Messenger of Allah () said: Prayer during the night should consist of pairs of rak'ahs, but if one of you fears the morning is near he should pray one rak'ah which will make his prayer an odd number for him
1327. Narrated Abdullah ibn Abbas: The Prophet's () recitation was loud enough for one who was in the inner chamber to hear it when he was in the house
1328. Narrated Abu Hurairah: The Prophet's () recitation at night was partly in a loud voice and partly in a low voice. Abu Dawud said: The name of Abu Khalid al-Walibi is Hurmuz
1329. Narrated Abu Qatadah: The Prophet () went out at night and found Abu Bakr praying in a low voice, and he passed Umar ibn al-Khattab who was raising his voice while praying. When they both met the Prophet () together, the Prophet () said: I passed by you, Abu Bakr, when you were praying in a low voice. He replied: I made Him hear with Whom I was holding intimate converse, Messenger of Allah. He (the Prophet) said to Umar: I passed by you when you were praying in a loud voice. He replied: Messenger of Allah, I was awakening the drowsy and driving away the Devil. Al-Hasan added in his version: The Prophet () said: Raise your voice a little, Abu Bakr, and he said to Umar: Lower your voice a little
1330. This tradition has also been transmitted by Abu Hurairah through a different chain of narrators. This version does not mention that the Prophet () said to Abu Bakr: Raise your voice a little ; or he said to 'Umar: Lower your voice a little. But this version adds: (The Prophet said:) I heard you, Bilal, (reciting) ; you were reciting partly from this surah and partly from that surah. He said: This is all good speech ; Allah has combined one part with the other; The Prophet () said: All of you were correct
1331. Narrated 'Aishah: A man got up at night and recited the Qur'an in a loud voice. When the dawn came, the Messenger of Allah () said: May Allah have mercy on so-and-so who reminded me many verses that I had nearly forgotten. Abu Dawud said: Harun al-Nahwi transmitted from Hammad b. Salamah the Quranic verse of Surah Al-'Imran: "How many of the prophet fought (in Allah's way)" (3:)
1332. Narrated Abu Sa'id al-Khudri: The Messenger of Allah () retired to the mosque. He heard them (the people) reciting the Qur'an in a loud voice. He removed the curtain and said: Lo! every one of you is calling his Lord quietly. One should not trouble the other and one should not raise the voice in recitation or in prayer over the voice of the other
1333. Narrated Uqbah ibn Amir al-Juhani: The Prophet () said: One who recites the Qur'an in a loud voice is like one who gives alms openly; and one who recites the Qur'an quietly is one who gives alms secretly
1334. Narrated 'Aishah: The Messenger of Allah () used to pray ten rak'ahs during the night, and would observe the witr with one rak'ah, he then prayed two

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rak'ahs of the dawn prayer. Thus he prayed thirteen rak'ahs in all

1335. Narrated 'Aishah, wife of Prophet (ﷺ):The Messenger of Allah (ﷺ) used to pray eleven rak'ahs (at night, observing the witr with one rak'ahs). When he finished it (the prayer), he would lie down on his right side

1336. Narrated 'Aishah:Between the time when the Messenger of Allah (ﷺ) finished the night prayer till the dawn broke, he used to pray eleven rak'ahs, uttering the salutation at the end of every two and observing the witr with a single one, and during that he would make a prostration about as long as one of you would take to recite fifty verses before raising his head. When the mu'adhdhin finished making the call for the dawn prayer, he stood up and prayed two short rak'ahs, then he lay down on his right side till the mu'adhdhin came to him

1337. This tradition has been transmitted by Ibn Shihab through a different chain of narrators to the same effect. This version adds:He would observe witr with a single rak'ah and make a prostration as long as you would take to recite fifty verses before raising his head. When the mu'adhdhin finished his call for the dawn prayer and the dawn became clear to him.... Then the narrator transmitted the rest of the tradition to the same effect. Some narrators added something more in their version

1338. Narrated 'Aishah:The Messenger of Allah (ﷺ) used to pray thirteen rak'ahs during the night, observing a witr out of that with five, he did not sit during the five except the last and then gave the salutation. Abu Dawud said: Ibn Numair reported it from Hisham recently

1339. Narrated 'Aishah:The Messenger of Allah (ﷺ) used to pray thirteen rak'ahs during the night ; he then offered two light rak'ahs of prayer when he heard the call to the dawn prayer

1340. Narrated 'Aishah:The Prophet (ﷺ) used to pray thirteen rak'ahs during the night. He would offer eight rak'ahs observing the witr with one rak'ah. Then he prayed (the narrator Muslim said) two rak'ahs after witr prayer in sitting position. When he wished to bow, he stood up and bowed. He used to pray two rak'ahs between the call to the dawn prayer and the iqamah

1341. Abu Salamah b. 'Abd al-Rahman asked 'Aishah, the wife of the Prophet (ﷺ):How did the Messenger of Allah (ﷺ) pray during Ramadhan ? She said: The Messenger of Allah (ﷺ) did not pray more than eleven rak'ahs during Ramadhan and other than Ramadhan. He would pray four rak'ahs. Do not ask about their elegance and length. He then would pray for rak'ahs. Do not ask about their elegance and length. Then he would pray three rak'ahs. 'Aishah said: I asked: Messenger of Allah, do you sleep before observing witr ? He replied: 'Aishah, my eyes sleep, but my heart does not sleep

1342. Narrated Sa'd bin Hisham: I divorced my wife. I then came to Medina to sell my land that was there so that I could buy arms and fight in battle. I met a group of the Companions of the Prophet (ﷺ). They said: Six persons of us intended to do so (i.e. divorce their wives and purchase weapons), but the Prophet (ﷺ) prohibited them. He said: For you in the Messenger of Allah there is an excellent model. I then came to Ibn 'Abbas and asked him about the witr observed by the Prophet (ﷺ). He said: I point to you a person who is most familiar with the witr observed by the Messenger of Allah (ﷺ). Go to 'Aishah. While going to her I asked Hakim b. Aflah to accompany me. He refused, but I adjured him. He, therefore, went along with me. We sought permission to enter upon 'Aishah. She said: Who is this ? He said: Hakim b. Aflah. She asked: Who is with you ? He replied: Sa'd b. Hisham. She said: Hisham son of 'Amir who was killed in the Battle of Uhud. I said: Yes. She said: What a good man 'Amir was! I said: Mother of faithful, tell me about the character of the Messenger of Allah (ﷺ). She asked: Do you not recite the Quran ? The character of Messenger of Allah (ﷺ) was the Qur'an. I asked: Tell me about his vigil and prayer at night. She replied: Do you not recite: "O thou folded in garments" (73:1). I said: Why not ? When the opening of this Surah was revealed, the Companions stood praying (most of the night) until their feet swelled, and the concluding verses were not revealed for twelve months from heaven. At last the concluding verses were revealed and the prayer at night became voluntary after it was obligatory. I said: Tell me about the witr of the Prophet (ﷺ). She replied: He used to pray eight rak'ahs, sitting only during the eighth of them. Then he would stand up and pray another rak'ahs. He would sit only after the eighth and the ninth rak'ahs. He would utter salutation only after the ninth rak'ah. He would then pray two rak'ahs sitting and that made eleven rak'ahs, O my son. But when he grew old and became fleshy he observed a witr of seven, sitting only in sixth and seventh rak'ahs, and would utter salutation only after the seventh rak'ah. He would then pray two rak'ahs sitting, and that made nine rak'ahs, O my son. The Messenger of Allah (ﷺ) would not pray through a whole night, or recite the whole Qur'an in a night or fast a complete month except in Ramadan. When he offered prayer, he would do that regularly. When he was overtaken by sleep at night, he would pray twelve rak'ahs. The narrator said: I came to Ibn 'Abbas and narrated all this to him. By Allah, this is really a tradition. Has I been on speaking terms with her, I would have come to her and heard it from her mouth. I said: If I knew that you were not on speaking terms with her, I would have never narrated it to you

1343. The above mentioned tradition has also been narrated by Qatadah through a different chain of narrators. This version adds:He (the Prophet(ﷺ) used to pray eight rak'ahs during which he did not sit except the eighth rak'ahs. He would sit, make mention of Allah, supplicate Him and then utter the salutation so loudly that we could hear it. He would then pray two rak'ahs sitting after he had uttered the salutation. Then he would pray one rak'ah, and that made eleven rak'ahs, O my son. When the Messenger of Allah (ﷺ) grew old and became fleshy, he offered seven rak'ahs of witr, and then he would pray two rak'ahs sitting after he had uttered the salutation. The narrator narrated the tradition to the same effect till the end

1344. The above tradition has also been transmitted by Yahya b. Sa'id to the same effect. The version adds the words:"He uttered the salutation so loudly that we could hear it

1345. This tradition has also been transmitted by Sa'id through a different chain of narrators to the same effect. Ibn Bashshar narrated the tradition like that of



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Yahya b. Sa'id. His version has: He uttered the salutation in a way that we could hear it

1346. Narrated Aisha, Ummul Mu'minin: Zurarah ibn Awfa said that Aisha was asked about the midnight prayer of the Messenger of Allah (). She said: He used to offer his night prayer in congregation and then return to his family (in his house) and pray four rak'ahs. Then he would go to his bed and sleep, but the water for his ablution was placed covered near his head and his tooth-stick was also kept there until Allah awakened him at night. He then used the tooth-stick, performed ablution perfectly then came to the place of prayer and would pray eight rak'ahs, in which he would recite Surah al-Fatihah, and a surah from the Qur'an as Allah willed. He would not sit during any of them but sit after the eighth rak'ah, and would not utter the salutation, but recite (the Qur'an) during the ninth rak'ah. Then he would sit and supplicate as long as Allah willed, and beg Him and devote his attention to Him; He would utter the salutation once in such a loud voice that the inmates of the house were almost awakened by his loud salutation. He would then recite Surah al-Fatihah while sitting, bow while sitting, and then recite the Qur'an during the second rak'ah, and would bow and prostrate while sitting. He would supplicate Allah as long as He willed, then utter the salutation and turn away. This amount of prayer of the Messenger of Allah () continued till he put a weight. During that period he retrenched two rak'ahs from nine and began to pray six and seven rak'ahs standing and two rak'ahs sitting. This continued till he died

1347. The above-mentioned tradition has also been narrated by Banu al-Hakim through a different chain of narrators. This version adds: He (the Prophet) would offer the night prayer and go to his bed. In this version there is no mention of praying four rak'ahs. The narrator then transmitted the rest of the tradition. This version further says: He would pray eight rak'ahs during which his recitation of the Qur'an, bowing and prostration were all equal. He would sit only after the eighth rak'ah, and then stand up without uttering the salutation, and pray one rak'ah observing witr prayer and then give the salutation raising his voice so much so that we were about to awake. The narrator then transmitted the tradition to the same effect

1348. Zurarah b. Awfa said that 'Aishah was asked about the prayer of the Messenger of Allah (). She said: He used to lead the people in the 'Isha prayer and return to his family and pray four rak'ahs and go to his bed. The narrator then transmitted the tradition in full. This version does not mention the words: "During them (the rak'ahs) he equated all the recitation of the Qur'an, bowing and recitation." This also does not mention the words about the salutation: "Till he almost awakened us

1349. This tradition has also been transmitted by 'Aishah through a different chain of narrators. But the tradition narrated by Hammad b. Salamah is not equal to the tradition narrated by others

1350. Narrated 'Aishah: The Messenger of Allah () used to pray thirteen rak'ahs during the night, observing the witr prayer with nine (or as she said). He used to pray two rak'ahs while sitting and pray two rak'ahs of the dawn prayer between the adhan and the iqamah

1351. Narrated 'Aishah: The Messenger of Allah () used to observe the witr prayer with nine rak'ahs. Then he used to pray seven rak'ahs (of witr prayer). He would pray two rak'ahs sitting after the witr in which he would recite the Qur'an (sitting). When he wished to bow, he stood up and bowed and prostrated. Abu Dawud said: These two traditions have been transmitted by Khalid b. 'Abd Allah al-Wasiti. In his version he said: 'Alqamah b. Waqqas said: O mother, how did he pray the two rak'ahs? He narrated the rest of the tradition to the same effect

1352. Narrated Aisha, Ummul Mu'minin: Sa'd ibn Hisham said: I came to Medina and called upon Aisha, and said to her: Tell me about the prayer of the Messenger of Allah (). She said: The Messenger of Allah () used to lead the people in the night prayer, and then go to his bed and sleep. When midnight came he got up, went to answer the call of nature and to perform ablution with water. Having performed ablution, he entered the mosque and prayed eight rak'ahs. To my mind he performed the recitation of the Qur'an, bowing and prostrating equally. He then observed witr with one rak'ah and prayed two rak'ahs sitting. Then he lay down on the ground. Sometimes Bilal came to him and called him for prayer. He then dozed, and sometimes I doubted whether he dozed or not, till he (Bilal) called him for prayer. This is the prayer he offered till he grew old or put on weight. She then mentioned how he put on weight as Allah wished

1353. Abd Allah b. 'Abbas said that he slept with the Prophet (). He saw that he (the Prophet) awoke, used tooth-stick, performed ablution, and recited: "In the creation of the heavens and earth" [3:190] to the end of the surah. Then he stood up and prayed two rak'ahs in which he prolonged the standing, bowing, and prostrations. He then uttered turned away and slept till he began to snore. This he did three times. This made six rak'ahs in all. He would use tooth-stick, then perform ablution, and recite those verses. He then observed the witr prayer. The version of 'Uthman has: with three rak'ahs. The mu'adhdhin then came to him and he went out for prayer. The version of Ibn 'Isa adds: He then observed witr prayer; then Bilal came to him and called him for prayer when the dawn broke. He then prayed the two rak'ahs of the dawn prayer. He then went out for prayer. Then both the narrators were agreed: He began to supplicate saying: O Allah, place light in my heart, light in my tongue, light in my hearing, light in my eyesight, light on my right hand, light on my left hand, light in front of me, light behind me, light below me, O Allah, give me abundant light

1354. The above tradition has also been transmitted by Husain through a different chain of narrators in like manner. This version has the words: "And give me abundant light." Abu Dawud said: This tradition has been transmitted by Abu Khalid al-Dalani from Habib and Salamah b. Kuhail from Abu Rishdin from Ibn 'Abbas in a similar manner

1355. Narrated Fadl b. 'Abbas: I spent a night with the Prophet () to see how he prayed. He got up, performed ablution and prayed two rak'ahs. His standing was like his bowing (i.e. equal in duration), and his bowing was like his prostration (equal in length). Then he slept. Afterwards he awoke, performed ablution, and used tooth-stick. He then recited five verses from Surah Al-Imran: "In the creation of the heavens and the earth and the alternation of night and day". He went on doing so till he prayed ten rak'ahs. He then stood up and prayed one rak'ah observing witr with it. In the meantime the mu'adhdhin called to prayer. The

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Messenger of Allah (ﷺ) stood up after the mu'adhdhin had kept silent. He prayed two light rak'ahs and remained sitting till he offered the dawn prayer. Abu Dawud said: A part of the tradition transmitted by Ibn Bashshar remained hidden from me

1356. Narrated Ibn 'Abbas: I spent a night with my maternal aunt Maimunah. The Messenger of Allah (ﷺ) came after the evening has come. He asked: Did the boy pray? She said: Yes. Then he lay down till a part of night had passed as much as Allah willed; he got up, performed ablution and prayed seven or five rak'ahs, observing witr with them. He uttered the salutation only in the last of them

1357. Narrated Ibn 'Abbas: I spent a night in the house of my maternal aunt Maimunah, daughter of al-Harith. The Prophet (ﷺ) offered the night prayer. He then came and prayed four rak'ahs and slept. He then stood up and prayed. I stood at his left side. He made me go round and made me stand at his right side. He then prayed five rak'ahs and slept, and I heard his snoring. He then got up and prayed two rak'ahs. Afterwards he came out and offered the dawn prayer

1358. Sa'id b. Jubair said that Ibn 'Abbas told him: He (the Prophet) got up and prayed eight rak'ahs in pairs, and then observed witr with five rak'ahs and he did not sit between them

1359. Narrated 'Aishah: The Messenger of Allah (ﷺ) used to pray thirteen rak'ahs, observing six rak'ahs in pairs including the two rak'ahs of dawn prayer. He would observe witr and five rak'ahs. He sat only in the last of them

1360. Narrated 'Aishah: The Prophet (ﷺ) used to pray thirteen rak'ahs during the night including the two rak'ahs of the dawn prayer

1361. Narrated 'Aishah: The Messenger of Allah (ﷺ) offered the night prayer and then prayed eight rak'ahs standing, and two rak'ahs between the two adhans (i.e. the adhan for the dawn prayer and the iqamah). He never left them. Ja'far b. Musafir said in his version: (He prayed) the two rak'ahs sitting between the two adhans. He added the word "sitting"

1362. Abd Allah b. Abi Qais said that he asked 'Aishah: How many rak'ahs would the Messenger of Allah (ﷺ) pray observing the witr? She said: He used to observe the witr with four and three, six and three, eight and three, and ten and three rak'ahs never observing less than seven or more than thirteen. The narrator Ahmad added in his version: He would not observe the witr with two rak'ahs before the dawn. I asked: With what would he observe the witr? She said: He would never leave it. The version of Ahmad does not mention the words "six and three (rak'ahs)"

1363. Narrated Aisha, Ummul Mu'minin: Al-Aswad ibn Yazid said that he entered upon Aisha and asked her about the prayer of the Messenger of Allah (ﷺ) during the night. She said: He used to pray thirteen rak'ahs during the night. Then he began to pray eleven rak'ahs and left two rak'ahs. When he died, he would pray nine rak'ahs during the night. His last prayer during the night was witr

1364. The client of Ibn 'Abbas said that he asked him: How would the Messenger of Allah (ﷺ) pray during the night? He replied: I spent a night with him when he was with Maimunah. He slept and awoke when half the night or one-third of it had passed. He stood up and went to a leather bag containing water. He performed ablution and I also performed ablution with him. He then stood up and I also stood at his left side. He made me stand at his right side. He then put his hand upon my head, as he was touching my ear and awakening me. He then prayed two light rak'ahs and recited Surah al-Fatihah in each of them, and uttered the salutation. He then prayed eleven rak'ahs observing the witr and slept. Then Bilal came to him and said: Prayer, Messenger of Allah. He got up and prayed two rak'ahs, and then led the people in the prayer

1365. Narrated Abdullah ibn Abbas: I spent a night with my maternal aunt Maymunah. The Prophet (ﷺ) got up to pray at night. He prayed thirteen rak'ahs including two rak'ahs of the dawn prayer. I guessed that he stood in every rak'ah as long as one could recite Surah al-Muzzammil

1366. Khalid al-Juhani said: I shall watch the prayer of the Messenger of Allah (ﷺ) at night. I slept at the threshold of his door or of his tent. The Messenger of Allah (ﷺ) prayed two light rak'ahs, and then prayed two long, long, long rak'ahs. He then prayed two rak'ahs that were not so long as the two rak'ahs before them; he then prayed two rak'ahs that were less in duration, than the rak'ahs before them; again he prayed two rak'ahs that were less in length than the preceding rak'ahs; he then prayed two rak'ahs that were less in length than the previous rak'ahs. This made altogether thirteen rak'ahs

1367. Narrated 'Abd Allah b. 'Abbas: That he spent a night with Maimunah, wife of the Prophet (ﷺ), who was also his (Ibn 'Abbas's) maternal aunt. I lay towards the width of the pillow and the Messenger of Allah (ﷺ) and his wife slept towards its length. The Messenger of Allah (ﷺ) slept. When half the night passed, or a little before it or a little after it, the Messenger of Allah (ﷺ) awoke and began to rub his face (eyes) to remove the sleep. He then recited ten verses from the last part of Surah 'Al-Imran. Then he came to a bag of water that was hanging. He performed ablution from it and performed his ablution well. He then stood up and prayed. I also got up and did as he did. I then went and stood at his side. The Messenger of Allah (ﷺ) placed his right hand upon my head and took me by my ear twisting it. He then prayed two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs. The narrator al-Qa'nabi said: Six times. He observed the witr prayer, and then slept until the mu'adhdhin came. He got up and prayed two light rak'ahs and then came out and offered the dawn prayer

1368. Narrated 'Aishah: The Messenger of Allah (ﷺ) as saying: Choose such actions as you are capable of performing, for Allah does not grow weary till you do. The acts most pleasing to Allah are those which are done most continuously, even if they amount to little. Whenever he began an action, he would do it continuously

1369. Narrated 'Aishah: The Prophet (ﷺ) called 'Uthman b. Maz'un. When he came to him, he said: 'Uthman, did you dislike my practice? He said: No, by Allah, but I seek your practice. He said: I sleep, I pray, I keep fast, I (sometimes) leave fast, and I marry women. Fear Allah, 'Uthman, your wife has a right on you, your guest has a right on you, your self has a right on you; you should keep fast and (sometimes) leave fast, and pray and sleep

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1370. Alqamah said:'Aishah was asked about the actions of the Messenger of Allah (). Did he perform some actions exclusively on some particular days ? She said: No, he performed his actions regularly. Which of you has the strength as much as the Messenger of Allah () had ?

### Prayer (Kitab Al-Salat): Detailed Injunctions about Ramadan

1371. Narrated Abu Hurairah:The Messenger of Allah () used to commend prayer at night during Ramadan, but did not command it as duty. He would say: If anyone prays during the night in Ramadan because of faith and seeking his reward from Allah, his previous sins will be forgiven for him. When the Messenger of Allah () died, this was the practice, and it continued thus during Abu Bakr's caliphate and early part of 'Umar's. Abu Dawud said: This tradition has been transmitted by 'Uqail, Yunus, and Abu Uwais in like manner. The version of 'Uqail goes: He who fasts during Ramadan and prays during the night

1372. Narrated Abu Hurairah: The Prophet () as saying: If anyone fasts during Ramadan because of faith and in order to seek his reward from Allah, his previous sins will be forgiven to him. If anyone prays in the night of the power (lailat al-qadr) because of faith and in order to seek his reward from Allah his previous sins will be forgiven for him. Abu Dawud said: This tradition has been transmitted in a similar manner by Yahya b. Abi Kathir and Muhammad b. 'Amr from Abu Salamah

1373. Narrated 'Aishah, wife of Prophet ():That the Prophet () once offered (tarawih) prayer in the mosque and the people also prayed along with him. He then prayed on the following night, and the people gathered in large numbers. They gathered on the third night too, but the Messenger of Allah () did not come out to them. When the morning came, he said: I witnessed what you did, and nothing prevented me from coming out to you except that I feared that this (prayer) might be prescribed to you. That was in Ramadan

1374. Narrated 'Aishah:The people used to pray (tarawih prayer) in the mosque during Ramadan severally. The Messenger of Allah () commanded me (to spread a mat). I spread a mat for him and he prayed upon it. The narrator then transmitted the same story. The Prophet () said: O People, praise be to Allah, I did not pass my night carelessly, nor did your position remain hidden from me

1375. Narrated AbuDharr: We fasted with the Messenger of Allah () during Ramadan, but he did not make us get up at night for prayer at any time during the month till seven nights remained; then he made us get up for prayer till a third of the night had passed. When the sixth remaining night came, he did not make us get up for prayer. When the fifth remaining night came, he made us stand in prayer till a half of the night had gone. So I said: Messenger of Allah, I wish you had led us in supererogatory prayers during the whole of tonight. He said: When a man prays with an imam till he goes he is reckoned as having spent a whole night in prayer. On the fourth remaining night he did not make us get up. When the third remaining night came, he gathered his family, his wives, and the people and prayed with us till we were afraid we should miss the fah (success). I said: What is fah? He said: The meal before daybreak. Then he did not make us get up for prayer during the remainder of the month

1376. Narrated 'Aishah: When the last ten days of Ramadan came, the Prophet () kept vigil and prayed during the whole night, and tied the wrapper tightly, and awakened his family (to pray during the night). Abu Dawud said: The name of Abu Ya'fur is 'Abd al-Rahman b. 'Ubaid b. Nistas

1377. Narrated Abu Hurairah: The Messenger of Allah () came out and saw that the people were praying during (the night of) Ramadan in the corner of the mosque. He asked: Who are these people ? It was said to him that those were people who had not learnt Quran. But Ubayy b. Ka'b is praying and they would pray behind him. The Prophet () said: They did right and it is good what they did. Abu Dawud said: This tradition is not strong, the narrator Muslim b. Khalid is weak

1378. Zirr (b. Hubaish) said:I said to Ubayy b. Ka'b: Tell me about lailat al-qadr, O Abu al-Mundhir, for our companion (Ibn Mas'ud) was questioned about it, and he said: Anyone who gets up for prayer every night all the year round will hit upon it (i.e. lailat al-qadr). He replied: May Allah have mercy on Abu 'Abd al-Rahman. By Allah, he knew that it was in Ramadan, (Musaddad's version goes) but he disliked that the people should content themselves (with that night alone); or he liked that the people should not content themselves (with the night alone). According to the agreed version: By Allah, it is the twenty-seventh night of Ramadan, without any reservation. I said: How did you know that, Abu al-Mundhir? He replied: By the indication (or sign) of which the Messenger of Allah () informed us. I asked Zirr: What is the sign ? He replied: The sun rises like a vessel of water in the morning following that night; it has no rays until it rises high up

1379. Narrated Abdullah ibn Unays: I was present at the gathering of Banu Salamah, and I was the youngest of them. They (the people) said: Who will ask the Messenger of Allah () for us about Laylat al-Qadr? That was the twenty-first of Ramadan. I went out and said the sunset prayer along with the Messenger of Allah (). I then stood at the door of his house. He passed by me and said: Come in. I entered (the house) and dinner was brought for him. I was prevented from taking food as it was scanty. When he finished his dinner, he said to me: Give me my shoes. He then stood up and I also stood up with him. He said: Perhaps you have some business with me. I said: Yes. Some people of Banu Salamah have sent me to you to ask you about Laylat al-Qadr. He asked: Which night: Is it tonight? I said: Twenty-second. He said: This is the very night. He then withdrew and said: Or the following night, referring to the twenty-third night

1380. Narrated Abdullah ibn Unays al-Juhani: I said to the Messenger of Allah: I have a place in the desert where I live and in which I pray, with the praise of Allah; but give me command about a night when I come to this mosque. He replied: Come on the twenty third night. I (a sub-narrator, Muhammad ibn Ibrahim) said to his (Abdullah ibn Unays's) son: How would your father act? He replied: He used to enter the mosque when he had offered the afternoon prayer, and did not leave it for any purpose till he prayed the morning prayer. Then when he had prayed the morning prayer, he found his riding beast at the door of the mosque, mounted it and got back to his desert

1381. Narrated Ibn 'Abbas:The Prophet () as saying: Seek laitat al-Qadr in the last ten night of Ramadan. When nine (nights) remain (i.e. on the twenty first) ,

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when seven (night) remain (i.e. on the twenty third), and when five (nights) remain (i.e. on the twenty fifth)

1382. Narrated Abu Sa'id Al Khudri :The Messenger of Allah (ﷺ) used to spend the middle ten days of Ramadan in retirement and devotion (i'tikaf) in the mosque. One year he had retirement and devotion in the mosque (as usual); when the twenty-first night came, and this night when he used to come out his devotion in the mosque, he said: He who has engaged himself in devotion along with me should do so during the last ten days; I saw that night, that was caused to forget it, but I have seen myself prostrating in water and mud on the morning following (that night), so seek it in the last ten days and seek it every night with an odd number. Abu sa'id said: Rain fell that night, the mosque that was thatched building dripped, and my eyes saw the Messenger of Allah (ﷺ) with the traces of water and mud, on his forehead on the morning following the twenty-first night

1383. Narrated AbuSa'id al-Khudri: The Prophet (ﷺ) said: Seek it (laylat al-Qadr) in the last ten days of Ramadan. Seek it on the ninth, seventh and fifth night. I (AbuNadrah) said: You know counting better than us, AbuSa'id. He said: Yes. I asked: What do you mean by the ninth, seventh and fifth night? He said: When the twenty-first night passes, the night which follows it is the night; when the twenty-third night passes, the night which follows it is the seventh; when the twenty-fifth passes, the night which follows it is the fifth. Abu Dawud said: I do not know whether anything remained hidden from me or not

1384. Narrated Abdullah ibn Mas'ud: The Messenger of Allah (ﷺ) said to us: Seek it (laylat al-Qadr) on the seventeenth night of Ramadan, and on the twenty first night, and on the twenty-third night. He then kept silence

1385. Narrated Ibn 'Umar:The Messenger of Allah (ﷺ) as saying: Seek lailat al-qadr in the last seven days

1386. Narrated Mu'awiyah b. Abi Sufyan :The Prophet (ﷺ) as saying: Lailat al-qadr is the twenty-seventh night (of Ramadan)

1387. Narrated 'Abd Allah bin 'Amr: The Messenger of Allah (ﷺ) was asked about lailat al-qadr and I was hearing: He said: It is during the whole of Ramadan. Abu Dawud said: Sufyan and Shu'bah narrated this tradition from Abu Ishaq as a statement of Ibn 'Umar himself, they did not transmit it as a saying of the Prophet (ﷺ)

1388. Narrated 'Abd Allah b. 'Amr: The Prophet (ﷺ) as saying to him: Complete the recitation of the Qu'ran in one month. He said: I have more strength. He (the Prophet) said: Complete the recitation in twenty days. He again said: I have more energy. He said : Recite in fifteen days. He again said: I have more energy. He said: Recite in ten days. He again said: I have more energy. He said: Recite in seven days, do not add to it. Abu Dawud said: The tradition narrated by Muslim is more perfect

1389. Narrated 'Abd Allah b. 'Amr:The Messenger of Allah (ﷺ) said to me: Keep fast for three days of month, and finish the recitation of the Qur'an in one month. I and he differed among ourselves on period of time. He said: Fast one day and give it up other day. The narrator 'Ata said: The people differed from my father (in narrating the period of time). Some narrated seven days and others five

1390. Narrated Abdullah ibn Amr ibn al-'As: Yazid ibn Abdullah said that Abdullah ibn Amr asked the Prophet (ﷺ): In how many days should I complete the recitation of the whole Qur'an, Messenger of Allah? He replied: In one month. He said: I am more energetic to complete it in a period less than this. He kept on repeating these words and lessening the period until he said: Complete its recitation in seven days. He again said: I am more energetic to complete it in a period less than this. The Prophet (ﷺ) said: He who finishes the recitation of the Qur'an in less than three days does not understand it

1391. Khaithamah reported that 'Abd Allah b. 'Amr said:The Messenger of Allah (ﷺ) said to me: Recite the Qur'an in one month. I said: I have (more) energy. He said: Recite it in three days Abu 'Ali said: I heard Abu Dawud say: I heard Ahmad b. Hanbal say: The narrator 'Isa b. Shadhan is a sane person

1392. Ibn al-Had said:Nafi' b. Jubair asked me: In how many days do you recite the Qur'an ? I said: I have not fixed any part from it for daily round. Nafi' said to me: Do not say: I do not fix any part of it for daily round, for the Messenger of Allah (ﷺ) said: I recited a part of the Qur'an. The narrator Ibn al-Had said: I think I have transmitted this tradition from al-Mughirah b. Shu'bah

1393. Narrated Aws ibn Hudhayfah: We came upon the Messenger of Allah (ﷺ) in a deputation of Tha'qif. The signatories of the pact came to al-Mughirah ibn Shu'bah as his guests. The Messenger of Allah (ﷺ) made Banu-Malik stay in a tent of his. Musaddad's version says: He was in the deputation of Tha'qif which came to the Messenger of Allah (ﷺ). He used to visit and have a talk with us every day after the night prayer. The version of AbuSa'id says: He remained standing for such a long time (talking to us) that he put his weight sometimes on one leg and sometimes on the other due to his long stay. He mostly told us how his people, the Quraysh, behaved with him. He would say: We were not equal; we were weak and degraded at Mecca (according to Musaddad's version). When we came over to Medina the fighting began between us; sometimes we overcome them and at other times they overcome us. One night he came late and did not come at the time he used to come. We asked him: You came late tonight? He said: I could not recite the fixed part of the Qur'an that I used to recite every day. I disliked to come till I had completed it. Aws said: I asked the companions of the Messenger of Allah (ﷺ): How do you divide the Qur'an for daily recitation? They said: Three surahs, five surahs, eleven surahs, thirteen surahs' mufassal surahs. Abu Dawud said: The version of Abu Sa'id is complete

1394. Narrated Abdullah ibn Amr ibn al-'As: The Prophet (ﷺ) said: He who recites the Qur'an in a period less than three days does not understand it

1395. Narrated Abdullah ibn Amr ibn al-'As: Wahb ibn Munabbih said: Abdullah ibn Amr asked the Prophet (ﷺ); In how many days should one complete the recitation of the Qur'an? He said: In forty days. He then said: In one month. He again said: In twenty days. He then said: In fifteen days. He then said: In ten days. Finally he said: In seven days

1396. Narrated Ibn Mas'ud: Alqamah and al-Aswad said: A man came to Ibn Mas'ud. He said: I recite the mufassal surahs in one rak'ah. You might recite it quickly as one recites verse (poetry) quickly, or as the dried dates fall down (from the tree). But the Prophet (ﷺ) used to recite two equal surahs in one rak'ah; he would

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recite (for instance) surahs an-Najm (53) and ar-Rahman (55) in one rak'ah, surahs Iqtarabat (54) and al-Haqqah (69) in one rak'ah, surahs at-Tur (52) and adh-Dhariyat (51) in one rak'ah, surahs al-Waqi'ah (56) and Nun (68) in one rak'ah, surahs al-Ma'arij (70) and an-Nazi'at (79) in one rak'ah, surahs al-Mutaffifin (83) and Abasa (80) in one rak'ah, surahs al-Muddaththir (74) and al-Muzzammil (73) in one rak'ah, surahs al-Insan (76) and al-Qiyamah (75) in one rak'ah, surahs an-Naba' (78) and al-Mursalat (77) in one rak'ah, and surahs ad-Dukhan (44) and at-Takwir (81) in one rak'ah. Abu Dawud said: This is the arrangement of Ibn Mas'ud himself

1397. Abd al-Rahman b. Yazid said: I asked Abu Mas'ud while he was making circumambulation of the Ka'bah (about the recitation of some verses from the Qur'an). He said: The Messenger of Allah (ﷺ) said: If anyone recited two verses from the last of Surah al-Baqarah at night, they will be sufficient for him

1398. Narrated Abdullah ibn Amr ibn al-'As: The Prophet (ﷺ) said: If anyone prays at night reciting regularly ten verses, he will not be recorded among the negligent; if anyone prays at night and recites a hundred verses, he will be recorded among those who are obedient to Allah; and if anyone prays at night reciting one thousand verses, he will be recorded among those who receive huge rewards. Abu Dawud said: The name of Ibn Hujairah al-Asghar is 'Abd Allah b. 'Abd al-Rahman b. Hujairah

1399. Narrated Abdullah ibn Amr: A man came to the Messenger of Allah (ﷺ) and said: Teach me to read the Qur'an, Messenger of Allah. He said: Read three surahs which begin with A.L.R. He said: My age is advanced, my mind has become dull (i.e. memory has grown weak), and my tongue has grown heavy). So he said: Then read three surahs which begin with H.M. He repeated the same words. So he said: Read three surahs which begin with the "Glorification of Allah". But he repeated the same excuse. The man then said: Teach me a comprehensive surah, Messenger of Allah. The Prophet (ﷺ) taught him Surah (99). "When the Earth is shaken with her earthquake". When he finished it, the man said: By Him Who sent you with truth, I shall never add anything to it. Then man then went away. The Prophet (ﷺ) said twice: The man received salvation

1400. Narrated Abu Hurayrah: The Prophet (ﷺ) said: A surah of the Qur'an containing thirty verses will intercede its reader till he will be forgiven. That is: "Blessed is He in Whose Hand is the sovereignty" (Surah)

### Prayer (Kitab Al-Salat): Prostration while reciting the Qur'an

1401. Narrated Amr ibn al-'As: The Prophet (ﷺ) taught me fifteen prostrations while reciting the Qur'an, including three in al-Mufasssal and two in Surah al-Hajj. Abu Dawud said: Abu al-Darda' has reported eleven prostrations from the Prophet (ﷺ), but chain of this tradition is weak

1402. Narrated Uqbah ibn Amir: I said to the Messenger of Allah (ﷺ): Are there two prostrations in Surah al-Hajj? He replied: Yes; if anyone does not make two prostrations, he should not recite them

1403. Narrated Abdullah ibn Abbas: The Messenger of Allah (ﷺ) did not make a prostration at any verse in al-Mufasssal from the time he moved to Medina

1404. On the authority of Zaid bin Thabit, he said: "I recited to the Messenger of Allah (ﷺ) (Surat) An-Najm and he did not prostrate in it

1405. This tradition has also been transmitted by Zaid b. Thabit through a different chain of narrators to the same effect. Abu Dawud said: Zaid was imam (in a prayer) and he did not make prostration

1406. Narrated 'Abd Allah (b. Mas'ud): The Messenger of Allah (ﷺ) recited Surah al-Najm and prostrated himself. No one remained there who did not prostrate (along with him). A man from the people took a handful of pebbles or dust and raised it to his face saying: This is enough for me. 'Abd Allah (b. Mas'ud) said: I later saw him killed as an infidel

1407. Narrated Abu Hurairah: We prostrated ourselves along with the Messenger of Allah (ﷺ) on account of: "When the sky is rent asunder" and "Recite in the name of Your Lord Who created

1408. Narrated Abu Rafi': I offered the night prayer behind Abu Hurairah. He recited Surah Inshiqaq ("When the sky is rent asunder") and prostrated himself. I asked him: What is this prostration? He replied: I prostrated myself on account of this (surah) behind Abu al-Qasim (i.e. the Prophet). I shall continue prostrating on account of this till I meet him

1409. Narrated Ibn 'Abbas: A prostration when reciting Sad is not one of those which are divinely commanded, but I have seen Messenger of Allah (ﷺ) prostrate himself

1410. Narrated Sa'id al-Khudri: The Messenger of Allah (ﷺ) recited surah Sad on the pulpit. When he reached the place of prostration (in the surah), he descended and prostrated himself and the people prostrated with him. When the next day came, he recited it. When he reached the place of prostration (in the surah), the people became ready for prostration. Thereupon the Messenger of Allah (ﷺ) said: This is the repentance of a Prophet; but I saw you being ready for prostration. So he descended and prostrated himself and the people prostrated along with him

1411. Narrated Abdullah ibn Umar: In the year of Conquest the Messenger of Allah (ﷺ) recited a verse at which a prostration should be made and all the people prostrated themselves. Some were mounted, and some were prostrating themselves on the ground, and those who were mounted prostrated themselves on their hands

1412. Narrated Ibn 'Umar: The Messenger of Allah (ﷺ) would recite to us a surah (according to the version of Ibn Numair) outside the prayer (the agreed version goes), then he would prostrate along with him, and none of us could find a place for his forehead

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1413. Narrated Abdullah ibn Umar: The Messenger of Allah (ﷺ) used to recite the Qur'an to us. When he came upon the verse containing prostration, he would utter the takbir (Allah is most great) and we would prostrate ourselves along with him. The narrator 'Abd al-Razzaq said: Al-Thawri liked this tradition very much. Abu Dawud said: This was liked by him for this contains the uttering of takbir

1414. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah (ﷺ) prostrated himself at night when reciting the Qur'an. He said repeatedly: My face prostrates itself to Him Who created it and brought forth its hearing and seeing by His might and power

1415. Narrated AbuTamimah al-Hujaymi: When we came to Medina accompanying the caravan, I used to preach after the dawn prayer, and prostrate on account of the recitation of the Qur'an. Ibn Umar prohibited me three times, but I did not cease doing that. He then repeated (his prohibition) saying: I prayed behind the Messenger of Allah (ﷺ), AbuBakr, Umar and Uthman, they would not prostrate (on account of the recitation of the Qur'an) till the sun had risen

### Prayer (Kitab Al-Salat): Detailed Injunctions about Witr

1416. Narrated Ali ibn AbuTalib: The Prophet (ﷺ) said: Allah is single (witr) and loves what is single, so observe the witr, you who follow the Qur'an

1417. The above mentioned tradition has also been narrated by 'Abd Allah (b. Mas'ud) through a different chain of narrators to the same effect. This version adds: A bedouin said: What are you saying? He replied: This is neither for you, nor for your companions

1418. Narrated Kharijah ibn Hudhafah al-Adawi: The Messenger of Allah (ﷺ) came out to us and said: Allah the Exalted has given you an extra prayer which is better for you than the red camels (i.e. high breed camels). This is the witr which Allah has appointed for you between the night prayer and the daybreak

1419. Narrated Buraydah ibn al-Hasib: I heard the Messenger of Allah (ﷺ) say: The witr is a duty, so he who does not observe it does not belong to us; the witr is a duty, so he who does not observe it does not belong to us; the witr is a duty, so he who does not observe it does not belong to us

1420. Narrated Ubadah ibn as-Samit: Ibn Muhayriz said: A man from Banu Kinanah, named al-Makhdaji, heard a person called AbuMuhammad in Syria, saying: The witr is a duty (wajib). Al-Makhdaji said: So I went to Ubadah ibn as-Samit and informed him. Ubadah said: AbuMuhammad told a lie. I heard the Messenger of Allah (ﷺ) say: There are five prayers which Allah has prescribed on His servants. If anyone offers them, not losing any of them, and not treating them lightly, Allah guarantees that He will admit him to Paradise. If anyone does not offer them, Allah does not take any responsibility for such a person. He may either punish him or admit him to Paradise

1421. Ibn 'Umar said: A man who lived in the desert asked the Messenger of Allah (ﷺ) about the prayer at night. He made a sign with his two fingers-in this way in pairs. The witr consists of one rak'ah towards the end in night

1422. Narrated AbuAyyub al-Ansari: The Prophet (ﷺ) said: The witr is a duty for every Muslim so if anyone wishes to observe it with five rak'ahs, he may do so; if anyone wishes to observe it with three, he may do so, and if anyone wishes to observe it with one, he may do so

1423. Narrated Ubayy ibn Ka'b: The Messenger of Allah (ﷺ) used to observe witr with (reciting) "Glorify the name of thy Lord, the most High" (Surah 87), "Say O disbelievers" (Surah 109), and "Say, He is Allah, the One, Allah, the eternally besought of all

1424. Narrated Aisha, Ummul Mu'minin: AbdulAziz ibn Jurayj said: I asked Aisha, mother of the believers: With which (surah) the Messenger of Allah (ﷺ) used to observe witr? (She reported same as in the Hadith of Ubayy ibn Ka'b, No. 1418) This version adds: In the third rak'ah he would recite: "Say, He is Allah, the One" (Surah 112), and "Say, I seek refuge in the Lord of daybreak" (Surah 113), and "Say, I seek refuge in the Lord of mankind" (Surah)

1425. Narrated Al-Hasan ibn Ali: The Messenger of Allah (ﷺ) taught me some words that I say during the witr. (The version of Ibn Jawwas has: I say them in the supplication of the witr.) They were: "O Allah, guide me among those Thou hast guided, grant me security among those Thou hast granted security, take me into Thy charge among those Thou hast taken into Thy charge, bless me in what Thou hast given, guard me from the evil of what Thou hast decreed, for Thou dost decree, and nothing is decreed for Thee. He whom Thou befriendest is not humbled. Blessed and Exalted art Thou, our Lord

1426. The aforesaid tradition has been transmitted by Abu Ishaq with the same chain and to the same effect. In the last of this tradition he said: The version has the words: "He would recite the supplication of the witr." He did not mention the words: "I say them in the witr." Abu Dawud said: The name of Abu al-Hawra' is Rabi'ah b. Shaiban

1427. Narrated Ali ibn AbuTalib: The Messenger of Allah (ﷺ) used to say at the end of his witr: "O Allah, I seek refuge in Thy good pleasure from Thy anger, and in Thy forgiveness from Thy punishment, and I seek refuge in Thy mercy from Thy wrath. I cannot reckon the praise due to Thee. Thou art as Thou hast praised Thyself." Abu Dawud said: Hisham is the earliest teacher of Hammad. Yahya b. Ma'in said: No one is reported to have narrated traditions from him except Hammad b. Salamah. Abu Dawud said: Ubayy b. Ka'b said: The Messenger of Allah (ﷺ) recited supplication in the witr before bowing. Abu Dawud said: This tradition has also been narrated by 'Isa b. Yunus through a different chain of narrators from Ubayy b. Ka'b. He also narrated it through a different chain of narrators on the authority of Ubayy b. Ka'b that the Messenger of Allah (ﷺ) recited the supplication in the witr before bowing. Abu Dawud said: The chain of narrators of the tradition of Sa'id from Qatadah goes: Yazid b. Zurai' narrated from Sa'id, from Qatadah, from 'Azrah, from Sa'id b. 'Abd al-Rahman b. Abza, on the authority of his father, from the Prophet (ﷺ). This version does not mention the supplication and the name of Ubayy. This tradition has also been narrated by 'Abd al-A'la and Muhammad b. Bishr al-'Abdi. He heard the traditions from 'Isa b. Yunus at Kufah. They did not mention the supplication in their version. This tradition has also been narrated by Hisham al-Dastuwa'i and Shu'bah from Qatadah. They did not mention the supplication in their version. The tradition of Zubaid has

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been narrated by Sulaiman al-A'mash, Shu'bah, 'Abd al-Malik b. Abi Sulaiman, and Jarir b. Hazim; all of them narrated on the authority of Zubaid. None of them mention the supplication in his version, except in the tradition transmitted by Hafs b. Ghiyath from Mis'ar from Zubaid; he narrated in his version that he (the Prophet) recited supplication before bowing. Abu Dawud said: This version of tradition is not well known. There is doubt that Hafs might have narrated this tradition from some other narrator than Mis'ar. Abu Dawud said: It is reported that Ubayy (b. Ka'b) used to recite the supplication (in the witr) in the second half of Ramadan

1428. Muhammad reported on the authority of some of his teachers that Ubayy b. Ka'b led them in prayer during Ramadan. He used to recite the supplication (in the witr) during the second half of Ramadan

1429. Narrated Ubayy ibn Ka'b: Al-Hasan reported: Umar ibn al-Khattab gathered the people (in tarawih prayer) behind Ubayy ibn Ka'b (who led them). He used to lead them for twenty days (during Ramadan, and would not recite the supplication except in the second half of it (i.e. Ramadan). When the last ten days remained, he kept away from them, and prayed in his house. They used to say: Ubayy ran away. Abu Dawud said: This tradition shows that whatever has been reported about the recitation of the supplication is not tenable. Moreover, these two traditions from Ubayy b. Ka'b indicate that another tradition which tells that the Prophet () recited the supplication in the witr is weak

1430. Narrated Ubayy ibn Ka'b: When the Messenger of Allah () offered salutation in the witr prayer, he said: Glorify be to the king most holy

1431. Narrated AbuSa'id al-Khudri: The Prophet () said: If anyone oversleeps and misses the witr, or forgets it, he should pray when he remembers

1432. Abu Hurairah said: My friend (i.e. the Prophet) instructed me to observe three practices that I do not leave while traveling nor while resident, to pray two rak'ahs in the forenoon, to fast three days every month and not to sleep but after observing the witr

1433. Abu Al-Darda' said: My friend (i.e. the Prophet) instructed me to observe three practices which I never leave: he instructed me to fast three days every month, and not to sleep but after observing the witr, and to observe supererogatory prayer in the forenoon while traveling and while resident

1434. Narrated AbuQatadah: The Prophet () asked AbuBakr: When do you observe the witr? He replied: I observe the witr prayer in the early hours of the night. The Prophet () asked Umar: When do you observe the witr? He replied: At the end of the night. He then said to AbuBakr: This has followed it with care; and he said to Umar: He has followed it with strength

1435. Masruq said: I asked 'Aishah: When would the Messenger of Allah () observe the witr prayer? She replied: Any time he observed the witr, sometimes in the early hours of the night, sometimes at midnight and sometimes towards the end of it. But he used to observe the witr just before the dawn when he died

1436. Ibn 'Umar reported the Prophet () as saying: Make haste to observe the witr prayer before morning

1437. Abd Allah b. Abu Qais said: I asked 'Aishah about the witr observed by the Messenger of Allah (). She replied: Sometime he observed the witr prayer in the early hours of the night, sometimes he observed it at the end of it. I asked: How did he recite the Qur'an? Did he recite the Qur'an quietly or loudly? She replied: He did it in any way. Sometimes he recited quietly and sometimes loudly, sometimes he took bath and then slept and sometimes he performed ablution and then slept. Abu Dawud said: The narrators other than Qutaibah said: This refers to his bath due to sexual defilement

1438. Ibn 'Umar reported the Prophet () as saying: Make the last of your prayer at night a witr

1439. Narrated Talq ibn Ali: Qays ibn Talq said: Talq ibn Ali visited us on a certain day during Ramadan. He remained with us till evening and broke fast with us. He then stood up and led us in the witr prayer. He then went to his mosque and led them in prayer. When the witr remained, he put forward another man and said: Lead your companions in the witr prayer, for I heard the Messenger of Allah () as saying: There are no two witr prayers during one night

1440. Abu Hurairah said: By Allah, I shall offer prayer like that of the Messenger of Allah (). The narrator said: Abu Hurairah used to recite the supplication in the last rak'ah of the noon, night and dawn prayers. He would supplicate for the believers and curse the disbelievers

1441. Al-Bara' said: The Prophet () used to recite the supplication in the dawn prayer. The version of Ibn Mu'adh has the words: "sunset prayer

1442. Abu Hurairah said: The Messenger of Allah () recited the supplication in the night prayer for a month. He said (in his supplication): O Allah, rescue al-Walid b. al-Walid, rescue Salamah b. Hisham, rescue the weak believers; O Allah, trample severely on Mudar; O Allah, cause them a famine like that of Joseph. Abu Hurairah said: One morning the Messenger of Allah () did not make supplication for them. So I told him about it. He said: You did not see that they have come (back)

1443. Narrated Abdullah ibn Abbas: The Messenger of Allah () recited the supplication (Qunut) daily for a month at the noon, afternoon, sunset, night and morning prayers. When he said: "Allah listens to him who praises Him" in the last rak'ah, invoking a curse on some clans of Banu Sulaym, Ri'l, Dhakwan and Usayyah, and those who were standing behind him said: Amen

1444. Muhammad reported: Anas b. Malik was asked whether the Messenger of Allah () had recited supplication in the dawn prayer. He replied: Yes. He was again asked whether before bowing or after bowing. He said after bowing. This version of Musaddad adds the words: "For a short period

1445. Anas b. Malik said: The Prophet () recited the supplication for a month (in prayer) and then gave it up

1446. Narrated Someone who prayed with the Prophet: Muhammad ibn Sirin said: Someone who prayed the morning prayer along with the Prophet () narrated to me: When he raised his head after the second rak'ah, he remained standing for a short while

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1447. Zaid b. Thabit said:The Messenger of Allah (ﷺ) built a chamber in the mosque. He used to come out at night and pray there. They (the people) also prayed along with him. They would come (to prayer) every night. If on any night the Messenger of Allah (ﷺ) did not come out, they would cough, raise their voices and throw pebbles and sand on his door. The Messenger of Allah (ﷺ) came out to time in anger and said: O People, you kept on doing this till I thought that it will be prescribed for you. Offer your prayers in your houses, for a man's prayer is better in his house except obligatory prayer
1448. Ibn 'Umar reported the Messenger of Allah (ﷺ) as saying:Some offer prayer in your houses; do not make them graves
1449. Abd Allah b. Habshi al-Khath'ami said:The Prophet (ﷺ) was asked: Which of the actions is better ? He replied: Standing for long time (in prayer). He was again asked: Which alms is better ? He replied: The alms given by a man possessing small property acquired by his labour
1450. Narrated AbuHurayrah: The Prophet (ﷺ) said: May Allah show mercy to a man who gets up during the night and prays, who wakens his wife and she prays; if she refuses, he sprinkles water on her face. May Allah show mercy to a woman who gets up during the night and prays, who wakens her husband and he prays; if he refuses she sprinkles water on his face
1451. Narrated AbuSa'id ; AbuHurayrah: The Prophet (ﷺ) said: When a man himself wakes at night and wakens his wife and they pray two rak'ahs together, they are recorded among the men and women who make much mention of Allah
1452. Uthman reported the Prophet (ﷺ) as saying:The best among you is he who learns and teaches the Qur'an
1453. Mu'adh al-Juhani reported the Messenger of Allah (ﷺ) as saying:If anyone recites the Qur'an and acts according to its content, on the Day of Judgement his parents will be given to wear a crown whose light is better than the light of the sun in the dwellings of this world if it were among you. So what do you think of him who acts according to this ?
1454. Aishah reported the Prophet (ﷺ) as saying:One who is skilled in the Qur'an is associated with the noble, upright recording angels, and he who falters when he recites the Qur'an and finds it difficult for him will have a double reward
1455. Abu Hurairah reported the Prophet (ﷺ) as saying:No people get together in a house of the houses of Allah (i.e. a mosque), reciting the Book of Allah, and learning it together among themselves, but calmness (sakinah) comes down to them, (Divine) mercy covers them (from above), and the angels surround them, and Allah makes a mention of them among those who are with Him
1456. Uqbah b. 'Amir al-Juhani said:When we were in the Suffah, the Messenger of Allah (ﷺ) asked: Which of you would like to go out every morning to Buthan or Al-'Aqiq and bring two large humped and fat she-camels without being guilty of sin and severing ties of relationship ? They (the people) said: Messenger of Allah, we would all like that. He said: If any one of you goes out in the morning to the mosque and learns two verses of the Book of Allah, the Exalted, it is better for him than two she-camels, and three verses are better for him than three she-camels, and so on than their numbers in camels
1457. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:All praise be to Allah, the Lord of the Universe" (1) is the epitome or basis of the Qur'an, the epitome or basis of the Book, and the seven oft-repeated verses
1458. Abu Sa'id b. al-Mu'alla said that when he was praying the Prophet (ﷺ) passed by him and he called him. He said:I prayed ant then I came to him. He asked: What prevented you from answering me ? He replied: I was praying. He said: Has not Allah said: "O you who believe, respond to Allah and the Apostle when he calls you to that which gives you life ? (8:24) Let me teach you the greatest surah from the Qur'an or in the Qur'an (the narrator Khalid doubted) before I leave the mosque. I said: (I shall memorize) your saying. He said: It is: "Praise be to Allah, the Lord of the Universe" which is the seven oft-repeated verses, and the mighty Qur'an
1459. Narrated Abdullah ibn Abbas: The Messenger of Allah (ﷺ) was given seven repeated long surahs, while Moses was given six, When he threw the tablets, two of them were withdrawn and four remained
1460. Ubayy b. Ka'b said:The Messenger of Allah (ﷺ) said: Abu al-Mundhir, which verse of Allah's Book that you have is creates ? I replied: Allah and His Apostle know best. He said: Abu al-Mundhir, which verse of Allah's that you have is greatest ? I said: Allah, there is no god but He, the Living, the Eternal. Thereupon he struck me on the chest and said: May knowledge be pleasant for you, Abu al-Mundhir
1461. Abu Sa'id al-Khudri said:A man heard another man reciting "Say, He is Allah, One" He was repeating it. When the next morning came, he went to the Messenger of Allah (ﷺ) and mentioned to him. The man told it (this surah) as a small one. The Prophet (ﷺ) said: By Him in Whose Hand is my life, it is equivalent to a third of the Qur'an
1462. Narrated Uqbah ibn Amir: I was driving the she-camel of the Messenger of Allah (ﷺ) during a journey. He said to me: Uqbah, should I not teach you two best surahs ever recited? He then taught me: "Say, I seek refuge in the Lord of the dawn," and "Say, I seek refuge in the Lord of men." He did not see me much pleased (by these two surahs). When he alighted for prayer, he led the people in the morning prayer and recited them in prayer. When the Messenger of Allah (ﷺ) finished his prayer, he turned to me and said: O Uqbah, how did you see
1463. Narrated Uqbah ibn Amir: White I was travelling with the Messenger of Allah (ﷺ) between al-Juhfah and al-Abwa', a wind and intense darkness enveloped us, whereupon the Messenger of Allah (ﷺ) began to seek refuge in Allah, reciting: "I seek refuge in the Lord of the dawn," and "I seek refuge in the Lord of men." He then said: Uqbah, use them when seeking refuge in Allah, for no one can use anything to compare with them for the purpose. Uqbah added: I heard him reciting



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them when he led the people in prayer

1464. Narrated Abdullah ibn Amr ibn al-'As: The Messenger of Allah (ﷺ) said: One who was devoted to the Qur'an will be told to recite, ascend and recite carefully as he recited carefully when he was in the world, for he will reach his abode when he comes to the last verse he recites

1465. Qatadah said: I asked Anas about the recitation of the Qur'an by the Prophet (ﷺ). He said: He used to express all the long accents clearly

1466. Narrated Umm Salamah, Ummul Mu'minin: Ya'la ibn Mumallak said that he asked Umm Salamah about the recitation and prayer of the Messenger of Allah (ﷺ). She said: What have you to do with his prayer? He would pray, then sleep as long as he had prayed, till morning. She then described his recitation and did so with an exposition word by word

1467. Abd Allah b. Mughaffal said: On the day of the Conquest of Mecca I saw the Messenger of Allah (ﷺ) riding his she-camel reciting Surah al-Fath repeating each verse several times

1468. Narrated Al-Bara' ibn Azib: The Prophet (ﷺ) said: Beautify the Qur'an with your voices

1469. Narrated Sa'd ibn Abu Waqqas: (The narrator Qutaibah said: This tradition has been narrated by Sa'id b. Abu Sa'id in my collection): The Messenger of Allah (ﷺ) said: He who does not chant the Qur'an is not one of us

1470. This tradition has also been transmitted by Sa'd (b. Abi Waqqas) from the Prophet (ﷺ) in a similar manner through a different chain of narrators

1471. Narrated Abu Lubabah: Ubaydullah ibn Yazid said: Abu Lubabah passed by us and we followed him till he entered his house, and we also entered it. There was a man in a rusty house and in shabby condition. I heard him say: I heard the Messenger of Allah (ﷺ) say: He is not one of us who does not chant the Qur'an. I (the narrator Abduljabbar) said to Ibn Abu Mulaykah: Abu Muhammad, what do you think if a person does not have pleasant voice? He said: He should recite with pleasant voice as much as possible

1472. Waki' and Ibn 'Uyainah said (explaining the meaning of taghanni): This means that the Qur'an makes a man neglect all other things, and be content with it

1473. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying: Allah has not listened to anything as He does to a Prophet chanting the Qur'an with a loud voice

1474. Narrated Sa'd ibn Ubadah: The Prophet (ﷺ) said: No man recites the Qur'an, then forgets it, but will meet Allah on the Day of Judgment in a maimed condition (or empty-handed, or with no excuse)

1475. Umar b. al-Khattab said: I heard Hisham b. Hakim (b. Hizam) reciting Surah al-Furqan in a different manner from my way of reciting, and the Messenger of Allah (ﷺ) had taught me to recite it. I nearly spoke sharply to him, but I delayed till he had finished. Then I caught his cloak at the neck, and I brought him to the Messenger of Allah (ﷺ). I said: Messenger of Allah, I heard this man reciting Surah al-Furqan in a manner different from that in which you taught me to recite it. The Messenger of Allah (ﷺ) told him to recite it. He then recited in the manner I heard him recite. The Messenger of Allah (ﷺ) said: Thus was it sent down. He then said to me: Recite, I recited (it). He then said: Thus was it sent down. He said: The Qur'an was sent down in seven modes of reading, so recite according to what comes most easily

1476. Al-Zuhri said: These modes of reading aimed at the same point, not different in respect of lawful and unlawful

1477. Ubayy b. Ka'b reported: The Prophet (ﷺ) said: "Ubayy, I was asked to recite the Qur'an and I was asked: 'In one mode or two modes?' The angel that accompanied me said: 'Say, in two modes', I said: 'In two modes', I was asked again: 'In two or three modes'. The matter reached up to seven modes. He then said: 'Each mode is sufficiently health-giving, whether you utter 'all-hearing and all-knowing' or instead 'all-powerful and all-wise'. This is valid until you finish the verse indicating punishment on mercy and finish the verse indicating mercy on punishment

1478. Ubayy b. Ka'b said: The Prophet (ﷺ) was present at the pool of Banu Ghifar, Gabriel came to him and said: "Allah has commanded you to make your community read (the Qur'an) in one harf. He (the Prophet) said: 'I beg Allah His pardon and forgiveness; my community has not strength to do so'. He then came for the second time and told him the same thing till he reached up to seven harfs. Finally, he said: 'Allah has commanded you to make your community read (the Qur'an) in seven harfs; in whichever mode they read, that will be correct

1479. Narrated An-Nu'man ibn Bashir: The Prophet (ﷺ) said: Supplication (du'a) is itself the worship. (He then recited:) "And your Lord said: Call on Me, I will answer you" (x1)

1480. Narrated Sa'd ibn Abu Waqqas: Ibn Sa'd said: My father (Sa'd ibn Abu Waqqas) heard me say: O Allah, I ask Thee for Paradise, its blessings, its pleasure and such-and-such, and such-and-such; I seek refuge in Thee from Hell, from its chains, from its collars, and from such-and-such, and from such-and-such. He said: I heard the Messenger of Allah (ﷺ) say: There will be people who will exaggerate in supplication. You should not be one of them. If you are granted Paradise, you will be granted all what is good therein; if you are protected from Hell, you will be protected from what is evil therein

1481. Narrated Fudalah ibn Ubayd: The Messenger of Allah (ﷺ) heard a person supplicating during prayer. He did not mention the greatness of Allah, nor did he invoke blessings on the Prophet (ﷺ). The Messenger of Allah (ﷺ) said: He made haste. He then called him and said either to him or to any other person: If any of you prays, he should mention the exaltation of his Lord in the beginning and praise Him; he should then invoke blessings on the Prophet (ﷺ); thereafter he should supplicate Allah for anything he wishes

1482. Aishah said: The Messenger of Allah (ﷺ) liked comprehensive supplication and abandoned other kinds

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1483. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying: "One of you should not say (in his supplication): O Allah, forgive me if You please, show mercy to me if You please.' Rather, be firm in your asking, for no one can force Him
1484. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying: "One of you is granted an answer (to his supplication) provided he does not say: 'I prayed but I was not granted an answer
1485. Narrated Abdullah ibn Abbas: The Prophet (ﷺ) said: Do not cover the walls. He who sees the letter of his brother without his permission, sees Hell-fire. Supplicate Allah with the palms of your hands; do not supplicate Him with their backs upwards. When you finish supplication, wipe your faces with them. Abu Dawud said: This tradition has been transmitted through a different chains by Muhammad b. Ka'b; all of them are weak. The chain I have narrated is best of them; but it is also weak
1486. Narrated Malik ibn Yasar as-Sakuni, al-Awfi: The Prophet (ﷺ) said: When you make requests to Allah, do so with the palms of your hands, and not backs, upwards. Abu Dawud said: The narrator Sulaiman b. 'Abd al-Hamid said: according to us Malik b. Yasar was a Companion of the Prophet (ﷺ)
1487. Narrated Anas ibn Malik: I saw the Messenger of Allah (ﷺ) supplicating Allah in this manner with the palms of his hands and also with their backs upwards
1488. Narrated Salman al-Farsi: The Prophet (ﷺ) said: Your Lord is munificent and generous, and is ashamed to turn away empty the hands of His servant when he raises them to Him
1489. Narrated Abdullah ibn Abbas: Ikrimah quoted Ibn Abbas as saying: When asking for something you should raise your hands opposite to your shoulders; when asking for forgiveness you should point with one finger; and when making an earnest supplication you should spread out both your hands
1490. In another version Ibn 'Abbas said: Earnest supplication should be made like this: he raised his hand and made his palms in the direction of his face
1491. The above mentioned tradition has also been transmitted in a similar manner by Ibn 'Abbas from the Messenger of Allah (ﷺ)
1492. Narrated Yazid ibn Sa'id al-Kindi: When the Prophet (ﷺ) made supplication (to Allah) he would raise his hands and wipe his face with his hands
1493. Narrated Buraydah ibn al-Hasib: The Messenger of Allah (ﷺ) heard a man saying: O Allah, I ask Thee, I bear witness that there is no god but Thou, the One, He to Whom men repair, Who has not begotten, and has not been begotten, and to Whom no one is equal, and he said: You have supplicated Allah using His Greatest Name, when asked with this name He gives, and when supplicated by this name he answers
1494. The aforesaid tradition has been transmitted through a different chain of narrators by Malik b. Mighwal. This verso adds: "He has asked Allah using His Greatest Name
1495. Narrated Anas ibn Malik: I was sitting with the Messenger of Allah (ﷺ) and a man was offering prayer. He then made supplication: O Allah, I ask Thee by virtue of the fact that praise is due to Thee, there is no deity but Thou, Who showest favour and beneficence, the Originator of the Heavens and the earth, O Lord of Majesty and Splendour, O Living One, O Eternal One. The Prophet (ﷺ) then said: He has supplicated Allah using His Greatest Name, when supplicated by this name, He answers, and when asked by this name He gives
1496. Asma daughter of Yazid reported the Prophet (ﷺ) as saying: "Allah's Greatest Names is in these two verses: "And your Ilah (God) is One Ilah (God), none has the right to be worshipped but He, the Ever-Merciful, the Mercy-Giving' and the beginning of Surah Al 'Imran, "A.L.M Allah, there is no deity but He, the Living, the Eternal
1497. Narrated Aisha, Ummul Mu'minin: Ata' said: The quilt of Aisha was stolen. She began to curse the person who had stolen it. The Prophet (ﷺ) began to tell her: Do not lighten him. Abu Dawud said: The meaning of the Arabic words la tasbikhi 'anhu means "do not lessen him or lighten him
1498. Narrated Umar ibn al-Khattab: I sought permission of the Prophet (ﷺ) to perform umrah. He gave me permission and said: My younger brother, do not forget me in your supplication. He (Umar) said: He told me a word that pleased me so much so that I would not have been pleased if I were given the whole world. The narrator Shu'bah said: I then met Asim at Medina. He narrated to me this tradition and reported the wordings: "My younger brother, share me in your supplication
1499. Narrated Sa'd ibn Abu Waqqas: The Prophet (ﷺ) passed by me while I was supplicating by pointing with two fingers of mine. He said: Point with one finger; point with one finger. He then himself pointed with the forefinger
1500. Narrated Sa'd ibn Abu Waqqas: Once Sa'd, with the Messenger of Allah (ﷺ), visited a woman in front of whom were some date-stones or pebbles which she was using as a rosary to glorify Allah. He (the Prophet) said: I tell you something which would be easier (or more excellent) for you than that. He said (it consisted of saying): "Glory be to Allah" as many times as the number of that which He has created in Heaven; "Glory be to Allah" as many times as the number of that which He has created on Earth; "Glory be to Allah" as many times as the number of that which He has created between them; "Glory be to Allah" as many times as the number of that which He is creating; "Allah is most great" a similar number of times; "Praise (be to Allah)" a similar number of times; and "There is no god but Allah" a similar number of times; "There is no might and no power except in Allah" a similar number of times
1501. Narrated Yusayrah, mother of Yasir: The Prophet (ﷺ) commanded them (the women emigrants) to be regular (in remembering Allah by saying): "Allah is most great"; "Glory be to the King, the Holy"; "there is no god but Allah"; and that they should count them on fingers, for they (the fingers) will be questioned and asked to speak

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1502. Narrated Abdullah ibn Amr ibn al-'As: I saw the Messenger of Allah (ﷺ) counting the glorification of Allah on fingers. Ibn Qudamah said (in his version: "With his right hands)
1503. Narrated Abdullah Ibn Abbas: The Messenger of Allah (ﷺ) went out from Juwayriyyah (wife of the Prophet). Earlier her name was Barrah, and he changed it. When he went out she was in her place of worship, and when he returned she was in her place of worship. He asked: Have you been in your place of worship continuously? She said: Yes. He then said: Since leaving you I have said three times four phrases which, if weighed against all that you have said (during this period), would prove to be heavier: "Glory be to Allah, and I begin with praise of Him to the number of His creatures, in accordance with His good pleasure, to the weight of His throne and to the ink (extent) of His words
1504. Narrated AbuHurayrah: AbuDharr said: Prophet of Allah. The wealthy people have all the rewards; they pray as we pray; they fast as we fast; and they have surplus wealth which they give in charity; but we have no wealth which we may give in charity. The Messenger of Allah (ﷺ) said: AbuDharr, should I not teach you phrases by which you acquire the rank of those who excel you? No one can acquire your rank except one who acts like you. He said: Why not, Messenger of Allah? He said: Exalt Allah (say: Allah is Most Great) after each prayer thirty-three times; and praise Him (say: Praise be to Allah) thirty-three times; and glorify Him (say: Glory be to Allah) thirty-three times, and end it by saying, "There is no god but Allah alone, there is no partner, to Him belongs the Kingdom, to Him praise is due and He has power over everything". His sins will be forgiven, even if they are like the foam of the sea
1505. Al-Mughirah b. Shu'bah reported:"Mu'awiyah wrote to al-Mughirah b. Shu'bah: 'What would the the Messenger of Allah (ﷺ) recite when he gave Taslim (salutation) in the prayer ?' Al-Mughirah dictated and wrote to Mu'awiyah: 'The Messenger of Allah (ﷺ) used to say (at the end of the prayer after taslim): 'There is no God but Allah, Alone, Who has no partner, to Him belongs the dominion, to Him praise is due, and He is Omnipotent. O Allah no one can withhold what You give and give what You withhold, and none benefits the fortunate person, for from You is the fortune
1506. Abu Zubair said:"I heard 'Abd Allah b. al-Zubair saying on the pulpit: When the Prophet (ﷺ) finished the prayer, he used to say (at the end of the prayer): 'There is no God but Allah, Alone, Who has no partner, to Him belongs the Kingdom, to Him praise is due, and He is Omnipotent. There is no God but Allah to Whom we are sincere in devotion, even though the infidels should disapprove. To Him belongs wealth, to Him belongs grace and to Him is worthy accorded. There is no god but Allah to Whom we are sincere in devotion, even though infidels should disapprove
1507. Abu al-Zubair said:'Abd Allah b. al-Zubair used to recite this supplication after each (prescribed) prayer. He then narrated a similar supplication and added to it: "There is no might and no power except in Allah; there is no god but Allah Whom alone we worship. To Him belongs wealth." The narrator then transmitted the rest of tradition
1508. Narrated Zayd ibn Arqam: I heard the Messenger of Allah (ﷺ) saying (the version of Sulayman has: The Messenger of Allah (ﷺ) used to say) after his prayer:- "O Allah, our Lord and Lord of everything, I bear witness that Thou art the Lord alone Who hast no partner; O Allah, Our Lord and Lord of everything, I bear witness that Muhammad is Thy servant and Thy apostle ; O Allah, our Lord and Lord of everything, I bear witness that all the servants are brethren; O Allah, our Lord and Lord of everything make me sincere to Thee, and my family too at every moment, in this world and in the world hereafter, O Possessor of glory and honour, listen to me and answer. Allah is incomparably great. O Allah, Light of the heavens and of the earth". The narrator Sulaiman b. Dawud said: "Lord of the heavens and of the earth, Allah is incomparably great. Allah is sufficient for me; and the excellent guardian is He; Allah is incomparably great
1509. Ali b. Abi Talib said:When the Prophet (ﷺ) uttered salutation at the end of the prayer, he used to say: "O Allah, forgive me my former and latter sins, what I have kept secret and what I have done openly, and what I have done extravagance; and what You know better than I do. You are the Advancer, the Delayer, there is no god but You
1510. Narrated Abdullah ibn Abbas: The Prophet (ﷺ) used to supplicate Allah: "My Lord, help me and do not give help against me; grant me victory, and do not grant victory over me; plan on my behalf and do not plan against me; guide me, and made my right guidance easy for me; grant me victory over those who act wrongfully towards me; O Allah, make me grateful to Thee, mindful of Thee, full of fear towards Thee, devoted to Thy obedience, humble before Thee, or penitent. My Lord, accept my repentance, wash away my sin, answer my supplication, clearly establish my evidence, guide my heart, make true my tongue and draw out malice in my breast
1511. The aforesaid tradition has also been transmitted by 'Amr b. Murrah through a different chain of narrators to the same effect. This version adds:"And make right guidance easy for me." The narrator did not say: "my right guidance". Abu Dawud said: Sufyan heard eighteen traditions from 'Amr b. Murrah
1512. Aishah said:When the Prophet (ﷺ) uttered taslim, he used to say: "O Allah, You are As-Salam, and from you is As-Salam. You are blessed, O One of Magnificence and Generosity
1513. Thawban, the client of Messenger of Allah (ﷺ) said:When the Prophet (ﷺ) finished the prayer, he asked forgiveness three times and said: "O Allah ....." The narrator then narrated the tradition like that of 'Aishah
1514. Narrated AbuBakr as-Siddiq: The Prophet (ﷺ) said: He who asks pardon is not a confirmed sinner, even if he returns to his sin seventy times a day
1515. Al-Agharr al-Muzani said (Musaddad in his version of this tradition said that he was a Companion of the Prophet):The Messenger of Allah (ﷺ) said: My heart is invaded by unmindfulness, and I ask Allah's pardon a hundred times in the day
1516. Narrated Abdullah ibn Umar: We counted that the Messenger of Allah (ﷺ) would say a hundred times during a meeting: "My Lord, forgive me and pardon

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me; Thou art the Pardoning and forgiving One

1517. Narrated Zayd, the client of the Prophet: The Prophet () said: If anyone says: "I ask pardon of Allah than Whom there is no deity, the Living, the eternal, and I turn to Him in repentance," he will be pardoned, even if he has fled in time of battle

1518. Narrated Abdullah ibn Abbas: The Prophet () said: If anyone continually asks pardon, Allah will appoint for him a way out of every distress, and a relief from every anxiety, and will provide for him from where he did not reckon

1519. Qatadah asked Anas: Which Supplication would the Prophet () often make ? He replied: The supplication he would usually recite was: "O Allah, give us in this world what is good and in the next what is good, and protect us from the punishment of Hell-fire". The version of Ziyad adds: When Anas wished to supplicate, he uttered this supplication. When he uttered some other supplication, he combined it with this supplication

1520. Sahl b. Hunaif reported: The Messenger of Allah () said: If anyone asks Allah for martyrdom sincerely, Allah will make him reach the ranks of martyrs even if he died on his bed

1521. Narrated AbuBakr as-Siddiq: Asma' bint al-Hakam said: I heard Ali say: I was a man; when I heard a tradition from the Messenger of Allah (), Allah benefited me with it as much as He willed. But when some one of his companions narrated a tradition to me I adjured him. When he took an oath, I testified him. AbuBakr narrated to me a tradition, and AbuBakr narrated truthfully. He said: I heard the apostle of Allah () saying: When a servant (of Allah) commits a sin, and he performs ablution well, and then stands and prays two rak'ahs, and asks pardon of Allah, Allah pardons him. He then recited this verse: "And those who, when they commit indecency or wrong their souls, remember Allah" (Al-Qur'an 3:)

1522. Mu'adh b. Jabal reported that the Messenger of Allah () caught his hand and said: By Allah, I love you, Mu'adh. I give some instruction to you. Never leave to recite this supplication after every (prescribed) prayer: "O Allah, help me in remembering You, in giving You thanks, and worshipping You well." Mu'adh willed this supplication to the narrator al-Sunabihi and al-Sunabihi to 'Abu Abd al-Rahman

1523. Narrated Uqbah ibn Amir: The Messenger of Allah () commanded me to recite Mu'awwidhatan (the last two surahs of the Qur'an) after every prayer

1524. Narrated Abdullah ibn Mas'ud: The Messenger of Allah () liked to supplicate three times and to ask pardon (of Allah) three times

1525. Narrated Asma' daughter of Umayy: The Messenger of Allah () said to me: May I not teach you phrases which you utter in distress? (These are:) "Allah , Allah is my Lord, I do not associate anything as partner with Him." Abu Dawud said: The narrator Hilal is a client of 'Umar b. 'Abd al-Aziz. The name of Ja'far, a narrator, is 'Abd Allah b. Ja'far

1526. Narrated AbuMusa al-Ash'ari: Once we accompanied the Messenger of Allah () on a journey. When we reached near Medina, the people began to say aloud: "Allah is most great," and they raised their voice. The Messenger of Allah () said: O people, you are not supplicating one who is deaf and absent, but you are supplicating One Who is nearer to you than the neck of your riding beast. The Messenger of Allah () then said: AbuMusa, should I not point out to you one of the treasures of Paradise? I asked: What is that? He replied: "There is no might and there is no power except in Allah

1527. Abu Musa Al-Ash'ari said: They (the Companions) accompanied the Prophet () while they were climbing the turning of a hill. A man uttered loudly: "There is no god but Allah, and Allah is most great" when he ascended the hill. The Prophet of Allah () said: You are not supplicating one who is deaf or absent. He then said: 'Abd Allah b. Qais. The narrator then transmitted the tradition to the same effect

1528. The aforesaid tradition has also been transmitted by Abu Musa al-Ash'ari through a different chain of narrators. This version adds: Be lenient to yourselves, O people

1529. Abu Sa'id al-Khudri reported the Messenger of Allah () as saying: If anyone says "I am pleased with Allah as Lord, with Islam as religion and with Muhammad () as Apostle" Paradise will be his due

1530. Narrated AbuHurayrah: The Prophet () said: If anyone invokes blessings on me once, Allah will bless him ten times

1531. Aws b. Aws reported the Messenger of Allah () as saying: Among the most excellent of your days is Friday; so invoke many blessings on me on that day, for your blessing will be submitted to me. They (the Companions) asked: Messenger of Allah, how can our blessings be submitted to you, when your body has decayed? He () said: Allah has prohibited the earth from consuming the bodies of Prophets

1532. Jabir b. 'Abd Allah reported the Messenger of Allah () as saying: Do not invoke curse on yourselves, and do not invoke curse on your children, and do not invoke curse on your servants, and do not invoke curse on your property, lest you happen to do it at a time when Allah is asked for something and grants your request. Abu Dawud said: This Hadith has a continuous chain of narrators, 'Ubadah bin Al-Walid bin 'Ubadah (did) met Jabir

1533. Narrated Jabir ibn Abdullah: A woman said to the Prophet (): Invoke blessing on me as well as on my husband. The Prophet () said: May Allah send blessing on you and your husband

1534. Abu Al-Darda' said: I heard the Messenger of Allah () say: When a Muslim supplicates for his absent brother the angels say: Amin, and may you receive the like

1535. Narrated Abdullah ibn Amr ibn al-'As: The Prophet () said: The supplication which gets the quickest answer is that made by one distant Muslim for another

1536. Narrated AbuHurayrah: The Prophet () said: Three supplications are answered, there being no doubt about them; that of a father, that of a traveller and

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that of one who has been wronged

1537. Narrated AbuMusa al-Ash'ari: When the Prophet () feared a (group of) people, he would say: "O Allah, we make Thee our shield against them, and take refuge in Thee from their evils

1538. Jabir b. 'Abd Allah said: The Messenger of Allah () used to teach us the supplication for istikharah (seeking what is beneficial from Allah) as he would teach us a surah (chapter) from the Qur'an. He would tell us: When one of you intends to do a work, he should offer two supererogatory rak'ahs of prayer, and then say (at the end of the prayer): "O Allah, I seek Your choice on the better (of the two matters) based upon Your knowledge, and I seek Your decree based upon Your power, and I ask You for Your great bounties. For Indeed, You are the One Who Decrees, and I do not decree, and You know, and I do not know, and You are the Knower of the Unseen. O Allah, if you know this, and You are the Knower of the Unseen. O Allah, if you know this - here he should name exactly what he wishes - is better for me with regard to my religion, and my life, and my afterlife, and the end result of my affairs, then decree it to me, and make it easy for me, and bless me on it. O Allah, and if You know this to be evil for me - and he says just as he said the first time - then avert it for me, and avert me from it. And decree for me good wherever it might be, then make me content with it." A version goes: "If the work is good immediately or subsequently." Ibn Maslamah and Ibn 'Isa reported from Muhammad b. al-Munkadir on the authority of Jabir

1539. Narrated Umar ibn al-Khattab: The Prophet () used to seek refuge in Allah from five things; cowardliness, niggardliness, the evils of old age, evil thoughts, and punishment in the grave

1540. Anas b. Malik said: The Messenger of Allah () used to say: "O Allah, I seek refuge in You from weakness, and laziness, and cowardice, and old age, and I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trials of the life and death

1541. Anas b. Malik said: I used to serve the Prophet () and often hear him say: "O Allah, I seek refuge in You from grief and anxiety, from the hardships of debt, and from being overpowered by men

1542. Abd Allah b. 'Abbas said: The Messenger of Allah () used to teach us this supplication as he taught us the surah from the Qur'an. He would say: O Allah! I seek refuge in You from the punishment of Hell and I seek refuge in You from the punishment of the grave, and I seek refuge from You from the trials of Al-Masihid-Dajjal, and I seek refuge in You from the trials of life and death

1543. Aishah narrated that the Prophet () would supplicate with the following words: "O Allah! I seek refuge in You from the trials of the Fire, and the punishment of the Fire, and from the evils of richness and poverty

1544. Narrated AbuHurayrah: The Prophet () used to say: "O Allah, I seek refuge in Thee from poverty", lack and abasement, and I seek refuge in Thee lest I cause or suffer wrong

1545. Abd Allah b. 'Umar said that one of the supplications of the Messenger of Allah () was: "O Allah, I seek refuge in You that Your blessings are lifted, and Your protection (of me) is changed, and in the suddenness of Your punishment, and from all Your anger

1546. Narrated AbuHurayrah: The Messenger of Allah () used to supplicate by saying: "O Allah, I seek refuge in Thee from divisiveness, hypocrisy, and evil character

1547. Narrated AbuHurayrah: The Messenger of Allah () used to say: "O Allah, I seek refuge in Thee from hunger, for it is an evil bed-fellow; and I seek refuge in Thee from treachery, for it is an evil hidden trait

1548. Narrated AbuHurayrah: The Messenger of Allah () used to say: "O Allah, I seek refuge in Thee from four things: Knowledge which does not profit, a heart which is not submissive, a soul which has an insatiable appetite, and a supplication which is not heard

1549. Anas bin Malik narrated that the Prophet () would say: "O Allah, I seek refuge in You from a prayer that is of no benefit

1550. Farwah b. Nawfal Al-Ashja'i asked 'Aishah the Mother of the Believers, about the supplication of the Messenger of Allah (). She replied: "He would say: '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

1551. Narrated Shaki ibn Humayd: I said: Messenger of Allah, teach me a supplication. He said: Say: "O Allah, I seek refuge in Thee from the evil of what I hear, from the evil of what I see, from the evil of what I speak, from the evil of what I think, and from the evil of my semen" (i.e. sexual passion)

1552. Narrated AbulYusr: The Messenger of Allah () used to supplicate: "O Allah, I seek refuge in Thee from my house falling on me, I seek refuge in Thee from falling into an abyss, I seek refuge in Thee from drowning burning and decrepitude. I seek refuge in Thee from the devil harming me at the time of my death, I seek refuge in Thee from dying in Thy path while retreating, and I seek refuge in Thee from dying of the sting of a poisonous creature

1553. The aforesaid tradition has also been transmitted by Abu al-Yusr through a different chain of narrators. This version adds: "and from sorrow

1554. Narrated Anas ibn Malik: The Prophet () used to say: "O Allah, I seek refuge in Thee from leprosy, madness, elephantiasis, and evil diseases

1555. Narrated AbuSa'id al-Khudri: One day the Messenger of Allah () entered the mosque. He saw there a man from the Ansar called AbuUmamah. He said: What is the matter that I am seeing you sitting in the mosque when there is no time of prayer? He said: I am entangled in cares and debts, Messenger of Allah. He replied: Shall I not teach you words by which, when you say them, Allah will remove your care, and settle your debt? He said: Why not, Messenger of Allah? He said: Say in the morning and evening: "O Allah, I seek refuge in Thee from care and grief, I seek refuge in Thee from incapacity and slackness, I seek refuge in

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Ther from cowardice and niggardliness, and I seek in Ther from being overcome by debt and being put in subjection by men." He said: When I did that Allah removed my care and settled my debt

### Zakat (Kitab Al-Zakat)

1556. Abu Hurairah said When the Messenger of Allah() died and Abu Bakr was made his successor after him and certain Arab clans apostatized. Umar bin Al Khattab said to Abu Bakr How can you fight with the people until they say "There is no God but Allah" so whoever says "There is no God but Allah", he has protected his property and his person from me except for what is due from him, and his reckoning is left to Allah. Abu Bakr replied I swear by Allah that I will certainly fight with those who make a distinction between prayer and zakat, for zakat is what is due from property. I swear by Allah that if they were to refuse me a rope of camel (or a female kid, according to another version) which they used to pay the Messenger of Allah, I will fight with them over the refusal of it. Umar bin Al Khattab said I swear by Allah, I clearly saw Allah had made Abu Bakr feel justified in tighting and I recognized that it was right. Abu Dawud said This tradition has been transmitted by Rabah bin Zaid from Ma'mar and Al Zaubaidi from Al Zuhri has "If they were to refuse me a female kid." The version transmitted by 'Anbasah from Yunus on the authority of Al Zuhri has "a female kid"

1557. This tradition has also been transmitted by Al Zuhri through a different chain of narrators. This version has "Abu Bakr said its due is the payment of zakat." He used the word "a rope of a Camel"

1558. Abu Sa'id Al Khudri reported: That the Apostle of Allaah() as saying No sadaqah(zakat) is payable on less than five camels, on less than five ounces of silver and on less than five camel loads(wasq)

1559. Narrated Abu Sa'id al-Khudri: The Prophet () said: There is no zakat payable (on grain or dates) on less than five camel-loads. The wasq (one camel-load) measures sixty sa' in weight

1560. Ibrahim said The wasq contained sixty sa's stamped with the stamp of Al Hajjaj

1561. Habib al-Maliki said: A man said to Imran ibn Husayn: Abu Nuwayd, you narrate to us traditions whose basis we do not find in the Qur'an. Thereupon, Imran got angry and said to the man: Do you find in the Qur'an that one dirham is due on forty dirhams (as Zakat), and one goat is due on such-and-such number of goats, and one camel will be due on such-and-such number of camels? He replied: No. He said: From whom did you take it? You took it from us, from the Messenger of Allah (). He mentioned many similar things

1562. Narrated Samurah ibn Jundub: The Messenger of Allah () used to order us to pay the sadaqah (zakat) on what we prepared for trade

1563. Amr bin Shu'aib on his father's authority said that his grandfather reported: A woman came to the Messenger of Allah () and she was accompanied by her daughter who wore two heavy gold bangles in her hands. He said to her: Do you pay zakat on them? She said: No. He then said: Are you pleased that Allah may put two bangles of fire on your hands? Thereupon she took them off and placed them before the Prophet () saying: They are for Allah and His Apostle

1564. Narrated Umm Salamah, Ummul Mu'minin: I used to wear gold ornaments. I asked: Is that a treasure (kanz), Messenger of Allah? He replied: whatever reaches a quantity on which zakat is payable is not a treasure (kanz) when the zakat is paid

1565. Narrated 'Abdallah bin Shaddad bin Al Had : We entered upon A'ishah, wife of the Prophet (). She said The Apostle of Allaah () entered upon me and saw two silver rings in my hand. He asked What is this, Aishah? I said I have made two ornaments myself for you, Messenger of Allah (). He asked Do you pay zakat on them? I said No or I said Whatever Allah willed. He said this is sufficient for you (to take you) to the Hell fire

1566. The aforesaid tradition has also been narrated by 'Umar bin Ya'la through a different chain of narrators, like the tradition of ring. Sufyan, a narrator, was asked How do you pay zakat on it. He said You may combine it with other (ornaments)

1567. Narrated Hammad : I took a letter from Thumamah bin 'Abd Allah bin Anas. He presumed that Abu Bakr had written it for Anas when he sent him (to Al Bahrain) as a collector of zakat. This (letter) was stamped with the stamp of the Messenger of Allah() and was written by Abu Bakr for him(Anas). This letter goes "This is the obligatory sadaqah(zakat) which the Messenger of Allah() imposed on Muslims which Allah commanded his Prophet() to impose. Those Muslims who are asked for the proper amount must give it, but those who are asked for more than that must not give it. For less than twenty five Camels a goat is to be given for every five Camels. When they reach twenty five to thirty five, a she Camel in her second year is to be given. If there is no she Camel in her second year, a male Camel in its third year is to be given. When they reach thirty six to forty five, a she Camel in her third year is to be given. When they reach forty six to sixty , a she Camel in her fourth year which is ready to be covered by a stallion is to be given. When they reach sixty one to seventy five, a she Camel in her fifth year is to be given. When they reach seventy six to ninety, two she Camel in their third year are to be given. When they reach ninety one to a hundred and twenty, two she Camels in their fourth year are ready to be covered by a stallion are to be given. When they exceed a hundred and twenty, a she Camel in her third year is to be given for every forty and a she Camel in her fourth year for every fifty(Camels). In case the ages of the Camel vary in the payment of obligatory sadaqah(zakat) If anyone whose Camels reach the number on which a she Camel in her fifth year is payable does not possess one but possesses one in her fourth year, that will be accepted from him along with two goats if he can conveniently give them, or else twenty dirhams. If anyone whose Camels reach the number on which a she Camel in her fourth year is payable does not possess but possesses one in her fifth year, that will be accepted from him, and the collector must give him twenty dirhams or two goats. If anyone whose Camels reach the number on which a she Camel in her fourth year is payable possesses only one in her third year, that will

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be accepted from him.” Abu Dawud said From here I could not retain accurately from Musa as I liked “And he must give along with it two goats if he can conveniently give them, or else twenty dirhams. If anyone whose Camels reach the number on which a she Camel in her third year is payable possesses only one in her fourth year, that will be accepted from him.” Abu Dawud said (I was doubtful) up to here, and retained correctly onward “and the collector must give him twenty dirhams or two goats. If anyone whose Camels reach the number on which a she Camel in her third year is payable does not possess one but possesses one in her second year, that will be accepted from him, but he must give two goats or twenty dirhams. Anyone whose Camels reach the number on which a she Camel in her second year is payable does not possess one but possesses a male Camel in its third year, that will be accepted from him, and nothing extra will be demanded along with it. If anyone possesses only four Camels, no zakat will be payable on them unless their owner wishes. If the numbers of the pasturing goats reach forty to one hundred and twenty, one goat is to be given. Over one hundred and twenty up to two hundred, two goats are to be given. If they exceed two hundred reaching three hundred, three goats are to be given. If they exceed three hundred, a goat is to be for every hundred. An old sheep, one with a defect in the eye, or a male goat is not to be accepted as sadaqah (zakat) unless the collector wishes. Those which are in separate flocks are not to be brought together and those which are in one flock are not to be separated from fear of sadaqah(zakat). Regarding what belongs to two partners, they can make claims for restitution from one another with equity, If a man’s pasturing animals are less than forty, no sadaqah(zakat) is due on them unless their owner wishes. On sliver dirhams a fortieth is payable, but if there are only a hundred and ninety, nothing is payable unless their owner wishes.”

1568. Narrated Abdullah ibn Umar: The Messenger of Allah (ﷺ) wrote a letter about sadaqah (zakat) but he died before he could send it to his governors. He had kept it with his sword. So AbuBakr acted upon it till he died, and then Umar acted upon it till he died. It contained: "For five camels one goat is to be given; for ten camels two goats are to be given; for fifteen camels three goats are to be given; for twenty camels four goats are to be given; for twenty-five to thirty-five camels a she-camel in her second year is to be given. If the number exceeds by one up to seventy camels, a she-camel in her fourth year is to be given; if they exceed by one up to seventy-five camels, a she-camel in her fifth year is to be given; if they exceed by one up to ninety camels, two she-camels in their third year are to be given; if they exceed by one up to one hundred and twenty, two she-camels in their fourth year are to be given. If the camels are more than this, a she-camel in her fourth year is to be given for every fifty camels, and a she-camel in her third year is to be given for every forty camels. For forty to one hundred and twenty goats one goat is to be given; if they exceed by one up to two hundred, two goats are to be given. If they exceed by one up to three hundred, three goats are to be given; if the goats are more than this, one goat for every hundred goats is to be given. Nothing is payable until they reach one hundred. Those which are in one flock are not to be separated, and those which are in separate flocks are not to be brought together from fear of sadaqah (zakat). Regarding that which belongs to two partners, they can make claims for restitution from each other with equity. An old goat and a defective one are not to be accepted as sadaqah (zakat)." Az-Zuhri said: When the collector comes, the goats will be apportioned into three flocks: one containing bad, the second good, and the third moderate. The collector will take zakat from the moderate. Az-Zuhri did not mention the cows (to be apportioned in three flocks)

1569. Therefore said tradition has also been transmitted by Sufyan bin Husain through a different chain of narrators and to the same effect. This version adds “If there is no she Camel in her second year, a she Camel in her third year is to be given.” This does not mention the words of Al Zuhri

1570. Ibn Shihab (Al Zuhri) said This is the copy of the letter of the Messenger of Allah(ﷺ), which he had written about sadaqah(zakat). This was in the custody of the descendants of ‘Umar bin Al Khattab. Ibn Shihab said Salim bin Abdallah bin Umar read it to me and I memorized it properly. Umar bin Abdul Aziz got it copied from ‘Abdallah, ‘Abdallah bin Umar and Salim bin ‘Abdallah bin ‘Umar. He (Ibn Shihab) then narrated the tradition like the former(i.e., up to one hundred and twenty camels). He further said if they (the camels) reach one hundred and twenty one to one hundred and twenty nine, three she camels in their third year are to be given. When they reach one hundred and thirty to one hundred and thirty nine, two she camels in their third year and one she Camel in her fourth year are to be given. When they reach one hundred and forty to one hundred and forty nine, two she camels in their fourth year and one she Camel in her third year are to be given. When they reach one hundred and fifty to one hundred and fifty nine, three she camels in their fourth year are to be given. When they reach one hundred and sixty to one hundred and sixty nine four she camels in their fourth year are to be given. When they reach one hundred and seventy to one hundred and seventy nine, three she camels in their third year and one she Camel in her fourth year are to be given. When they reach one hundred and eighty to one hundred and eighty nine, two she camels in their fourth year and two she Camel in their third year are to be given. When they reach one hundred and ninety to one hundred and ninety nine, three she camels in their fourth year and one she Camel in her third year are to be given. When they reach two hundred, four she camels in their fourth year or five she Camels in their third year, camels of whichever age are available, are to be accepted. For the pasturing goats, he narrated the tradition similar to that transmitted by Sufyan bin Husain. This version adds “An old goat, one with defect in the eye or a male goat is not to be accepted in sadaqah(zakat) unless the collector wishes.”

1571. Narrated Malik:The statement of Umar bin Al Khattab “Those which are in separate flocks are not to be brought together and those which are in one flock are not to be separated” means Two persons had forty goats each ; when the collector came they brought them together in one flock so that only one goat could be given. The phrase “those which are in one flock are not to be separated” means If two partners possessed one hundred and one goats each, three goats were to be given by each of them. When the collector came they separated their goats. Thus only one goat was to be given by each of them. This is what I heard on this subject

1572. Al-Harith al-A'war reported from Ali. Zuhayr said:I think, the Prophet (ﷺ) said: "Pay a fortieth. A dirham is payable on every forty, but you are not liable for payment until you have accumulated two hundred dirhams. When you have two hundred dirhams, five dirhams are payable, and that proportion is applicable to larger amounts. "Regarding sheep, for every forty sheep up to one hundred and twenty, one sheep is due. But if you possess only thirty-nine, nothing is payable

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on them." He further narrated the tradition about the sadaqah (zakat) on sheep like that of az-Zuhri. "Regarding cattle, a yearling bull calf is payable for every thirty, and a cow in her third year for forty, and nothing is payable on working animals. Regarding (the zakat on) camels, he mentioned the rates that az-Zuhri mentioned in his tradition. He said: "For twenty-five camels, five sheep are to be paid. If they exceed by one, a she-camel in her second year is to be given. If there is no she-camel in her second year, a male camel in its third year is to be given, up to thirty-five. If they exceed by one a she-camel in her third year is to be given, up to forty-five. If they exceed by one, a she-camel in her fourth year which is ready to be covered by a bull-camel is to be given." He then transmitted the rest of the tradition like that of az-Zuhri. He continued: If they exceed by one, i.e. they are ninety-one to hundred and twenty, two she-camels in their fourth year, which are ready to be covered by a bull-camel, are to be given. If there are more camels than that, a she-camel in her fourth year is to be given for every fifty. Those which are in one flock are not to be separated, and those which are separate are not to be brought together. An old sheep, one with a defect in the eye, or a billy goat is not to be accepted as a sadaqah unless the collector is willing. As regards agricultural produce, a tenth is payable on that which is watered by rivers or rain, and a twentieth on that which is watered by draught camels." The version of Asim and al-Harith says: "Sadaqah (zakat) is payable every year." Zuhayr said: I think he said "Once a year". The version of Asim has the words: "If a she-camel in her second year is not available among the camels, nor is there a bull-camel in its third year, ten dirhams or two goats are to be given

1573. Narrated Ali ibn AbuTalib: The Prophet () said: "When you possess two hundred dirhams and one year passes on them, five dirhams are payable. Nothing is incumbent on you, that is, on gold, till it reaches twenty dinars. When you possess twenty dinars and one year passes on them, half a dinar is payable. Whatever exceeds, that will be reckoned properly." (The narrator said: I do not remember whether the words "that will be reckoned properly" were uttered by Ali himself or he attributed them to the Prophet (). No zakat is payable on property till a year passes on it. But Jarir said: Ibn Wahb (sub-narrator) added to this tradition from the Prophet (): "No zakat is payable on property until a year passes away on it

1574. Narrated Ali ibn AbuTalib: The Prophet () said: I have given exemption regarding horses and slaves; with regard to coins, however, you must pay a dirham for every forty (dirhams), but nothing is payable on one hundred and ninety. When the total reaches two hundred, five dirhams are payable. Abu Dawud said: Al-A'mash transmitted this tradition from Abu Ishaq like the one transmitted by Abu 'Awanah. This tradition has also been narrated by Shaiban, Abu Mu'awiyah and Ibrahim b. Tahman from Abu Ishaq from al-Harith on the authority of 'Ali from the Prophet () to the same effect. The tradition reported by al-Nufail has also been narrated by Shu'bah, Sufyan, and others from Abu Ishaq from 'Asim from 'Ali, But they did not attribute it to the Prophet ()

1575. Bahz b Hakim reported from his grandfather: The Messenger of Allah () said: For forty pasturing camels, one she-camel in her third year is to be given. The camels are not to be separated from reckoning. He who pays zakat with the intention of getting reward will be rewarded. If anyone evades zakat, we shall take half the property from him as a due from the dues of our Lord, the Exalted. There is no share in it (zakat) of the descendants of Muhammad ()

1576. Narrated Mu'adh ibn Jabal: When the Prophet () sent him to the Yemen, he ordered him to take a male or a female calf a year old for every thirty cattle and a cow in its third year for every forty, and one dinar for every adult (unbeliever as a poll-tax) or cloths of equivalent value manufactured in the Yemen

1577. This tradition has also been transmitted by Mu'adh through a different chain of narrators to the same effect

1578. Narrated Mu'adh bin Jabal :that the Prophet () sent him to Yemen. He then narrated the tradition something similar. He did not mention in this version cloths made in the Yemen nor did he refer to adult (unbelievers). Abu Dawud said This tradition has been transmitted by Jarir, Ya'la, Ma'mar, Abu 'Awanah and Yahya bin Sa'id from Al A'mash, from Abu Wa'il, on the authority of Masruq, and from Ya'la and Ma'mar on the authority of Mu'adh to the same effect

1579. Suwayd ibn Ghafilah said: I went myself or someone who accompanied the collector of the Prophet () told me: It was recorded in the document written by the Messenger of Allah () not to accept a milking goat or she-camel or a (suckling) baby (as zakat on animals); and those which are in separate flocks are not to be brought together, and those which are in one flock are not to be separated. The collector used to visit the water-hole when the sheep went there and say: Pay the sadaqah (zakat) on your property. The narrator said: A man wanted to give him his high-humped camel (kawma'). The narrator (Hilal) asked: What is kawma', AbuSalih? He said: A camel a high hump. The narrator continued: He (the collector) refused to accept it. He said: I wish you could take the best of my camels. He refused to accept it. He then brought another camel lower in quality than the previous one. He refused to accept it too. He then brought another camel lower in quality than the previous one. He accepted it, saying: I shall take it, but I am afraid the Messenger of Allah () might be angry with me, saying to me: You have purposely taken from a man a camel of your choice. Abu Dawud said: This tradition has also been narrated by Hushaim from Hilal bin Khabbab to the same effect. But he said: Those which are in one flock are not to be separated

1580. Suwaid bin Ghafilah reported The collector of the Prophet () came to us. I caught hold of his hand and read in the document that the goods were not to be combined nor were they to be separated for fear of zakat. There is no mention of milch animals in this tradition

1581. Muslim ibn Shu'bah said: Nafi' ibn Alqamah appointed my father as charge d'affaires of his tribe, and commanded him to collect sadaqah (zakat) from them. My father sent me to a group of them; so I came to an aged man called Sa'r ibn Disam I said: My father has sent me to you to collect zakat from you. He asked: What kind of animals will you take, my nephew? I replied: We shall select the sheep and examine their udders. He said: My nephew, I shall narrate a tradition to you. I lived on one of these steppes during the time of the Messenger of Allah () along with my sheep. Two people riding a camel came to me. They said to me: We are messengers of the Messenger of Allah (), sent to you so that you may pay the sadaqah (zakat) on your sheep. I asked: What is due from me for them? They said: One goat. I went to a goat which I knew was full of milk and fat, and I brought it to them. They said: This is a pregnant goat. The Messenger of Allah () prohibited us to accept a pregnant goat. I asked: What will you take then? They said: A goat in its second year or a goat in its third year. I then went to a goat



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which had not given birth to any kid, but it was going to do so. I brought it to them. They said: Give it to us. They took it on the camel and went away. Abu Dawud said: Abu 'Asim transmitted this tradition from Zakariyya. He said: Muslim bin Shu'bah is a narrator in the chain of this tradition as reported by the narrator Rawh 1582. This tradition has also been narrated by Zakariyya bin Ishaq through his chain of narrators. In this version Muslim bin Shu'bah said: Shafi' means a goat which has a baby in its womb. Abu Dawud said: I read in a document possessed by Abdullah ibn Salim at Hims: Abdullah ibn Mu'awiyah al-Ghadiri reported the Prophet () as saying: He who performs three things will have the taste of the faith. (They are:) One who worships Allah alone and one believes that there is no god but Allah; and one who pays the zakat on his property agreeably every year. One should not give an aged animal, nor one suffering from itch or ailing, and one most condemned, but one should give animals of medium quality, for Allah did not demand from you the best of your animals, nor did He command you to give the animals of worst quality

1583. Narrated Ubayy ibn Ka'b: The Messenger of Allah () commissioned me as a collector of zakat. I visited a man. When he had collected his property of camels, I found that a she-camel in her second year was due from him. I said to him: Pay a she-camel in her second year, for she is to be paid as sadaqah (zakat) by you. He said: That one is not worthy of milking and riding. Here is another she-camel which is young, grand and fat. So take it. I said to him: I shall not take an animal for which I have not been commanded. The Messenger of Allah () is here near to you. If you like, go to him, and present to him what you presented to me. Do that; if he accepts it from you, I shall accept it; if he rejects it, I shall reject it. He said: I shall do it. He accompanied me and took with him the she-camel which he had presented to me. We came to the Messenger of Allah (). He said to him: Prophet of Allah, your messenger came to me to collect zakat on my property. By Allah, neither the Messenger of Allah nor his messenger has ever seen my property before. I gathered my property (camels), and he estimated that a she-camel in her second year would be payable by me. But that has neither milk nor is it worth riding. So I presented to him a grand young she-camel for acceptance as zakat. But he has refused to take her. Look, she is here; I have brought her to you, Messenger of Allah. Take her. The Messenger of Allah () said: That is what is due from you. If you give voluntarily a better (animal) Allah will give a reward to you for it. We accept her from you. She is here, Messenger of Allah; I have brought her to you. So take her. The Messenger of Allah () then ordered me to take possession of it, and he prayed for a blessing on his property

1584. Narrated Ibn 'Abbas: said When the Messenger of Allah() sent Mu'adh to Yemen, he said to him You are going to a people who are people of the book. So call them to bear witness that there is no diety but Allah, and that I am the Messenger of Allah. If they obey you in this respect, tell them that Allah has prescribed five prayers on them every day and night. If they obey you in this regard tell them that Allah has prescribed sadaqah(zakat) on their property and returned it to their poor. If they obey you in this respect, do not take the best of their property. Beware of the curse of the oppressed, for there is no curtain between it and Allah

1585. Narrated Anas ibn Malik: The Prophet () said: He who collects more sadaqah than is due is like him who refuses to pay it

1586. Narrated Bashir ibn al-Khasasiyyah: (Ibn Ubayd said in the version of his tradition that his name was not Bashir, but (it was) the Messenger of Allah () (who had) named him Bashir) We said: (to the Messenger of Allah): The collectors of sadaqah collect more than is due; can we hide our property to that proportion? He replied: "No

1587. The aforesaid tradition has also been narrated by Ayyub through a different chain of narrators to the same effect. This version adds We said Messenger of Allah() the collectors of sadaqah collect more than is due from us. Abu Dawud said 'Abd Al Razzaq narrated this tradition from Ma'mar attributing it to the Prophet()

1588. Narrated Jabir ibn Atik: The Prophet () said: Riders who are objects of dislike to you will come to you, but you must welcome them when they come to you, and give them a free hand regarding what they desire. If they are just, they will receive credit for it, but if they are unjust, they will be held responsible. Please them, for the perfection of your zakat consists in their good pleasure, and let them ask a blessing for you . Abu Dawud said: The name of the narrator Abu al-Ghusn is Thabit bin Qais bin Ghusn

1589. Jabir bin 'Abdallah told of some people, meaning nomadic Arabs, who came to the Messenger of Allah () and said Collectors of zakat come to us and act unjustly. He said please those who collect the sadaqah from you. They asked Even if they wrong us, Messenger of Allah? He replied Please those who collect sadaqah from you. The version of 'Uthman adds "Even if you are wronged". Abu Kamil said in this version "Jarir said No collector of zakat returned from me since I heard this from the Messenger of Allah(), but he was pleased with me."

1590. Narrated 'Abdallah bin Abi Awfa :My father was one of those Companions who took the oath of allegiance at the hand of the Prophet () beneath the tree. The Prophet () said when the people brought him their sadaqah : O Allah, bless the family of so and so. When my father brought him his sadaqah he said O Allah bless the family of Abu Awfa

1591. Amr bin Shu'aib, on his father's authority, said that his grandfather reported the Prophet () as saying:There is to be no collecting of sadaqah (zakat) from a distance, nor must people who own property remove it far away, and their sadaqahs are to be received in their dwelling

1592. Explaining the meaning of Jalab and janab Muhammad bin Ishaq said The meaning of jalab said is that the zakat of animals should be collected at their places (dwellings), and they (animals) should not be pulled to the collector of zakat. The meaning of janab is that the animals are removed at a distance (from the collector). The owners of the animals should do so. The collector of zakat should not stay at a distance from the places of the people who bring their animals to him. The zakat should be collected in its place

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1593. Narrated 'Abdallah bin Umar : 'Umar bin Al Khattab gave a horse as alms in the way of Allah. He then found it being sold, and intended to buy it. So he asked the Messenger of Allah (ﷺ) about this. He said Do not buy it, and do not take back your sadaqah

1594. Narrated Abu Hurairah: The Prophet (ﷺ) said: No sadaqah is due on a horse or a slave except that given at the breaking of the fast (at the end of Ramadan)

1595. Narrated Abu Hurairah :The Messenger of Allah(ﷺ) as saying No sadaqah is due from a Muslim on his slave or his horse

1596. Narrated 'Abdallah bin Umar :The Messenger of Allah(ﷺ) as saying A tenth is payable on what is watered by rain or rivers or brooks or from underground moisture and a twentieth on what is watered by draught camels

1597. Narrated Jabir bin 'Abdallah :The Messenger of Allah(ﷺ) as saying A tenth is payable on what is watered by rivers and brooks or from underground moisture and a twentieth on what is watered by draught camels

1598. Waki' said Ba'l means the agricultural crop which grows by the rain water. Ibn Al Aswad said and Yahya, that is, Ibn Adam said I asked Abu Iyas al Asadi (about this word ba'l). He replied What is watered by rain

1599. Narrated Mu'adh ibn Jabal: When the Messenger of Allah (ﷺ) sent him to the Yemen, he said (to him): Collect corn from the corn, sheep from the sheep, camel from the camels, and cow from the cows. Abu Dawud said: In Egypt I saw a cucumber thirteen spans in length and a citron cut into two pieces loaded on a camel like two loads

1600. Amr bin Shu'aib, on his father's authority, said that his grandfather reported:Hilal, a man from the tribe of Banu Mat'an brought a tenth of honey which he possessed in beehives to the Messenger of Allah (ﷺ). He asked him (the apostle of Allah) to give the wood known as Salabah as a protected (or restricted) land. The Messenger of Allah (ﷺ) gave him that wood as a protected land. When Umar ibn al-Khattab succeeded, Sufyan ibn Wahb wrote to Umar asking him about this wood. Umar ibn al-Khattab wrote to him: If he (Hilal) pays you the tithe on honey what he used to pay to the Messenger of Allah (ﷺ), leave the protected land of Salabah in his possession; otherwise those bees are like those of any wood; anyone can take the honey as he likes

1601. Amr bin Shu'aib, on his father's authority, said that his grandfather reported:That was Banu Shababah, a sub-clan of the tribe Fahm. The narrator then transmitted the tradition something similar. He added:(They used to pay) one bag (of honey) out of ten bags. Sufyan ibn Abdullah ath-Thaqafi gave them two woods as protected lands. They used to give as much honey (as zakat) as they gave to the Messenger of Allah (ﷺ). He (Sufyan) used to protect their woods

1602. 'Amr bin Shu'aib said on the authority of his father that his grandfather reported a sub clan of Fahm. He then narrated the tradition like that of the narrator Al Mughirah. This version has "(They used to give) sadaqah out of ten bags (of honey)." He also added "Two woods of theirs"

1603. Narrated Attab ibn Usayd: The Messenger of Allah (ﷺ) commanded to estimate vines (for collecting zakat) as palm-trees are estimated. The zakat is to be paid in raisins as the zakat on palm trees is paid in dried dates

1604. The Above-mentioned tradition has also been narrated by Ibn Shihab through a different chain of narrators to the same effects

1605. AbdurRahman ibn Mas'ud said:Sahl ibn Abu Hathmah came to our gathering. He said: The Messenger of Allah (ﷺ) commanding us said: When you estimate take them leaving a third, and if you do not leave or find a third, leave a quarter

1606. Narrated Aisha, Ummul Mu'minin: Describing the conquest of Khaybar Aisha said: The Prophet (ﷺ) used to send Abdullah ibn Rawahah to the Jews of Khaybar, and he would make an estimate of the palm trees when the fruit was in good condition before any of it was eaten

1607. Abu Umamah bin Sahl reported on the authority of his father:The Messenger of Allah (ﷺ) prohibited to accept ja'rur and habiq dates as zakat. Az-Zuhri said: These are two kinds of the dates of Medina. Abu Dawud said: This has also been transmitted by Abu al-Walid from Sulaiman bin Kathir from Az-Zuhri

1608. Narrated A'waf ibn Malik: The Messenger of Allah (ﷺ) entered upon us in the mosque, and he had a stick in his hand. A man hung there a bunch of hashaf. He struck the bunch with the stick, and said: If the owner of this sadaqah (alms) wishes to give a better one than it, he would give. The owner of this sadaqah will eat hashaf on the Day of Judgment

1609. Narrated Abdullah ibn Abbas: The Messenger of Allah (ﷺ) prescribed the sadaqah (alms) relating to the breaking of the fast as a purification of the fasting from empty and obscene talk and as food for the poor. If anyone pays it before the prayer (of 'Id), it will be accepted as zakat. If anyone pays it after the prayer, that will be a sadaqah like other sadaqahs (alms)

1610. Ibn 'Umar said :The Messenger of Allah(ﷺ) commanded us that the end of Ramadan when the fasting is closed sadaqah(alms) should be paid before the people went to prayer. 'Abd Allah b. 'Umar used to pay it one or two days before

1611. Ibn 'Umar said :The Messenger of Allah(ﷺ) prescribed as zakat payable by slave and freeman, male and female, among the muslims on closing the fast of Ramadan one sa of dried dates or one sa' of barley. (This tradition was read out by 'Abd Allah b. Maslamah to Malik)

1612. Abd' Allah b. Umar said :The Messenger of Allah(ﷺ)prescribed the sadaqah at the end of Ramadan one sa'. The narrator then transmitted the tradition like the one narrated by Malik. This version adds : "Young and old. He gave command that this should be paid before the people went out to prayers." Abu Dawud said : 'Abd Allah al-'Umari narrated it from Nafi' through his chain : "on every Muslim." The version of Sa'id al-Jumahi has : "Among the Muslims." The well-known version transmitted by 'Ubaid Allah does not mention the words "among the Muslims"

1613. Ibn 'Umar said :The Messenger of Allah(ﷺ) prescribed sadaqah at the end of Ramadan one sa' of barley and dried dates, payable by young and old freeman

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and slave. The version of Musa adds : " male and female". Abu Dawud said : the words "male and female" narrated, by Ayyub and 'Abd Allah al Umar were narrated in their version on the authority of Nafi'

1614. Narrated Abdullah ibn Umar: The people during the lifetime of the Messenger of Allah (ﷺ) used to bring forth the sadaqah at the end of Ramadan when closing the fast one sa' of barley whose straw is removed, or of raisins. Abdullah said: When Umar (Allah be pleased with him) succeeded, and the wheat became abundant, Umar prescribed half a sa' of wheat instead of all these things

1615. Abd' Allah(b. 'Umar) said "The people then began to pay half a sa' of wheat later on. The narrator said : 'Abd Allah (b. Umar) use to pay dried dates as sadaqah one year the people of Medina lacked dried dates, hence he paid barley

1616. Abu sa'id al-khudri said :When the Messenger of Allah(May peace be upon him) lived among us, we use to bring forth zakat, on closing the fast of Ramadan one sa' of grain or of cheese, or of barley, or of dried dates, or of raisens, payable by every young and old freeman and slave. We continued to pay this till mu-awayah came to perform Haj or Umra and he spoke to the people on the pulpit. What he said to the people was : I think that Mudds of the wheat of syria is equivalent to one sa' of dried dates. So the people adopted it. Abu sa'id said : But I continued to pay one sa' of wheat as long as I lived on. Abu Dawud said : this tradition has also been transmitted by Abu sa'id through a different chain of narrators to the same effect. A man has narrated in this version from Ibn-Ulayyah one sa' of wheat. But this version is not guarded

1617. The aforesaid tradition has also been transmitted by Abu Sa'id through a different chain of narrators. This version adds : "Half a sa' of wheat ". But this is a misunderstanding on the part of muawayah b. Hisham and of those who narrated from him

1618. Narrated Abu Sa'id al-Khudri: I shall always pay one sa'. We used to pay during the lifetime of the Messenger of Allah (ﷺ) one sa' of dried dates or of barley, or of cheese, or of raisins. This is the version of Yahya. Sufyan added in his version: "or one sa' of flour." The narrator Hamid (ibn Yahya) said: The people objected to this (addition); Sufyan then left it. Abu Dawud said: This addition is a misunderstanding on the part of Ibn Uyainah

1619. Abd Allah b. Tha'labah or Tha'labah bin 'Abd Allah bin Abu Su'air reported on his father's authority that the Messenger of Allah (ﷺ) said: One sa' of wheat is to be taken from every two, young or old, freeman or slave, male or female. Those of you who are rich will be purified by Allah, and those of you who are poor will have more than they gave returned by Him to them. Sulayman added in his version: "rich or poor

1620. Abd Allah bin Tha'labah ibn Su'ayr reported on the authority of his father: The Messenger of Allah (ﷺ) stood and gave a sermon; he commanded to give sadaqah, at the end of Ramadan when the fasting is closed, one sa' of dried dates or of barley payable by every person. The narrator Ali added in his version: "or one sa' of wheat to be taken from every two." Both the chains of narrators are then agreed upon the version: "payable by young and old, freeman and slave

1621. Abd Allah b. Tha'labah said (the narrator Ahmad b. salih said :He, i.e "Abd al-Razzaq, said : He is 'Adawl. Abu Dawud said : Ahmed b. Salih said : He is 'Adhri): The Messenger of Allah (May peace be upon him) delivered a speech before the closing fast ('Id) by two days. He then transmitted the tradition like that of al Muqri ('Abd Allah b. Yazid)

1622. Al-Hasan said: Ibn Abbas preached towards the end of Ramadan on the pulpit (in the mosque) of al-Basrah. He said: Bring forth the sadaqah relating to your fast. The people, as it were, could not understand. Which of the people of Medina are present here? Stand for your brethren, and teach them, for they do not know. The Messenger of Allah (ﷺ) prescribed this sadaqah as one sa' of dried dates or barley, or half a sa' of wheat payable by every freeman or slave, male or female, young or old. When Ali came (to Basrah), he found that price had come down. He said: Allah has given prosperity to you, so give one sa' of everything (as sadaqah). The narrator Humayd said: Al-Hasan maintained that the sadaqah at the end of Ramadan was due on a person who fasted

1623. Abu Hurairah said :The Prophet(ﷺ) sent Umar b. al-Khattab to collect sadaqa (All the people paid the zakat but ibn-jamil, Khalid b. al-walid and al-abbas refused. So the Messenger of Allah(ﷺ) said : Ibn-jamil is not (so much) objecting, but he was poor and Allah enriched him. As for Khalid b. Walid, you are wronging him, for he has kept back his courts of mail and weapons to use them in Allah's path. As for al-Abbas, the uncle of the Messenger of Allah(May peace be upon him), I shall be responsible for it and an equal amount along with it. Then he said did you not know(Umar) that a man's paternal uncle is of the same stock as the father or his father?

1624. Narrated Ali ibn AbuTalib: Al-Abbas asked the Prophet (ﷺ) about paying the sadaqah (his zakat) in advance before it became due, and he gave permission to do that. Abu Dawud said: This tradition has also been transmitted by Hushaim through a different chain of narrators. The version of Hushaim is more sound

1625. Ibrahim ibn Ata, the client of Imran ibn Husayn, reported on the authority of his father: Ziyad, or some other governor, sent Imran ibn Husayn to collect sadaqah (i.e. zakat). When he returned, he asked Imran: Where is the property? He replied: Did you send me to bring the property? We collected it from where we used to collect in the lifetime of the Messenger of Allah (ﷺ), and we spent it where we used to spend during the time of the Messenger of Allah (ﷺ)

1626. Narrated Abdullah ibn Mas'ud: The Prophet (ﷺ) said: He who begs (from people) when he is affluent will come on the Day of Resurrection with scrapes, scratchings, or lacerations on his face. He was asked: What constitutes affluence, Messenger of Allah? He replied: It is fifty dirhams or its value in gold. The narrator Yahya said: Abdullah ibn Sufyan said to Sufyan: I remember that Shu'bah does not narrate from Hakim ibn Jubayr. Sufyan said: Zubayr transmitted to us this tradition from Muhammad ibn AbdurRahman ibn Yazid

1627. 'Ata' b. Yasar said :A man from Banu Asad said : I and my family alighted at Baqi al-Gharqad. My wife said to me : Go the Messenger of Allah(ﷺ) and beg something from him for our eating, and made a mention of there need. So I went to the Messenger of Allah(May peace be upon him). I found with a man who was

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begging from him and he was saying to him: I have nothing to give you. The man turned away from him in anger while he was saying: By my life, you give anyone you wish. The Messenger of Allah (May peace be upon him) said : He's anger with me, for I have nothing to give him. If any of you begs when he has an Uqiyah or its equivalent, he has begged immoderately. The man of Banu Asad said : So I said : The she camel of ours is better than an uqiyah, while an uqiyah is equivalent to 40 Dirhams. I therefore returned and did not beg from him. Afterwards some barley and raisins were brought to the Messenger of Allah (May peace be upon him). He gave us a share from them (or as he reported) till Allah, the Exalted, made us self-sufficient (i.e well off). Abu Dawud said: Al-Thawri narrated it as Malik narrated

1628. Narrated AbuSa'id al-Khudri: The Prophet () said: If anyone begs when he has something equivalent to an uqiyah in value, he has begged immoderately. So I said: My she-camel, Yaqutah, is better than an uqiyah. The version of Hisham goes: "better than forty dirhams. So I returned and did not beg anything from him." Hisham added in his version: "An uqiyah during the time of the Messenger of Allah () was equivalent to forty dirhams

1629. Narrated Sahl ibn Hanzaliyyah: Uyaynah ibn Hisn and Aqra' ibn Habis came to the Messenger of Allah (). They begged from him. He commanded to give them what they begged. He ordered Mu'awiyah to write a document to give what they begged. Aqra' took his document, wrapped it in his turban, and went away. As for Uyaynah, he took his document and came to the Prophet () at his home, and said to him: Muhammad, do you see me? I am taking a document to my people, but I do not know what it contains, just like the document of al-Mutalammis. Mu'awiyah informed the Messenger of Allah () of his statement. Thereupon the Messenger of Allah () said: He who begs (from people) when he has sufficient is simply asking for a large amount of Hell-fire. (An-Nufayl (a transmitter) said elsewhere: "embers of Hell".) They asked: Messenger of Allah, what is a sufficiency? (Elsewhere an-Nufayl said: What is a sufficiency which makes begging unfitting?) He replied: It is that which would provide a morning and an evening meal. (Elsewhere an-Nufayl said: It is when one has enough for a day and night, or for a night and a day.) He (an-Nufayl) narrated to us this tradition briefly in the words that I have mentioned

1630. Narrated Ziyad ibn al-Harith as-Suda'i: I came to the Messenger of Allah () and swore allegiance to him, and after telling a long story he said: Then a man came to him and said: Give me some of the sadaqah (alms). The Messenger of Allah () said: Allah is not pleased with a Prophet's or anyone else's decision about sadaqat till He has given a decision about them Himself. He has divided those entitled to them into eight categories, so if you come within those categories, I shall give you what you desire

1631. Abu Hurairah reported Messenger of Allah (May peace be upon him) as saying :The poor man(miskin) is not one who is admitted (by the people) with one or two dates or with one or two morsels but is one, who does not beg anything from his people and is not taken notice of so that alms may be given to him

1632. Narrated AbuHurayrah: The Messenger of Allah () said something similar as mentioned in the preceding tradition. This version adds: But the poor man (miskin) who abstains from begging from the people is one (according to the version of Musaddad who does not get enough so that he may not beg from the people, nor is his need known to the people, so that alms be given to him. This is the one who has been deprived. Musaddad did not mention the words "one who avoids begging from the people." Abu Dawud said: This tradition has been transmitted by Muhammad bin Thawr and 'Abd al-Razzaq on the authority of Ma'mar. They mentioned that the word "deprived" is the statement of al-Zuhri, and this is more sound)

1633. Narrated Ubaydullah ibn Adl ibn al-Khiyar: Two men informed me that they went to the Prophet () when he was at the Farewell Pilgrimage while he was distributing the sadaqah and asked him for some of it. He looked us up and down, and seeing that we were robust, he said: If you wish, I shall give you something, but there is nothing spare in it for a rich man or for one who is strong and able to earn a living

1634. Narrated Abdullah ibn Amr : The Prophet () said: Sadaqah may not be given to a rich man or to one who has strength and is sound in limbs. Abu Dawud said: This tradition has been transmitted by Sufyan from Sa'd bin Ibrahim like the tradition narrated by Ibrahim. The version of Shu'bah from Sa'd has: "for a man who has strength and is robust." The other version of this tradition from the Prophet () have the words "for a man who has strength and is robust." Others have "for a man who has strength and is sound in limbs." 'Ata bin Zuhair said that he had met 'Abd Allah bin 'Amr who said: "Sadaqah is not lawful for a strong man nor for a man who has strength and is sound in limbs

1635. Narrated Ata ibn Yasar: The Prophet () said: Sadaqah may not be given to rich man, with the exception of five classes: One who fights in Allah's path, or who collects it, or a debtor, or a man who buys it with his money, or a man who has a poor neighbour who has been given sadaqah and gives a present to the rich man

1636. The aforesaid tradition has also been transmitted by abu-Said al-Khudri to the same effect to a different chain of narrators, attributing it to the Messenger of Allah (May peace be upon him). Abu-Dawud said :Ibn 'Uyainah reported from Zaid, from whom Malik narrated and Thwari narrated from Zaid that an authentic narrator reported from the Messenger of Allah (May peace be upon him)

1637. Abu-Said reported :Messenger of Allah (May peace be upon him) said : Sadaqah is not lawful for a rich person except what comes as a result of Jihad or what a poor neighbor gifts you out of the sadaqah given to him, or he entertains you in a feast. Abu-Dawud said : This has been transmitted by Abu- Said through a different chain of narrators in a similar way

1638. Basheer b. Yasar said that a man from the Ansar called Sahi b. abu-Hatmah told him that Messenger of Allah (May peace be upon him) gave one Hundred camels to him a blood-wit from among the camels of sadaqah, i.e a blood-wit for the Ansari who was killed at Khaibar

1639. Narrated Samurah ibn Jundub: The Prophet () said: Acts of begging are lacerations with which a man disfigures his face, so he who wishes may preserve

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his self-respect, and he who wishes may abandon it; but this does not apply to one who begs from a ruler, or in a situation which makes it necessary

1640. Qabisah b. Mukhriq al-Hilali said :I became a guarantor for a payment, and I came to Messenger of Allah (May peace be upon him). He said: Wait till I receive the sadaqah and I shall order it to be given to you. He then said : Begging, Qabisah, is allowable only to one of three classes: a man who has become a guarantor for a payment to whom begging is allowed till he gets it, after which he must stop (begging); a man who has been stricken by a calamity and it destroys his property to whom begging is allowed till he gets what will support life (or he said, what will provide a reasonable subsistence); and a man who has been smitten by poverty, about whom three intelligent members of his people confirm by saying: So and so has been smitten by poverty, to such a person begging is allowed till he gets what will support life (or he said, what will provide a reasonable subsistence), after which he must stop (begging). Any other reason for begging, Qabisah, is forbidden, and one who engages in such consumes it as a thing which is forbidden

1641. Narrated Anas ibn Malik: A man of the Ansar came to the Prophet () and begged from him. He (the Prophet) asked: Have you nothing in your house? He replied: Yes, a piece of cloth, a part of which we wear and a part of which we spread (on the ground), and a wooden bowl from which we drink water. He said: Bring them to me. He then brought these articles to him and he (the Prophet) took them in his hands and asked: Who will buy these? A man said: I shall buy them for one dirham. He said twice or thrice: Who will offer more than one dirham? A man said: I shall buy them for two dirhams. He gave these to him and took the two dirhams and, giving them to the Ansari, he said: Buy food with one of them and hand it to your family, and buy an axe and bring it to me. He then brought it to him. The Messenger of Allah () fixed a handle on it with his own hands and said: Go, gather firewood and sell it, and do not let me see you for a fortnight. The man went away and gathered firewood and sold it. When he had earned ten dirhams, he came to him and bought a garment with some of them and food with the others. The Messenger of Allah () then said: This is better for you than that begging should come as a spot on your face on the Day of Judgment. Begging is right only for three people: one who is in grinding poverty, one who is seriously in debt, or one who is responsible for compensation and finds it difficult to pay

1642. A'w b. Malik said :We were with Messenger of Allah (May peace be upon him), seven or eight or nine. He said : Do you take the oath of allegiance to the Messenger of Allah (May peace be upon him), and we shortly took the oath of allegiance. We said: we have already taken the oath of allegiance to you. He repeated the same words three times. We then stretched our hands and took the oath of allegiance to him. A man (or us) said : We took the oath of allegiance to you; now on what should we take the oath of allegiance, Messenger of Allah ? He replied: That you should worship Allah, do not associate anything with Him, offer five times prayer, listen and obey. He uttered a word quietly : And do not beg from the people. When the whip fell on the ground, none of that group asked anyone to pick up the whip for him. Abu Dawud said : The version of Hisham was not narrated by anyone except Sa'id

1643. Thawban, the client of the Messenger of Allah (May peace be upon him), reported him as saying :If anyone guarantees me that he will not beg from people, I will guarantee him Paradise. Thawban said : I (will not beg). He never asked anyone for anything

1644. Abu Said al-Khudri said :Some of the Ansar begged from the Messenger of Allah (May peace be upon him) and he gave them something. They later begged from him again and he gave them something so that what he had was exhausted. He then said :What I have I shall never store away from you but Allah will strengthen the abstinence of him who abstains, will give a satisfaction to him who wants to be satisfied, and will strengthen the endurance of him who shows endurance. No one has been given a more ample gift than endurance

1645. Narrated Abdullah ibn Mas'ud: The Prophet () said: If one who is afflicted with poverty refers it to me, his poverty will not be brought to an end; but if one refers it to Allah, He will soon give him sufficiency, either by a speedy death or by a sufficiency which comes later

1646. Narrated Ibn al-Firasi: Al-Firasi asked the Messenger of Allah (): May I beg, Messenger of Allah? The Prophet () said: No, but if there is no escape from it, beg from the upright

1647. Ibn al-Saidi said :Umar employed me to collect the sadaqah. When I finished doing so and gave it to him, he ordered payment to be given to me. I said: I did only for Allah's sake, and my reward will come from Allah. He said: Take what you are given, for I acted (as a collector) during the time of the Messenger of Allah (May peace be upon him) and he assigned me a payment. Thereupon, I said the same kind of thing as you have said, to which Messenger of Allah (May peace be upon him) said: When you are given something without asking for it, you should use it for your own purpose and as sadaqah

1648. Abd Allah b. 'Umar reported that the Messenger of Allah (May peace be upon him) said when he was on the pulpit speaking of sadaqah and abstention from it and begging :the upper hand is better than the lower one, the upper being the one which bestows and the lower which begs. Abu Dawud said : The version of this tradition narrated by Ayyub from Nafi is disputed. The narrator `Abd al-Warith said in his version : `The upper hand is the one which abstains from begging;" but most of the narrators have narrated from Hammad b. Zaid from Ayyub the words " The upper hand is the one which bestows." A narrator from Hammad said in his version "the one which abstains from begging."

1649. Narrated Malik ibn Nadlah: The Prophet () said: Hands are of three types: Allah's hand is the upper one; the bestower's hand is the one near it; the beggar's hand is the lower one. So bestow what is surplus, and do not submit yourself to the demand of your soul

1650. Narrated AbuRafi': The Prophet () sent a man of the Banu Makhzum to collect sadaqah. He said to AbuRafi': Accompany me so that you may get some of it. He said: (I cannot take it) until I go to the Prophet () and ask him. Then he went to him and asked him. He said: The sadaqah is not lawful for us, and the client of a people is treated as one of them

1651. Anas said :The Messenger of Allah (May peace be upon him) came upon a date on the road; he would not take it for fear of being a part of the sadaqah

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1652. Anas said: Messenger of Allah (May peace be upon him) found a date and said: Were it not that I fear it may be part of the sadaqah, I would eat it

1653. Narrated Abdullah ibn Abbas: My father sent me to the Prophet () to take the camels which he had given him from among those of sadaqah

1654. The aforesaid tradition has also been transmitted by Ibn Abbas through a different chain of narrators in a similar manner. This version adds :“My father exchanged them for him”

1655. Anas said when some meat was brought to the Prophet (SAWS), he asked What is this? He was told this is a thing (meat), which was given as sadaqah to Barirah. Thereupon, he said it is sadaqah for her and a gift to us

1656. Buraidah said A woman came to the Messenger of Allah (SAWS) and said I gave a slave girl as sadaqah to my mother who has now died and has left that slave girl. He said your reward is sure and the inheritance has given her back to you

1657. Narrated Abdullah ibn Mas'ud: During the time of the Messenger of Allah () we used to consider ma'un (this of daily use) lending a bucket and cooking-pot

1658. Abu Hurairah reported that Messenger of Allah (SWAS) as saying If any owner of treasure (gold and silver) does not pay what is due on it, Allah will make it heated in the Hell fire on the Day of Judgment, and his side, forehead and back will be cauterized with it until Allah gives His Judgment among mankind during a day whose extent will be fifty thousand years of your count and he sees whether his path is to take him to Paradise or to Hell. If any owner does not pay zakat on them, the sheep wilkl appear on the Day or Judgment most strong and in great number, a soft sandy plain will be spread out for them ; they will gore him with their horns and trample him with their hoofs; there will be none of them with twisted horns or without horns. As often as the last of them passes him, the first of them will be brought back to him, until Allah pronounces His Judgment among mankind during a day whose extent will be fifty thousand years that you count, and he sees whether his path is to take him to Paradise or to Hell. If any owner of camels does not pay what is due on them, they will appear in on the Day or Judgment most strong and in great number, a soft sandy plain will be spread out for them ; they will gore him with their horns and trample him with their hoofs; there will be none of them with twisted horns or without horns. As often as the last of them passes him, the first of them will be brought back to him, until Allah pronounces His Judgment among mankind during a day whose extent will be fifty thousand years that you count, and he sees whether his path is to take him to Paradise or to Hell

1659. The above mentioned tradition has also been transmitted by Abu Hurairah through a different chain of narrators in a similar manner from the Prophet (SAWS). This version adds after the words “does not pay what is due on them” in the description of the camels the words “ One thing which is due being to milk them when they come down to drink water.”

1660. Narrated Abu Hurayrah: I heard the Messenger of Allah () as saying something similar to this tradition. He (the narrator) said to AbuHurayrah: What is due on camels? He replied: That you should give the best of your camels (in the path of Allah), that you lend a milch she-camel, you lend your mount for riding, that you lend the stallion for covering, and that you give the milk (to the people) for drinking

1661. The aforesaid tradition has also been transmitted by 'Ubaid bin ' Umair through a different chain of narrators. This version goes:A man asked: Messenger of Allah (), what is due on camels? He replied in a similar way. This version adds "and to lend its udders.”

1662. Jabir bin 'Abdallah said The bProphet (SWAS) commanded that he who plucks ten wasqs of dates from date palms should hang a bunch of dates in the mosque for the poor

1663. Abu Sa'id al-Khudri said While we were traveling along with the Messenger of Allah () a man came to him on his she camel, and began to drive her right and left. The Messenger of Allah () said he who has a spare riding beast should give it to him who has no riding beast; and he who has surplus equipment should give it to who has no equipment. We thought that none of us had a right in surplus property

1664. Narrated Abdullah ibn Abbas: When this verse was revealed: "And those who hoard gold and silver," the Muslims were grieved about it. Umar said: I shall dispel your care. He, therefore, went and said: Prophet of Allah, your Companions were grieved by this verse. The Messenger of Allah () said: Allah has made zakat obligatory simply to purify your remaining property, and He made inheritances obligatory that they might come to those who survive you. Umar then said: Allah is most great. He then said to him: Let me inform you about the best a man hoards; it is a virtuous woman who pleases him when he looks at her, obeys him when he gives her a command, and guards his interests when he is away from her

1665. Narrated Ali ibn Abu Talib: The Prophet () said: A beggar has the right though he may be riding (a horse)

1666. The above mentioned tradition has also been transmitted by 'Ali through a different chain of narrators in a similar manner from the Prophet()

1667. Narrated Umm Bujayd: She took the oath of allegiance to the Messenger of Allah () and said to him: Messenger of Allah, a poor man stands at my door, but I find nothing to give him. The Messenger of Allah () said to her: If you do not find anything to give him, put something in his hand, even though it should be a burnt hoof

1668. Asma' said My mother came to me seeking some act of kindness from me during the treaty of the Quraish (at Hudaibiyah). While she hated Islam and she was a polytheist. I said Messenger of Allah (), my mother has come to me while she hates Islam and she is a disbeliever. May I do an act of kindness to her? He replied Yes, do an act of kindness to her

1669. Buhaysah reported on the authority of his father:My father sought permission from the Prophet (). (When permission was granted and he came near him)

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he lifted his shirt, and began to kiss him and embrace him (out of love for him). He asked: Messenger of Allah, what is the thing which it is unlawful to refuse? He replied: Water. He again asked: Prophet of Allah, what is the thing which it is unlawful to refuse? He replied: Salt. He again asked: Prophet of Allah, what is the thing which it is unlawful to refuse? He said: To do good is better for you

1670. 'Abd al-Rahman bin Abu Bakr (may Allah be pleased with him) said The Messenger of Allah () asked Is there anyone of you who provided food to a poor man today? Abu Bakr said I entered the mosque where a beggar was begging ; I found a piece of bread in the hand of 'Abdal-Rahman which I took and gave it to him

1671. Narrated Jabir ibn Abdullah: The Prophet () said: Nothing but Paradise must be begged for Allah's sake

1672. Narrated Abdullah ibn Umar: The Prophet () said: If anyone seeks protection in Allah's name, grant him protection; if anyone begs in Allah's name, give him something; if anyone gives you an invitation, accept it; and if anyone does you a kindness, recompense him; but if you have not the means to do so, pray for him until you feel that you have compensated him

1673. Narrated Jabir ibn Abdullah Al-Ansari: While we were sitting with the Messenger of Allah () a man brought him some gold equal in weight to an egg, and said: Messenger of Allah, I have got this from a mine; take it; it is sadaqah. I have no more than this. The Messenger of Allah () turned his attention from him. Then he came to him from his right side and repeated the same words. But he (the Prophet) turned his attention from him. He then came to him from his left side and repeated the same words. But he (again) turned his attention from him. He then came to him from behind. The Messenger of Allah () took it and threw it away. Had it hit him, it would have hurt him or wounded him. The Messenger of Allah () said: One of you brings all that he possesses and says: This is sadaqah. Then he sits down and spreads his hand before the people. The best sadaqah is that which leaves a competence

1674. The above mentioned tradition has also been transmitted by Ibn Ishaq through a different chain of narrators to the same effect. This version adds "have your property with you from us. We have no need of it

1675. Narrated Abu Sa'id al-Khudri: A man entered the mosque. The Prophet () commanded the people to throw their clothes as sadaqah. Thereupon they threw their clothes (as sadaqah). He then asked him to take two clothes from them. He reprimanded him and said: Take your clothe

1676. Abu Hurairah reported the Messenger of Allah () as saying The best sadaqah is that which leaves a competence ; and begin with those for whom you are responsible

1677. Abu Hurairah reported I asked Messenger of Allah (), What kind of sadaqah is most excellent? He replied What a man with little property can afford to give; and begin with those for whom you are responsible

1678. Narrated Umar ibn al-Khattab: The Messenger of Allah () commanded us one day to give sadaqah. At that time I had some property. I said: Today I shall surpass AbuBakr if I surpass him any day. I, therefore, brought half my property. The Messenger of Allah () asked: What did you leave for your family? I replied: The same amount. AbuBakr brought all that he had with him. The Messenger of Allah () asked him: What did you leave for your family? He replied: I left Allah and His Apostle for them. I said: I shall never compete you in anything

1679. Sa'id reported Sa'd came to the Prophet (SWAS) and asked him Which sadaqah do you like most? He replied Water

1680. The above mentioned tradition has also been narrated by Sa'd bin 'Ubadah from the Prophet () in the same manner

1681. Narrated Sa'd ibn Ubadah: Sa'd asked: Messenger of Allah, Umm Sa'd has died; what form of sadaqah is best? He replied: Water (is best). He dug a well and said: It is for Umm Sa'd

1682. Narrated Abu Sa'id (al-Khudri): The Prophet () said: If any Muslim clothes a Muslim when he is naked, Allah will clothe him with some green garments of Paradise; if any Muslim feeds a Muslim when he is hungry, Allah will feed him with some of the fruits of Paradise; and if any Muslim gives a Muslim drink when he is thirsty, Allah will give him some of the pure wine which is sealed to drink

1683. Narrated Abdullah ibn Amr ibn al-'As: The Prophet () said: There are forty characteristics; the highest of them is to give a goat on loan (for benefiting from its milk). If any man carries out any of those characteristics with the hope of getting a reward and testifying to the promise for it, Allah will admit him to Paradise for it. Abu Dawud said: In the version of Musaddad, Hassan said: So we counted other characteristics than lending the goat: to return the greeting, to respond to sneezing, and remove things which cause annoyance to the people from their path, and similar other things. We could not reach fifteen characteristics

1684. Abu Musa reported The Messenger of Allah () as saying The faithful trustee who gives what he is commanded completely and in full with a good will, and delivers it to the one whom he was told to give it, is one of the two who gives sadaqah

1685. A'ishah reported The Messenger of Allah () as saying When a woman gives (some of the property) from her husband's house, not wasting it, she will have her reward for what she has spent, and her husband will have his for what he earned. The said applies to a trustee. In no respect does the one diminish the reward of the other

1686. Sa'd said When the Messenger of Allah (SWAS) took the oath of allegiance from woman, a woman of high rank, who seemed to be one of the women of Mudar, rose and said Prophet of Allah (SWAS), we are dependant on our parents, our sons. (Abu Dawud said I think (this version) has the word " and our husbands". ) So what part of their property can be spent lawfully? He said Fresh food which you eat and give as a present. Abu Dawud said The Arabic word ratb

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means bread, vegetables and fresh dates. Abu Dawud said Al-Thawri transmitted from Yunus in a similar manner

1687. Abu Hurairah reported The Messenger of Allah (ﷺ) as saying When a woman gives something her husband has earned without being commanded by him to do so, she has half his reward

1688. 'Ata said Abu Hurairah was asked Whether a woman could give sadaqah from the house (property) of her husband. He replied 'No'. She can give it from her maintenance. The reward will be divided between them. It is not lawful for her to give sadaqah from her husband's property without his permission. Abu Dawud said This version weakens the version narrated by Hammam (bin Munabbih)

1689. Anas said When the verse "You will never attain righteousness until you give freely of what you love" came down, Abu Talhah said Messenger of Allah (ﷺ), I think our Lord asks us for our property. I call you as witness that I dedicate my land at Ariha 'to Him'. The Messenger of Allah (ﷺ) said to him Divide it among your nearest relatives. So he divided it among Hassan bin Thabit and Ubayy bin Ka'b. Abu Dawud said I have been told by an Ansari Muhammad bin 'Abdallah that the name of Abu Talhah is Zaid bin Sahal bin al-Aswad bin Haram bin 'Amar bin Zaid bin Manat bin 'Adi bin 'Amr bin Malik bin al-Najjar; and Hassan bin Thabit is son of al-Mundhir in al-Haram. Thus both of them (Abu Talhah and Hassan) have their common link in Haram who is the third great grandfather. Ubayy bin Ka'b is son of Qais bin 'Atik bin Zaid bin Mu'awiyah bin 'Amr bin Malik bin al-Najjar. Thus the common tie between Hassan, Abu Talhah and Ubayy is 'Amr (bin Malik). The Ansari said between Ubayy and Abi Talhah there are six great grandfathers

1690. Maimunah, wife of the Prophet (ﷺ) said :I had a slave girl and I set her free. When the Prophet (ﷺ) entered upon me, I informed him (of this). He said : May Allah give reward for it; if you had given her to your maternal uncles, it would have increased your reward

1691. Narrated Abu Hurayrah: The Prophet (ﷺ) commanded to give sadaqah. A man said: Messenger of Allah, I have a dinar. He said: Spend it on yourself. He again said: I have another. He said: Spend it on your children. He again said: I have another. He said: Spend it on your wife. He again said: I have another. He said: Spend it on your servant. He finally said: I have another. He replied: You know best (what to do with it)

1692. Abd Allah bin 'Amr reported the Messenger of Allah (ﷺ) as saying :It is sufficient sin for a man that he neglects him whom he maintains

1693. Anas reported the Messenger of Allah (ﷺ) as saying :Anyone who is pleased that his sustenance is expanded and his age extended should do kindness to his near relatives

1694. Narrated AbdurRahman ibn Awf: I heard the Messenger of Allah (ﷺ) say: Allah the Exalted has said: I am Compassionate, and this has been derived from mercy. I have derived its name from My name. If anyone joins it, I shall join him, and if anyone cuts it off, I shall cut him off

1695. The above mentioned tradition has also been narrated by 'Abd al-Rahman bin 'Awf from the Messenger of Allah (ﷺ) through a different chain of narrators to the same effect

1696. Jubair bin Mut'im reported on the authority of his father:The Prophet(ﷺ) said: Anyone who cuts off relationship from his nearest relatives will not enter Paradise

1697. Abd Allah bin 'Amr said :(Sufyan said : The version of the narrator Sulaiman does not go back to The Prophet (SAWS). Fitr and al-Hasan reported from him ) : The Messenger of Allah (SAWS) said : One who compensates is not a man who unites relationship : but the man who unites relationship is the one who joins it when the relationship is cut off

1698. Narrated Abdullah ibn Amr ibn al-'As: The Messenger of Allah (ﷺ) preached and said: Abstain from avarice, for those who had been before you were annihilated due to avarice. It (avarice) commanded them to show niggardliness; it commanded them to cut off their relationship with their nearest relatives, so they cut off. It commanded them to show profligacy, so they showed it

1699. Asma, daughter of Abu Bakr, said :I said : Messenger of Allah(SAWS), I have nothing of my own except what al-Zubair (her husband) brings to me in his house: should I spend out of it? He said : Give and do not hoard so your sustenance will be hoarded

1700. Abu Mulaykah reported:Aisha counted a number of indigents. AbuDawud said: The other version has: She counted a number of sadaqahs. The Messenger of Allah (ﷺ) said: Give and do not calculate, so calculation will be made against you

## The Book of Lost and Found Items

1701. Suwayd ibn Ghaflah said:I fought along with Zayd ibn Suhan and Sulayman ibn Rabi'ah. I found a whip. They said to me: Throw it away. I said: No; if I find its owner (I shall give it to him); if not, I shall use it. Then I performed hajj; and when I reached Medina, I asked Ubayy ibn Ka'b. He said: I found a purse which contained one hundred dinars; so I came to the Prophet (ﷺ). He said to me: Make the matter known for a year. I made it known for a year and then came to him. He then said to me: Make the matter known for a year. So I made it known for a year. I then (again) came to him. He said to me: Make the matter known for a year. Then I came to him and said: I did not find anyone who realises it. He said: Remember, its number, its container and its tie. If its owner comes, (give it to him), otherwise use it yourself. He (the narrator Shu'bah) said: I do not know whether he said the word "make the matter known" three times or once

1702. The aforesaid tradition has also been transmitted by Shu'bah through a different chain of narrators to the same effect. The version goes :He said : Make it known for a year. He said this three times. He said: I do not know whether he said "for a year" or "for three years"



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1703. The above mentioned tradition has also been transmitted by Salamah. Bin Kuhail through a different chain to the same effect. The version has ; about making the matter known he said ; “ two years or three.” He said :Remember its number, its container and its string. The version adds : If its owner comes, and tells its number and its string, then give it to him. Abu Dawud said : None of the narrators said this word in this tradition except Hammad ; That is, “ If he tells its number.”

1704. Zaid bin Khalid al-Juhani said :A man asked the Messenger of Allah (SWAS) about a find. He said: Make the matter known for a year, then note its string and its container and then use it for your purpose. Then if its owner comes, give it to him. He asked : Messenger of Allah, what about a stray sheep? He replied: Take it; that is for you, or for your brother, or for the wolf. He again asked: Messenger of Allah, What about stray camels? The Messenger of Allah (SWAS) became angry so much so that his cheeks became red or ( the narrator is doubtful) his face became red. He replied: What have you to do with them? They have with them their feet and their stomachs (for drink) till their master comes to him

1705. The above mentioned tradition has also been transmitted by Malik through a different chain of narrators to the same effect. This version adds:They have their stomachs: They can go down to water and eat trees. He did not say about the stray sheep: take it. About a find he said : Make it known for a year; if it's owner comes, (give it to him), otherwise use it yourself. This version has not the word : “ spend it”. Abu Dawud said : This tradition has been narrated by al-Thawri, Sulaiman bin Bilal, and Hammad bin Salamah on the authority of Rabi' ah in a similar manner. They did not mention the word “take it”

1706. Narrated Zayd ibn Khalid al-Juhani: The Messenger of Allah ( ) was asked about a find. He said: Make it known for a year. If its seeker comes, deliver it to him, otherwise note its container and its string. Then use it; if its seeker comes, deliver it to him

1707. The aforesaid tradition has also been transmitted by Zaid bin Khalid al-Juhani through a different chain of narrators. This version has:The Messenger of Allah (SWAS) was asked about a find. He replied : Make the matter known for a year; if its owner comes, give it to him, otherwise note its string and its container and have it along with your property. If its owner comes, deliver it to him

1708. The above mentioned tradition has also been transmitted by Yahya bin Sa'id and Rabi'ah through the chain of narrators mentioned by Qutaibah to the same effect. This version adds; if its seeker comes, and recognizes its container and its number, then give it to him. Hammad also narrated it from 'Ubaid Allah bin 'Umar from 'Amr bin Shu'aib, from his father, from his grandfather, from the Prophet (SWAS) something similar. Abu Dawud said :This addition made by Hammad bin Salamah bin Kuhail, Yahya bin Sa'id, 'Ubaid Allah bin 'Umar and Rabi'ah; “if its owner comes and recognizes its container, and its string,” is not guarded. The version narrated by Uqbah bin Suwaid on the authority of his father from the Prophet (SWAS) has also the words : “make it known for a year”. The version of 'Umar bin al-Khattab has also been transmitted from the Prophet (SWAS). This version has : “Make it known for a year”

1709. Narrated Iyad ibn Himar: The Prophet ( ) said: He who finds something should call one or two trusty persons as witnesses and not conceal it or cover it up; then if he finds its owner he should return it to him, otherwise it is Allah's property which He gives to whom He will

1710. Narrated Abdullah ibn Amr ibn al-'As: The Messenger of Allah ( ) was asked about the hanging fruit. He replied: If a needy person takes some and does not take a supply away in his garment, he is not to be blamed, but he who carries any of it away is to be find twice the value and punished, and he who steals any of it after it has been put in the place where dates are dried is to have his hand cut off if its value reaches the price of a shield. Regarding stray camels and sheep he mentioned the same as others have done. He said: He was asked about finds and replied: If it is in a frequented road and a large town, make the matter known for a year, and if its owner comes, give it to him, but if he does not, it belongs to you. If it is in a place which has been a waste from ancient time, or if it is a hidden treasure (belonging to the Islamic period), it is subject to the payment of the fifth

1711. The above mentioned tradition has also been transmitted by 'Amr bin Shu'aib through a different chain of narrators. This version adds:regarding the stray sheep he said : “Take it”

1712. The aforesaid tradition has also been transmitted by 'Amr bin Shu'aib through a different chain of narrators. This version has:He said about the stray sheep: You, your brother or the wolf may have them. Do take it. A similar version has been transmitted by Ayyub and Ya'qub bin 'Ata from 'Amr bin Shu'aib from the Propther (SWAS). He said : then take it

1713. The above mentioned tradition has also been narrated by 'Amr bin Shu'aib from his father, from his grandfather, from the Prophet (SWAS) to the same effect. This version has:regarding the stray sheep he said: Take it (and keep it with you) till its seeker comes to it

1714. Narrated Abu Sa'id al-Khudri: Ali ibn AbuTalib found a dinar and he took it to Fatimah. She asked the Messenger of Allah ( ) about it. He said: This is Allah's provision. Then the Messenger of Allah ( ) ate out of the food (bought with it), and Ali and Fatimah also ate out of that food. But afterwards a woman came crying out about the dinar. The Prophet ( ) said: Pay the dinar, Ali

1715. Narrated Ali ibn Abu Talib: Bilal ibn Yahya al-Absi said: Ali found a dinar and purchased some flour with it. The seller of the flour recognised him and returned the dinar to him. Ali took it, deducted two qirat (carat) from it, and purchased meat with it

1716. Sahl bin Sa'd said : 'Ali bin Abi Talib entered upon Fatimah while Hasan and Husain were crying. He asked: Why are they crying? She replied: Due to hunger. 'Ali went out and found a dinar in the market. He then came to Fatima and told her about it. She said: Go to such and such a Jew and get some flour for us. He came to the Jew and purchased flour with it. He said : Are you the son-in-law of him who believes that he is the Messenger of Allah. He said : Yes. The Jew said : Have your dinar with you and you will get the flour. Ali then went out and came to Fatima. He told her about the matter. She then said: Go to such and such a

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butcher and get some meat for us for a dirham. Ali went out and pawned the dinar for a dirham with him and got the meat, and brought it (to her). She then kneaded the flour, put the utensil on fire and baked the bread. She sent for her father : (i.e. the Prophet (SWAS)). He came to them. She said to him : Messenger of Allah, I tell you all the matter. If you think it is lawful for us, we shall eat it and you will eat with us. She said: The matter is such and such. He said: eat in the name of Allah. So they ate it. While they were (eating) at their place, a boy cried adguring in the name of Allah and Islam: He was searching the dinar. The Messenger of Allah (SWAS) commanded and he was called in. He asked him. The boy replied, I lost it somewhere in the market. The Prophet (SWAS) said : 'Ali, go to the butcher and tell him that the Messenger of Allah (SWAS) has asked you : send the dinar to me and one dirham of yours will be due on me. The butcher returned it and the Messenger of Allah (SWAS) handed it to him (the boy)

1717. Narrated Jabir ibn Abdullah: The Messenger of Allah () gave us licence to use (for our purpose) a stick, a rope, a whip and things of that type which a man picked up; he may benefit from them

1718. Narrated Abu Hurayrah: The Prophet () said: He who hides a stray camel shall pay a fine, and a like compensation with it

1719. 'Abd al-Rahman bin 'Uthman al-Taime said:The Messenger of Allah (SWAS) prohibited taking the find of pilgrims. Ibn Wahb said : One should leave the find of a pilgrim till its owner finds it

1720. Narrated Al-Mundhir ibn Jarir: I accompanied Jarir at Bawazij. The shepherd brought the cows. Among them there was a cow that was not one of them. Jarir asked him: What is this? He replied: This was mixed with the cows and we do not know to whom it belongs. Jarir said: Take it out. I heard the Messenger of Allah () say: No one mixes a stray animal (with his animals) but a man who strays from right path

### The Rites of Hajj (Kitab Al-Manasik Wa'l-Hajj)

1721. Narrated Aqra' ibn Habib: Ibn Abbas said: Aqra' ibn Habis asked the Prophet () saying: Messenger of Allah hajj is to be performed annually or only once? He replied: Only once, and if anyone performs it more often, he performs a supererogatory act. Abu Dawud said: The narrator Abu Sinan is Abu Sinan al-Du'wail. The same has been reported by both 'Abd al-Jalil bin Humaid and Sulaiman bin Kathir from al-Zuhri. The narrator 'Uqail reported the name "Sinan

1722. Narrated Abu Waqid al-Laythi: I heard the Messenger of Allah () saying to his wives during the Farewell Pilgrimage: This (is the pilgrimage for you); afterwards stick to the surface of the mats (i.e. should stay at home)

1723. Abu Huraira reported :The Messenger of Allah (SWAS) as saying : A muslim woman must not make a journey of a night unless she is accompanied by a man who is within the prohibited degrees

1724. Abu Hurairah reported the Prophet (SWAS) as saying :A woman who believes in Allah and the last Day must not make a journey of a day and a night. He then narrated the rest of the tradition to the same effect (as above). The narrator al-Nufaili said : Malik narrated us. Abu Dawud said : The narrators al-Nufail and al-Qa'nabi did not mention the words "from his father". Ibn Wahb and 'Uthman bin 'Umr narrated from Malik the same words as narrated by al-Qa'nabi (i.e. omitted the words "from his father")

1725. Abu Hurairah reported the Messenger of Allah (SWAS) as saying :He then reported the same tradition as mentioned above but he mentioned (in this version) the word "mail post"

1726. Abu Sa'id reported The Apostel of Allah (SWAS) as saying:A woman who believes in Allah and the Last Day must not make a journey of more than three days unless she is accompanied by her father or her brother, or her husband or her son or her relative who is within the prohibited degree

1727. Ibn 'Umr reported the Prophet (SWAS) as saying :A woman must not make a journey of three days unless she is accompanied by a man who is within the prohibited degree

1728. Nafi' said :Ibn 'Umr used to seat his slave girl called Safiyyah behind him(on the Camel) and thus she travelled to Makkah in his company

1729. Narrated Abdullah ibn Abbas: The Prophet () said: Islam does not allow for failure to perform the hajj

1730. Ibn 'Abbas said :People used to perform Hajj and not bring provisions with them. Abu Mas'ud said the inhabitants of Yemen or people of Yemen used to perform Hajj and not bring provisions with them. They would declare we put our trust in Allah. So Allah most high sent down " and bring provisions, but the best provision is piety"

1731. Narrated Abdullah ibn Abbas: Ibn Abbas recited this verse: 'It is no sin for you that you seek the bounty of your Lord', and said: The people would not trade in Mina (during the hajj), so they were commanded to trade when they proceeded from Arafat

1732. Narrated Abdullah ibn Abbas: The Prophet () said: He who intends to perform hajj should hasten to do so

1733. AbuUmamah at-Taymi said:I was a man who used to give (riding-beasts) on hire for this purpose (for travelling during the pilgrimage) and the people would tell (me): Your hajj is not valid. So I met Ibn Umar and told him: AbuAbdurRahman, I am a man who gives (riding-beast) on hire for this purpose (i.e. for hajj), and the people tell me: Your hajj is not valid. Ibn Umar replied: Do you not put on ihram (the pilgrim dress), call the talbiyah (labbayk), circumambulate the Ka'bah, return from Arafat and lapidate jamrahs? I said: Why not? Then he said: Your hajj is valid. a man came to the Prophet () and asked him the same question you have asked me. The Messenger of Allah () kept silence and did not answer him till this verse came down: "It is no sin for you that you seek the bounty of your

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Lord." The Messenger of Allah () sent for him and recited this verse to him and said: Your hajj is valid

1734. Narrated Abdullah ibn Abbas: The people used to trade, in the beginning, at Mina, Arafat, the market place of Dhul-Majaz, and during the season of hajj. But (later on) they became afraid of trading while they were putting on ihram. So Allah, glory be to Him, sent down this verse: "It is no sin for you that you seek the bounty of your Lord during the seasons of hajj." Ubayd ibn Umayr told me that he (Ibn Abbas) used to recite this verse in his codex

1735. Abd Allah bin `Abbas said :In the beginning when Hajj was prescribed, people used to trade during Hajj. The narrator then narrated the rest of the tradition upto the words, `season of Hajj`

1736. Ibn `Abbas said the Messenger of Allah (SWAS) was at al-Rawha. There he met some riders. He saluted them and asked who they were. They replied that they were Muslims. They asked who are you. They (the companions) replied he is the Messenger of Allah (SWAS). A woman became upset :she took her child by his arm and lifted him from her litter at the camel. She said Messenger of Allah (SWAS) can this (child) be credited with having performed Hajj. He replied Yes, and you will have a reward

1737. Ibn Umar said :The Messenger of Allah (SWAS) appointed the following places for putting on Ihram : Dhul al-Hulaifah for the people of Madina, al-Juhfah for the people of Syria and al-Qarn for the people of Najd and have been told that appointed Yamlam for the people of Yemen

1738. Ibn `Abbas and Tawus reported :The Messenger of Allah (SWAS) appointed places for putting on Ihram and narrated the rest of the tradition to the same effect (as mentioned above). One of them said and Yamlam for the people of Yemen. The other narrator said Alamlam. These (places for Ihram) are appointed for these regions and for people of other regions who come to them intending to perform Hajj and `Umrah. The place where those who live nearer to Makkah should put on Ihram from where they start and so on up to the inhabitants of Makkah itself who put on Ihram in it. This is the version of Ibn Tawus

1739. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () appointed Dhat Irq as the place for putting on ihram for the people of Iraq

1740. Narrated Abdullah ibn Abbas: The Messenger of Allah () appointed al-Aqiq as the place for putting on ihram for the people of East

1741. Narrated Umm Salamah, Ummul Mu'minin: She heard the Messenger of Allah () say: If anyone puts on ihram for hajj or umrah from the Aqsa mosque to the sacred mosque , his former and latter sins will be forgiven, or he will be guaranteed Paradise. The narrator Abdullah doubted which of these words he said. Abu Dawud said: May Allah have mercy on Waki'. He put on ihram from Jerusalem (Aqsa mosque), that is, to Mecca

1742. Narrated Al-Harith ibn Amr as-Sahmi: I came to the Messenger of Allah () when he was at Mina, or at Arafat. He was surrounded by the people. When the bedouins came and saw his face, they would say: This is a blessed face. He said: He (the Prophet) appointed Dhat Irq as the place of putting on ihram for the people of Iraq

1743. Aishah said:Asma daughter of 'Umais gave birth to Muhammad bin Abi Bakr at Shajarah. The Messenger of Allah () commanded Abu Bakr to ask her to take a bath and wear ihram

1744. Narrated Abdullah ibn Abbas: The Prophet () said: A menstruating woman and the one who delivered a child should take a bath, put on ihram and perform all the rites of hajj except circumambulation of the House (Ka'bah) when they came to the place of wearing ihram. Abu Ma'mar said in his version: "till she is purified". The narrator Ibn Isa did not mention the names of Ikrimah and Mujahid, but he said: from Ata on the authority of Ibn Abbas. Ibn Isa also did not mention the word "all (rites of hajj)." He said in his version: All the rites of hajj except circumambulation of the House (the Ka'bah)

1745. A'ishah said ; I used to perfume the Messenger of Allah (SWAS) preparatory to his entering the sacred state before he put on Ihram, and preparatory to putting off Ihram before he made the circuits round the House (the Ka'bah)

1746. A'ishah (may Allah be pleased with her) said :I still seem to see the glistening of the perfume where the hair was parted on the head of the Messenger of Allah (SWAS) while he was wearing Ihram

1747. Ibn `Umar said that he heard the Prophet (SWAS) say with hair matted that he raised his voice in the talbiyah

1748. Ibn `Umar said :The Prophet (SWAS) matted his hair with honey

1749. Narrated Abdullah ibn Abbas: In the year of al-Hudaybiyyah, the Messenger of Allah () included among his sacrificial animals a camel with a silver nose-ring (Ibn Minhal's version has gold) which had belonged to Abujahl (the version of an-Nufayli added) "thereby enraging the polytheists

1750. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () sacrificed a cow for his wives at the Farewell Pilgrimage

1751. Narrated Abu Hurayrah: The Messenger of Allah () sacrificed a cow for his wives who had performed umrah

1752. Ibn `Abbas said :The Messenger of Allah (SWAS) offered the noon prayer at Dhu al-Hulaifah. He then sent for a camel and made incision in the right side of its hump ; he then took out the blood by pressing it and tied two shoes in its neck. He then rode on his mount (camel) and reached al-Baida, he raised his voice for the talbiyah for performing Hajj

1753. This tradition has also been transmitted by Shu'bah through a different chain of narrators similar to that reported by Abu al-Walid. This version adds he then took out the blood by pressing it with his hand. Abu Dawud said :Hammam's version has the words "He took out the blood by pressing with his fingers". Abu Dawud said this tradition has been narrated by the people of Basrah who alone are its transmitters

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1754. Al-Miswar bin Makhramah and al-Marwan said the Messenger of Allah (SWAS) proceeded in the year of al-Hudaibiyah (to Makkah). When he reached Dhu al-Hulaifah, he tied (garlanded) something in the neck of the sacrificial camel (which He took along with him), and made incision in its hump and put on Ihram

1755. Ai'shah said :The Messenger of Allah (SWAS) once brought sheep (or goats) for sacrifice to the house (at the Ka'bah) and garlanded them

1756. Narrated Abdullah ibn Umar: Umar ibn al-Khattab named a bukhti camel for sacrifice (at hajj). He was offered three hundred dinars for it (as its price). He came to the Prophet () and said: Messenger of Allah, I named a bukhti camel for sacrifice and I was offered for it three hundred dinars. May I sell it and purchase another one for its price? No, sacrifice it. Abu Dawud said: This was due to the fact that 'Umar had made an incision in hump

1757. Ai'shah said :I twisted the garlands of the sacrificial animals of the Messenger of Allah (SWAS) with my own hands, after which he made incision in their humps and garlanded them, and sent them as offerings to the house (Kabah), but he himself stayed back at Madinah and nothing which had been lawful for him had been forbidden

1758. Ai'shah said:The Messenger of Allah (SWAS) would send the sacrificial animals as offerings (to Makkah) from Madinah. I would twist the garlands of the sacrificial animals ; thereafter he would not abstain from anything from which a pilgrim putting on Ihram abstains

1759. Ai'shah said:The Messenger of Allah (SWAS) sent sacrificial camels as offering (to the Ka'bah) and I twisted with my own hands their garlands of coloured wool that we had with us. Next morning he came free from restrictions, having intercourse (with his wife) as a man not wearing Ihram does with his wife

1760. Abu Hurairah said:The Messenger of Allah (SWAS)saw a man driving the sacrificial camel. He said ride on it. He said this is a sacrificial camel. He again said ride on it, bother you, either the second or the third time he spoke

1761. Abu al-Zubair said:I asked Jabir bin `Abdallah about riding on the sacrificial camels. He said I heard The Messenger of Allah (SWAS) saying ride on them gently when you have nothing else till you find a mount

1762. Narrated Najiyah al-Aslami: The Messenger of Allah () sent sacrificial camels with him (as offering to the Ka'bah). He then said: If any one of them becomes fatigued, slaughter it, dip its shoes in its blood, and leave it for the people (to eat)

1763. Ibn Abbas said:The Messenger of Allah (SWAS) sent a man of al-Aslam tribe and sent with him eighteen sacrificial camels (as offering to Makkah). What do you think if any one of them becomes fatigued. He replied : You should sacrifice it then dye its shoe with its blood, then mark with it on its neck. But you or any of your companions should not eat out of it. Abu Dawud said: The following words of this tradition are not supported by any other tradition "You should not eat of it yourself nor any of your companions". The version of `Abdal Warith has the words "then hang it in its neck" instead of the words "mark or strike with it". Abu Dawud said I heard Abu Salamah say if the chain of narrators and the meaning are correct, it is sufficient for you

1764. Narrated Ali ibn AbuTalib: When the Messenger of Allah () sacrificed the camels, he sacrificed thirty of them with his own hand, and then commanded me (to sacrifice them), so I sacrificed the rest of them

1765. Narrated Abdullah ibn Qurt: The Prophet () said: The greatest day in Allah's sight is the day of sacrifice and next the day of resting which Isa said on the authority of Thawr is the second day. Five or six sacrificial camels were brought to the Messenger of Allah () and they began to draw near to see which he would sacrifice first. When they fell down dead, he said something in a low voice, which I could not catch. So I asked: What did he say? He was told that he had said: Anyone who wants can cut off a piece

1766. Narrated Arfah ibn al-Harith al-Kandi: I was present with the Messenger of Allah () at the Farewell Pilgrimage. When the sacrificial camels were brought to him, he said: Call AbulHasan (Ali) to me. Ali was then called for and he (the Prophet) said to him: Catch hold of the lower end of the lance, and the Messenger of Allah () himself caught hold of the upper end. He then pierced the camels with it. When he finished slaughtering, he rode on his mule and mounted Ali behind him

1767. Abd al Rahman bin Thabit said:The Prophet (SWAS) and his companions used to sacrifice the camel with its left leg tied and it remained standing on the rest of his legs

1768. Ziyad bin Jubair said :I was present with Ibn `Umar at Minah. He passed a man who was sacrificing his camel while it was sitting. He said make it stand and tie its leg ; thus follow the practice (sunnah) of Muhammad (SWAS)

1769. Ali said :The Messenger of Allah (SWAS) commanded me to take charge of (his) sacrificial camels and to distribute the skins and saddle clothes (after sacrifice) as sadaqah. He commanded me not to give anything from it to the butcher. He said we used to give it (the wages) to the butcher ourselves

1770. Narrated Abdullah ibn Abbas: Sa'id ibn Jubayr said: I said to Abdullah ibn Abbas: AbulAbbas, I am surprised to see the difference of opinion amongst the companions of the Apostle () about the wearing of ihram by the Messenger of Allah () when he made it obligatory. He replied: I am aware of it more than the people. The Messenger of Allah () performed only one hajj. Hence the people differed among themselves. The Messenger of Allah () came out (from Medina) with the intention of performing hajj. When he offered two rak'ahs of prayer in the mosque at Dhul-Hulayfah, he made it obligatory by wearing it. At the same meeting, he raised his voice in the talbiyah for hajj, when he finished his two rak'ahs. Some people heard it and I retained it from him. He then rode (on the she-camel), and when it (the she-camel) stood up, with him on its back, he raised his voice in the talbiyah and some people heard it at that moment. This is because the people were coming in groups, so they heard him raising his voice calling the talbiyah when his she-camel stood up with him on its back, and they

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thought that the Messenger of Allah (ﷺ) had raised his voice in the talbiyah when his she-camel stood up with him on its back. The Messenger of Allah (ﷺ) proceeded further; when he ascended the height of al-Bayda' he raised his voice in the talbiyah. Some people heard it at that moment. They thought that he had raised his voice in the talbiyah when he ascended the height of al-Bayda'. I swear by Allah, he raised his voice in the talbiyah at the place where he prayed, and he raised his voice in the talbiyah when his she-camel stood up with him on its back, and he raised his voice in the talbiyah when he ascended the height of al-Bayda'. Sa'id (ibn Jubayr) said; He who follows the view of Ibn Abbas raises his voice in talbiyah (and ihram) at the place of is prayer after he finishes two rak'ahs of his prayer

1771. Ibn 'Umar said this is your al-Baida' about which you ascribe falsehood to the Messenger of Allah (SWAS). He did not raise his voice in talbiyah but from the masjid, i.e. the mosque of Dhu al-Hulaifah

1772. Ubayd ibn Jurayj said to Abdullah ibn Umar:AbuAbdurRahman, I saw you doing things which I did not see being done by your companions. He asked: What are they, Ibn Jurayj? He replied: I saw you touching only the two Yamani corners; and I saw you wearing shoes having no hair; I saw you dyeing in yellow colour; and I saw you wearing ihram on the eighth of Dhul-Hijjah, whereas the people had worn ihram when they sighted the moon. Abdullah ibn Umar replied: As regards the corners, I have not seen the Messenger of Allah (ﷺ) touching anything (in the Ka'bah) but the two Yamani corners. As for the tanned leather shoes, I have seen the Messenger of Allah (ﷺ) wearing tanned leather shoes, and he would wear them after ablution. Therefore I like to wear them. As regards wearing yellow, I have seen the Messenger of Allah (ﷺ) wearing yellow, so I like to wear with it. As regards shouting the talbiyah, I have seen the Messenger of Allah (ﷺ) raising his voice in talbiyah when his she-camel stood up with him on its back

1773. Anas said :Messenger of Allah (SWAS) prayed four rak'ahs at Madinah and prayed two rak'ahs of afternoon prayer at Dhu-al Hulaifah. He then passed the night at Dhu-al Hulaifah till the morning came. When he rode on his mount and it stood up on its back, he raised his voice in talbiyah

1774. Narrated Anas ibn Malik: The Prophet (ﷺ) offered the noon prayer, and then rode on his mount. When he came to the hill of al-Bayda', he raised his voice in talbiyah

1775. Narrated Sa'd ibn Abi Waqqas: When the Prophet of Allah (peace be upon him) undertook his journey by the way of al-Far', he shouted talbiyah when his mount stood up with him on its back. But when he travelled by the way of Uhud, he raised his voice in Talbiyah when he ascended the hill of al-Bayda)

1776. Ibn 'Abbas said:Duba'ah, daughter of al-Zubair bin 'Abd al-Muttalib, came to the Messenger of Allah(SWAS) and said Messenger of Allah (SWAS) I want to perform Hajj; may I make a provision? He said Yes. She asked how should I say? He replied : Say “ Labbaik Allahumma Labbaik (I am at Thy service, Oh Allah, I am at Thy service). The place where I took off Ihram will be where Thou restrainest me.”

1777. Ai'shah said :The Messenger of Allah (SWAS) performed Hajj exclusively (without performing 'Umrah in the beginning)

1778. Ai'shah said :We went out along with The Messenger of Allah (SWAS) when the moon of the month of Dhu al-Hijja was going to appear shortly. When he reached Dhu al-Hulaifah he said : Anyone who wants to perform Hajj should raise his voice in Talbiyah for Hajj (after wearing Ihram); and he who wants to perform 'Umrah should raise his voice in talbiyah for an 'Umrah. The narrator Musa in the version of Wuhaib reported him (the Prophet) as saying if there were no sacrificial animals with me, I would raise my voice in talbiyah for an 'Umrah. But according to the version of Hammad bin Salamah, he said as for myself, I shall raise my voice in talbiyah for Hajj because I have sacrificial animal with me. The agreed version goes I (Ai'shah) was one of those persons who wore Ihram for an 'Umrah. But on my way (to Makkah) I menstruated. The Messenger of Allah (SWAS) entered upon me while I was weeping. He asked why are you weeping? I wished I would not come out (for Hajj) this year. He said give up your 'Umrah; untie your hair and comb. The version of Musa said and raise your voice in talbiyah for Hajj (after wearing Ihram). Sulaiman's version goes and do as all the Muslims do during their Hajj. When the night for performing the obligatory circumambulation (tawaf al-Ziyarah) came, the Messenger of Allah (SWAS) commanded 'Abd al-Rahman. He took her to al-Tan'im (instead of the words “her 'Umrah”). She went round the Ka'bah. Allah thus completed both her 'Umrah and Hajj. Hisham said : No sacrificial animal was offered during all this time. In the version of Hammad bin Salamah, the narrator Musa added when the night of al-Batha came Ai' shah was purified

1779. Ai'shah wife the Prophet (SWAS) narrated we went out with the Messenger of Allah (SWAS) at the farewell pilgrimage. Some of us had put on Ihram for 'Umrah and some both for Hajj and 'Umrah, when the Messenger of Allah (SWAS) had put on Ihram for Hajj only.He who had put on Ihram for 'Umrah, put off Ihram after performing 'Umrah and he who had worn Ihram both for Hajj and 'Umrah or only for Hajj did not take it off till the tenth (of the month)

1780. The aforesaid tradition has also been narrated by Abu al-Aswad through a different chain of narrators. This version adds he who raises his voice in talbiyah for 'Umrah (and wearing Ihram for it) should put off Ihram after performing 'Umrah

1781. Ai'shah the wife of the Prophet (SWAS) said :We went out with the Messenger of Allah (SWAS) at the farewell pilgrimage and raised the voice in talbiyah for an 'Umrah. The Apostel of Allah (SWAS) said those who have brought the sacrificial animals with them should raise their voices in talbiyah for Hajj along with an 'Umrah and they should not put off their Ihram till they do so after performing them both. I came to Makkah while I was menstruating and I did not go round the House (the Ka'bah) or run between al-Safa and al-Marwah. I complained about this to the Messenger of Allah (SWAS) he said: Undo your hair, comb it and raise your voice in talbiyah for Hajj and let 'Umrah go. She said I did so. When we performed Hajj, the Messenger of Allah (SWAS) sent me along with 'Abd al-Rahman bin Abu Bakr to al-Ta'nim and I performed 'Umrah. He said, this is 'Umrah in place of the one you had missed. She said those who had raised their voices in talbiyah for 'Umrah put off Ihram after circumambulating the House (the Ka'bah) and after running between al-Safa and al-Marwa. Then they performed another

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circumambulation for their Hajj after they returned from Mina but those who combined Hajj and 'Umrah performed only one circumambulation

1782. A'ishah said :We raised our voices in talbiyah for Hajj. When we reached Sarif, I menstruated. The Messenger of Allah (SWAS) came upon me while I was weeping. He asked, why are you weeping, A'ishah? I replied, I menstruated. Would that I had not come out for performing Hajj. He said : Glory be to Allah, this is a thing prescribed by Allah on the daughters of Adam. He said perform all the rites of Hajj but do not go round the House (the Ka'bah). When we entered Makkah, the Messenger of Allah (SWAS) said he who desires to make (his Hajj) an 'Umrah may do so, except those who have sacrificial animals with them. The Messenger of Allah (SWAS) sacrificed a cow on behalf of his wives on the day of sacrifice. When the night of al-Batha came, and A'ishah was purified she said to the Messenger of Allah (SWAS) my fellow female pilgrims will return after performing Hajj and 'Umrah and I shall return after performing only Hajj? He therefore, ordered 'Abd al-Rahman bin Abu Bakr who took her to al-Ta'nim. She uttered there talbiyah for 'Umrah

1783. A'ishah said "We went out with the Messenger of Allah() and we thought it nothing but a Hajj. When we came, we circumambulated the House (the Ka'bah). The Messenger of Allah() then commanded those who did not bring the sacrificial animals with them to take off their ihram. Therefore those who did not bring the sacrificial animals with them took off their ihram

1784. A'ishah reported the Apostle of Allaah() as saying "If I had known beforehand about my affair what I have come to know later, I would not have brought the sacrificial animals with me. The narrator Muhammad(bin Yahya) said " I think he(Uthman bin 'Umar) said and I would have taken off my ihram with those who have put their ihram after performing 'Umrah. He said "By this he intended that all the people might have performed equal rites(of Hajj)

1785. Jabir said "We went out along with the Messenger of Allah() raising our voices in talbiyah for Hakk alone(Ifrad) while A'ishah raised her voice in talbiyah for an 'Umrah. When she reached Sarif, she menstruated. When we came to (Makkah) we circumambulated the Ka'bah and ran between al Safa' and al Marwah. The Messenger of Allah() then commanded us that those who had not brought sacrificial animals with them should put off their ihram (after 'Umrah). We asked "Which acts are lawful(and which not)? He replied All acts are lawful (that are permissible usually). We had therefore intercourse with our wives, used perfumes, put on our clothes. There remained only four days to perform Hajj at 'Arafah. We then raised our voice in talbiyah (wearing Ihram for Hajj) on the eighth of Dhu al Hijjah. The Messenger of Allah() entered upon A'ishah and found her weeping. He said What is the matter with you? My problem is that I have menstruated, while the people have put on their ihram but I have not done so, nor did I go round the House(the Ka'bah). Now the people are proceeding for Hajj. He said This is a thing destined by Allah to the daughters of Adam. Take a bath, then raise your voice in talbiyah for Hajj(i.e, wear ihram for Hajj). She took a bath and performed all the rites of the Hajj(lit. she stayed at all those places where the pilgrims stay). When she was purified, she circumambulated the House (the Ka'bah), and ran between al Safa' and al Marwah. He (the Prophet) said "Now you have performed both your Hajj and your 'Umrah. She said Messenger of Allah, I have some misgiving in my mind that I did not go round the Ka'bah when I performed Hajj (in the beginning). He said 'Abd al Rahman (her brother), take her and have her perform 'Umrah from Al Tan'im. This happened on the night of Al Hasbah(i.e., the fourteenth of Dhu Al Hijjah)

1786. The aforesaid tradition has also been transmitted by Jabir through a different chain of narrators. This version has The Prophet() said "Raise your voice in talbiyah for Hajj and then perform Hajj, and do so all the pilgrims do, except that you should not circumambulate the House(the Ka'bah) and should not pray

1787. Jabir bin Abdullah said "We raised our voices in talbiyah along with the Apostle of Allaah() exclusively for Hajj, not combining anything with it. When we came to Makkah four days of Dhu al Hijjah had already passed. We the circumambulated (the Ka'bah) and ran between Al Safa' and Al Marwah . The Apostle of Allaah() then commanded us to put off ihram. He said if I had not brought the sacrificial animals, I would have taken off Ihram. Suraqah bin Malik then stood up and said Apostle of Allaah , what do you think, have you provided this facility to us for this year alone or forever? The Apostle of Allaah said No, this forever and forever. Al Awza'i said I heard Ata bin Abi Rabah narrating this tradition, but I did not memorize it till I met Ibn Juraij who confirmed it for me

1788. Jabir said The Apostle of Allaah() and his companions came to Makkah on the fourth of Dhu Al Hijjah. When they circumambulated the Ka'bah and ran between al Safa' and al Marwah the Apostle of Allaah() said Change this (Hajj) into 'Umrah, except those who have brought the sacrificial animals with them. When the eighth of Dhu Al Hijjah came, they raised their voices in talbiyah for Hajj. When the tenth of Dhu Al Hijjah came, they circumambulated the Ka'bah, but did not run between al Safa' and Al Marwah

1789. Jabir bin Abdullah said The Apostle of Allaah() and his companions raised their voices in talbiyah for Hajj. No one of them had brought the sacrificial animals with them except the Prophet() and Talhah. Ali (may Allaah be pleased with him) had returned from Yemen and had brought sacrificial animals with him. He said I raised my voice in talbiyah for which the Apostle of Allaah () raised his voice. The Prophet () commanded his companions to change it into 'Umrah and clip their hair after running (between Al Safa' and Al Marwah), and then take off their ihram except those who brought the sacrificial animals with them. They remarked should we go to Mina with our penises dripping with prostatic fluid? These remarks reached the Apostle of Allaah(). Thereupon he said "had I known before hand about my affair what I have come to know later, I would not have brought sacrificial animals. Had I not brought sacrificial animals with me, I would have put off my ihram. "

1790. Ibn 'Abbas reported the Prophet () as saying This is an 'Umrah from which we have benefitted. Anyone who has brought sacrificial animal with him should take off ihram totally. 'Umrah has been included in Hajj till the Day of Judgment. Abu Dawud said This is a munkar (uncommon) tradition. This is in fact the statement of Ibn 'Abbas himself

1791. Ibn 'Abbas reported the Prophet() as saying If a man raises his voice in talbiyah for Hajj, then he comes to Makkah, goes round the House(the Ka'bah) and runs between Al Safa' and Al Marwah he may take off his ihram. That will be considered as ihram for 'Umrah. Abu Dawud said Ibn Juraij narrated from a man on

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the authority of 'Ata that the companions of the Prophet (ﷺ) entered Makkah raising their voices in talbiyah for Hajj alone, but the Prophet (ﷺ) changed it to 'Umrah

1792. Narrated Abdullah ibn Abbas: The Prophet (ﷺ) raised his voice in talbiyah for hajj. When he came (to Mecca) he went round the House (the Ka'bah) and ran between as-Safa and al-Marwah. The narrator Ibn Shawkar said: He did not clip his hair, nor did he take off his ihram due to sacrificial animals. But he commanded those who did not bring sacrificial animals with them to go round the Ka'bah, to run between as-Safa and al-Marwah, to clip their hair, and then put off their ihram. The narrator Ibn Mani' added: Or shave their heads, then take off their ihram

1793. Narrated Sa'id ibn al-Musayyab: A man from the Companions of the Prophet (ﷺ) came to Umar ibn al-Khattab (may Allah be pleased with him). He bore witness before him that when he (the Prophet) was suffering from a disease of which he died he heard the Messenger of Allah (ﷺ) prohibiting performing of umrah before hajj

1794. Narrated Mu'awiyah ibn AbuSufyan: Mu'awiyah said to the Companions of the Prophet (ﷺ): Do you know that the Messenger of Allah (ﷺ) prohibited from doing so and so (and he prohibited from) riding on the skins of leopards? They said: Yes. He again said: You know that he prohibited combining hajj and umrah. They replied: This we do not (know). He said: This was prohibited along with other things, but you forgot

1795. Anas bin Malik said I heard the Apostle of Allaah(ﷺ) uttering talbiyah(labbaik) aloud for both Hajj and 'Umrah. He was saying in a loud voice "Labbaik for 'Umrah and Hajj, labbaik for 'Umrah and Hajj"

1796. Anas said The Prophet(ﷺ) passed the night at Dhu al Hulaifah till the morning came. He then rode (on his she Camel) which stood up with him on her back. When he reached al Baida, he praised Allaah, glorified Him and expressed His greatness. He then raised his voice in talbiyah for Hajj and 'Umrah. The people too raised their voices in talbiyah for both of them. When we came (to Makkah), he ordered the people to take off their ihram and they did so. When the eight of Dhu Al Hijjah came, they again raised their voices in talbiyah for Hajj (i.e., wore ihram for Hajj). The Apostle of Allaah(ﷺ) sacrificed seven Camels standing with his own hand. Abu Dawud said The version narrated by Anas alone has the words. He began with the praise, glorification and exaltation of Allaah, then he raised his voice in talbiyah for Hajj

1797. Narrated Al-Bara' ibn Azib: I was with Ali (may Allah be pleased with him) when the Messenger of Allah (ﷺ) appointed him to be the governor of the Yemen. I collected some ounces of gold during my stay with him. When Ali returned from the Yemen to the Messenger of Allah (ﷺ) he said: I found that Fatimah had put on coloured clothes and the smell of the perfume she had used was pervading the house. (He expressed his amazement at the use of coloured clothes and perfume.) She said: What is wrong with you? The Messenger of Allah (ﷺ) has ordered his companions to put off their ihram and they did so. Ali said: I said to her: I raised my voice in talbiyah for which the Prophet (ﷺ) raised his voice (i.e. I wore ihram for qiran). Then I came to the Prophet (ﷺ). He asked (me): How did you do? I replied: I raised my voice in talbiyah, for which the Prophet (ﷺ) raised his voice. He said: I have brought the sacrificial animals with me and combined umrah and hajj. He said to me: Sacrifice sixty-seven or sixty-six camels (for me) and withhold for yourself thirty-three or thirty-four, and withhold a piece (of flesh) for me from every camel

1798. Narrated Umar ibn al-Khattab: As-Subayy ibn Ma'bad said: I raised my voice in talbiyah for both of them (i.e. umrah and hajj). Thereupon Umar said: You were guided to the practice (sunnah) of your Prophet (ﷺ)

1799. Narrated As-Subayy ibn Ma'bad: I was a Christian Bedouin; then I embraced Islam. I came to a man of my tribe, who was called Hudhaym ibn Thurmulah. I said to him. O brother, I am eager to wage war in the cause of Allah (i.e. jihad), and I find that both hajj and umrah are due from me. How can I combine them? He said: Combine them and sacrifice the animal made easily available for you. I, therefore, raised my voice in talbiyah for both of them (i.e. umrah and hajj). When I reached al-Udhayb, Salman ibn Rabi'ah and Zayd ibn Suhan met me while I was raising my voice in talbiyah for both of them. One of them said to the other: This (man) does not have any more understanding than his camel. Thereupon it was as if a mountain fell on me. I came to Umar ibn al-Khattab (may Allah be pleased with him) and said to him: Commander of the Faithful, I was a Christian Bedouin, and I have embraced Islam. I am eager to wage war in the cause of Allah (jihad), and I found that both hajj and umrah were due from me. I came to a man of my tribe who said to me: Combine both of them and sacrifice the animal easily available for you. I have raised my voice in talbiyah for both of them. Umar thereupon said to me: You have been guided to the practice (sunnah) of your Prophet (ﷺ)

1800. Umar bin Al Khattab heard the Apostle of Allaah(ﷺ) say Someone came to me at night from Allaah the Exalted. The narrator said When he was staying at 'Aqiq said Pray in his blessed valley. Then he said 'Umrah has been included in Hajj. Abu Dawud said Al Walid bin Musilm and 'Umar bin Abd Al Wahid narrated in this version from Al Auza'I the words "And say An 'Umrah included in Hajj". Abu Dawud said Ali bin Al Mubarak has also narrated similarly from Yahya bin said Abi Kathir in this version "And say An 'Umrah included in Hajj"

1801. Narrated Saburah: Ar-Rabi' ibn Saburah said on the authority of his father (Saburah): We went out along with the Messenger of Allah (ﷺ) till we reached Usfan, Suraqah ibn Malik al-Mudlaji said to him: Messenger of Allah, explain to us like the people as if they were born today. He said: Allah, the Exalted, has included this umrah in your hajj. When you come (to Mecca), and he who goes round the House (the Ka'bah), and runs between as-Safa and al-Marwah, is allowed to take off ihram except he who has brought the sacrificial animals with him

1802. Ibn 'Abbas said that Mu'awiyah reported to him I clipped some hair of the Prophet's(ﷺ) head with a broad iron arrowhead at Al Marwah; or (he said) I saw him that the hair of his head was clipped with a broad iron arrowhead at Al Marwah. The narrator Ibn Khallad said in his version "Mu'awiyah said" and not the

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word “reported”

1803. Ibn Abbas said that Mu'awiyah told him: do you not know that I clipped the hair of the head of the Messenger of Allah (ﷺ) with a broad iron arrowhead at al-Marwah? Al-Hasan added in his version: "during his hajj

1804. Ibn 'Abbas said The Prophet (ﷺ) raised his voice in talbiyah for 'Umrah and his companions for Hajj

1805. 'Abd Allah bin Umar said At the Farewell Pilgrimage the Apostle of Allaah (ﷺ) put on ihram first for 'Umrah and afterwards for Hajj and drove the sacrificial animals along with him from Dhu Al Hulaifah. The Apostle of Allaah (ﷺ) first raised his voice in talbiyah for 'Umrah and afterwards he did so for Hajj; and the people along with the Apostle of Allaah (ﷺ) did it first for 'Umrah and afterwards for Hajj. Some of the people had brought sacrificial animals and others had not, so when the Apostle of Allaah (ﷺ) came to Makkah, he said to the people. Those of you who have brought sacrificial animals must not treat as lawful anything which has become unlawful for you till you complete your Hajj; but those of you who have not brought sacrificial animals should go round the House (Ka'bah) and run between Al Safa' and Al Marwah, clip their hair, put off ihram, and afterwards raise their voice in talbiyah for Hajj and bring sacrificial animals. Those who cannot get sacrificial animals should fast three days during Hajj and seven days when they return to their families. The Apostle of Allaah (ﷺ) then performed circumambulation when he came to Makkah first touching the corner then running during three circuits out of seven and walking during four and when he had finished his circumambulation of the House (Ka'bah) he prayed two rak'ahs at Maqam Ibrahim, then giving the salutation and departing he went to Al Safa' and ran seven times between Al Safa' and Al Marwah. After that he did not treat anything as lawful which had become unlawful for him till he had completed his Hajj, sacrificed his animals on the day of sacrifice, went quickly and performed the circumambulation of the House (the Ka'bah), after which all that had been unlawful became lawful for him. Those people who had brought sacrificial animals did as the Apostle of Allaah (ﷺ) did

1806. Hafsa, wife of the Prophet (ﷺ) said Apostle of Allaah (ﷺ), how is it that the people have put off their ihram and you did not put off your ihram after your 'Umrah. He said I have matted my hair and garlanded my sacrificial animal, so I shall not put off my ihram till I sacrifice my sacrificial animals

1807. Abu Dharr used to say about a person who makes the intention of Hajj but he repeals it for the 'Umrah (that will not be valid). This cancellation of hajj for 'Umrah was specially meant for the people who accompanied the Apostle of Allaah (ﷺ)

1808. Narrated Bilal ibn al-Harith al-Muzani: I asked: Messenger of Allah, is the (command of) cancelling hajj meant exclusively for us, or for others too? He replied: No, this is meant exclusively for you

1809. 'Abd Allah bin Abbas said Al Fadl bin Abbas was riding the Camel behind the Apostle of Allaah (ﷺ). A woman of the tribe of Khath'am came seeking his (the Prophet's) decision (about a problem relating to Hajj). Al Fadl began to look at her and she too began to look at him. The Apostle of Allaah (ﷺ) would turn the face of Fadl to the other side. She said Apostle of Allaah (ﷺ) Allaah's commandment that His servants should perform Hajj has come when my father is an old man and is unable to sit firmly on a Camel. May I perform Hajj on his behalf? He said yes, That was at the Farewell Pilgrimage

1810. Narrated Abu Razin: A man of Banu Amir said: Messenger of Allah, my father is very old, he cannot perform hajj and umrah himself nor can he ride on a mount. He said: Perform hajj and umrah on behalf of your father

1811. Narrated Abdullah ibn Abbas: The Prophet (ﷺ) heard a man say: Labbayk (always ready to obey) on behalf of Shubrumah. He asked: Who is Shubrumah? He replied: A brother or relative of mine. He asked: Have you performed hajj on your own behalf? He said: No. He said: perform hajj on your own behalf, then perform it on behalf of Shubrumah

1812. Ibn 'Umar said Talbiyah uttered by the Apostle of Allaah (ﷺ) was Labbaik (always ready to obey), O Allaah labbaik, labbaik; Thou hast no partner, praise and grace are Thine, and the Dominion, Thou hast no partner. The narrator said 'Abd Allaah bin 'Umar used to add to his talbiyah Labbaik, labbaik, labbaik wa sa'daik (give me blessing after blessing) and good is Thy hands, desire and actions are directed towards Thee

1813. Narrated Jabir ibn Abdullah: The Messenger of Allah (ﷺ) raised his voice in talbiyah; he then mentioned the wordings of talbiyah like the tradition narrated by Ibn Umar. The people used to add the words dhal-ma'arij (the Possessor of ladders) and similar other words (to talbiyah) while the Prophet (ﷺ) heard them utter these words, but he did not say anything to them

1814. Narrated as-Sa'ib al-Ansari: Khalid ibn as-Sa'ib al-Ansari on his father's authority reported the Messenger of Allah (ﷺ) as saying: Gabriel came to me and commanded me to order my Companions to raise their voices in talbiyah

1815. Al Fadl bin Abbas said The Apostle of Allaah (ﷺ) uttered talbiyah till he threw pebbles at Jamrat Al 'Aqbah

1816. 'Abd Allah bin Umar said We proceeded along with the Apostle of Allaah (ﷺ) from Mina to 'Arafat, some of us were uttering talbiyah and the others were shouting "Allaah is most great."

1817. Narrated Abdullah ibn Abbas: The Prophet (ﷺ) said: A person who performs umrah should shout talbiyah till he touches the Black Stone. Abu Dawud said: This tradition has been transmitted by 'Abd al-Malik b. Abi Sulaiman and Hammam from 'Ata on the authority of Ibn 'Abbas as his own statement (i.e. the tradition was not attributed to the Prophet)

1818. Narrated Asma' bint Abu Bakr: We came out for performing hajj along with the Messenger of Allah (ﷺ). When we reached al-Araj, the Messenger of Allah (ﷺ) alighted and we also alighted. Aisha sat beside the Messenger of Allah (ﷺ) and I sat beside my father (Abu Bakr). The equipment and personal effects of Abu Bakr



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and of the Messenger of Allah (ﷺ) were placed with AbuBakr's slave on a camel. AbuBakr was sitting and waiting for his arrival. He arrived but he had no camel with him. He asked: Where is your camel? He replied: I lost it last night. AbuBakr said: There was only one camel, even that you have lost. He then began to beat him while the Messenger of Allah (ﷺ) was smiling and saying: Look at this man who is in the sacred state (putting on ihram), what is he doing? Ibn AbuRizmah said: The Messenger of Allah (ﷺ) spoke nothing except the words: Look at this man who is in the sacred state (wearing ihram), what is he doing? He was smiling (when he uttered these words)

1819. Narrated Ya'la ibn Umayyah: A man came to the Prophet (ﷺ) when he was at al-Ji'ranah. He was wearing perfume or the mark of saffron was on him and he was wearing a tunic. He said: Messenger of Allah, what do you command me to do while performing my Umrah. In the meantime, Allah, the Exalted, sent a revelation to the Prophet (ﷺ). When he (the Prophet) came to himself gradually, he asked: Where is the man who asking about umrah? (When the man came) he (the Prophet) said: Wash the perfume which is on you, or he said: (Wash) the mark of saffron (the narrator is doubtful), take off the tunic, then do in your umrah as you do in your hajj

1820. This tradition has also been narrated by Ya'la bin Umayyah through a different chain of narrators. This version adds The Prophet (ﷺ) said to him "Take off your tunic". He then took it off from his head. The narrator then narrated the rest of the tradition

1821. This tradition has also been transmitted by Ya'la bin Umayyah through a different chain of narrators. This version adds The Apostle of Allaah(ﷺ) commanded him to take it off (the tunic) and to take a bath twice or thrice. The narrator then transmitted the rest of the tradition

1822. It is narrated by Ya'la bin Umayyah that a man came to Prophet (ﷺ) at Ji'ranah, putting on ihram for 'Umrah. He had a cloak on him and his beard and head had been dyed

1823. 'Abd Allaah bin Umar said A man asked the Apostle of Allaah(ﷺ) What clothing one should put on if one intend to put on ihram? He said He should not wear shirts, turbans, trousers, garments with head coverings and clothing which has any dye of waras or saffron; one should not put on shoes unless one cannot get sandals. If one cannot get sandals, one should wear the shoes, in which case one must cut them to come below the ankles

1824. The aforesaid tradition has also been transmitted by Ibn 'Umar from the Prophet (ﷺ) to the same effect

1825. This tradition has also been transmitted through a different chain of narrators by Ibn 'Umar to the same effect. This version adds "A woman in the sacred state(while wearing ihram) should not be veiled or wear gloves. Abu Dawud said This tradition has also been transmitted by Hatim bin Isma'il and Yahya bin Ayyub from Musa bin 'Uqbah from 'Nafi as reported by al Laith. This has also been narrated by Musa bin Tariq from Musa bin 'Uqbah as a statement of Ibn 'Umar(not of the Prophet). Similarly, this tradition has also been transmitted by 'Ubaid Allah bin Umar, Malik and Ayyub as a statement of Ibn 'Umar (not of the Prophet). Ibrahim bin Sa'id al Madini narrated this tradition from Nafi' on the authority of Ibn 'Umar from the Prophet (ﷺ) A woman in the sacred state (wearing ihram) must not be veiled or wear gloves. Abu Dawud said Ibrahim bin Sa'id al Madini is a traditionist of Madina. Not many traditions have been narrated by him

1826. Ibn 'Umar reported that the Prophet(ﷺ) as saying A woman in the sacred state (wearing ihram) must not be veiled or wear gloves

1827. 'Abd Allaah bin Umar said that he heard the Apostle of Allaah(ﷺ) prohibiting women in the sacred state (wearing ihram) to wear gloves, veil(their faces) and to wear clothes with dye of waras or saffron on them. But afterwards they can wear any kind of clothing they like dyed yellow or silk or jewelry or trousers or shirts or shoes. Abu Dawud said 'Abdah and Muhammad bin Ishaq narrated this tradition from Muhammad bin Ishaq up to the words "And to wear clothes with dye of waras or saffron on them". They did not mention the words after them

1828. Nafi' said Ibn 'Umar felt cold and said Throw a garment over me, 'Nafi. I threw a hooded cloak over him. Thereupon he said Are you throwing this over me when the Apostle of Allaah(ﷺ) has forbidden those who are in sacred state to wear it?

1829. Ibn 'Abbas said I heard the Apostle of Allaah(ﷺ) say When one who is wearing ihram cannot get a lower garment(loin cloth) he may wear trousers and when he cannot get sandals he may wear shoes. Abu Dawud said This is the tradition narrated by the narrators of Makkah. Its narrator from Basrah is Jabir bin Zaid. He mentioned only trousers and omitted the mention of cutting of the shoes

1830. Narrated Aisha, Ummul Mu'minin:We were proceeding to Mecca along with the Prophet (ﷺ). We pasted on our foreheads the perfume known as sukk at the time of wearing ihram. When one of us perspired, it (the perfume) came down on her face. The Prophet (ﷺ) saw it but did not forbid it

1831. Narrated Aisha, Ummul Mu'minin: Salim ibn Abdullah said: Abdullah ibn Umar used to do so, that is to say, he would cut the shoes of a woman who put on ihram; then Safiyyah, daughter of AbuUbayd, reported to him that Aisha (may Allah be pleased with her) narrated to her that the Messenger of Allah (ﷺ) gave licence to women in respect of the shoes (i.e. women are not required to cut the shoes). He, therefore, abandoned it

1832. Al Bara' (bin Azib) said When the Apostle of Allaah(ﷺ) concluded the treaty with the people of Al Hudaibiyyah, they stipulated that they (the Muslims) would not enter (Makkah) except with the bag of armament (julban al-silah). I asked what is julban al-silah? He replied:The bag with its contents

1833. Narrated Aisha, Ummul Mu'minin: Riders would pass us when we accompanied the Messenger of Allah (ﷺ) while we were in the sacred state (wearing ihram). When they came by us, one of us would let down her outer garment from her head over her face, and when they had passed on, we would uncover our faces

1834. Umm al Hussain said We performed the Farewell Pilgrimage along with the Prophet(ﷺ) . I saw Usamah and Bilal one of them holding the halter of the

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she-Camel of the Prophet(), while the other raising his garment and sheltering from the heat till he had thrown pebbles at the jamrah of the 'Aqabah

1835. Ibn 'Abbas said The Prophet() had himself cupped when he was in the sacred state(wearing ihram)

1836. Narrated Abdullah ibn Abbas: The Messenger of Allah () had himself cupped in his head when he was in the sacred state (wearing ihram due to a disease from which he was suffering)

1837. Narrated Anas ibn Malik: The Messenger of Allah () had himself cupped on the surface of his foot because of a pain in it while he was in the sacred state (wearing ihram). Abu Dawud said: I heard Ahmad say: "Ibn Abi 'Arubah narrated it in Mursal form". Meaning from Qatadah

1838. Nubaih bin Wahb said 'Umar bin 'Ubaid Allah bin Ma'mar had a complaint in his eyes. He sent (someone) to Aban bin 'Uthman - the narrator Sufyan said that he was the chief of pilgrims during the season of Hajj – asking him what he should do with them. He said Apply aloes to them, for I heard 'Uthman narrating this on the authority of the Apostle of Allaah()

1839. The aforesaid tradition has also been transmitted by Nubaih bin Wahb through a different chain of narrators

1840. 'Abd Allah bin Hunain said 'Abd Allah bin Abbas and Miswar bin Makhramah differed amongst themselves (on the question of washing the head in the sacred state) at al Abwa. 'Ibn Abbas said A pilgrim in the sacred state (while wearing ihram) can wash his head. Al Miswar said A pilgrim in the sacred state(wearing ihram) cannot wash his head. 'Abd Allah bin Abbas then sent him ('Abd Allah bin Hunain) to Abu Ayyub Al Ansari. He found him taking a bath between two woods erected at the edge of the well and he was hiding himself with a cloth (curtain). He (the narrator) said I saluted him. He asked Who is this? I said I am 'Abd Allah bin Hunain. 'Abd Allah bin Abbas has sent me to you asking you how the Apostle of Allaah() used to wash his head while he was wearing ihram. Abu Ayyub then put his hand on the cloth and removed it till his head appeared to me. He then said to a person who was pouring water on him:Pour water. He poured water on his head and Abu Ayyub moved his head with his hands. He carried his hands forward and backward. He then said I saw him doing similarly

1841. Nubaih bin Wahb brother of Banu Abd Al Dar said 'Umar bin Ubaid Allah sent someone to Aban bin Uthman bin Affan asking him (to participate in the marriage ceremony). Aban in those days was the chief of the pilgrims and both were in the sacred state (wearing ihram). I want to give the daughter of Shaibah bin Jubair to Talhah bin Umar in marriage. I wish that you may attend it. Aban refused and said I heard my father 'Uthman bin Affan narrating a tradition from the Apostle of Allaah() as saying A pilgrim may not marry and give someone in marriage in the sacred state(while wearing ihram)

1842. The aforesaid tradition has also been transmitted by Aban bin 'Uthman on the authority of 'Uthman from the Apostle of Allaah() in a similar manner. This version adds "And he should not make a betrothal"

1843. Yazid bin Al Asamm, Maimunah's nephew said on Maimunah's authority The Apostle of Allaah() married me when we were not in the sacred state at Sarif

1844. Ibn 'Abbas said The Prophet() married Maimunah while he was in the sacred state(wearing ihram)

1845. Sa'id bin Al Musayyib said There is a misunderstanding on the part of Ibn 'Abbas about the marriage (of the Prophet) with Maimunah while he was in the sacred state

1846. Ibn 'Umar said The Prophet () was asked as to which of the creatures could be killed by a pilgrim in the sacred state. He said there are five creatures which it is not a sin for anyone to kill, outside or inside the sacred area. The Scorpion, the Crow, the Rat, the Kite and the biting Dog

1847. Abu Hurairah reported the Apostle of Allaah() as saying There are five(creatures) the killing of which is lawful in the sacred territory. The Snake, the Scorpion, the Kite, the Rat and the biting Dog

1848. Narrated AbuSa'id al-Khudri: The Prophet () was asked which of the creatures a pilgrim in sacred state could kill. He replied: The snake, the scorpion, the rat; he should drive away the pied crow, but should not kill it; the biting dog, the kite, and any wild animal which attacks (man)

1849. Abdullah ibn al-Harith reported on the authority of his father al-Harith:(My father) al-Harith was the governor of at-Ta'if under the caliph Uthman. He prepared food for Uthman which contained birds and the flesh of wild ass. He sent it to Ali (may Allah be pleased with him). When the Messenger came to him he was beating leaves for camels and shaking them off with his hand. He said to him: Eat it. He replied: Give it to the people who are not in sacred state; we are wearing ihram. I adjure the people of Ashja' who are present here. Do you know that a man presented a wild ass to the Messenger of Allah () while he was in ihram? But he refused to eat from it. They said: Yes

1850. Ibn 'Abbas said Zaid bin 'Arqam do you know that the limb of a game was presented to the Apostle of Allaah() but he did not accept it. He said "We are wearing ihram". He replied, Yes

1851. Narrated Jabir ibn Abdullah: I heard the Messenger of Allah () say: The game of the land is lawful for you (when you are wearing ihram) as long as you do not hunt it or have it hunted on your behalf. Abu Dawud said: When two traditions from the Prophet () conflict, one should see which of them was followed by his Companions

1852. Abu Qatadah said that he accompanied the Apostle of Allaah() and he stayed behind on the way to Makkah with some of his companions who were wearing ihram, although he was not. When he saw a wild ass he mounted his horse and asked them to hand him his whip, but they refused. He then asked them to hand him his lance. When they refused, he took it, chased the while ass and killed it. Some of the Companions of the Apostle of Allaah() ate it and some

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refused (to eat). When they met the Apostle of Allaah() they asked him about it. He said that was the food that Allaah provided you for eating

1853. Abu Hurairah reported the Prophet () as saying "Locusts are counted along with what is caught in the sea (i.e., the game of the sea)."

1854. Abu Hurairah said, We found a swarm of Locusts. A man who was wearing ihram began to strike it with his whip. He was told that his action was not valid. The fact was mentioned to the Prophet (); He said "That is counted along with the game of the sea." I heard Abu Dawud say "The narrator Abu Al Muhzim is weak. Both these traditions are based on misunderstanding

1855. Ka'ab said "Locusts are counted along with the game of the sea."

1856. Ka'ab bin 'Ujrah said that the Apostle of Allaah() came upon him (during their stay) at Al Hudaibiyyah. He asked do the insects of your head (lice) annoy you? He said Yes. The Prophet () said Shave your head, then sacrifice a sheep as offering or fast three days or give three sa's of dates to six poor people

1857. Ka'ab bin 'Ujrah said that the Apostle of Allaah() said to him, If you like sacrifice an animal or if you like fast three days or if you like give three sa's of dates to six poor people

1858. Narrated Ka'b ibn Ujrah: The Messenger of Allah () came upon him (during their stay) at al-Hudaybiyyah. He then narrated the rest of the tradition. This version adds: "He asked: Do you have a sacrificial animal? He replied: No. He then said: Fast three days or give three sa's of dates to six poor people, giving one sa' to every two persons

1859. A man from the Ansar said on the authority of Ka'b ibn Ujrah that he was feeling pain in his head (due to lice); so he shaved his head. The Prophet () ordered him to sacrifice a cow as offering

1860. Ka'b bin 'Ujrah said I had lice in my head when I accompanied the Apostle of Allaah() in the year of Al Hudaibiyyah so much so that I feared about my eyesight. So Allaah, the exalted revealed these verses about me. "And whoever among you is sick or hath an ailment of the head." The Apostle of Allaah() called me and said "Shave your head and fast three days or give a faraq of raisins to six poor men or sacrifice a goat. So, I shaved my head and sacrificed

1861. It was reported from 'Abdul-Karim bin Malik Al-Jazari, from 'Abdur-Rahman bin Abi Laila, from Ka'b bin Ujrah, regarding this incident (as narrated in on previous hadith), and he added:"Whichever of these you do, it will suffice

1862. Al Hajjaj bin 'Amr Al Ansari reported the Apostle of Allaah() as saying " If anyone breaks (a bone or leg) or becomes lame, he has come out of the sacred state and must perform Hajj the following year." 'Ikrimah said I asked Ibn 'Abbas and Abu Hurairah about this. They replied He spoke the truth

1863. Narrated al-Hajjaj ibn Amr: The Prophet () said: If anyone breaks (a leg) or becomes lame or falls ill. He then narrated the tradition to the same effect. The narrator Salamah ibn Shabib said: Ma'mar narrated (this tradition) to us

1864. Maymun ibn Mahran said:I came out to perform umrah in the year when the people of Syria besieged Ibn az-Zubayr at Mecca. Some people of my tribe sent sacrificial animals with me as an offering. When we reached the people of Syria, they stopped us from entering the sacred territory. I, therefore, sacrificed the animals at the same spot. I then took off ihram and returned. Next year I came out to make an atonement for my umrah. I came to Ibn Abbas and asked him (about it). He said: Bring a new sacrificial animal, for the Messenger of Allah () ordered his companions to bring fresh sacrificial animals for the umrah of atonement in lieu of the animals they had sacrificed in the year of al-Hudaybiyyah

1865. Nafi' said It was Ibn 'Umar's habit that whenever he came to Makkah he spent the night at Dhu Tuwa in the morning he would take a bath and enter Makkah in the daytime. He used to say the Prophet () had done so

1866. Ibn 'Umar said The Prophet () used to enter Makkah from the upper hillock. The version of Yahya goes:The Prophet () used to enter Makkah from Kuda' from the hillock of Batha'. He would come out from the lower hillock. Al Barmaki added "that is the two hillocks of Makkah". The version of Musaddad is more complete

1867. Ibn 'Umar said The Messenger of Allah () used to come out from (Medina) by the way of Al Shajarah and enter (Makkah) by the way of Al Mu'arras

1868. A'ishah said The Apostle of Allaah () entered Makkah from the side of Kuda' the upper end of Makkah in the year of conquest (of Makkah) and he entered from the side of Kida' when he performed 'Umrah. 'Urwah used to enter (Makkah) from both sides, but he often entered from the side of Kuda' as it was nearer to his house

1869. A'ishah said When the Prophet () entered Makkah he entered from the side of the upper end and he came out from the side of the lower end

1870. Narrated Jabir ibn Abdullah: was asked about a man who looks at the House (the Ka'bah) and raises his hands (for prayer). He replied: I did not find anyone doing this except the Jews. We performed hajj along with the Messenger of Allah (), but he did not do so

1871. Abu Hurairah said When the Prophet() entered Makkah he circumambulated the House(the Ka'bah) and offered two rak'ahs of prayer behind the station. That is, he did so on the day of the Conquest (of Makkah)

1872. Narrated AbuHurayrah: The Messenger of Allah () came an entered Mecca, and after the Messenger of Allah () had gone forward to the Stone, and touched it, he went round the House (the Ka'bah). He then went to as-Safa and mounted it so that he could look at the House. Then he raised his hands began to make mention of Allah as much as he wished and make supplication. The narrator said: The Ansar were beneath him. The narrator Hashim said: He prayed and praised Allah and asked Him for what he wished to ask

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1873. Abis bin Rabi'ah said on the authority of 'Umar He('Umar) came to the (Black) Stone and said "I know for sure that you are a stone which can neither benefit nor injure and had I not seen the Apostle of Allaah() kissing you, I would not have kissed you."

1874. Ibn 'Umar said I have not seen the Apostle of Allaah() touching anything in the House (the Ka'bah) but the two Yamani corners

1875. Ibn Umar was informed about the statement of Aisha that a part of al-Hijr is included in the magnitude of the Ka'bah. Ibn Umar said:By Allah, I think that she must have heard it from the Messenger of Allah (). I think that the Messenger of Allah () had not given up touching both of them but for the reason that they were not on the foundation of the House (the Ka'bah), nor did the people circumambulate (the House) beyond al-Hijr for this reason

1876. Ibn 'Umar said The Apostle of Allaah() did not give up touching the Yamani corner and the (Black) Stone in each of his circumambulations. Ibn 'Umar used to do so

1877. Ibn 'Abbas said The Apostle of Allaah() performed the circumambulation at the Farewell Pilgrimage on a Camel and touched the corner(Black Stone) with a crooked stick

1878. Narrated Safiyyah, daughter of Shaybah: When the Messenger of Allah () had some rest at Mecca in the year of its Conquest, he performed circumambulation on a camel and touched the corner (black Stone) with a crooked stick in his hand. She said: I was looking at him

1879. Abu Al Tufail reported on the authority of Ibn 'Abbas who said I saw the Prophet () circumambulating the Ka'bah on his Camel, touching the corner (Black Stone) with a crooked stick and kissing it (the crooked stick). The narrator Muhammad bin Rafi' added "he then went o Al Safa and Al Marwah and ran seven times on his Camel

1880. Jabir bin 'Abd Allah said The Prophet() performed the circumambulation of the House(the Ka'bah) on his Camel at the Farewell Pilgrimage and ran between Al Safa' and Al Marwah, so that the people could see him, remain well informed about him and ask him questions(about Hajj) for the people surrounded him

1881. Ibn 'Abbas said When the Apostle of Allaah() came to Makkah he was ill. So, he performed the circumambulation on his Camel. He touched the corner (Black Stone) with a crooked stick as often as he came to it. When he finished the circumambulation, he made his Camel kneel down and offered two rak'ahs of prayer

1882. Umm Salamah said I complained to the Apostle of Allaah() that I was ill. He said "Perform the circumambulation riding behind the people". She said "I performed circumambulation and the Apostle of Allaah() was praying towards the side of the House(the Ka'bah) and reciting "by al Tur and a Book inscribed"."

1883. Narrated Ya'la: The Messenger of Allah () went round the House (the Ka'bah) wearing a green Yamani mantle under his right armpit with the end over his left shoulder

1884. Narrated Abdullah ibn Abbas: The Messenger of Allah () and his Companions performed umrah from al-Ji'ranah. They went quickly round the House (the Ka'bah) moving their shoulders) proudly. They put their upper garments under their armpits and threw the ends over their left shoulders

1885. Abu Al Tufail said I said to Ibn 'Abbas Your people think that the Apostle of Allaah() walked proudly with swift strides while going round the Ka'bah and that it is sunnah (practice of the Prophet). He said "They spoke the truth (in part) and told a lie (in part)." I asked "What truth did they speak and what lie did they tell?" He said "They spoke the truth that the Apostle of Allaah() walked proudly while going round the Ka'bah but they told a lie, this is no sunnah. The Quraish asserted during the days of Al Hudaibiyah "Forsake Muhammad and his Companions till they die the death of a Camel which dies of bacteria in its nose. When they concluded a treaty with him agreeing upon the fact that they (the Prophet and his Companions) would come (to Makkah) next year and stay at Makkah three days, the Apostle of Allaah() said to the Companions "Walk proudly (moving shoulders) while going round the Ka'bah in first three circuits. (Ibn 'Abbas said) But this is not sunnah. I said "Your people think that the Apostle of Allaah() ran between Al Safa and Al Marwah on a Camel and that is sunnah." He said "They spoke the truth (in part) and told a lie (in part). I asked "What truth did they speak and what lie did they tell? He said "they spoke the truth that the Apostle of Allaah() ran between Al Safa and Al Marwah on a Camel. They told a lie that it is a sunnah. As the people did not move from around the Apostle of Allaah() and did not separate themselves from him he did the sa'i on a Camel so that they may listen to him and see his position and their hands might not reach him

1886. Ibn 'Abbas said The Apostle of Allaah() came to Makkah while the fever of Yathrib (Medina) had weakened them. Thereupon the disbelievers said "The people whom the fever has weakened and who suffer misery at Medina are coming to you." Allaah, the exalted, informed the Prophet () of what they had said. He, therefore, ordered them to perform ramal (walk proudly with swift pace) in first three circuits and walk ordinarily between the two corners (Yamani Corner and the Black Stone). When they saw them the believers walking proudly, they said" These are the people about whom you mentioned that the fever had weakened them, but they are more vigorous than us." Ibn 'Abbas said "He did not order them to walk proudly in all circuits (of the circumambulation) out of mercy upon them."

1887. Aslam said:I heard Umar ibn al-Khattab say: What is the need of walking proudly (ramal) and moving the shoulders (while going round the Ka'bah)? Allah has now strengthened Islam and obliterated disbelief and the infidels. In spite of that we shall not forsake anything that we used to do during the time of the Messenger of Allah ()

1888. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () said: Going round the House (the Ka'bah), running between as-Safa and lapidation of the pillars are meant for the remembrance of Allah

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1889. Narrated Abdullah ibn Abbas: The Prophet () wore the mantle under his right armpit with the end over his left shoulder, and touched the corner (Black Stone), then uttered "Allah is most great" and walked proudly in three circuits of circumambulation. When they (the Companions) reached the Yamani corner, and disappeared from the eyes of the Quraysh, they walked as usual; When they appeared before them, they walked proudly with rapid strides. Thereupon the Quraysh said: They look to be the deer (that are jumping). Ibn Abbas said: Hence this became the sunnah (model behaviour of the Prophet)

1890. Narrated Abdullah ibn Abbas: The Messenger of Allah () and his Companions performed umrah from al-Ji'ranah and walked proudly with rapid strides round the House (the Ka'bah) in three circuits and walked as usual in four circuits

1891. Nafi' said Ibn 'Umar walked proudly (ramal) from the corner (Black Stone) to the corner (Black Stone) and mentioned that the Apostle of Allaah () had done so

1892. Narrated Abdullah ibn as-Sa'ib: I heard the Messenger of Allah () say between the two corners: O Allah, bring us a blessing in this world and a blessing in the next and guard us from punishment of Hell

1893. Ibn 'Umar said When the Apostle of Allaah() observed the circumambulation at hajj and 'Umrah on his arrival, he ran three circuits and walked four, then he made two prostrations

1894. Narrated Jubayr ibn Mut'im: The Prophet () said: Do not prevent anyone from going round this House (the Ka'bah) and from praying any moment he desires by day or by night. The narrator Fadl (ibn Ya'qub) said: The Messenger of Allah () said: Banu Abdu Munaf, do not stop anyone

1895. Jabir bin 'Abdallah said "Neither the Prophet () nor his Companions ran between Al Safa' and Al Marwah except once and that was his first running."

1896. Narrated Aisha, Ummul Mu'minin: The Companions of the Messenger of Allah () who accompanied him did not go round the Ka'bah till they threw pebbles at the Jamrah (pillar at Mina)

1897. 'Ata said The Prophet () said to A'ishah Your observance of circumambulation of the Ka'bah and your running between Al Safa' and al Marwah (only once) are sufficient for your Hajj and your 'Umrah. Al Shafi'i said The narrator Sufyan has transmitted this tradition from 'Ata on the authority of A'ishah and also narrated it on the authority of 'Ata stating that the Prophet () said to A'ishah(may Allah be pleased with her)

1898. Narrated AbdurRahman ibn Safwan: When the Messenger of Allah () conquered Mecca, I said (to myself): I shall put on my clothes, and my house lay on the way, I shall watch how the Messenger of Allah () behaves. So I went out. I saw that the Prophet () and his Companions had come out from the Ka'bah and embraced the House (the Ka'bah) from its entrance (al-Bab) to al-Hatim. They placed their cheek on the House (the Ka'bah) while the Messenger of Allah () was amongst them

1899. Amr b. Shu'aib reported on the authority of his father:I went round the Ka'bah along with Abdullah ibn Amr. When we came behind the Ka'bah I asked: Do you not seek refuge? He uttered the words: I seek refuge in Allah from the Hell-fire. He then went (farther) and touched the Black Stone, and stood between the corner (Black Stone) and the entrance of the Ka'bah. He then placed his breast, his face, his hands and his palms in this manner, and he spread them, and said: I saw the apostle of Allah () doing like this

1900. Abdullah ibn as-Sa'ib reported on the authority of his father as-Sa'ib that he used to lead Ibn Abbas (when he become blind) and make him stand in the third corner that was adjacent to the corner (Black Stone) near the entrance of the Ka'bah. Ibn Abbas used to say:Has it been reported to you that the Messenger of Allah () would pray in this place. He would reply: Yes. He then used to stand (there) and pray

1901. 'Urwa bin Al Zubair said I said to A'ishah, wife of the Prophet() while I was a boy. What do you think about the pronouncement of Allaah, the Exalted "Lo! (The Mountains) Al Safa' and Al Marwah are among the indications of Allaah. "I think there is no harm for anyone if he does not run between them. A'ishah(may Allah be pleased with her) said Nay, had it been so as you said, it would have been thus. It is no sin on him not to go around them. This verse was revealed about the Ansaar, they used to perform hajj for Manat. Manat was erected in front of Quda'id. Hence they used to avoid going around Al Safa and Al Marwah. When Islam came, they asked the Apostle of Allaah() about it. Allaah, the Exalted therefore revealed the verse "Lo! (The Mountains) Al Safa' and Al Marwah are among the indications of Allaah

1902. 'Abd Allaah bin Abi Aufa said the Apostle of Allaah() performed 'Umrah and went round the House(the Ka'bah) and prayed behind the station (Maqam Ibrahim) two rak'ahs and he was accompanied by so many people that he was hidden by them. 'Abd Allaah bin Abi Aufa was asked Did the Apostle of Allaah() enter the Ka'bah ? He replied "No"

1903. Isma'il bin Abi Khalid said I heard 'Abd Allaah bin Abi Aufa narrated this tradition. His version added "He then came to Al Safa' and Al Marwah and ran between them seven times and then shaved his head

1904. Kathir ibn Jamhan said:A man asked Abdullah ibn Umar between as-Safa and al-Marwah: AbdurRahman, I see you walking while the people are running (between as-Safa and al-Marwah)? He replied: If I walk, I saw the Messenger of Allah () running. I am too old

1905. Ja'far bin Muhammad reported on the authority of his father "We entered upon Jabir bin 'Abd Allaah. When we reached him, he asked about the people (who had come to visit him). When my turn came I said "I am Muhammad bin Ali bin Hussain. He patted my head with his hand and undid my upper then lower buttons. He then placed his hand between my nipples and in those days I was a young boy." He then said "welcome to you my nephew, ask what you like. I

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questioned him he was blind. The time of prayer came and he stood wrapped in a mantle. Whenever he placed it on his shoulders its ends fell due to its shortness. He led us in prayer while his mantle was placed on a rack by his side. I said "tell me about the Hajj of the Apostle of Allaah()." He signed with his hand and folded his fingers indicating nine. He then said Apostle of Allaah() remained nine years (at Madeenah ) during which he did not perform Hajj, then made a public announcement in the tenth year to the effect that the Apostle of Allaah() was about to (go to) perform Hajj. A large number of people came to Madeenah everyone desiring to follow him and act like him. The Apostle of Allaah() went out and we too went out with him till we reached Dhu Al Hulaifah. Asma' daughter of 'Umais gave birth to Muhammad bin Abi Bakr. She sent message to Apostle of Allaah() asking him What should I do? He replied "take a bath, bandage your private parts with a cloth and put on ihram." The Apostle of Allaah() then prayed (in the masjid) and mounted Al Qaswa' and his she Camel stood erect with him on its back. Jabir said "I saw (a large number of) people on mounts and on foot in front of him and a similar number on his right side and a similar number on his left side and a similar number behind him. The Apostle of Allaah() was among us, the Qur'an was being revealed to him and he knew its interpretation. Whatever he did, we did it. The Apostle of Allaah() then raised his voice declaring Allaah's unity and saying "Labbaik ( I am at thy service), O Allaah, labbaik, labbaik, Thou hast no partner praise and grace are Thine and the Dominion. Thou hast no partner. The people too raised their voices in talbiyah which they used to utter. But the Apostle of Allaah() did not forbid them anything. The Apostle of Allaah() continued his talbiyah. Jabir said "We did not express our intention of performing anything but Hajj, being unaware of 'Umrah (at that season), but when we came with him to the House (the Ka'bah), he touched the corner (and made seven circuits) walking quickly with pride in three of them and walking ordinarily in four. Then going forward to the station of Abraham he recited "And take the station of Abraham as a place of prayer." (While praying two rak'ahs) he kept the station between him and the House. The narrator said My father said that Ibn Nufail and 'Uthman said I do not know that he (Jabir) narrated it from anyone except the Prophet (). The narrator Sulaiman said I do not know but he (Jabir) said "The Apostle of Allaah() used to recite in the two rak'ahs "Say, He is Allaah, one" and "Say O infidels". He then returned to the House (the ka'bah) and touched the corner after which he went out by the gate to Al Safa'. When he reached near Al Safa' he recited "Al Safa' and Al Marwah are among the indications of Allaah" and he added "We begin with what Allaah began with". He then began with Al Safa' and mounting it till he could see the House (the Ka'bah) he declared the greatness of Allaah and proclaimed his Unity. He then said "there is no god but Allaah alone, Who alone has fulfilled His promise, helped His servant and routed the confederates. He then made supplication in the course of that saying such words three times. He then descended and walked towards Al Marwah and when his feet came down into the bottom of the valley, he ran, and when he began to ascend he walked till he reached Al Marwah. He did at al Marwah as he had done at Al Safa' and when he came to Al Marwah for the last time, he said "If I had known before what I have come to know afterwards regarding this matter of mine, I would not have brought sacrificial animals but made it an 'Umrah, so if any of you has no sacrificial animals, he may take off ihram and treat it as an 'Umrah. All the people then took off ihram and clipped their hair except the Prophet () and those who had brought sacrificial animals. Suraqah (bin Malik) bin Ju'sham then got up and asked Apostle of Allaah() does this apply to the present year or does it apply for ever? The Apostle of Allaah() intertwined his fingers and said "The 'Umarh has been incorporated in Hajj. Adding 'No', but forever and ever. 'Ali came from Yemen with the sacrificial animals of the Apostle of Allaah() and found Fathima among one of those who had taken off their ihram. She said put on colored clothes and stained her eyes with collyrium. 'Ali disliked (this action of her) and asked Who commanded you for this? She said "My father". Jabir said 'Ali said at Iraq I went to Apostle of Allaah() to complain against Fathima for what she had done and to ask the opinion of Apostle of Allaah() about which she mentioned to me. I informed him that I disliked her action and that thereupon she said to me "My father commanded me to do this." He said "She spoke the truth, she spoke the truth." What did you say when you put on ihram for Hajj? I said O Allaah, I put on ihram for the same purpose for which Apostle of Allaah() has put it on. He said I have sacrificial animals with me, so do not take off ihram. He (Jabir) said "The total of those sacrificial animals brought by 'Ali from Yemen and of those brought by the Prophet () from Madeenah was one hundred." Then all the people except the Prophet () and those who had with them the sacrificial animals took off ihram and clipped their hair. When the 8th of Dhu Al Hijjah (Yaum Al Tarwiyah) came, they went towards Mina having put on ihram for Hajj and the Apostle of Allaah() rode and prayed at Mina the noon, afternoon, sunset, night and dawn prayers. After that he waited a little till the sun rose and gave orders for a tent of hair to be set up at Namrah. The Apostle of Allaah() then sent out and the Quraish did not doubt that he would halt at Al Mash 'ar Al Haram at Al Muzdalifah, as the Quraish used to do in the pre Islamic period but he passed on till he came to 'Arafah and found that the tent had been setup at Namrah. There he dismounted and when the sun had passed the meridian he ordered Al Qaswa' to be brought and when it was saddled for him, he went down to the bottom of the valley and addressed the people saying "Your lives and your property must be respected by one another like the sacredness of this day of yours in the month of yours in this town of yours. Lo! Everything pertaining to the pre Islamic period has been put under my feet and claims for blood vengeance belonging to the pre Islamic period have been abolished. The first of those murdered among us whose blood vengeance I permit is the blood vengeance of ours (according to the version of the narrator 'Uthman, the blood vengeance of the son of Rabi'ah and according to the version of the narrator Sulaiman the blood vengeance of the son of Rabi'ah bin Al Harith bin 'Abd Al Muttalib). Some (scholars) said "he was suckled among Banu Sa'd(i.e., he was brought up among Bani Sa'd) and then killed by Hudhail. The usury of the pre Islamic period is abolished and the first of usury I abolish is our usury, the usury of 'Abbas bin 'Abd Al Muttalib for it is all abolished. Fear Allaah regarding women for you have got them under Allah's security and have the right to intercourse with them by Allaah's word. It is a duty from you on them not to allow anyone whom you dislike to lie on your beds but if they do beat them, but not severely. You are responsible for providing them with food and clothing in a fitting manner. I have left among you something by which if you hold to it you will never again go astray, that is Allaah's Book. You will be asked about me, so what will you say? They replied "We testify that you have conveyed and fulfilled the message and given counsel. Then raising his forefinger towards the sky and pointing it at the people, he said "O Allaah! Be witness, O Allaah! Be witness, O Allaah! Be witness! Bilal then uttered the call to prayer and the iqamah and he prayed the noon prayer, he then uttered the iqamah and he prayed the afternoon prayer, engaging in no prayer between the two. He then mounted (his she Camel) al Qaswa' and came to the place of standing , making his

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she Camel Al Qaswa' turn its back to the rocks and having the path taken by those who went on foot in front of him and he faced the qiblah. He remained standing till sunset when the yellow light had somewhat gone and the disc of the sun had disappeared. He took Usamah up behind him and picked the reins of Al Qaswa' severely so much so that its head was touching the front part of the saddle. Pointing with his right hand he was saying "Calmness, O People! Calmness, O people. Whenever he came over a mound (of sand) he let loose its reins a little so that it could ascend. He then came to Al Muzdalifah where he combined the sunset and night prayers, with one adhan and two iqamahs. The narrator 'Uthamn said He did not offer supererogatory prayers between them. The narrators are then agreed upon the version He then lay down till dawn and prayed the dawn prayer when the morning light was clear. The narrator Sulaiman said with one adhan and one iqamah. The narrators are then agreed upon the version He then mounted Al Qaswa' and came to Al Mash'ar Al Haram and ascended it. The narrators 'Uthaman and Sulaiman said He faced the qiblah praised Allaah, declared His greatness, His uniqueness. 'Uthamn added in his version and His Unity and kept standing till the day was very clear. The Apostle of Allaah() then went quickly before the sun rose, taking Al Fadl bin 'Abbas behind him. He was a man having beautiful hair, white and handsome color. When the Apostle of Allaah() went quickly, the women in the howdas also began to pass him quickly. Al Fadl began to look at them. The Apostle of Allaah() placed his hand on the face of Al Fadl, but Al Fadl turned his face towards the other side. The Apostle of Allaah() also turned away his hand to the other side. Al Fadl also turned his face to the other side looking at them till he came to (the Valley of) Muhassir. He urged the Camel a little and following a middle road which comes out at the greatest jamrah, he came to the jamrah which is beside the tree and he threw seven small pebbles at this (jamrah) saying "Allah is most great" each time he threw a pebble like bean seeds. He threw them from the bottom of the valley. The Apostle of Allaah() then went to the place of the sacrifice and sacrificed sixty three Camels with his own hand. He then commanded 'Ali who sacrificed the remainder and he shared him and his sacrificial animals. After that he ordered that a piece of flesh from each Camel should be put in a pot and when it was cooked the two of them ate some of it and drank some of its broth. The narrator Sulaiman said the he mounted afterwards the Apostle of Allaah() went quickly to the House (the Ka'bah) and prayed the noon prayer at Makkah. He came to Banu 'Abd Al Muttalib who were supplying water at Zamzam and said draw water Banu 'Abd Al Muttalib were it not that people would take from you the right to draw water, I would draw it along with you. So they handed him a bucket and he drank from it

1906. Ja'far bin Muhammad reported on the authority of his father The Prophet () prayed the noon and the afternoon prayers with one adhan and two iqamahs at 'Arafah and he did not offer supererogatory prayers between them. He prayed the sunset and night prayers at Al Muzdalifah with one adhan and two iqamahs and he did not offer supererogatory prayers between them. Abu Dawud said This tradition has been narrated by Hatim bin Isma'il as a part of the lengthy tradition. Muhammad bin 'Ali Al Ju'fi narrated it from Ja'far from his father on the authority of Jabir, like the tradition transmitted by Hatim bin Isma'il. But this version has He offered the sunset and night prayers with one adhan and one iqamah

1907. Jabir said then the Prophet () said "I sacrificed here and the whole of Mina is the place of sacrifice". He stationed at 'Arafah and said "I stationed here and the whole of 'Arafah is the place of station". He stationed at Al Muzdalifah and said "I stationed here and the whole of Al Muzdalifah is the place of station."

1908. The aforesaid tradition has also been transmitted by Hafs bin Ghiyath from Ja'far with the same chain of narrators. But this version adds "Sacrifice in your dwellings."

1909. The tradition has also been transmitted by Jabir through a different chain of narrators. He narrated this tradition and added the words "he recited in two rak'ahs the surah relating to Unity of Allaah" and "Say, O disbelievers" to the Qur'anic verse "And take the station of Abraham as a place of prayer.". This version has 'Ali said in Kufah. The narrator said "My father said Jabir did not say these words. I went to complain (against Fatimah). He then narrated the story of Fatimah."

1910. A'ishah said "Quraish and those who followed their religion used to station at Al Muzdalifah and they were called Al Hums and the rest of Arabs used to station at 'Arafah. When Islam came, Allaah the most High commanded His Prophet () to go to 'Arafah and station there then go quickly from it. That is in accordance with the words of Him Who is exalted "Then go quickly from where the people went quickly."

1911. Narrated Abdullah ibn Abbas: The Messenger of Allah () offered the noon prayer on the 8th of Dhul-Hijjah (Yawm at-Tarwiyah) and dawn prayer on the 9th of Dhul-Hijjah (Yawm al-Arafah) in Mina

1912. 'Abd Al 'Aziz bin Rufai' said I asked Anas bin Malik saying "Tell me something you knew about the Apostle of Allaah() viz where he offered the noon prayer on Yawm Al Tarwiyah(8th of Dhu Al Hijjah). He replied, In Mina I asked Where did he pray the afternoon prayer on Yaum Al Nafr(12th or 13th of Dhu Al Hijjah). He replied In al-Abtah he then said "Do as your commanders do."

1913. Ibn 'Umar said the Apostle of Allaah() proceeded from Mina when he offered the dawn prayer on Yaum Al 'Arafah (9th of Dhu Al Hijjah) in the morning till he came to 'Arafah and he descended at Namrah. This is the place where the imam (prayer leader at 'Arafah) takes his place. When the time of the noon prayer came, the Apostle of Allaah() proceeded earlier and combined the noon and afternoon prayers. He then addressed the people (i.e., recited the sermon) and proceeded. He stationed at a place of stationing in 'Arafah

1914. Narrated Abdullah ibn Umar: When al-Hajjaj killed Ibn Zubayr, he sent a message to Ibn Umar asking him: At which moment the Messenger of Allah () used to proceed (to Arafat) this day? He replied: When it happens so, we shall proceed. When Ibn Umar intended to proceed, the people said: The sun did not decline. He (Ibn Umar) asked: Did it decline? They replied: It did not decline. When they said that the sun had declined, he proceeded

1915. A man from banu Damrah reported on the authority of his father or his uncle "I saw the Apostle of Allaah() on the pulpit in 'Arafah."

1916. Narrated Nubayt: Nubayt had seen the Prophet () in Arafat

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1917. Al-Adda' ibn Khalid ibn Hudhah said: I saw the Messenger of Allah (ﷺ) on 9 Dhul-Hijjah on a camel standing at the stirrups. Abu Dawud said: Ibn al-'Ala has reported this tradition from Waki' as narrated by Hammad
1918. This tradition has also been transmitted by Al 'Adda bin Khalid through a different chain of narrators to the same effect
1919. Yazid ibn Shayban said: We were in a place of stationing at Arafat which Amr (ibn Abdullah) thought was very far away from where the imam was stationing, when Ibn Mirba' al-Ansari came to us and told (us): I am a messenger for you from the Messenger of Allah (ﷺ). He tells you: Station where you are performing your devotions for you are an heir to the heritage of Abraham
1920. Ibn 'Abbas said The Apostle of Allaah(ﷺ) returned from 'Arafah preserving a quiet demeanor and he took Usamah up behind him (on the Camel). He said "O people preserve a quiet demeanor for piety does not consist in exciting the Horses and the Camels (i.e., in driving them quickly)." He (Ibn 'Abbas) said "Thereafter I did not see them raising their hands running quickly till he came to Al Muzdalifah." The narrator Wahb added He took Al Fadl bin 'Abbas up behind him (on the Camel) and said O people piety does not consist in exciting the Horses and the Camels (i.e., in driving them quickly), you must preserve a quiet demeanor". He (Ibn 'Abbas) said "Thereafter I did not see them raising their hands till he came to Mina."
1921. Ibrahim bin 'Uqabah said "Kuraib told me that he asked Umamah bin Zaid saying tell me how you did in the evening when you rode behind the Apostle of Allaah(ﷺ). He said "We came to the valley where the people make their Camels kneel down to take rest at night." The Apostle of Allaah(ﷺ) made his she Camel kneel down and he then urinated. He then called for water for ablution and performed the ablution but he did not perform minutely (but performed lightly). I asked Apostle of Allaah(ﷺ), prayer? He replied "Prayer ahead of you". He then mounted (the Camel) till we came to Al Muzdalifah. There iqamah for the sunset prayer was called. The people then made their Camels kneel down at their places. The Camels were not unloaded as yet, iqamah for the night prayers was called and he prayed. The people then unloaded the Camels. The narrator Muhammad added in his version of the tradition How did you do when the morning came? He replied Al Fadl rode behind him and I walked on foot among the people of the Quraish who went ahead
1922. Narrated Ali ibn AbuTalib: The Prophet then took up Usamah behind him (on the camel), and drove the camel at a quick pace. The people were beating their camels right and left, but he did not pay attention to them; he was saying: O people, preserve a quiet demeanour. He proceeded (from Arafat) when the sun had set
1923. Hisham bin 'Urwah reported on the authority of his father Usamah bin Zaid was asked when I was sitting along with him, how did the Apostle of Allaah(ﷺ) travel during the Farewell Pilgrimage when he proceeded from 'Arafah to Al Muzdalifah? He replied he was travelling at a quick pace and when he found an opening he urged on his Camel. Hisham said "Nass(running or urging on the Camel) is above 'anaq(going at a quick pace)."
1924. Usamah said: I rode behind the Prophet(ﷺ) When the sun set Apostle of Allaah(ﷺ) returned from 'Arafah (to Al Muzdalifah)
1925. Usamah bin Zaid said: The Apostle of Allaah(ﷺ) returned from 'Arafah. When he came to the mountain path , he alighted, urinated and performed the ablution, but he did not perform it completely. I said to him Prayer? He said "The prayer will be offered ahead of you." He then mounted. When he reached Al Muzdalifah he alighted performed the ablution, performed it well. Thereafter iqamah for the prayer was called and he offered the sunset prayer. Then everyone made his Camel kneel down at his place. Iqamah was then called for night prayer and he offered it but he did not pray between them
1926. 'Abd Allah bin 'Umar said The apostle of Allaah(ﷺ) combined the sunset and the night prayers at Al Muzdalifah
1927. The aforesaid tradition has been transmitted by Al Zuhri through a different chain of narrators. This version adds "Each prayer with an iqamah". Ahmad reported on the authority of Waki' "he offered each prayer with a single iqamah."
1928. The aforesaid tradition has also been transmitted to the same effect by by Al Zuhri with a different chain of narrators beginning with Ibn Hanbal on the authority of Hammad. This version adds "With an iqamah for every prayer, he did not call adhan for the first prayer and he did not offer supererogatory prayer after any of them. The narrator Makhlad said "He did not call adhan for any of them."
1929. Abdullah ibn Malik said: I offered three rak'ahs of the sunset prayer and two rak'ahs of the night prayer along with Ibn Umar. Thereupon Malik ibn al-Harith said: What is this prayer? He said: I offered these prayers along with the Messenger of Allah (ﷺ) in this place with a single iqamah
1930. Sa'id bin Jubair and 'Abd Allah bin Malik said "We offered the sunset and the night prayers at Al Muzdalifah along with ibn 'Umar with one iqamah." The narrator then narrated the rest of the tradition as reported by Ibn Kathir
1931. Sa'id bin Jubair said "We returned along with Ibn 'Umar and when we reached Al Muzdalifah he led us in the sunset and night prayers with one iqamah and three rak'ahs of the sunset prayer and two rak'ahs of the night prayer. When he finished the prayer Ibn 'Umar said to us The Messenger of Allah (ﷺ) led us in prayer in this way at this place."
1932. Salamah bin Kuhail said "I saw Sa'id bin Jubair he called the iqamah at Al Muzdalifah and offered three rak'ahs of the sunset prayer and two rak'ahs of the night prayer. He then said "I attended Ibn 'Umar." He did like this in this place and he (Ibn 'Umar) said "I attended the Apostle of Allaah(ﷺ)". He did in a similar way in this place
1933. Ash'ath bin Sulaim reported on the authority of his father "I proceeded along with Ibn 'Umar from 'Arafah towards Al Muzdalifah." He was not tiring of uttering "Allaah is most great" and "There is no god but Allaah", till we came to Al Muzdalifah. He uttered the adhan and the iqamah or ordered some person who



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called the adhan and the iqamah. He then led us the three rak'ahs of the sunset prayers and turned to us and said (Another) prayer. Thereafter he led us in the two rak'ahs of the night prayer. Then he called for his dinner. He (Ash'ath) said 'Ilaj bin 'Amr reported a tradition like that of my father on the authority of Ibn 'Umar. Ibn 'Umar was asked about it. He said "I prayed along with the Apostle of Allaah() in a similar manner."

1934. Ibn Mas'ud said " I never saw the Apostle of Allaah() observe a prayer out of its proper time except(two prayers) at Al Muzdalifah. He combined the sunset and night prayers at Al Muzdalifah and he offered the dawn prayer that day before its proper time

1935. Narrated Ali ibn AbuTalib: When the morning came, the Prophet () stood at the mountain Quzah and said: This is Quzah, and this is a place of stationing, and the whole of al-Muzdalifah is a place of stationing. I sacrificed the animals here, and the whole of Mina is a place of sacrifice. So sacrifice in your dwellings

1936. Jabir reported the Prophet () as saying "I halted here in 'Arafah and the whole of 'Arafah is a place of halting. I halted here in Al Muzdalifah and the whole of Al Muzdalifah is a place of halting. I sacrificed the animals here and the whole of Mina is a place of sacrifice. So sacrifice in your dwellings

1937. Jabir bin 'Abdallah reported the Apostle of Allaah () as saying "The whole of 'Arafah is a place of halting, the whole of Mina is a place of sacrifice, the whole of Al Muzdalifah is a place of halting and all the passes of Makkah are a thoroughfare and a place of sacrifice

1938. Narrated Umar ibn al-Khattab: The Arabs in the pre-Islamic period did not return from al-Muzdalifah till they saw sunlight at the mountain Thabir. The Prophet () opposed them and returned before the sunrise

1939. Ibn 'Abbas said I was among the weak members of his family whom the Apostle of Allaah() sent ahead on the night of Al Muzdalifah

1940. Narrated Abdullah ibn Abbas: The Messenger of Allah () sent ahead some boys from Banu AbdulMuttalib on donkeys on the night of al-Muzdalifah. He began to pat our thighs (out of love) and said: O young! boys do not throw pebbles at the jamrah till the sun rises. Abu Dawud said: The Arabic word al-lath means to strike softly

1941. Narrated Abdullah ibn Abbas: The Messenger of Allah () used to send ahead the weak members of his family in darkness (to Mina), and command them not to throw pebbles at jamrahs until the sun rose

1942. Narrated Aisha, Ummul Mu'minin: The Prophet () sent Umm Salamah on the night before the day of sacrifice and she threw pebbles at the jamrah before dawn. She hastened (to Mecca) and performed the circumambulation. That day was the one the Messenger of Allah () spent with her

1943. Ata' said:A reporter reported to me about Asma' that she threw pebbles at the jamrah at night. I said: We threw pebbles (at the jamrah) at night. She said: We used to do so in the lifetime of the Messenger of Allah ()

1944. Narrated Jabir ibn Abdullah: The Messenger of Allah () hastened from al-Muzdalifah with a quite demeanour and ordered them (the people) to throw small pebbles and he hastened in the valley (wadi) of Muhassir

1945. Narrated Abdullah ibn Umar: The Messenger of Allah () halted on the day of sacrifice between the jamrahs (pillars at Mina) during hajj which he performed. He asked: Which is this day? They replied: This is the day of sacrifice. He said: This is the day of greater hajj

1946. Narrated Abu Hurairah:Abu Bakr sent me among those who proclaim at Mina that no polytheist should perform Hajj after this year and no naked person should go round the House (the Ka'bah), and that the day of greater Hajj is the day of sacrifice, and the greater Hajj is the Hajj

1947. Narrated AbuBakrah: The Prophet () gave a sermon during his hajj and said: Time has completed a cycle and assumed the form of the day when Allah created the heavens and the earth. The year contains twelve months of which four are sacred, three of them consecutive, viz. Dhul-Qa'dah, Dhul-Hijjah and Muharram and also Rajab of Mudar which comes between Jumadah and Sha'ban

1948. The aforesaid tradition has also been transmitted by Abu Bakrah through a different chain of narrators. Abu Dawud said:Ibn 'Awn has mentioned his ('Abu Bakrah's) name and narrated this tradition: From 'Abd al-Rahman b. Abi Bakrah on the authority of Abu Bakrah

1949. Narrated AbdurRahman Ya'mar ad-Dayli: I came to the Holy Prophet () when he was in Arafat. Some people or a group of people came from Najd. They commanded someone (to ask the Prophet about hajj). So he called the Messenger of Allah (), saying: How is the hajj done? He (the Prophet) ordered a man (to reply). He shouted loudly: The hajj, the hajj is on the day of Arafah. If anyone comes over there before the dawn prayer on the night of al-Muzdalifah, his hajj will be complete. The period of halting at Mina is three days. Then whoever hastens (his departure) by two days, it is no sin for him, and whoever delays it there is no sin for him. The narrator said: He (the Prophet) then put a man behind him on the camel. He began to proclaim this loudly. Abu Dawud said: This tradition has been narrated by Mahran from Sufyan in a similar way. This version adds: The Hajj, the Hajj, twice. The version narrated by Yaya b. Sa'id al-Qattan has the words: The Hajj only once

1950. Narrated Urwah ibn Mudarris at-Ta'i: I came to the Messenger of Allah () at the place of halting, that is, al-Muzdalifah. I said: I have come from the mountains of Tayy. I fatigued my mount and fatigued myself. By Allah, I found no hill (on my way) but I halted there. Have I completed my hajj? The Messenger of Allah () said: Anyone who offers this prayer along with us and comes over to Arafat before it by night or day will complete his hajj and he may wash away the dirt (of his body)

1951. AbdurRahman ibn Mu'adh said that he heard a man from the Companions of the Prophet () say:The Prophet () addressed the people at Mina and he made them stay in their dwellings. He then said: The Muhajirun (Emigrants) should stay here, and he made a sign to the right side of the qiblah, and the Ansar

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(the Helpers) here, and he made a sign to the left side of the qiblah; the people should stay around them

1952. Ibn AbuNajih reported from his father on the authority of two men from Banu Bakr who said:We saw the Messenger of Allah (ﷺ) addressing (the people) in the middle of the tashriq days when we were staying near his mount. This is the address of the Messenger of Allah (ﷺ) which he gave at Mina

1953. Narrated Sarra' daughter of Nabhan: She was mistress of a temple in pre-Islamic days. She said: The prophet (ﷺ) addressed us on the second day of sacrifice (yawm ar-ru'us) and said: Which is this day? We said: Allah and His Apostle are better aware. He said: Is this not the middle of the tashriq days?

1954. Narrated Harmas ibn Ziyad al-Bahili: I saw the Prophet (ﷺ) addressing the people on his she-camel al-Adba', on the day of sacrifice at Mina

1955. Narrated Abu Umamah:I heard the address of the Messenger of Allah (ﷺ) at Mina on the day of sacrifice

1956. Narrated Rafi' ibn Amr al-Muzani: I saw the Messenger of Allah (ﷺ) addressing the people at Mina (on the day of sacrifice) when the sun rose high (i.e. in the forenoon) on a white mule, and Ali (Allah be pleased with him) was interpreting on his behalf; some people were standing and some sitting

1957. Narrated AbdurRahman ibn Mu'adh at-Taymi: The Messenger of Allah (ﷺ) addressed us when we were at Mina. Our ears were open and we were listening to what he was saying, while we were in our dwellings. He began to teach them the rites of hajj till he reached the injunction of throwing pebbles at the Jamrahs (pillars at Mina). He put his forefingers in his ears and said: (Throw small pebbles. He then commanded the Emigrants (Muhajirun) to station themselves. They stationed themselves before the mosque. He then commanded the Helpers (Ansar) to encamp. They encamped behind the mosque. Thereafter the people encamped

1958. Ibn Jurayj asked Ibn Umar:We sell the property of the people; so one of us goes to Mecca and passes the night there with the property (during the stay at Mina). He said: The Messenger of Allah (ﷺ) used to pass night and day at Mina

1959. Narrated Ibn 'Umar:Al-'Abbas sought permission from the Messenger of Allah (ﷺ) to pass the night at Mecca during the period of his stay at Mina for distributing water among the people. He gave him permission

1960. Narrated 'Abd al-Rahman b. Zaid: 'Uthman prayed four rak'ahs at Mina. 'Abd Allah (b. Mas'ud) said: I prayed two rak'ahs along with the Prophet (ﷺ) and two rak'ahs along with 'Umar. The version of Hafs added: And along with 'Uthman during the early period of his caliphate. He ('Uthman) began to offer complete prayer (i.e. four rak'ahs) later on. The version of Abu Mu'awiyah added: Then your modes of action varied. I would like to pray two rak'ahs acceptable to Allah instead of four rak'ahs. Al-A'mash said: Mu'awiyah b. Qurrah reported to me from his teachers: 'Abd Allah (b. Mas'ud) once prayed four rak'ahs. He was told: You criticized 'Uthman but you yourself prayed four ? He replied: Dissension is evil

1961. Narrated Az-Zuhri: Uthman prayed four rak'ahs at Mina because he resolved to stay there after hajj

1962. Narrated Ibrahim: Uthman prayed four rak'ahs (at Mina) for he made it his home (for settlement)

1963. Narrated Az-Zuhri: When Uthman placed his property at at-Ta'if and intended to settle there, he prayed four rak'ahs. The rulers after him followed the same practice

1964. Narrated Az-Zuhri: Uthman offered complete prayer at Mina for the sake of bedouins who attended (hajj) in large numbers that year. He led the people four rak'ahs in prayer in order to teach them that the prayer (i.e. noon or afternoon prayer) essentially contained four rak'ahs

1965. Narrated Harithah ibn Wahb al-Khuza'i,: I prayed along with the Messenger of Allah (ﷺ) at Mina and the people gathered there in large numbers. He led us two rak'ahs in prayer in the Farewell Pilgrimage. Abu Dawud said: Harithah belonged to the tribe of Khuza'ah, and they had their houses in Mecca

1966. Narrated Sulaiman b. 'Amr b. al-Ahwas:On the authority of his mother: I saw the Messenger of Allah (ﷺ) throwing pebbles at the jamrah from the botton of wadi (valley) while he was riding (on a camel). He was uttering the takbir (Allah is most great) with each pebble. A man behind him was shading him. I asked about the man. They (the people) said: He is al-Fadl b. al-'Abbas. The people crowded. The Prophet (ﷺ) said: 'O people, do not kill each other ; when you throw pebbled at the jamrah, throw small pebbles

1967. Sulaiman b. 'Amr b. Ahwas reported on the authority of his mother:I saw the Messenger of Allah (ﷺ) near the Jamrat al-Aqabah (the third or last pillar) riding (on a camel) and I saw a pebble between his fingers. He threw the pebbles and the people also threw (stones at the Jamrah)

1968. The aforesaid tradition (No 1963) has also been transmitted by Yazid ibn AbuZiyad with a different chain of narrators. This version adds the words:He (the Prophet) did not stand near it (the jamrah)

1969. Nafi' reported on the authority of Ibn Umar. He (ibn Umar) used to come (to Mina) and threw pebbles three days after the day of sacrifice walking when arriving and returning (both ways). He reported that the Prophet (ﷺ) used to do so

1970. Narrated Jabir bin 'Abdullah :I saw the Messenger of Allah (ﷺ) throwing pebbles on the day of sacrifice while on his riding beast and saying: Learn your rites, for I do not know whether I am likely to perform Hajj after this occasion

1971. Narrated Jabir :I saw the Messenger of Allah (ﷺ) throwing pebbles on the day of sacrifice while on his riding beast in the forenoon, and next when the sun had passed the meridian

1972. Narrated Wabrah:I asked Ibn 'Umar: When should I throw pebbles at the jamrah? He replied: When your imam (leader at Hajj) throws pebbles, at that time

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you should throw them. I repeated the question to him. Thereupon he said: We used to wait for the time when the sun passes the meridian. When the sun declined, we threw the pebbles

1973. Narrated 'Aishah: The Messenger of Allah (ﷺ) performed the obligatory circumambulation of the Ka'bah at the end of the day of sacrifice after he had offered the noon prayer. He then returned to Mina and stayed there during the tashriq days and he threw pebbles at the jamrahs when the sun declined. He threw seven pebbles at each of the jamrahs, uttering the takbir (Allah is most great) at the time of the throwing the pebble. He stood at the first and the second jamrah, and prolonged his standing there, making supplications with humilation. He threw pebbles at the third jamrah but did not stand there

1974. Narrated 'Abd al-Rahman b. Yazid: On the authority of Ibn Mas'ud: When Ibn Mas'ud came to the largest jamrah, he stood with the House (the Ka'bah) on his left and Mina on his right, and he threw seven pebbles at the jamrah. Then he said: Thus he did throw to whom Surat al-Baqarah was sent down

1975. Narrated Abu al-Baddah b. 'Asim: On the authority of his father 'Asim: The Messenger of Allah (ﷺ) gave permission to the herdsmen of the camels not to pass night at Mina and asked them to throw pebbles on the day of sacrifice, and to throw pebbles at the jamrahs the next day and the following two days, and on the day of their return

1976. Narrated Abu al-Baddah b. 'Asim b. Adi: On the authority of his father: The Messenger of Allah (ﷺ) permitted the herdsmen of the camel to lapidate the jamrahs one day and omit one day

1977. Abu Mijlaz said: I asked Ibn Abbas about a thing concerning the throwing of stones at the jamrahs. He said: I do not know whether the Messenger of Allah (ﷺ) threw six or seven pebbles

1978. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah (ﷺ) said: When one of you throws pebbles at the last jamrah (Jamrat al-Aqabah), everything becomes lawful for him except women (sexual intercourse). Abu Dawud said: This is a weak tradition. The narrator al-Hajjaj neither saw al-Zuhri nor heard tradition from him

1979. Narrated 'Abd Allah b. 'Umar: That the Messenger of Allah (ﷺ) said: O Allah, have mercy on those who have themselves shaved. The people said: Messenger of Allah, and those who have clipped their hair. He again said: O Allah, have mercy on those who have themselves shaved. The people said: Messenger of Allah, those who have clipped their hair. He said: and those who clip their hair

1980. Narrated Ibn 'Umar: The Messenger of Allah (ﷺ) had his head shaved at the Farewell Pilgrimage

1981. Narrated Anas bin Malik: The Messenger of Allah (ﷺ) threw pebbles at the last jamrah (Jamrat al-Aqabah) on the day of sacrifice. He then returned to his lodging at Mina. He called for a sacrificial animal which he slaughtered. He then called for a barber. He held the right side of his head and shaved it. He then began to distribute among those who were around him one or two hair each. He then held the left side of his head and shaved it. Again he said: Is Abu Talhah here? He then gave it (the hair shaved off) to Abu Talhah

1982. The aforesaid tradition has also been transmitted by Hisham n. Hassan through a different chain of narrators. This version adds: He said to the barber: Start with the right side and shave it

1983. Narrated Ibn 'Abbas: The Prophet (ﷺ) was asked (about rites of Hajj) on the day of stay at Mina. He said: No harm. A man asked him: I got myself shaved before I slaughtered. He said: Slaughter, there is no harm. He again asked: The evening came but I did not throw stones at the jamrah. He replied: Throw stones now; there is no harm

1984. Narrated Abdullah ibn Abbas: The Prophet (ﷺ) said: Shaving is not a duty laid on women; only clipping the hair is incumbent on them

1985. Narrated Abdullah ibn Abbas: The Prophet (ﷺ) said: Shaving is not a duty laid on women; only clipping the hair is incumbent on them

1986. Narrated Ibn 'Umar: The Messenger of Allah (ﷺ) performed 'Umrah before performing Hajj

1987. Narrated Abdullah ibn Abbas: By Allah, the Messenger of Allah (ﷺ) did not make Aisha perform umrah during Dhul-Hijjah but to discontinue the practice of the idolaters (in Arabia before Islam), for this clan of Quraysh and those who followed them used to say: When the fur of the camel abounds, and the wounds on the back of the camels are recovered and the month of Safar begins, umrah becomes lawful for one who performs umrah. They considered performing umrah unlawful till the months of Dhul-Hijjah and al-Muharram passed away

1988. Abu Bakr ibn AbdurRahman said: The messenger of Marwan whom he sent to Umm Ma'qil reported to me. She said: Abu Ma'qil accompanied the Messenger of Allah (ﷺ) during hajj. When he came (to her) she said: You know that hajj is incumbent on me. They walked until they visited him (i.e. the Prophet) and she asked (him): Messenger of Allah, hajj is due from me, and Abu Ma'qil has a camel. Abu Ma'qil said: She spoke the truth, I have dedicated it to the cause of Allah. The Messenger of Allah (ﷺ) said: Give it to her, that is in the cause of Allah. So he gave the camel to her. She then said: Messenger of Allah, I am a woman who has become aged and ill. Is there any action which would be sufficient for me as my hajj? He replied: umrah performed during Ramadan is sufficient as hajj

1989. Narrated Umm Ma'qil: When the Messenger of Allah (ﷺ) performed the Farewell Pilgrimage, and we had a camel, Abu Ma'qil dedicated it to the cause of Allah. Then we suffered from a disease, and Abu Ma'qil died. The Prophet (ﷺ) went out (for hajj). When he finished the hajj, I came to him. He said (to me): Umm Ma'qil, what prevented you from coming out for hajj along with us? She said: We resolved (to do so), but Abu Ma'qil died. We had a camel on which we could perform hajj, but Abu Ma'qil had bequeathed it to the cause of Allah. He said: Why did you not go out (for hajj) upon it, for hajj is in the cause of Allah? If you miss

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this hajj along with us, perform umrah during Ramadan, for it is like hajj. She used to say: hajj is hajj, and umrah is umrah. The Messenger of Allah () said it to me: I do not know whether it was peculiar to me

1990. Narrated Abdullah Ibn Abbas: The Messenger of Allah () intended to perform hajj. A woman said to her husband: Let me perform hajj along with the Messenger of Allah (). He said: I have nothing on which I can let you perform hajj. She said: You may perform hajj on your such-and-such camel. He said: That is dedicated to the cause of Allah, the Exalted. He then came to the Messenger of Allah () and said: My wife has conveyed her greetings and the blessings of Allah to you. She has asked about performing hajj along with you. She said (to me): Let me perform hajj with the Messenger of Allah (). I said (to her): I have nothing upon which I can let you perform hajj. She said: Let me perform hajj on your such-and-such camel. I said: That is dedicated to the cause of Allah, The Exalted. He replied: If you let her perform hajj on it, that would be in the cause of Allah. He said: She has also requested me to ask you: What is that action which is equivalent to performing hajj with you? The Messenger of Allah () said: Convey my greetings, the mercy of Allah and His blessings to her and tell her that umrah during Ramadan is equivalent to performing hajj along with me

1991. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () performed two umrahs: one umrah in Dhul-Qa'dah, and the other in Shawwal

1992. Mujahid said: Ibn 'Umar was asked: How many times did the Messenger of Allah () perform 'Umrah? He said: Twice. 'Aishah said: Ibn 'Umar knew that the Messenger of Allah () performed three 'Umrahs in addition to the one he combined with the Farewell Pilgrimage

1993. Narrated Abdullah ibn Abbas: The Messenger of Allah () performed four umrahs, viz. umrah al-Hudaybiyyah; the second is the one when they (the Companions) were agreed upon performing umrah next year; the third is umrah performed from al-Ji'ranah; the fourth is the one which he combined with his hajj

1994. Narrated Anas: The Messenger of Allah () performed four 'Umrahs all in Dhu al-Qa'dah except the one which he performed along with Hajj. Abu Dawud said: From here the narrator Hudbah (b. Khalid) became certain. I heard it from Abu al-Walid, but I did not retain: An 'Umrah, during the treaty of al-Hudaibiyyah, or from al-Hudaibiyyah; and 'Umrat al-Qada' in Dhu al-Qa'dah, and an 'Umrah from al-Ji'ranah where he (the Prophet) distributed the booty of Hunain in Dhu al-Qa'dah, and an 'Umrah along with his Hajj

1995. Hafsa, daughter of AbdurRahman ibn AbuBakr, reported on the authority of her father: The Messenger of Allah () said to AbdurRahman: AbdurRahman, put your sister Aisha on the back of the camel behind you and make her perform umrah from at-Tan'im. When you come down from the hillock (in at-Tan'im), she must wear (ihram for umrah), for this is an umrah accepted (by Allah)

1996. Narrated Muharrish al-Ka'bi: The Prophet () entered al-Ji'ranah. He came to the mosque (there) and prayed as long as Allah desired; he then wore ihram. Then he rode his camel and faced Batn Sarif till he reached the way which leads to Medina. He returned from Mecca (at night to al-Ji'ranah) as if he had passed the night at Mecca

1997. Narrated Abdullah ibn Abbas: The Messenger of Allah () stayed (at Mecca) for three days during umrah for atonement ('Umrat al-Qada)

1998. Narrated Ibn 'Umar: The Prophet () performed the obligatory circumambulation (Tawaf al-Ziyarah) on the day of the sacrifice; he then offered the noon prayer at Mina when he returned

1999. Narrated Umm Salamah, Ummul Mu'minin: The night which the Messenger of Allah () passed with me was the one that followed the day of sacrifice. He came to me and Wahb ibn Zam'ah also visited me. A man belonging to the lineage of AbuUmayyah accompanied him. Both of them were wearing shirts. The Messenger of Allah () said to Wahb: Did you perform the obligatory circumambulation (Tawaf az-Ziyarah), AbuAbdullah? He said: No, by Allah Messenger of Allah. He (the Prophet) said: Take off your shirt. He then took it off over his head, and his companion too took his shirt off over his head. He then asked: And why (this), Messenger of Allah? He replied: On this day you have been allowed to take off ihram when you have thrown the stones at the jamrahs, that is, everything prohibited during the state of ihram is lawful except intercourse with a woman. If the evening comes before you go round this House (the Ka'bah) you will remain in the sacred state (i.e. ihram), just like the state in which you were before you threw stones at the jamrahs, until you perform the circumambulation of it (i.e. the Ka'bah)

2000. Narrated Aisha, Ummul Mu'minin; Abdullah Ibn Abbas: The Prophet () postponed the circumambulation on the day of sacrifice till the night

2001. Narrated Abdullah ibn Abbas: The Prophet () did not walk quickly (ramal) in the seven rounds of the last circumambulation (Tawaf al-Ifadah)

2002. Narrated Ibn 'Abbas: The people used to go out (from Mecca after Hajj) by all sides. The Prophet () said: No one should leave (Mecca) until he performs the last circumambulation of the House (the Ka'bah)

2003. Narrated 'Aishah: The Messenger of Allah () mentioned about Safiyyah, daughter of Huyayy. He was told that she had menstruated. The Messenger of Allah () said: She may probably detain us. They (the people) said: She has performed the obligatory circumambulation (Tawaf al-Ziyarah). He said: If so, there is no need (of staying any longer)

2004. Al-Harith ibn Abdullah ibn Aws said: I came to Umar ibn al-Khattab and asked him about a woman who has performed the (obligatory) circumambulation on the day of sacrifice, and then she menstruates. He said: She must perform the last circumambulation of the House (the Ka'bah). Al-Harith said: The Messenger of Allah () told me the same thing. Umar said: May your hands fall down! You asked me about a thing that you had asked the Messenger of Allah () so that I might oppose him

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2005. Narrated Aisha, Ummul Mu'minin: I put on ihram for umrah at at-Tan'im and I entered (Mecca) and performed my umrah as an atonement. The Messenger of Allah (ﷺ) waited for me at al-Abtah till I finished it. He commanded the people to depart. The Messenger of Allah (ﷺ) came to the House (the Ka'bah), went round it and went out (i.e. left for Medina)
2006. Narrated 'Aishah: I went out along with the Prophet (ﷺ) during his last march, and he alighted at al-Muhassab. Abu Dawud said: Ibn Bashshar did not mention that she was sent to al-Tan'im in this tradition. She said: I then came to him in the morning. He announced to his companions for departure, and he himself departed. He passed the house (the Ka'bah) before the dawn prayer, and went round it when he proceeded. He then went away facing Medina
2007. Narrated AbdurRahman ibn Tariq: AbdurRahman reported on the authority of his mother: When the Messenger of Allah (ﷺ) passed any place from the house of Ya'la,--the narrator Ubaydullah forgot its name--he faced the House (the Ka'bah) and supplicated
2008. Narrated 'Aishah: The Messenger of Allah (ﷺ) alighted at al-Muhassab so that it might be easier for him to proceed (to Medina). It is not a sunnah (i.e. a rite of Hajj). Anyone who desires may alight there, and anyone who does not want may not alight
2009. Abu Rafi' said The Apostle of Allaah(ﷺ) did not command me to align there. But when I pitched his tent there, he alighted. The narrator Musaddad said "He (Abu Rafi') kept watch over the luggage of the Prophet(ﷺ). The narrator 'Uthman said That is in Al Abtah
2010. Usamah bin Zaid said I asked Apostle of Allaah(ﷺ) where will you encamp tomorrow? (This is asked on the occasion of his Hajj). He replied "Did 'Aqil leave any house for us?" He again said "We shall encamp in the valley (Khaif) of Banu Kinanah where the Quraish took an oath upon disbelief, that is, Al Muhassab." The oath was that Banu Kinanah concluded a pact with the Quraish against Banu Hashim "they would have no marital relationship with them, nor would give them accommodation nor would have any commercial ties with them." Al Zuhri said Al Khaif means valley
2011. Abu Hurairah said "Apostle of Allaah(ﷺ) said when intended to march from Mina we shall encamp tomorrow. The narrator then narrated something similar (as a previous tradition but he did not mention the opening words, nor did he mention the words "Al Khaif, Al Wadi(Khaif means Valley)."
2012. Nafi' said "Ibn 'Umar used to nap for a short while at Batha' (i.e, Al Muhassab) and then enter Makkah." He thought that Apostle of Allaah(ﷺ) used to do so
2013. Ibn 'Umar said "The Prophet(ﷺ) offered noon, afternoon, evening and night prayers at Al Batha'(i.e, Al Muhassab). He then napped for a short while and then entered Makkah. Ibn 'Umar also used to do so
2014. 'Abd Allaah bin 'Amr bin Al 'As said "The Apostle of Allaah(ﷺ) stopped during the Farewell Pilgrimage at Mina, as the people were to ask him(about the rites of Hajj). A man came and said Apostle of Allaah being ignorant, I shaved before sacrificing. The Apostle of Allaah(ﷺ) replied "Sacrifice, for no harm will come." Another man came and said "Apostle of Allaah(ﷺ), being ignorant, I sacrificed before throwing the pebbles." He replied "Throw them for no harm will come." He (the Prophet) was not asked about anything which had been done before or after its proper time without saying "Do it, for no harm will come."
2015. Usamah bin Sharik said "I went out with the Prophet (ﷺ) to perform Hajj, and the people were coming to him. One would say "Apostle of Allaah(ﷺ) I ran between Al Safa' and Al Marwah before going round the Ka'bah or I did something before the its proper time or did something after its proper time. He would reply "No harm will come; no harm will come except to one who defames a Muslim acting wrongfully. That is the one who will be in trouble and will perish
2016. Narrated Kathir b. Kathir b. al-Muttalib b. Abi Wida'ah From his people on the authority of his grandfather: He saw that the Prophet (ﷺ) was praying at the place adjacent to the gate of Banu Sahm and the people were passing before him, and there was no covering (sutrah) between them. The narrator Sufyan said: There was no covering between him and the Ka'bah. Sufyan said: Ibn Juraij reported us stating that Kathir reported on the authority of his father saying: I did not hear my father say, but I heard some of my people on the authority of my grandfather
2017. Abu Hurairah said "When Allah, the Exalted, granted the conquest of Makkah to his Apostle, the Prophet(ﷺ) stood among them(the people) and praised Allaah and extolled Him. He then said, Verily Allaah stopped the Elephant from Makkah, and gave His Apostle and the believers sway upon it and it has been made lawful for me only for one hour on one day then it will remain sacred till the Day of Resurrection. Its trees are not to be cut, its game is not to be molested and the things dropped there are to be picked up only by one who publicly announces it. 'Abbas or Al 'Abbas suggested "Apostle of Allaah(ﷺ) except the rush(idhkir) for it is useful for our graves and our houses. The Apostle of Allaah(ﷺ) said "Except the rush." Abu Dawud said "Ibn Al Musaffa added on the authority of Al Walid Abu Shah a man from the people of the Yemen stood and said "Give me in writing, Apostle of Allaah(ﷺ)". The Apostle of Allaah(ﷺ) said "Give in writing to Abu Shah. I said to Al Awza'i "What does the statement mean? Give Abu Shah in writing?" He said "This was an address which he heard from the Apostle of Allaah(ﷺ)."
2018. The version of Ibn 'Abbas added "Its fresh herbage is not to be cut."
2019. Narrated Aisha, Ummul Mu'minin: I said: Messenger of Allah, should we not build a house or a building which shades you from the sun? He replied: No, it is a place for the one who reaches there earlier
2020. Narrated Ya'la ibn Umayyah: The Prophet (ﷺ) said: Hoarding up food (to sell it at a high price) in the sacred territory is a deviation (from right to wrong)
2021. Bakr bin 'Abd Allah said "A man said to Ibn 'Abbas "What about the people of this House? They supply Nabidh to the public while their cousins provide milk, honey and mush (sawiq). Is this due to their niggardliness or need? Ibn 'Abbas replied "This is due neither to our niggardliness nor to our need, but the Apostle of Allaah(ﷺ) (once) entered upon us on his riding beast and 'Usamah bin Zaid was sitting behind him. The Apostle of Allaah(ﷺ) called for drink. Nabidh was brought to him and he drank from it and gave its left over to Usamah bin Zaid who drank from it. The Apostle of Allaah (ﷺ) then said "You have done a good and handsome

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deed and do it in a similar way . It is due to this we are doing so, we do not want to change what the Apostle of Allaah () had said

2022. Umar bin 'Abd Al 'Aziz asked Al Sa'ib bin Yazid "Did you hear anything relating to staying at Makkah(after the completion of the rites of Hajj)? He said "Ibn Al Hadrami told me that he heard the Apostle of Allaah() say "The Muhajirun(Immigrants) are allowed to stay at the Ka'bah (Makkah) for three days after the obligatory circumambulation (Tawaf Al Ziyarah or Sadr)"

2023. 'Abd Allaah bin Umar said "The Apostle of Allaah() entered the Ka'bah and along with him entered Usamah bin Zaid, Uthman bin Talhah Al Hajabi and Bilal. He then closed the door and stayed there. 'Abd Allah bin 'Umar said "I asked Bilal when he came out What did the Apostle of Allaah() do (there)? He replied "He stood with a pillar on his left, two pillars on his right, and three pillars behind him. At that time the House (the Ka'bah) stood on six pillars. He then prayed

2024. The aforesaid tradition has also been transmitted by Malik through a different chain of narrators. He ('Abd Al Rahman bin Mahdi) did not mention the words "pillars". This version adds "He then prayed and there was a distance of three cubits between him and the qiblah."

2025. This tradition has also been transmitted by Ibn 'Umar through a different chain of narrators like the one narrated by Al Qa'nabi . This version has " I forgot to ask the number of rak'ahs he offered

2026. 'Abd Al Rahman bin Safwan said "I asked 'Umar bin Al Khattab How did the Apostle of Allaah() do when he entered the Ka'bah? He said "He offered two rak'ahs of prayer."

2027. 'Abbas said "When the Prophet () came to Makkah he refused to enter the House (the Ka'bah) for there were idols in it. He ordered to take them out and they were taken out. The statues of Abraham and Isma'il were taken out and they had arrows in their hands. Apostle of Allaah() said "May Allaah destroy them! By Allaah, they knew that they never cast lots by arrow. He then entered the House(the Ka'bah) and uttered the takbir (Allaah is most great) in all its sides and corners. He then came out and did not pray

2028. Narrated Aisha, Ummul Mu'minin: I liked to enter the House (the Ka'bah) and pray therein. The Messenger of Allah () caught me by hand and admitted me to al-Hijr. He then said: Pray in al-Hijr when you intend to enter the House (the Ka'bah), for it is a part of the House (the Ka'bah). Your people shortened it when they built the Ka'bah, and they took it out of the House

2029. Narrated Aisha, Ummul Mu'minin: The Prophet () went out from me, while he was happy, but he returned to me while he was sad. He said: I entered the Ka'bah, I know beforehand about my affair what I have come to know later I would not have entered it. I am afraid I have put my community to hardship

2030. (Al-Aslamiyyah said:I said to Uthman ibn Talhah al-Hajabi): What did the Messenger of Allah () say to you when he called you? He said: (The Prophet said:) I forgot to order you to cover the two horns (of the lamb), for it is not advisable that there should be anything in the House (the Ka'bah) which diverts the attention of the man at prayer. Ibn as-Sarh said: The name of my maternal uncle is Musafi' ibn Shaybah

2031. Shaibah bin 'Uthman said "'Umar bin Al Khattab was sitting in the place where you are sitting. He said I shall not go out until I distribute the property of The Ka'bah. I said "You will not do it." He asked "Why?" I said "For the Apostle of Allaah() and Abu Bakr had seen its place and they were more in need of the property than you, but they did not take it out. He ('Umar) stood up and went out."

2032. Narrated Az-Zubayr: When we came along with the Messenger of Allah () from Liyyah and we were beside the lote tree, the Messenger of Allah () stopped at the end of al-Qarn al-Aswad opposite to it. He then looked at Nakhb or at its valley. He stopped and all the people stopped. He then said: The game of Wajj and its thorny trees are unlawful made unlawful for Allah. This was before he alighted at at-Ta'if and its fortress for Thaqif

2033. Abu Hurairah reported the Prophet () as saying "Journey should not be made(to visit any masjid) except towards three masjids:The sacred masjid(of Makkah), this masjid of mine and Al Aqsa masjid(in Jerusalem)

2034. 'Ali said "We wrote down nothing on the authority of the Apostle of Allaah() but the Qur'an and what this document contains.". He reported the Apostle of Allaah() as saying " Madeenah is sacred from A'ir to Thawr so if anyone produces an innovation (in it) or gives protection to an innovator the curse of Allaah, angels and all men will fall upon him and no repentance or ransom will be accepted from him. The protection granted by Muslim is one (even if) the humblest of them grants it. So if anyone breaks a covenant made by a Muslim the curse of Allaah, angels and all men will fall upon him and no repentance or ransom will be accepted from him. If anyone attributes his manumission to people without the permission of his masters the curse of Allaah, angels and all men will fall upon him and no repentance or ransom will be accepted from him

2035. Narrated Ali ibn AbuTalib: The Prophet () said: Its (Medina's) fresh grass is not to be cut, its game is not to be driven away, and things dropped in it are to be picked up by one who publicly announces it, and it is not permissible for any man to carry weapons in it for fighting, and it is not advisable that its trees are cut except what a man cuts for the fodder of his camel

2036. 'Adi bin Zaid said "The Apostle of Allaah() declared Madeenah a protected land a mail-post(three miles) from each side. Its trees are not to be beaten off or to be cut except what is taken from the Camel

2037. Narrated Sulayman ibn AbuAbdullah: Sulayman ibn AbuAbdullah said: I saw Sa'd ibn AbuWaqas seized a man hunting in the sacred territory of Medina which the Messenger of Allah () had declared to be sacred. He took away his clothes from him. His patrons came to him and spoke to him about it, but he replied: The Messenger of Allah () declared this territory to be sacred, saying: If anyone catches someone hunting in it he should take away from him his clothes.

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So I shall not return to you a provision which the Messenger of Allah () has given me, but if you wish I shall pay you its price

2038. A client of Sa'ad said "Sa'ad found some slaves from the slaves of Medina cutting the trees of Medina." So, he took away their property and said to their patrons "I heard the Apostle of Allaah() prohibiting to cut any tree of Medina". He said "If anyone cuts any one of them, what is taken from him will belong to the one who seizes him."

2039. Narrated Jabir ibn Abdullah: The Prophet () said: The leaves should not be beaten off and the trees should not be cut in the protected land of the Messenger of Allah (), but the leaves can be beaten off softly

2040. Ibn 'Umar said "The Apostle of Allaah() used to visit Quba on foot and riding. Ibn Numair added "and he used to offer two rak'ahs of prayer."

2041. Narrated AbuHurayrah: The Prophet () said: If any one of you greets me, Allah returns my soul to me and I respond to the greeting

2042. Narrated AbuHurayrah: The Prophet () said: Do not make your houses graves, and do not make my grave a place of festivity. But invoke blessings on me, for your blessings reach me wherever you may be

2043. Narrated Rabi'ah ibn al-Hudayr: Rabi'ah ibn al-Hudayr said: I did not hear Talhah ibn Ubaydullah narrating any tradition from the Messenger of Allah () except one tradition. I (Rabi'ah ibn AbuAbdurRahman) asked: What is that? He said: We went out along with the Messenger of Allah () who was going to visit the graves of the martyrs. When we ascended Harrah Waqim, and then descended from it, we found there some graves at the turning of the valley. We asked: Messenger of Allah, are these the graves of our brethren? He replied: Graves of our companions. When we came to the graves of martyrs, he said: These are the graves of our brethren

2044. Nafi' reported on the authority of 'Abd Allah bin 'Umar "The Apostle of Allaah() made his Camel kneel down at Al Batha which lies in Dhu Al Hulaifa and prayed there. Abd Allah bin 'Umar too used to do so."

2045. Narrated Malik: One should not exceed al-Mu'arras when one returns to Medina until one prays there as much as one wishes, for I have been informed that the Messenger of Allah () halted there at night. Abu Dawud said: I heard Muhammad b. Ishaq al-Madini say: Al-Mu'arras lies at a distance of six miles from Medina

### Marriage (Kitab Al-Nikah)

2046. 'Alqamah said "I was going with 'Abd Allaah bin Mas'ud at Mina where 'Uthman met him and desired to have a talk with him in privacy". When 'Abd Allaah (bin Mas'ud) thought there was no need of privacy, he said to me "Come, 'Alqamah So I came (to him)". Then 'Uthman said to him "Should we not marry you, Abu 'Abd Al Rahman to a virgin girl, so that the power you have lost may return to you?" 'Abd Allaah (bin Mas'ud) said "If you say that, I heard the Apostle of Allaah() say " Those of you who can support a wife, should marry, for it keeps you from looking at strange women and preserve from unlawful intercourse, but those who cannot should devote themselves to fasting, for it is a means of suppressing sexual desire

2047. Abu Hurairah reported the Prophet () as saying "Women may be married for four reasons:for her property, her ranks, her beauty and her religiosity. So get the one who is religious and prosper (lit. may your hands cleave to the dust)."

2048. Jabir bin 'Abd Allah said "The Apostle of Allaah() said to me "Did you marry?" I said "Yes". He again said "Virgin or Non Virgin (woman previously married)?" I said "Non Virgin". He said "Why (did you) not (marry) a virgin with whom you could sport and she could sport with you

2049. Narrated Abdullah ibn Abbas: A man came to the Prophet (), and said: My wife does not prevent the hand of a man who touches her. He said: Divorce her. He then said: I am afraid my inner self may covet her. He said: Then enjoy her

2050. Narrated Ma'qil ibn Yasar: A man came to the Prophet () and said: I have found a woman of rank and beauty, but she does not give birth to children. Should I marry her? He said: No. He came again to him, but he prohibited him. He came to him third time, and he (the Prophet) said: Marry women who are loving and very prolific, for I shall outnumber the peoples by you

2051. Narrated Abdullah ibn Amr ibn al-'As: Marthad ibn AbuMarthad al-Ghanawi used to take prisoners (of war) from Mecca (to Medina). At Mecca there was a prostitute called Inaq who had illicit relations with him. (Marthad said:) I came to the Prophet () and said to him: May I marry Inaq, Messenger of Allah? The narrator said: He kept silence towards me. Then the verse was revealed:".....and the adulteress none shall marry save and adulterer or an idolater." He called me and recited this (verse) to me, and said: Do not marry her

2052. Narrated AbuHurayrah: The Prophet () said: The adulterer who has been flogged shall not marry save the one like him. AbuMa'mar said: Habib al-Mu'allim narrated (this tradition) to us on the authority of Amr ibn Shu'ayb

2053. Abu Dawud reported the Apostle of Allaah() as saying "Anyone who sets his slave girl free and then marries her, will have a double reward."

2054. Anas bin 'Malik said "The Prophet() manumitted Safiyah and made her manumission her dower."

2055. Narrated Aisha, Ummul Mu'minin: The Prophet () said: What is unlawful by reason of consanguinity is unlawful by reason of fosterage

2056. Umm Salamah reported Umm Habibah said "Are you interested in my sister, Apostle of Allaah()?" He said "What should I do?" She said "You marry her" He said "Your sister?" She said "Yes". He said "Do you like that?" she said "I am not alone with you of those who share me in this good, my sister is most to my liking.

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He said "She is not lawful for me." She said "By Allaah, I was told that you were going to betroth with you Darrah to Durrah , the narrator Zuhair doubted the daughter of Abu Salamah. He said "The daughter of Umm Salamah? She said "Yes". He said "(She is my step daughter). Even if she had not been my step daughter under my protection, she would not have been lawful for me. She is my foster niece (daughter of my brother by fosterage). Thuwaibah suckled me as well as his father (Abu Salamah). So do not present to me your daughters and your sisters

2057. Narrated Aisha, Ummul Mu'minin: Aflah ibn AbulQu'ays entered upon me. I hid myself from him. He said: You are hiding yourself from me while I am your paternal uncle. She said: I said: From where? He said: The wife of my brother suckled you. She said: The woman suckled me and not the man. Thereafter the Messenger of Allah (ﷺ) entered upon me and I told him this matter. He said: He is your paternal uncle; he may enter upon you

2058. A'ishah said the Apostle of Allaah(ﷺ) visited her when a man was with her. The narrator Hafs said "this grieved him and he frowned". The agreed version then goes, She said "He is my foster brother Apostle of Allaah(ﷺ)". He said "Consider, who are you brethren, for fosterage is consequent on hunger."

2059. 'Abd Allaah bin Mas'ud said "Fosterage is not valid except by what strengthens love and grows flesh." Abu Musa said "Do not ask us so long as this learned man is among us"

2060. The aforesaid tradition has also been narrated by Ibn Mas'ud through a different chain of narrators and to the same effect from the Prophet (ﷺ). This version has the words anshaz al-'azma meaning which nourishes bones and makes them sturdy and vigorous

2061. A'ishah wife of the Prophet(ﷺ) and Umm Salamah said "Abu Hudaifah bin 'Utbah bin Rabi'ah bin 'Abd Shams adopted Salim as his son and married him to his niece Hind, daughter of Al Walid bin 'Utbah bin Rabi'ah. He (Salim) was the freed slave of a woman from the Ansar (the Helpers) as the Apostle of Allaah(ﷺ) adopted Zaid as his son. In pre Islamic days when anyone adopted a man as his son, the people called him by his name and he was given a share from his inheritance. Allaah, the Exalted, revealed about this matter "Call them by (the name of) their fathers, that is juster in the sight of Allaah. And if ye know not their fathers, then (they are) your brethren in the faith and your clients. They were then called by their names of their fathers. A man, whose father was not known, remained under the protection of someone and considered brother in faith. Sahlah daughter of Suhail bin Amr Al Quraishi then came and said Apostle of Allaah(ﷺ), we used to consider Salim(our) son. He dwelled with me and Abu Hudhaifah in the same house, and he saw me in the short clothes, but Allaah the Exalted, has revealed about them what you know, then what is your opinion about him? The Prophet (ﷺ) said give him your breast feed. She gave him five breast feeds. He then became like her foster son. Hence, A'ishah(may Allaah be pleased with her) used to ask the daughters of her sisters and the daughters of her brethren to give him breast feed five times, whom A'ishah wanted to see and who wanted to visit her. Though he might be of age; he then visited her. But Umm Salamah and all other wives of the Prophet (ﷺ) refused to allow anyone to visit them on the basis of such breast feeding unless one was given breast feed during infancy. They told A'ishah by Allaah we do not know whether that was a special concession granted by the Prophet (ﷺ) to Salim exclusive of the people

2062. A'ishah said "In what was sent down in the Qu'ran ten suckling's made marriage unlawful, but they were abrogated by five known ones and when the Prophet (ﷺ) dies, these words were among what was recited in the Qur'an."

2063. A'ishah reported "The Apostle of Allaah(ﷺ) as saying One or two sucks does not make marriage unlawful"

2064. Narrated Hajjaj ibn Malik al-Aslami: I asked: Messenger of Allah, what will remove from me the obligation due for fostering a child? He said: A slave or a slave-woman

2065. Abu Hurairah reported The Apostle of Allaah(ﷺ) as saying " A woman should not be married to one who had married her paternal aunt or a paternal aunt to one who had married her brother's daughter or a woman to one who had married her maternal aunt or maternal aunt to one who had married her sister's daughter. A woman who is elder (in relation) must not be married to one who had married a woman who is younger (in relation) to her nor a woman who is younger (in relation) must be married to one who has married a woman who is elder (in relation) to her."

2066. Abu Hurairah said "The Apostle of Allah (ﷺ) forbade that a woman and her maternal aunt and a woman and her paternal aunt are joined in marriage (to the same man)."

2067. Narrated Abdullah ibn Abbas: The Prophet (ﷺ) abominated the combination of paternal and maternal aunts and the combination of two maternal aunts and two paternal aunts in marriage

2068. Ibn Shihab said "'Urwah bin Al Zubair asked A'ishah , wife of the Prophet(ﷺ) about the Qur'anic verse "And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you." She said "O my nephew, this means the female orphan who is under the protection of her guardian and she holds a share in his property and her property and beauty attracts him; so her guardian intends to marry her without doing justice to her in respect of her dower and he gives her the same amount of dower as others give her. They (i.e., the guardians) were prohibited to marry them except that they do justice to them and pay them their maximum customary dower and they were asked to marry women other than them (i.e., the orphans) who seem good to them. 'Urwah reported that A'ishah said "The people then consulted the Apostle of Allaah(ﷺ) about women after revelation of this verse. Thereupon Allaah the Exalted sent down the verse "They consult thee concerning women. Say Allaah giveth you decree concerning them and the scripture which hath been recited unto you(giveth decree) concerning female orphans unto whom you give not that which is ordained for them though you desire to marry them. " She said "The mention made by Allaah about the Scripture recited to them refers to the former verse in which Allaah has said "And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you." A'ishah said "The pronouncement of Allaah , the Exalted in the latter verse "though you desire to marry them" means the



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disinterest of one of you in marrying a female orphan who was under his protection, but she said little property and beauty. So they were prohibited to marry them for their interest in the property and beauty of the female orphans due to their disinterest in themselves except that they do justice (to them). The narrator Yunus said "Rabi'ah said explain the Qur'anic verse "And if ye fear that ye will not deal fairly by the orphans" means "Leave them if you fear (that you will not do justice to them), for I have made four women lawful for you."

2069. 'Ali bin al-Hussain said that when they returned to Madeenah from Yazid bin Mu'awiyah the place of massacre of Al Hussain bin Ali(may Allaah be pleased with him) Al Miswar bin Makhramah met them and said "tell me if you have any need for me. I said to him "No". He then said Will you not give me the sword of the Apostle of Allaah()? I fear the people may not take it from you by force. (He said) By Allaah if you give it to me no one can take it from me so long as I am alive. Ali bin Abi Talib (may Allaah be pleased with him) asked for the hand of Abu Jahl's daughter in marriage after the marriage with Fathima. I heard the Apostle of Allaah() say while he was addressing the people about this matter on the pulpit and I was mature in those days. Fathima is from me and I am not afraid that she will be tried in respect of her religion. He then mentioned his other son-in-law who belonged to Banu 'Abd Shams. He admired him immensely for his relationship with him and extolled him well. He said "He talked to me and talked truly and he made promise with me and fulfilled it. I do not make lawful what Is unlawful and unlawful what is lawful. But, by Allaah the daughter of the Apostle of Allaah() and the daughter of the enemy of Allaah can never be combined together

2070. The aforesaid tradition has also been transmitted by Ibn Abi Mulaikah. He said "'Ali (Allaah be pleased with him) then kept silence about the marriage (i.e., marrying Abi Jahl's daughter)

2071. Al Miswar bin Makramah said that he heard the Apostle of Allaah() say on the pulpit Banu Hashim bin Al Mughirah sought permission from me to marry their daughter to 'Ali bin Abi Talib. But I do not permit, again, I do not permit, again, I do not permit except that Ibn Abi Talib divorces my daughter and marries their daughter. My daughter is my part, what makes her uneasy makes me uneasy and what troubles her troubles me. The full information rests with the tradition narrated by Ahmad

2072. Al Zuhri said "we were with 'Umar bin 'Abd Al Aziz, there we discussed temporary marriage. A man called Rabi bin Saburah said "I bear witness that my father told me that the Apostle of Allaah() had prohibited it at the Farewell Pilgrimage."

2073. Rabi' b. Saburah reported on the authority of his father:The Messenger of Allah () prohibited temporary marriage with women

2074. Ibn 'Umar said "The Apostle of Allaah() prohibited shighar marriage. Musaddad added in his version "I said to 'Nafi "What is shighar?" (It means that) a man marries the daughter of another man and gives his own daughter to him in marriage without fixing dower; and a man marries the sister of another man and gives him his sister in marriage without fixing dower

2075. Abdur Rahman ibn Hurmuz al-A'raj said:Al-Abbas ibn Abdullah ibn al-Abbas married his daughter to Abdur Rahman ibn al-Hakam, and AbdurRahman married his daughter to him. And they made this (exchange) their dower. Mu'awiyah wrote to Marwan commanding him to separate them. He wrote in his letter: This is the shighar which the Messenger of Allah () has forbidden

2076. Narrated Ali ibn AbuTalib: (The narrator Isma'il said: I think ash-Sha'bi attributed this tradition to the Prophet) The Prophet () said: Curse be upon the one who marries a divorced woman with the intention of making her lawful for her former husband and upon the one for whom she is made lawful

2077. The aforesaid tradition has also been transmitted by 'Ali through a different chain of narrators from the Prophet () to the same effect

2078. Narrated Jabir ibn Abdullah: The Prophet () said: If any slave marries without the permission of his masters, he is a fornicator

2079. Ibn 'Umar reported the Prophet () as saying "If a slave marries without the permission of his master, his marriage is null and void. Abu Dawud said "This tradition is weak. This is mauquf(does not go back to the Prophet). This is the statement of the Ibn 'Umar himself

2080. Abu Hurairah reported the Apostle of Allaah() as saying " A man should not seek the hand of a woman in marriage when his brother has already sought her hand."

2081. Narrated Abdullah ibn Umar: The Prophet () said: One of you must not ask a woman in marriage when his brother has done so already, and one of you must not sell (his own goods) when his brother has already sold (his goods) except with his permission

2082. Narrated Jabir ibn Abdullah: The Prophet () said: When one of you asked a woman in marriage, if he is able to look at what will induce him to marry her, he should do so. He (Jabir) said: I asked a girl in marriage, I used to look at her secretly, until I looked at what induced me to marry her. I, therefore, married her

2083. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () said: The marriage of a woman who marries without the consent of her guardians is void. (He said these words) three times. If there is cohabitation, she gets her dower for the intercourse her husband has had. If there is a dispute, the sultan (man in authority) is the guardian of one who has none

2084. This tradition has also been transmitted by A'ishah through a different chain of narrators from the Prophet () to the same effect. Abu Dawud said "Ja'far did not hear any tradition from Al Zuhri. Al Zuhri gave him his writing."

2085. Narrated Abu Musa: The Prophet () said: There is no marriage without the permission of a guardian. Abu Dawud said: The narrator Yunus also transmitted on the authority of Abu Burdah, and Isra'il narrated from Abu Ishaq on the authority of Abu Burdah

2086. Ibn Az-Zubayr reported on the authority of Umm Habibah that she was the wife of Ibn Jahsh, but he died, He was among those who migrated to Abyssinia.

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Negus then married her to the Messenger of Allah ( )

2087. Ma'qil bin Yasar said: I had a sister and I was asked to give her in marriage. My cousin came to me and I married her to him. He then divorced her one revocable divorce. He abandoned her till her waiting period passed. When I was asked to give her in marriage, he again came to me and asked her in marriage. Thereupon I said to him "No, by Allah, I will never marry her to you. Then the following verse was revealed about my case: "And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands." So I expiated for my oath, and married her off to him

2088. Narrated Samurah: The Prophet ( ) said: Any woman who is married by two guardians (to two different men) belongs to the first woman who is married by two guardians (to two different men) belongs to the first of them and anything sold by a man to two persons belongs to the first of them

2089. Narrated Abdullah ibn Abbas: About the Qur'anic verse: "It is not lawful for you forcibly to inherit the woman (of your deceased kinsmen), nor (that) ye should put constraint upon them. When a man died, his relatives had more right to his wife than her own guardian. If any one of them wanted to marry her, he did so; or they married her (to some other person), and if they did not want to marry her, they did so. So this verse was revealed about the matter

2090. Ibn 'Abbas explained the Qur'anic verse It is not lawful for you forcibly to inherit the woman (of your deceased kinsmen) nor (that) ye should put constraint upon them that ye may take away a part of that which ye have given them, unless they be guilty of flagrant lewdness and said "This means that a man used to inherit a relative woman. He prevented her from marriage till she died or returned her dower to her. Hence, Allaah prohibited that practice

2091. The aforesaid tradition has also been transmitted by Al Dahhak to the same effect through a different chain of narrators. This version has Allaah prohibited that (practice)

2092. Abu Hurairah reported the Prophet ( ) as saying " A woman who has been previously married should not be married until her permission is asked nor should a virgin be married without her permission. "They (the people) asked "What is her permission, Apostle of Allaah ( )? He replied "it is by her keeping silence."

2093. Narrated Abu Hurairah: The Prophet ( ) said: An orphan virgin girl should be consulted about herself; if she says nothing that indicates her permission, but if she refuses, the authority of the guardian cannot be exercised against her will. The full information rest with the tradition narrated by Yazid. Abu Dawud said: This tradition has also been transmitted in a similar way by Abu Khalid Sulaiman b. Hayyan and Mu'adh b. Mu'adh on the authority of Muhammad b. 'Amr

2094. The aforesaid tradition has also been transmitted through a different chain of narrators by Muhammad bin 'Amr. This version adds "If she weeps or keeps silence". The narrator added the word "weeps". Abu Dawud said: The word "weeps" is not guarded. This is a misunderstanding of the tradition on the part of the narrator Ibn Idris or Muhammad b. al-'Ata. Abu Dawud said: This tradition has also been narrated by Abu 'Amr Dhakwan on the authority of 'Aishah who said: A virgin is ashamed of speaking, Messenger of Allah. He said: Her silence is her acceptance

2095. Narrated Abdullah ibn Umar: The Prophet ( ) said: Consult women about (the marriage of) their daughters

2096. Narrated Abdullah ibn Abbas: A virgin came to the Prophet ( ) and mentioned that her father had married her against her will, so the Prophet ( ) allowed her to exercise her choice

2097. The above tradition has been transmitted by 'Ikrimah from the Prophet ( ). Abu Dawud said "He (Muhammad bin 'Ubaid) did not mention the name of Ibn 'Abbas in the chain of this tradition. The people have also narrated it mursal (without the mention of the name of Ibn 'Abbas) in a similar way. Its transmission in the mursal form is well known

2098. Ibn 'Abbas reported the Apostle of Allaah ( ) as saying "A woman without a husband has more right to her person than her guardian and a virgin's permission must be asked, her permission being her silence. These are the words of Al Qa'nabi

2099. The above tradition has been transmitted by 'Abd Allaah bin Al Fadl through his chain of narrators and with different meaning. The version goes "A woman without a husband has more right to her person than her guardian and the father of a virgin should ask her permission about herself." Abu Dawud said " The word "her father" is not guarded

2100. Narrated Abdullah ibn Abbas: The Prophet ( ) said: A guardian has no concern with a woman previously married and has no husband, and an orphan girl (i.e. virgin) must be consulted, her silence being her acceptance

2101. Khansa' daughter of Khidham al-Ansariyyah reports that when her father married her when she had previously been married and she disapproved of that she went to the Apostle of Allaah ( ) and mentioned it to him. He (the Prophet) revoked her marriage

2102. Narrated Abu Hurayrah: Abu Hind cupped the Prophet ( ) in the middle of his head. The Prophet ( ) said: Banu Bayadah, marry Abu Hind (to your daughter), and ask him to marry (his daughter) to you. He said: The best thing by which you treat yourself is cupping

2103. Narrated Maymunah, daughter of Kardam: I went out along with my father during the hajj performed by the Messenger of Allah ( ). I saw the Messenger of Allah ( ). My father came near him; he was riding his she-camel. He stopped there and listened to him. He had a whip like the whip of the teachers. I heard the Bedouin and the people saying: Keep away from the whip. My father came up to him. He caught hold of his foot and acknowledged him (his Prophethood). He stopped and listened to him. He then said: I participated in the army of Athran (in the pre-Islamic days). The narrator, Ibn al-Muthanna, said: Army of Gathran. Tariq ibn al-Muraqqa' said: Who will give me a lance and get a reward? I asked: What is its reward? He replied: I shall marry him to my first daughter born to me. So I gave him my lance and then disappeared from him till I knew that a daughter was born to him and she came of age. I then came to him and said: Send my

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wife to me. He swore that he would not do that until I fixed a dower afresh other than that agreed between me and him, and I swore that I should not give him the dower other than that I had given him before. The Messenger of Allah (ﷺ) said: How old is she now? He said: She has grown old. He said: I think you should leave her. He said: This put awe and fear into me, and I looked at the Messenger of Allah (ﷺ). When he felt this in me, he said: You will not be sinful, nor will your companion be sinful. Abu Dawud said: Qatir means old age

2104. Ibrahim bin Maisarah reported from his maternal aunt who reported on the authority of a woman called Mussaddaqah (a truthful woman). She said "In pre Islamic days, when my father participated in a battle the feet of the people burnt due to intense heat. Thereupon a man said "Who gives me his shoes, I shall marry him to my first daughter born to me. My father took off his shoes and there them before him. A girl was thereafter born to him and came of age." The narrator then mentioned a similar story. But he did not mention that she had grown old

2105. Abu Salamah said "I asked A'ishah about the dower given by the Apostle of Allaah(ﷺ). She said "It was twelve Uqiyahs and a nashsh". I asked "What is nashsh?" She said it is half an uqiyah

2106. AbulAjfa' as-Sulami said:Umar (Allah be pleased with him) delivered a speech to us and said: Do not go to extremes in giving women their dower, for if it represented honour in this world and piety in Allah's sight, the one of you most entitled to do so would have been the Prophet (ﷺ). The Messenger of Allah (ﷺ) did not marry any of his wives or gave any of his daughters in marriage for more than twelve uqiyahs

2107. Urwah reported on the authority of Umm Habibah that she was married to Abdullah ibn Jahsh who died in Abyssinia, so the Negus married her to the Prophet (ﷺ) giving her on his behalf a dower of four thousand (dirhams). He sent her to the Messenger of Allah (ﷺ) with Shurahbil ibn Hasanah. AbuDawud said:Hasanah is his mother

2108. Az-Zuhri said:The Negus married Umm Habibah daughter of Abu Sufyan to the Messenger of Allah (ﷺ) for a dower of four thousand dirhams. He wrote it to the Messenger of Allah (ﷺ) who accepted it

2109. Narrated Anas:The Messenger of Allah (ﷺ) saw the trace of yellow on 'Abd al-Rahman b. 'Awf. The Prophet (ﷺ) said: What is this ? He replied: Messenger of Allah, I have married a woman. He asked: How much dower did you give her ? He said: A nawat weight of gold. He said: Hold a wedding feast, even if only with a sheep

2110. Narrated Jabir ibn Abdullah: The Prophet (ﷺ) said: If anyone gives as a dower to his wife two handfuls of flour or dates he has made her lawful for him. AbuDawud said: This tradition has been narrated by Abdur Rahman ibn Mahdi, from Salih ibn Ruman, from Abu al-Zubayr on the authority of Jabir as his own statement (not going back to the Prophet). It has also been transmitted by AbuAsim from Salih ibn Ruman , from AbuzZubayr on the authority of Jabir who said: During the lifetime of the Messenger of Allah (ﷺ) we used to contract temporary marriage for a handful of grain. Abu Dawud said: This tradition has also been transmitted by Ibn Juraij from Abu al-Zubair on the authority of Jabir similar to the one narrated by Abu 'Asim

2111. Narrated Sahl b. Sa'd al-Sa'idi :A woman came to the Messenger of Allah (ﷺ) and said: Messenger of Allah, I have offered myself to you. When she stood for a long time, a man got up and said: Messenger of Allah, marry her to me if you have no need for her. The Messenger of Allah (ﷺ) asked: Have you anything to give her as dower ? He replied: I have nothing by this lower garment of mine. The Messenger of Allah (ﷺ) said: If you give your lower garment, you will sit while you have no lower garment. So look for something else. He said: I do not find anything. He said: Look for something, even though it should be an iron ring. The man sought it but found nothing. The Messenger of Allah (ﷺ) said: Do you know anything from the Qur'an ? He said: Yes, I know surah so and so, which he named. The Messenger of Allah (ﷺ) said: I have given you her in marriage for the part of the Qur'an which you know

2112. A tradition similar to the one narrated above has also been transmitted by Abu Hurairah through a different chain of narrators. This version does not mention the lower garment and iron ring. He (the Prophet) said:How much do you memorize from Qur'an? He said: Surat al-Baqarah or the one that follows it. He said: Stand up and teach her twenty verses: she is your wife

2113. Makhul has also transmitted a tradition like the one narrated by Sahl (b. Sa'd al-Sa'idi). Makhul used to say:This is not lawful for anyone after the Messenger of Allah (ﷺ)

2114. Narrated Abdullah ibn Mas'ud: Masruq said on the authority of Abdullah ibn Mas'ud: Abdullah (ibn Mas'ud ) was asked about a man who had married a woman without cohabiting with her or fixing any dower for her till he died. Ibn Mas'ud said: She should receive the full dower (as given to women of her class), observe the waiting period ('Iddah), and have her share of inheritance. Thereupon Ma'qil ibn Sinan said: I heard the Messenger of Allah (ﷺ) giving the same decision regarding Birwa' daughter of Washiq (as the decision you have given)

2115. The aforesaid tradition has also been transmitted by 'Alqamah on the authority of 'Abd Allah. 'Uthman (b. Abi Shaibah) narrated a similar tradition

2116. Narrated Abdullah ibn Mas'ud: Abdullah ibn Utbah ibn Mas'ud said: Abdullah ibn Mas'ud was informed of this story of a man. The people continued to visit him for a month or visited him many times (the narrator was not sure). He said: In this matter I hold the opinion that she should receive the type of dower given to women of her class with no diminution or excess, observe the waiting period ('iddah) and have her share of inheritance. If it is erroneous, that is from me and from Satan. Allah and His Apostle are free from its responsibility. Some people from Ashja' got up; among them were al-Jarrah and AbuSinan. They said: Ibn Mas'ud, we bear witness that the Messenger of Allah (ﷺ) gave a decision for us regarding Birwa', daughter of Washiq, to the same effect as the decision you have given. Her husband was Hilal ibn Murrah al-Ashja'i. Thereupon Abdullah ibn Mas'ud was very pleased when his decision agreed with the decision of the

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2117. Narrated Uqbah ibn Amir: The Prophet () said to a man: Would you like me to marry you to so-and-so? He said: Yes. He also said to the woman: Would you like me to marry you to so-and-so? She said: Yes. He then married one to the other. The man had sexual intercourse with her, but he did not fix any dower for her, nor did he give anything to her. He was one of those who participated in the expedition to al-Hudaybiyyah. One part of the expedition to al-Hudaybiyyah had a share in Khaybar. When he was nearing his death, he said: The Messenger of Allah () married me to so-and-so, and I did not fix a dower for her, nor did I give anything to her. I call upon you as witness that I have given my share in Khaybar as her dower. So she took the share and sold it for one lakh (of dirhams). Abu Dawud said: The version of 'Umar b. al-Khattab added in the beginning of this tradition, and his version is more perfect. He reported the Messenger of Allah () as saying: The best marriage is the one that is most easy. The Messenger of Allah () said to the man. The narrator then transmitted the rest of the tradition to the same effect. Abu Dawud said: I am afraid this tradition has been added later on, for the matter is otherwise

2118. Narrated Abdullah ibn Mas'ud: The Messenger of Allah () taught us the address in case of some need: Praise be to Allah from Whom we ask help and pardon, and in Whom we take refuge from the evils within ourselves. He whom Allah guides has no one who can lead him astray, and he whom He leads astray has no one to guide him. I testify that there is no god but Allah, and I testify that Muhammad is His servant and Apostle. "You who believe,...fear Allah by Whom you ask your mutual rights, and reverence the wombs. Allah has been watching you." ..."you who believe, fear Allah as He should be feared, and die only as Muslims" ...."you who believe, fear Allah as He should be feared, and die only as Muslims"....."you who believe, fear Allah and say what is true. He will make your deeds sound, and forgive your sins. He who obeys Allah and His Apostle has achieved a mighty success." The narrator, Muhammad ibn Sulayman, did mention the word "inna" (verily)

2119. Narrated Abdullah ibn Mas'ud: When the Messenger of Allah () recited the tashahhud....He then narrated the same tradition. In this version after the word "and His Apostle" he added the words: "He has sent him in truth as a bearer of glad tidings and a warner before the Hour. He who obeys Allah and His Prophet is on the right path, and he who disobeys them does not harm anyone except himself, and he does not harm Allah to the least

2120. Narrated Isma'il bin Ibrahim:On the authority of a man from Banu Sulaim: I asked the Prophet () to marry Umamah daughter of 'Abd al-Muttalib to me. So he married her to me without reciting the tashahhud (i.e. the sermon for marriage)

2121. Narrated 'Aishah:The Messenger of Allah () married me when I was seven years old. The narrator Sulaiman said: or Six years. He had intercourse with me when I was nine years old

2122. Abd al-Malik b. Abi Bakr reported from his father on the authority of Umm Salamah:When the Messenger of Allah () married Umm Salamah, he stayed with her three night, and said: Your people (i.e. clan) are not being humbled for you in my estimation. If you wish I shall stay with you seven nights; and if I stay with you seven nights, I shall stay with my other wives seven nights

2123. Narrated Anas bin Malik:When the Messenger of Allah () married Safiyyah, he stayed with her three nights. The narrator 'Uthman added: She was non virgin (previously married). He said: This tradition has been narrated to me by Hushaim, reported by Humaid, and transmitted by Anas

2124. Narrated Anas b. Malik :When a man who has a wife married a virgin he should stay with her seven nights ; if he marries to a woman who has been previously married he should stay with her three nights. (The narrator said:) If I say that he (Anas) narrated this tradition from the Prophet () I shall be true. But he said: The Sunnah is so-and-so

2125. Narrated Abdullah ibn Abbas: When Ali married Fatimah, the Prophet () said to him: Give her something. He said: I have nothing with me. He said: Where is your Hutamiyyah (coat of mail)

2126. Muhammad ibn Abdur Rahman ibn Thawban reported on the authority of a man from the Companions of the Prophet ():When Ali married Fatimah, daughter of the Messenger of Allah (), he intended to have intercourse with her. The Messenger of Allah () prohibited him to do so until he gave her something. Ali said: I have nothing with me, Messenger of Allah. The Prophet () said: Give her your coat of mail. So he gave her his coat of mail, and then cohabited with her

2127. A similar tradition has also been transmitted by Ibn 'Abbas through a different chain of narrators

2128. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () commanded me to send a woman to her husband before he gave something to her. Abu Dawud said: The narrator Khaithamah did not hear (any tradition) from 'Aishah

2129. Amr b. Shu'aib on his father's authority said that his grandfather reported The Messenger of Allah () said:A woman who marries on a dower or a reward or a promise before the solemnisation of marriage is entitled to it; and whatever is fixed for her after solemnisation of marriage belongs to whom it is given. A man is more entitled to receive a thing given as a gift on account of his daughter or sister (than other kinds of gifts)

2130. Narrated AbuHurayrah: When the Prophet () congratulated a man on his marriage, he said: May Allah bless for you, and may He bless on you, and combine both of you in good (works)

2131. A man from the Ansar called Basrah said:I married a virgin woman in her veil. When I entered upon her, I found her pregnant. (I mentioned this to the Prophet). The Prophet () said: She will get the dower, for you made her vagina lawful for you. The child will be your slave. When she has begotten (a child), flog her (according to the version of al-Hasan). The version of Ibn AbusSari has: You people, flog her, or said: inflict hard punishment on him. Abu Dawud said: This tradition has been transmitted by Qatadah from Sa'd b. Yazid on the authority of Ibn al-Musayyab in a similar way. This tradition has been narrated by Yahya b.

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Abi Kathir from Yazid b. Nu'aim from Sa'id b. al-Musayyab, and 'Ata al-Khurasani narrated it from Sa'id b. al-Musayyab ; they all narrated this tradition from the Prophet () omitting the link of the Companion (i.e. a mursal tradition). The version of Yahya b. Abi Kathir has: Basrah b. Aktham married a woman. The agreed version has: He made the child his servant

2132. Sa'id b. al-Musayyab said: A man called Basrah b. Aktham married a woman. The narrator then reported the rest of the tradition to the same effect. This version added: And he separated them. The tradition narrated by Ibn Juraij is perfect

2133. Narrated Abu Hurayrah: The Prophet () said: When a man has two wives and he is inclined to one of them, he will come on the Day of resurrection with a side hanging down

2134. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () used to divide his time equally and said: O Allah, this is my division concerning what I control, so do not blame me concerning what You control and I do not. Abu Dawud said: By it meant the heart

2135. Narrated Hisham b. 'Urwah: On the authority of his father that 'Aishah said: O my nephew, the Messenger of Allah () did not prefer one of us to the other in respect of his division of the time of his staying with us. It was very rare that he did not visit us any day (i.e. he visited all of us every day). He would come near each of his wives without having intercourse with her until he reached the one who had her day and passed his night with her. When Saudah daughter of Zam'ah became old and feared that the Messenger of Allah () would divorce her, she said: Messenger of Allah, I give to 'Aishah the day you visit me. The Messenger of Allah () accepted it from her. She said: We think that Allah, the Exalted, revealed about this or similar matter the Qur'anic verse: "If a wife fears cruelty or desertion on her husband's part...." [4:]

2136. Narrated 'Aishah: The Messenger of Allah () used to ask our permission on the day he had to stay with one of his wives (by turns) after the following Qur'anic verse was revealed: "You may distance those whom you like, and draw close to those whom you like" [33:51]. The narrator Mu'adhah said: I said to her: What did you say to the Messenger of Allah () ? She said: I used to say: If I had an option for that, I would not prefer anyone to myself

2137. 'Aishah said The Apostle of Allaah() sent for his wives during his illness. When they got together, he() said "I am unable to visit all of you. If you think to permit me to stay with 'Aishah you may do so." So they permitted him (to stay with 'Aishah)

2138. 'Aishah wife of the Prophet () reported "When the Apostle of Allaah() intended to go on a journey he cast lots amongst his wives and the one who was chosen by lot went on it with him. He divided his time, day and night (equally) for each of his wives except that Saudah daughter of Zam'ah gave her day to 'Aishah

2139. 'Uqbah bin 'Amir reported the Apostle of Allaah () as saying "The condition worthier to be fulfilled by you is the one by which you made the private parts (of your wife) lawful (for you)

2140. Narrated Qays ibn Sa'd: I went to al-Hirah and saw them (the people) prostrating themselves before a satrap of theirs, so I said: The Messenger of Allah () has most right to have prostration made before him. When I came to the Prophet (), I said: I went to al-Hirah and saw them prostrating themselves before a satrap of theirs, but you have most right, Messenger of Allah, to have (people) prostrating themselves before you. He said: Tell me, if you were to pass my grave, would you prostrate yourself before it? I said: No. He then said: Do not do so. If I were to command anyone to make prostration before another I would command women to prostrate themselves before their husbands, because of the special right over them given to husbands by Allah

2141. Abu Hurairah reported the Prophet () as saying "When a man calls his wife to come to his bed and she refuses and does not come to him and he spends the night angry, the angels curse her till the morning."

2142. Narrated Mu'awiyah al-Qushayri: Mu'awiyah asked: Messenger of Allah, what is the right of the wife of one of us over him? He replied: That you should give her food when you eat, clothe her when you clothe yourself, do not strike her on the face, do not revile her or separate yourself from her except in the house. Abu Dawud said: The meaning of "do not revile her" is, as you say: "May Allah revile you

2143. Bahz bin Hakim reported on the authority of his father from his grandfather (Mu'awiyah ibn Haydah) as saying: I said: Messenger of Allah, how should we approach our wives and how should we leave them? He replied: Approach your tilth when or how you will, give her (your wife) food when you take food, clothe when you clothe yourself, do not revile her face, and do not beat her. Abu Dawud said: The version of Shu'bah has: That you give her food when you have food yourself, and that you clothe her when you clothe yourself

2144. Narrated Mu'awiyah al-Qushayri: I went to the Messenger of Allah () and asked him: What do you say (command) about our wives? He replied: Give them food what you have for yourself, and clothe them by which you clothe yourself, and do not beat them, and do not revile them

2145. Abu Harrah Al Ruqashi reported on the authority of his uncle" The Prophet () said "If you fear the recalcitrance abandon them in their beds." The narrator Hammad said "By abandonment he meant abandonment of intercourse."

2146. Iyas ibn Abdullah ibn Abu Dhubab reported the Messenger of Allah () as saying: Do not beat Allah's handmaidens, but when Umar came to the Messenger of Allah () and said: Women have become emboldened towards their husbands, he (the Prophet) gave permission to beat them. Then many women came round the family of the Messenger of Allah () complaining against their husbands. So the Messenger of Allah () said: Many women have gone round Muhammad's family complaining against their husbands. They are not the best among you

2147. Narrated Umar ibn al-Khattab: The Prophet () said: A man will not be asked as to why he beat his wife

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2148. Jarir said I asked the Apostle of Allaah() about an accidental glance (on a woman). He () said "Turn your eyes away."

2149. Narrated Buraydah ibn al-Hasib: The Prophet () said: to Ali: Do not give a second look, Ali, (because) while you are not to blame for the first, you have no right to the second

2150. Ibn Masu'd reported the Apostle of Allaah() as saying "A woman should not rub her body directly with the body of another woman so that she describes it to her husband as if he were looking at her."

2151. Jabir said "The Prophet () saw a woman so he entered upon Zainab daughter of Jahsh and had intercourse with her. He () then came out and said to his companions and said to them "A woman advances in the form of a devil. When one of you finds that he should go to his wife (and have intercourse with her) for that will repel what he is feeling

2152. Ibn 'Abbas said "I did not see anything more resembling to minor sins than what Abu Hurairah reported from the Prophet () who said "Allaah has decreed for the children of Adam a share in adultery, he will get it by all means, the adultery of eyes is looking; the adultery of tongue is speaking; the soul desires and has a passion; the private parts confirms or falsifies it."

2153. Abu Hurairah reported the Prophet () as saying "Every child of Adam has his share in adultery. He then narrated the rest of the tradition. This version goes "And the hands commit adultery; their adultery is catching; and the legs commit adultery; their adultery is walking; and the mouth commits adultery - its adultery is kissing."

2154. The aforesaid tradition has also been transmitted by Abu Hurairah through a different chain of narrators. This version adds "The fornication of ear is hearing."

2155. Abu Sa'id Al Khudri said "The Apostle of Allaah() sent a military expedition to Awtas on the occasion of the battle of Hunain. They met their enemy and fought with them. They defeated them and took them captives. Some of the Companions of Apostle of Allaah () were reluctant to have relations with the female captives because of their pagan husbands. So, Allaah the exalted sent down the Qur'anic verse "And all married women (are forbidden) unto you save those (captives) whom your right hand posses." This is to say that they are lawful for them when they complete their waiting period

2156. Abu Al Darda said "The Apostle of Allaah() was in a battle. He saw a woman who was nearing the time when she was to deliver a child. "He said "Perhaps the master has intercourse with her.". They(the people) said "Yes". He said "I am inclined to invoke a curse on him which will enter his grave with him. How can he make it (the child) an heir when it is not lawful for him? How can he take it into his service when that is not lawful for him?"

2157. Abu Sa'id Al Khudri traced to Prophet () the following statement regarding the captives taken at Atwas. There must be no intercourse with pregnant woman till she gives birth to her child or with the one who is not pregnant till she has had one menstrual period

2158. Narrated Ruwayfi' ibn Thabit al-Ansari: Should I tell you what I heard the Messenger of Allah () say on the day of Hunayn: It is not lawful for a man who believes in Allah and the last day to water what another has sown with his water (meaning intercourse with women who are pregnant); it is not lawful for a man who believes in Allah and the Last Day to have intercourse with a captive woman till she is free from a menstrual course; and it is not lawful for a man who believes in Allah and the Last Day to sell spoil till it is divided

2159. The aforesaid tradition has also been transmitted by Ibn Ishaq through a different chain of narrators. This version has the traditional word "a menstrual course" in the phrase "till she is free from a menstrual course". This is a misunderstanding on the part of the narrator Abu Mu'awiyah. This is correct in the tradition of Abu Sa'id Al Khudri. This version has the additional words "he who believes in Allaah and the Last Day should not ride on a mount belonging to the spoil of Muslims and when he makes it emaciated returns it; he who believes in Allaah and the Last Day should not put on cloth belonging to the spoils of Muslims and when makes it old (shabby) returns it. Abu Dawud said "The word "menstrual course" is not guarded. This is a misunderstanding on the part of Abu Mu'awiyah"

2160. Amr b. Shu'aib on his father's authority said that his grandfather (Abdullah ibn Amr ibn al-'As) reported the Prophet () said:If one of you marries a woman or buys a slave, he should say: "O Allah, I ask You for the good in her, and in the disposition You have given her; I take refuge in You from the evil in her, and in the disposition You have given her." When he buys a camel, he should take hold of the top of its hump and say the same kind of thing. Abu Dawud said: Abu Sa'id added the following words in his version: He should then take hold of her forelock and pray for blessing in the case of a woman or a slave

2161. Ibn 'Abbas reported the Prophet () as saying "If anyone who means to have intercourse with his wife says "In the name of Allaah, O Allaah, keep us away from the devil and keep the devil away from what You have provided us." It will be ordained that no devil will ever harm the child born to them

2162. Narrated AbuHurayrah: The Prophet () said: He who has intercourse with his wife through her anus is accursed

2163. Muhammad bin Al Munkadir said I heard Jabir say The Jews used to say "When a man has intercourse with his wife through the vagina, but being on her back the child will have a squint, so the verse came down. Your wives are a tilth to you, so come to your tilth however you will."

2164. Narrated Abdullah Ibn Abbas: Ibn Umar misunderstood (the Qur'anic verse, "So come to your tilth however you will")--may Allah forgive him. The fact is that this clan of the Ansar, who were idolaters, lived in the company of the Jews who were the people of the Book. They (the Ansar) accepted their superiority over themselves in respect of knowledge, and they followed most of their actions. The people of the Book (i.e. the Jews) used to have intercourse with their women on

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one side alone (i.e. lying on their backs). This was the most concealing position for (the vagina of) the women. This clan of the Ansar adopted this practice from them. But this tribe of the Quraysh used to uncover their women completely, and seek pleasure with them from in front and behind and laying them on their backs. When the muhajirun (the immigrants) came to Medina, a man married a woman of the Ansar. He began to do the same kind of action with her, but she disliked it, and said to him: We were approached on one side (i.e. lying on the back); do it so, otherwise keep away from me. This matter of theirs spread widely, and it reached the Messenger of Allah (). So Allah, the Exalted, sent down the Qur'anic verse: "Your wives are a tilth to you, so come to your tilth however you will," i.e. from in front, from behind or lying on the back. But this verse meant the place of the delivery of the child, i.e. the vagina

2165. Anas bin Malik said Among the Jews when a woman menstruated, they did not eat with her and drink with her and did not associate with her in their houses, so the Apostle of Allaah() was questioned about it. Hence, Allah the Exalted revealed "And they ask you about menstruation,, Say "It is harmful, so keep aloof from women during menstruation till the end of the verse. The Apostle of Allaah() said "Associate with them in the houses and do everything except sexual intercourse. The Jews thereupon said "This man does not leave anything we do without opposing us in it. Usaid bin Hudair and Abbad bin Bishr came to the Apostle of Allaah() and said, Apostle of Allaah() the Jews are saying such and such. Shall we not have intercourse with them during their menstruation? The face of the Apostle of Allaah() underwent such a change that we thought he was angry with them, so they went out. They were met by a gift of milk which was being brought to the Apostle of Allaah() and he sent after them, whereby we felt that he was not angry with them

2166. Narrated Aisha, Ummul Mu'minin: I and the Messenger of Allah () used to lie in one cloth at night while I was menstruating. If anything from me smeared him, he washed the same place (that was smeared), and did not wash beyond it. If anything from him smeared his clothe, he washed the same place and did not wash beyond that, and prayed with it (i.e. the clothe)

2167. Maimunah daughter of Al Harith said "When the Apostle of Allaah() intended to associate and lie with any of his wives who was menstruating, he ordered her to wrap up the lower garment(loin-cloth) and then he had association with her

2168. Narrated Abdullah ibn Abbas: The Prophet () said about a man who has sexual intercourse with a menstruating woman: He should give one or half dinar as sadaqah

2169. Narrated Abdullah ibn Abbas: If a man has sexual intercourse (with menstruating woman) during her bleeding, he should give one dinar as sadaqah, and if he does so when bleeding has stopped, he should give half a dinar as sadaqah

2170. Abu Sa'id reported "The people mentioned about withdrawing the penis before the Prophet (). He said "Why one of you does so? He did not say "One of you should not do so". Every soul that is to be born, Allaah will create it. Abu Dawud said "Qaza'ah is a client of Ziyad"

2171. Narrated AbuSa'id al-Khudri: A man said: Messenger of Allah, I have a slave-girl and I withdraw the penis from her (while having intercourse), and I dislike that she becomes pregnant. I intend (by intercourse) what the men intend by it. The Jews say that withdrawing the penis (azl) is burying the living girls on a small scale. He (the Prophet) said: The Jews told a lie. If Allah intends to create it, you cannot turn it away

2172. Muhairiz said "I entered the mosque and saw Abu Sa'id Al Khudri . I sat with him and asked about withdrawing the penis (while having intercourse). Abu Sa'id said We went out with the Apostle of Allaah() on the expedition to Banu Al Mustaliq and took some Arab women captive and we desired the women for we were suffering from the absence of our wives and we wanted ransom, so we intended to withdraw the penis (while having intercourse with the slave women). But we asked ourselves "can we draw the penis when the Apostle of Allaah() is among us before asking him about it? So we asked him about it. He said "it does not matter if you do not do it, for very soul that is to be born up to the Day of Resurrection will be born."

2173. Jabir said "A man from the Ansar came to the Apostle of Allaah() and said "I have a slave girl and I have intercourse with her. But I dislike her to conceive. He replied "Withdraw your penis from her if you wish for what is decreed for her will come to her." After a time the man came to him and said "The girl has become pregnant". He said "I told you that what was decreed for her would come to her."

2174. Narrated AbuHurayrah: AbuNadrah reported: An old man of Tufawah said to me: I was a guest of AbuHurayrah at Medina. I did not find any one of the companions of the Prophet () more devoted to worship and more hospitable than AbuHurayrah. One day I was with him when he was sitting on his bed. He had a purse which contained pebbles or kernels. A black slave-girl of his was sitting below. Counting them he was glorifying Allah. When the pebbles or the kernels in the purse were finished, she gathered them and put them again in the purse, and gave it to him. He said: Should I not tell you about me and about the Messenger of Allah ()? I said: Yes. He said: Once when I was laid up with fever in the mosque, the Messenger of Allah () came and entered the mosque, and said: Who saw the youth of ad-Daws. He said this three times. A man said: Messenger of Allah, there he is, laid up with fever on one side of the mosque. He moved, walking forward till he reached me. He placed his hand on me. He had a kind talk with me, and I rose. He then began to walk till he reached the place where he used to offer his prayer. He paid his attention to the people. There were two rows of men and one row of women, or two rows of women and one row of men (the narrator is doubtful). He then said: If Satan makes me forget anything during the prayer, the men should glorify Allah, and the women should clap their hands. The Messenger of Allah () then prayed and he did not forget anything during the prayer. He said: Be seated in your places, be seated in your places. The narrator, Musa, added the word "here". He then praised Allah and exalted Him, and said: Now to our topic. The agreed version begins: He then said: Is there any man among you who approaches his wife, closes the door, covers himself with a curtain, and he is concealed with the curtain of Allah? They replied: Yes. He said: later he sits and says: I did so-and-so; I did so-and-so. The people kept silence. He then turned to the women and said (to them): Is there any woman among you who narrates it? They kept silence. Then a girl fell on one of her knees. The narrator, Mu'ammil, said in his version: a buxom girl. She raised her head before the

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Messenger of Allah () so that he could see her and listen to her. She said: Messenger of Allah, they (the men) describe the secrets (of intercourse) and they (the women) also describe the secrets (of intercourse) to the people. He said: Do you know what the similitude is? He said: The likeness of this act is the likeness of a female Satan who meets the male Satan on the roadside; he fulfils his desire with her while the people are looking at him. Beware! The perfume of men is that whose smell becomes visible and its colour does not appear. Beware! The perfume of women is that whose colour becomes visible and whose smell is not obvious. AbuDawud said: From here I remembered this tradition from Mu'ammil and Musa: Beware! No man should lie with another man, no woman should lie with another woman except with one's child or father. He also mentioned a third which I have forgotten. This has been mentioned in the version of Musaddad, but I do not remember it as precisely as I like. The narrator, Musa, said: Hammad narrated this tradition from al-Jarir from AbuNadrah from at-Tufawi

### Divorce (Kitab Al-Talaq)

2175. Narrated AbuHurayrah: The Prophet () said: Anyone who incites a woman against her husband or a slave against his master is not one of us

2176. Abu Hurairah reported the Apostle of Allaah() as saying "A woman should not ask for the divorce of her sister to make her bowl vacant for her and to marry him. She will have what is decreed for her."

2177. Narrated Muharib: The Prophet () said: Allah did not make anything lawful more abominable to Him than divorce

2178. Narrated Abdullah ibn Umar: The Prophet () said: Of all the lawful acts the most detestable to Allah is divorce

2179. 'Abd Allah bin Umar said that he divorced his wife while she was menstruating during the time of the Apostle of Allaah(). So 'Umar bin Al Khattab asked the Apostle of Allaah() about this matter. The Apostle of Allaah() said "Order him, he must take her back and keep her back till she is purified, then has another menstrual period and is purified. Thereafter if he desires he may divorce her before having intercourse with her, for that is the period of waiting which Allaah the Glorified has commanded for the divorce of women."

2180. The aforesaid tradition has also been transmitted by Nafi' through a different chain of narrators. This version says Ibn 'Umar divorced a wife of his while she was menstruating pronouncing one divorce. He then narrated the rest of the tradition similar to the one narrated by Malik

2181. Ibn 'Umar said that he divorced his wife while she was menstruating. 'Umar mentioned the matter to the Prophet(). He (the Prophet) said "Order him, he must take her back and divorce her when she is purified (from menstrual discharge) or she is pregnant."

2182. 'Abd Allah (bin Umar) said that he divorced his wife while she was menstruating. 'Umar mentioned the matter to the Messenger of Allah(). The Messenger of Allah() became angry and said "Command him, he must take her back and keep her back till she is purified, then has another menstrual period and is purified. Then if he desires he may divorce her during the period of purity before he has intercourse with her. This is the divorce for waiting period as commanded by Allaah, the Exalted

2183. Yunus bin Jubair said that he asked Ibn 'Umar "How many times did you pronounce divorce to your wife? He replied, once."

2184. Yunus bin Jubair said "I asked 'Abd Allah bin 'Umar "A man divorced his wife while she was menstruating? He said do you know 'Abd Allah bin 'Umar? He said, yes. 'Abd Allah bin 'Umar divorced his wife while she was menstruating. So, 'Umar came to the Prophet () and asked him (about this matter). He said Command him to take her back in marriage he may the divorce her in the beginning of the waiting period. I (Ibn Jubair) asked him "Will this divorce be counted? He said "Why not?" If he was helpless and showed his foolishness (that would have been counted)

2185. Abdur Rahman ibn Ayman, the client of Urwah, asked Ibn Umar and Abu al-Zubayr was was listening:What do you think if a man divorces his wife while she is menstruating? He said: Abdullah ibn Umar divorced his wife while she was menstruating during the time of the Messenger of Allah ().So Umar asked the Messenger of Allah () saying: Abdullah ibn Umar divorced his wife while she was menstruating. Abdullah said: He returned her to me and did not count it (the pronouncement) anything. He said: When she is purified, he may divorce her or keep her with him. Ibn Umar said: The Prophet () recited the Qur'anic verse: O Prophet, when you divorce women, divorce them in the beginning of their waiting period." Abu Dawud said: This tradition has been narrated by Yunus b. Jubair, Anas b. Sirin b. Jubair, Zaid b. Aslam, Abu al-Zubair and Mansur from Abu Wa'il on the authority of Ibn 'Umar. They all agreed on the theme that the Prophet () commanded him to take her back (and keep her) till she was purified. Then if he desired, he might divorce her or keep her with him if he wanted to do so. The version narrated by al-Zuhri from Salim from Nafi' on the authority of Ibn 'Umar has: The Prophet () commanded him to take her back (and keep her) till she is purified, and then has menstrual discharge, and then she is purified. Then if he desires, he may divorce her and if he desires he may keep her. Abu Dawud said: A version like that of Nafi' and al-Zuhri has also been transmitted by 'Ata al-Khurasani from al-Hasan on the authority of Ibn 'Umar. All the versions of this tradition contradict the one narrated by Abu al-Zubair

2186. Narrated Mutarrif ibn Abdullah: Imran ibn Husayn was asked about a person who divorces his wife, and then has intercourse with her, but he does not call any witness to her divorce nor to her restoration. He said: You divorced against the sunnah and took her back against the sunnah. Call someone to bear witness to her divorce, and to her return in marriage, and do not repeat it

2187. Narrated Umar ibn Mu'tab: Abu Hasan, a client of Banu Nawfal asked Ibn Abbas: A slave had a wife who was a slave-girl. He divorced her by two pronouncements. Afterwards both of them were freed. Is it permissible for him to ask her in marriage again? He said: Yes. This is a decision given by the Messenger of Allah ()



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2188. The aforesaid tradition (No. 2182) has also been transmitted by Ali (ibn al-Mubarak) through a different chain of narrators to the same effect. This version adds: Ibn Abbas said: There remained one more pronouncement of divorce for you. The Messenger of Allah (ﷺ) took the same decision. Abu Dawud said: I heard Ahmad b. Hanbal say: 'Abd al-Razzaq said that Ibn al-Mubarak said to Ma'mar: Who is this Abu al-Hasan? He bore a big rock. Abu Dawud said: Al-Zuhri has narrated (traditions) on the authority of this Abu al-Hasan. Al-Zuhri said: He was lawyer, and al-Zuhri narrated many traditions from Abu al-Hasan. Abu Dawud said: Abu al-Hasan is well known narrator. This tradition is not practiced

2189. Narrated Aisha, Ummul Mu'minin: The Prophet (ﷺ) said: The divorce of a slave-woman consists in saying it twice and her waiting period is two menstrual courses (qur'). Abu Asim said: A similar tradition has been narrated to me by Muzahir and al-Qasim on the authority of Aisha from the Prophet (ﷺ), except that he said: And her waiting period ('iddah) is two courses. Abu Dawud said: This tradition is obscure

2190. Amr b. Shu'aib on his father's authority said that his grandfather (Abdullah ibn Amr ibn al-'As): The Prophet (ﷺ) said: There is no divorce except in what you possess; there is no possession, there is no sale transaction till you possess. The narrator Ibn as-Sabbah added: There is no fulfilling a vow till you possess

2191. The above tradition has also been transmitted by 'Amr bin Shu'aib through a different chain of narrators to the same effect. This version adds "If anyone swears an oath to do an act of disobedience to GOD, his oath is not valid, and if anyone swears an oath to sever relationship, his oath is not valid (i.e., he must not fulfill it)

2192. The above tradition has also been transmitted by 'Amr bin Shu'aib through a different chain of narrators. This version adds The Prophet (ﷺ) said "There is no vow except in an act which seeks the pleasure of Allah, the Exalted

2193. Muhammad ibn Ubayd ibn Abu Salih who lived in Aylia said: I went out with Adi ibn Adi al-Kindi till we came to Mecca. He sent me to Safiyyah daughter of Shaybah who remembered a tradition (that she had heard) from Aisha. She said: I heard Aisha say: I heard the Messenger of Allah (ﷺ) say: There is no divorce or emancipation in case of constraint or duress (ghalaq). Abu Dawud said: I think ghalaq means anger

2194. Narrated Abu Hurayrah: The Prophet (ﷺ) said: There are three things which, whether undertaken seriously or in jest, are treated as serious: Marriage, divorce and taking back a wife (after a divorce which is not final)

2195. Narrated Abdullah ibn Abbas: Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah hath created in their wombs. This means that if a man divorced his wife he had the right to take her back in marriage though he had divorced her by three pronouncements. This was then repealed (by a Qur'anic verse). Divorce is only permissible twice

2196. Narrated Abdullah ibn Abbas: Abd Yazid, the father of Rukanah and his brothers, divorced Umm Rukanah and married a woman of the tribe of Muzaynah. She went to the Prophet (ﷺ) and said: He is of no use to me except that he is as useful to me as a hair; and she took a hair from her head. So separate me from him. The Prophet (ﷺ) became furious. He called on Rukanah and his brothers. He then said to those who were sitting beside him. Do you see so-and-so who resembles Abdu Yazid in respect of so-and-so; and so-and-so who resembles him in respect of so-and-so? They replied: Yes. The Prophet (ﷺ) said to Abdu Yazid: Divorce her. Then he did so. He said: Take your wife, the mother of Rukanah and his brothers, back in marriage. He said: I have divorced her by three pronouncements, Messenger of Allah. He said: I know: take her back. He then recited the verse: "O Prophet, when you divorce women, divorce them at their appointed periods." Abu Dawud said: The tradition narrated by Nafi' b. 'Ujair and 'Abd Allah b. Yazid b. Rukanah from his father on the authority of his grandfather reads: Rukanah divorced his wife absolutely (i.e. irrevocable divorce). The Prophet (ﷺ) restored her to him. This version is sounder (than other versions), for they (i.e. these narrators) are the children of his man, and the members of the family are more aware of his case. Rukanah divorced his wife absolutely (i.e. three divorces in one pronouncement) and the Prophet (ﷺ) made it a single divorce

2197. Mujahid said "I was with Ibn 'Abbas". A man came to him and said that he divorced his wife by three pronouncements. I kept silence and thought that he was going to restore her to him. He then said "A man goes and commits a foolish act and then says "O, Ibn 'Abbas! Allaah has said "And for those who fear Allaah, He (ever) prepares a way out." Since you did not keep duty to Allaah I do not find a way out for you. You disobeyed your Lord and your wife was separated from you. Allaah has said "O Prophet! When you divorce women divorce them in the beginning of their waiting period." Abu Dawud said "This tradition has been transmitted by Humaid Al A'raj and by others from Mujahid on the authority of Ibn 'Abbas. Shu'bjh narrated it from 'Amr bin Murrah from Sa'id bin Jubair on the authority of Ibn 'Abbas. Ayyub and Ibn 'Jubair both narrated it from 'Ikrimah bin Khalid from Sa'id bin Jubair on the authority of Ibn 'Abbas. Ibn Juraij narrated it from 'Abd Al Hamid bin Rafi' from 'Ata from Ibn 'Abbas. Al A'mash narrated it from Malik bin Al Harith on the authority of Ibn 'Abbas. They all said about the divorce by three pronouncements. He allowed it and said" (Your wife) has been separated from you similar to the tradition narrated by Isma'il from Ayub from 'Abd Allaah bin Kathir." Abu Dawud said "Hammad bin Zaid narrated it from Ayyub from 'Ikrimah on the authority of Ibn 'Abbas. This version adds If he said "You are divorced three times saying in one pronouncement, it constitutes a single (divorce). Isma'il bin Ibrahim narrated it from Ayyub from 'Ikrimah. This is his ('Ikrimah's) statement. He did not mention the name of Ibn 'Abbas. He narrated it as a statement of 'Ikrimah."

2198. Abu Dawud said "The opinion of Ibn 'Abbas has been mentioned in the following tradition. "Ahmad bin Salih and Muhammad bin Yahya narrated this is the version of Ahmad (bin Salih)" from 'Abd Ar Razzaq from Ma'mar from Al Zuhri from Abu Salamah bin Abd Al Rahman bin 'Awf and Muhammad bin 'Abd Al Rahman bin Thawban from Muhammad bin Iyas that Ibn 'Abbas, Abu Hurairah and 'Abd Alah bin 'Amr bin Al 'As were asked about a virgin who is divorced three times by her husband. They all said "She is not lawful for him until she marries a man other than her former husband." Abu Dawud said "Malik narrated from Yahya bin Sa'id from Bukair bin Al Ashajj from Mu'awiyah bin Abi 'Ayyash who was present on this occasion when Muhammad bin Iyas bin Al Bukair came to Ibn Al Zubair

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and Asim in 'Umar. He asked them about this matter. They replied "Go to Ibn 'Abbas and Abu Hurairah, I have left them with A'ishah (may Allaah be pleased with her). He then narrated the rest of the tradition." Abu Dawud said "The statement of Ibn 'Abbas goes "The divorce by three pronouncements separates the wife from husband whether the marriage has been consummated or not, the previous husband is not lawful for her until she marries a man other than her husband". This statement is like the tradition which deals with the exchange of money. In this tradition the narrator said "Ibn 'Abbas withdrew his opinion."

2199. Tawus said A man called Abu Al Sahba used to ask Ibn 'Abbas questions frequently. He asked "Do you know that when a man divorced his wife by three pronouncement before sexual intercourse with her, they (the people) made it a single divorce during the time of the Apostle of Allaah(), of Abu Bakr and in the early phase of the caliphate of 'Umar?" Ibn 'Abbas said "Yes, when a man divorced his wife by three pronouncement before sexual intercourse they made it a single divorce during the time of the Apostle of Allaah(), of Abu Bakr and in the early phase of the caliphate of 'Umar. When he saw that the people frequently divorced (by three pronouncements) he said "Make them operative on them (i.e., on women)"

2200. Tawus said:Abu al-Sahba' said to Ibn Abbas: Do you know that a divorce by three pronouncements was made a single one during the time of the Prophet (), and of AbuBakr and in the early days of the caliphate of Umar? He replied: Yes

2201. 'Umar bin Al Khattab reported the Apostle of Allaah() as saying "Actions are to be judged only by intentions and a man will have only what he intended. When one's emigration is to Allaah and His Apostle, his emigration is to Allaah and His Apostle but his emigration is to a worldly end at which he aims or to a woman whom he marries , his emigration is to that for which he emigrated

2202. 'Abd Allah bin Ka'b reported "I heard Ka'ab bin Malik. He then narrated his story about the battle of Tabuk.(Narrating the story) he added "When forty out of fifty days passed", the messenger of the Apostle of Allaah() came and said "The Apostle of Allaah() has commanded you to keep away from your wife. He said "So, I (Ka'b bin Malik)" said "Should I divorce her or what should I do? He said "No, but only keep away from her and do not go near her". So, I said to my wife "Go to your people and live with them until Allaah, the exalted makes a decision in this matter."

2203. A'ishah said The Apostle of Allaah() gave us our choice and we chose him so that was not reckoned anything (i.e., divorce)

2204. Hammad ibn Zayd said:I asked Ayyub: Do you know anyone who narrates the tradition narrated by Al-Hasan about uttering the words (addressing wife). "Your matter is in your hand"? He replied: No, except something similar transmitted by Qatadah from Kathir, the client of Samurah, from AbuSalamah on the authority of AbuHurayrah from the Prophet (). Ayyub said: Kathir then came to us; so I asked him (about this matter). He replied: I never narrated it. I mentioned it to Qatadah who said: Yes (he narrated it) but he forgot

2205. Qatadah reported on the authority of Al Hasan the uttering of the words "Your matter is in your hand" amounts to three pronouncements of divorce

2206. Nafi' bun Ujair bin Abd Yazid bin Ruknah reported Ruknah bin 'Abd Yazid divorced his wife Suhaimah absolutely. The Prophet () was informed about this matter. He said to him (the Prophet) I swear by Allaah that I meant it to be only a single utterance of divorce. The Apostle of Allaah() said "I swear by Allaah that I meant it to be only a single divorce. The Apostle of Allaah() restored her to him, Then he divorced her the second time in the time of 'Umar and the third time of 'Uthman. Abu Dawud said "This tradition contains the words of Ibrahim in its beginning and the words of Ibn Al Sarh in the end

2207. The tradition mentioned above has also been transmitted by Rukanah bin Yazid from the Prophet () through a different chain of narrators

2208. Ali b. Yazid b. Rukanah reported on the authority of his father from his grandfather that he (Rukanah) divorced his wife absolutely; so he came to the Messenger of Allah (). He asked (him):What did you intend? He said: A single utterance of divorce. He said: Do you swear by Allah? He replied: I swear by Allah. He said: It stands as you intended. Abu Dawud said: This tradition is sounder than that of Ibn Juraij that Rukanah divorced his wife by three pronouncements, for they are the members of his family and they are more aware for him. The tradition of Ibn Juraij has been narrated by some children of Abu Rafi' from 'Ikrimah on the authority of Ibn 'Abbas

2209. Abu Hurairah reported the Prophet () as saying "Allah has ignored for my community what comes to their mind, so long as they do not act or pronounce words to that effect."

2210. Narrated Tamimah al-Hujayni: A man said to his wife: O my younger sister! The Messenger of Allah (s)aid: Is she your sister? He (the Prophet disliked it and prohibited saying so)

2211. Abu Tamimah reported from a man of his tribe "The Prophet () heard a man say his wife "O my younger sister! So he prohibited him (addressing his wife in this manner) Abu Dawud said "This tradition has also been transmitted by 'Abd Al Aziz bin Al Mukhtar from Khalid from Abu 'Uthman from Abu Thamimah from the Prophet (). This has also been narrated by Shu'bah from Khalid from a man on the authority of Abu Thamimah from the Prophet ()

2212. Abu Hurairah reported the Prophet() as saying Abraham(peace be upon him) never told a lie except on three occasions twice for the sake of Allaah. Allaah quoted his words (in the Qur'an) "I am indeed sick" and "Nay, this was done by - this is their biggest one". Once he was passing through the land of a tyrant (king). He stayed there in a place. People went to the tyrant and informed him saying "A man has come down here; he has a most beautiful woman with him." So he sent for him (Abraham) and asked about her. He said she is my sister. When he returned to her, he said "he asked me about you and I informed him that you were my sister. Today there is no believer except me and you. You are my sister in the Book of Allaah (i.e., sister in faith). So do not belie me before him. The narrator then narrated the rest of the tradition. Abu Dawud said "A similar tradition has also been narrated by Shu'aib bin Abi Hamza from Abi Al Zinad from Al A'raj on the authority of Abu Hurairah from the Prophet ()

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2213. Narrated Salamah ibn Sakhr al-Bayadi: I was a man who was more given than others to sexual intercourse with women. When the month of Ramadan came, I feared lest I should have intercourse with my wife, and this evil should remain with me till the morning. So I made my wife like my mother's back to me till the end of Ramadan. But one night when she was waiting upon me, something of her was revealed. Suddenly I jumped upon her. When the morning came I went to my people and informed them about this matter. I said: Go along with me to the Messenger of Allah (). They said: No, by Allah. So I went to the Prophet (peace be upon him and informed him of the matter. He said: Have you really committed it, Salamah? I said: I committed it twice, Messenger of Allah. I am content with the Commandment of Allah, the Exalted; so take a decision about me according to what Allah has shown you. He said: Free a slave. I said: By Him Who sent you with truth, I do not possess a neck other than this: and I struck the surface of my neck. He said: Then fast two consecutive months. I said: Whatever I suffered is due to fasting. He said: Feed sixty poor people with a wasq of dates. I said: By Him Who sent you with truth, we passed the night hungry; there was no food in our house. He said: Then go to the collector of sadaqah of Banu Zurayq; he must give it to you. Then feed sixty poor people with a wasq of dates; and you and your family eat the remaining dates. Then I came back to my people, and said (to them): I found with you poverty and bad opinion; and I found with the Prophet () prosperity and good opinion. He has commanded me to give alms to you. Ibn al-Ala' added: Ibn Idris said: Bayadah is a sub-clan of Banu Zurayq

2214. Narrated Khuwaylah, daughter of Malik ibn Tha'labah: My husband, Aws ibn as-Samit, pronounced the words: You are like my mother. So I came to the Messenger of Allah (), complaining to him about my husband. The Messenger of Allah () disputed with me and said: Remain dutiful to Allah; he is your cousin. I continued (complaining) until the Qur'anic verse came down: "Certainly has Allah heard the speech of the one who argues with you, [O Muhammad], concerning her husband..." [58:1] till the prescription of expiation. He then said: He should set free a slave. She said: He cannot afford it. He said: He should fast for two consecutive months. She said: Messenger of Allah, he is an old man; he cannot keep fasts. He said: He should feed sixty poor people. She said: He has nothing which he may give in alms. At that moment an araq (i.e. date-basket holding fifteen or sixteen sa's) was brought to him. I said: I shall help him with another date-basked ('araq). He said: You have done well. Go and feed sixty poor people on his behalf, and return to your cousin. The narrator said: An araq holds sixty sa's of dates. Abu Dawud said: She atoned on his behalf without seeking his permission. Abu Dawud said: This man (Aws b. al-Samit) is the brother of 'Ubadah b. al-Samit

2215. A similar tradition has been transmitted by Ibn Ishaq with a different chain of narrators. But in this version he said 'Araq is a date-basket holding thirty sa's. Abu Dawud said "This version is sounder than that of Yahya bin Adam."

2216. Another version transmitted by Abu Salamah bin 'Abd Al Rahman has 'Araq is a date-basket holding fifteen sa's

2217. The tradition mentioned above has been transmitted by Sulaiman bin Yasar. This version has "Then some dates were brought to the Apostle of Allaah() and he gave it him. They measured about fifteen sa's ". He said "Give them in alms". He said "Is there anyone needier than I and my family. Apostle of Allaah()?" The Apostle of Allaah() said "Eat them, you and your family."

2218. Abu Dawud said "I recited to Muhammad bin Wazir Al Misri and said to him Bishr bin Bakr narrated it to you and Al Auza'i narrated it to us. And he said "At'a narrated it to us on the authority of Aus brother of 'Ubadah bin Al Samit. The Prophet () gave him fifteen sa's of wheat to feed sixty poor people. Abu Dawud said At'a did not meet Aws (bin Al Samit) who was one of the people of Badr and died in the early days of Islam. This version is therefore, mursal (i.e., a successor narrated it directly from the Prophet (), the link of the Companions is missing). This has been narrated by Al Auza'i from At'a from Aus

2219. Narrated Hisham b. 'Urwah: Khawlah was the wife of Aws ibn as-Samit; he was a man immensely given to sexual intercourse. When his desire for intercourse was intensified, he made his wife like his mother's back. So Allah, the Exalted, sent down Qur'anic verses relating to expiation for zihar

2220. A similar tradition has been transmitted by A'ishah through a different chain of narrators

2221. Narrated Ikrimah: A man made his wife like the back of his mother. He then had intercourse with her before he atoned for it. He came to the Prophet () and informed him of this matter. He asked (him): What moved you to the action you have committed? He replied: I saw the whiteness of her shins in moon light. He said: Keep away from her until you expiate for your deed

2222. 'Ikrimah said "A man made his wife like the back of his mother. When he saw the illumination of her shin in the moonlight, he had intercourse with her. He came to the Prophet (). He ordered him to atone for it

2223. A similar tradition has been transmitted by Ibn 'Abbas from the Prophet () through a different chain of narrators. This version does not mention the word "shin"

2224. A tradition similar to that of Sufyan has been transmitted by 'Ikrimah from the Prophet() through a different chain of narrators

2225. Abu Dawud said "I heard Muhammad bin Isa narrating this tradition who said Mu'tamar narrated it to us. And he (Mu'tamar) said " I heard Al Hakam bin Aban narrating this tradition. He did not mention the name of Ibn 'Abbas. Abu Dawud said "Al Hussain bin Huraith wrote to me saying "Al Fadl bin Musa narrated from Ibn 'Abbas to the same effect from the Prophet()

2226. Narrated Thawban: The Prophet () said: If any woman asks her husband for divorce without some strong reason, the odour of Paradise will be forbidden to her

2227. Amrah, daughter of 'Abd al-Rahman ibn Sa'd ibn Zurarah, reported on the authority of Habibah, daughter of Sahl al-Ansariyyah: She (Habibah) was the wife of Thabit ibn Qays ibn Shimmas. The Messenger of Allah () came out one morning and found Habibah by his door. The Messenger of Allah () said: Who is this?

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She replied: I am Habibah, daughter of Sahl. He asked: What is your case? She replied: I and Thabit ibn Qays, referring to her husband, cannot live together. When Thabit ibn Qays came, the Messenger of Allah (ﷺ) said to him: This is Habibah, daughter of Sahl, and she has mentioned (about you) what Allah wished to mention. Habibah said: Messenger of Allah, all that he gave me is with me. The Messenger of Allah (ﷺ) said to Thabit ibn Qays: Take it from her. So he took it from her, and she lived among her people (relatives)

2228. Narrated Aisha, Ummul Mu'minin: Habibah daughter of Sahl was the wife of Thabit ibn Qays Shimmas He beat her and broke some of her part. So she came to the Prophet (ﷺ) after morning, and complained to him against her husband. The Prophet (ﷺ) called on Thabit ibn Qays and said (to him): Take a part of her property and separate yourself from her. He asked: Is that right, Messenger of Allah? He said: Yes. He said: I have given her two gardens of mine as a dower, and they are already in her possession. The Prophet (ﷺ) said: Take them and separate yourself from her

2229. Narrated Abdullah ibn Abbas: The wife of Thabit ibn Qays separated herself from him for a compensation. The Prophet (ﷺ) made her waiting period a menstrual course. Abu Dawud said: This tradition has been transmitted by 'Abd al-Razzaq from Ma'mar from 'Amr b. Muslim from 'Ikrimah from the Prophet (ﷺ) in a mursal form (i.e. missing the link of the Companion)

2230. Ibn 'Umar said "The waiting period of a woman who separates herself from her husband for compensation is a menstrual period."

2231. Ibn 'Abbas said "Mughith was a slave." He said "Apostle of Allaah (ﷺ) make intercession for me to her (Barirah)". The Apostle of Allaah (ﷺ) said "O Barirah fear Allaah. He is your husband and father of your child". She said "Apostle of Allaah (ﷺ) do you command me for that? He said No, I am only interceding. Then tears were falling down on his (her husband's) cheeks. The Apostle of Allaah (ﷺ) said to 'Abbas "Are you not surprised with the love of Mughith for Barirah and her hatred for him."

2232. Ibn 'Abbas said "The husband of Barirah was a black slave called Mughith. The Prophet (ﷺ) gave her choice and commanded her to observe the waiting period."

2233. While relating the tradition about Barirah A'ishah said "her husband was a slave, so the Prophet(ﷺ) gave her choice. She chose herself. Had he been a free man, he would not given her choice."

2234. A'ishah said "The Prophet (ﷺ) gave her choice. Her husband was a slave."

2235. A'ishah said "Barirah's husband was a free man when she was emancipated. She was given choice. She said "I do not like to remain with him. I have such and such (grievances)"

2236. Narrated Aisha, Ummul Mu'minin: Barirah was emancipated, and she was the wife of Mughith, a slave of Aal AbuAhmad. The Messenger of Allah (ﷺ) gave her choice, and said to her: If he has intercourse with you, then there is no choice for you

2237. Al-Qasim said:Aisha intended to set free two slaves of her who were spouses. She, therefore, asked the Prophet (ﷺ) about this matter. He commanded to begin with the man before the woman. The narrator Nasr said: Abu 'Ali al-Hanafi reported it to me on the authority of Ubaydullah

2238. Narrated Abdullah ibn Abbas: A man came after embracing Islam during the time of the Messenger of Allah (ﷺ). Afterwards his wife came after embracing Islam. He said: Messenger of Allah, she embraced Islam along with me; so restore her to me

2239. Narrated Abdullah ibn Abbas: A woman embraced Islam during the time of the Messenger of Allah (ﷺ); she then married. Her (former) husband then came to the Prophet (ﷺ) and said: Messenger of Allah, I have already embraced Islam, and she had the knowledge about my Islam. The Messenger of Allah (ﷺ) took her away from her latter husband and restored her to her former husband

2240. Narrated Abdullah ibn Abbas: The Messenger of Allah (ﷺ) restored his daughter Zaynab to Abul'As on the basis of the previous marriage, and he did not do anything afresh. Muhammad b. 'Amr said in his version: After six years. Al-Hasan b. 'Ali said: After two years

2241. Narrated Al-Harith ibn Qays al-Asadi: I embraced Islam while I had eight wives. So I mentioned it to the Prophet (ﷺ). The Prophet (ﷺ) said: Select four of them. Abu Dawud said: This tradition has also been narrated to us by Ahmad b. Ibrahim from Hushaim. He said: Qais b. al-Harith instead of al-Harith b. Qais. Ahmad b. Ibrahim said: This is correct, i.e. Qais b. al-Harith

2242. The tradition mentioned above has also been transmitted by Qais bin Al Harith through a different chain of narrators to the same effect

2243. Al-Dahhak b. Firuz reported on the authority of his father:I said: Messenger of Allah, I have embraced Islam and two sisters are my wives. He said: Divorce any one of them you wish

2244. Abd al-Hamid ibn Ja'far reported from his father on the authority of his grandfather Rafi' ibn Sinan that he (Rafi' ibn Sinan) embraced Islam and his wife refused to embrace Islam. She came to the Prophet (ﷺ) and said:My daughter; she is weaned or about to wean. Rafi' said: My daughter. The Prophet (ﷺ) said to him: Be seated on a side. And he said to her: Be seated on a side. He then seated the girl between them, and said to them: Call her. The girl inclined to her mother. The Prophet (ﷺ) said: O Allah! guide her. The daughter then inclined to her father, and he took her

2245. Sahl bin Sa'ad Al Sa'idi said that 'Uwaimir bin Ashqar Al Ajilani came to 'Asim bin Adl and said to him "Asim tell me about a man who finds a man along with his wife. Should he kill him and then be killed by you, or how should he act? Ask the Apostle of Allaah(ﷺ) 'Asim, for me about it. 'Asim then asked the Apostle of Allaah(ﷺ) about it. The Apostle of Allaah(ﷺ) disliked the question and denounced it. What 'Asim heard from the Apostle of Allaah(ﷺ) fell heavy on him. When 'Asim

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returned to his family 'Uwaimir came to him and asked 'Asim "What did the Apostle of Allaah() say to you"? Asim replied "You did not do good to me". The Apostle of Allaah() disliked the question that I asked him. Thereupon 'Uwaimir said "I swear by Allaah, I shall not leave until I ask him about it. So, 'Uwaimir came to the Apostle of Allaah() while he was sitting in the midst of the people." He said "Apostle of Allaah() tell me about a man who finds a man along with his wife. Should he kill him and then be killed by you, or how should he act?" The Apostle of Allaah() said "A revelation has been sent down about you and your wife so go away and bring her. Sahl said "So we cursed one another while I was along with the people who were with the Apostle of Allaah(). Then when they finished, 'Umamir said "I shall have lied against her, Apostle of Allaah() if I keep her. He pronounced her divorce three times before the Apostle of Allaah() commanded him (to do so). Ibn Shihab said "Then this became the method of invoking curses."

2246. 'Abbas bin Sahl reported on the authority of his father "The Prophet () said to 'Asim bin 'Adl. Keep the woman with you till she begets the child

2247. Sahl bin Sa'd Al Sa'idi said "I attended the invoking of the curses with the Messenger of Allah () when I was fifteen. He then narrated the rest of the tradition. In this version he said "She then came out pregnant and the child was ascribed to its mother

2248. Sahl bin Sa'ad reported the Apostle of Allaah() as saying - in the tradition of spouses who invoked curses to each other "Look if she bears a child which has very black eyes, large buttocks, I cannot but imagine that he (i.e., 'Uwaimir) has spoken the truth. But, if she bears a reddish child like the lizard with red spots (waharah), I cannot imagine that 'Uwaimir has lied against her. She gave birth to a child (like that described the Prophet () ) in a detestable manner

2249. The tradition mentioned above has also been transmitted by Sahl bin Sa'd Al Sa'idi through a different chain of narrators. This version adds the child was attributed to its mother

2250. The tradition mentioned above has also been transmitted by Sahl bin Sa'd Al Sa'idi through a different chain of narrators. This version has "He divorced her three times before the Messenger of Allah (). The Messenger of Allah () implemented it and what is done before the Prophet () is sunnah(model behavior of the Prophet). Sahl said "I attended this before the Messenger of Allah(). Afterwards the sunnah about those who invoked curses on each other was established that they (the spouses) were separated from each other and they would never be united."

2251. Sahl bin Sa'ad said "The version of Musaddad has "I witnessed the invoking of curses by the two spouses during the life time of the Apostle of Allaah() when I was fifteen years old. When they finished invoking curses, the Apostle of Allaah() separated them from each other. Here ends the version of Musaddad. Others said "He was present when the Prophet () separated the spouses who invoked curses on each other. The man (Sahl) said "I shall have lied against her, Apostle of Allaah() if I keep her. Abu Dawud said "Some narrators did not mention the word 'alaiha(against her)." Abu Dawud said "No one supported Ibn 'Uyainah that he separated the spouses who invoked curses."

2252. The tradition mentioned above has also been transmitted by Sahl bin Sa'd through a different chain of narrators. This version has "She was pregnant, he denied pregnancy from him. So her son was attributed to her. In the law of succession the practice (sunnah) was established that the son gets a share in the inheritance of his mother and the mother gets the share in the inheritance of her son according to the shares prescribed by Allaah the Exalted

2253. 'Abd Allah (bin Mas'ud) said "We were in the mosque on the night of a Friday, suddenly a man from the Ansar entered the mosque". And said "If a man finds a man along with wife and declares (about her adultery) you will flog him. Or if he kills you, you will kill him or if keeps silence he will keep silence in anger. I swear by Allaah, I shall ask the Apostle of Allaah() about it". On the next day he came to the Apostle of Allaah() and said "If a man finds a man along with wife and declares (about her adultery) you will flog him. Or if he kills you, you will kill him or if keeps silence he will keep silence in anger." He said "O Allaah, disclose". He kept on praying until the verses regarding invoking curses (li'an) came down "As for those who accuse their wives but have no witnesses except themselves." So, the man was first involved in this trial among the people. He and his wife came to the Apostle of Allaah(). They invoked curses on each other. The man bore witness before Allaah four times that the thing he said was indeed true. He then invoked curse of Allaah on him for the fifth time if he was a liar. She then wanted to invoke curses of Allaah on him. The Prophet () said "Do not do that. Bust she refused and did so (i.e., invoked curses). When they returned he said "Perhaps she will give birth to a black child with curly hair

2254. Ibn 'Abbas said "Hilal bin Umayyah accused his wife in the presence of Prophet () of having committed adultery with Sharik bin Sahma". The Prophet () said "Produce evidence or you must receive punishment on your back." He said "Apostle of Allaah() when one of us sees a man having intercourse with his wife should he go and seek evidence?" But the Prophet () merely said "You must produce evidence or you must receive punishment on your back." Hilal then said "By Him Who sent you with the Truth, I am speaking Truly. May Allaah send down something which will free my back from punishment. Then the following Qur'anic verses were revealed "And those who make charges against their spouses but have no witnesses except themselves" reciting till he reached "one of those who speak the truth". The Prophet () then returned and sent for them and they came (to him). Hilal bin Umayyah stood up and testified and the Prophet () was saying "Allaah knows that one of you is lying. Will one of you repent?" Then the woman got up and testified, but when she was about to do it a fifth time saying that Allaah's anger be upon her if he was one of those who spoke the truth, they said to her "this is the deciding one". Ibn 'Abbas said "She then hesitated and drew back so that we thought the she would withdraw(what she said) "Look and see whether she gives birth to a child with eyes looking as if they have antimony in them, wide buttocks and fat legs, if she did. Sharik bin Sahma' will be its father. She then gave birth to a child of a similar description. The Prophet () thereupon said "If it were not for what has already been stated in Allaah's book I would have dealt severely with her." Abu Dawud said "This tradition has been transmitted by the people of Medina alone. They narrated the tradition of Hilal on the authority of Ibn Bashshar."

2255. Narrated Abdullah ibn Abbas: When the Prophet () ordered a man and his wife to invoke curses on each other, he ordered a man to put his hand on his

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mouth when he came to the fifth utterance, saying that it would be the deciding one

2256. Ibn 'Abbas said "Hilal bin Umayyah was one of the three persons whose repentance was accepted by Allaah. One night he returned from his land and found a man along with his wife. He witnessed with his eyes and heard with his ears. He did not threaten him till the morning." Next day he went to the Apostle of Allaah() in the morning and said Apostle of Allaah() "I came to my wife in the night and found a man along with her. I saw with my own eyes and heard with my own ears. The Apostle of Allaah() disliked what he described and he took it seriously. There upon the following Qur'anic verse came down "And those who make charges against their spouses but have no witnesses except themselves, let the testimony of one of them ...." When the Apostle of Allaah() came to himself (after the revelation ended) he said "Glad tidings to you Hilal, Allaah the exalted has made ease and a way out for you." Hilal said "I expected that from my Lord. The Apostle of Allaah() said "Send for her. She then came." The Apostle of Allaah() recited the verses to them and he reminded them and told them that the punishment in the next world was more severe than that in this world. Hilal said "I swear by Allah I spoke the truth against her." She said "He told a lie." The Apostle of Allaah() said "Apply the method of invoking curses on one another. Hilal was told "Bear witness. So he bore witness before Allaah four times that he spoke the truth." When he was about to utter the fifth time he was told "Hilal fear Allah, for the punishment in this world is easier than that in the next world and this is the deciding one, that will surely cause punishment to you." He said "I swear by Allaah. Allah will not punish me for this (act), as He did not cause me to be flogged for this (act)." So he bore witness a fifth time invoking the curse of Allah on him if he was of those who tell a lie. Then the people said to her, Testify. So she gave testimony before Allaah that he was a liar. When she was going to testify the fifth time she was told "Fear Allah, for the punishment in this world is easier than that in the next world. This is the deciding one that will surely cause punishment to you." She hesitated for a moment. And then said "By Allah, I will not disgrace my people." So she testified a fifth time invoking the curse of Allah on her if he spoke the truth. Apostle of Allaah() separated them from each other and decided that the child will not be attributed to its father. Neither she nor her child will be accused of adultery. He who accuses her or her child will be liable to punishment. He also decided that there will be no dwelling and maintenance for her (from the husband) as they were separated without divorce and death. He then said "If she gives birth to a child with reddish hair, light buttocks, wide belly and light shins he will be the child of Hilal. If she bears a dusky child with curly hair, fat limbs, fat shins and fat buttocks he will be the child of the one who was accused of adultery. She gave birth to a child with curly hair, fat limbs, fat shins and fat buttocks. The Apostle of Allaah() said "Had there been no oaths, I would have dealt with her severely." 'Ikrimah said "Later on he became the chief of the tribe of Mudar. He was not attributed to his father."

2257. Ibn 'Umar said "The Apostle of Allaah() said to the spouses who invoked curses on each other. Your reckoning is in Allaah's hands for one of you is liar there is no way for you to (remarry) her. He then asked Apostle of Allaah() what about my property? He replied "There is no property for you. If you have spoken the truth, it is the price for your having had the right to intercourse with her and if you have lied against her it is still more remote for you

2258. Sa'd bin Jubair said I asked Ibn 'Umar A man accused his wife of adultery? He said "The Apostle of Allaah() separated the brother and the sister of Banu Al 'Ajilan (i.e., husband and wife). He said Allaah knows that one of you is a liar, will one of you repent? He repeated these words three times, but they refused. So he separated them from each other

2259. Ibn 'Umar said A man invoked curses on his wife (charging her of adultery) during the time of Apostle of Allaah() and disowned the child. The Apostle of Allaah() therefore separated them and attributed the child to the woman. Abu Dawud said "The words narrated by Malik alone are "and he attributed the child to the woman."" Abu Dawud said: The words narrated by Malik alone are: "and he attributed the child to the woman." Yunus narrated from Al Zuhri on the authority of Sahl bin Sa'd in the tradition regarding li'an(invoking curses). He disowned her conception hence her child was attributed to her

2260. Abu Hurairah said A man from Banu Fazarah came to the Prophet () and said "My wife has given birth to a black son". He said "Have you any camels?" He said "They are red". He asked "Is there a dusky one among them?" He replied "Some of them are dusky". He asked "How do you think they have come about?" He replied "This may be a strain to which they reverted". He said "And this is perhaps a strain to which the child has reverted."

2261. The tradition mentioned above has also been narrated by Al Zuhri through a different chain of narrators to the same effect. This version adds "At that time he was hinting at disowning the child."

2262. Narrated AbuHurayrah: A bedouin came to the Prophet (), and said: My wife has given birth to a black son, and I disown him. He then narrated the rest of the tradition to the same effect

2263. Narrated AbuHurayrah: AbuHurayrah heard the Messenger of Allah () say when the verse about invoking curses came down: Any woman who brings to her family one who does not belong to it has nothing to do with Allah (i.e. expects no mercy from Allah), and Allah will not bring her into His Paradise. Allah, the Exalted, will veil Himself from any man who disowns his child when he looks at him, and disgrace him in the presence of all creatures, first and last

2264. Narrated Abdullah ibn Abbas: The Prophet () said: There is no prostitution in Islam. If anyone practised prostitution in pre-Islamic times, the child will be attributed to the master (of the slave-woman). He who claims his child without a valid marriage or ownership will neither inherit nor be inherited

2265. Amr b. Shu'aib on his father's authority said that his grandfather reported: The Prophet () decided regarding one who was treated as a member of a family after the death of his father, to whom he was attributed when the heirs said he was one of them, that if he was the child of a slave-woman whom the father owned when he had intercourse with her, he was included among those who sought his inclusion, but received none of the inheritance which was previously divided; he, however, received his portion of the inheritance which had not already been divided; but if the father to whom he was attributed had disowned him, he was not joined to the heirs. If he was a child of a slave-woman whom the father did not possess or of a free woman with whom he had illicit intercourse, he

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was not joined to the heirs and did not inherit even if the one to whom he was attributed is the one who claimed paternity, since he was a child of fornication whether his mother was free or a slave

2266. The tradition mentioned above has also been transmitted by Muhammad bin Rashid through a different chain of narrators to the same effect. This version adds "he is the child of fornication for the people of his mother whether she was free or a slave. This attribution of a child to the parents was practiced in the beginning of Islam. The property divided before Islam will not be taken into account

2267. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah (ﷺ) entered upon me. The version of Musaddad and Ibn as-Sarh has: one day looking pleased". The version of Uthman has: "The lines of his forehead were realised." He said: O Aisha, are you not surprised to hear that Mujazziz al-Mudlaji saw that Zayd and Usamah had a rug over them concerning their heads and letting their feet appear. He said: These feet are related. Abu Dawud: Usamah was black and Zaid was white

2268. The tradition mentioned above has also been transmitted by ibn Shihab through a different chain of narrators to the same effect. This version adds "She said "he entered upon me looking pleased with the lines of his face brightened. Abu Dawud said "Ibn 'Uyainah did not remember the words "the lines of his face"." Abu Dawud said "The words "the lines of his face" have been narrated by Ibn 'Uyainah himself. He did not hear Al Zuhri say (these words). He heard some person other than Al Zuhri say these words. The words "the lines of his face" occur in the tradition narrated by Al Laith and others. Abu Dawud said " I heard Ahmad bin Salih say "Usamah was very black like tar and Zaid was white like cotton."

2269. Narrated Zayd ibn Arqam: I was sitting with the Prophet (ﷺ). A man came from the Yemen, and said: Three men from the people of the Yemen came to Ali, quarrelling about a child, asking him to give a decision. They had had sexual intercourse with a woman during a single state of purity. He said to two of them: Give this child to this man (the third person) with pleasure. But they (refused and) cried loudly. Again he said to two of them: Give the child to the man (the third person) willingly. But they (refused and) cried loudly. He then said: You are quarrelsome partners. I shall cast lots among you; he who receives the lot, will acquire the child, and he shall pay two-thirds of the blood-money to both his companions. He then cast lots among them, and gave the child to the one who received the lot. The Messenger of Allah (ﷺ) laughed so much that his canine or molar teeth appeared

2270. Narrated Zayd ibn Arqam: Three persons were brought to Ali (Allah be pleased with him) when he was in the Yemen. They had sexual intercourse with a woman during a single state of purity. He asked two of them: Do you acknowledge this child for this (man)? They replied: No. He then put this (question) to all of them. Whenever he asked two of them, they replied in the negative. He, therefore, cast a lot among them, and attributed the child to the one who received the lot. He imposed two-third of the blood-money (i.e. the price of the mother) on him. This was then mentioned to the Prophet (ﷺ) and he laughed so much that his molar teeth appeared

2271. Khalil or Ibn Khalil said "A woman was brought to Ali bin Abi Talib (may Allaah be pleased with him). She bore a child from intercourse of three persons. The narrator transmitted the rest of the tradition similar to the previous one. But in this version he did not mention "Yemen" and the Prophet (ﷺ) and his words "give the child willingly."

2272. A'ishah wife of the Prophet (ﷺ) said "Marriage in pre Islamic times was of four kinds." One of them was the marriage contracted by the people today. A man asked another man to marry his relative (sister or daughter) to him. He fixed the dower and married her to him. Another kind of marriage was that a man asked his wife when she became pure from menstruation to send for so and so and have sexual intercourse with him. Her husband kept himself aloof and did not have intercourse with her till it became apparent that she was pregnant from the man who had intercourse with her. When it was manifest that she was pregnant, her husband approached her if he liked. This marriage was called *istibda'* (to utilize man for intercourse for a noble birth). A third kind of marriage was that a group of people less than ten in number entered upon a woman and had intercourse with her. When she conceived gave birth to a child and a number of days passed after her delivery, she sent for them. No one of them could refuse to attend and they gathered before her. She said to them "You have realized your affair. I have now given birth to a child. And this is your son. O so and so. She called the name of anyone of them she liked and the child was attributed to him. A fourth kind of marriage was that many people gathered together and entered upon a woman who did not prevent anyone who came to her. They were prostitutes. They hoisted flags at their doors which served as a sign for the one who intended to enter upon them. When she became pregnant and delivered the child, they got together before her and called for the experts of tracing relationship from physical features. They attributed the child to whom they considered and it was given to him. The child was called his son and he could not deny. When Allah sent Muhammad (ﷺ) as a Prophet, he abolished all kinds of marriages prevalent among the people of the pre Islamic times except of the Muslims practiced today

2273. A'ishah said "Sa'd bin Abi Waqqas and 'Abd bin Zamah disputed amongst themselves about the (relationship of the) son of the slave girl of Zam'ah and brought the case to the Apostle of Allaah (ﷺ). Sa'd said "My brother 'Utbah enjoined me that when I came to Makkah I should see the son of the slave girl of Zam'ah and take his possession for that is his son". 'Abd bin Zam'ah said "He is my brother, the son of my father's slave girl having been born on my father's bed". The Apostle of Allaah (ﷺ) saw his clear resemblance to 'Utbah. So he said "The child is attributed to the one on whose bed it is born and the fornicator is deprived of any right (lit. the fornicator will have the stone). Veil yourself from him, Saudah. Musaddad added in his version "he is your brother 'Abd"

2274. Amr b. Shu'aib on his father's authority said that his grandfather reported: A man got up and said: Messenger of Allah, so-and-so is my son; I had illicit intercourse with his mother in the pre-Islamic period. The Messenger of Allah (ﷺ) said: There is no unlawful claiming of paternity in Islam. What was done in pre-Islamic times has been annulled. The child is attributed to the one on whose bed it is born, and the fornicator is deprived of any right

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2275. Rabah said: My people married me to a Roman slave-girl of theirs. I had intercourse with her, and she gave birth to a black (male) child like me. I named it Abdullah. I again had intercourse with her, and she gave birth to a black (male) child like me. I named it Ubaydullah. Then a Roman slave of my people, called Yuhannah, incited her, and spoke to her in his own unintelligible language. She gave birth to a son like a chameleon (red). I asked her: What is this? She replied: This belongs to Yuhannah. We then brought the case to Uthman (for a decision). I think Mahdi said these words. He inquired from both of them, and they acknowledged (the facts). He then said to them: Do you agree that I take the decision about you, which the Messenger of Allah (ﷺ) had taken? The Messenger of Allah (ﷺ) decided that the child was attributed to the one on whose bed it was born. And I think he said: He flogged her and flogged him, for they were slaves

2276. Amr b. Shu'aib on his father's authority said that his grandfather (Abdullah ibn Amr ibn al-'As) reported: A woman said: Messenger of Allah, my womb is a vessel to this son of mine, my breasts, a water-skin for him, and my lap a guard for him, yet his father has divorced me, and wants to take him away from me. The Messenger of Allah (ﷺ) said: You have more right to him as long as you do not marry

2277. Hilal ibn Usamah quoted Abu Maimunah Salma, client of the people of Medina, as saying: While I was sitting with Abu Hurayrah, a Persian woman came to him along with a son of hers. She had been divorced by her husband and they both claimed him. She said: Abu Hurayrah, speaking to him in Persian, my husband wishes to take my son away. Abu Hurayrah said: Cast lots for him, saying it to her in a foreign language. Then her husband came and asked: Who is disputing with me about my son? Abu Hurayrah said: O Allah, I do not say this, except that I heard a woman who came to the Messenger of Allah (ﷺ) while I was sitting with him, and she said: My husband wishes to take away my son, Messenger of Allah, and he draws water for me from the well of Abu Inabah, and he has been good to me. The Messenger of Allah (ﷺ) said: Cast lots for him. Her husband said: Who is disputing with me about my son? The Prophet (ﷺ) said: This is your father and this your mother, so take whichever of them you wish by the hand. So he took his mother's hand and she went away with him

2278. Narrated Ali ibn Abu Talib: Zayd ibn Harithah went out to Mecca and brought the daughter of Hamzah with him. Then Ja'far said: I shall take her; I have more right to her; she is my uncle's daughter and her maternal aunt is my wife; the maternal aunt is like mother. Ali said: I am more entitled to take her. She is my uncle's daughter. The daughter of the Messenger of Allah (ﷺ) is my wife, and she has more right to her. Zayd said: I have more right to her. I went out and journeyed to her, and brought her with me. The Prophet (ﷺ) came out. The narrator mentioned the rest of the tradition. He (i.e. the Prophet) said: As for the girl, I decided in favour of Ja'far. She will live with her maternal aunt. The maternal aunt is like mother

2279. This tradition has been narrated by 'Abd Al Rahman bin Abi Laila through a different chain of narrators. This version has "He decided that she would be given to Ja'far and said "Her maternal aunt is with him (i.e., his wife)

2280. Narrated Ali ibn Abu Talib: When we came out from Mecca, Hamzah's daughter pursued us crying: My uncle. Ali lifted her and took her by the hand. (Addressing Fatimah he said:) Take your uncle's daughter. She then lifted her. The narrator then transmitted the rest of the tradition. Ja'far said: She is my uncle's daughter. Her maternal aunt is my wife. The Prophet (ﷺ) decided in favour of her maternal aunt, and said: The maternal aunt is like mother

2281. Amr ibn Muhajir reported on the authority of his father: Asma', daughter of Yazid ibn as-Sakan al-Ansariyyah, was divorced in the time of the Messenger of Allah (ﷺ). No waiting period was prescribed for a divorced woman (at that time). When Asma' was divorced, Allah, the Exalted, sent down the injunction of waiting period for divorce. She is the first of the divorced women about whom the verse relating to waiting period was sent down

2282. Narrated Abdullah ibn Abbas: Women who are divorced shall wait, keeping themselves apart, three monthly courses; and then said: And for such of your women as despair of menstruation, if ye doubt, their period (of waiting) shall be three months. This was abrogated from the former verse. Again he said: (O ye who believe, if ye wed believing women) and divorce them before ye have touched them, then there is no period that ye should reckon

2283. Narrated Umar ibn al-Khattab: The Prophet (ﷺ) divorced Hafsah, but he took her back in marriage

2284. Abu Salamah bin 'Abd Al Rahman reported on the authority of Fatimah daughter of Qais Abu 'Amr bin Hafs divorced her (Fatimah daughter of Qais) absolutely when he was away from home and his agent sent her home barley. She was displeased with it. He said "I swear by Allah, you have no claim on us. She then came to Apostle of Allah (ﷺ) and mentioned that to him. He said to her "No maintenance is due to you from him. He ordered her to spend the waiting period in the house of Umm Sharik but he said afterwards "that is a woman whom my Companions visit. Spend the waiting period in the house of Ibn Umm Maktum for he is blind and you can undress. Then when you are in a position of being remarried, tell me." She said "When I was in a position to remarry, I mentioned to him that Mu'awiyah bin Abi Sufyan and Abu Jahm had asked me in marriage. The Apostle of Allah (ﷺ) said "As for Abu Jahm, he does not put down his stick from his shoulder, and as for Mu'awiyah he is a poor man who has no property; marry Usamah bin Zaid. I disliked him but he said "Marry Usamah bin Zaid. So, I married him. And Allah prospered him very much and I was envied."

2285. Abu Salamah bin 'Abd Al Rahman said that Fatimah daughter of Qais told him that Abu Hafs Al Mughirah divorced her three times. He then narrated the rest of the tradition. The version has Khalid bin Walid and some people of Banu Makhzum came to the Prophet (ﷺ) and said Prophet of Allaah (ﷺ) Abu Hafs Al Mughirah divorced his wife three times and he has left a little for her. He said "No maintenance is necessary for her. He then transmitted the rest of the tradition. The tradition narrated by Malik is more perfect

2286. Abu Salamah reported on the authority of Fatimah daughter of Qais that Abu 'Amr bin Hafs Al Makhzumi divorced her three times. He then narrated the rest of the tradition. He then mentioned about Khalid bin Walid and said that the Prophet (ﷺ) said "There are no maintenance and dwelling for her." This version has "The Apostle of Allaah (ﷺ) sent a message to her "Do not give her consent for marriage without my permission."



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2287. Fatimah daughter of Qais said "I was married to a man of Banu Makhzum. He divorced me absolutely. The narrator then transmitted the rest of the tradition like that of Malik. This version has "Do not marry yourself without my permission." Abu Dawud said Al Sha'bi, Al Bahiyy and ata from abd Al Rahman bin asim and Abu Bakr bin Abi Al Jahm all narrated on the authority of Fatimah daughter of Qais that her husband had divorced her three times

2288. The tradition mentioned above has also been transmitted by Al Sha'bi through a different chain of narrators. This version has "The husband of Fathima daughter of Qais pronounced her triple divorce. The Prophet () did not allow her to have maintenance and dwelling."

2289. Abu Salamah reported on the authority of Fatimah daughter of Qays who said to him that she was the wife of AbuHafs ibn al-Mughirah who divorced her by three pronouncements. She said that she came to the Messenger of Allah () and sought his opinion about her going out from her house. He commanded her to shift to (the house of )Ibn Umm Maktum who was blind. Marwan denied to confirm the tradition of Fatimah about the going out of a divorced woman from her house. Urwah said:Aisha objected to Fatimah daughter of Qays. Abu Dawud said: Salih b. Kaisan, Ibn Juraij, and Shu'aib b. Abi Hamzah -- all of them narrated on the authority of al-Zuhru in a similar way. Abu Dawud said: Shu'aibn b. Abi Hamzah the name of Abu Hamzah is Dinar. He is a client of Ziyad

2290. 'Ubaid Allah said "Marwan sent someone (Qabisah) to Fatimah and asked her (about the case). She said that she was the wife of Abu Hafs. The Prophet () appointed 'Ali as governor in a certain part of Yemen. Her husband also proceeded with him. From there he sent a message to her pronouncing one divorce that had yet remained. He commanded 'Ayyash bin Abi Rabi'ah and Al Harith bin Hisham to provide maintenance to her. They said "By Allah there is no sustenance for her except in case she is pregnant." She came to the Prophet() who said "There is no sustenance for you except in case you are pregnant. She then asked permission to shift (from her house) and he gave her permission." She asked "Where should I shift. Apostle of Allaah()? The Apostle of Allaah() said to Ibn Umm Maktum . He was blind. She would undress herself and he could not see her. She lived there till her waiting period passed. The Prophet () married her to Usamah. Qabisah then returned to Marwan and narrated that to him. Marwan said "We did not hear this tradition except from a woman, so we shall follow the reliable practice on which we found the people". When this reached Fatimah she said "between me and you is the Book of Allah". Allaah the exalted said "Divorce them for their waiting period..." Thou knowest not it may be that Allaah will afterward bring some new thing to pass. She said "What a new thing will emerge after triple divorce." Abu Dawud said "A similar tradition has been narrated by Yunus on the authority of Al Zuhri. As for Al Zubaidi he narrated both traditions, the tradition of 'Ubaid Allah in the version of Ma'mar and the tradition of Abu Salamah in the version of 'Aqil." Abu Dawud said "Muhammad bin Ishaq narrated on the authority of Al Zuhri that Qabisah bin Dhuwaib transmitted to him the version which was narrated by 'Ubaid Allah bin 'Abd Allaah which has Qabisah then returned to Marwan and informed him about that."

2291. Abu Ishaq said "I was with Al Aswad in the congregational mosque. He said "Fathimah daughter of Qais came to 'Umar bin Al Khattab(may Allaah be pleased with him). (When she narrated the tradition about her divorce) he said "We are not to leave the Book of our Lord and the Sunnah of our Prophet () for the statement of a woman, we do not know whether she remembered it or not."

2292. Urwah said:Aisha (Allah be pleased with her) severely objected to the tradition of Fatimah daughter of Qays. She said: Fatimah lived in a desolate house and she feared for her loneliness there. Hence the Messenger of Allah () accorded permission to her (to leave the place)

2293. Urwah ibn az-Zubayr said:Aisha was asked: Did you not see (i.e. known) the statement of Fatimah? She replied: It is not good for her to mention it (to others)

2294. Sulaimah bin Yasar said about leaving the house by Fathimah "That was due to her bad manners."

2295. Al-Qasim ibn Muhammad and Sulayman ibn Yasar reported:Yahya ibn Sa'id ibn al-'As divorced the daughter of 'Abd al-Rahman ibn al-Hakam absolutely. 'Abd al-Rahman shifted her (from there). Aisha sent a message to Marwan ibn al-Hakam who was the governor of Medina, and said to him: Fear Allah, and return the woman to her home. Marwan said (according to Sulayman's version): 'Abd al-Rahman forced me. Marwan said (according to the version of al-Qasim): Did not the case of Fatimah daughter of Qays reach you? Aisha replied: There would be no harm to you if you did not make mention of the tradition of Fatimah. Marwan said: If you think that it was due to some evil (i.e. reason), then it is sufficient for you to see that there is also an evil between the two

2296. Maimun bin Mihram said "I came to Median and went to Sa'id bin Al Musayyab". I said (to him) Fathimah daughter of Qais was divorced and she shifted from her house. Sa'id said "This woman has perverted people. She was arrogant so she was placed with Ibn Umm Makhtum, the blind."

2297. Jabir said "My maternal aunt was divorced by three pronouncements and she went out to cut down fruit from her palm trees. A man met her and forbade her (to go out). So she went to the Prophet () and mentioned it to him. He said "Go out, and cut down fruit from your palm trees for perhaps you may give alms (sadaqah) or do an act of kindness

2298. The Qur'anic verse "Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence was abrogated by the verse containing the laws of succession, as one-fourth or one-eighth share was prescribed for them (i.e., the widows). The waiting period for one year was also repealed as a period of four months ten days was prescribed for them

2299. Humaid ibn Nafi' reported the following three traditions on the authority of Zaynab, daughter of Abu Salamah: Zainab said: I visited Umm Habibah when her father AbuSufyan, died. She asked for some yellow perfume containing saffron (khaluq) or something else. Then she applied it to a girl and touched her cheeks. She said: I have no need of perfume, but I heard the Messenger of Allah () say: It is not lawful for a woman who believes in Allah and the Last Day to observe mourning for one who has died, more than three nights, except for four months and ten days in the case of a husband. Zaynab said: I also visited Zaynab, daughter of Jahsh, when her brother died. She asked for some perfume and used it upon herself. She then said: I have no need of perfume, but I heard the

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Messenger of Allah () say when he was on the pulpit: It is not lawful for a woman who believes in Allah and the Last Day to observe mourning for one who has died, more than three nights, except for four months and ten days in the case of a husband. Zaynab said: I heard my mother, Umm Salamah, say: A woman came to the Messenger of Allah () and said: Messenger of Allah, the husband of my daughter has died, and she is suffering from sore eyes; may we put antimony in her eyes? The Messenger of Allah () said: No. He said this twice or thrice. Each time he said: No. The Messenger of Allah () said: The waiting period is now four months and ten days. In pre-Islamic days one of you used to throw away a piece of dung at the end of a year. Humayd said: I asked Zaynab: What do you mean by throwing away a piece of dung at the end of a year. Zaynab replied: When the husband of a woman died, she entered a small cell and put on shabby clothes, not touching perfume or any other thing until a year passed. Then an animal such as donkey or sheep or bird was provided for her. She rubbed herself with it. The animal with which she rubbed herself rarely survived. She then came out and was given a piece of dung which she threw away. She then used perfume or something else which she desired. Abu Dawud said: The Arabic word "hafsh" means a small cell

2300. Zaynab, daughter of Ka'b ibn Ujrah narrated that Furay'ah daughter of Malik ibn Sinan, told her that she came to the Messenger of Allah () and asked him whether she could return to her people, Banu Khidrah, for her husband went out seeking his slaves who ran away. When they met him at al-Qudum, they murdered him. So I asked the Messenger of Allah (): "Should I return to my people, for he did not leave any dwelling house of his own and maintenance for me?" She said: The Messenger of Allah () replied: Yes. She said: I came out, and when I was in the apartment or in the mosque, he called for me, or he commanded (someone to call me) and, therefore, I was called. He said: what did you say? So I repeated my story which I had already mentioned about my husband. Thereupon he said: Stay in your house till the term lapses. She said: So I passed my waiting period in it (her house) for four months and ten days. When Uthman ibn Affan became caliph, he sent for me and asked me about that; so I informed him, and he followed it and decided cases accordingly

2301. Ibn 'Abbas said "The following verse abrogated the rule of passing her waiting period with her people. A year's maintenance and residence. She may pass her waiting period now anywhere she wishes. 'Ata said "If she wishes she can pass her waiting period with the people of her husband and live in the house left by her husband by will. Or she may shift if she wishes according to the pronouncement of Allah the Exalted. But if they leave (the residence) there is no blame on you for what they do. Ata' said "Then the verses regarding inheritance were revealed. The commandment for living in a house (for one year) was repealed. She may pass her waiting period wherever she wishes

2302. 'Umm Athiyah reported the Prophet() as saying "A woman must not observe mourning for more than three (days) except for four months and ten days in the case of a husband and she must not wear a dyed garment except one of the types made of dyed yarn or apply collyrium or touch perfume except for a little costus or azfar when she has been purified after her menstrual courses. The narrator Ya'qub mentioned the words "except washed clothes" instead of the words "one of the types made of dyed yarn". Ya'qub also added "She must not apply Henna"

2303. The tradition mentioned above has also been narrated by Al 'Umm Athiyah from the Prophet () through a different chain of narrators. The tradition narrated by Yazid bin Harun from Hisham does perfectly correspond to the tradition transmitted by Ibrahim bin Tahman and 'Abd Allah Al Shami from Hisham. The narrator Al Misma'I reported Yazid as saying "I do not know but that he said "she should not dye herself." To this the narrator Harun added "She should not wear colored clothes except one of the types made of dyed yarn."

2304. Narrated Umm Salamah, Ummul Mu'minin: The Prophet () said: A woman whose husband has died must not wear clothes dyed with safflower (usfur) or with red ochre (mishq) and ornaments. She must not apply henna and collyrium

2305. Umm Hakim, daughter of Usayd, reported on the authority of her mother that her husband died and she was suffering from sore eyes. She therefore applied collyrium (jala'). Ahmad said: The correct version is "glittering collyrium (kuhl al-jala'). She sent her slave-girl to Umm Salamah, and she asked her about the use of glittering collyrium (kuhl al-jala'). She said: Do not apply it except in the case of dire need which is troubling you. In that case you can use it at night, but you should remove it in the daytime. Then Umm Salamah said: The Messenger of Allah () came to visit me when Abu Salamah died, and I had put the juice of aloes in my eye. He asked : What is this, Umm Salamah? I replied: It is only the juice of aloes and contains no perfume. He said: It gives the face a glow, so apply it only at night and remove it in daytime, and do not comb yourself with scent or henna, for it is a dye. I asked: What should I use when I comb myself, Messenger of Allah? He said: Use lote-tree leaves and smear your head copiously with them

2306. 'Ubaid Allah bin 'Abd Allah bin 'Utbah said that his father wrote (a letter) to 'Abd Allaah bin Al Arqam Al Zuhri asking him to visit Subai'ah daughter of Al Harith Al Aslamiyyah and ask her about her story and what the Apostle of Allaah() said to her when she asked his opinion (about her). So, 'Umar bin Abd Allah wrote in reply to 'Abd Allah bin 'Utbah informing him what she told him. She told that she was under (i.e., the wife of) Sa'd bin Khawlah who belonged to Banu Amir bin Luwayy. He was one of those who participated in the battle of Badr. He died at the Farwell Pilgrimage while she was pregnant. Soon after his death she gave birth to a child. When she was purified from her bleeding after child birth she adorned herself for seekers in marriage. Then Abu Al Sanabil bin Ba'kah a man from Banu Abd Al Dar entered upon her and said to her "What is the matter seeing you adorned, perhaps you are seeking marriage? I swear by Allah you cannot marry until four months and ten days pass away. Saubai'ah said "When she said this to me, I gathered my clothes on me when the evening came and I came to the Apostle of Allaah() and asked him about that. He told me that I became lawful when I had delivered a child. He suggested me to marry if I wished. Ibn Shihab said "I do not see any harm if she marries when she gives birth to the child, even though she had the bleeding after the child birth, but her husband should not have sexual intercourse till she is purified

2307. Narrated Abdullah ibn Mas'ud: I can invoke the curse of Allah on anyone who wishes: The smaller surat an-Nisa (i.e. Surat at-Talaq) was revealed after the

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verse regarding the waiting period of four months and ten days had been revealed

2308. Narrated Amr ibn al-'As: Do not confuse us about his Sunnah. Ibn al-Muthanna said: The Sunnah of our Prophet (ﷺ) is that the waiting period of a slave-mother whose husband has died is four months and ten days

2309. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah (ﷺ) was asked about a man who divorced his wife three times, and she married another who entered upon her, but divorced her before having intercourse with her, whether she was lawful for the former husband. She said: The Prophet (ﷺ) replied: She is not lawful for the first (husband) until she tastes the honey of the other husband and he tastes her honey

2310. 'Abd Allaah (bin Masud) said "I asked Apostle of Allaah(ﷺ) which sin is the gravest?" He replied "That you associate someone with Allaah, while He has created you". I again asked "Which then?" He replied "That you commit adultery with the wife of your neighbor." Allaah then revealed the following Qur'anic verse in support of the statement of the Prophet (ﷺ) "Those who invoke not with Allaah any other god nor slay such life as Allaah has made sacred except for just cause nor commit fornication."

2311. Narrated Jabir ibn Abdullah: Musaykah, a slave-girl of some Ansari, came and said: My master forces me to commit fornication. Thereupon the following verse was revealed: "But force not your maids to prostitution (when they desire chastity)

2312. Mu'tamir reported on the authority of his father Sa'id bin Al Hassan explain the Qur'anic verse "But if anyone compels them, yet after such compulsion is Allaah oft-forgiving most merciful(to them), said Allaah is oft-forgiving to those (slave girls) who were compelled (to prostitution)

### Fasting (Kitab Al-Siyam)

2313. Narrated Abdullah ibn Abbas: Ibn Abbas explained the following Qur'anic verse: "O ye who believe! fasting is prescribed for you as it was prescribed for those before you" During the lifetime of the Prophet (ﷺ), when the people offered night prayer, they were asked to abstain from food and drink and (intercourse with) women, they kept fast till the next night. A man betrayed himself and had intercourse with his wife after he had offered the night prayer, and he did not break his fast. So Allah, the Exalted, intended to make it (fasting) easy for those who survived, thus providing a concession and utility. Allah, the Glorified, said: "Allah knoweth what ye used to do secretly among yourselves." By this Allah benefited the people and provided concession and ease to them

2314. Al Bara' (bin Azib) said "When a man fasted and slept, he could not eat till (another night) like it." Sarmah bin Qais Al Ansari came to his wife while he was fasting and asked her Do you have something (to eat)? She replied "No". Let me go and seek something for you. So, she went out and sleep overcame him. She came (back) and said (to him) .You are deprived (of food). He fainted before noon. He used to work all day long at his land. This was mentioned to the Prophet (ﷺ). So the following verse was revealed. "Permitted to you on the nights of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly amongst yourselves. But he turned to you and forgave you. So now associate with them and seek what Allaah hath ordained for you. And eat and drink until the white thread of dawn appears to you. He recited up to the words "of dawn"

2315. Salamah bin Al Akwa said "After the revelation of the verse "For those who can do it(with hardship) is a ransom, the feeding of one, that is indigent, is one of us intended to leave fast and pay ransom, he could do so." until the verse following it was revealed and abrogated the (previous) verse."

2316. Ibn 'Abbas explain the Qur'anic verse "For those who can do it(with hardship) is a ransom, the feeding of one, that is indigent" said "If one of them wished to pay ransom by providing food to an indigent person he could pay ransom.. Thus, his fast was complete. Allaah, the Exalted pronounced "But he that will give more of his own free will, it is better for him". Again he pronounced "So every one of you who is present (at his home) during that month should spend it in fasting." But, if anyone is ill or on a journey the prescribed period (should be made up) by days later

2317. Ibn 'Abbas said "The verse concerning the payment of ransom stands valid for pregnant and sucking woman."

2318. Narrated Abdullah ibn Abbas: Explaining the verse; "For those who can do it (with hard-ship) is a ransom, the feeding of one, that is indigent," he said: This was a concession granted to the aged man and woman who were able to keep fast; they were allowed to leave the fast and instead feed an indigent person for each fast; (and a concession) to pregnant and suckling woman when they apprehended harm (to themselves)

2319. Narrated Abdullah ibn Umar: The Prophet (ﷺ) said: The month consists of twenty-nine days, but do not fast till you sight it (the moon) and do not break your fast till you sight it. If the weather is cloudy, calculate it thirty days. When the twenty-ninth of Sha'ban came, Ibn Umar would send someone (who tried) to sight the moon for him. If it was sighted, then well and good; in case it was not sighted, and there was no cloud and dust before him (on the horizon), he would not keep fast the next day. If there appeared (on the horizon) before him cloud or dust, he would fast the following day. Ibn Umar would end his fasting alone with the people, and did not follow this calculation

2320. Ibn 'Umar reported the Apostle of Allaah(ﷺ) as saying "The month consists of twenty nine days, but do not fast till you sight it (the moon) and do not break your fast till you sight it. If the weather is cloudy, calculate it thirty days. When the twenty-ninth of Sha'ban came, Ibn 'Umar would send someone (who tried) to sight the moon for him. If it was sighted then well and good, in case it was not sighted and there was no cloud and dust before him (on the horizon) he would not keep fast the next day. If there appeared (on the horizon) before him cloud or dust, he would fast the following day. Ibn 'Umar would end his fasting alone with the people and did not follow this calculation."

2321. Narrated Ayyub :'Umar b. 'Abd al-'Aziz wrote (a letter) to the people of Basrah: It has reached us from the Messenger of Allah (ﷺ), like the tradition narrated

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by Ibn 'Umar from the Prophet (). This version adds: The best calculation is that when we sight the moon of Sha'ban on such-and-such date, fasting will be on such-and-such dates, Allah willing, except they sight the moon before that (date)

2322. Narrated Abdullah ibn Mas'ud: We kept fast for twenty-nine days along with the Prophet () more often than we kept fast for thirty days

2323. Narrated Abu Bakrah: The Prophet () as saying: The two months of 'Id (festival), Ramadan and Dhu al-Hijjah, are not defective

2324. Narrated Abu Hurayrah: The Prophet () said: The end of Ramadan is on the day when you end it, and the 'Id (festival) of sacrifice is on the day when you sacrifice. The whole of Arafah is the place of staying, and the whole of Mina is the place of sacrifice, and all the roads of Mecca are the place of sacrifice, and the whole of Muzdalifah is the place of staying

2325. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () used to count the days in Sha'ban in a manner he did not count any other month; then he fasted when he sighted the new moon of Ramadan; but if the weather was cloudy he counted thirty days and then fasted

2326. Narrated Hudhayfah: The Prophet () said: Do not fast (for Ramadan) before the coming of the month until you sight the moon or complete the number (of thirty days); then fast until you sight the moon or complete the number (of thirty days)

2327. Narrated Abdullah ibn Abbas: The Prophet () said: Do not fast one day or two days just before Ramadan except in the case of a man who has been in the habit or observing a fast (on that day); and do not fast until you sight it (the moon). Then fast until you sight it. If a cloud appears on that day (i.e. 29th of Ramadan) then complete the number thirty (days) and then end the fasting: a month consists of twenty-nine days

2328. Narrated 'Imran bin Husain: The Messenger of Allah () asked a man: Did you fast the last day of Sha'ban? He replied: No. He said: If you did not observe a fast, you must fast for a day. One of the two narrators said: For two days

2329. Narrated Mu'awiyah: AbulAzhar al-Mughirah ibn Farwah said: Mu'awiyah stood among the people at Dayr Mustahill lying at the gate of Hims. He said: O people, we sighted the moon on such-and-such day. We shall fast in advance. Anyone who likes to do so may do it. Malik ibn Hubayrah as-Saba'i stood up and asked: Mu'awiyah, did you hear the Messenger of Allah () say something (about this matter), or is this something on the basis of your opinion? He replied: I heard the Messenger of Allah () as saying: Fast the month (in the beginning) and in the last

2330. Sulaiman b. 'Abd al-Rahman al-Dimashqi said about this tradition that al-Walid said: I heard Abu 'Amr al-Auza'i say: The word sirrahu means beginning of the month

2331. Narrated Ahmad b. 'Abd al-Wahid: On the authority of Abu Mushir. He said: Sa'id, that is, Ibn 'Abd al-'Aziz said: The meaning of the word sirraha is "in the beginning of it (the month)"

2332. Narrated Kuraib: That Umm al-Fadl, daughter of al-Harith, sent him to Mu'awiyah in Syria. He said: I came to Syria and performed her work. The moon of Ramadan appeared while I was in Syria. We sighted the moon on the night of Friday. When I came to Median towards the end of the month (of Ramadan), Ibn 'Abbas asked me about the moon. He said: When did you sight the moon? I said: I sighted it on the night of Friday. He asked: Did you sight it yourself? I said: Yes, and the people sighted it. They fasted and Mu'awiyah also fasted. He said: But we sighted it on the night of Saturday. Since then we have been fasting until we complete thirty days or we sight it. Then I said: Are the sighting of the moon by Mu'awiyah and his fasts not sufficient for us? He replied: No. The Messenger of Allah () commanded us to do so

2333. Al-Hasan said about a person who was in a certain city. He fasted on Monday, and two persons bore witness that they had sighted the moon on the night of Sunday. He said: That man and the people of his city should not fast as an atonement except that they know (for certain) that the people of a certain city of Muslims had fasted on Sunday. In that case they should keep fast as an atonement

2334. Narrated Ammar: Abu Ishaq reported on the authority of Silah: We were with Ammar on the day when the appearance of the moon was doubtful. (The meat of) goat was brought to him. Some people kept aloof from (eating) it. Ammar said: He who keeps fast on this day disobeys AbulQasim (i.e. the Prophet ())

2335. Narrated Abu Hurairah: The Messenger of Allah () as saying: Do not fast one day or two days just before Ramadan, except in the case of a man who has been in the habit of observing the particular fast, for he may fast on that day

2336. Narrated Umm Salamah, Ummul Mu'minin: She never saw the Prophet () fasting the whole month except Sha'ban which he combined with Ramadan

2337. Narrated Abu Hurayrah: AbdulAziz ibn Muhammad said: Abbad ibn Kathir came to Medina and went to the assembly of al-Ala'. He caught hold of his hand and made him stand and said: O Allah, he narrates a tradition from his father on the authority of Abu Hurayrah who reported the Messenger of Allah () as saying: When the middle of Sha'ban comes, do not fast. Al-Ala' said: O Allah, my father narrated this tradition on the authority of Abu Hurayrah from the Prophet ()

2338. Narrated Abdullah ibn Umar: Husayn ibn al-Harith al-Jadli from the tribe of Jadilah Qays said: The governor of Mecca delivered a speech and said: The Messenger of Allah () took a pledge from us that we should perform the rites of hajj after sighting the moon. If we do not sight it and two reliable persons bear witness, we should perform the rites of hajj on the basis of their witness. I then asked al-Husayn ibn al-Harith: Who was the governor of Mecca? He replied: I do not know. He then met me later on and told me: He was al-Harith ibn Hatib, brother of Muhammad ibn Hatib. The governor then said: There is among you a man who is more acquainted with Allah and His Apostle than I. He witnessed this from the Messenger of Allah (). He then pointed with his hand to a man. Al-Husayn said: I asked an old man beside me: Who is that man to whom the governor has alluded? He said: "This is Abdullah ibn Umar, and he spoke the truth. He was

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more acquainted with Allah than he. He (Abdullah ibn Umar) said: For this is what the Messenger of Allah (ﷺ) commanded us (to do)

2339. Narrated Rib'i b. Hirash: On the authority of a man from the Companions of the Prophet (ﷺ): People differed among themselves on the last day of Ramadan (about the appearance of the moon of Shawwal). Then two bedouins came and witnessed before the Prophet (ﷺ) swearing by Allah that they had sighted moon the previous evening. So the Messenger of Allah (ﷺ) commanded the people to break the fast. The narrator Khalaf has added in his version: "and that they should proceed to the place of prayer (for 'Id)

2340. Narrated Abdullah ibn Abbas: A bedouin came to the Prophet (ﷺ) and said: I have sighted the moon. Al-Hasan added in his version: that is, of Ramadan. He asked: Do you testify that there is no god but Allah? He replied: Yes. He again asked: Do you testify that Muhammad is the Messenger of Allah? He replied: Yes. and he testified that he had sighted the moon. He said: Bilal, announce to the people that they must fast tomorrow

2341. Narrated Ikrimah: Once the people doubted the appearance of the moon of Ramadan, and intended neither to offer the tarawih prayer nor to keep fast. A bedouin came from al-Harrah and testified that he had sighted the moon. He was brought to the Prophet (ﷺ). He asked: Do you testify that there is no god but Allah, and that I am the Messenger of Allah? He said: Yes; and he testified that he had sighted the moon. He commanded Bilal who announced to the people to offer the tarawih prayer and to keep fast

2342. Narrated Abdullah ibn Umar: The people looked for the moon, so I informed the Messenger of Allah (ﷺ) that I had sighted it. He fasted and commanded the people to fast

2343. Narrated 'Amr b. al-'As: The Messenger of Allah (ﷺ) as saying: The difference between our fasting and that of the people of the Book is eating shortly before dawn

2344. Narrated Al-Irbad ibn Sariyyah: The Messenger of Allah (ﷺ) invited me to a meal shortly before dawn in Ramadan saying: Come to the blessed morning meal

2345. Narrated Abu Hurairah: The Prophet (ﷺ) as saying: How good is the believers meal of dates shortly before dawn

2346. Addressing (the people) Samurah b. Jundub reported the Messenger of Allah (ﷺ) as saying: The adhan (call to prayer) of Bilal should not prevent you from taking a meal shortly before dawn, nor does the whiteness of horizon (before dawn) in this way (vertically) until it spreads out horizontally

2347. Narrated 'Abd Allah b. Mas'ud: The Messenger of Allah (ﷺ) as saying: The summons (adhan) of Bilal should not restrain one of you from taking a meal shortly before dawn, for he utters adhan or calls (for prayer) so that the man at prayer may return, and the man asleep may get up. Dawn is not (the whiteness) which indicates thus (in perpendicular) - the narrator Musaddad said: Yahya joined his palms (indicating the spread of whiteness vertically - until it indicates thus - and Yahya spread out two ring-fingers of his (demonstrating the spread of whiteness horizontally)

2348. Narrated Talq ibn Ali al-Yamami: The Messenger of Allah (ﷺ) said: Eat and drink; let not the white and ascending light prevent you from (eating and drinking); so eat and drink until the red light spreads horizontally

2349. Narrated 'Adi b. Hatim: When the verse "Until the white thread of dawn appear to you distinct from its black thread" was revealed, I took a white rope and a black rope, and placed them beneath my pillow ; and then I looked at them, but they were not clear to me. So I mentioned it to the Messenger of Allah (ﷺ). He laughed and said: Your pillow is so broad and lengthy ; that is (i.e. means) night and day. The version of the narrator 'Uthman has: That is the blackness of night and whiteness of day

2350. Narrated Abu Hurayrah: The Prophet (ﷺ) said: When any of you hears the summons to prayer while he has a vessel in his hand, he should not lay it down till he fulfils his need

2351. Narrated 'Umar: The Prophet (ﷺ) as saying: When the night approaches from this side and the day retreats on that side, and the sun sets - according to the version of Musaddad - he who fasts has reached the time to break it

2352. Narrated 'Abd Allah b. Abi Awfa: We went along with the Messenger of Allah (ﷺ) while he was fasting. When the sun set, he said to Bilal: Bilal, come down and prepare barley beverage for us. He said: Messenger of Allah, would that you waited for the evening. He said: Come down and prepare barley beverage for us. He said: Messenger of Allah, the day still remains on you (i.e. there remains the brightness of the day). He said: Come down and prepare barley drink for us. So he came down and prepared barley drink. The Messenger of Allah (ﷺ) drank it and said: When you see that the night approaches from this side, he who fasts has reached the time to break it ; and he pointed to the east with his finger

2353. Narrated Abu Hurayrah: The Prophet (ﷺ) said: Religion will continue to prevail as long as people hasten to break the fast, because the Jews and the Christians delay doing so

2354. Narrated Abu 'Atiyyah: I and Masruq entered upon 'Aishah and we said: Mother of believers, there are two persons from the Companions of the Muhammad (ﷺ). One of them hastens to break the fast and hastens to pray while the other delays to break the fast and delays praying. She asked: Which of them hastens to break the fast and hasten to pray ? We replied: 'Abd Allah (b. Mas'ud). She said: Thus did the Messenger of Allah (ﷺ) do

2355. Narrated Salman ibn Amir: The Prophet (ﷺ) said: When one of you is fasting, he should break his fast with dates; but if he cannot get any, then (he should break his fast) with water, for water is purifying

2356. Narrated Anas ibn Malik: The Messenger of Allah (ﷺ) used to break his fast before praying with some fresh dates; but if there were no fresh dates, he had a

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few dry dates, and if there were no dry dates, he took some mouthfuls of water

2357. Marwan ibn Salim al-Muqaffa' said: I saw Ibn Umar holding his beard with his hand and cutting what exceeded the handful of it. He (Ibn Umar) said that the Prophet () said when he broke his fast: Thirst has gone, the arteries are moist, and the reward is sure, if Allah wills

2358. Narrated Mu'adh ibn Zuhrah: The Prophet of Allah () used to say when he broke his fast: O Allah, for Thee I have fasted, and with Thy provision I have broken my fast

2359. Narrated Asma' daughter of Abu Bakr :We broke the fast one during Ramadan when it was cloudy in the lifetime of the Messenger of Allah () ; then the sun rose. Abu Usamah said: I said to Hisham: Were they commanded to atone for it ? He replied: That was inevitable

2360. Narrated Ibn 'Umar:The Messenger of Allah () prohibited perpetual fasting. They (the people) said: You keep perpetual fasting, Messenger of Allah. He said: My position is not like that you yours. I am provided with food and drink

2361. Narrated Abu Sa'id al-Khudri:The Messenger of Allah () as saying: Do not observe perpetual fasting. If any of you wants to observe perpetual fast, he should observe it until the dawn. They (the people) asked: You observe perpetual fast ? He replied: My position is not like that of yours. There is One Who gives me to eat, and there is One who gives me to drink

2362. Narrated Abu Hurairah: The Messenger of Allah () as saying: If anyone does not abandon falsehood and action is accordance with it, Allah has no need that he should abandon his food and drink. The narrator Ahmad (b. Yunus) said: I learnt the chain of narrators from Ibn Abi Dhi'b, and a man by his side made me understand the tradition. I think he was his cousin

2363. Narrated Abu Hurairah:The Prophet () as saying: Fast is a shield ; when one of you is fasting, he should neither behave in an obscene manner nor foolishly. If a man fights or abuses him, he should say: I am fasting, I am fasting

2364. Narrated Amir ibn Rabi'ah: I have seen the Messenger of Allah () using a tooth-stick while he was fasting. Musaddad added in his version: "more often than I could count

2365. Narrated A Companion of the Prophet: AbuBakr ibn AbdurRahman reported on the authority of a Companion of the Prophet (): I saw the Prophet () commanding the people while he was travelling on the occasion of the conquest of Mecca not to observe fast. He said: Be strong for your enemy. The Messenger of Allah () fasted himself. Narrated AbuBakr: A man who narrated his tradition to me said: I have seen the Messenger of Allah () in al-Arj pouring water over his head while he was fasting, either because of thirst or because of heat

2366. Narrated Laqit ibn Saburah: The Prophet () said: Snuff up water freely unless you are fasting

2367. Narrated Thawban: The Prophet () said: A man who cupped and a man who has himself cupped broke their fast. The narrator Shayban said in his version: AbuQilabah told me that AbuAsma' ar-Rahbi told him that Thawban, the client of the Messenger of Allah (), told him that he heard the Prophet () say this

2368. Narrated Shaddad ibn Aws: The tradition mentioned above (No. 2361) has also been transmitted by Shaddad ibn Aws through a different chain of narrators. This version adds: While Shaddad ibn Aws was walking along with the Prophet ()....The narrator then transmitted the rest of the tradition to the same effect

2369. Narrated Shaddad b. Aws: The Messenger of Allah () came to a man at al-Baqi' while he was cupping on the 18th of Ramadan ; he (the Prophet) was holding my hand. Thereupon he said: A man who cups and a man who gets himself cupped break their fast. Abu Dawud said: The narrator Khalid al-Hadhdha' transmitted a similar tradition from Abu Qilabah through a different chain of narrators mentioned by the narrator Ayyub

2370. Narrated Thawban, the client of the Prophet (:The Prophet () as saying: A man who cups and a man who gets himself cupped break their fast

2371. Narrated Thawban: The Prophet () as saying: A man who cups and a man who gets himself cupped break their fast. Abu Dawud said: Ibn Thawban transmitted a similar tradition from his father on the authority of Makhul through an chain of narrators mentioned by him

2372. Narrated Ibn 'Abbas: The Messenger of Allah () had himself cupped when he was fasting. Abu Dawud said: Wuhaib b. Khalid narrated a similar tradition from Ayyub through a different chain of narrators. Ja'far b. Rabi'ah and Hisham, that is, Ibn Hassan, narrated a similar tradition from 'Ikrimah on the authority of Ibn 'Abbas

2373. Narrated Abdullah ibn Abbas: The Messenger of Allah () had himself cupped when he was fasting and wearing ihram (pilgrim garb)

2374. Narrated 'Abd al-Rahman b. Abi Laila:A man from the Companions of the Prophet () told me that the Messenger of Allah () prohibited cupping and perpetual fasting, but he had not made them unlawful showing mercy on his Companions. Thereupon he was asked: Messenger of Allah, you observe perpetual fast till dawn. He replied: I observe perpetual fast till dawn (for) my Lord gives me food and drink

2375. Narrated Anas:We would not allow a man who was fasting to get himself cupped due to abomination of hardship

2376. Narrated A man from the Companions: The Messenger of Allah () said: Neither vomiting, nor emission, nor cupping breaks the fast of the one who is fasting

2377. Narrated Ma'bad b. Hudhah: The Prophet () commanded to apply collyrium mixed with musk at the time of sleep. He said: A man who is fasting should abstain from it. Abu Dawud said: Yahya b. Ma'in said to me: This tradition about the use of collyrium is munkar (i.e. contradicts the sound traditions on the

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subject)

2378. Ubaid Allah b. Abu Bakr b. Anas reported on the authority of Anas b. Malik that he used to apply collyrium when he was fasting

2379. Al-A'mash said: I did not see any of our companions who abominated the use of collyrium by a man who fasting. Ibrahim would permit the man who was fasting to apply collyrium with aloes

2380. Narrated Abu Hurayrah: The Prophet (ﷺ) said: if one has a sudden attack of vomiting while one is fasting, no atonement is required of him, but if he vomits intentionally he must make atonement

2381. Narrated Ma'dan b. Talhah: That Abu ad-Darda' narrated to him: The Messenger of Allah (ﷺ) vomited and broke his fast. Then I met Thawban, the client of the Messenger of Allah (ﷺ), in the mosque in Damascus, I said (to him): Abu al-Darda has told me that the Messenger of Allah (ﷺ) vomited and broke his fast. He said: He spoke the truth; and I poured out water for his ablution (ﷺ)

2382. Narrated 'Aishah: The Messenger of Allah (ﷺ) used to kiss and embrace while he was fasting, but he was the one of you who had most control over his desire

2383. Narrated 'Aishah: The Prophet (ﷺ) used to kiss (me) during the month of fasting

2384. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah (ﷺ) used to kiss me when he was fasting and when I was fasting

2385. Narrated Umar ibn al-Khattab: I got excited, so I kissed while I was fasting, I then said: Messenger of Allah, I have done a big deed; I kissed while I was fasting. He said: What do you think if you rinse your mouth with water while you are fasting. The narrator Isa ibn Hammad said in his version: I said to him: There is no harm in it. Then both of them agreed on the version: He said: Then what?

2386. Narrated Aisha, Ummul Mu'minin: The Prophet (ﷺ) used to kiss her and suck her tongue when he was fasting

2387. Narrated Abu Hurayrah: A man asked the Prophet (ﷺ) whether one who was fasting could embrace (his wife) and he gave him permission; but when another man came to him, and asked him, he forbade him. The one to whom he gave permission was an old man and the one whom he forbade was a youth

2388. Narrated 'Aishah and Umm Salamah, wives of the Prophet (ﷺ): The Messenger of Allah (ﷺ) would be overtaken by the dawn when he was in a state of sexual defilement. The narrator 'Abd Allah al-Adhrami said in his version: During Ramadan, due to sexual intercourse and no owing to a dream (i.e. nocturnal emission), and would fast. Abu Dawud said: How brief is this sentence uttered by the narrator, this is, "he was overtaken by dawn when he was in the state of sexual defilement"? The tradition says: The Prophet (ﷺ) was overtaken by dawn in the state of sexual defilement when he was fasting

2389. Narrated 'Aishah, wife of Prophet (ﷺ): A man said to Messenger of Allah (ﷺ): Messenger of Allah, I was overtaken by dawn while I was sexually defiled, and I want to keep fast. The Messenger of Allah (ﷺ) said: I am also overtaken by dawn while I am in the state of sexual defilement; I also want to keep fast. I take a bath and I keep fast. The man said: Messenger of Allah, you are not like us; Allah has forgiven you your past and future sins. The Messenger of Allah (ﷺ) became angry and said: I swear by Allah, I hope I shall be the most fearful of you of Allah, and most familiar of you with what I follow

2390. Narrated Abu Hurairah: A man came to the Prophet (ﷺ) and said: I am undone. He asked him: What has happened to you? He said: I had intercourse with my wife in Ramadan (while I was fasting). He asked: Can you set a slave free? He said: No. He again asked: Can you fast for two consecutive months? He said: No. He asked: Can you provide food for sixty poor people? He said: No. He said: Sit down. Then a huge basket containing dates ('araq) was brought to the Prophet (ﷺ). He then said to him: Give it as sadaqah (i.e. alms). He said: Messenger of Allah, there is no poorer family than mine between the two laved plains of it (Medina). The Messenger of Allah (ﷺ) laughed so that his eye-teeth became visible, and said: Give it to your family to eat. Musaddad said in another place: "his canine teeth

2391. This tradition has also been transmitted by al-Zuhri through a different chain of narrators to the same effect. Al-Zuhri added in his version: This was a special concession for him. If a man commits this act today, the expiation is necessary for him. Abu Dawud said: Al-Laith b. Sa'd, al-Awza'i, Mansur b. al-Mu'tamir and 'Irak b. Malik have narrated this tradition like the one narrated by Ibn 'Uyainah. Al-Awza'i narrated in his version the words: Beg pardon of Allah

2392. Narrated Abu Hurairah: (A man broke his fast intentionally) during Ramadan. The Messenger of Allah (ﷺ) commanded him to emancipate a slave, or fast for two months, or feed sixty poor men. He said: I cannot provide. The Messenger of Allah (ﷺ) said: Sit down. Thereafter a huge basket of dates ('araq) was brought to the Messenger of Allah (ﷺ). He said: Take this and give it as sadaqah (alms). He said: Messenger of Allah, there is no poorer than I. The Messenger of Allah (ﷺ) thereupon laughed so that his canine teeth became visible and said: Eat it yourself. Abu Dawud said: Ibn Juraij narrated it from al-Zuhri in the wordings of the narrator Malik that a man broke his fast. This version says: You should either free a slave, or fast for two months, or provide food for sixty poor men

2393. Abu Hurairah said: A man came to the Prophet (ﷺ). He broke his fast during Ramadan. He then narrated the rest of this tradition adding: Then a huge basket containing fifteen sa's of dates was brought to him. He said: Eat it yourself and your family and keep one fast and beg pardon of Allah

2394. Narrated 'Aishah, wife of Prophet (ﷺ): A man came to the Prophet (ﷺ) during Ramadan in the mosque. He said: Messenger of Allah, I am burnt. The Prophet (ﷺ) asked him what happened to him. He said: I had sexual intercourse with my wife. He said: Give sadaqah (alms). He said: I swear by Allah, I possess nothing with me, and I cannot do this. He said: Sit down. He sat down. While he was waiting, a man came forward driving his donkey loaded with food. The Messenger of Allah (ﷺ) said: Where is the man who was burnt just now? Thereupon the man stood up. The Messenger of Allah (ﷺ) said: Give it as sadaqah (alms). He asked: Messenger of Allah, to others than us? By Allah. we are hungry, we have nothing (to eat). He said: Eat it yourselves

2395. The tradition mentioned above has also been transmitted by 'Aishah through a different chain of narrators. This version adds: A huge basket containing

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twenty sa's (of dates) was brought

2396. Narrated AbuHurayrah: The Prophet () said: If anyone breaks his fast one day in Ramadan without a concession granted to him by Allah, a perpetual fast will not atone for it

2397. The tradition mentioned above has also been transmitted by Abu Hurairah through a different chain of narrators similar to the tradition narrated by Ibn Kathir and Sulaiman. Abu Dawud said:Sufyan and Shu'bah differed among themselves on the name of the narrator Ibn al-Mutawwas and Abu al-Mutawwas

2398. Narrated Abu Hurairah:A man came to the Prophet () and said: Messenger of Allah, I ate and drank in forgetfulness when I was fasting. Hie said: Allah had fed you and given you drink

2399. Narrated 'Aishah:If I had some part of the fast of Ramadan to make up, I would not be able to atone for it except in Sha'ban

2400. Narrated 'Aishah: The Prophet () as saying: If anyone dies when some fast is due from him (i.e. which he could not keep) his heir must fast on his behalf. Abu Dawud said: This applies to the fast which a man vows ; and this is the opinion of Ahmad b. Hanbal

2401. Narrated Ibn 'Abbas:If a man falls ill during Ramadan and he dies, while he could not keep the fast, food will be provided (for the poor men) on his behalf ; there is no atonement (for his fasts) due from him. If there is some vow which he could not fulfill, his heir must atone on his behalf

2402. Narrated 'Aishah:Hamzat al-Aslami asked the Prophet (): Messenger of Allah, I am a man who keeps perpetual fast, may I fast while on a journey? He replied: Fast if you like, or break your fast if you like

2403. Narrated Hamzat al-Aslami:I said: Messenger of Allah. I am a master of mounts and I use them ! I myself travel on them and I rent them. This month, that is, Ramadan, happend to come to me (while I am on a journey), and I find myself strong enough (to fast) as I am young, and I find that it is easier for me to fast than to postpone it, and i becomes debt due from me. Does it bring me more reward, Messenger of Allah, if I fast, or if I break ? He replied: Whichever you like, Hamzah

2404. Narrated Ibn 'Abbas:The Prophet () left Medina for Mecca till he reached 'Usfan, He then called for a vessel (of water). It was raised to his mouth to show it to the people, and that was in Ramadan. Ibn 'Abbas used to say: The Prophet () fasted and he broke his fast. He who likes may fast and he who likes may break

2405. Narrated Anas :We travelled along with the Prophet () during Ramadan. Some of us were fasting and other broke their fast. Those who fasted did not find fault with those who broke, and those who broke their fast did not find fault with those who fasted

2406. Narrated Qaza'ah: I came to Abu Sa'id al-Khudri while he was giving his legal opinion to the people who bent down on him. So I waited to see hi when he was alone. When he became alone, I asked him about keeping fast while travelling. He said: we went out along with the Prophet () in Ramadan in the year of conquest of Mecca. The Messenger of Allah () fasted and we fasted until he reached a certain stage. He said: You have come near your enemy; the breaking of fast will bring you more strength. Then morning came when some of us fasted and other broke their fast. He (Abu Sa'id al-Khudri) said: We then proceeded and alighted at a stage. He said: You are going to attack your enemy tomorrow morning ; breaking the fast will bring you more strength ; so break your fast (i.e. do not keep fast). This resolution (of breaking the fast) took place (due to the announcement) from the Messenger of Allah (). Abu Sa'id said: Then I found myself keeping fast along with the Prophet () before and after that

2407. Narrated Jabir b. 'Abd Allah :The Prophet () saw a man who had been put in the shade and saw a crowd of people around him (in the course of a journey). He said: Fasting while on journey is not part of righteousness

2408. Narrated Anas ibn Malik: A man from Banu Abdullah ibn Ka'b brethren of Banu Qushayr (not Anas ibn Malik, the well-known Companion), said: A contingent from the cavalry of the Messenger of Allah () raided us. I reached (for he said went) to the Messenger of Allah () who was taking his meals. He said: Sit down, and take some from this meal of ours. I said: I am fasting, he said: Sit down, I shall tell you about prayer and fasting. Allah has remitted half the prayer to a traveller, and fasting to the traveller, the woman who is suckling an infant and the woman who is pregnant, I swear by Allah, he mentioned both (i.e. suckling and pregnant women) or one of them. I was grieved for not taking the food of the Messenger of Allah ()

2409. Narrated Abu al-Darda:We went out along with the Messenger of Allah () for some battle in intense heat, so much so that one of us placed his hand on his head, or placed his palm on his head, due to intense heat, No one of us fasted except the Messenger of Allah () and 'Abd Allah b. Rawahah

2410. Narrated Salamah ibn al-Muhabbah al-Hudhali: The Messenger of Allah () said: If anyone has a riding beast which carries him to where he can get sufficient food, he should keep the fast of Ramadan wherever he is when it comes

2411. Narrated Salamah b. al-Muhabbah:The Messenger of Allah () as saying: If anyone is on a journey and Ramadan comes... He then narrated the rest of the tradition to the same effect

2412. Narrated AbuBusrah al-Ghifari,: Ja'far ibn Jubayr said: I accompanied AbuBusrah al-Ghifari, a Companion of the Messenger of Allah (), in a boat proceeding from al-Fustat (Cairo) during Ramadan. He was lifted (to the boat), then his meal was brought to him. The narrator Ja'far said in his version: He did not go beyond the houses (of the city) but he called for the dining sheet. He said (to me): Come near. I said: Do you not see the houses? AbuBusrah said: Do you detest the sunnah (practice) of the Messenger of Allah ()? The narrator Ja'far said in his version: He then ate (it)

2413. Narrated Dihyah: Mansur al-Kalbi said: Dihyah ibn Khalifah once went out from a village of Damascus at as much distance as it measures between Aqabah



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and al-Fustat during Ramadan; and that is three miles. He then broke his fast and the people broke their fast along with him. But some of them disliked to break their fast. When he came back to his village, he said: I swear by Allah, today I witnessed a thing of which I could not even think to see. The people detested the way of the Messenger of Allah (ﷺ) and his Companions. He said this to those who fasted. At this moment he said: O Allah, make me die

2414. Nafi' said: Ibn 'Umar used to go out to al-Ghabah (jungle), but he neither broke his fast, nor shortened his prayer

2415. Narrated Abu Bakrah: The Prophet (ﷺ) said: One of you should not say: I fasted the whole of Ramadan, and I prayed during the night in the whole of Ramadan. I do not know whether he disliked the purification; or he (the narrator) said: He must have slept a little and taken rest

2416. Narrated Abu 'Ubaid: I attended the 'Id (prayer) along with 'Umar. He offered prayer before the sermon. He then said: The Messenger of Allah (ﷺ) prohibited fasting on these two days. As regards Id al-Adha, you eat the meat of your sacrificial animals. As for 'Id al-Fitr, you break (i.e. end) your fast

2417. Narrated Abu Sa'ïd Al Khudri :The Messenger of Allah (ﷺ) forbade fasting on two days, al-Fitr (breaking the fast of Ramadan) and al-Adha (the day of sacrifice), and wearing a tight single garment the raising of which discloses private parts, and sitting with one's legs drawn up and wrapped in one's garment, and forbade praying at two hours, after the Fajr prayer and after the Asr prayer

2418. Abu Murrah, the client of Umm Hani, entered along with 'Abd Allah b. 'Amr upon his father 'Amr b. 'As and he brought food for him. He said: Eat. He said: I am fasting. 'Amr said: Eat, these are the days on which the Messenger of Allah (ﷺ) used to command us to break fast, and forbid us to keep fast. The narrator Malik said: These are the day of al-tashriq (i.e. 11th, 12th, and 13th of Dhu al-Hijjah)

2419. Narrated Uqbah ibn Amir: The Prophet (ﷺ) said: The day of Arafah, the day of sacrifice, the days of tashriq are (the days of) our festival, O people of Islam. These are the days of eating and drinking

2420. Narrated Abu Hurairah: The Messenger of Allah (ﷺ) as saying: None of you must fast on Friday unless he fasts the day before or the day after

2421. Narrated As-Samma' sister of Abdullah ibn Busr: The Prophet (ﷺ) said: Do not fast on Saturday except what has been made obligatory on you; and if one of you can get nothing but a grape skin or a piece of wood from a tree, he should chew it

2422. Narrated Juwairiyah, daughter of al-Harith: That the Prophet (ﷺ) entered upon her on Friday while she was fasting. He asked: Did you fast yesterday ? She said: No. He again asked: Do you intend to fast tomorrow ? She said: No. He said: So break your fast

2423. Narrated Al-Laith: When it was mentioned to Ibn Shihab (al-Zuhri) that fasting on Saturday had been prohibited, he would say: This is a Himsi tradition

2424. Al-Auza'i said: I always concealed it, but I found that it became known widely, that is, the tradition on Ibn Busr about fasting on Saturday. Abu Dawud said: Malik said: This is a false (tradition)

2425. Narrated Abu Qatadah: A man came to the Prophet (ﷺ) and said: How do you fast, Messenger of Allah? The Messenger of Allah (ﷺ) became angry at what he said. When Umar observed this (his anger), he said: We are satisfied with Allah as Lord, with Islam as religion, and with Muhammad as Prophet. We seek refuge in Allah from the anger of Allah, and from the anger of His Apostle. Umar continued to repeat these words till his anger cooled down. He then asked: Messenger of Allah, what is the position of one who observes a perpetual fast? He replied: May he not fast or break his fast. Musaddad said in his version: He has neither fasted nor broken his fast. The narrator, Ghaylan, doubted the actual wordings. He asked: What is the position of one who fasts two days and does not fast one day? He said: Is anyone able to do that? He asked: What is the position of one who fasts every second day (i.e. fasts one day and does not fast the next day)? He (the Prophet) said: This is the fast that David observed. He asked: Messenger of Allah, what is the position of one who fasts one day and breaks it for two days? He replied: I wish I were given the power to observe that. Then the Messenger of Allah (ﷺ) said: The observance of three days' fast every month and of one Ramadan to the other (i.e. the fast of Ramadan every year) is (equivalent to) a perpetual fast. I seek from Allah that fasting on the day of Arafah may atone for the sins of the preceding and the coming year, and I seek from Allah that fasting on the day of Ashura' may atone for the sins of the preceding year

2426. The tradition mentioned above has also been transmitted by Abu Qatadah through a different chain of narrators. This version add: He said: Messenger of Allah, tell me about keeping fast on Monday and Thursday. He said: On it I was born, and on it the Qur'an was first revealed to me

2427. Narrated 'Abd Allah b. 'Amr b. al-'As: The Messenger of Allah (ﷺ) met me and said: Have I not been informed that you told: I shall stand at prayer all the night, and I shall fast during the day ? He said: I think so. Yes, Messenger of Allah, I have said this. He said: Get up and pray at night and sleep ; fast and break your fast ; fast three days every month: that is equivalent to keeping perpetual fast. I said: Messenger of Allah, I have more power than that. He said: Then fast one day and break your fast one day. That is the most moderate fast ; that is the fast of Dawud (David). He said: I have more power than that. The Messenger of Allah (ﷺ) said: There is no fast more excellent than it

2428. Narrated Abdullah ibn al-Harith ; or Uncle of Mujibah al-Bahiliyyah: The father or Uncle of Mujibah al-Bahiliyyah visited the Messenger of Allah (ﷺ). He then went away and came to him (again) after one year when his condition and appearance had changed. He said: Messenger of Allah, do you not recognize me? He asked: Who are you? He replied: I am al-Bahili who came to you last year. He said: What has changed you? You were looking well, then you were good in appearance? He said: I have only food at night since I departed from you. Thereupon the Messenger of Allah (ﷺ) said: Why did you torment yourself? Fast during Ramadan (the month of patience) and fast for one day every month. He said: Increase it for me, for I have (more) strength. He said: Fast two days. He again said: Increase it for me. He said: Fast three days. He again said: Increase it for me. He said: Fast during the inviolable months and then stop; fast during the inviolable months and then stop; fast during the inviolable months and then stop. He indicated by his three fingers, and joined them and then opened them

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2429. Narrated Abu Hurairah: The Messenger of Allah (ﷺ) as saying: The most excellent fast after Ramadan is Allah's month al-Muharram, and the most excellent prayer after the prescribed prayer is the prayer during night
2430. Narrated 'Uthman b. Hakim: I asked Sa'id b. Jubair about fasting during Rajab. He said: Ibn 'Abbas told me that the Messenger of Allah (ﷺ) used to fast to such an extent that we thought that he would never break his fast; and he would go without fasting to such an extent that we thought he would never fast
2431. Narrated Aisha, Ummul Mu'minin: The month most liked by the Messenger of Allah (ﷺ) for fasting was Sha'ban. He then joined it with Ramadan
2432. Narrated Muslim al-Qurashi: I asked or someone asked the Prophet (ﷺ) about perpetual fasting. He replied: You have a duty to your family. Fast during Ramadan and the following month, and every Wednesday and Thursday. You will then have observed a perpetual fast
2433. Narrated Abu Ayyub: The Prophet (ﷺ) as saying: If anyone fasts during Ramadan, then follows it with six days in Shawwal, it will be like a perpetual fast
2434. Narrated 'Aishah, wife of Prophet (ﷺ): The Messenger of Allah (ﷺ) used to fast to such an extent that we thought that he would never break his fast, and he would go without fasting to such an extent that we thought he would never fast. I never saw the Messenger of Allah (ﷺ) fast a complete month except in Ramadan, and I never saw his fast more in any month than in Sha'ban
2435. The tradition mentioned above has also been transmitted by Abu Hurairah through a different chain of narrators to the same effect. This version adds: He would fast all but a little of Sha'ban, rather he used to fast the whole of Sha'ban
2436. Narrated Usamah ibn Zayd: The client of Usamah ibn Zayd said that he went along with Usamah to Wadi al-Qura in pursuit of his camels. He would fast on Monday and Thursday. His client said to him: Why do you fast on Monday and Thursday, while you are an old man? He said: The Prophet of Allah (ﷺ) used to fast on Monday and Thursday. When he was asked about it, he said: The works of the servants (of Allah) are presented (to Allah) on Monday and Thursday
2437. Narrated One of the wives of the Prophet: Hunaydah ibn Khalid narrated from his wife on the authority of one of the wives of the Prophet (ﷺ) who said: The Messenger of Allah (ﷺ) used to fast the first nine days of Dhul-Hijjah, Ashura' and three days of every month, that is, the first Monday (of the month) and Thursday
2438. Narrated Ibn 'Abbas: The Messenger of Allah (ﷺ) as saying: There is no virtue more to the liking of Allah in any day than in these days, that is, the first ten days of Dhu al-Hijjah. They (the Companions) asked: Messenger of Allah, not even the struggle in the path of Allah (Jihad)? He said: (Yes), not even the struggle in the path of Allah, except a man who goes out (in the path of Allah) with his life and property, and does not return with any of them
2439. Aishah said: I never saw the Messenger of Allah (ﷺ) fasting during the first ten days of Dhu al-Hijjah
2440. Narrated Abu Hurayrah: Ikrimah said: We were with Abu Hurayrah in his house when he narrated to us: The Messenger of Allah (ﷺ) prohibited fasting on the day of Arafah at Arafah
2441. Umm al-Fadl, daughter of al-Harith, said: On the day of 'Arafah some people near her argued whether the Messenger of Allah (ﷺ) was fasting, some saying that he was, and others saying that he was not. I, therefore, sent him a cup of milk while he was observing the halt at 'Arafah on his camel, and he drank it
2442. Aishah said: The Quraish used to fast on the day of 'Ashurah in pre-Islamic days. The Messenger of Allah (ﷺ) would fast on it in pre-Islamic period. When the Messenger of Allah (ﷺ) came to Medina, he fasted on it and commanded to fast on it. When the fast of Ramadan was prescribed, that became obligatory, and (fasting on) 'Ashurah was abandoned. He who wishes may fast on it and he who wishes may leave it
2443. Ibn 'Umar said: 'Ashurah was a day on which we used to fast in pre-Islamic days. When (fasting of) Ramadan was prescribed, the Messenger of Allah (ﷺ) said: This is one of the days of Allah; he who wishes may fast on it
2444. Ibn 'Abbas said: When the Prophet (ﷺ) came to Medina, he found the Jews observing fast on the day of 'Ashurah; so they were asked about it (by the Prophet). They said: This is a day on which Allah gave Moses domination over Pharaoh. We fast on it out of reverence to him. The Messenger of Allah (ﷺ) said: We have a closer connection with Moses than you have. He then gave orders that it should be observed
2445. Ibn 'Abbas said: When the Prophet (ﷺ) on the day of 'Ashurah and commanded us to fast on it, they (i.e. Companions) said: Messenger of Allah, this is a day which is considered great by Jews and Christians? The Messenger of Allah (ﷺ) said: When the next year comes, we shall fast on the 9th of Muharram. But the next year the Messenger of Allah (ﷺ) breathed his last
2446. Al-Hakam b. al-A'raj said: I came to Ibn 'Abbas who was leaning against his sheet of cloth in the Sacred Mosque (al-Masjid al-Haram). I asked him about fasting on the day of 'Ashurah. He said: When you sight the moon of al-Muharram, count (the days). When the 9th of Muharram comes, fast from the morning. I said: Would Muhammad (ﷺ) observe this fast? He replied: Thus Muhammad (ﷺ) used to fast
2447. Narrated AbdurRahman ibn Maslamah: AbdurRahman reported on the authority of his uncle that the people of the tribe Aslam came to the Prophet (ﷺ). He said (to them): Did you fast on this day? They replied: No. He said: Complete the rest of your day, and make atonement for it
2448. Abd Allah b. 'Abd (b. al-'As) said: The Messenger of Allah (ﷺ) said to me: The fast most liked by Allah is the one observed by Dawud (David), and the prayer dearer to Allah is the one offered by Dawud (David): he would sleep half the night, and stand (in prayer) one-third of it, and sleep one-sixth of it. He would go without fasting one day, and fast the other day
2449. Narrated Qatadah Ibn Malhan al-Qaysi: The Messenger of Allah (ﷺ) used to command us to fast the days of the white (nights): thirteenth, fourteenth and fifteenth of the month. He said: This is like keeping perpetual fast

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2450. Narrated Abdullah ibn Mas'ud: The Messenger of Allah (ﷺ) used to fast three days every month
2451. Narrated Hafsa, Ummul Mu'minin: The apostle of Allah (ﷺ) used to fast three days every month: Monday, Thursday and Monday in the next week
2452. Narrated Umm Salamah, Ummul Mu'minin: Hunaydah al-Khuza'i reported on the authority of her mother who said: I entered upon Umm Salamah and asked her about fasting. She said: The Messenger of Allah (ﷺ) used to command me to fast three days every month beginning with Monday or Thursday
2453. Mu'adhah (al-'Adawiyyah) said: I asked 'Aishah: Would the Messenger of Allah (ﷺ) fast three days every month? She replied: Yes. I asked: Which days in the month he used to fast? She replied: He did not care which days of the month he fasted
2454. Narrated Hafsa, Ummul Mu'minin: The Messenger of Allah (ﷺ) said: He who does not determine to fast before dawn does not fast
2455. Aishah said: When the Prophet (ﷺ) entered upon me, he would ask: Do you have food? When we said: No, he would say: I am fasting. Waki' added in his version: Another day when he entered upon us, we said: Messenger of Allah, some pudding (hair) has been presented to us and we have retained it for you. He said: Bring it to me. Talhah said: He fasted in the morning, but broke his fast (that day)
2456. Narrated Umm Hani: On the days of the conquest of Mecca, when Mecca was captured, Fatimah came and sat on the left side of the Messenger of Allah (ﷺ), and Umm Hani was on his right side. A slave-girl brought a vessel which contained some drink; she gave it to him and he drank of it. He then gave it to Umm Hani who drank of it. She said: Messenger of Allah, I have broken my fast; I was fasting. He said to her: Were you making atonement for something? She replied: No. He said: Then it does not harm you if it was voluntary (fast)
2457. Narrated Aisha, Ummul Mu'minin: Some food was presented to me and Hafsa. We were fasting, but broke our fast. Then the Messenger of Allah (ﷺ) entered upon us. We said to him: A gift was presented to us; we coveted it and we broke our fast. The Messenger of Allah (ﷺ) said: There is no harm to you; keep a fast another day in lieu of it
2458. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying: It is not allowable for a woman to keep (voluntary) fast when her husband is present without his permission, and she may not allow anyone to enter his house without his permission
2459. Narrated Abu Sa'id al-Khudri: A woman came to the Prophet (ﷺ) while we were with him. She said: Messenger of Allah, my husband, Safwan ibn al-Mu'attal, beats me when I pray, and makes me break my fast when I keep a fast, and he does not offer the dawn prayer until the sun rises. He asked Safwan, who was present, about what she had said. He replied: Messenger of Allah, as for her statement "he beats me when I pray", she recites two surahs (during prayer) and I have prohibited her (to do so). He (the Prophet) said: If one surah is recited (during prayer), that is sufficient for the people. (Safwan continued:) As regards her saying "he makes me break my fast," she dotes on fasting; I am a young man, I cannot restrain myself. The Messenger of Allah (ﷺ) said on that day: A woman should not fast except with the permission of her husband. (Safwan said:) As for her statement that I do not pray until the sun rises, we are a people belonging to a class, and that (our profession of supplying water) is already known about us. We do not awake until the sun rises. He said: When you awake, offer your prayer
2460. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying: When one of you receives an invitation (for a meal), he should accept it. If he is not fasting, he should eat, and if he is fasting, he should pray. Hisham said: The word salat means to pray (for him to Allah). Abu Dawud said: This tradition has also been narrated by Hafsa b. Ghiyath from Hisham
2461. Abu Hurairah reported Messenger of Allah (ﷺ) as saying: When one of you is invited (to a meal), and he is fasting, he should say that he is fasting
2462. Aishah said: The Prophet (ﷺ) used to observe retirement (i'tikaf) to the mosque during the last ten days of Ramadan till Allah took him, and then his wives observed retirement to the mosque after his death
2463. Narrated Ubayy ibn Ka'b: The Prophet (ﷺ) used to observe i'tikaf during the last ten days of Ramadan. One year he did not observe i'tikaf. When the next year came, he observed i'tikaf for twenty nights (i.e. days)
2464. Aishah said: When the Messenger of Allah (ﷺ) intended to observe i'tikaf, he prayed the fajr prayer and then entered his place of seclusion. Once he intended to observe i'tikaf during the last ten days of Ramadan. She said: He ordered to pitch a tent for him, and it was pitched. She said: The other wives of the Prophet (ﷺ) also ordered to pitch tents for them and they were pitched. When he offered the fajr prayer, he saw the tents, and said: What is this? Did you intend to do an act of virtue? She said: He then ordered to demolish his tent, and it was demolished. Then his wives also ordered to demolish their tents and they were demolished. He then postponed i'tikaf till the first ten days, that is of Shawwal. Abu Dawud said: This tradition has been transmitted by Ibn Ishaq and al-Auza'i from Yahya b. Sa'id in a similar manner, and Malik narrated it from Yahya b. Sa'id, saying: He observed i'tikaf during twenty days of Shawwal
2465. Ibn 'Umar said: The Prophet (ﷺ) used to observe i'tikaf during the last ten days of Ramadan. Nafi' said: 'Abd Allah (b. 'Umar) showed me the place in the mosque where Messenger of Allah (ﷺ) used to observe i'tikaf
2466. Abu Hurairah said: The Prophet (ﷺ) used to observe i'tikaf during ten days of Ramadan every year. But when the year in which he died, he observed i'tikaf for twenty days
2467. Aishah said: When the Messenger of Allah (ﷺ) observed i'tikaf, he would put his head near me, and I would comb it. and he entered the house only to fulfill human needs (i.e. to urinate or to relieve himself)
2468. A similar tradition has been transmitted by 'Aishah from the Prophet (ﷺ) through a different chain of narrators. Abu Dawud said: And Yunus also narrated in

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a similar way from al-Zuhri, and no one supported Malik in his narration from 'Urwah from 'Umrāh ; and Ma'mar, Ziyad b. Sad and others have also narrated it from al-Zuhri from 'Urwah on the authority of 'Aishah

2469. Aishah said: The Messenger of Allah (ﷺ) used to observe I'tikaf in the mosque and put his head near me through the opening of the apartment, and I would wash his head. Musaddad said: "And I would comb it while I was menstruating

2470. Safiyyah said: When the Messenger of Allah (ﷺ) was observing I'tikaf (in the mosque), I would come to him to visit him. I had a talk with him and then stood up. I then returned and he (the Prophet) also stood up to accompany me (to my house). Her dwelling place was in the house of Usamah b. Zaid. Two men from the Ansar (helpers) passed (by him at the moment). When they saw the Prophet (ﷺ), they walked quickly. The Prophet (ﷺ) said: Be at ease, she is Safiyyah daughter of Huyayy. They said: Be glory to Allah, Messenger of Allah! He said: Satan runs in man like blood. I feared he might inspire something in your mind, or he said: evil (the narrator doubted)

2471. The tradition mentioned above has also been transmitted by Al Zuhri through a different chain of narrators. In this version she said "When he was at the gate of the mosque which was near the gate of Umm Salamah, two men passed them. The narrator then transmitted the tradition to the same effect

2472. According to the version of Al Nufaili, A'ishah said "The Prophet (ﷺ) used to pass by a patient while he was observing I'tikaf (in the mosque) but he passed as usual and did not stay asking about him." According to the version of Ibn Isa she said "The Prophet (ﷺ) would visit a patient while he was observing I'tikaf."

2473. Narrated Aisha, Ummul Mu'minin: The sunnah for one who is observing i'tikaf (in a mosque) is not to visit a patient, or to attend a funeral, or touch or embrace one's wife, or go out for anything but necessary purposes. There is no i'tikaf without fasting, and there is no i'tikaf except in a congregational mosque

2474. Narrated Abdullah ibn Umar: Umar (may Allah be pleased with him) took a vow in the pre-Islamic days to spend a night or a day in devotion near the Ka'bah (in the sacred mosque). He asked the Prophet (ﷺ) about it. He said: Observe i'tikaf (i.e. spend a night or a day near the Ka'bah) and fast

2475. Narrated Abdullah ibn Umar: The tradition mentioned above (No. 2468) has also been transmitted by Abdullah ibn Budayl through a different chain of narrators in a similar way. This version adds: While he (Umar) was observing i'tikaf (in the sacred mosque), the people uttered (loudly): "Allah is most great." He said: What is this, Abdullah? He said: These are the captives of the Hawazin whom the Messenger of Allah (ﷺ) has set free. He said: This slave-girl too? He sent her along with them

2476. A'ishah (may Allaah be pleased with her) said "One of the wives of the Apostle of Allaah (ﷺ) observed I'tikaf along with him (in the mosque). She would see yellowness and redness. Sometimes we would place a washbasin while she prayed."

### Jihad (Kitab Al-Jihad)

2477. Abu Sa'id Al Khudri said "A Bedouin asked the Prophet (ﷺ) about emigration. He replied "Woe to you! The matter of emigration is severe. Have you a Camel? He said, Yes. He asked "Do you pay its zakat? He said, Yes. He said, Then work (anywhere) beyond the seas. Allaah will not reduce anything from (the reward of) your work

2478. Miqdan bin Shuraih reported on the authority of his father. I asked A'ishah about settling in the desert (to worship Allaah in loneliness). She said "The Apostle of Allaah (ﷺ) would go out (from Madina) to these torrential streams. Once he intended to go out to the desert (for worshipping Allaah). He sent me a She-Camel from the Camels of sadaqah that was not used as a mount. He said to me "A'ishah be lenient, for leniency makes a thing decorated and when it is removed from a thing it makes it defective

2479. Narrated Mu'awiyah: I heard the Messenger of Allah (ﷺ) say: Migration will not end until repentance ends, and repentance will not end until the sun rises in the west

2480. Ibn 'Abbas reported that Apostle of Allah (ﷺ) as saying on the day of the conquest of Makkah: There is no emigration (after the conquest of Makkah), but only Jihad (striving in the path of Allah) and some intention. So when you are summoned to go forth (for Jihad), go forth

2481. 'Amir said "A man came to 'Abd Allaah bin 'Amr while the people were with him. He sat with him and said "Tell me anything that you heard from the Apostle of Allaah (ﷺ)". He said "I hears the Apostle of Allaah (ﷺ) say "A Muslim is he from whose tongue and hand the Muslims remain safe and an emigrant is he who abandons what Allaah has prohibited.""

2482. 'Abd Allaah bin 'Amr said " I heard the Apostle of Allaah (ﷺ) say "There will be emigration after emigration and the people who are best will be those who cleave most closely to places which Abraham migrated. The worst of its people will remain in the earth cast out by their lands, abhorred by Allaah, collected along with apes and swine by fire.""

2483. Narrated Ibn Hawalah: The Prophet (ﷺ) said: It will turn out that you will be armed troops, one is Syria, one in the Yemen and one in Iraq. Ibn Hawalah said: Choose for me, Messenger of Allah, if I reach that time. He replied: Go to Syria, for it is Allah's chosen land, to which his best servants will be gathered, but if you are unwilling, go to your Yemen, and draw water from your tanks, for Allah has on my account taken special charge of Syria and its people

2484. Narrated Imran ibn Husayn: The Prophet (ﷺ) said: A section of my community will continue to fight for the right and overcome their opponents till the last of them fights with the Antichrist

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2485. Abu Sa'id (Al Khudri) reported The Prophet() was asked "Which believers are most perfect in respect of faith? He replied "A man who strives in the path of Allaah with his life and property and a man who worships Allaah in a mountain valley where he protects the people from his evil.""

2486. Narrated AbuUmamah: A man said: Messenger of Allah, allow tourism for me. The Prophet () said: The tourism of my people is striving in the path of Allah, the Exalted

2487. Narrated Abdullah ibn Amr ibn al-'As: The Prophet () said: Returning home is like going on an expedition

2488. Narrated Thabit ibn Qays: A woman called Umm Khallad came to the Prophet () while she was veiled. She was searching for her son who had been killed (in the battle) Some of the Companions of the Prophet () said to her: You have come here asking for your son while veiling your face? She said: If I am afflicted with the loss of my son, I shall not suffer the loss of my modesty. The Messenger of Allah () said: You will get the reward of two martyrs for your son. She asked: Why is that so, Messenger of Allah? He replied: Because the people of the Book have killed him

2489. Narrated Abdullah ibn Amr ibn al-'As: The Prophet () said: No one should sail on the sea except the one who is going to perform hajj or umrah, or the one who is fighting in Allah's path for under the sea there is a fire, and under the fire there is a sea

2490. Anas bin Malik (may Allaah be pleased with him) said "Umm Haram, daughter of Milhan, sister of Umm Sulaim, narrated to me that the Apostle of Allaah() took a mid day nap with them. He then awoke laughing. She said "I asked the Apostle of Allaah(), what made you laugh?" He replied "I saw some people who ere sailing in the midst of the sea like kings on thrones. She said "I said the Apostle of Allaah() beseech Allaah that He may put me among them. He replied "You will be among them." She said "He then slept and awoke laughing. She said "I asked the Apostle of Allaah(), what made you laugh? He replied as he said in the first reply. She said "I said the Apostle of Allaah() beseech Allaah that HE may put me amongst them. He replied "You will be among the first. Then 'Ubadah bin Al Samit married her and sailed on the sea on an expedition and took her with him. When he returned, a riding beast was brought near her to ride, but it threw her down. Her neck was broken and she died

2491. Anas bin Malik said "Whenever the Apostle of Allaah() went to Quba, he used to visit Umm Haram daughter of Milhan who was married to 'Ubadah bin Al Samit. One day when he visited her she gave him food an sat clearing his head of lice. The narrator narrated the rest of the tradition. Abu Dawud said "Daughter of Milhan died in Cyprus"

2492. Umm Sulaim Al Rumaisa said "The Prophet() slept and awoke while she was washing her head." He awoke laughing. She asked "Apostle of Allaah() are you laughing at my head?" He replied, No. She then narrated the rest of the tradition enlarging and reducing. Abu Dawud said:Al-Rumaisa was the foster sister of Umm Sulaim

2493. Umm Haram reported the Prophet() as saying "He who becomes sick on a stormy sea and vomits will have the reward of a martyr. And he who is drowned will have a reward of two martyrs

2494. Abu Umamat Al Bahili reported the Apostle of Allaah() as saying "There are three persons who are in the security of Allaah, the Exalted." "A man who goes out on an expedition to fight in the path of Allaah, the Exalted, is in the security of Allaah, until He takes him unto Him(i.e., he dies) and brings him into Paradise or brings him(alive) with reward and booty he obtains and a man who goes to the mosque is in the security of Allaah, until he takes him unto Him(i.e., he dies), and he brings him into Paradise or brings him with reward and spoils he obtains; and a man who enters his house after giving salutation is in the security of Allaah, the Exalted."

2495. Abu Hurairah reported the Apostle of Allaah() as saying "An infidel and the one who killed him will never be brought together in Hell."

2496. Buraidah reported the Apostle of Allaah() as saying "Respect to be shown by those who stay at home to the women of those who are engaged in jihad is t be like that shown to their mothers. If any man among those who stay at home is entrusted with the oversight of one's family who is engaged in jihad and betrays him, he will be setup for him on the Day of Resurrection and he (the mujahid) will be told "This (man) was entrusted with the oversight of your family, so take what you want from his good deeds. The Apostle of Allaah() turned towards us and said "So what do you think." Abu Dawud said "Qa'nab (a narrator of this tradition) was a pious man. Ibn Abi Laila intended to appoint him a judge, but he refused and said "If I intend to fulfill my need of a dirham, I seek the help of a person for it. He said "Which of us does not seek the help in his need? He said "Bring me out so that I may see. So he was brought out, and he concealed himself. Sufyan said "While he was concealing himself." Sufyan said "While he was concealing himself the house suddenly fell on him and he died."

2497. 'Abd Allah bin Amr reported the Apostle of Allaah() as saying "No warlike party will go out to fight in Allaah's path and gain booty without getting beforehand two-thirds of their rewards in the next world and one-third (of their reward) will remain. And if they do not gain booty, they will get their rewards in full

2498. Narrated Mu'adh ibn Anas al-Juhani: The Messenger of Allah () said: (The reward of) prayer, fasting and remembrance of Allah is enhanced seven hundred times over (the reward of) spending in Allah's path

2499. Narrated AbuMalik al-Ash'ari: AbuMalik heard the Messenger of Allah () say: He who goes forth in Allah's path and dies or is killed is a martyr, or has his neck broken through being thrown by his horse or by his camel, or is stung by a poisonous creature, or dies on his bed by any kind of death Allah wishes is a martyr and will go to Paradise

2500. Narrated Fadalah ibn Ubayd: The Prophet () said: Everyone who dies will have fully complete his action, except one who is on the frontier (in Allah's path),

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for his deeds will be made to go on increasing till the Day of Resurrection, and he will be safe from the trial in the grave

2501. Narrated Sahl ibn al-Hanzaliyyah: On the day of Hunayn we travelled with the Messenger of Allah (ﷺ) and we journeyed for a long time until the evening came. I attended the prayer along with the Messenger of Allah (ﷺ). A horseman came and said: Messenger of Allah, I went before you and climbed a certain mountain where saw Hawazin all together with their women, cattle, and sheep, having gathered at Hunayn. The Messenger of Allah (ﷺ) smiled and said: That will be the booty of the Muslims tomorrow if Allah wills. He then asked: Who will be on guard tonight? Anas ibn AbuMarthad al-Ghanawi said: I shall, Messenger of Allah. He said: Then mount your horse. He then mounted his horse, and came to the Messenger of Allah (ﷺ). The Messenger of Allah said to him: Go forward to this ravine till you get to the top of it. We should not be exposed to danger from your side. In the morning the Apostle of Allah (ﷺ) came out to his place of prayer, and offered two rak'ahs. He then said: Have you seen any sign of your horseman? They said: We have not, Messenger of Allah. The announcement of the time for prayer was then made, and while the Messenger of Allah (ﷺ) was saying the prayer, he began to glance towards the ravine. When he finished his prayer and uttered salutation, he said: Cheer up, for your horseman has come. We therefore began to look between the trees in the ravine, and sure enough he had come. He stood beside the Messenger of Allah (ﷺ), saluted him and said: I continued till I reached the top of this ravine where the Messenger of Allah (ﷺ) commanded me, and in the morning I looked down into both ravines but saw no one. The Messenger of Allah (ﷺ) asked him: Did you dismount during the night? He replied: No, except to pray or to relieve myself. The Messenger of Allah (ﷺ) said: You have ensured your entry to (Paradise). No blame will be attached to you supposing you do not work after it

2502. Abu Hurairah reported the Prophet (ﷺ) as saying "He who dies without having fought or having felt fighting (against the infidels) to be his duty will die guilty of a kind of hypocrisy."

2503. Narrated AbuUmamah: The Prophet (ﷺ) said: He who does not join the warlike expedition (jihad), or equip, or looks well after a warrior's family when he is away, will be smitten by Allah with a sudden calamity. Yazid ibn Abdu Rabbihi said in his tradition: 'before the Day of Resurrection

2504. Narrated Anas ibn Malik: The Prophet (ﷺ) said: Use your property, your persons any your tongues in striving against the polytheists

2505. Ibn 'Abbas said "The Qur'anic verse "Unless you go forth, He will punish you with a grievous penalty, and the verse "It is not fitting for the people of Medina"... up to "that Allaah might required their deed with the best (possible reward) have been repealed by the verse. Nor should the believers all go forth together."

2506. Najdah bin Nufai' said "I asked Ibn 'Abbas about the verse. "Unless you go forth, He will punish you with a grievous penalty." He replied "The rain stopped from them. This was their punishment."

2507. Zaid bin Thabit said "I was beside the Apostle of Allaah(ﷺ) when the divinely-inspired calmness overtook him and the thigh of the Apostle of Allaah(ﷺ) fell on my thigh. I did not find any weightier than the thigh of the Apostle of Allaah(ﷺ). He then regained his composure and said "Write down. I wrote on a shoulder. Not equal are these believers who sit (at home), other than those who have a (disabling) hurt, and those who strive in the way of Allaah. When Ibn Umm Makhtum who was blind heard the excellence of the warriors. He stood up and said "Apostle of Allaah(ﷺ) how is it for those believers who are unable to fight (in the path of Allaah)? When he finished his question his divinely-inspired calmness overtook him, and his thigh fell on my thigh and I found its weight the second time as I found the first time." When the Apostle of Allaah(ﷺ) regained his composure, he said "Apostle of Allaah(ﷺ) said "Other than those who have a (disabling hurt). Zaid said "Allaah, the exalted, revealed it alone and I appended it." By Him in Whose hands is my life, I am seeing, as it were the place where I put it (i.e., the verse) at the crack in the shoulder."

2508. Anas bin Malik reported on the authority of his father, The Apostle of Allaah(ﷺ) said " You left behind some people in Madeenah who did not fail to be with you wherever you went and whatever you spent (of your goods) and whatever valley you crossed. They asked Apostle of Allaah(ﷺ) how can they be with us when they are still in Madeenah? He replied "They were declined by a valid excuse."

2509. Zaid bin Khalid al Juhani reported that Apostle of Allaah(ﷺ) as saying "He who equips a fighter in Allaah's path has taken part in the fighting. And he looks after a fighter's family when he is away has taken part in the fighting."

2510. Abu Sa'id Al Khudri said "The Apostle of Allaah(ﷺ) sent an expedition towards Banu Lihyān and said "One of the two persons should go forth. He then said to those who sat (at home), If any one of you looks after the family and property of a warrior, he will receive half the reward of the one who goes forth (in jihad)."

2511. Narrated AbuHurayrah: I heard the Messenger of Allah (ﷺ) say: What is evil in a man are alarming niggardliness and unrestrained cowardice

2512. Narrated AbuAyyub: AbuImran said: We went out on an expedition from Medina with the intention of (attacking) Constantinople. AbdurRahman ibn Khalid ibn al-Walid was the leader of the company. The Romans were just keeping their backs to the walls of the city. A man (suddenly) attacked the enemy. Thereupon the people said: Stop! Stop! There is no god but Allah. He is putting himself into danger. AbuAyyub said: This verse was revealed about us, the group of the Ansar (the Helpers). When Allah helped His Prophet (ﷺ) and gave Islam dominance, we said (i.e. thought): Come on! Let us stay in our property and improve it. Thereupon Allah, the Exalted, revealed, "And spend of your substance in the cause of Allah, and make not your hands contribute to (your destruction)". To put oneself into danger means that we stay in our property and commit ourselves to its improvement, and abandon fighting (i.e. jihad). AbuImran said: AbuAyyub continued to strive in the cause of Allah until he (died and) was buried in Constantinople

2513. Narrated Uqbah ibn Amir: I heard the Messenger of Allah (ﷺ) say: Allah, Most High, will cause three persons to enter Paradise for one arrow: the maker

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when he has a good motive in making it, the one who shoots it, and the one who hands it; so shoot and ride, but your shooting is dearer to me than your riding. Everything with which a man amuses himself is vain except three (things): a man's training of his horse, his playing with his wife, and his shooting with his bow and arrow. If anyone abandons archery after becoming an adept through distaste for it, it is a blessing he has abandoned; or he said: for which he has been ungrateful

2514. 'Uqabah bin Amir Al Juhani said "I heard the Apostle of Allaah() recite when he was on the pulpit "Against them make ready your strength to the utmost of your power. Beware, strength is shooting, beware strength is shooting, beware strength is shooting."

2515. Narrated Mu'adh ibn Jabal: The Prophet () said: Fighting is of two kinds: The one who seeks Allah's favour, obeys the leader, gives the property he values, treats his associates gently and avoids doing mischief, will have the reward for all the time whether he is asleep or awake; but the one who fights in a boasting spirit, for the sake of display and to gain a reputation, who disobeys the leader and does mischief in the earth will not return credit or without blame

2516. Narrated AbuHurayrah: A man said: Messenger of Allah, a man wishes to take part in jihad in Allah's path desiring some worldly advantage? The Prophet () said: He will have not reward. The people thought it terrible, and they said to the man: Go back to the Messenger of Allah (), for you might not have made him understand well. He, therefore, (went and again) asked: Messenger of Allah, a man wishes to take part in jihad in Allah's path desiring some worldly advantage? He replied: There is no reward for him. They again said to the man: Return to the Messenger of Allah. He, therefore, said to him third time. He replied: There is no reward for him

2517. Abu Musa said "A beduoin came to the Apostle of Allaah() and said "One man fights for reputation, one fights for being praised, one fights for booty and one for his place to be seen. (Which of them is in Allaah's path?)". The Apostle of Allaah() replied "The one who fights that Allaah's word may have pre-eminence is in Allaah's path."

2518. 'Amr said "I heard from Abu Wa'il a tradition which surprised me, he then narrated the tradition to the same effect (as mentioned before)

2519. Narrated Abdullah ibn Amr ibn al-'As: Messenger of Allah, tell me about jihad and fighting. He replied: Abdullah ibn Amr, if you fight with endurance seeking from Allah your reward, Allah will resurrect you showing endurance and seeking your reward from Him, but, if you fight for vain show seeking to acquire much, Allah will resurrect you making a vain show and seeking to acquire much. In whatever you fight or are killed, Abdullah ibn Amr, in that state Allah will resurrect you

2520. Narrated Abdullah ibn Abbas: The Prophet () said: When your brethren were smitten at the battle of Uhud, Allah put their spirits in the crops of green birds which go down to the rivers of Paradise, eat its fruit and nestle in lamps of gold in the shade of the Throne. Then when they experienced the sweetness of their food, drink and rest, they asked: Who will tell our brethren about us that we are alive in Paradise provided with provision, in order that they might not be disinterested in jihad and recoil in war? Allah Most High said: I shall tell them about you; so Allah sent down; "And do not consider those who have been killed in Allah's path." till the end of the verse

2521. Narrated Hasana' daughter of Mu'awiyah: She reported on the authority of her paternal uncle: I asked the Prophet (): Who are in Paradise? He replied: Prophets are in Paradise, martyrs are in Paradise, infants are in Paradise and children buried alive are in Paradise

2522. Narrated AbudDarda': The Prophet () said: The intercession of a martyr will be accepted for seventy members of his family. Abu Dawud said: The correct name if the narrator is Rabah b. al-Walid (and not al-walid b. Rabah as occurred in the chain of narrators in the text of the tradition)

2523. Narrated Aisha, Ummul Mu'minin: When Negus died, we were told that a light would be seen perpetually at his grave

2524. Narrated Ubaydullah ibn Khalid as-Sulami: The Messenger of Allah () made a brotherhood between two men, one of whom was killed (in Allah's path), and a week or thereabouts later the other died, and we prayed at his funeral). The Messenger of Allah () asked: What did you say? We replied: We prayed for him and said: O Allah, forgive him, and join him to his companion. The Messenger of Allah () said: What about his prayers since the time the other died, and his fasting since the time the other died--the narrator Shu'bah doubted the words, "his fasting--and his deeds since the time the other died. The distance between them is just like the distance between heaven and earth

2525. Narrated AbuAyyub al-Ansari: AbuAyyub heard the Messenger of Allah () say: Capitals will be conquered at your hands, and you will have to raise companies in large armies. A man will be unwilling to join a company, so he will escape from his people and go round the tribes offering himself to them, saying: Whose place may I take in such and such expedition? Whose place may I take in such and such expedition? Beware: That man is a hireling to the last drop of his blood

2526. Narrated Abdullah ibn Amr ibn al-'As: The Prophet () said: The warrior gets his reward, and the one who equips him gets his own reward and that of the warrior

2527. Narrated Ya'la ibn Munyah: The Messenger of Allah () announced an expedition, and I was a very old man and I had no servant. I, therefore, sought a hireling who would serve instead of me, and I would give him his portion. So I found a man. When the time of departure arrived, he came to me and said: I do not know what would be the portions, and how much would be my portion. So offer something (as wages) to me, whether there would be any portion or not. I offered three dinars (as his wages) for him. When some booty arrived, I wanted to offer him his portion. But I remembered the dinars, so I went to the Prophet () and mentioned the matter to him. He said: All I can find for him regarding this expedition of his in this world and the next is three dinars which were offered him

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2528. Narrated Abdullah ibn Amr ibn al-'As: A man came to the Messenger of Allah (ﷺ) and said: I came to you to take the oath of allegiance to you on emigration, and I left my parents weeping. He (the Prophet) said: Return to them and make them laugh as you made them weep
2529. 'Abd Allah bin 'Amr said "A man came to the Prophet(ﷺ) and said "Apostle of Allaah(ﷺ), May I take part in jihad?" He asked "Do you have parents?" He replied "Yes". So, strive for them." Abu Dawud said:The name of the narrator Abu al-'Abbas, a poet, is al-Sa'ib b. Farrukh
2530. Narrated AbuSa'id al-Khudri: A man emigrated to the Messenger of Allah (ﷺ) from the Yemen. He asked (him): Have you anyone (of your relatives) in the Yemen? He replied: My parents. He asked: Did they permit you? He replied: No. He said: Go back to them and ask for their permission. If they permit you, then fight (in the path of Allah), otherwise be devoted to them
2531. Narrated Anas ibn Malik: When the Messenger of Allah (ﷺ) went on an expedition, he took Umm Sulaym, and he had some women of the Ansar who supplied water and tended the wounded
2532. Narrated Anas ibn Malik: The Prophet (ﷺ) said: Three things are the roots of faith: to refrain from (killing) a person who utters, "There is no god but Allah" and not to declare him unbeliever whatever sin he commits, and not to excommunicate him from Islam for his any action; and jihad will be performed continuously since the day Allah sent me as a prophet until the day the last member of my community will fight with the Dajjal (Antichrist). The tyranny of any tyrant and the justice of any just (ruler) will not invalidate it. One must have faith in Divine decree
2533. Narrated AbuHurayrah: The Prophet (ﷺ) said: Striving in the path of Allah (jihad) is incumbent on you along with every ruler, whether he is pious or impious; the prayer is obligatory on you behind every believer, pious or impious, even if he commits grave sins; the (funeral) prayer is incumbent upon every Muslim, pious and impious, even if he commits major sins
2534. Narrated Jabir ibn Abdullah: Once the Messenger of Allah (ﷺ) intended to go on an expedition. He said: O group of the emigrants (Muhajirun) and the helpers (Ansar), among your brethren there are people who have neither property nor family. So one of you should take with him two or three persons; with me. I also rode on my camel by turns like one of them
2535. Narrated Abdullah ibn Hawalah al-Azdi: The Messenger of Allah (ﷺ) sent us on foot to get spoil, but we returned without getting any. When he saw the signs of distress on our faces, he stood up on our faces and said: O Allah, do not put them under my care, for I would be too weak to care for them; do not put them in care of themselves, for they would be incapable of that, and do not put them in the care of men, for they would choose the best things for themselves. He then placed his hand on my head and said: Ibn Hawalah, when you see the caliphate has settled in the holy land, earthquakes, sorrows and serious matters will have drawn near and on that day the Last Hour will be nearer to mankind than this hand of mine is to your head. Abu Dawud said: 'Abd Allah b. Hawalah belongs to Hims
2536. Narrated Abdullah ibn Mas'ud: The Prophet (ﷺ) said: Our Lord Most High is pleased with a man who fights in the path of Allah, the Exalted; then his companions fled away (i.e. retreated). But he knew that it was a sin (to flee away from the battlefield), so he returned, and his blood was shed. Thereupon Allah, the Exalted, says to His angels: Look at My servant; he returned seeking what I have for him (i.e. the reward), and fearing (the punishment) I have, until his blood was shed
2537. Narrated AbuHurayrah: Amr ibn Uqaysh had given usurious loans in pre-Islamic period; so he disliked to embrace Islam until he took them. He came on the day of Uhud and asked: Where are my cousins? They (the people) replied: At Uhud. He asked: Where is so-and-so? They said: At Uhud. He asked: Where is so-and-so? They said: At Uhud. He then put on his coat of mail and rode his horse; he then proceeded towards them. When the Muslims saw him, they said: Keep away, Amir. He said: I have become a believer. He fought until he was wounded. He was then taken to his family wounded. Sa'd ibn Mu'adh came to his sister: Ask him (whether he fought) out of partisanship, out of anger for them, or out of anger for Allah. He said: Out of anger of Allah and His Apostle. He then died and entered Paradise. He did not offer any prayer for Allah
2538. Salamah bin Al Akwa' said "On the day of the battle of the Khaibar, my brother fought desperately. But his sword fell back on him and killed him. The Companions of the Apostle of Allaah(ﷺ) talked about him and doubted it (his martyrdom) saying "A man who died with his own weapon". The Apostle of Allaah(ﷺ) said "he died as a warrior striving in the path of Allaah. Ibn Shihab said "I asked the son of Salamah bin Al Akwa'." He narrated to me on the authority of his father similar to that except that he said "The Apostle of Allaah(ﷺ) said "They told a lie, he died as a warrior striving in the path of Allaah. There is a double reward for him.""
2539. Narrated AbuSalam: AbuSalam reported on the authority of a man from the companion of the Prophet (ﷺ). He said: We attacked a tribe of Juhaynah. A man from the Muslims pursued a man of them, and struck him but missed him. He struck himself with the sword. The Messenger of Allah (ﷺ) said: Your brother, O group of Muslims. The people hastened towards him, but found him dead. The Messenger of Allah (ﷺ) wrapped him with his clothes and his blood, and offered (funeral) prayer for him and buried him. They said: Messenger of Allah, is he a martyr? He said: Yes, and I am witness to him
2540. Narrated Sahl ibn Sa'd: The Prophet (ﷺ) said: Two (prayers) are not rejected, or seldom rejected: Prayer at the time of the call to prayer, and (the prayer) at the time of fighting, when the people grapple with each other. Musa said: Rizq ibn Sa'id ibn AbdurRahman reported from AbuHazim on the authority of Sahl ibn Sa'd from the Prophet (ﷺ) as saying: And while it is raining
2541. Narrated Mu'adh ibn Jabal: The Messenger of Allah (ﷺ) said: If anyone fights in Allah's path as long as the time between two milkings of a she-camel,



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Paradise will be assured for him. If anyone sincerely asks Allah for being killed and then dies or is killed, there will be a reward of a martyr for him. Ibn al-Musaffa added from here: If anyone is wounded in Allah's path, or suffers a misfortune, it will come on the Day of resurrection as copious as possible, its colour saffron, and its odour musk; and if anyone suffers from ulcers while in Allah's path, he will have on him the stamp of the martyrs

2542. Narrated Utbah ibn AbdusSulami: Utbah heard the Messenger of Allah (ﷺ) say: Do not cut the forelocks, manes, or tails of horse, for their tails are their means of driving flies, their manes provide them with warmth, and blessing is tide to their forelocks

2543. Narrated AbuWahb al-Jushami,: The Messenger of Allah (ﷺ) said: Keep to every dark bay horse with a white blaze and white on the legs, or sorrel with a white blaze and white on the legs , or black with a white blaze and white on the legs

2544. Narrated AbuWahb: The Prophet (ﷺ) said: Keep to every sorrel horse with a white blaze and white on the legs, or dark bay with a white blaze. He then mentioned something similar. Muhammad ibn al-Muhajir said: I asked him: Why was a sorrel horse preferred? He replied: Because the Prophet (ﷺ) had sent a contingent, and the man who first brought the news of victory was the rider of a sorrel horse

2545. Narrated Abdullah ibn Abbas: The Prophet (ﷺ) said: The most favoured horses are the sorrel

2546. Narrated AbuHurayrah: The Messenger of Allah (ﷺ) used to name a mare a horse

2547. Abu Hurairah said "The Prophet (ﷺ) disapproved the shikal horses. Shikal are the horses that are white on their right hind leg and white on their left foreleg or white on their right foreleg and left hind leg. Abu Dawud said "This means alternate legs"

2548. Narrated Sahl ibn al-Hanzaliyyah: The Messenger of Allah (ﷺ) came upon an emaciated camel and said: Fear Allah regarding these dumb animals. Ride them when they are in good condition and feed them when they are in good condition

2549. 'Abd Allaah bin Jafar said "The Apostle of Allaah(ﷺ) seated me behind him(on his ride) one day, and told me secretly a thing asking me not to tell it to anyone. The place for easing dearer to the Apostle of Allaah(ﷺ) was a mound or host of palm trees by which he could conceal himself. He entered the garden of a man from the Ansar(Helpers). All of a sudden when a Camel saw the Prophet (ﷺ) it wept tenderly producing yearning sound and it eyes flowed. The Prophet (ﷺ) came to it and wiped the temple of its head. So it kept silence. He then said "Who is the master of this Camel? Whose Camel is this? A young man from the Ansar came and said "This is mine, Apostle of Allaah(ﷺ)." He said "Don't you fear Allaah about this beast which Allaah has given in your possession. It has complained to me that you keep it hungry and load it heavily which fatigues it."

2550. Abu Hurairah reported the Apostle of Allaah(ﷺ) as saying " While a man was going on his way, he felt himself thirsty severely. He found a well and e went down in it. He drank water and came out. Suddenly he saw a dog panting and eating soil due to thirst. The man said (to himself) "This dog must have reached the same condition due to thirst as I had reached. So he went down into the well, filled his sock with water, held it with his mouth and came up. He supplied water to the dog. Allaah appreciated this and forgave him." They asked "Apostle of Allaah(ﷺ), Is there any reward for us for these beasts? He replied, For every cool liver there is a reward."

2551. Narrated Anas ibn Malik: When we alighted at a station (for stay), we did not pray until we united the saddles of the camels

2552. Abu Bashir Al Ansari said that he was with the Apostle of Allaah(ﷺ) on one of his journeys. The Apostle of Allaah(ﷺ)sent a messenger. The narrator 'Abd Allah bin Abu Bakr said "I think he said while the people were sleeping. No necklace of bowstring or anything else must be left on a Camels' neck, must be cut off. The narrator Malik said "I think this was due to evil eye."

2553. Narrated AbuWahb al-Jushami,: The Messenger of Allah (ﷺ) said: Tie the horses, rub down their forelocks and their buttocks (or he said: Their rumps), and put things on their necks, but do not put bowstrings

2554. Narrated Umm Habibah: The Prophet (ﷺ) said: The angels do not go with a travelling company in which there is a bell

2555. Abu Hurairah reported the Apostle of Allaah(ﷺ) as saying "The angels do not accompany the fellow travelers who have a dog or bell (with them)."

2556. Abu Hurairah reported the Apostle of Allaah(ﷺ) as saying "The bell is a wooden wind musical instrument of Satan."

2557. Narrated Abdullah ibn Umar: It has been prohibited to ride the beast which eats dung

2558. Narrated Abdullah ibn Umar: The Messenger of Allah (ﷺ) prohibited to ride a camel which eats dung

2559. Mu'adh said "I was seated behind the Prophet (ﷺ) on a donkey that was called 'Ufair"

2560. Narrated Samurah ibn Jundub: The Prophet (ﷺ) named our cavalry "the Cavalry of Allah," when we were struck with panic, and when panic overtook us, the Messenger of Allah (ﷺ) commanded us to be united, to have patience and perseverance; and to be so when we fought

2561. 'Imran bin Hussain said "The Prophet (ﷺ) was on a journey. He heard a curse. He asked "What is this? They (the people) said "This is so and so (a woman) who cursed her riding beast. The Prophet (ﷺ) said "Remove the saddle from it, for it is accursed. So, they removed (the saddle) from it. 'Imran said "As if I am looking at it a grey she Camel."

2562. Narrated Abdullah ibn Abbas: The Messenger of Allah (ﷺ) prohibited to provoke the beasts for fighting

2563. Anas bin Malik said "I brought my brother when he was born to Prophet(ﷺ) to chew something for him and rub his palate with it and found him in a sheep

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pen branding the sheep, I think, on their ears.”

2564. Jabir reported the Prophet () as saying when an ass which had been branded on its face passed him. Did it not reach you that I cursed him who branded the animals on their faces or struck them on their faces. So he prohibited it

2565. Narrated Ali ibn AbuTalib: The Messenger of Allah () was present with a she-mule which he rode, so Ali said: If we made asses cover mares we would have animals of this type. The Messenger of Allah () said: Only those who do not know do that

2566. ‘Abd Allah bin Ja’far said “When the Prophet () arrived after a journey, we were taken for his reception. Any of us who met him first he lifted him in front of him. As I was the first to meet him, he lifted me in front of him. Then Hasan or Hussain was brought to him and he set him behind him. We then entered Madeenah and we (were) riding so (three on one beast).”

2567. Abu Hurairah reported the Prophet() as saying “Do not treat the backs of your beasts as pulpits, for Allaah has made them subject to you only to convey you to a town which you cannot reach without difficulty and He has appointed the earth (a floor to work) for you, so conduct your business on it

2568. Abu Hurairah reported the Apostle of Allaah() as saying “There are Camels which belong to devils and there are houses which belong to devils. As for the Camels of the devils, I have seen them. One of you goes out with his side Camels which he has fattened neither riding any of them nor giving a lift to a tired brother when he meets. As regard the houses of the devils, I have not seen them. The narrator Sa’id says “I think they are those cages (Camel litters) which conceal people with brocade.”

2569. Abu Hurairah reported the Apostle of Allaah() as saying “When you travel in fertile country, give the Camel their due (from the ground), and when you travel in time of drought make them go quickly. When you intend to encamp in the last hours of the night, keep away from the roads.”

2570. A similar tradition has also been narrated by Jabir bin ‘Abd Allaah from the Prophet (). But this version adds after the phrase “their due” And do not go beyond the destinations

2571. Anas reported the Apostle of Allaah() as saying “Keep to travelling by night, for the earth is traversed (more easily) by night

2572. Narrated Buraydah ibn al-Hasib: While the Messenger of Allah () was walking a man who had an ass came to him and said: Messenger of Allah, ride; and the man moved to the back of the animal. The Messenger of Allah () said: No, you have more right to ride in front on your animal than me unless you grant that right to me. He said: I grant it to you. So he mounted

2573. Narrated Abbad ibn Abdullah ibn az-Zubayr: My foster-father said to me - he was one of Banu Murrah ibn Awf, and he was present in that battle, the battle of Mu'tah: By Allah, as if I am seeing Ja'far who jumped from his reddish horse and hamstrung it; he then fought with the people until he was killed. Abu Dawud said: The tradition is not strong

2574. Narrated AbuHurayrah: The Prophet () said: Wagers are allowed only for racing camels, or horses or shooting arrows

2575. ‘Abd Allah bin Umar said “The Apostle of Allaah() held race between the horses which had been made lean by training from Al Hafya’. The goal was Thaniyyat Al Wada’ and he held a race between the horses Banu Zuraiq and ‘Abd Allaah was one of the racers

2576. Narrated Abdullah ibn Umar: The Prophet () used to make lean by training horses which he employed in the race

2577. Narrated Abdullah ibn Umar: The Prophet () used to hold a race between horses and kept the one in the fifth year at a long distance

2578. Narrated Aisha, Ummul Mu'minin: while she was on a journey along with the Messenger of Allah (): I had a race with him (the Prophet) and I outstripped him on my feet. When I became fleshy, (again) I had a race with him (the Prophet) and he outstripped me. He said: This is for that outstripping

2579. Narrated AbuHurayrah: The Prophet () said: If one enters a horse with two others when he is not certain that it cannot be beaten, it is not gambling; but when one enters a horse with two others when he is certain it cannot be beaten, it is gambling

2580. The tradition mentioned above has also been transmitted by Al Zuhri with the chain of ‘Abbad and to the same affect. Abu Dawud said “This tradition has also been narrated by Ma'mar, Shu'aib and ‘Aqil on the authority of Al Zuhri from a number of scholars and this is the soundest one in our opinion

2581. Narrated Imran ibn Husayn: The Prophet () said: There must be no shouting or leading another horse at one's side. Yahya added in his tradition: When racing for a wager

2582. Qatadah said “Taking another horse behind one's horse to urge it on and taking another horse at one's side are (done) in a horse race

2583. Narrated Anas ibn Malik: The pommel of the sword of the Messenger of Allah () was of silver

2584. Narrated Sa'id ibn AbulHasan: The pommel of the sword of the Messenger of Allah () was of silver. Qatadah said: I do not know that anyone has supported him for that (for the tradition narrated by Sa'id b. Abu al-Hasan)

2585. The tradition mentioned above has also been narrated by Anas bin Malik through a different chain of narrators. He mentioned similar words. Abu Dawud said “the strongest of these traditions is the one of Sa'id bin Abu Al Hasan. The rest are weak

2586. Jabir said “The Apostle of Allaah() ordered a man who was distributing arrows not to pass the mosque with them except that he is holding their heads

2587. Abu Musa reported the Apostle of Allaah() as saying “ When one of you passes our Masjid or our market with an arrow, he should hold its head or hold it

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with its hand (the narrator is doubtful) so that no harm may be done to any Muslim.”

2588. Narrated Jabir ibn Abdullah: The Prophet () prohibited to hand the drawn sword

2589. Narrated Samurah ibn Jundub: The Messenger of Allah () prohibited to cut a piece of leather between two fingers

2590. Narrated As-Sa'ib ibn Yazid: As-Sa'ib reported on the authority of a man whom he named: The Messenger of Allah () put on two coats of mail during the battle of Uhud as a double protection. (The narrator is doubtful about the word zahara or labisa)

2591. Narrated Al-Bara' ibn Azib: Yunus ibn Ubayd, client of Muhammad ibn al-Qasim, said that Muhammad ibn al-Qasim sent to al-Bara' ibn Azib to ask him about the standard of the Messenger of Allah (). He said: It was black and square, being made of a woollen rug

2592. Narrated Jabir ibn Abdullah: When the Prophet () entered Mecca his banner was white

2593. Narrated Simak ibn Harb: Simak reported on the authority of a man from his people, on the authority of another man from them: I saw that the standard of the Messenger of Allah () was yellow

2594. Narrated AbudDarda': I heard the Messenger of Allah () say: Seek for me weak persons, for you are provided means of subsistence and helped through your weaklings. Abu Dawud said: Zaid b. Artat is the brother of 'Adi b. Artat

2595. Samurah bin Jundub said “The war-cry of the Emigrants was ‘Abd Allah and that of the helpers ‘Abd Al Rahman.”

2596. Ilyas bin Salamah(bin Al Akwa') said on the authority of his father “We went on an expedition with Abu Bakr (Allaah be pleased with him) in the time of the Apostle of Allaah() and our war cry was “Put to death” “Put to death”.”

2597. Narrated A man who heard the Prophet: Al-Muhallab ibn AbuSufrah said: A man who heard the Prophet () say: If the enemy attacks you at night, let your war cry be Ha-Mim. They will not be helped

2598. Narrated AbuHurayrah: When the Messenger of Allah () proceeded on journey, he would say: O Allah, Thou art the Companion in the journey, and the One Who looks after the family; O Allah, I seek refuge in Thee from the difficulty of travelling, finding harm when I return, and unhappiness in what I see coming to my family and property. O Allah, make the length of his journey short for us, and the journey easy for us

2599. Narrated Abdullah ibn Umar: When the Messenger of Allah () sat on his camel to go out on a journey, he said: "Allah is Most Great" three times. Then he said: "Glory be to Him Who has made subservient to us, for we had not the strength for it, and to our Lord do we return. O Allah, we ask Thee in this journey of ours, uprightness, piety and such deeds as are pleasing to Thee. O Allah, make easy for us this journey of ours and make its length short for us. O Allah, Thou art the Companion in the journey, and the One Who looks after the family and property in our absence." When he returned, he said these words adding: "Returning, repentant, serving and praising our Lord." The Prophet () and his armies said: "Allah is Most Great" when they went up to high ground; and when armies said: "Allah is most Great" when they went up to high ground; and when they descended, they said: "Glory be to Allah." So the prayer was patterned on that

2600. Qaza'ah said Ibn 'Umar told me “Come, I see off you as the Apostle of Allaah() saw me off. I entrust to Allaah your religion what you are responsible for and your final deeds.”

2601. Narrated Abdullah al-Khutami: When the Prophet () wanted to say farewell to an army, he would say: I entrust to Allah your religion, what you are responsible for, and your final deeds

2602. Narrated Ali ibn AbuTalib: Ali ibn Rabi'ah said: I was present with Ali while a beast was brought to him to ride. When he put his foot in the stirrup, he said: "In the name of Allah." Then when he sat on its back, he said: "Praise be to Allah." He then said: "Glory be to Him Who has made this subservient to us, for we had not the strength, and to our Lord do we return." He then said: "Praise be to Allah (thrice); Allah is Most Great (thrice): glory be to Thee, I have wronged myself, so forgive me, for only Thou forgivest sins." He then laughed. He was asked: At what did you laugh? He replied: I saw the Messenger of Allah () do as I have done, and laugh after that. I asked: Messenger of Allah , at what are you laughing? He replied: Your Lord, Most High, is pleased with His servant when he says: "Forgive me my sins." He know that no one forgives sins except Him

2603. Narrated Abdullah ibn Amr: When the Messenger of Allah () was travelling and night came on, he said: O earth, my Lord and your Lord is Allah; I seek refuge in Allah from your evil, the evil of what you contain, the evil of what has been created in you, and the evil of what creeps upon you; I seek refuge in Allah from lions, from large black snakes, from other snakes, from scorpions, from the evil of jinn which inhabit a settlement, and from a parent and his offspring

2604. Jabir bin 'Abd Allaah reported the Apostle of Allaah() as saying “Do not send out your beasts when the sun has set till the darkness of the night prevails, for the devils grope about in the dark when the sun has set till the darkness of the night prevails.”

2605. Narrated Ka'b ibn Malik: It was rarely that the Messenger of Allah () set out on a journey on any day but on a Thursday

2606. Narrated Sakhr al-Ghamidi: The Prophet () said: "O Allah, bless my people in their early mornings." When he sent out a detachment or an army, he sent them at the beginning of the day. Sakhr was a merchant, and he would send off his merchandise at the beginning of the day; and he became rich and had much wealth. Abu Dawud said: He is Sakhr b. Wada'ah

2607. Narrated Abdullah ibn Amr ibn al-'As: The Messenger of Allah () said: A single rider is a devil, and a pair of riders are a pair of devils, but three are a company of riders

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2608. Narrated AbuSa'id al-Khudri: The Prophet () said: When three are on a journey, they should appoint one of them as their commander

2609. Narrated AbuHurayrah: The Prophet () said: When three are on a journey, they should appoint one of them as their commander. Nafi' said: We said to AbuSalamah: You are our commander

2610. 'Abd Allaah bin 'Umar said "The Apostle of Allaah() prohibited to travel with a copy of the Qur'an to the enemy territory. The narrator Malik said "(It is) I think lest the enemy should take it

2611. Narrated Abdullah ibn Abbas: The Prophet () said: The best number of companions is four, the best number in expeditions four hundred, and the best number in armies four thousand; and twelve thousand will not be overcome through smallness of numbers. Abu Dawud said: What is correct is that this tradition is *mursal* (i.e. the link of the Companion is missing)

2612. Sulaiman bin Buraidah reported on the authority of his father. When the Apostle of Allaah() appointed a Commander over an Army or a detachment, he instructed him to fear Allaah himself and consider the welfare of the Muslims who were with him. He then said "When you meet the polytheists who are your enemy, summon them one of three things and accept whichever of them they are willing to agree to, and refrain from them. Summon them to Islam and if they agree, accept it from them and refrain from them. Then summon them to leave their territory and transfer to the abode of the Emigrants and tell them that if they do so, they will have the same rights and responsibilities as the Emigrants, but if they refuse and choose their own abode, tell them that they will be like the desert Arabs who are Muslims subject to Allaah's jurisdiction which applies to the believers, but will have no spoil or booty unless they strive with the Muslims. If they refuse demand *jizyah* (poll tax) from them, if they agree accept it from them and refrain from them. But if they refuse, seek Allaah's help and fight with them. When you invade the fortress and they (its people) offer to capitulate and have the matter referred to Allaah's jurisdiction, do not grant this, for you do not know whether or not you will hit on Allaah's jurisdiction regarding them. But let them capitulate and have the matter referred to your jurisdiction and make a decision about them later on as you wish. Sufyan (bin 'Uyainah) said that 'Alqamah said "I mentioned this tradition to Muqatil bin Habbab, He said "Muslim narrated it to me." Abu Dawud said "He is Ibn Haidam narrated from Al Nu'man in Muqqarin from the Prophet () like the tradition of Sulaiman bin Buraidah

2613. Sulaiman bin Buraidah reported on his father's authority The Prophet() said "Fight in the name of Allaah and in the path of Allaah and with him who disbelieves in Allaah fight and do not be treacherous and do not be dishonest about booty and do not deface (in killing) and do not kill a child."

2614. Narrated Anas ibn Malik: The Prophet () said: Go in Allah's name, trusting in Allah, and adhering to the religion of Allah's Apostle. Do not kill a decrepit old man, or a young infant, or a child, or a woman; do not be dishonest about booty, but collect your spoils, do right and act well, for Allah loves those who do well

2615. Ibn 'Umar said "The Apostle of Allaah() burned the palm tree of Banu Al Nadr and cut (them) down at Al Buwairah. So, Allaah the exalted sent down "the palm trees you cut down or left."

2616. Narrated Usamah: The Messenger of Allah () enjoined upon him to attack Ubna in the morning and burn the place

2617. Abu Mishar was told about Ubna. He said "We know it better. This is Yubna of Palestine

2618. Anas said "the Prophet() sent Busaisah as a spy to see what the caravan of Abu Sufyan was doing."

2619. Narrated Samurah ibn Jundub: The Prophet () said: When one of you comes to the cattle, he should seek permission of their master if he is there; if he permits, he should milk (the animals) and drink. If he is not there, he should call three times. If he responds, he should seek his permission; otherwise, he may milk (the animals) and drink, but should not carry (with him)

2620. Narrated Abbad ibn Shurahbil: I suffered from drought; so I entered a garden of Medina, and rubbed an ear-corn. I ate and carried in my garment. Then its master came, he beat me and took my garment. He came to the Messenger of Allah () who said to him: You did not teach him if he was ignorant; and you did not feed him if he was hungry. He ordered him, so he returned my garment to me, and gave me one or half a *wasq* (sixty or thirty *sa's*) of corn

2621. Abu Bishr said "I heard 'Abbad bin 'Shurahbil a man of us from Banu Ghubar. He narrated the rest of the tradition to the same effect."

2622. Narrated The uncle of AbuRafi ibn Amr al-Ghifari: I was a boy. I used to throw stones at the palm-trees of the Ansar. So I was brought to the Prophet () who said: O boy, why do you throw stones at the palm-trees? I said: eat (dates). He said: Do not throw stones at the palm trees, but eat what falls beneath them. He then wiped his head and said: O Allah, fill his belly

2623. 'Abd Allah bin Umar reported the Apostle of Allaah() as saying "One should not milk the cattle of anyone without his permission. Does anyone of you like that any one approaches his corn cell and its storage is broken and then the corn scatters away? Likewise, the teats of their Cattle store their food. Therefore none of you should milk the cattle of anyone without his permission."

2624. Ibn Juraij said "O ye who believe, Obey Allaah and obey the Apostle and those charged with authority amongst you." This verse was revealed about 'Abd Allaah bin Qais bin 'Adi whom the Prophet () sent along with a detachment. Ya'la narrated it to me from Sa'id bin Jubair on the authority of Ibn 'Abbas

2625. 'Ali (Allaah be pleased with him) said "The Messenger of Allah() sent an army and appointed a man as a commander for them and he commanded them to listen to him and obey. He kindled fire and ordered them to jump into it. A group refused to enter into it and said "We escaped from the fire; a group intended to enter into it. When the Prophet () was informed about it, he said "Had they entered into it, they would have remained in it. There is no obedience in matters involving disobedience to Allaah. Obedience is in matters which are good and universally recognized

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2626. 'Abd Allaah bin Masud reported the Apostle of Allaah() as saying "Listening and Obedience are binding on a Muslim whether he likes or dislikes, so long as he is not commanded for disobedience (to Allaah). If he is commanded to disobedience (to Allaah), no listening and disobedience are binding (on him)
2627. Narrated Uqbah ibn Malik: The Prophet () sent a detachment. I gave a sword to a man from among them. When he came back, he said: Would that you saw us how the Messenger of Allah () rebuked us, saying: When I sent out a man who does not fulfil my command, are you unable to appoint in his place one who will fulfil my command
2628. Narrated AbuTha'labah al-Khushani: When the people encamped, (the narrator Amr ibn Uthman al-Himsi) said: When the Messenger of Allah () encamped, the people scattered in the glens and wadis. The Messenger of Allah () said: Your scattering in these glens and wadis is only of the devil. They afterwards kept close together when they encamped to such an extent that it used to be said that if a cloth were spread over them, it would cover them all
2629. Narrated Mu'adh ibn Anas al-Juhani: I fought along with the Prophet () in such and such battles. The people occupied much space and encroached on the road. The Prophet () sent an announcer to announce among the people: Those who occupy much space or encroach on the road will not be credited with jihad
2630. Sahl bin Mu'adh reported on the authority of his father "We fought along with the Prophet of Allaah(). The rest of the tradition is to the same effect."
2631. Salim Abu Al Nadr, client of 'Umar bin 'Ubaid Allaah that is Ibn Ma'mar who Salim was his ('Umar's) secretary reported "When 'Abd Allah bin Abi Afwa went out to the Haruriyyah (Khawarij), he wrote to him ('Umar bin 'Ubaid Allaah), The Messenger of Allah() said on a certain day when he was fighting with the enemy. O people do not desire to meet the enemy, ask Allaah, Most High, for health and security. When you meet them (the enemy) have patience and endurance, you should know that paradise is under the shade of swords. He then said "O Allaah, Who sends down the Book, makes the cloud to travel and rotes the confederates, tout them and give us victory over them."
2632. Narrated Anas ibn Malik: When the Messenger of Allah () went on an expedition, he said: O Allah, Thou art my aider and helper; by Thee I move, by Thee I attack, and by Thee I fight
2633. Ibn 'Awn said "I wrote to Nafi' asking him about summoning the polytheists (to Islam) at the time of fighting. So, he wrote to me "This was in the early days of Islam. The Prophet of Allaah() attacked Banu Al Mustaliq while they were inattentive and their cattle were drinking water. So their fighters were killed and the survivors (i.e., women and children) were taken prisoners. On that day Juwairiyyah daughter of Al Harith was obtained. 'Abd Allaah narrated this to me, he was in that army." Abu Dawud said "This is a good tradition narrated by Ibn 'Awn from Nafi' and no one shared him in narrating it."
2634. Anas said "The Prophet () used to attack at the time of the dawn prayer and hear. If he heard a call to prayer, he would refrain from them, otherwise would attack (them)
2635. Narrated Isam al-Muzani: The Messenger of Allah () sent us in a detachment and said (to us): If you see a mosque or hear a mu'adhdhin (calling to prayer), do not kill anyone
2636. Jabir reported the Apostle of Allaah() as saying "War is deception."
2637. Narrated Ka'b ibn Malik: When the Prophet () intended to go on an expedition, he always pretended to be going somewhere else, and he would say: War is deception. Abu Dawud said: Only Ma'mar has transmitted this tradition. By this he refers to his statement "War is deception" through this chain of narrators. He narrated it from the tradition of 'Amr b. Dinar from Jabir, and from the tradition of Ma'mar from Hammam b. Munabbih on the authority of Abu Hurairah
2638. Narrated Salamah ibn al-Akwa': The Messenger of Allah () appointed AbuBakr our commander and we fought with some people who were polytheists, and we attacked them at night, killing them. Our war-cry that night was "put to death; put to death." Salamah said: I killed that night with my hand polytheists belonging to seven houses
2639. Narrated Jabir ibn Abdullah: The Messenger of Allah () used to keep to the rear when travelling and urge on the weak. He would take someone up behind him and make supplication for them all
2640. Abu Hurairah reported the Apostle of Allaah() as saying " I am commanded to fight with men till they testify that there is no god but Allaah, when they do that they will keep their life and property safe from me, except what is due to them. (i.e., life and property) and their reckoning will be at Allaah's hands."
2641. Narrated Anas ibn Malik: The Prophet () said: I am commanded to fight with men till they testify that there is no god but Allah, and that Muhammad is His servant and His Apostle, face our qiblah (direction of prayer), eat what we slaughter, and pray like us. When they do that, their life and property are unlawful for us except what is due to them. They will have the same rights as the Muslims have, and have the same responsibilities as the Muslims have
2642. Anas bin Malik reported the Apostle of Allaah() as saying " I am commanded to fight with the polytheists. The rest of the tradition is to the same effect as mentioned above."
2643. Usamah bin Zaid said "The Messenger of Allah () sent us with a detachment to Al Huruqat. They learnt about us and fled away. But we found a man, when we attacked him he uttered "There is no god but Allaah, still we struck him till we killed him." When I mentioned it to the Prophet () he said "Who will save you from "There is no god but Allaah" on the Day of Judgment? I said "Messenger of Allah (), he uttered it for the fear of the weapon." He said "Did you tear his heart so that you learnt whether he actually uttered it for this or not. Who will support you against "There is no god but Allaah"? He kept on repeating this till I wished I would have embraced Islam on that day

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2644. Al Miqdad bin Al Aswad reported that he said "Apostle of Allaah() tell me if I meet a man who is a disbeliever and he fights with me and cuts off one hand of mine with the sword and then takes refuge by a tree and says "I embraced Islam for Allah's sake. Should I kill him, Apostle of Allaah() after he uttered it (the credo of Islam)? The Apostle of Allaah() said "Do not kill him". I said "Apostle of Allaah(), he cut off my hand. The Apostle of Allaah() said, Do not kill him. If you kill him, he will become like you before you kill him and you will become like him before he uttered his credo which he has uttered now

2645. Narrated Jarir ibn Abdullah: The Messenger of Allah () sent an expedition to Khath'am. Some people sought protection by having recourse to prostration, and were hastily killed. When the Prophet () heard that, he ordered half the blood-wit to be paid for them, saying: I am not responsible for any Muslim who stays among polytheists. They asked: Why, Messenger of Allah? He said: Their fires should not be visible to one another. Abu Dawud said: Hushaim, Ma'mar, Khalid b. al-Wasiti and a group of narrators have also narrated it, but did not mention Jarir

2646. Ibn 'Abbas said "When the verse "If there are twenty amongst you patient and persevering, they will vanquish two hundred" was revealed. It was heavy and troublesome for Muslims when Allaah prescribed for them that one (fighting Muslim) should not fly from ten (fighting Non-Muslims). Then a light commandment was revealed saying "For the present Allaah hath lightened your (task)." The narrator Abu Tawbah recited the verse to "they will vanquish two hundred." When Allaah lightened the number, patient and perseverance also decreased according to the number lightened from them."

2647. Narrated Abdullah ibn Umar: Ibn Umar was sent with a detachment of the Messenger of Allah (). The people wheeled round in flight. He said: I was one of those who wheeled round in flight. When we stopped, we said (i.e. thought): How should we do? We have run away from the battlefield and deserve Allah's wrath. Then we said (thought): Let us enter Medina, stay there, and go there while no one sees us. So we entered (Medina) and thought: If we present ourselves before the Messenger of Allah (), and if there is a change of repentance for us, we shall stay; if there is something else, we shall go away. So we sat down (waiting) for the Messenger of Allah () before the dawn prayer. When he came out, we stood up to him and said: We are the ones who have fled. He turned to us and said: No, you are the ones who return to fight after wheeling away. We then approached and kissed his hand, and he said; I am the main body of the Muslims

2648. Abu Sa'id said "The verse "If any do turn his back to them on such a day" was revealed on the day of the Battle of Badr."

2649. Khabbab said "We came to the Apostle of Allaah() while he was reclining on an outer garment in the shade of the Ka'bah. Complaining to him we said "Do you not ask Allaah for help for us? And do you not pray to Allaah for us? He sat aright turning red in his face and said "A man before you (i.e., in ancient times) was caught and a pit was dug for him in the earth and then a saw was brought placed on his head and it was broken into two pieces but that did not turn him away from his religion. They were combed in iron combs in flesh and sinews above the bones. Even that did not turn them away from their religion. I swear by Allaah, Allaah will accomplish this affair until a rider will travel between San'a and Hadramaut and he will not fear anyone except Allaah, Most High(nor will he fear the attack of) a wolf on his sheep, but you are making haste

2650. 'Ali said "The Apostle of Allaah() sent me Al Zubair and Al Miqdad and said "Go till you come to the meadow of Khakh for there Is a woman there travelling on a Camel who has a letter which you must take from her. We went off racing one another on our horses till we came to the meadow and when we found the woman, we said "Bring out the letter. She said "I have no letter". I said "You must bring out the letter else we strip off your clothes". She then brought it out from the tresses and we took it to the Prophet(). It was addressed from Hatib bin Abi Balta'ah to some of the polytheists(in Makkah) giving them some information about the Apostle of Allaah(). He asked "What is this, Hatib? He replied, Apostle of Allaah() do not be hasty with me. I have been a man attached as an ally to the Quraish and am not one of them while those of the Quraish (i.e. the emigrants) have relationship with them by which they guarded their family in Makkah. As I did not have that advantage I wanted to give them some help for which they might guard my relations. I swear by Allaah I am not guilty of unbelief or apostasy (from my religion). The Apostle of Allaah() said "he has told you the truth. 'Umar said "Let me cut off this hypocrite's head. The Apostle of Allaah() said "He was present at Badr and what do you know, perhaps Allaah might look with pity on those who were present at Badr? And said "Do what you wish, I have forgiven you."

2651. 'Ali said "Hatib went and wrote to the people of Makkah that Muhammad () is going to proceed to them. This version has "She said "I have no letter. We made her Camel kneel down, but we did not find any letter with her. 'Ali said "By Him in Whose name oath is taken, I shall kill you or you should bring out the letter. He then narrated the rest of the tradition

2652. Narrated Furat ibn Hayyan: The Messenger of Allah () commanded to kill him: he was a spy of AbuSufyan and an ally of a man of the Ansar. He passed a circle of the Ansar and said: I am a Muslim. A man from the Ansar said, Messenger of Allah, he is saying that he is a Muslim. The Messenger of Allah () said: There are people among you in whose faith we trust. Furat ibn Hayyan is one of them

2653. Ibn Salamah bin Al Akwa' repoted on the authority of his father. A spy of the polytheists came to the Prophet() when he was on a journey. He sat near his Companions and then slipped away. The Prophet() said "look for him and kill him". He said "I raced to him and killed him. I took his belongings which he (the Prophet) gave me

2654. Salamh (bin Al Akwa') said "I went on an expedition with the Apostle of Allaah() against Hawazin and while we were having a meal in the forenoon and most of our people were on foot and some of us were weak, a man came on a red Camel. He took out a rope from the lion of the Camel and tied his Camel with it and began to take meal with the people. When he saw the weak condition of their people and lack of mounts he went out in a hurry to his Camel, untied it made it kneel down and sat on it and went off galloping it. A man of the tribe of Aslam followed him on a brown she Camel which was best of those of the people. I hastened out and I found him while the head of the she Camel was near the paddock of the she Camel. I then went ahead till I reached near the paddock of the Camel. I then went ahead till I caught the Camel's nose string. I made it kneel. When it placed its knee on the ground, I drew my sword and struck the man on his

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head and it fell down. I then brought the Camel leading it with (its equipment) on it. The Apostle of Allaah() came forward facing me and asked "Who killed the man? They (the people) said "Salamah bin Akwa'. He said "he gets all his spoil." Harun said "This is Hashim's version

2655. Narrated An-Nu'man ibn Muqarrin: I was present at fighting along with the Messenger of Allah (), and when he did not fight at the beginning of the day, he waited till the sun had passed the meridian, the winds blew, and help came down

2656. Narrated Qays ibn Abbad: The Companions of the Prophet (), disliked shouting while fighting

2657. A similar tradition has also been transmitted by Abu Bardah on the authority of his father from the Prophet ()

2658. Al Bara' said "When the Prophet () fought the polytheists in the battle of Hunain, they (the Muslims) retreated, he (the Prophet) came down from his mule and walked on foot

2659. Narrated Jabir ibn Atik: The Prophet () said: There is jealousy which Allah loves and jealousy which Allah hates. That which Allah loves is jealousy regarding a matter of doubt, and that which Allah hates is jealousy regarding something which is not doubtful. There is pride which Allah hates and pride which Allah loves. That which Allah loves is a man's pride when fighting and when giving sadaqah and that which Allah hates is pride shown by oppression. The narrator Musa said: "by boasting

2660. Abu Hurairah said "The Prophet () sent ten persons (on an expedition) and appointed 'Asim bin Thabit their commander. About one hundred men of Hudhail who were archers came out to (attack) them. When 'Asim felt their presence, they took cover in a hillock. They aid to them "Come down and surrender and we make a covenant and pact with you that we shall not kill any of you". 'Asim said "I do not come to the protection of a disbeliever. Then they shot them with arrows and killed 'Asim in a company of seven persons. The other three persons came down to their covenant and pact. They were Khubaib, Zaid bin Al Lathnah and another man. When they overpowered them, they untied their bow strings and tied them with them". The third person said "This is the first treachery. I swear by Allaah, I shall not accompany you. In them (my companions) is an example for me. They pulled him, but he refused to accompany them, so they killed him. Khubaib remained their captive until they agreed to kill him. He asked for a razor to shave his pubes. When they brought him outside to kill him. Khubaib said to them "Let me offer two rak'ahs of prayer". He then said "I swear by Allaah, if you did not think that I did this out of fear. I would have increased (the number of rak'ahs)

2661. Al Zuhri said "This tradition has been transmitted to me by 'Amr bin Abu Sufyan bin Usaïd bin Jariyat Al Thaqafi who was an ally of Banu Zuhrah and a companion of Abu Hurairah. He then narrated the tradition."

2662. Al bara' bin Azib said "On the day of the battle of Uhud the Apostle of Allaah() appointed 'Abd Allaah bin Jubair commander of the archers who were fifty(in number). He said "If you see that the birds are snatching at us, do not move from this place of yours until I send for you and if you see that we defeated the people (the enemy) and trod them down, do not move until I send for you. Allaah then defeated them. He (narrator) said "I swear by Allaah, I saw women ascending the mountain. The companions of 'Abd Allaah bin Jubair said "Booty, O People, booty! Your companions vanquished, for what are you waiting?" 'Ad Allaah bin Jubair said "Have you forgotten what the Apostle of Allaah() had told you?" They said "We swear by Allaah. We shall come to the people and get the booty. So they came to them. Their faces were turned and they came defeated."

2663. Abu Usaïd reported the Apostle of Allaah() as saying to us at the battle of Badr when he drew up in rows. When they came near you, shoot arrows at them, but do not use all your arrows

2664. Narrated AbuUsayd as-Sa'idi: The Prophet () said at the battle of Badr: When they come near you shoot arrows at them; and do not draw swords at them until they come near you

2665. Narrated Ali ibn AbuTalib: (At the battle of Badr) Utbah ibn Rabi'ah came forward followed by his son and his brother and cried out: Who will be engaged in single combat? Some young men of the Helpers responded to his call. He asked: Who are you? They told him. He said: We do not want you; we, in fact, want only our cousins. The Prophet () said: Get up Hamzah get up Ali; get up Ubaydah ibn al-Harith. Hamzah went forward to Utbah, I went forward to Shaybah; and after two blows had been exchanged between Ubaydah and al-Walid, they wounded one another severely; so we turned against al-Walid and killed him, and we carried Ubaydah away

2666. Narrated Abdullah ibn Mas'ud: The Prophet () said: The most merciful of the people in respect of killing are believers (in Allah)

2667. Narrated Samurah ibn Jundub: Al-Hayyaj ibn Imran ibn Husayn reported that a slave of Imran ran away. He took a vow to Allah that if he overpowers him, he will cut off his head. He then sent me (to Samurah ibn Jundub) to ask him about this question for him. I came to Samurah ibn Jundub and asked him. He said: The Messenger of Allah () used to exhort us to give alms (sadaqah) and forbid us to mutilate (a slain). I then came to Imran ibn Husayn and asked him. He said: The Messenger of Allah () used to exhort us to give alms (sadaqah) and forbid us to mutilate (a slain)

2668. 'Abd Allaah bin (mas'ud) said "A woman was found slain in one of the battles of the Apostle of Allaah(). The Apostle of Allaah() forbade to kill women and children

2669. Narrated Rabah ibn Rabi': When we were with the Messenger of Allah () on an expedition, he saw some people collected together over something and sent a man and said: See, what are these people collected around? He then came and said: They are round a woman who has been killed. He said: This is not one with whom fighting should have taken place. Khalid ibn al-Walid was in charge of the van; so he sent a man and said: Tell Khalid not to kill a woman or a hired servant

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2670. Narrated Samurah ibn Jundub: The Prophet () said: Kill the old men who are polytheists, but spare their children

2671. Narrated Aisha, Ummul Mu'minin: No woman of Banu Qurayzah was killed except one. She was with me, talking and laughing on her back and belly (extremely), while the Messenger of Allah () was killing her people with the swords. Suddenly a man called her name: Where is so-and-so? She said: I I asked: What is the matter with you? She said: I did a new act. She said: The man took her and beheaded her. She said: I will not forget that she was laughing extremely although she knew that she would be killed

2672. Al Sa'b bin Jaththamah said that he asked the Apostle of Allaah() about the polytheists whose settlement were attacked at night when some of their offspring and women were smitten. The Prophet() "They are of them. 'Amr bin Dinar used to say "they are regarded in the same way as their parents." Al-Zuhri said: Thereafter the Messenger of Allah () prohibited to kill women and children

2673. Narrated Hamzah al-Aslami: The Messenger of Allah () appointed him commander over a detachment. He said: I went out along with it. He (the Prophet) said: If you find so-and-so, burn him with the fire. I then turned away, and he called me. So I returned to him, and he said: If you find so-and-so, kill him, and do not burn him, for no one punishes with fire except the Lord of the fire

2674. Abu Hurairah said: The Messenger of Allah () sent us along with a contingent, and said: If you find so-and-so. He then narrated the rest of the tradition to the same effect

2675. Narrated Abdullah ibn Mas'ud: We were with the Messenger of Allah () during a journey. He went to ease himself. We saw a bird with her two young ones and we captured her young ones. The bird came and began to spread its wings. The Messenger of Allah () came and said: Who grieved this for its young ones? Return its young ones to it. He also saw an ant village that we had burnt. He asked: Who has burnt this? We replied: We. He said: It is not proper to punish with fire except the Lord of fire

2676. Narrated Wathilah ibn al-Asqa: The Messenger of Allah () announced to go on expedition for Tabuk. I went to my family and then proceeded (on journey). The vanguard of the Companions of the Messenger of Allah () had already proceeded. So I began to announce loudly in Medina: Is there anyone who takes a man on his ride, and he will get his share (from the booty)? An old man from the Ansar (Helpers) spoke loudly: We shall have his share if we take him with us on our mount by turns, and he will have his meal with us. I said: Yes. He said: So go on journey with Allah's blessing. I then proceeded along with my best companion and Allah gave us booty. Some she-camels were given to me as my share of booty. I drove them till I reached him. He came out and sat on the rear part of the saddle of his camel. He then said: Drive them backward. He again said: Drive them forward. He then said: I find your she-camels very gentle. He said: This is your booty which I stipulated for you. He replied: Take your she-camels, my nephew; we did not intend (to get) your portion

2677. Abu Hurairah reported the Apostle of Allaah() as saying "Our Lord Most High is charmed with people who will be led to Paradise in chains."

2678. Narrated Jundub ibn Makith: The Messenger of Allah () sent Abdullah ibn Ghalib al-Laythi along with a detachment and I was also with them. He ordered them to attach Banu al-Mulawwih from all sides at al-Kadid. So we went out and when we reached al-Kadid we met al-Harith ibn al-Barsa al-Laythi, and seized him. He said: I came with the intention of embracing Islam, and I came out to go to the Messenger of Allah (). We said: If you are a Muslim, there is no harm if we keep you in chains for a day and night; and if you are not, we shall tie you with chains. So we tied him with chains

2679. Abu Hurairah said " The Apostle of Allaah() sent some horsemen to Najd and they brought a man of the Banu Hanifah called Thumamah bint Uthal who was the chief of the people of Al Yamamah and bound him to one of the pillars of the mosque. The Apostle of Allaah() came out to him and said "What are you expecting, Thumamah?". He replied "I expect good, Muhammad. If you kill (me), you will kill one whose blood will be avenged, if you show favor, you will show it to one who is grateful and if you want property and ask you will be given as much of it as you wish. The Apostle of Allaah() left him till the following day and asked him "What are you expecting, Thumamah?" He repeated the same words (in reply). The Apostle of Allaah() left him till the day after the following one and he mentioned the same words. The Apostle of Allaah() then said "Set Thumamah free." He went off to some palm trees near the mosque. He took a bath there and entered the mosque and said "I testify that there is no god but Allaah and I testify that Muhammad is His servant and His apostle. He then narrated the rest of the tradition. The narrator 'Isa said "Al Laith narrated to us". He said "a man of respect and reverence."

2680. Narrated Sawdah daughter of Zam'ah: Yahya ibn Abdullah said: When the captives (of the battle of Badr) were brought, Sawdah daughter of Zam'ah was present with the children of Afra' at the halting place of their camels, that is, Awf and Mu'awwidh sons of Afra'. This happened before the prescription of veil for them. Sawdah said: I swear by Allah, I was with them when I came (from there to the people) and I was told: These are captives recently brought (here). I returned to my house, and the Messenger of Allah () was there, and AbuZayd Suhayl ibn Amr was in the corner of the apartment and his hands were tied up on his neck with a rope. He then narrated the rest of the tradition. Abu Dawud said: They (the sons of 'Afra') killed Abu Jahl b. Hisham. They were deputed for him though they did not realize him: and they were killed in the battle of Badr

2681. Anas said "The Apostle of Allaah() called on his Companions and they proceeded towards Badr. Suddenly they found the watering Camels of the Quraish, there was among them a black slave of Banu Al Hajjaj. The Companions of the Apostle of Allaah() seized him and began to ask "Where is Abu Sufyan?" He said "I swear by Allaah, I do not know anything about him, but this is the Quraish who have come here, among them are Abu Jahl, 'Utbah, Shaibah the two sons of Rabi'ah and Umayyah bin Khalaf. When he aid this to them, they beat him and he began to say "Leave me, leave me. I shall tell you. When they left him he said "I know nothing about Abu Sufyan, but this is the Quraish who have come (here), among them are Abu Jahl, 'Utbah, Shaibah the two sons of Rab'iah and Umayyah



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bin Khalaf who have come here. The Prophet () was praying and hearing all that (dialogue). When he finished, he said "By Him in Whose hand my soul is, you beat him when he speaks the truth to you and you leave him when he tells a lie. This is the Quraish who have come here to defend Abu Sufyan. Anas said, The Apostle of Allaah() said "This will be the place of falling of so and so tomorrow and he placed his hand on the ground. This will be the place of falling of so and so tomorrow and he put his hand on the ground. And this will be the place of falling of so and so tomorrow and he put his hand on the ground. He (Anas) said "By Him in Whose hand my soul is, no one fell beyond the place of the hand of the Apostle of Allaah(), The Apostle of Allaah() ordered for them, and they were caught by their feet and dragged and thrown in a well at Badr

2682. Narrated Abdullah ibn Abbas: When the children of a woman (in pre-Islamic days) did not survive, she took a vow on herself that if her child survives, she would convert it a Jew. When Banu an-Nadir were expelled (from Arabia), there were some children of the Ansar (Helpers) among them. They said: We shall not leave our children. So Allah the Exalted revealed; "Let there be no compulsion in religion. Truth stands out clear from error." Abu Dawud said: Muqlat means a woman whose children do not survive

2683. Narrated Sa'd: On the day when Mecca was conquered, the Messenger of Allah () gave protection to the People except four men and two women and he named them. Ibn AbuSarh was one of them. He then narrated the tradition. He said: Ibn AbuSarh hid himself with Uthman ibn Affan. When the Messenger of Allah () called the people to take the oath of allegiance, he brought him and made him stand before the Messenger of Allah (). He said: Messenger of Allah, receive the oath of allegiance from him. He raised his head and looked at him thrice, denying him every time. After the third time he received his oath. He then turned to his Companions and said: Is not there any intelligent man among you who would stand to this (man) when he saw me desisting from receiving the oath of allegiance, and kill him? They replied: We do not know, Messenger of Allah, what lies in your heart; did you not give us an hint with your eye? He said: It is not proper for a Prophet to have a treacherous eye. Abu Dawud said: 'Abd Allah (b. Abi Sarh) was the foster brother of 'Uthman, and Walid b. 'Uqbah was his brother by mother, and 'Uthman inflicted on him hadd punishment when he drank wine

2684. Narrated Sa'id ibn Yaru' al-Makhzumi: The Prophet () said: on the day of the conquest of Mecca: There are four persons whom I shall not give protection in the sacred and non-sacred territory. He then named them. There were two singing girls of al-Maqis; one of them was killed and the other escaped and embraced Islam. Abu Dawud said: I could not understand its chain of narrators from Ibn al-'Ala' as I liked

2685. Anas bin Malik said "The Apostle of Allaah() entered Makkah in the year of the conquest (of Makkah) wearing a helmet on his head. When he took off it a man came to him and said "Ibn Akhtal is hanging with the curtains of the Ka'bah." He said "Kill him". Abu Dawud said "The name of Ibn Akhtal is 'Abd Allaah and Abu Barzat Al Aslami killed him

2686. Narrated Abdullah ibn Mas'ud: Ibrahim said: Ad-Dahhak ibn Qays intended to appoint Masruq as governor. Thereupon Umarah ibn Uqbah said to him: Are you appointing a man from the remnants of the murderers of Uthman? Masruq said to him: Ibn Mas'ud narrated to us, and he was trustworthy in respect of traditions, that when the Prophet () intended to kill your father, he said: Who will look after my children? He replied: Fire. I also like for you what the Messenger of Allah () liked for you

2687. Narrated Ibn Ti'li: We fought along with AbdurRahman ibn Khalid ibn al-Walid. Four infidels from the enemy were brought to him. He commanded about them and they were killed in confinement. Abu Dawud said: The narrators other than Sa'id reported from Ibn Wahb in this tradition: "(killed him) with arrows in confinement." When Abu Ayyub al-Ansari was informed about it, he said: I heard the Messenger of Allah () prohibiting to kill in confinement. By Him in Whose hands my soul is, if there were a hen, I would not kill it in confinement. 'Abd al-Rahman b. Khalid b. al-Walid was informed about it (the Prophet's prohibition). He set four slaves free

2688. Anas said "Eighty Meccans came down from the mountain of Al Tan'im against the Prophet() and his Companions at the (time of the) dawn prayer to kill them. The Apostle of Allaah() took them captive without fighting and the Apostle of Allaah() set them free. Thereupon Allaah Most High sent down "He it is Who averted their hands from you and your hands from them in the valley of Makkah," till the end of the verse

2689. Jubair bin Mut'im reported the Prophet () as saying about the prisoners taken at Badr. If Mut'im bin 'Adi had been alive and spoken to me about these filthy ones, I would have left them for him

2690. 'Umar bin Al Khattab said "During the battle of Badr, the Prophet () took ransom". Thereupon Allaah Most High sent down "It is not fitting for an Apostle that he should have prisoners of war until he hath thoroughly subdued the land. You look on the temporal goods of this world, but Allaah looketh to the Hereafter". And Allaah is exalted in might and Wise. Had it not been for a previous ordainment from Allaah, a severe penalty would have reached you for the (ransom) that you took. Allaah then made the spoils of war lawful. Abu Dawud said "I heard that Ahmad bin Hanbal was asked about the name of Abu Nuh". He said "What will you do with his name? His name is a bad one. Abu Dawud said "the name of Abu Nuh is Qurad. What is correct is that his name is 'Abd Al Rahman bin Ghazwan

2691. Narrated Abdullah ibn Abbas: The Prophet () fixed the ransom of the people of pre-Islamic Arabia at four hundred dirhams per head on the day of the battle of Badr

2692. Narrated Aisha, Ummul Mu'minin: When the people of Mecca sent about ransoming their prisoners Zaynab sent some property to ransom Abul'As, sending among it a necklace of hers which Khadijah had had, and (which she) had given to her when she married Abul'As. When the Messenger of Allah () saw it, he felt

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great tenderness about it and said: If you consider that you should free her prisoner for her and return to her what belongs to her, (it will be well). They said: Yes. The Messenger of Allah (ﷺ) made an agreement with him that he should let Zaynab come to him, and the Messenger of Allah (ﷺ) sent Zayd ibn Harithah and a man of the Ansar (the Helpers) and said: Wait in the valley of Yajij till Zaynab passes you, then you should accompany her and bring her back

2693. Marwan and Al Miswar bin Makhramah told that when the deputation of the Hawazin came to the Muslims and asked the Apostle of Allaah(ﷺ) to return to them their property, the Apostle of Allaah(ﷺ) said to them “with me are those whom you see”. The speech dearest to me is the one which is true, so choose (one of the two) either the captives or the property. They said “We choose our captives. The Apostle of Allaah(ﷺ) stood up, extolled Allaah and then said “To proceed, your brethren have come repentant I have considered that I should return their captives to them, so let those of you who are willing to release the captives act accordingly, but those who wish to hold on to what they have till we give them some of the first booty Allaah gives us may do so. The people said “We are willing for that (to release their captives), Apostle of Allaah. The Apostle of Allaah(ﷺ) said “We cannot distinguish between those of you who have granted that and those who have not , so return till your headmen may tell us about your affair. The people then returned and their headmen spoke to them, then they informed that they were agreeable and had given their permission

2694. Narrated Abdullah ibn Amr ibn al-'As: The Messenger of Allah (ﷺ) then said: Return to them (Hawazin) their women and their sons. If any of you withholds anything from this booty, we have six camels for him from the first booty which Allah gives us. The Prophet (ﷺ) then approached a camel, and taking a hair from its hump said: O people, I get nothing of this booty, not even this (meanwhile raising his two fingers) but the fifth, and the fifth is returned to you, so hand over threads and needles. A man got up with a ball of hair in his hand and said: I took this to repair the cloth under a pack-saddle. The Messenger of Allah (ﷺ) said: You can have what belongs to me and to the Banu al-Muttalib. He said: If it produces the result that I now realise, I have no desire for it

2695. Abu Talhah said “When the Apostle of Allaah(ﷺ) prevailed on any people, he stayed three nights in the field. Ibn Al Muthanna said “When he prevailed over people, he liked to stay three nights in the field.” Abu Dawud said “Yahya bin Sa'id used to object to this tradition for this is not from his early traditions because his memory was spoiled at the age of forty five. He narrated this tradition in the last days of his age.” Abu Dawud said “ It is said that Waki ' recived this tradition from him when his memory was spoiled.”

2696. Narrated Ali ibn AbuTalib: Ali separated between a slave-girl and her child. The Prophet (ﷺ) prohibited it and made the sale transactions withdrawn. Abu Dawud said: The narrator Maimun (b. Abi Shaib) did not meet 'Ali. He (Maimun) was killed in the battle of Jamajim in 83 A.H. Abu Dawud said: The battle of Harrah took place in 63 A.H., and Ibn al-Zubair was killed in 73 A.H

2697. Salamah said “We went out (on an expedition) with Abu Bakr. The Apostle of Allaah(ﷺ) appointed him commander over us. We attacked Fazarah and took them from all sides. I then saw a group of people which contained children and women. I shot an arrow towards them, but it fell between them and the mountain. They stood; I brought them to Abu Bakr. There was among them a woman of Fazarah. She wore a skin over her and her daughter who was the most beautiful of the Arabs was with her. Abu Bakr gave her daughter to me as a reward. I came back to Madeenah. The Apostle of Allaah(ﷺ) met me and said to me “Give me the woman, Salamah. I said to him, I swear by Allaah, she is to my liking and I have not yet untied he garment. He kept silence, and when the next day came the Apostle of Allaah(ﷺ) met me in the market and said to me “Give me the woman, Salamah, by Allaah, your father. I said the Apostle of Allaah, I have not yet untied her garment. I swear by Allaah, she is now yours. He sent her to the people of Makkah who had (some Muslims) prisoners in their hands. They released them for this woman

2698. Narrated Abdullah ibn Umar: Nafi' said that a slave of Ibn Umar ran away to the enemy, and then the Muslims overpowered them. The Messenger of Allah (ﷺ) returned him to Ibn Umar and that was not distributed (as a part of booty). Abu Dawud said: The other narrators said: Khalid b. al-Walid returned him to him (Ibd 'Umar)

2699. Nafi said that a horse of Ibn 'Umar went away and the enemy seized it. The Muslims overpowered them. Khalid bin Walid returned it to him after the Prophet (ﷺ)

2700. Narrated Ali ibn AbuTalib: Some slaves (of the unbelievers) went out to the Messenger of Allah (ﷺ) on the day of al-Hudaybiyyah before treaty. Their masters wrote to him saying: O Muhammad, they have not gone out to you with an interest in your religion, but they have gone out to escape from slavery. Some people said: They have spoken the truth, Messenger of Allah, send them back to them. The Messenger of Allah (ﷺ) became angry and said: I do not see your restraining yourself from this action), group of Quraysh, but that Allah send someone to you who strike your necks. He then refused to return them, and said: They are emancipated (slaves) of Allah, the Exalted

2701. Narrated Abdullah ibn Umar: In the time of the Messenger of Allah (ﷺ) an army got food and honey and a fifth was not taken from them

2702. 'Abd Allaah bin Mughaffal said “On the day of Khaibar a skin of fat was hanging. I came to it and clung to it. I then said (i.e., thought) I shall not give any one any of it today. I then turned round and saw the Apostle of Allaah(ﷺ) smiling at me

2703. Narrated AbdurRahman ibn Samurah ibn Kabul: AbuLabid said: We were with AbdurRahman ibn Samurah ibn Kabul. The people got booty and plundered it. He stood and addressed (the people): I heard the Messenger of Allah (ﷺ) prohibiting getting property from the booty before its distribution. Therefore, they returned what they had taken, He then distributed it among them

2704. Narrated Abdullah ibn AbuAwfa: Muhammad ibn AbulMujahid reported Abdullah ibn AbuAwfa as saying: I asked: Did you set aside the fifth of the food in

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the time of the Messenger of Allah ()? He replied: On the day of Khaybar we captured food and a man would come and take as much food of it as needed and then go away

2705. Narrated A man of the Ansar: Kulayb reported from a man of the Ansar. He said: We went out with the Messenger of Allah () on a journey. The people suffered from intense need and strain. They gained booty and then plundered it. While our pots were boiling the Messenger of Allah () came walking with his bow touching the ground. He turned over our pots with his bow and smeared the meat with the soil, and said: "Plunder is more unlawful than carrion," or he said: "Carrion is more unlawful than plunder." The narrator Hannad was doubtful

2706. Narrated One of the Companion: Al-Qasim, the client of AbdurRahman, quoted one of the Companion of the Prophet () as saying: We would eat a camel on an expedition without dividing it, and when we returned to our dwellings our saddle-bags would be full with its flesh

2707. Narrated Mu'adh ibn Jabal: AbdurRahman ibn Ghanam said: We were stationed at the frontiers of the city of Qinnisrin with Shurahbil ibn as-Simt. When he conquered it, he got sheep and cows there. He distributed some of them amongst us, and deposited the rest of them in the spoils of war. I met Mu'adh ibn Jabal and mentioned it to him. Mu'adh said: we went on an expedition of Khaybar along with the Messenger of Allah () and we got spoils there. The Messenger of Allah () divided them among us and placed the rest of them in the booty

2708. Narrated Ruwayfi' ibn Thabit al-Ansari: The Prophet () said: He who believes in Allah and the Last Day must not ride on packhorse belonging to the booty of the Muslims and put it back when he has emaciated it; and he who believes in Allah and the Last Day must not wear a garment belonging to the booty of the Muslims and put it back when he made it threadbare

2709. Narrated Abdullah ibn Mas'ud: I passed when Abujahl had fallen as his foot was struck (with the swords). I said: O enemy of Allah, Abujahl, Allah has disgraced a man who was far away from His mercy. I did not fear him at that moment. He replied: It is most strange that a man has been killed by his people. I struck him with a blunt sword. But it did not work, and then his sword fell down from his hand, I struck him with it until he became dead

2710. Narrated Zayd ibn Khalid al-Juhani: A man from the Companions of the Prophet () died on the day of Khaybar. They mentioned the matter to the Messenger of Allah. He said: Offer prayer over your companion. When the faces of the people looked perplexed, he said: Your companion misappropriated booty in the path of Allah. We searched his belongings and found some Jewish beads not worth two dirhams

2711. Abu Hurairah said "We went out along with the Apostle of Allaah() in the year of Khaibar. We did not get gold or silver in the booty of war except clothes, equipment and property. The Apostle of Allaah() sent (a detachment) towards Wadi Al Qura. The Apostle of Allaah() was presented a black slave called Mid'am. And while they were in Wadi Al Qura and Mid'am was unsaddling a Camel belonging to the Apostle of Allaah() he was struck by a random arrow which killed him. The people said "Congratulations to him, he will go to paradise. But the Apostle of Allaah() said "Not at all. By Him in Whose hand my soul is the cloak he took on the day of Khaibar from the spoils which was not among the shares divided will blaze with fire upon him. When they (the people) heard that, a man brought a sandal strap or two sandal straps to the Apostle of Allaah(). The Apostle of Allaah() said "A sandal strap of fire or two sandal straps of fire."

2712. Narrated Abdullah ibn Amr ibn al-'As: When the Messenger of Allah () gained booty he ordered Bilal to make a public announcement. He made a public announcement, and when the people brought their booty, he would take a fifth and divide it. Thereafter a man brought a halter of hair and said: Messenger of Allah, this is a part of the booty we got. He asked: Have you heard Bilal making announcement three times? He replied: Yes. He asked: What did prevent you from bringing it? He made some excuse, to which he said: Be (as you are), you may bring it on the Day of Judgment, for I shall not accept it from you

2713. Narrated Umar ibn al-Khattab: Salih ibn Muhammad ibn Za'idah (AbuDawud said: This Salih is AbuWaqid) said: We entered the Byzantine territory with Maslamah. A man who had been dishonest about booty was brought. He (Maslamah) asked Salim about him. He said: I heard my father narrating from Umar ibn al-Khattab from the Prophet (). He said: When you find a man who has been dishonest about booty, burn his property, and beat him. He beat him. He said: We found in his property a copy of the Qur'an. He again asked Salim about it. He said: Sell it and give its price in charity

2714. Salih bin Muhammad said "We went out on an expedition with Al Walid bin Hisham and Salim bin 'Abd Allaah bin 'Umat and 'Umar bin 'Abd Al Aziz were with us. A man had been dishonest about booty. Al Walid ordered to burn his property and it was circulated (among the people). He did not give him his share. Abu Dawud said "This is sounder of the two traditions. Others narrated that Al Walid bin Hashim burnt the Camel saddle of Ziyad bin Sa'd "He had been dishonest about booty and he beat him."

2715. Narrated Abdullah ibn Amr ibn al-'As: The Messenger of Allah (), AbuBakr and Umar burned the belongings of anyone who had been dishonest about booty and beat him. Abu Dawud said: 'Ali b. Bahr added on the authority of al-Walid, and I did not hear (a tradition) from him: And they denied him his share." Abu Dawud said: This tradition has also been transmitted by al-Walid b. 'Utbah from 'Abd al-Wahhab b. Najdah; They said: This has been transmitted by al-Walid, from Zuhair b. Muhammad, from 'Amr b. Shu'aib. 'Abd al-Wahhab b. Najdah al-Huti did not mention the words "He denied him his share" (as narrated by 'Ali b. Bahr from al-Walid)

2716. Narrated Samurah ibn Jundub: The Prophet () said: To begin with, anyone who conceals one who has been dishonest about booty is like him

2717. Abu Qatadah said "We went out with the Apostle of Allaah() in the year of Hunain. And when the armies met, the Muslims suffered a reverse. I saw one of the polytheists prevailing over a Muslim, so I went round him till I came to him from behind and struck him with my sword at the vein between his neck and shoulder. He came towards me and closed with me, so that I felt death was near, but he was overtaken by death and let me go. I then caught upon on "Umar bin

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Al Khattab and said to him "What is the matter with the people?" He said "It is what Allaah has commanded. Then the people returned and the Apostle of Allaah() sat down and said "If anyone kills a man and can prove it, he will get his spoil. I stood up and said "Who will testify for me? I then sat down." He said again "If anyone kills a man and can prove it, he will get his spoil. I stood up and said "Who will testify for me? I then sat down." He then said the same for the third time. I then stood up. The Apostle of Allaah() said "What is the matter with you, Abu Qatadah? I told him the story. A man from the people said "He has spoken the truth, and I have this spoil with me, so make him agreeable (to take something in exchange). Abu Bakr said "In that case I swear by Allaah that he must not do so. One of the Allaah's heroes does not fight for Allaah and his Apostle and then give you his spoil. The Apostle of Allaah() said "He has spoken the truth, hand it over to him. Abu Qatadah said "he handed it over to me, I sold the coat of mail and brought a garden among Banu Salamh. This was the first property I acquired in the Islamic period

2718. Anas reported the Apostle of Allaah() as saying "He who kills and infidel gets his spoil." Abu Talhah killed twenty men that day meaning the day of Hunain and got their spoils. Abu Talhah met Umm Sulaim who had a dagger with her. He asked "What is with you, Umm Sulaim"? She replied "I swear by Allaah, I intended that if anyone came near me I would pierce his belly with it. Abu Talhah informed the Apostle of Allaah() about it. Abu Dawud said "This is good (hasan) tradition." Abu Dawud said "By this was meant dagger. The weapon used by the Non – Arabs in those days was dagger."

2719. 'Awf bin malik Al Ashja'I said "I went out with Zaid bin Harith in the battle of Muthah. For the reinforcement of the Muslim army a man from the people of Yemen accompanied me. He had only his sword with him. A man from the Muslims slaughtered a Camel. The man for the reinforcement asked him for a part of its skin which he gave him. He made it like the shape of a shield. We went on and met the Byzantine armies. There was a man among them on a reddish horse with a golden saddle and golden weapons. This Byzantinian soldiers began to attack the Muslims desperately. The man for reinforcement sat behind a rock for (attacking) him. He hamstrung his horse and overpowered him and then killed him. He took his horse and weapons. When Allah, Most High, bestowed victory on the Muslims. Khalid bin Al Walid sent for him and took his spoils. 'Awf said "I came to him and said "Khalid, do you know that the Apostle of Allaah() had decided to give spoils to the killer? He said "Yes, I thought it abundant. I said "You should return it to him, or I shall tell you about it before the Apostle of Allaah(). But he refused to return it. 'Awf said "We then assembled with the Apostle of Allaah(). I told him the story of the man of reinforcement and what Khalid had done. The Apostle of Allaah() said "Khalid, what made you do the work you have done?" He said "Apostle of Allaah(), I considered it to be abundant. The Apostle of Allaah() said "Khalid, return it to him what you have taken from him." 'Awf said "I said to him "here you are, Khalid. Did I not keep my word? The Apostle of Allaah() said "What is that? I then informed him." He said "The Apostle of Allaah() became angry and said "Khalid, do not return it to him. Are you going to leave my commanders? You may take from them what is best for you and eave to them what is worst

2720. The tradition mentioned above has also been transmitted by 'Awf bin Malik Al Ashja'I through a different chain of narrators

2721. Narrated Awf ibn Malik al-Ashja'i ; Khalid ibn al-Walid: The Messenger of Allah () gave judgement that the killer should have what was taken from the man he killed, and did not make this subject to division into fifths

2722. Narrated Abdullah ibn Mas'ud: At the battle of Badr the Messenger of Allah gave me Abujahl's sword, as I had killed him

2723. Narrated Sa'id ibn al-'As: The Messenger of Allah () sent AbuSa'id ibn al-'As with an expedition from Medina towards Najd. Aban ibn Sa'id and his companions came to the Messenger of Allah () at Khaybar after it had been captured. The girths of their horses were made of palm fibres. Aban said: Give us a share (from the booty), Messenger of Allah. AbuHurayrah said: I said: Do not give them a share, Messenger of Allah. Aban said: Why are you talking so, Wabr. You have come to us from the peak of Dal. The Prophet () said: Sit down, Aban. The Messenger of Allah () did not give any share to them (from the booty)

2724. Abu Hurairah said "I came to Madeenah when the Abu Apostle of Allaah() was in Khaibar, after it was captured. I asked him to give me a share from the booty. A son of Sa'id bin Al 'As spoke and said "Do not give him any share, Apostle of Allaah(). I said "This is the killer of Ibn Qauqal." (The son of) Sa'id bin Al 'As said "Oh, how wonderful! A Wabr who came down to us from the peak of Dal blames me of having killed a Muslim whom Allaah honored at my hands and did not disgrace me at his hands. Abu Dawud said "They were about ten persons. Six of them were killed and the remaining returned

2725. Abu Nusa said "We arrived just at the moment when the Apostle of Allaah() conquered Khaibar and he allotted us a portion (or he said he gave us some of it). He allotted nothing to anyone who was not present at the conquest of Khaybar, giving shares only to those who were present with him except for those who were in our ship, Ja'far and his companions to whom he gave (a portion) something along with them

2726. Narrated Abdullah ibn Umar: The Messenger of Allah () stood up, i.e. on the day of Badr, and said: Uthman has gone off on the business of Allah and His Apostle, and I shall take the oath of allegiance on his behalf. The Messenger of Allah () then allotted him a share, but did not do so for anyone else who was absent

2727. Narrated Abdullah ibn Abbas: Yazid ibn Hurmuz said: Najdah wrote to Ibn Abbas asking him about such-and-such, and such-and-such, and he mentioned some things; he (asked) about a slave whether he would get something from the spoils; and he (asked) about women whether they used to go out (on expeditions) along with the Messenger of Allah (), and whether they would be allotted a share, Ibn Abbas said: Had I not apprehended a folly, I would not have written (a reply) to him. As for the slave, he was given a little of the spoils (as a reward from the booty); as to the women, they would treat the wounded and supply water

2728. Yazid bin Humruz said "Najdah Al Hururi wrote to Ibn 'Abbas asking him whether the women participated in battle along with the Apostle of Allaah() and

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whether they were allotted a share from the spoils. I (Yazid bin Hurmuz) wrote a letter on behalf of Ibn 'Abbas to Najdah. They participated in the battle along with the Apostle of Allaah(), but no portion (from the spoils) was allotted to them, they were given only a little of it

2729. Narrated Umm Ziyad: Hashraj ibn Ziyad reported on the authority of his grandmother that she went out with the Messenger of Allah () for the battle of Khaybar. They were six in number including herself. (She said): When the Messenger of Allah () was informed about it, he sent for us. We came to him, and found him angry. He said: With whom did you come out, and by whose permission did you come out? We said: Messenger of Allah, we have come out to spin the hair, by which we provide aid in the cause of Allah. We have medicine for the wounded, we hand arrows (to the fighters), and supply drink made of wheat or barley. He said: Stand up. When Allah bestowed victory of Khaybar on him, he allotted shares to us from spoils that he allotted to the men. He (Hashraj ibn Ziyad) said: I said to her: Grandmother, what was that? She replied: Dates

2730. Narrated Umayr, client of AbulLahm: I was present at Khaybar along with my masters who spoke about me to the Messenger of Allah (). He ordered about me, and a sword was girded on me and I was trailing it. He was then informed that I was a slave. He, therefore, ordered that I should be given some inferior goods. Abu Dawud said: This means that he (the Prophet) did not allot a portion of the spoils. Abu Dawud said: Abu 'Ubaid said: As he (the narrator Abi al-Lahm) made eating meat unlawful on himself, he was called Abi al-Lahm (one who hates meat)

2731. Narrated Jabir ibn Abdullah: I supplied water to my companions on the day of Badr

2732. A'ishah said (this is the version of narrator Yahya). A man from the polytheists accompanied the Prophet () to fight along with him. He said "Go back. Both the narrators (Musaddad and Yahya) then agreed. The Prophet said "We do not want any help from a polytheist."

2733. Ibn 'Umar said "The Apostle of Allaah() allotted three portions for a man and his horse, one for him and two for his horse

2734. Narrated AbuUmrah (al-Ansari?): We four persons, came to the Messenger of Allah (), and we (i.e. each one of us) had horses. He therefore, allotted one portion for each of us, and two portions for his horse

2735. The tradition mentioned above has also been transmitted by Abu 'Umrah through a different chain of narrators to the same effect. But this version has "Three Persons" and added "To the horseman three portions."

2736. Narrated Mujammi' ibn Jariyah al-Ansari: Mujammi' was one of the Qur'an-reciters (qaris), and he said: We were present with the Messenger of Allah () at al-Hudaybiyyah. When we returned, the people were driving their camels quickly. The people said to one another: What is the matter with them? They said: Revelation has come down to the Prophet (). We also proceeded with the people, galloping (our camels). We found the Prophet () standing on his riding-animal at Kura' al-Ghamim. When the people gathered near him, he recited: "Verily We have granted thee a manifest victory. A man asked: Is this a victory, Messenger of Allah? He replied: Yes. By Him in Whose hands the soul of Muhammad is, this is a victory. Khaybar was divided among those who had been at al-Hudaybiyyah, and the Messenger of Allah () divided it into eighteen portions. The army consisted of one thousand five hundred men, of which three hundred were cavalry, and he gave two shares to a horseman and one to a foot-soldier. Abu Dawud said: Abu Mu'awiyah's tradition is sounder, and it is one which is followed. I think the error is in the tradition of Mujammi', because he said: "three hundred horsemen." when there were only two hundred

2737. Narrated Abdullah ibn Abbas: The Messenger of Allah () said on the day of Badr: He who does such-and-such, will have such-and such. The young men came forward and the old men remained standing near the banners, and they did not move from there. When Allah bestowed victory on them, the old men said: We were support for you. If you had been defeated, you would have returned to us. Do not take this booty alone and we remain (deprived of it). The young men refused (to give), and said: The Messenger of Allah () has given it to us. Then Allah sent down: "They ask thee concerning (things taken as) spoils of war, Say: (Such) spoils are at the disposal of Allah and the Apostle.....Just as they Lord ordered thee out of thy house in truth, even though a party among the believers disliked it." This proved good for them. Similarly obey me. I know the consequence of this better than you

2738. Narrated Abdullah ibn Abbas: The Messenger of Allah () said on the day of Badr: He who kills a man will get such-and-such, and he who captivates a man will get such-and-such. The narrator then transmitted the rest of the tradition in a similar manner. The tradition of Khalid is more perfect

2739. The tradition mentioned above has been transmitted by Dawud with a different chain of narrators. He said "The Apostle of Allaah() apportioned it (spoils of war) equally. The tradition of Khalid is more perfect

2740. Mus'ab bin Sa'd reported on the authority of his father (Sa'ad bin Abi Waqqas) "I brought a sword to the Prophet() on the day of the Badr and I said (to him) Apostle of Allaah(), Allaah has healed up my breast from the enemy today, so give me this sword. He said "This sword is neither mine nor yours. I then went away saying "today this will be given to a man who has not been put to trial like me. Meanwhile a messenger and came to me and said "Respond, I thought something was revealed about me owing to my speech. I came and the Prophet () said to me "You asked me for this sword, but this was neither mine nor yours. Now Allaah has given it to me, hence it is yours. He then recited "they ask thee concerning (things taken as) spoils of war. Say "(Such) spoils are at the disposal of Allaah and the Apostle. Abu Dawud said "According to the reading of the Qur'an of Ibn Mas'ud the verse goes. They ask thee concerning (things taken as ) spoils of war

2741. Narrated Abdullah ibn Umar: The Messenger of Allah () sent us along with an army towards Najd, and he sent a detachment of that army (to face the enemy). The whole army got twelve camels per head as their portion, but he gave the detachment one additional camel (apart from the division made to the army). Thus they got thirteen camels each (as a reward)

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2742. Al Walid bin Muslim said "I narrated this tradition (mentioned above) to Ibn Al Mubarak and said "And similarly it has been narrated by Ibn Abi Farwah to us on the authority of Nafi'(as narrated by Shu'aib). He (Ibn Al Mubarak) said "Those whom you have named cannot be equal to Malik i.e, Malik bin Anas

2743. Narrated Abdullah ibn Umar: The Messenger of Allah (ﷺ) sent a detachment to Najd. I went out along with them, and got abundant riches. Our commander gave each of us a camel as a reward. We then came upon the Messenger of Allah (ﷺ) and he divided the spoils of war among us. Each of us received twelve camels after taking a fifth of it. The Messenger of Allah (ﷺ) did not take account of our companion (i.e. the commander of the army), nor did he blame him for what he had done. Thus each man of us had received thirteen camels with the reward he gave

2744. Nafi' reported on the authority of 'Abd Allaah bin 'Umar "The Apostle of Allaah(ﷺ) sent a detachment towards Najd. 'Abd Allaah bin 'Umar also accompanied it. They gained a large number of Camels as a booty. Their portion was twelve Camels each and they were rewarded (in addition) one Camel each. The version of Ibn Mawhab added "The Apostle of Allaah(ﷺ) did not change it"

2745. 'Abd Allaah (bin 'Umar) said "The Apostle of Allaah(ﷺ) sent us along with a detachment. The share of each was twelve Camels. The Apostle of Allaah(ﷺ) gave each one of us a Camel as a reward. Abu Dawud said "Burd bin Sinan narrated a similar tradition from Nafi' as narrated by 'Ubaid Allaah. Ayyub also narrated from Nafi' a similar tradition, but his version goes "We were rewarded one Camel each. He did not mention the Prophet (ﷺ)

2746. Narrated Abdullah ibn Umar: The Messenger of Allah (ﷺ) used to give to some of the detachments he sent out (something extra) for themselves in particular apart from the division made to the whole army. The fifth is necessary in all that

2747. Narrated Abdullah ibn Umar: The Messenger of Allah (ﷺ) went out on the day of Badr along with three hundred and fifteen (men). The Messenger of Allah (ﷺ) said: O Allah, they are on foot, provide mount for them; O Allah, they are naked, clothe them; O Allah, they are hungry, provide food for them. Allah then bestowed victory on them. They returned when they were clothed. There was no man of them but he returned with one or two camels; they were clothed and ate to their fill

2748. Narrated Habib ibn Maslamah al-Fihri: The Messenger of Allah (ﷺ) would give a third of the spoils after he would keep off the fifth

2749. Narrated Habib ibn Maslamah: The Messenger of Allah (ﷺ) used to give a quarter of the booty as reward after the fifth had been kept off, and a third after the fifth had been kept off when he returned

2750. Narrated Habib ibn Maslamah al-Fihri: Makhul said: I was the slave of a woman of Banu Hudhayl; afterwards she emancipated me. I did not leave Egypt until I had acquired all the knowledge that seemed to me to exist there. I then came to al-Hijaz and I did not leave it until I had acquired all the knowledge that seemed to be available. Then I came to al-Iraq, and I did not leave it until I had acquired all the knowledge that seemed to be available. I then came to Syria, and besieged it. I asked everyone about giving rewards from the booty. I did not find anyone who could tell me anything about it. I then met an old man called Ziyad ibn Jariyah at-Tamimi. I asked him: Have you heard anything about giving rewards from the booty? He replied: Yes. I heard Maslamah al-Fihri say: I was present with the Prophet (ﷺ). He gave a quarter of the spoils on the outward journey and a third on the return journey

2751. Narrated Abdullah ibn Amr ibn al-'As: The Messenger of Allah (ﷺ) said: Muslims are equal in respect of blood. The lowest of them is entitled to give protection on behalf of them, and the one residing far away may give protection on behalf of them. They are like one hand over against all those who are outside the community. Those who have quick mounts should return to those who have slow mounts, and those who got out along with a detachment (should return) to those who are stationed. A believer shall not be killed for an unbeliever, nor a confederate within the term of confederation with him. Ibn Ishaq did not mention retaliation and equality in respect of blood

2752. Salamah (bin Al 'Akwa) said "Abd Al rahman bin 'Uyainah raided the Camels of the Apostle of Allaah(ﷺ) and killed their herdsman. He and some people who were with him on horses proceeded on driving them away. I turned my face towards Madeenah and shouted three times. A morning raid, I then went after the people shooting arrows at them and hamstringing them (their beasts). When a horseman returned to me, I sat in the foot of a tree till there was no riding beast of the Prophet (ﷺ) created by Allaah which I had not kept behind my back. They threw away more than thirty lance and thirty cloaks to lighten themselves. Then 'Uyainah came to them with reinforcement and said "A few of you should go to him. Four of them stood and came to me. They ascended a mountain. Then they came near me till they could hear my voice. I told them "Do you know me?" They said "Who are you? I replied "I am Ibn Al 'Akwa. By Him Who honored the face of Muhammad (ﷺ) if any man of you pursues he cannot catch me and if I pursue him, I will not miss him. This went on with me till I saw the horsemen of the Apostle of Allaah(ﷺ) coming through the trees. Al Akhram Al Asadi was at their head. He then joined 'Abd Al Rahman bin 'Uyainah and 'Abd Al Rahman turned over him. They attacked each other with lances. Al Akhram hamstringed 'Abd Al Rahman's horse and 'Abd Al Rahman pierced a lance in his body and killed him. 'Abd al Rahman then returned on the horse of Al Akhram. I then came to the Apostle of Allaah(ﷺ) who was present at the same water from where I drove them away and which is known as Dhu Qarad. The Prophet (ﷺ) was among five hundred people. He then gave me two portions a horseman's and a footman's

2753. Narrated Ma'an ibn Yazid: Abuljuwayriyyah al-Jarmi said: I found a red pitcher containing dinars in Byzantine territory during the reign of Mu'awiyah. A man from the Companions of the Prophet (ﷺ) belonging to Banu Sulaym was our ruler. He was called Ma'an ibn Yazid. I brought it to him. He apportioned it among the Muslims. He gave me the same portion which he gave to one of them. He then said: Had I not heard the Messenger of Allah (ﷺ) say: There is no reward except after taking the fifth (from the booty), I would have given you (the reward). He then presented his own share to me, but I refused

2754. The tradition mentioned above has also been transmitted by 'Asim bin Kulaib through a different chain of narrators to the same effect

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2755. Narrated Amr ibn Abasah: The Messenger of Allah (ﷺ) led us in prayer facing a camel which had been taken in booty, and when he had given the salutation, he took a hair from the camel's side and said: I have no right as much as this of your booty, but only to the fifth. and the fifth is returned to you
2756. Ibn 'Umar reported the Apostle of Allaah(ﷺ) as saying "A banner will be hoisted for a treacherous man on the Day of Judgment, it will then be announced. This is a treachery of so and so, son of so and so
2757. Abu Hurairah reported the Apostle of Allaah(ﷺ) as saying "A Muslim ruler is shield by which a battle is fought."
2758. Narrated AbuRafi': The Quraysh sent me to the Messenger of Allah (ﷺ), and when I saw the Messenger of Allah (ﷺ), Islam was cast into my heart, so I said: Messenger of Allah, I swear by Allah, I shall never return to them. The Messenger of Allah (ﷺ) replied: I do not break a covenant or imprison messengers, but return, and if you feel the same as you do just now, come back. So I went away, and then came to the Prophet (ﷺ) and accepted Islam. The narrator Bukair said: He informed me that Abu Rafi' was a Copt. Abu Dawud said: This was valid in those days, but today it is not valid
2759. Narrated Amr ibn Abasah: Sulaym ibn Amir, a man of Himyar, said: There was a covenant between Mu'awiyah and the Byzantines, and he was going towards their country, and when the covenant came to an end, he attacked them. A man came on a horse, or a packhorse saying, Allah is Most Great, Allah is Most Great; let there be faithfulness and not treachery. And when they looked they found that he was Amr ibn Abasah. Mu'awiyah sent for him and questioned him (about that). He said: I heard the Messenger of Allah (ﷺ) say: When one has covenant with people he must not strengthen or loosen it till its term comes to an end or he brings it to an end in agreement with them (to make both the parties equal). So Mu'awiyah returned
2760. Narrated AbuBakrah: The Prophet (ﷺ) said: If anyone kills a man whom he grants protection prematurely, Allah will forbid him to enter Paradise
2761. Narrated Nu'aym ibn Mas'ud: I heard the Messenger of Allah (ﷺ) say when they (messengers sent by Musaylimah) read the letter of Musaylimah: What do you believe yourselves? They said: We believe as he believes. He said: I swear by Allah that were it not that messengers are not killed, I would cut off your heads
2762. Narrated Abdullah ibn Mas'ud: Harithah ibn Mudarrab said that he came to Abdullah ibn Mas'ud and said (to him): There is no enmity between me and any of the Arabs. I passed a mosque of Banu Hanifah. They (the people) believed in Musaylimah. Abdullah (ibn Mas'ud) sent for them. They were brought, and he asked them to repent, except Ibn an-Nawwahah. He said to him: I heard the Messenger of Allah (ﷺ) say: Were it not that you were not a messenger, I would behead you. But today you are not a messenger. He then ordered Qarazah ibn Ka'b (to kill him). He beheaded him in the market. Anyone who wants to see Ibn an-Nawwahah slain in the market (he may see him)
2763. Ibn 'Abbas said "Umm Hani daughter of Abu Talib told me that in the year of the conquest she gave protection to a man from the polytheists. She came to the Prophet (ﷺ) and mentioned it to him. He said "We have given security to those to whom you have given it."
2764. Narrated Aisha, Ummul Mu'minin: A woman would give security from the believers and it would be allowed
2765. Al Miswar bin Makhramah said :The Messenger of Allah (ﷺ) came out in the year of al-Hudaibbiyyah with over ten hundreds of Companions and when he came to Dhu al Hulaifah. He garlanded and marked the sacrificial animals, and entered the sacred state of Umrah. He then went on with the tradition. The Prophet moved on and when he came to the mountain, pass by which one descends (to Mecca) to them, his riding-beast knelt down, and the people said twice: Go on, go on, al-Qaswa has become jaded. The Prophet (May peace be upon him) said: She has not become jaded and that is not a characteristic of hers, but He Who restrained the elephant has restrained her. He then said: By Him in Whose hand my soul is, they will not ask any me good thing by which they honor which God has made sacred without my giving them it. He then urged her and she leaped up and he turned aside from them, and stopped at the farthest side of al-Hudaibbiyyah at a pool with little water. Meanwhile Budail bin Warqa al-Khuza'I came, and 'Urwah bin Mas'ud joined him. He began to speak to the Prophet (ﷺ). Whenever he spoke to the Prophet (ﷺ), he caught his beard. Al Mughriah bin Shu'bah was standing beside the Prophet (ﷺ).He had a sword with him, wearing a helmet. He (Al Mughriah) struck his ('Urwah's) hand with the lower end of his sheath, and said: Keep away your hand from his beard. 'Urwah then raised his hand and asked: Who is this? They replied: Al-Mughirah bin Shu'bah. He said: O treacherous one! Did I not use my offices in your treachery? In pre-Islamic days Al-Mughirah bin Shu'bah accompanied some people and murdered them, and took their property. He then came (to the Prophet) and embraced Islam. The Prophet (ﷺ) said: As for Islam we accepted it, but as to the property, as it has been taken by treachery, we have no need of it. He went on with the tradition the Prophet (ﷺ) said: Write down: This is what Muhammad, the Messenger of Allah, has decided. He then narrated the tradition. Suhail then said: And that a man will not come to you from us, even if he follows your religion, without you sending him back to us. When he finished drawing up the document, the Prophet (ﷺ) said to his Companions: Get up and sacrifice and then shave. Thereafter some believing women who were immigrants came. (Allah sent down: O ye who believe, when believing women come to you as emigrants). Allah most high forbade them to send them back, but ordered them to restore the dower. He then returned to Medina. Abu Basir a man from the Quraish (who was a Muslim), came to him. And they sent (two men) to look for him; so he handed him over to the two men. They took him away, and when they reached Dhu Al Hulaifah and alighted to eat some dates which they had, Abu Basir said to one of the men : I swear by Allah so-and-so, that I think this sword of yours is a fine one; the other drew the sword and said : Yes I have tried it. Abu Basir said: Let me look at it. He let him have it and he struck him till he died, whereupon the other fled and came to Medina, and running entered the mosque. The Prophet (ﷺ) (may peace be upon him) said: This man has seen something frightful. He said: I swear by Allah that my Companion has been killed, and im as good as dead. Abu Basir then arrived and said: Allah has fulfilled your covenant. You returned me to them, but Allah saved me from them. The Prophet (ﷺ) said: Woe to his mother, stirrer up of war! Would that he had someone (i.e. some kinsfolk). When he heard that he knew that he would send him back to them, so he went out and came to the seashore. Abu Jandal escaped and joined Abu Basir till a band of them collected

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2766. Al Miswar bin Makhramah and Marwan bin Al Hakam said "They agreed to abandon war for ten years during which the people which have security on the basis that there should be sincerity between them and that there should be not theft or treachery

2767. Narrated Dhu Mikhbar: Hassan ibn Atiyyah said: Makhul and Ibn Zakariyya went to Khalid ibn Ma'dan, and I also went along with them. He reported a tradition on the authority of Jubayr ibn Nufayr. He said: Go with us to Dhu Mikhbar, a man from the Companions of the Prophet (). We came to him and Jubayr asked him about peace. He said: I heard the Messenger of Allah () say: You will make a secure peace with the Byzantines, then you and they will fight an enemy behind you

2768. Jabir reported: The Messenger of Allah ( may peace be upon him) said : Who will pursue Ka'b bin Al-Ashraf, for he has caused trouble to Allah and His Apostle? Muhammad bin Maslamah stood up and said: I (shall do), Messenger of Allah. Do you want that I should kill him? He said: Yes. He said: So permit me to say something (against you). He said: Yes say. He then came to him (Ka'b b. al-Ashraf) and said to him: This man has asked us for sadaqah (alms) and has put us into trouble. He (Ka'b) said: You will be more grieved. He (Muhammad bin Maslamah) said: We have followed him and we do not like to forsake him until we see what will be the consequences of his matter. We wished if you could lend us one or two wasqs. Ka'b said: What will you mortgage with me? He asked: what do you want from us? He replied : your Women. They said: Glory be to Allah: You are the most beautiful of the Arabs. If we mortgage our women with you, that will be a disgrace for us. He said "The mortgage your children." They said "Glory be to Allaah, a son of us may abuse saying "You were mortgaged for one or two wasqs." They said "We shall mortgage or coat of mail with you. By this he meant arms". He said "Yes, when he came to him, he called him and he came out while he used perfume and his head was spreading fragrance. When he at with him and he came there accompanied by three or four persons who mentioned his perfume. He said "I have such and such woman with me. She is most fragrant of the women among the people. He (Muhammad bin Maslamah) asked "Do you permit me so that I may smell? He said "Yes. He then entered his hand through his hair and smell it." He said "May I repeat?" He said "Yes. He again entered his hand through his hair. When he got his complete control, he said "Take him. So he struck him until they killed him."

2769. Narrated AbuHurayrah: The Prophet () said: Faith prevented assassination. A believer should not assassinate

2770. 'Abd Allah bin 'Umar said "When the Apostle of Allaah() returned from an expedition, Hajj or 'Umrah on every rising piece of ground he would say three times "Allaah is Most Great" and he would say "There is no god bt Allaah alone who has no partner, to Whom the dominion belongs, to Whom praise is due, and Who is Omnipotent, serving, prostrating ourselves before our Lord and expressing praise. Allaah alone has kept his word, helped His servant and routed the confederate

2771. Ibn 'Abbas said "The verse "Those who believe in Allaah and the Last Day ask thee for no exemption from fighting with their goods and persons" was abrogated by the verse "Only those are believers who believe in Allaah and His Apostle....For Allaah is Oft-Forgiving, Most Merciful."

2772. Jarir (bin 'Abd Allaah) said "The Apostle of Allaah() said to me "Why do you not give me rest from Dhu Al Khulasa? He went there and burned it. He then sent a man from Ahmas to the Prophet () to give him good tidings. His surname was Artah

2773. Ka'ab bin Malik said "When the Prophet() arrived from a journey, he first went to a mosque where he prayed two rak'ahs after which he sat in it and gave audience to the people. The narrator Ibn Al Sarh then narrated the rest of the tradition. He said "The Apostle of Allaah() forbade the Muslims to speak to any three of us. When considerable time had passed on me, I ascended the wall of Abu Qatadah who was my cousin. I saluted him, but, I swear by Allaah he did not return my salutation. I then offered the dawn prayer on the fiftieth day on the roof of one of our houses. I then hear d a crier say "Ka'ab bin Mailk, have good news". When the man whose voice I heard came to me giving me good news, I took off my garments and clothed him. I went on till I entered the mosque. The Apostle of Allaah() was sitting there. Talhah bin 'Ubaid Allaah stood up and hastened to me till he shook hands with me and greeted me

2774. Narrated AbuBakrah: When anything came to the Prophet () which caused pleasure (or, by which he was made glad), he prostrated himself in gratitude to Allah

2775. Narrated Sa'd ibn AbuWaqas: We went out with the Messenger of Allah () from Mecca making for Medina. When we were near Azwara', he alighted, then raised his hands, and made supplication to Allah for a time, after which he prostrated himself, remaining a long time in prostration. Then he stood up and raised his hands for a time, after which he prostrated himself, remaining a long time in prostration. He then stood up and raised his hands for a time, after which he prostrated himself. Ahmad mentioned it three times. He then said: I begged my Lord and made intercession for my people, and He gave me a third of my people, so I prostrated myself in gratitude to my Lord. Then I raised my head and begged my Lord for my people, and He gave me a third of my people, so I prostrated myself in gratitude to my Lord. Then I raised my head and begged my Lord for my people and He gave me the remaining third, so I prostrated myself in gratitude to my Lord. Abu Dawud said: When Ahmad b. Salih narrated this tradition to us, he omitted the name of Ash'ath b. Ishaq, but Musa b. Sahl al-Ramli narrated it to us through him

2776. Narrated Jabir ibn Abdullah: The Messenger of Allah () disapproved that a man should come to his family during the night (after returning from a journey)

2777. Narrated Jabir ibn Abdullah: The Prophet () said: The best time for a man to go in to his family on return from a journey is at the beginning of the night

2778. Jabir bin 'Abd Allaah said "We were on a journey with the Apostle of Allaah(). When we were going to come to our family, he said "Stay till we enter during the night, so that the disheveled woman combs herself and the woman whose husband has been away cleans herself. Abu Dawud aid "Al Zuhri said "(this prohibition applies) when one arrives after the night prayer. Abu dawud said "There is no harm in coming (to one's family) after the sunset prayer



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2779. Al Sai'ib bin Yazid said "When the Prophet() turned from the battle of Tabuk to Madeenah, the people received him, I met him along with the children at Thaniyyat Al Wada'

2780. Anas bin Malik said "A youth of Aslam said "Apostle of Allaah(), I wish to go on an expedition, but I have no property to make myself equipped. He said "go to so and so Ansari who prepared equipment(for the battle), but he fell ill and tell him that the Apostle of Allaah() has conveyed his regards to you, and then tell him "Give him all the equipment you have made. He came to him and told him that. He said to his wife "O so and so, give him all the equipment I have made and do not detain anything from him. I swear by Allaah, if you detain anything from him, Allaah will not bless it

2781. Ka'ab bin Malik said "The Prophet () used to arrive from a journey in the daytime. Al Hasan said "During the forenoon." When he arrived from a journey he went first to the mosque where he prayed two rak'ahs after which he sat in it and gave audience to the people

2782. Narrated Abdullah ibn Umar: When the Messenger of Allah () arrived from his hajj, he entered Medina, and made (his camel) kneel down at the gate of his mosque; and he entered it and offered two rak'ahs of prayer; he then returned to his home. Nafi' said: Ibn Umar also used to do so

2783. Narrated AbuSa'id al-Khudri: The Messenger of Allah () said: Beware of the wages of a distributor of booty (qusamah). We asked: What is qusamah (wages of a distributor)? He said: It means a thing which is shared by the people, and then it is reduced

2784. Narrated Ata' ibn Yasar: Ata' reported a similar tradition (to No 2777) from the Prophet (). This version adds: a man is appointed on groups of people, and takes (wages) from the share of this, and from the share of this

2785. Narrated A man from the Companions of the Prophet: Ubaydullah ibn Salman reported on the authority of a man from the Companions of the Prophet (): When we conquered Khaybar, they (the people) took out their spoils which contained equipment and captives. The people began to buy and sell their spoils. When the Messenger of Allah () prayed, a man came to him and said: Messenger of Allah, I have gained today so much so that no one gained from this valley. He asked: Woe unto you, how much did you gain? He replied: I kept on selling and buying until I gained three hundred uqiyahs. The Messenger of Allah () said: I tell you a man who gained better than you. He asked: What is that, Messenger of Allah? He replied! Two rak'ahs (of supererogatory prayer) after the (obligatory) prayer

2786. Narrated Dhul-Jawshan: A man of ad-Dabab, said: When the Prophet () became free from the people of Badr I brought to him a colt of my mare called al-Qarha' I said: Muhammad, I have brought a colt of a al-Qarha' , so that you may take it. He said: I have no need of it. If you wish that I give you a select coat of mail from (the spoils of) Badr, I shall do it. I said: I cannot give you today a colt in exchange. He said: Then I have no need of it

2787. Narrated Samurah ibn Jundub: To proceed, the Messenger of Allah () said: Anyone who associates with a polytheist and lives with him is like him

### Sacrifice (Kitab Al-Dahaya)

2788. Narrated Mikhnaf ibn Sulaym: We were staying with the Messenger of Allah () at Arafat; he said: O people, every family must offer a sacrifice and an atirah. Do you know what the atirah is? It is what you call the Rajab sacrifice. Abu Dawud said: 'Atirah has been abrogated, and this tradition is an abrogated one

2789. Narrated Abdullah ibn Amr ibn al-'As: The Prophet () said: I have been commanded to celebrate festival ('Id) on the day of sacrifice, which Allah, Most High, has appointed for this community. A man said: If I do not find except a she-goat or a she-camel borrowed for milk or other benefits, should I sacrifice it? He said: No, but you should clip your hair , and nails, trim your moustaches, and shave your pubes. This is all your sacrifice in the eyes of Allah, Most High

2790. Narrated Hanash: I saw Ali sacrificing two rams; so I asked him: What is this? He replied. The Messenger of Allah () enjoined upon me to sacrifice on his behalf, so that is what I am doing

2791. Narrated Umm Salamah: The Prophet () as saying: If anyone has sacrificial animal and intends to sacrifice it, and he sights the new moon of Dhul-Hajjah, he must not take any of his hair and nails until he sacrifices Abu Dawud said: The name of 'Amr b. Muslim in the chain narrated by Malik and Muhammad b. 'Amr is disputed. Some say that it is 'Umar and the majority holds that it is 'Amr. Abu Dawud said: He is 'Amr b. Muslim b. Ukaimah al-Laihi al-Jundu'i

2792. Narrated 'Aishah:The Prophet (Saws) ordered a horned ram with black legs, black belly and black round the eyes, and it was brought from him to sacrifice. He said: 'Aishah, get the knife then he said: Sharpen it with a stone. So I did. He took it, then take the ram he placed it on the ground and slaughtered it. He then said: In the name of Allah. O Allah, accept it for Muhammad, Muhammad's family and Muhammad's people. Then he sacrificed it

2793. Narrated Anas:The Prophet () sacrificed seven camels standing with his own hand, and sacrificed at Medina two horned rams which were white with black markings

2794. Narrated Anas:The Prophet () sacrificed two horned rams which were white with black markings, slaughtered, and uttered: "Allah is Most Great." and mentioned Allah's name and placed his foot on their sides

2795. Narrated Jabir ibn Abdullah: The Prophet () sacrificed two horned rams which were white with black markings and had been castrated. When he made them face the qiblah, he said: I have turned my face towards Him. Who created the heavens and the earth, following Abraham's religion, the true in faith, and I am not one of the polytheists. My prayer, and my service of sacrifice, my life and my death are all for Allah, the Lord of the Universe, Who has no partner. That is what I was commanded to do, and I am one of the Muslims. O Allah it comes from Thee and is given to Thee from Muhammad and his people. In the name of Allah, and Allah is Most Great. He then made sacrifice

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2796. Narrated AbuSa'id al-Khudri: The Messenger of Allah (ﷺ) used to sacrifice a choice, horned ram with black round the eyes, the mouth and the feet

2797. Narrated Jabir: The Messenger of Allah (ﷺ) as saying: Sacrifice only a full-grown animal unless it is difficult for you, in which case sacrifice a lamb

2798. Narrated Zayd ibn Khalid al-Juhani: The Messenger of Allah (ﷺ) distributed sacrificial animals among his Companions. He gave me a kid (of less than a year). I took it to him and said: This is a kid. He said: Sacrifice it. so I sacrificed it

2799. Narrated 'Asim b. Kulaib: On the authority of his father: We were with a man from the Companions of the Prophet (ﷺ) called Mujashi' who belonged to Banu Sulaim. There was a scarcity of goats (in those days). He commanded a man to announce (among the people); so he announced that the Messenger of Allah (ﷺ) used to say: A lamb may be given as full payment for that for which has full-grown animal is payment. Abu Dawud said: His name is Mujashi' b. Mas'ud

2800. Narrated Al-Bara' bin 'Azib: The Messenger of Allah (ﷺ) delivered a sermon to us on the day of sacrifice after the prayer. He said: If anyone prays like our prayer, and sacrifices like our sacrifice, his sacrifice is all right. If anyone sacrifices before the prayer (for 'Id), that is goat meant for flesh. Abu Burdah b. Niyyar stood up and said: Messenger of Allah, I swear by Allah, I sacrificed before I went for prayer. I thought it was the day of eating and drinking; so I made haste, and ate myself, and supplied flesh to my family and neighbors. The Messenger of Allah (ﷺ) said: That is a goat meant for eating flesh. He said: I have a kid (of less than a year) which is better than two goats meant for flesh. Will it be valid from me? He said: Yes, but it will not be valid for anyone after you

2801. Narrated Al-Bara' ibn Azib: A maternal uncle of mine called AbuBurdah sacrificed before the prayer (for 'Id). The Messenger of Allah (ﷺ) said: Your goat is meant for flesh. He said: Messenger of Allah, I have a domestic kid with me. He said: Sacrifice it, but it is not valid for any man other than you

2802. Narrated Ubayd ibn Firuz: I asked al-Bara' ibn Azib: What should be avoided in sacrificial animals? He said: The Messenger of Allah (ﷺ) stood among us, and my fingers are smaller than his fingers, and my fingertips are smaller than his fingertips. He said (pointing with his fingers): Four (types of animals) should be avoided in sacrifice: A One-eyed animal which has obviously lost the sight of one eye, a sick animal which is obviously sick, a lame animal which obviously limps and an animal with a broken leg with no marrow. I also detest an animal which has defective teeth. He said: Leave what you detest, but do not make it illegal for anyone. Abu Dawud said: (By a lean animal mean) and animal which has no marrow

2803. Narrated Yazid Dhu Misr : I came to Utbah ibn AbdusSulami and said: AbulWalid, I went out seeking sacrificial animals. I did not find anything which attracted me except an animal whose teeth have fallen. So I abominated it. What do you say (about it)? He said: Why did you not bring it to me? He said: Glory be to Allah: Is it lawful for you and not lawful for me? He said: Yes, you doubt and I do not doubt. The Messenger of Allah (ﷺ) has forbidden an animal whose ear has been uprooted so much so that its hole appears (outwardly), and an animal whose horn has broken from the root, and an animal which has totally lost the sight of its eye, and an animal which is so thin and weak that it cannot go with the herd, and an animal with a broken leg

2804. Narrated Ali ibn AbuTalib: The Messenger of Allah (ﷺ) enjoined upon us to pay great attention to the eye and both ears, and not to sacrifice a one-eyed animal, and an animal with a slit which leaves something hanging at the front or back of the ear, or with a lengthwise slit with a perforation in the ear. I asked AbuIshaq: Did he mention an animal with broken horns and uprooted ears? He said: No. I said: 'What is the Muqabalah?' He replied: 'It has been cut from the back of its ear.' I said: 'What about the Sharqa?' He replied: 'The ear has been split.' I said: 'What about the Kharqa?' He replied: 'A hole is made (in its ears) as a distinguishing mark

2805. Narrated Ali ibn AbuTalib: The Prophet (ﷺ) prohibited to sacrifice an animal with a slit ear and broken horn. Abu Dawud said: The narrator Jurayy (b. Kulaib) is Sadusi, and belongs to Basrah. No one narrated traditions from him except Qatadah

2806. Narrated Qatadah: I asked Sa'id b. al-Musayyab: What is meant by animal with a slit ear and broken horn? He replied: Half and more than half

2807. Narrated Jabir bin 'Abdullah :We performed tamattu' during the lifetime of the Messenger of Allah (ﷺ), sacrificed a cow for seven and a camel for seven people. We shared them

2808. Narrated Jabir ibn Abdullah: The Prophet (ﷺ) said: A cow serves for seven, and a camel serves for seven

2809. Narrated Jabir ibn Abdullah: We sacrificed along with the Messenger of Allah (ﷺ) at al-Hudaybiyyah a camel for seven and a cow for seven people

2810. Narrated Jabir ibn Abdullah: I witnessed sacrificing along with the Messenger of Allah (ﷺ) at the place of prayer. When he finished his sermon, he descended from his pulpit, and a ram was brought to him. The Messenger of Allah (ﷺ) slaughtered it with his hand, and said: In the name of Allah, Allah, is Most Great. This is from me and from those who did not sacrifice from my community

2811. Narrated Ibn 'Umar: The Prophet (ﷺ) used to slaughter his sacrificial animal at the place of prayer. Ibn 'Umar used to do so

2812. Narrated 'Aishah: Some people of desert came at the time of sacrifice in the time of Apostle of Allah (ﷺ). The Messenger of Allah (ﷺ) said: Store up for three days and give the rest as sadaqah (alms). After that the people said to the Messenger of Allah (ﷺ): Messenger of Allah, the people used to benefit from their sacrifices, take and dissolve fat from them, and make water-bags (from their skins). The Messenger of Allah (ﷺ) said: What is that? or whatever he said: They said: Messenger of Allah (ﷺ), you have prohibited to preserve the meat of sacrifice after three days. The Messenger of Allah (ﷺ) said: I prohibited you due to a body of people who came to you. Now eat, give it as sadaqah (alms), and store up

2813. Narrated Nubayshah: The Prophet (ﷺ) said: We forbade you to eat their meat for more than three days in order that you might have abundance; now Allah has produced abundance, so you may eat, store up and seek reward. Beware, these days are days of eating, drinking and remembrance of Allah, Most High

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2814. Narrated Thawban: The Messenger of Allah (ﷺ) sacrificed during a journey and then said: Thawban, mend the meat of this goat. I then kept on supplying its meat until we reached Medina
2815. Narrated Shaddad b. Aws: There are two characteristics that I heard the Messenger of Allah (ﷺ) say: Allah has decreed that everything should be done in a good way, so when you kill use a good method. The version of the narrators other than Muslim says: "So kill in a good manner." And when you slaughter, you should use a good method, for one of you should sharpen his knife, and give the animal as little pain as possible
2816. Narrated Hisham b. Zaid: I entered upon al-Hakam b. Ayyub along with Anas. He saw some youths or boys who had set up a hen and shooting at it. Anas said: The Messenger of Allah (ﷺ) forbade to kill an animal in confinement
2817. Narrated Ibn 'Abbas: The verse: "So eat of (meats) on which Allah's name hath been pronounced" and the verse: "Eat not of (meats) on which Allah's name hath not been pronounced" were abrogated, meaning an exception was made therein by the verse: "The food of the people of the Book is lawful unto you and yours is lawful unto them"
2818. Narrated Abdullah ibn Abbas: explaining the verse "But the evil ones ever inspire their friend to contend with you" They used to say: Do not eat which Allah killed, but eat which you slaughtered. So Allah revealed the verse: "Eat not of (meats) on which Allah's name hath not been pronounced"...to the end of the verse
2819. Narrated Abdullah ibn Abbas: The Jews came to the Prophet (ﷺ) and said: We eat which we kill but we do not eat which Allah kills? So Allah revealed: "Eat not of (meats) on which Allah's name hath not been pronounced." to the end of the verse
2820. Narrated Abdullah ibn Abbas: The Messenger of Allah (ﷺ) forbade to eat (the meat of animals) slaughtered by the bedouins for vainglory and pride. Abu Dawud said: The narrator Ghundar narrated this tradition as a saying of Ibn 'Abbas (and not of the Prophet)
2821. Narrated Rafi' b. Khadij: I came to the Messenger of Allah (ﷺ) and said: Messenger of Allah, we shall meet the enemy tomorrow and we have no knives with us. May we kill with a sharp-edged white stone (flint) and with splinter of a staff? The Messenger of Allah (ﷺ) said: Hasten in slaughtering it. When Allah's name is mentioned you may eat what is killed by anything which causes the blood to flow except tooth and claw. I shall tell you about it. The tooth is a bone, and the claw is the knife of Abyssinians. Some people hastened and went forward, they made haste and got booty, while the Messenger of Allah (ﷺ) was in the rear and they setup cooking pots. The Messenger of Allah (ﷺ) passed by over the cooking pots. He ordered to turn them over. He then divided (the spoils of war) between them, and gave them a camel for ten goats in equation. One of the camels of the people ran away, and they had no horses with them at that time. A man shot an arrow at it, and Allah prevented it from escaping. The Prophet (ﷺ) said: Among animals (i.e. camels) there are some which bolt like wild animals; so when any of them does so, do with it like this
2822. Narrated Muhammad ibn Safwan or Safwan ibn Muhammad: I hunted two hares and slaughtered them with a flint. I asked the Messenger of Allah (ﷺ) about them. He permitted me to eat them
2823. Narrated Ata' ibn Yasar: A man of Banu Harith was pasturing a pregnant she-camel in one of the ravines of Uhud, (he saw that) it was about to die; he could find nothing to slaughter it; he took a stake and stabbed it in the upper part of its breast until he made its blood flow. He then came to the Prophet (ﷺ) and informed him about that, and he ordered him to eat it
2824. Narrated Adi ibn Hatim: I said: Messenger of Allah, tell me when one of us catches game and has no knife; may he slaughter with a flint and a splinter of stick. He said: Cause the blood to flow with whatever you like and mention Allah's name
2825. Narrated AbulUshara': AbulUshara' reported on the authority of his father: He asked: Messenger of Allah, is the slaughtering to be done only in the upper part of the breast and the throat? The Messenger of Allah (ﷺ) replied: If you pierced its thigh, it would serve you. Abu Dawud said: This is the way suitable for slaughtering an animal which has fallen into a well or runs loose
2826. Narrated Abdullah ibn Abbas: Ibn Isa added: (Ibn Abbas) and AbuHurayrah said: The Messenger of Allah (ﷺ) forbade the devil's sacrifice. Abu Isa added in his version: This refers to the slaughtered animal whose skin cut off, and is then left to die without its jugular veins being severed
2827. Narrated AbuSa'id al-Khudri: I asked the Messenger of Allah (ﷺ) about the embryo. He replied: Eat it if you wish. Musaddad's version says: we said: Messenger of Allah, we slaughter a she-camel, a cow and a sheep, and we find an embryo in its womb. Shall we throw it away or eat it? He replied: Eat it if you wish for the slaughter of its mother serves its slaughter
2828. Narrated Jabir ibn Abdullah: The Prophet (ﷺ) said: The slaughter of embryo is included when its mother is slaughtered
2829. Narrated 'Aishah: (the narrator Musa did not mention the words "from 'Aishah" in his version from Hammad, and al-Qa'nabi also did not mention the word "from 'Aishah" in his version from Malik). They (the people) said: Messenger of Allah, there are people here, recent converts from polytheism, who bring us meat and we do not know whether or not they mentioned Allah's name over it. The Messenger of Allah (ﷺ) said: Mention Allah's name and eat
2830. Narrated Nubayshah: A man called the Messenger of Allah (ﷺ): We used to sacrifice Atirah in pre-Islamic days during Rajab; so what do you command us? He said: Sacrifice for the sake of Allah in any month whatever; obey Allah, Most High, and feed (the people). He said: We used to sacrifice a Fara' in pre-Islamic days, so what do you command us? He said: On every pasturing animal there is a Fara' which is fed by your cattle till it becomes strong and capable of carrying load. The narrator Nasr said (in his version): When it becomes capable of carrying load of the pilgrims, you may slaughter it and give its meat as charity (sadaqah). The

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narrator Khalid's version says: You (may give it) to the travellers, for it is better. Khalid said: I asked AbuQilabah: How many pasturing animals? He replied: One hundred

2831. Narrated Abu Hurairah: Prophet () sa saying: There is no fara' and 'atirah

2832. Narrated Sa'id:Fara' was the first animal born to them (the Arabs) which they sacrificed

2833. Narrated 'Aishah: The Messenger of Allah () used to sacrifice goat out of every fifty goats. Abu Dawud said: Fara' means the first baby camel born (to the Arabs). They used to sacrifice it for their idols, and then eat it, and its skin was thrown on a tree. 'Atira was a sacrifice made during the first ten days of Rajab

2834. Narrated Umm Kurz al-Ka'biyyah: I heard the Messenger of Allah () say: Two resembling sheep are to be sacrificed for a boy and one for a girl. AbuDawud said: I heard Ahmad (ibn Hanbal) say: The Arabic word mukafi'atani means equal (in age) or resembling each other

2835. Narrated Umm Kurz: I heard the Prophet (may peace be upon him) say: Let the birds stay in their roosts. She said: I also heard him say: Two sheep are to be sacrificed for a boy and one for a girl, but it does you no harm whether they are male or female

2836. Narrated Umm Kurz: The Messenger of Allah () said: Two sheep which resemble each other are to be sacrificed for a boy and one for a girl. Abu Dawud said: This is a sound tradition, and the tradition narrated by Sufyan is misunderstanding

2837. Narrated Samurah ibn Jundub: The Prophet () said: A boy is in pledge for his Aqiqah. Sacrifice is made for him on the seventh day, his head is shaved and is smeared with blood. When Qatadah was asked about smearing with blood, how that should be done, he said: When you cut the head (i.e. throat) of the animal (meant for Aqiqah), you may take a few hair of it, place them on its veins, and then place them in the middle of the head of the infant, so that the blood flows on the hair (of the infant) like a threat. Then its head may be washed and shaved off. Abu Dawud said: In narrating the word "is smeared with blood" (yudamma) there is a misunderstanding on the part of Hammam. Abu Dawud said: Hammam has been opposed in narrating the words "is smeared with blood". This is misunderstanding of Hammam. They narrated he word "he is given a name (yusamma) and Hammam narrated it "is smeared with blood" (yudamma). Abu Dawud said: This tradition is not followed

2838. Narrated Samurah ibn Jundub: The Prophet () said: A boy is in pledge for his Aqiqah, Sacrifice is made for him on the seventh day, his head is shaved and he is given name. Abu Dawud said: The word wa yusamma is sounder as narrated by Salam b. Abi Muti' from Qatadah, and narrated by Iyas b. Dagfal and Ash'ath from al-Hassan who narrated wa yusamma (and he is given a name)

2839. Narrated Salman b. 'Amir al-Dabbi:The Messenger of Allah () as saying: Along with a boy there is an 'Aqiqah, so shed blood on his behalf, and remove injury from him

2840. Narrated Al-Hasan:To remove the injury is the shaving of the head

2841. Narrated Abdullah ibn Abbas: The Messenger of Allah () sacrificed a ram for both al-Hasan and al-Husayn each (Allah be pleased with them)

2842. Narrated 'Amr b. Suh'aib: On his father's authority, said that his grandfather that the Messenger of Allah () was asked about the aqiqah. He replied: Allah does not like the breaking of ties (uquq), as though he disliked the name. And he said: If anyone has a child born to him and wishes to offer a sacrifice on its behalf, he may offer two resembling sheep for a boy and one for a girl. And he was asked about fara'. He replied: Fara' is right. If you leave it (i.e. let it grow till it becomes a healthy camel of one year or two years, then you give it to a widow or give it in the path of Allah for using it as a riding beast, it is better than slaughtering it at the age when its meat is stuck to its hair, and you turn over your milking vessel and annoy your she-camel)

2843. Narrated Buraydah ibn al-Hasib: When a boy was born to one of us in the pre-Islamic period, we sacrificed a sheep and smeared his head with its blood; but when Allah brought Islam, we sacrificed a sheep, shaved his head and smeared his head with saffron

## Game (Kitab Al-Said)

2844. Narrated Abu Hurairah:The Prophet () as saying: If anyone gets a dog, except a sheeping or hunting or a farm dog, a qirat of his reward will be deducted daily

2845. Narrated Abdullah ibn Mughaffal: The Prophet () said: Were dogs not a species of creature I should command that they all be killed; but kill every pure black one

2846. Narrated Jabir ibn Abdullah: The Prophet of Allah () ordered to kill dogs, and we were even killing a dog which a woman brought with her from the desert. Afterwards he forbade to kill them, saying: Confine yourselves to the type which is black

2847. Narrated 'Abi b. Hatim:I asked the Prophet () ,and said: I set off my trained dogs, and they catch (something) for me: may I eat (it)? He said: When you set off trained dogs and mention Allah's name, eat what they catch for you. I said: Even if they killed (the game)? He said: Even if they killed (the game) as long as another dog does not join it. I said: I shoot with a featherless arrow, and it strikes the target, may I eat (it) ? He said: If you shoot with a featherless arrow and mention Allah's name, and it strikes the aim, and pierce it, eat it ; and if it strikes with its middle, do not eat (it)

2848. Narrated 'Adi b. Hatim:I asked the Messenger of Allah. I said: We hunt with these dogs. He replied: When you set off your dog and mention Allah's name over it, eat what it catches for you, even if it kills it, except that the dog has eaten (any of it); if the dog has eaten (any of it), do not eat, for I'm afraid it has caught it

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only for itself

2849. Narrated 'Adi b. Hatim: The Prophet (ﷺ) as saying: When you shoot your arrow and mention Allah's name, and you find it (the game) after a day, and you do not find it in water, and you find in it only the mark of your arrow, eat (it). But if another dog joins your dogs, do not eat it, for you do not know maybe the one which was not yours has killed it

2850. Narrated 'Adi b. Hatim: The Prophet (ﷺ) as saying: When the animal at which you shot falls in water, is drowned, and dies, do not eat

2851. Narrated Adi ibn Hatim: The Prophet (ﷺ) said: Eat what ever is caught for you by a dog or a hawk you have trained and set off when you have mentioned Allah's name. I said: (Does this apply) if it killed (the animal)? He said: When it kills it without eating any of it, for it caught it only for you. Abu Dawud said: If a hawk eats any of it, there is no harm (in eating it). If a dog eats it, it is disapproved (to eat the meat). If it drinks blood, there is no harm (in eating it)

2852. Narrated AbuTha'labah al-Khushani: The Messenger of Allah (ﷺ) said about the game hunted by a dog: If you set off your dog and have mentioned Allah's name, eat (it), even if it eats any of it; and eat what your hands return you

2853. Narrated Adi ibn Hatim: Messenger of Allah, one of us shoots at the game, and follows its mark for two or three days, and then finds it dead, and there is his arrow (pierced) in it, may he eat it? He said: Yes, if he wishes, or he said: he may eat if he wishes

2854. Narrated 'Adi b. Hatim: I asked Prophet (ﷺ) about featherless arrow. He said: If it strikes with its end, eat, and if it strikes with the middle part of it, do not eat, for it died by a violent blow. I said: I set off my dog? He replies: If you mention Allah's name, eat, otherwise do not eat. If it eats any of it, do not eat, for it caught for itself. He asked: I set off my dog, and I find with it another dog? He replied: Do not eat, because you mentioned Allah's name on your dog

2855. Narrated Abu Taa'labat b. al-Khushani: I said: Messenger of Allah, I hunt with my trained dog, and with my untrained dog? He said: 'What you hunt with your trained dog, mention Allah's names (on it) and eat; and what you hunt with your untrained dog, and you find in a position that you slaughter it, then eat

2856. Narrated AbuTha'labah al-Khushani: The Messenger of Allah (ﷺ) said to me: AbuTha'labah, eat what returns to you by your bow and your dog. Ibn Harb's version adds: "The trained (dog), and your hand, then eat, whether it has been slaughtered or not slaughtered

2857. Narrated Abdullah ibn Amr ibn al-'As: There was a bedouin called AbuTha'labah. He said: Messenger of Allah, I have trained dogs, so tell me your opinion about (eating) the animal they hunt. The Prophet (ﷺ) said: If you have trained dogs, then eat what they catch for you. He asked: Whether it is slaughtered or not? He replied: Yes. He asked: Does it apply even if it eats any of it? He replied: Even if it eats any of it. He again asked: Messenger of Allah, tell me your opinion about my bow (i.e. the game hunted by arrow). He said: Eat what your bow returns to you, whether it is slaughtered or not. He asked: If it goes out of my sight? He replied: Even if it goes out of your sight, provided it has no stench, or you find a mark on it other than the mark of your arrow. He asked: Tell me about the use of the vessels of the Magians when we are forced to use them. He replied: Wash them and eat in them

2858. Narrated AbuWaqid: The Prophet (ﷺ) said: Whatever is cut off of an animal when it is alive is dead

2859. Narrated Abdullah ibn Abbas: The Prophet (ﷺ) said: (the narrator Sufyan said: I do not know but that it [the tradition] has been transmitted from the Prophet (ﷺ): He who lives in the desert will become rude; he who pursues the game will be negligent, and he who visits a king will be perverted

2860. Narrated AbuHurayrah: The Prophet (ﷺ) said: He said: He who sticks to a king is perverted. This version adds: The nearer a servant (of Allah) goes to a king, the farther he keeps away from Allah

2861. Narrated AbuTha'labah al-Khushani: The Prophet (ﷺ) said: When you shoot your arrow (and the animal goes out of your sight) and you come three days later on it, and in it there is your arrow, then eat provided it has not stench

### Wills (Kitab Al-Wasaya)

2862. Narrated 'Abdullah bin 'Umar: The Messenger of Allah (ﷺ) as saying: It is the duty of a Muslim man who has something which is to be given as bequest not to have it for two nights without having his will written regarding it

2863. Narrated 'Aishah: The Messenger of Allah (ﷺ) did not leave dinars, dirhams, camels and goats, nor did he leave will for anything

2864. Narrated 'Amir b. Sa'd: On the authority of his father (Sa'd b. Abi Waqqas): When he (Sa'd) fell ill at Mecca (according to the version of Ibn Abi Kkalaf) - then the agreed version has: which brought him near to death - the Messenger of Allah (ﷺ) went to visit him. He said: Messenger of Allah, I have a large amount of property, and my daughter is my only heir. May I give two-thirds (of my property) as a sadaqah (charity)? He said: No. He asked: Then a half? He replied: No. He asked: Then one-third? He replied: (You may will away) a third and third is a lot. To leave your heirs rich is better than to leave them poor begging from people. You will not spend anything, seeking thereby to please Allah, without being rewarded for it, even the mouthful you give your wife. I said: Messenger of Allah, shall I be left behind from immigration (to Medina)? He said: If you remain behind after me and do good works seeking the pleasure of Allah, your rank will be raised and degree increased. Perhaps you will not remain behind, and some people will benefit from you and others will be harmed by you. He then said: O Allah, complete the immigration of my Companions and do not turn them back. But miserable was Sa'd b. Khawlah. The Messenger of Allah (ﷺ) lamented on him as he died at Mecca

2865. Narrated Abu Hurairah: A man asked the Messenger of Allah (ﷺ): Messenger of Allah, which sadaqah (charity) is the best? He replied: (The best sadaqah is)

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that you give something as sadaqah (charity) when you are healthy, greedy, expect survival and fear poverty, and not that you postpone it until your death. and then you say: For so-and-so is such-and-such, and for so-and-so is such-and-such, while it was already for so-and-so

2866. Narrated AbuSa'id al-Khudri: The Prophet () said: A man giving a dirham as sadaqah (charity) during his life is better than giving one hundred dirhams as sadaqah (charity) at the moment of his death

2867. Narrated AbuHurayrah: The Prophet () said: A man or a woman acts in obedience to Allah for sixty years, then when they are about to die they cause injury by their will, so they must go to Hell. Then AbuHurayrah recited: "After a legacy which you bequeath or a debt, causing no injury...that will be the mighty success. Abu Dawud said: Al-Ash'ath b. Jabir is the grandfather of Nasr b. 'Ali

2868. Narrated Abu Dharr: The Messenger of Allah () said to me: Abu Dharr, I see you weak, and I like for you what I like for myself. Do not be a leader of two (persons), and do not be a guardian of an orphan. Abu Dawud said: This has been narrated only by the people of Egypt

2869. Narrated Ibn 'Abbas:The Qur'anic verse goes: "(It is prescribed when death approaches any of you), if he leaves any goods, that he may bequest to parents and next to kin." The bequest was made in this way until the verse of inheritance repealed it

2870. Narrated AbuHurayrah: I heard the Messenger of Allah () say: Allah has appointed for everyone who has a right what is due to him, and no bequest must be made to an heir

2871. Narrated Abdullah ibn Abbas: When Allah, Most High, revealed the verses: "Come not nigh to the orphan's property except to improve it". And "Those who unjustly eat up the property of orphans", everyone who had an orphan with him went and separated his food from his (orphan's) food, and his drink from his drink, and began to detain the remaining food which he (the orphan) himself ate or spoiled. This fell heavy on them, and they mentioned this to the Messenger of Allah (). So Allah, Most High, revealed the verse: "They ask thee concerning orphans. Say: The best thing to do is what is for their good; if ye mix their affairs with yours, they are your brethren." Then they mixed their food with his food and their drink with his drink

2872. Narrated 'Amr b. Suh'aib: On his father's authority, said that his grandfather told that a man came to the Prophet () and said: I am poor, I have nothing (with me), and I have an orphan. He said: Use the property of your orphan without spending it lavishly, hurrying and taking it as your own property

2873. Narrated Ali ibn AbuTalib: I memorised (a tradition) from the Messenger of Allah (): There is no orphanhood after puberty, and there is no silence for the whole day till the night

2874. Narrated Abu Hurairah: The Messenger of Allah () as saying: Refrain from seven (characteristics) which cause destruction. He was asked: What are they, Messenger of Allah ? He replied: To assign partner to Allah, magic, to kill a soul (man) which is prohibited by Allah except for which is due, to take usury, to consume the property of an orphan, to retreat on the day of the battle, and to slander chaste women, indiscreet but believing. Abu Dawud said: The name Abu al-Ghaith is Salim client of Ibn Muti

2875. Umair, A Companion of the Prophet () said:A man asked him (the Prophet): Messenger of Allah, what are the grave sins? He replied: They are nine. He then mentioned the tradition to the same effect. This version adds: "And disobedience to the Muslim parents, and to violate the sacred House, your qiblah (direction of prayer), in your life and after death

2876. Narrated Khabbab:Mus'ab b. 'Umar was killed at the battle of Uhud, and for him only a coarse cloth would be found as shroud. When we covered his head, his feet showed, and when we covered his feet, his head showed. So the Messenger of Allah () said: Cover his head with it (cloth), and put some rushes over his feet

2877. Narrated Buraidah:A woman came to the Messenger of Allah () and said: I donated my slave-girl to my mother, but she died and left the slave-girl. He said: Your reward became due, and she came back to you in inheritance. She said: She died while a month's fasting was due from her. Would it be sufficient or be taken as completed if I fast on her behalf ? He said: Yes. She said: She also did not perform Hajj. Would it be sufficient or be taken completed if I perform (Hajj) on her behalf ? He said: Yes

2878. Narrated Ibn 'Umar:'Umar got some land in Khaibar, and when to the Prophet () and said: I have acquired land in Khaibar which I consider to be more valuable than any I have acquired ; so what do you command me to do with it ? He replied: If you wish, you may make the property as inalienable possession, and give its produce as sadaqah (charity). So 'Umar gave it as a sadaqah declaring that the property must not be sold, given away, or inherited : (and gave its produce as sadaqah to be devoted) to poor, relatives, the emancipation of slaves, Allah's path, travellers. The narrator Bishr added: "and guests". Then the agreed version goes: No sin being committed by the one who administers it if he eats something from it in a reasonable manner, or gives something to a friend, who does not make his own property. The narrator Bishr added: "(provided) he is not storing-up goods (for himself)

2879. Narrated Yahya b. Sa'id:'Abd al-Hamid b. Abd 'Allah b. 'Abd Allah b. 'Umar b. al-Khattab copied to me a document about the religious endowment (waqf) made by 'Umar b. al-Khattab : In the name of Allah, the Compassionate, the Merciful. This is what Allah's servant 'Umar has written about Thamgh. He narrated the tradition like the one transmitted by Nafi'. He added: "provided he is not storing up goods (for himself)". The surplus fruit will be devoted to the beggar and the deprived. He then went on with the tradition, saying: If the man in charge of Thamgh wishes to buy a slave for his work for its fruits (by selling them), he may do so. Mu'iqib penned it and 'Abd Allah b. al-Arqam witnessed it : In the name of Allah, the Compassionate, the Merciful. This is what Allah's servant 'Umar , Commander of Faithful, directed, in case of some incident happens to him (i.e. he dies), that Thamg, Sirmah b. al-Akwa', the servant who is there, the hundred

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shares in (the land of) Khaibr, the servant who is there and the hundred shares which Muhammad (ﷺ) had donated to me in the valley (nearly) will remain in the custody of Hafsa during her life, then the men of opinion from her family will be in charge of these (endowments), that these will neither be sold nor purchased, spending (its produce) where they think (necessary on the beggar, deprived and relatives). There is no harm to the one in charge (of this endowment) if he eats himself, or feeds, or buys slaves with it

2880. Narrated Abu Hurairah: The Messenger of Allah (ﷺ) as saying: When a man dies, his action discontinues from him except three things, namely, perpetual sadaqah (charity), or the knowledge by which benefit is acquired, or a pious child who prays for him

2881. Narrated Aisha, Ummul Mu'minin: A woman said: Messenger of Allah, my mother suddenly died; if it had not happened, she would have given sadaqah (charity) and donated (something). Will it suffice if I give sadaqah on her behalf? The Prophet (ﷺ) said: Yes, give sadaqah on her behalf

2882. Narrated Ibn 'Abbas: A man said: Messenger of Allah, my mother has died; will it benefit her if I give sadaqah on her behalf? He said: Yes. He said: I have a garden, and I call you to witness that I have given it as sadaqah on her behalf

2883. Narrated 'Amr b. Suh'aib: On his father's authority, said that his grandfather told that Al-'As ibn Wa'il left his will that a hundred slaves should be emancipated on his behalf. His son Hisham emancipated fifty slaves and his son Amr intended to emancipate the remaining fifty on his behalf, but he said: I should ask first the Messenger of Allah (ﷺ). He, therefore, came to the Prophet (ﷺ) and said: Messenger of Allah, my father left in his will that a hundred slaves should be emancipated on his behalf and Hisham has emancipated fifty on his behalf and fifty remain. Shall I emancipate them on his behalf? The Messenger of Allah (ﷺ) said: Had he been a Muslim and you had emancipated slaves on his behalf, or given sadaqah on his behalf, or performed the pilgrimage, that would have reached him

2884. Narrated Jabir bin 'Abdullah: That his father died and left a debt of thirty wasqs of a Jew on him. Jabir asked him to defer, but he refused. Jabir then spoke to the Messenger of Allah (ﷺ) asking him to mediate to him on his behalf. The Messenger of Allah (ﷺ) came to the Jew and spoke to him about taking fruit-dates in lieu of the debt that was on him. But he refused. The Messenger of Allah (ﷺ) asked him to defer (the debt) to him, but he refused. He then narrated the rest of the tradition

### Shares of Inheritance (Kitab Al-Fara'id)

2885. Narrated Abdullah ibn Amr ibn al-'As: The Prophet (ﷺ) said: Knowledge has three categories; anything else is extra; a precise verse, or an established sunnah (practice), or a firm obligatory duty

2886. Narrated Jabir: I fell ill, and the Prophet (ﷺ) and Abu Bakr came to me on foot to visit me. As I was unconscious, I could not speak to him. He performed ablution and sprinkled water on me; so I became conscious. I said: Messenger of Allah, how should I do in my property, as I have sisters? Thereafter the verse about inheritance was revealed: "They ask thee for legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs

2887. Narrated Jabir ibn Abdullah: I fell ill, and I had seven sisters. The Messenger of Allah (ﷺ) came to me and blew on my face. So I became conscious. I said: Messenger of Allah, may I not bequeath one-third of my property to my sisters? He replied: Do good. I asked: Half? He replied: Do good. He then went out and left me, and said: I do not think, Jabir, you will die of this disease. Allah has revealed (verses) and described the share of your sisters. He appointed two-thirds for them. Jabir used to say: This verse was revealed about me: "They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs

2888. Narrated Al-Bara' bin 'Azib: The last verse revealed about the deceased who left no descendants or ascendants: "They ask thee for the legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs

2889. Narrated Al-Bara' ibn Azib: A man came to the Prophet (ﷺ) and said: Messenger of Allah, they ask thee for a legal decision about a kalalah. What is meant by kalalah? He replied: The verse revealed in summer is sufficient for you. I asked Abu Ishaq: Does it mean a person who dies and leaves neither children nor father? He said: This is so. The people think it is so

2890. Narrated Huzail b. Shurahbil al-Awadi: A man came to Abu Musa al-Ash'ari and Salman b. Rabi'ah, and asked about a case where there were a daughter, a son's daughter and full sister. They replied: The daughter gets half and the full gets half. The son's daughter gets nothing. Go to Ibn Mas'ud and you will find that he agrees with me. So the man came to him and informed him about their opinion. He said: I would then be in error and not be one of those who are rightly guided. But I decide concerning the matter as the Messenger of Allah (ﷺ) did: The daughter gets half, and the son's daughter gets a share which complete thirds (i.e. gets a sixth), and what remains to the full sister

2891. Narrated Jabir ibn Abdullah: We went out with the Messenger of Allah (ﷺ) and came to a woman of the Ansar in al-Aswaf. The woman brought her two daughters, and said: Messenger of Allah, these are the daughters of Thabit ibn Qays who was killed as a martyr when he was with you at the battle of Uhud, their paternal uncle has taken all their property and inheritance, and he has not left anything for them. What do you think, Messenger of Allah? They cannot be married unless they have some property. The Messenger of Allah (ﷺ) said: Allah will decide regarding the matter. Then the verse of Surat an-Nisa was revealed: "Allah (thus) directs you as regards your children's (inheritance)." Messenger of Allah (ﷺ) said: Call to me the woman and her husband's brother. He then said to their paternal uncle: Give them two-thirds and their mother an eighth, and what remains is yours. Abu Dawud said: The narrator Bishr made a mistake. They were the

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daughters of Sa'd b. al-Rabi' for Thabit b. Qais was killed in the battle of Yamamah

2892. Narrated Jabir bin 'Abdullah : The wife of Sa'd b. al-Rabi said: Messenger of Allah, Sa'd died and left two daughters. He then narrated the rest of the tradition in a similar way. Abu Dawud said: This is the most correct tradition

2893. Narrated Al-Aswad b. Yazid:Mu'adh b. Jabal gave shares of inheritance to a sister and a daughter. He gave each of them half. He was at Yemen while the Prophet () was alive

2894. Narrated Qabisah ibn Dhuwayb: A grandmother came to AbuBakr asking him for her share of inheritance. He said: There is nothing prescribed for you in Allah's Book, nor do I know anything for you in the Sunnah of the Prophet of Allah () Go home till I question the people. He then questioned the people, and al-Mughirah ibn Shu'bah said: I had been present with the Messenger of Allah () when he gave grandmother a sixth. AbuBakr said: Is there anyone with you? Muhammad ibn Maslamah stood and said the same as al-Mughirah ibn Shu'bah had said. So AbuBakr made it apply to her. Another grandmother came to Umar ibn al-Khattab asking him for her share of inheritance. He said: Nothing has been prescribed for you in Allah's Book. The decision made before you was made for a grandmother other than you. I am not going to add in the shares of inheritance; but it is that sixth. If there are two of you, it is shared between you, but whichever of you is the only one left gets it all

2895. Narrated Buraydah: The Prophet () appointed a sixth to a grandmother if no mother is left to inherit before her

2896. Narrated Imran ibn Husayn: A man came to the Prophet () and said: My son has died; what do I receive from his estate? He replied: You receive a sixth. When he turned away he called him and said: You receive another sixth. When he turned away, he called him and said: The other sixth is an allowance (beyond what is due). Qatadah said: They (the Companions) did not know the heirs with whom he was given (a sixth). Qatadah said: The minimum share given to the grandfather was a sixth

2897. Al-Hasan reported that Umar asked:Which of your knows what share the Messenger of Allah () had given to the grandfather from the estate? Ma'qil ibn Yasar said: The Messenger of Allah () gave him a sixth. He asked: Along with whom? He replied: I do not know. He said: You do not know; what is the use then?

2898. Narrated Abdullah ibn Abbas: The Prophet () said: Divide the property among those whose share have been prescribed in the Book of Allah, and what remains from the prescribed shares goes to the nearest male heirs

2899. Narrated Al-Miqdam al-Kindi: The Prophet () said: If anyone leaves a debt or a helpless family I shall be responsible-and sometimes the narrator said: Allah and His Apostle will be responsible-but if anyone leaves property, it goes to his heirs. I am the heirs of him who has none, paying blood-wit for him and inheriting from him; and a maternal uncle is the heir of him who has none, paying blood-wit for him and inheriting from him

2900. Narrated Al-Miqdam al-Kindi: The Prophet () said: I am nearer to every believer than himself, so if anyone leaves a debt or a helpless family, I shall be responsible, but if anyone leaves property, it goes to his heirs. I am patron of him who has none, inheriting his property and freeing him from his liabilities. A maternal uncle is patron of him who has none, inheriting his property and freeing him from his liabilities. Abu Dawud said: da'iah means dependants or helpless family. Abu Dawud said: This tradition has been transmitted by al-Zubaidi from Rashid b. Sa'd from Ibn 'A'idh on the authority of al-Miqdam. It has also been transmitted by Mu'awiyah b. Salih from Rashid who said: I heard al-Miqdam (say)

2901. Narrated Al-Miqdam: I heard the Messenger of Allah () say: I am the heirs of Him who has none, freeing him from his liabilities, and inheriting what he possesses. A maternal uncle is the heir of Him who has none, freeing him from his liabilities, and inheriting his property

2902. Narrated Aisha, Ummul Mu'minin: A client of the Prophet () died and left some property, but he left no child or relative. The Messenger of Allah () said: Give what he has left to a man belonging to his village. Abu Dawud said: The tradition of Sufyan is more perfect. Musaddad said: Thereupon the Prophet () said: Is there anyone belonging to his land ? They replied: Yes. He said: Then give him what he has left

2903. Narrated Buraydah ibn al-Hasib: A man came to the Messenger of Allah () and said: I have property left by a man of Azd. I do not find any man of Azd to give it to him. He said: Go and look for man of Azd for a year. He then came to him after one year and said: Messenger of Allah, I did not find any man of Azd to give it to him. He said: Look for a man of Khuza'ah whom you meet first and give it to him. When he turned away, he said; Call the man to me. When he came to him, he said: Look for the leading man of Khuza'ah and give it to him

2904. Narrated Buraydah ibn al-Hasib: A man of Khuza'ah died and his estate was brought to the Prophet (). He said: Look for his heir or some relative. But they found neither heir nor relative. The Messenger of Allah () said: Give it to the leading man of Khuza'ah. The narrator Yahya said: Sometimes I heard him (al-Husayn ibn Aswad) say in this tradition: Look for the greatest man of Khuza'ah

2905. Narrated Abdullah ibn Abbas: A man died leaving no heir but a slave whom he had emancipated. The Messenger of Allah () asked: Has he any heir? They replied: No, except a slave whom he had emancipated. The Messenger of Allah () assigned his estate to him (the emancipated slave)

2906. Narrated Wathilah ibn al-Asqa': The Prophet () said: A woman gets inheritance from the three following: one she has set free, a foundling, and her child about whom she has invoked a curse on herself if she was untrue in declaring he was not born out of wedlock

2907. Narrated Makhul: The Messenger of Allah () assigned the estate of a child of a woman about whom she had invoked a curse to her mother, and to her heirs after her



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2908. Narrated 'Amr bin Shu'aib: On his father's authority, said that his grandfather reported from the Prophet (ﷺ) something similar

2909. Narrated Usamah b. Zaid: The Prophet (ﷺ) as saying: A Muslim may not inherit from an infidel nor an infidel from a Muslim

2910. Narrated Usamah b. Zaid: I said: Messenger of Allah, where will you stay tomorrow? This (happened) during his Hajj. He replied: Has 'Aqil left any house for us? He then said: We shall stay at the valley of Banu Kinarah where the Quraish took an oath on unbelief. This refers to al-Muhassab. The reason is that Banu Kinarah made an alliance with the Quraish against Banu Hashim that they would have no marital connections with them, nor will have commercial transactions with them, nor will give them any refuge. Al-Zuhri said: Khalf means valley

2911. Narrated Abdullah ibn Amr ibn al-'As: The Prophet (ﷺ) said: people of two different religions would not inherit from one another

2912. Narrated Mu'adh ibn Jabal: I heard the Messenger of Allah (ﷺ) say: Islam increases and does not diminish. He, therefore, appointed a Muslim heir (of a non-Muslim)

2913. Narrated Abu Al-Aswad al-Dili: Mu'adh bought the property of a Jew whose heir was a Muslim. He then narrated from the Prophet (ﷺ) to the same effect

2914. Narrated Abdullah ibn Abbas: The Prophet (ﷺ) said: An estate which was divided in pre-Islamic period may follow the division in force then, but any estate in Islamic times must follow the division laid down by Islam

2915. Narrated Ibn 'Umar: 'Aishah, mother of believers (ra), intended to buy a slave-girl to set her free. Her people said: We shall sell her to you on one condition that we shall inherit from her. 'Aishah mentioned it to the Messenger of Allah (ﷺ). He said: That should not prevent you, for the right of inheritance belongs to the one who has set a person free

2916. Narrated 'Aishah: The Messenger of Allah (ﷺ) as saying: The right of inheritance belongs to only to the one who paid the price (of the slave) and patronised him by doing an act of gratitude

2917. Narrated 'Amr b. Suh'aib: On his father's authority, said that his grandfather reported: Rabab ibn Hudhayfah married a woman and three sons were born to him from her. Their mother then died. They inherited her houses and had the right of inheritance of her freed slaves. Amr ibn al-'As was the agnate of her sons. He sent them to Syria where they died. Amr ibn al-'As then came. A freed slave of hers died and left some property. Her brothers disputed with him and brought the case to Umar ibn al-Khattab. Umar reported the Messenger of Allah (ﷺ) as saying: Whatever property a son or a father receives as an heir will go to his agnates, whoever they may be. He then wrote a document for him, witnessed by AbdurRahman ibn Awf, Zayd ibn Thabit and one other person. When AbdulMalik became caliph, they presented the case to Hisham ibn Isma'il or Isma'il ibn Hisham (the narrator is doubtful). He sent them to 'Abd al-Malik who said: This is the decision which I have already seen. The narrator said: So he ('Abd al-Malik) made the decision on the basis of the document of Umar ibn al-Khattab, and that is still with us till this moment

2918. (Narrated Tamim ad-Dari: Tamim asked: Messenger of Allah, what is the sunnah about a man who accepts Islam by advice and persuasion of a Muslim? He replied: He is the nearest to him in life and in death

2919. Narrated Ibn 'Umar: The Messenger of Allah (ﷺ) forbade selling or giving away the right to inheritance by a manumitted slave

2920. Narrated AbuHurayrah: The Prophet (ﷺ) said: When an infant has raised its voice (and then dies), it will be treated as an heir

2921. Narrated Ibn 'Abbas: To those also, to whom your right hand was pledged, give their due portion. A man made an agreement with another man (in early days of Islam), and there was no relationship between the ; one of them inherited from the other. The following verse of Surat Al-Anfal abrogated it: "But kindred by blood have prior right against each other

2922. Ibn 'Abbas explained the following Qur'anic verse : "To those also, to whom your right hand was pledged, give your portion." When the Emigrants came to Medina. they inherited from the Helpers without any blood-relationship with them for the brotherhood which the Messenger of Allah (ﷺ) established between them. When the following verse was revealed: "To (benefit) everyone we have appointed shares and heirs to property left by parent and relatives." it abrogated the verse: "To those also, to whom your right hand was pledged, give their due portion." This alliance was made for help, well wishing and cooperation. Now a legacy can be made for him. (The right to) inheritance was abolished

2923. Narrated Dawud b. al-Husain: I used to learn the reading of the Qur'an from Umm Sa'd, daughter of al-Rabi'. She was an orphan in the guardianship of Abu Bakr. I read the Qur'anic verse "To those also to whom your right hand was pledged." She said: Do not read the verse; "To those also to whom your right hand was pledged." This was revealed about Abu Bakr and his son 'Abd al-Rahman when he refused to accept Islam. Abu Bakr took an oath that he would not give him a share from inheritance. When he embraced Islam Allah Most High commanded His Prophet (ﷺ) to give him the share. The narrator 'Abd al-Aziz added: He did not accept Islam until he was urged on Islam by sword. Abu Dawud said: He who narrated the word 'aqadat means a pact ; and he who narrated the word 'aaqadat means the party who made a pact. The correct is the tradition of Talhah ('aaqadat)

2924. Narrated Ibn 'Abbas: Referring to the verse: "Those who believed and adopted exile... As to those who believed but came not into exile": A bedouin (who did not migrate to Medina) did not inherit from an emigrant, and an emigrant did not inherit from him. It was abrogated by the verse: "But kindred by blood have prior rights against each other

2925. Narrated Jubair b. Mu'tim: The Messenger of Allah (ﷺ) as saying: There is no alliance in Islam, and Islam strengthened the alliance made during pre-Islamic

days

2926. Narrated Anas bin Malik: The Messenger of Allah (ﷺ) established an alliance (of brotherhood) between the Emigrants and the Helpers in our house. He was asked: Did not the Messenger of Allah (ﷺ) say: There is no alliance in Islam? He replied: The Messenger of Allah (ﷺ) established an alliance between the Emigrants and the Helpers in our house. This he said twice or thrice

2927. Narrated Umar ibn al-Khattab: Sa'id said: Umar ibn al-Khattab said: Blood-money is meant for the clan of the slain, and she will not inherit from the blood-money of her husband. Ad-Dahhak ibn Sufyan said: The Messenger of Allah (ﷺ) wrote to me that I should give a share to the wife of Ashyam ad-Dubabi from the blood-money of her husband. So Umar withdrew his opinion. Ahmad ibn Salih said: AbdurRazzaq transmitted this tradition to us from Ma'mar, from az-Zuhri on the authority of Sa'id. In this version he said: The Prophet (ﷺ) made him governor over the bedouins

### Tribute, Spoils, and Rulership (Kitab Al-Kharaj, Wal-Fai' Wal-Imarah)

2928. Narrated 'Abdullah bin 'Umar: The Messenger of Allah (ﷺ) as saying: Each of you is a shepherd and each of you is responsible for his flock. The amir (ruler) who is over the people is a shepherd and is responsible for his flock; a man is a shepherd in charge of the inhabitants of his household and he is responsible for his flock; a woman is a shepherdess in charge of her husband's house and children and she is responsible for them; and a man's slave is a shepherd in charge of his master's property and he is responsible for it. So each of you is a shepherd and each of you is responsible for his flock

2929. Narrated 'Abd al-Rahman b. Samurah: The Messenger of Allah (ﷺ) said to me: 'Abdul al-Rahman b. Samurah, do not ask for the position of commander, for if you are given it after asking you will be left to discharge it yourself, but if you are given it without asking you will be helped to discharge it

2930. Narrated Abu Musa: I went along with two men to see the Prophet (ﷺ). One of them recited tashahhud and said: We have come to you so that you may employ us for your work. The other also said the same thing. He (the Prophet) replied: The most faithless of you in our eyes is the one who asked for it (responsible post). Abu Musa then apologized to the Prophet (ﷺ) and said: I did not know why they came to you. He did not employ them for anything until he died

2931. Narrated Anas: The Prophet (ﷺ) appointed Ubn Umm Makthum as a governor of Medina (in his absence) twice

2932. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah (ﷺ) said: When Allah has a good purpose for a ruler, He appoints for him a sincere minister who reminds him if he forgets and helps him if he remembers; but when Allah has a different purpose from that for him. He appoints for him an evil minister who does not remind him if he forgets and does not help him if he remembers

2933. Narrated Al-Miqdam ibn Ma'dikarib: The Messenger of Allah (ﷺ) struck him on his shoulders and then said: You will attain success, Qudaym, if you die without having been a ruler, a secretary, or a chief

2934. Narrated Ghalib al-Qattan: Ghalib quoted a man who stated on the authority of his father that his grandfather reported: They lived at one of the springs. When Islam reached them, the master of the spring offered his people one hundred camels if they embraced Islam. So they embraced Islam, and he distributed the camels among them. But it occurred to him that he should take the camels back from them. He sent his son to the Prophet (ﷺ) and said to him: Go to the Prophet (ﷺ) and tell him: My father extends his greetings to you. He asked his people to give them one hundred camels if they embraced Islam, and they embraced Islam. He divided the camels among them. But it occurred to him then that he should withdraw his camels from them. Is he more entitled to them or we? If he says: Yes or no, then tell him: My father is an old man, and he is the chief of the people living at the water. He has requested you to make me chief after him. He came to him and said: My father has extended his greetings to you. He replied: On you and you father be peace. He said: My father asked his people to give them one hundred camels if they embraced Islam. So they embraced Islam, and their belief in Islam is good. Then it occurred to him that he should take his camels back from them. Is he more entitled to them or are they? He said: If he likes to give them the camels, he may give them; and if he likes to take them back, he is more entitled to them than his people. If they embraced Islam, then for them is their Islam. If they do not embrace Islam, they will be fought against in the cause of Islam. He said: My father is an old man; he is the chief of the people living at the spring. He has asked you to appoint me chief after him. He replied: The office of a chief is necessary, for people must have chiefs, but the chiefs will go to Hell

2935. Narrated Ibn 'Abbas: The Prophet (ﷺ) has a secretary named Sijill

2936. Narrated Rafi' ibn Khadij: I heard the Messenger of Allah (ﷺ) say: The official who collects sadaqah (zakat) in a just manner is like him who fights in Allah's path till he returns home

2937. Narrated Uqbah ibn Amir: I heard the Messenger of Allah (ﷺ) as saying: One who wrongfully takes an extra tax (sahib maks) will not enter Paradise

2938. Narrated Ibn Ishaq: Sahib maks means one who (receives) tithes (from) people

2939. Narrated Ibn 'Umar: 'Umar said: I shall not appoint a successor, for the Messenger of Allah (ﷺ) did not appoint a successor. If I appoint a successor (I can do so), for Abu Bakr had appointed a successor. He Ibn 'Umar said: I swear by Allah, he did not mention (anyone) but the Messenger of Allah (ﷺ) and Abu Bakr. So I learnt he would not equate anyone with the Messenger of Allah (ﷺ), for he did not appoint any successor

2940. Narrated Ibn 'Umar: We used to take the oath of allegiance to the Prophet (ﷺ) to hear and obey, and he would tell: In What I am able

2941. Narrated 'Aishah: The Messenger of Allah (ﷺ) never touched the hand of woman, but he received the oath of allegiance from her. When he received the oath of allegiance from her, she gave it to him, and he said: Go, I have received your oath of allegiance

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2942. Narrated 'Abd Alla b. Hisham, :who was a Companion, reported that his mother Zainab daughter of Humain went to the Messenger of Allah () and said: Messenger of Allah, receive the oath of allegiance from him. The Messenger of Allah () said: He is Minor. He then wiped his head
2943. Narrated Buraidah:The Prophet () as saying: When we appoint someone to an administrative post and provide him with an allowance, anything he takes beyond that is unfaithful dealing
2944. Narrated Ibn al-Sa'idi:'Umar reported me to collect the sadaqah (i.e. zakat). When I became free, he ordered to give me payment for it. I said: I have worked for the sake of Allah. He said: Take what you have been given, for I held an administrative post in the time of the Messenger of Allah (), and he gave me payment for it
2945. Narrated Al-Mustawrid ibn Shaddad: Al-Mustawrid heard the Prophet () say: He who acts as an employee for us must get a wife; if he has not a servant, he must get one, and if he has not a dwelling, he must get one. He said that Abu Bakr reported: I was told that the Prophet () said: He who takes anything else he is unfaithful or thief
2946. Narrated Abu Humaid al-Sa'idi:The Prophet () appointed a man of Azd called Ibn al-Lutbiyayah (to collect sadaqah). The narrator Ibn al-Sarh said: (He appointed) Ibn al-Utbiyyah to collect the sadaqah. When he returned he said: This is for you and this was given to me as present. So the Prophet () stood on the pulpit, and after praising and extolling Allah he said: What is the matter with a collector of sadaqah. We send him (to collect sadaqah), and when he return he says: This is for you and this is a present which was given to me. Why did he not sit in his father's or mother's house and see whether it would be given to him or not ? Whoever takes any of it will inevitably bring it on the Day of Resurrection, be it a camel which rumbles, an ox which bellows, or sheep which-bleats. Then raising his arms so that we could see where the hair grow under his armpits, he said: O Allah, have I given full information ? O Allah, have I given full information ?
2947. Narrated AbuMas'ud al-Ansari: The Prophet () appointed me to collect sadaqah and then said: Go, AbuMas'ud, I should not find you on the Day of Judgment carrying a camel of sadaqah on your back, which rumbles, the one you have taken by unfaithful dealing in sadaqah. He said: If it is so, I will not go. He said: Then I do not force you
2948. Narrated AbuMaryam al-Azdi: When I entered upon Mu'awiyah, he said: How good your visit is to us, O father of so-and-so. (This is an idiom used by the Arabs on such occasions). I said: I tell you a tradition which I heard (from the Prophet). I heard the Messenger of Allah () say: If Allah puts anyone in the position of authority over the affairs of the Muslims, and he secludes himself (from them), not fulfilling their needs, wants, and poverty, Allah will keep Himself away from him, not fulfilling his need, want and poverty. He said: He (Mu'awiyah) appointed a man to fulfil the needs of the people
2949. Narrated AbuHurayrah: The Prophet () said: It is not on my own that I give you or withhold from you: I am just a treasure, putting it where I have been commanded
2950. Narrated Umar ibn al-Khattab: Malik ibn Aws ibn al-Hadthan said: One day Umar ibn al-Khattab mentioned the spoils of war and said: I am not more entitled to this spoil of war than you; and none of us is more entitled to it than another, except that we occupy our positions fixed by the Book of Allah, Who is Great and Glorious, and the division made by the Messenger of Allah (), people being arranged according to their precedence in accepting Islam, the hardship they have endured their having children and their need
2951. Narrated Abdullah ibn Umar: Zayd ibn Aslam said: Abdullah ibn Umar entered upon Mu'awiyah. He asked: (Tell me) your need, AbuAbdurRahman. He replied: Give (the spoils) to those who were set free, for I saw the first thing the Messenger of Allah () did when anything came to him was to give something to those who had been set free
2952. Narrated Aisha, Ummul Mu'minin: The Prophet () was brought a pouch containing bead and divided it among free women and slave women. Aisha said: My father used to divide things between free men and slave
2953. Narrated 'Awf bin Malik:When the spoils (fai') came to the Messenger of Allah (), he divided it that day ; he gave two portions to a married man and one to a bachelor. The narrator Ibn al-Musaffa added: We were summoned, and I would be summoned before 'Ammar. So I was summoned and he gave me two portions, for I had a family ; then 'Ammar b. Yasir was summoned after me and given one
2954. Narrated Jabir ibn Abdullah: The Prophet () said: I am nearer to the believers than themselves, so if anyone leaves property, it goes to his heirs, and if anyone leaves debt and dependants, let the matter come to me and I shall be responsible
2955. Narrated Abu Hurairah:The Messenger of Allah () as saying: If anyone leaves property, it goes to his heirs. And if anyone leaves dependents (without resources), they come to us
2956. Narrated Jabir b. 'Abd Allah :The Prophet () as saying: I am nearer to every believer than himself, and if anyone leaves, it goes to his heirs
2957. Narrated Nafi':That Ibn 'Umar was presented before the Prophet () on the day of Uhud, when he was fourteen years old, but he did not allow him. He was again presented to him on the day of Khandaq (the battle of Trench) when he was fifteen years old, he allowed him
2958. Narrated A man: Sulaym ibn Mutayr reported on the authority of his father that Mutayr went away to perform hajj. When he reached as-Suwaida', a man suddenly came searching for medicine and ammonium anuthorhizum extract, and he said: A man who heard the Messenger of Allah () addressing the people commanding and prohibiting them, told me that he said: O people, accept presents so long as they remain presents; but when the Quraysh quarrel about the

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rule, and the presents are given for the religion of one of you, then leave them alone. Abu Dawud said: This tradition has been transmitted by Ibn al-Mubarak from Muhammad b. Yasar from Sulaim b. Mutair

2959. Narrated Dhul-Zawa'id: Mutayr said: I heard a man say: I heard the Messenger of Allah (ﷺ) in the Farewell Pilgrimage. He was commanding and prohibiting them (the people). He said: O Allah, did I give full information? They said: Yes. He said: When the Quraysh quarrel about the rule among themselves, and the presents become bribery, then leave them. The people were asked: Who was he (who narrated this tradition)? They said: This was Dhul-Zawa'id, a Companion of the Messenger of Allah (ﷺ)

2960. Narrated 'Abd Allah b. Ka'b b. Malik al-Ansari: An expedition of the Ansar was operating in Persia with their leader. 'Umar used to send expeditions by turns every year, but he neglected them. When the expired, the people of expedition appointed on the frontier came back. He ('Umar) took serious action against them and threatened them, though they were the Companions of the Messenger of Allah (ﷺ). They said: 'Umar you neglected us, and abandoned the practice for which the Messenger of Allah (ﷺ) commanded to send the detachments by turns

2961. Narrated Umar ibn al-Khattab: A son of Adi ibn Adi al-Kindi said that Umar ibn AbdulAziz wrote (to his governors): If anyone asks about the places where spoils (fay') should be spent, that should be done in accordance with the decision made by Umar ibn al-Khattab (Allah be pleased with him). The believers considered him to be just, according to the saying of the Prophet (ﷺ): Allah has placed truth upon Umar's tongue and heart. He fixed stipends for Muslims, and provided protection for the people of other religions by levying jizyah (poll-tax) on them, deducting no fifth from it, nor taking it as booty

2962. Narrated Abu Dharr: I heard the Messenger of Allah (ﷺ) say: Allah, the Exalted, has placed truth on Umar's tongue and he speaks it

2963. Narrated Malik b. Aws b. Al-Hadathan: 'Umar sent for me when the day rose high. I found him sitting on a couch without cover. When I entered upon him, he said: Malik, some people of your tribe gradually came here, and I have ordered to give them something, so distribute it among them. I said: If you assigned this (work) to some other person, (it would be better). He said: Take it. Then Yarfa' came to him and said: Commander of the Faithful, will you permit 'Uthman b. 'Affan, 'Abd al-Rahman b. 'Awf, al-Zubair b. al-Awwam, and Sa'd b. Abi Waqqas (to enter)? He said: Yes. So he permitted them and they entered. Yarfa' again came to him and said: Commander of the Faithful, would you permit al-'Abbas and 'Ali? He said: Yes. He then permitted them and they entered. Al-'Abbas said: Commander of Faithful, decide between me and this, referring to 'Ali. Some of them said: Yes, Commander of the Faithful, decide between them and give them comfort. Malik b. Aws said: It occurred to me that both of them brought the other people for this. 'Umar said: Show patience (do not make haste). He then turned towards those people and said: I adjure you by Allah by Whose order the heaven and earth stand. Do you know that Messenger of Allah (ﷺ) said: We are not inherited whatever we leave is sadaqah (alms). They said: Yes. He then turned towards 'Ali and al-'Abbas and said: I adjure you by Allah by Whose order the heaven and earth stand. Do you know that Messenger of Allah (ﷺ) said: We are not inherited whatever we leave is sadaqah (alms). They said: Yes. He then said: Allah has appointed for the Messenger of Allah (ﷺ) a special portion (in the booty) which he did not do for anyone. Allah, Most High, said: What Allah has bestowed on His Apostle (and taken away) from them - for this ye made no expedition with either cavalry or camelry. But Allah gives power to His apostles over any He pleases; and Allah has power over all things". Allah bestowed (the property of) Banu al-Nadir on His Apostle. I swear by Allah, he did not reserve it for himself, nor did he take it over and above you. The Messenger of Allah (ﷺ) used to his share for his maintenance annually, or used to take his contribution and give his family their annual contribution (from this property), then take what remained and deal with it as he did with Allah's property. He then turned towards those people and said: I adjure you by Allah by Whose order the heaven and earth stand. Do you know that? They said: Yes. He then turned towards 'Ali and al-'Abbas and said: I adjure you by Allah by Whose order the heaven and earth stand. Do you know that? They said: Yes. When the Messenger of Allah (ﷺ) died, Abu Bakr said: I am the protector of the Messenger of Allah (ﷺ). Then you and this ('Ali) came to Abu Bakr, demanding a share from the inheritance of your cousin, and this ('Ali) demanding the share of his wife from (the property of her) father. Abu Bakr then said: The Messenger of Allah (ﷺ) said: We are not inherited. Whatever we leave is sadaqah. Allah knows that he (Abu Bakr) was true, faithful, rightly-guided, and the follower of Truth. Abu Bakr then administered it (property of the Prophet). When Abu Bakr died, I said: I am the protector of the Messenger of Allah (ﷺ) and Abu Bakr. So I administered whatever Allah wished. Then you and this ('Ali) came. Both of you are at one, and your matter is the same. So they asked me for it (property), and I said: If you wish I give it to you on condition that you are bound by the covenant of Allah, meaning that you will administer it as the Messenger of Allah (ﷺ) used to administer. So you took it from me on that condition. Then again you have come to me so that I decide between you other than that. I swear by Allah, I shall not decide between you other than that till the Last Hour comes. If you helpless, return it to me. Abu Dawud said: They asked him for making it half between them, and not that they were ignorant of the fact the Prophet (ﷺ) said: We are not inherited. Whatever we leave is sadaqah (alms). They were also seeking the truth. 'Umar then said: I do not apply the name of division to it; It leave it on its former condition

2964. Narrating this tradition Malik b. Aws said: They i.e 'Ali and al-'Abbas (Allah be pleased with them), were quarrelling about what Allah bestowed on His Messenger of Allah (ﷺ), that is, the property of Banu al-Nadir. Abu Dawud said: He ('Umar) intended that the name of division should not apply to it

2965. Narrated 'Umar: The properties of Banu al-Nadir were part of what Allah bestowed on His Apostle from what the Muslims has not ridden on horses or camels to get; so they belonged specially to the Messenger of Allah (ﷺ) who gave his family their annual contribution. Ibn 'Abdah said: His family (ahl-ih) and not the members of his houses (ahl bait-ih); then applied what remained for horses and weapons in Allah's path

2966. Narrated Al-Zuhri: 'Umar said explaining the verse: "What Allah has bestowed on His Apostle (and taken away) from them - for this ye made no expedition with either cavalry or camelry" this belonged specially to the Messenger of Allah (ﷺ): lands of 'Urainah, Fadak, and so-and-so. What Allah as bestowed on His Apostle (and taken away) from the people of the townships - belong to Allah - to the Apostle, and to kindred and orphans, the needy and the wayfarer, to the

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indigent emigrants, those who were expelled from their homes and their property, and to those who, before them, had homes (in Medina), and had adopted the faith, and to those who came after them. This verse completely covered all the people ; they remained no one from Muslims but he had his right in it, or share (according to Ayyub's version) except the slaves

2967. Narrated Umar ibn al-Khattab: Malik ibn Aws al-Hadthan said: One of the arguments put forward by Umar was that he said that the Messenger of Allah (ﷺ) received three things exclusively to himself: Banu an-Nadir, Khaybar and Fadak. The Banu an-Nadir property was kept wholly for his emergent needs, Fadak for travellers, and Khaybar was divided by the Messenger of Allah (ﷺ) into three sections: two for Muslims, and one as a contribution for his family. If anything remained after making the contribution of his family, he divided it among the poor Emigrants

2968. Narrated 'Aishah, wife of Prophet (ﷺ): Fatimah daughter of Messenger of Allah (ﷺ) sent a messenger to Abu Bakr demanding from him in inheritance of the Messenger of Allah (ﷺ) from what Allah bestowed on him at Medina and Fadak, and what remained of the fifth of Khaibar. Abu Bakr said: The Messenger of Allah (ﷺ) has said: We are not inherited. Whatever we leave is sadaqah. The family of Muhammad will eat from this property. I swear by Allah I shall not change it from the former condition of its being sadaqah as it was in the time of the Messenger of Allah (ﷺ). I shall deal with it as the Messenger of Allah dealt with it. Abu Bakr, therefore, refused to give anything to Fatimah from it

2969. Narrated Aisha, Ummul Mu'minin: Fatimah was demanding (the property of) sadaqah of the Messenger of Allah (ﷺ) at Medina and Fadak, and what remained from the fifth of Khaybar. Aisha quoted AbuBakr as saying: The Messenger of Allah (ﷺ) said: We are not inherited; whatever we leave is sadaqah. The family of Muhammad will eat from this property, that is, from the property of Allah. They will not take more than their sustenance

2970. Narrating the above tradition, 'Aishah added: Abu Bakr refused that to her. Her said: I am not going to leave anything the Messenger of Allah (ﷺ) used to do but I shall carry it out. I fear if I depart a little from his practice, I shall diverge (from the right path). As regards his sadaqah (property) at Medina, 'Umar had given it to 'Ali ad 'Abbas (Allah be pleased with them), and 'Ali dominated it. As for Khaibar and Fadak, 'Umar retained them. He said: They were the sadaqah (property) of the Messenger of Allah (ﷺ), exclusively reserved for his purposes that happened, and for his emergent needs. Their management was assigned to the one who was in authority. He said: They are in that condition to the present day

2971. Al-Zuhri, explaining the verse "For this you made no expedition with either cavalry or camelry" said: The Prophet (ﷺ) concluded the treaty of peace with the people of Fadak and townships which he named which I could not remember ; he blockaded some other people who sent a message to him for capitulation. He said: "For this you made no expedition with either cavalry or camelry" means without fighting. Al-Zuhri said: The Banu al-Nadir property was exclusively kept for the Prophet (ﷺ) ; they did not conquer it by fighting, but conquered it by capitulation. To Prophet (ﷺ) divided it among the Emigrants. He did not give anything to the Helpers except two men were needy

2972. Narrated Umar ibn AbdulAziz: Al-Mughirah (ibn Shu'bah) said: Umar ibn AbdulAziz gathered the family of Marwan when he was made caliph, and he said: Fadak belonged to the Messenger of Allah (ﷺ), and he made contributions from it, showing repeated kindness to the poor of the Banu Hashim from it, and supplying from it the cost of marriage for those who were unmarried. Fatimah asked him to give it to her, but he refused. That is how matters stood during the lifetime of the Messenger of Allah (ﷺ) till he passed on (i.e. died). When AbuBakr was made ruler he administered it as the Prophet (ﷺ) had done in his lifetime till he passed on. Then when Umar ibn al-Khattab was made ruler he administered it as they had done till he passed on. Then it was given to Marwan as a fief, and it afterwards came to Umar ibn AbdulAziz. Umar ibn AbdulAziz said: I consider I have no right to something which the Messenger of Allah (ﷺ) refused to Fatimah, and I call you to witness that I have restored it to its former condition; meaning in the time of the Messenger of Allah (ﷺ). Abu Dawud said: When 'Umar b. 'Abd al-'Aziz was made caliph its revenue was forty thousand dinars, and when he died its revenue was four hundred dinars. Had he remained alive, it would have been less than it

2973. Narrated AbuBakr: Abutufayl said: Fatimah came to AbuBakr asking him for the inheritance of the Prophet (ﷺ). AbuBakr said: I heard the Messenger of Allah (ﷺ) say: If Allah, Most High, gives a Prophet some means of sustenance, that goes to his successor

2974. Narrated Abu Hurairah: The Prophet (ﷺ) as saying: Do not distribute dinars among my heirs: Whatever I left after contribution to my wives and provisions for my governor is sadaqah (alms). Abu Dawud said: 'Amil means the workers or laborers on the land (i.e. peasants)

2975. Narrated Umar ibn al-Khattab: AbulBakhtari said: I heard from a man a tradition which I liked. I said to him: Write it down for me. So he brought it clearly written to me. (It says): Al-Abbas and Ali entered upon Umar when Talhah, az-Zubayr, AbdurRahman and Sa'd were with him. They (Abbas and Ali) were disputing. Umar said to Talhah, az-Zubayr, AbdurRahman and Sa'd: Do you not know that the Messenger of Allah (ﷺ) said: All the property of the Prophet (ﷺ) is sadaqah (alms), except what he provided for his family for their sustenance and their clothing. We are not to be inherited. They said: Yes, indeed. He said: The Messenger of Allah (ﷺ) used to spend from his property on his family, and give the residue as sadaqah (alms). The Messenger of Allah (ﷺ) then died, and AbuBakr ruled for two years. He would deal with it in the same manner as the Messenger of Allah (ﷺ) did. He then mentioned a little from the tradition of Malik ibn Aws

2976. Narrated 'Aishah: When the Messenger of Allah (ﷺ) died, the wives of the Prophet (ﷺ) intended to send 'Uthman b. 'Affan to Abu Bakr to ask him their cost of living from (the inheritance of) the Prophet (ﷺ). Thereupon 'Aishah said: Did not the Messenger of Allah (ﷺ) say: We are not inherited. Whatever we leave is sadaqah

2977. A similar tradition has been narrated by Ibn Shihab through a different chain of narrators. This version says: I said: Do you not fear Allah ? Did you not hear

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the Messenger of Allah () say: We are not inherited. Whatever we leave is sadaqah (alms). This property belongs to the family of Muhammad for their emergent needs and their guest. When I die, it will go to him who becomes ruler after me

2978. Narrated Jubair b. Mut'im: That he and 'Uthman b. 'Affan went to the Messenger of Allah () talking to him about the fifth which he divided among the Banu Hisham and Abu 'Abd al-Muttalib. I said: Messenger of Allah, you have divided (the fifth) among our brethren Banu 'Abd al-Muttalib, but you have not given us anything, though our relationship to you is the same as theirs. The Prophet () said: The Banu Hisham and the Banu 'Abd al-Muttalib are one. Jubair said: He did not divide the fifth among the Banu 'Abd Shams and the Banu Nawfal as he divided among the Banu Hashim and the Banu 'Abd al-Muttalib. He said: Abu Bakr used to divide the fifth like the division of Messenger of Allah () except that he did not give the relatives of the Messenger of Allah (), as he gave them. 'Umar b. al-Khattab and 'Uthman after him used to give them (a portion) from it

2979. Narrated Jubair b. Mu'tim: The Messenger of Allah () did not divide the fifth among the Banu 'Abd Shams and Banu Nawfal as he divided among the Banu Hashim and Banu 'Abd al-Muttalib. He said: Abu Bakr used to divide (the fifth) like the division of the Messenger of Allah (), except that he did not give the relatives of the Messenger of Allah as the Messenger of Allah () himself gave them. 'Umar used to give them (from the fifth) and those who followed him

2980. Narrated Jubair b. Mu'tim: On the day of Khaibar the Messenger of Allah () divided the portion to his relatives among the Banu Hashim and Banu 'Abd al-Muttalib, and omitted Banu Nawfal and Banu 'Abd Shams. So I and 'Uthman b. 'Affan went to the Prophet () and we said: Messenger of Allah, these are Banu Hashim whose superiority we do not deny because if the position in which Allah has placed you in relation to them ; but tell us about Banu 'Abd al-Muttalib to whom you have given something while omitting us though our relationship is the same as theirs. The Messenger of Allah () said: There is no distinction between us and Banu 'Abd al-Muttalib in pre-Islamic days and in Islam. We and they are one, and he () intertwined his fingers

2981. Explaining the relatives of the Prophet () al-Saddi said: They are Banu 'Abd al-Muttalib

2982. Narrated Abdullah ibn Abbas: Yazid ibn Hurmuz said that when Najdah al-Haruri performed hajj during the rule of Ibn az-Zubayr, he sent someone to Ibn Abbas to ask him about the portion of the relatives (in the fifth). He asked: For whom do you think? Ibn Abbas replied: For the relatives of the Messenger of Allah (). The Messenger of Allah () divided it among them. Umar presented it to us but we found it less than our right. We, therefore returned it to him and refused to accept it

2983. Narrated 'Abd al-Rahman b. Abi Laila: I heard 'Ali say: The Messenger of Allah () assigned me the fifth (of the booty). I spent it on its beneficiaries during the lifetime of the Messenger of Allah () and Abu Bakr and of 'Umar. Some property was brought to him ('Umar) and he called me and said: Take it. I said: I do not want it. He said: Take it ; you have right to it. I said: We do not need it. So he deposited in the government treasury

2984. Narrated Ali ibn Abu Talib: I, al-Abbas, Fatimah and Zayd ibn Harithah gathered with the Prophet () and I said: Messenger of Allah, if you think to assign us our right (portion) in this fifth ( of the booty) as mentioned in the Book of Allah, and this I may divide during your lifetime so that no one may dispute me after you, then do it. He said: He did that. He said: I divided it during the lifetime of the Messenger of Allah (). Abu Bakr then assigned it to me. During the last days of the caliphate of Umar a good deal of property came to him and took out our portion. I said to him: We are well to do this year; but the Muslims are needy, so return it to them. He, therefore, returned it to them. No one called me after Umar. I met al-Abbas when I came out from Umar. He said: Ali, today you have deprived us of a thing that will never be returned to us. He was indeed a man of wisdom

2985. Narrated AbdulMuttalib ibn Rabi'ah ibn al-Harith: AbdulMuttalib ibn Rabi'ah ibn al-Harith said that his father, Rabi'ah ibn al-Harith, and Abbas ibn al-Muttalib said to AbdulMuttalib ibn Rabi'ah and al-Fadl ibn Abbas: Go to the Messenger of Allah () and tell him: Messenger of Allah, we are now of age as you see, and we wish to marry. Messenger of Allah, you are the kindest of the people and the most skilled in matchmaking. Our fathers have nothing with which to pay our dower. So appoint us collector of sadaqah (zakat), Messenger of Allah, and we shall give you what the other collectors give you, and we shall have the benefit accruing from it. Ali came to us while we were in this condition. He said: The Messenger of Allah () said: No, I swear by Allah, he will not appoint any of you collector of sadaqah (zakat). Rabi'ah said to him: This is your condition; you have gained your relationship with the Messenger of Allah () by marriage, but we did not grudge you that. Ali then put his cloak on the earth and lay on it. He then said: I am the father of Hasan, the chief. I swear by Allah, I shall not leave this place until your sons come with a reply (to the question) for which you have sent them to the Prophet (). AbdulMuttalib said: So I and al-Fadl went towards the door of the apartment of the Prophet (). We found that the noon prayer in congregation had already started. So we prayed along with the people. I and al-Fadl then hastened towards the door of the apartment of the Prophet (). He was (staying) with Zaynab, daughter of Jahsh, that day. We stood until the Messenger of Allah () came. He caught my ear and the ear of al-Fadl. He then said: Reveal what you conceal in your hearts. He then entered and permitted me and al-Fadl (to enter). So we entered and for a little while we asked each other to talk. I then talked to him, or al-Fadl talked to him (the narrator, Abdullah was not sure). He said: He spoke to him concerning the matter about which our fathers ordered us to ask him. The Messenger of Allah () remained silent for a moment and raised his eyes towards the ceiling of the room. He took so long that we thought he would not give any reply to us. Meanwhile we saw that Zaynab was signalling to us with her hand from behind the veil, asking us not to be in a hurry, and that the Messenger of Allah () was (thinking) about our matter. The Messenger of Allah () then lowered his head and said to us: This sadaqah (zakat) is a dirt of the people. It is legal neither for Muhammad nor for the family of Muhammad. Call Nawfal ibn al-Harith to me. So Nawfal ibn al-Harith was called to him. He said: Nawfal, marry AbdulMuttalib (to your daughter). So Nawfal married me (to his daughter). The Prophet () then said: Call Mahmiyyah ibn Jaz'i to me. He was a man of Banu Zubayd, whom the Messenger of Allah () had appointed collector of the fifths. The Messenger of Allah () said to Mahmiyyah: Marry al-Fadl (to your daughter). So he married him to her. The Messenger of Allah () said: Stand up and pay the

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dower from the fifth so-and-so on their behalf. Abdullah ibn al-Harith did not name it (i.e. the amount of the dower)

2986. 'Ali bin Abi Talib said "I had an old she Camel that I got as my share from the booty on the day of Badr. The Apostle of Allaah() also gave me an old she camel from the fifth that day. When I intended to cohabit with Fathimah daughter of the Apostle of Allaah(), I made arrangement with a man who was a goldsmith belonging to Banu Qainuqa' to go with me so that we may bring grass. I intended to sell it to the goldsmith there by seeking help in my wedding feast. While I was collecting for my old Camels saddles, baskets and ropes both of she Camels were seated in a corner of the apartment of a man of the Ansar. When I collected what I collected (i.e., equipment) I turned (towards them). I suddenly found that the humps of she Camels were cut off and their hips were pierced and their lives were taken out. I could not control my eyes (to weep) when I saw that scene. I said "Who has done this?" They (the people) replied "Hamzah bin 'Abd Al Muttalib". He is among the drunkards of the Ansar in this house. A singing girl is singing for him and his Companions. While singing she said "Oh Hamza, rise to these plumpy old she Camels. So he jumped to the sword and cut off their humps, pierced their hips and took out their livers." 'Ali said "I went till I entered upon the Apostle of Allaah() while Zaid bin Harithah was with him." The Apostle of Allaah() realized what I had met with. The Apostle of Allaah() aid "What is the matter with you?" I said Apostle of Allaah(), I never saw the thing that happened with me today. Hamzah wronged my she Camels, he cut off their humps, pierced their hips. Lo! He is in a house with drunkards. The Apostle of Allaah() asked for his cloak. It was brought to him. He then went out, I and Zaid bin Harithah followed him until we reached the house where Hamzah was. He asked permission ( to entre). He was permitted. He found drunkards there. The Apostle of Allaah() began to rebuke him (Hamzah) for his action. Hamzah was intoxicated and his eyes were reddish. Hamzah looked at the Apostle of Allaah(). He then raised his eyes and looked at his knees, he then raised his eyes and looked at his navel and he then raised his eyes and looked at his face. Hamzah then said "Are you but the salves of my father? Then the Apostle of Allaah() knew that he was intoxicated. So the Apostle of Allaah() moved backward. He then went out and we also went out with him."

2987. Umm Al Hakam or Duba'ah daughters of Al Zibair bin 'Abd Al Muttalib said "Some captives of war were brought to the Apostle of Allaah(). I and my sister Fatimah, daughter of Apostle of Allaah() went (to the Prophet) and complained to him about our existing condition. We asked him to order (to give) us some captives. The Apostle of Allaah() said "the orphans of the people who were killed in the battle of Badr came before you (and they asked for the captives). But I tell you something better than that. You should utter "Allaah is Most Great" after each prayer thirty three times, "Glory be to Allaah" thirty three times, "Praise be to Allaah" thirty three times and "there is no god but Allaah alone, He has no associate, the Kingdom belongs to Him and praise is due to Him and He has power over all things." The narrator 'Ayyash said "They were daughters of Uncle of the Prophet ()."

2988. Ibn A'bud said, 'Ali said to me "May I not narrate you about me and Fathimah daughter of the Apostle of Allaah()? She was most favorite to him of his family." I said "Yes". He said "She pulled the grinding stone with her hand so much that it affected her hand, she carried water in a water bag so much so that it affected the upper portion of her chest, she swept the house so much so that her clothes became dirty. The Prophet () acquired some slaves". So I said "Would that you go to your father and ask him for a slave. She then came to him and found some people with him talking to him. She therefore returned. Next day she came again. He asked (her), what was your need? But she kept silence. So I said, I inform you, Apostle of Allaah(). She pulled grinding stone so much that it affected her hand, she carried water bag so much so that it affected the upper portion of her chest. When the slaves were brought to you I asked her to come to you and to ask you for a slave to save her from the exertion she is suffering." He said "Fear Allaah, Fathimah and perform the duty of your Lord and do the work of your family." When you go to bed say "Glory be to Allaah" thirty three times, "Praise be to Allaah" thirty three times, "Allaah is Most Great" thirty four times. This is hundred times. That will be better for you than a servant. She said "I am pleased with Allaah, Most High and with his Apostle ()."

2989. The tradition mentioned above has also been transmitted by 'Ali bin Hussain through a different chain of narrators. This version adds "He (the Prophet) did not provide her with a slave."

2990. Narrated Mujja'ah ibn Mirarah al-Yamani: Mujja'ah went to the Prophet () asking him for the blood-money of his brother whom Banu Sadus from Banu Dhuhl had killed. The Prophet () said: Had I appointed blood-money for a polytheist, I should have appointed it for your brother. But I shall give you compensation for him. So the Prophet () wrote (a document) for him that he should be given a hundred camels which were to be acquired from the fifth taken from the polytheists of Banu Dhuhl. So he took a part of them, for Banu Dhuhl embraced Islam. He then asked AbuBakr for them later on, and brought to him the document of the Prophet (). So AbuBakr wrote for him that he should be given one thousand two hundred sa's from the sadaqah of al-Yamamah; four thousand (sa's) of wheat, four thousand (sa's) of barley, and four thousand (sa's) of dates. The text of the document written by the Prophet () for Mujja'ah was as follows: "In the name of Allah, the Beneficent, the Merciful. This document is from Muhammad, the Prophet, to Mujja'ah ibn Mirarah of Banu Sulma. I have given him one hundred camels from the first fifth acquired from the polytheist of Banu Dhuhl as a compensation for his brother

2991. 'Amir Al Sha'bi said "The Prophet () had a special portion in the booty called safi. This would be a slave if he desired or a slave girl if he desired or a horse if he desired. He would choose it before taking out the fifth."

2992. Ibn 'Awn said "I asked Muhammad about the portion of the prophet() and safi. He replied "A portion was taken for him along with the Muslims, even if he did not attend (the battle) and safi (special portion) was taken from the fifth before everything."

2993. Qatadah said "When the Apostle of Allaah() participated in battle there was for him a special portion which he took from where he desired. Safiyyah was from that portion. But when he did not participate himself in his battle, a portion was taken out for him, but he had no choice."

2994. A'ishah said "Safiyyah was called after the word safi (a special portion of the Prophet)."

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2995. Anas bin Malik said "We came to Khaibar. We bestowed the conquest of fortress (on us), the beauty of Safiyyah daughter of Huyayy was mentioned to him (the Prophet). Her husband was killed (in the battle) and she was a bride. The Apostle of Allaah() chose her for himself. He came out with her till we reached Sadd Al Sahba' where she was purified. So he cohabited with her

2996. Anas bin Malik said "Safiyyah first fell to Dihyat Al Kalbi, the she fell to the Apostle of Allaah()

2997. Anas said "A beautiful slave girl fell to Dihyah". The Apostle of Allaah() purchased her for seven slaves. He then gave her to Umm Sulaim for decorating her and preparing her for marriage. The narrator Hammad said, I think he said "Safiyyah daughter of Huyayy should pass her waiting period in her (Umm Sulaim's) house."

2998. Anas said "Captives were gathered at Khaibar. Dihyah came out and said "Apostle of Allaah() give me a slave girl from the captives." He said "Go and take a slave girl. He took Safiyyah daughter of Huyayy. A man then came to the Prophet () and said "You gave Safiyyah daughter of Huyayy, chief lady of Quraizah and Al Nadir to Dihyah? This is according to the version of Ya'qub. Then the agreed version goes "she is worthy of you." He said "call him along with her. When the Prophet () looked at her, he said to him "take another slave girl from the captives. The Prophet () then set her free and married her

2999. Narrated Yazid ibn Abdullah: We were at Mirbad. A man with dishevelled hair and holding a piece of red skin in his hand came. We said: You appear to be a bedouin. He said: Yes. We said: Give us this piece of skin in your hand. He then gave it to us and we read it. It contained the text: "From Muhammad, Messenger of Allah (), to Banu Zuhayr ibn Uqaysh. If you bear witness that there is no god but Allah, and that Muhammad is the Messenger of Allah, offer prayer, pay zakat, pay the fifth from the booty, and the portion of the Prophet () and his special portion (safi), you will be under by the protection of Allah and His Apostle." We then asked: Who wrote this document for you? He replied: The Messenger of Allah ()

3000. Ka'ab bin Malik who was one of those whose repentance was accepted said "Ka'ab bin Al Ashraf used to satire the Prophet () and incited the infidels of the Quraish against him. When the Prophet () came to Madeena, its people were intermixed, some of them were Muslims and others polytheists who worshipped idols and some were Jews. They used to hurt the Prophet () and his Companions. Then Allaah Most High commanded His Prophet to show patience and forgiveness. So Allaah revealed about them "And ye shall certainly hear much that will grieve you from those who receive Book before you". When Ka'ab bin Al Ashraf refused to desist from hurting the Prophet () the Prophet() ordered Sa'd bin Mu'adh to send a band to kill him. He sent Muhammad bin Maslamah and mentioned the story of his murder. When they killed him, the Jews and the polytheist were frightened. Next day they came to the Prophet () and said "Our Companions were attacked and night and killed." The Prophet() informed them about that which he would say. The Prophet () then called them so that he could write a deed of agreement between him and them and they should fulfill its provisions and desist from hurting him. He then wrote a deed of agreement between him and them and the Muslims in general."

3001. Ibn 'Abbas said "When the Apostle of Allaah() had victory over Quraish in the battle of Badr and came to Madeenah he gathered the Jews in the market of Banu Qainuqa and said "O community of Jews embrace Islam before you suffer an injury as the Quraish suffered." They said "Muhammad, you should not deceive yourself (taking pride) that you had killed a few persons of the Quraish who were inexperienced and did not know how to fight. Had you fought with us, you would have known us. You have never met people like us." Allah Most High revealed about this the following verse "Say to those who reject faith, soon will ye be vanished... one army was fighting in the cause of Allaah, the other resisting Allaah."

3002. Narrated Muhayyisah: The Messenger of Allah () said: If you gain a victory over the men of Jews, kill them. So Muhayyisah jumped over Shubaybah, a man of the Jewish merchants. He had close relations with them. He then killed him. At that time Huwayyisah (brother of Muhayyisah) had not embraced Islam. He was older than Muhayyisah. When he killed him, Huwayyisah beat him and said: O enemy of Allah, I swear by Allah, you have a good deal of fat in your belly from his property

3003. Abu Hurairah said, While we were in the mosque, the Apostle of Allaah() came out and said "Come on to the Jews. So we went out with him and came to them". The Apostle of Allaah() stood up, called them and said "If you, the community of Jews accept Islam you will be safe". They said "You have given the message Abu Al Qasim". The Apostle of Allaah() said "Accept Islam you will be safe". They said "You have given the message Abu Al Qasim". The Apostle of Allaah() said "that I intended". He then said the third time "Know that the land belongs to Allaah and His Apostle and I intend to deport you from this land. So, if any of you has property (he cannot take it away), he must sell it, otherwise know that the land belongs to Allaah and His Apostle ()."

3004. Narrated A man from the companions of the Prophet: AbdurRahman ibn Ka'b ibn Malik reported on the authority of a man from among the companions of the Prophet (): The infidels of the Quraysh wrote (a letter) to Ibn Ubayy and to those who worshipped idols from al-Aws and al-Khazraj, while the Messenger of Allah () was at that time at Medina before the battle of Badr. (They wrote): You gave protection to our companion. We swear by Allah, you should fight him or expel him, or we shall come to you in full force, until we kill your fighters and appropriate your women. When this (news) reached Abdullah ibn Ubayy and those who were worshippers of idols, with him they gathered together to fight the Messenger of Allah (). When this news reached the Messenger of Allah (), he visited them and said: The threat of the Quraysh to you has reached its end. They cannot contrive a plot against you, greater than what you yourselves intended to harm you. Are you willing to fight your sons and brethren? When they heard this from the Prophet (), they scattered. This reached the infidels of the Quraysh. The infidels of the Quraysh again wrote (a letter) to the Jews after the battle of Badr: You are men of weapons and fortresses. You should fight our companion or we shall deal with you in a certain way. And nothing will come between us and the anklets of your women. When their letter reached the Prophet (), they gathered Banu an-Nadir to violate the treaty. They sent a message to the Prophet (): Come out to us with thirty men from your companions, and thirty rabbis will come out



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from us till we meet at a central place where they will hear you. If they testify to you and believe in you, we shall believe in you. The narrator then narrated the whole story. When the next day came, the Messenger of Allah (ﷺ) went out in the morning with an army, and surrounded them. He told them: I swear by Allah, you will have no peace from me until you conclude a treaty with me. But they refused to conclude a treaty with him. He therefore fought them the same day. Next he attacked Banu Quraysh with an army in the morning, and left Banu an-Nadir. He asked them to sign a treaty and they signed it. He turned away from them and attacked Banu an-Nadir with an army. He fought with them until they agreed to expulsion. Banu an-Nadir were deported, and they took with them whatever their camels could carry, that is, their property, the doors of their houses, and their wood. Palm-trees were exclusively reserved for the Messenger of Allah (ﷺ). Allah bestowed them upon him and gave them him as a special portion. He (Allah), the Exalted, said: What Allah has bestowed on His Apostle (and taken away) from them, for this ye made no expedition with either camel corps or cavalry." He said: "Without fighting." So the Prophet (ﷺ) gave most of it to the emigrants and divided it among them; and he divided some of it between two men from the helpers, who were needy, and he did not divide it among any of the helpers except those two. The rest of it survived as the sadaqah of the Messenger of Allah (ﷺ) which is in the hands of the descendants of Fatimah (Allah be pleased with her)

3005. Ibn 'Umar said "The Jews Al Nadir and Quraizah fought with the Apostle of Allaah(ﷺ), so the Apostle of Allaah(ﷺ) expelled Banu Al Nadir and allowed the Quraizah to stay and favored them. The Quraizah thereafter fought (with the Prophet)." So he killed their men and divided their women, property and children among Muslims except some of them who associated with the Apostle of Allaah(ﷺ). He gave them protection and later on they embraced Islam. The Apostle of Allaah(ﷺ) expelled all the Jews of Madeenah in Toto, Banu Qainuqa, they were the people of 'Abd Allaah bin Salam, the Jews of Banu Harith and any of Jews who resided in Madeenah

3006. Narrated Abdullah Ibn Umar: The Prophet fought with the people of Khaybar, and captured their palm-trees and land, and forced them to remain confined to their fortresses. So they concluded a treaty of peace providing that gold, silver and weapons would go to the Messenger of Allah (ﷺ), and whatever they took away on their camels would belong to them, on condition that they would not hide and carry away anything. If they did (so), there would be no protection for them and no treaty (with Muslims). They carried away a purse of Huyayy ibn Akhtab who was killed before (the battle of) Khaybar. He took away the ornaments of Banu an-Nadir when they were expelled. The Prophet (ﷺ) asked Sa'yah: Where is the purse of Huyayy ibn Akhtab? He replied: The contents of this purse were spent on battles and other expenses. (Later on) they found the purse. So he killed Ibn AbulHuqayq, captured their women and children, and intended to deport them. They said: Muhammad, leave us to work on this land; we shall have half (of the produce) as you wish, and you will have half. The Messenger of Allah (ﷺ) used to make a contribution of eighty wasqs of dates and twenty wasqs of wheat to each of his wives

3007. Narrated Abdullah ibn Umar: Umar said: The Messenger of Allah (ﷺ) had transaction with the Jews of Khaybar on condition that we should expel them when we wish. If anyone has property (with them), he should take it back, for I am going to expel the Jews. So he expelled them

3008. 'Abd Allah bin 'Umar reported that 'Umar said "When Khaibar was conquered, the Jews asked the Apostle of Allaah(ﷺ) to confirm that they would do all the cultivation and have half the produce. The Apostle of Allaah(ﷺ) said "I shall confirm you on that condition as long as we wish. So they were confirmed on that (condition). The dates from half the produce of Khaibar were divided into a number of portions. The Apostle of Allaah(ﷺ) would take the fifth. The Apostle of Allaah(ﷺ) used to contribute from the fifth one hundred wasqs of dates and twenty wasqs of wheat to each of his wives. When 'Umar intended to expel the Jews from Khaibar he sent a message to the wives of the Prophet (ﷺ) and said to them "If any of you wishes that I divide the palm trees for her by their assessment that amounts one hundred wasqs (of dates) and to her belongs their root, their land and their water and (likewise) twenty wasqs from the produce of the cultivated land by assessment, I shall (do that). And if any of you wishes that we take out her portion from the fifth, we shall do (that)

3009. Anas bin Malik said "The Apostle of Allaah(ﷺ) attacked Khaibar and we captured it by conquest. He then gathered the captives of war."

3010. Sahl bin Abi Hathmah said "The Apostle of Allaah(ﷺ) divide Khaibar into two halves. One half was reserved for his emergency and needs, the other half was meant for the Muslims. He divided among them into eighteen portions."

3011. Bashir bin Yasar said that he heard a number of the Companions of the Prophet (ﷺ) say. He then narrated the tradition (mentioned above). He said "One half comprised the portions of the Muslims and the portion of the Apostle of Allaah(ﷺ). He separated the other half for the Muslims for any calamity that befalls him and for emergent needs."

3012. Narrated A Group of Companions of the Prophet: Bashir ibn Yasar, the client of the Ansar, reported on the authority of a group of the Companions of the Prophet (ﷺ): When the Messenger of Allah (ﷺ) conquered Khaybar, he divided it into thirty-six lots, each lot comprising one hundred portions. One half of it was for the Messenger of Allah (ﷺ) and for the Muslims; and he separated the remaining half for the deputations which came to him, other matters and emergent needs of the people

3013. Bashir bin Yasar said "When Allaah bestowed Khaibar on His Prophet (ﷺ) as fai' (spoils), he divided it into thirty six lots. Each lot comprised one hundred portions. He separated its half for his emergent needs and whatever befalls him. Al Watih and Al Kutaibah and Al Salalim and whatever acquired with them. He separated the other half and he divided Al Shaqq and Nata' and whatever acquired with them. The portion of the Apostle of Allaah(ﷺ) lay in the property acquired with them

3014. Narrated Bashir ibn Yasar: When Allah bestowed Khaybar on the Messenger of Allah (ﷺ) as fay' (spoils of war without fighting), he divided the whole into thirty six lots. He put aside a half, i.e. eighteen lots, for the Muslims. Each lot comprised one hundred shares, and the Prophet (ﷺ) was with them. He received a share like the share of one of them. The Messenger of Allah (ﷺ) separated eighteen lots, that is, half, for his future needs and whatever befell the Muslims. These

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were al-Watih, al-Kutaybah, as-Salalim and their colleagues. When all this property came in the possession of the Prophet () and of the Muslims, they did not have sufficient labourers to work on it. The Messenger of Allah () called Jews and employed them on contract

3015. Narrated Mujammi' ibn Jariyah al-Ansari,: Khaybar was divided among the people of al-Hudaybiyyah. The Messenger of Allah () divided it into eighteen portions. The army contained one thousand and five hundred people. There were three hundred horsemen among them. He gave double share to the horsemen, and a single to the footmen

3016. Narrated Abdullah ibn AbuBakr: Abdullah ibn AbuBakr and some children of Muhammad ibn Maslamah said: There remained some people of Khaybar and they confined themselves to the fortresses. They asked the Messenger of Allah () to protect their lives and let them go. He did so. The people of Fadak heard this; they also adopted a similar way. (Fadak) was, therefore, exclusively reserved for the Messenger of Allah (), for it was not captured by the expedition of cavalry and camelry

3017. Sa'id bin Al Musayyab said "The Apostle of Allaah() conquered a portion of Khaibar by force." Abu Dawud said "This tradition was read out to Al Harith bin Miskin while I was a witness". Ibn Wahb said "Malik told me on the authority of Ibn Shihab, Khaibar was captured by force in part and by peace in part. Most of Al Kutaibah was captured by force and a portion by peace." I asked Malik "What is Al Kutaibah?" He replied "The land of Khaibar. It had forty thousand palm trees."

3018. Ibn Shihab said "It has reached me that the Apostle of Allaah() conquered Khaibar by force. Its inhabitants who came down (from their fortress) for expulsion came down after fighting."

3019. Narrated Ibn Shihab: The Messenger of Allah () took out his fifth from the booty of Khaybar, and divided the rest of it among those who attended the battle and among those who were away from it but attend the expedition of al-Hudaybiyyah

3020. 'Umar said "Had I not considered the last Muslim, I would have any town I conquered divided as the Apostle of Allaah() had divided Khaibar."

3021. Narrated Abdullah ibn Abbas: Al-Abbas ibn AbdulMuttalib brought AbuSufyan ibn Harb to the Messenger of Allah () in the year of the conquest (of Mecca). So he embraced Islam at Marr az-Zahran. Al-Abbas said to him: Messenger of Allah, AbuSufyan is a man who likes taking this pride, if you may do something for him. He said: Yes, he who enters the house of AbuSufyan is safe, and he who closes his door is safe

3022. Narrated Abdullah Ibn Abbas: When the Prophet () alighted at Marr az-Zahran, al-Abbas said: I thought, I swear by Allah, if the Messenger of Allah () enters Mecca with the army by force before the Quraysh come to him and seek protection from him, it will be their total ruin. So I rode on the mule of the Messenger of Allah () and thought, Perhaps I may find a man coming for his needs who will to the people of Mecca and inform them of the position of the Messenger of Allah (), so that they may come to him and seek protection from him. While I was on my way, I heard AbuSufyan and Budayl ibn Warqa' speaking. I said: O AbuHanzalah! He recognized my voice and said: AbulFadl? I replied: Yes. He said: who is with you, may my parents be a sacrifice for you? I said: Here are the Messenger of Allah () and his people (with him). He asked: Which is the way out? He said: He rode behind me, and his companion returned. When the morning came, I brought him to the Messenger of Allah () and he embraced Islam. I said: Messenger of Allah, AbuSufyan is a man who likes this pride, do something for him. He said: Yes, he who enters the house of AbuSufyan is safe; he who closes the door upon him is safe; and he who enters the mosque is safe. The people scattered to their houses and in the mosque

3023. Wahb bin Munabbih said "I sked Jabir "Did they get any booty on the day of conquest (of Makkah)? He replied, No

3024. Abu Hurairah said "When the Prophet () entered Makkah he left Al Zubair bin Al Awwam, Abu 'Ubaidah bin Al Jarrah and Khalid bin Al Walid on the horses and he said "Abu Hurairah call the helpers." He said"Go this way. Whoever appears before you kill him". A man called "the Quraish will be no more after today." The Apostle of Allaah() said "he who entered house is safe, he who throws the weapon is safe. The chiefs of the Quraish intended (to have a resort in the Ka'bah), they entered the Ka'bah and it was full of them. The Prophet () took rounds of Ka'bah and prayed behind the station. He then held the sides of the gate (of the Ka'bah). They (the people) came out and took the oath of allegiance (at the hands) of the Prophet () on Islam. Abu Dawud said "I heard Ahmad bin Hanbal (say) when he was asked by a man "Was Makkah captured by force?" He said "What harms you whatever it was? He said "Then by peace?" He said, No

3025. Narrated Jabir ibn Abdullah: Wahb said: I asked Jabir about the condition of Thaqif when they took the oath of allegiance. He said: They stipulated to the Prophet () that there would be no sadaqah (i.e. zakat) on them nor Jihad (striving in the way of Allah). He then heard the Prophet () say: Later on they will give sadaqah (zakat) and will strive in the way of Allah when they embrace Islam

3026. Narrated Uthman ibn Abul'As: When the deputation of Thaqif came to the Messenger of Allah (), he made them stay in the mosque, so that it might soften their hearts. They stipulated to him that they would not be called to participate in Jihad, to pay zakat and to offer prayer. The Messenger of Allah () said: You may have the concession that you will not be called to participate in jihad and pay zakat, but there is no good in a religion which has no bowing (i.e. prayer)

3027. Narrated Amir ibn Shahr: When the Messenger of Allah () appeared as a prophet, Hamdan said to me: Will you go to this man and negotiate for us (with him)? If you accept something, we shall accept it, and if you disapprove of something, we shall disapprove of it. I said: Yes. So I proceeded until I came to the Messenger of Allah (). I liked his motive and my people embraced Islam. The Messenger of Allah () wrote the document for Umayr Dhu Marran. He also sent Malik ibn Murarah ar-Rahawi to all the (people of) Yemen. So Akk Dhu Khaywan embraced Islam. Akk was told: Go to the Messenger of Allah (), and obtain his protection for your town and property. He therefore came (to him) and the Messenger of Allah () wrote a document for him: "In the name of Allah, Most Beneficent, Most Merciful. From Muhammad, the Messenger of Allah, to Akk Dhu Khaywan. If he is true his land, property and slave, he has the security and the

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protection of Allah, and Muhammad, the Messenger of Allah. Written by Khalid ibn Sa'id ibn al-'As

3028. Narrated Abyad ibn Hammal: Abyad spoke to the Messenger of Allah (ﷺ) about sadaqah when he came along with a deputation to him. He replied: O brother of Saba', sadaqah is unavoidable. He said: We cultivated cotton, Messenger of Allah. The people of Saba' scattered, and there remained only a few at Ma'arib. He therefore concluded a treaty of peace with the Messenger of Allah (ﷺ) to give seventy suits of cloth, equivalent to the price of the Yemeni garments known as al-mu'afir, to be paid every year on behalf of those people of Saba' who remained at Ma'arib. They continued to pay them till the Messenger of Allah (ﷺ) died. The governors after the death of the Messenger of Allah (ﷺ) broke the treaty concluded by Abyad by Hammal with the Messenger of Allah (ﷺ) to give seventy suits of garments. AbuBakr then revived it as the Messenger of Allah (ﷺ) had done till AbuBakr died. When AbuBakr died, it was discontinued and the sadaqah was levied

3029. Ibn 'Abbas said that the Prophet (ﷺ) gave three instructions saying "Expel the polytheists from Arabia, reward deputations as I did". Ibn 'Abbas said "He either did not mention the third or I have been caused to forget it. Al Humaidi said on the authority of Sufyan that Sulaiman said "I do not know whether Sa'id mentioned the third and I forgot or he himself did not mention it."

3030. Jabir bin 'Abd Allah said that he was told by 'Umar bin Al Khattab that he heard the Apostle of Allaah(ﷺ) say "I will certainly expel the Jews and the Christians from Arabia and I shall leave only Muslims in it."

3031. The tradition mentioned above has also been transmitted by 'Umar through a different chain of narrators." He said "The Apostle of Allaah(ﷺ) said to the same effect. The former version is ore perfect."

3032. Narrated Abdullah ibn Abbas: The Prophet (ﷺ) said: Two qiblahs in one land are not right

3033. Sa'id bin Abd Al 'Aziz said "Arabia lies between Al Wadi to the extremes of the Yemen extending to the frontiers of Al Iraq and the sea." Abu Dawud said "This tradition was read out to Al Harith bin Miskin while I was a witness". Ashhab bin 'Abd Al Aziz reported it to you on the authority of Malik who said 'Umar expelled the people of Najran, but he did not expel (them) from Taima. For it did not fall within the territory of Arabia. As for Al Wadi, I think the Jews were not expelled from there. They did not think it a part of the land of Arabia

3034. Malik said "'Umar expelled the Jews of Najran and Fadak."

3035. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying "Iraq will prevent its measure (qafiz) and dirham. Syria will prevent its measure (mudi) and dinar. Egypt will prevent its measure (irdabb) and dinar. Then you will return to the position where you started. Zuhair said this three times. The flesh and blood of Abu Hurairah witnessed it

3036. Abu Hurairah reported the Apostle of Allaah(ﷺ) as saying "Whatever town you come to and stay in , your portion is in it, but whatever town disobeys Allaah and His Apostle a fifth of it goes to Allaah and His Apostle and what remains is yours."

3037. Narrated Anas ibn Malik ; Uthman ibn AbuSulayman: The Prophet (ﷺ) sent Khalid ibn al-Walid to Ukaydir of Dumah. He was seized and they brought him to him (i.e. the Prophet). He spared his life and made peace with him on condition that he should pay jizyah (poll-tax)

3038. Narrated Mu'adh ibn Jabal: When the Prophet (ﷺ) sent him to the Yemen, he ordered to take from everyone who had reached puberty one dinar or its equivalent in Mu'afiri garment of Yemen origin

3039. A simiar tradition from the Prophet(ﷺ) has also been transmitted by Mu'adh through a different chain of narrators

3040. 'Ali said "If I survive for the Christians of Banu Taghlib I shall kill fighters and captivate children for I had written a document between them and the Prophet(ﷺ) to the effect that they would not make their children Christian. Abu Dawud said "This is rejected (munkar) tradition and it has reached me from Ahmad (bin Hanbal) that he used to reject this tradition seriously. Abu 'Ali said "Abu Dawud did not present this (tradition) in this second reading."

3041. Narrated Abdullah ibn Abbas: The Messenger of Allah (ﷺ) concluded peace with the people of Najran on condition that they would pay to Muslims two thousand suits of garments, half of Safar, and the rest in Rajab, and they would lend (Muslims) thirty coats of mail, thirty horses, thirty camels, and thirty weapons of each type used in battle. Muslims will stand surely for them until they return them in case there is any plot or treachery in the Yemen. No church of theirs will be demolished and no clergyman of theirs will be turned out. There will be no interruption in their religion until they bring something new or take usury. Isma'il said: They took usury. Abu Dawud said: If they violate any provision of the treaty, they will be deemed as bringing something new

3042. Ibn 'Abbas said "When the Prophet of the Persians dies, Iblis (satan) led them to Mazdaism."

3043. Narrated Umar ibn al-Khattab: Amr ibn Aws and AbulSha'tha' reported that Bujalah said: I was secretary to Jaz' ibn Mu'awiyah, the uncle of Ahnaf ibn Qays. A letter came to us from Umar one year before his death, saying: Kill every magician, separate the relatives of prohibited degrees from the Magians, and forbid them to murmur (before eating). So we killed three magicians in one day, and separated from a Magian husband his wife of a prohibited degree according to the Book of Allah. He prepared abundant food and called them, and placed the sword on his thigh. They ate (the food) but did not murmur. They threw (on the ground) one or two mule-loads of silver. Umar did not take jizyah from Magians until AbdurRahman ibn Awf witnessed that the Messenger of Allah (ﷺ) had taken jizyah from the Magians of Hajar

3044. Narrated Abdullah ibn Abbas: A man belonging to Usbadhiyin of the people of Bahrayn, who were the Magians of Hajar, came to the Messenger of Allah (ﷺ)

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and remained with him (for some time), and then came out. I asked him: What have Allah and His Messenger of Allah decided for you? He replied: Evil. I said: Silent. He said: Islam or killing. AbdurRahman ibn Awf said: He accepted jizyah from them. Ibn Abbas said: The people followed the statement of AbdurRahman ibn Awf, and they left that which I heard from the Usbadhi

3045. 'Urwa bin Al Zubair said "Hisham bin Halim bin Hizam found a man who was the governor of Hims making some Copts stand in the sun for the payment of jizyah. He said "What is this?" I heard the Apostle () as saying "Allaah Most High will punish those who punish the people in this world."

3046. Narrated Ubaydullah: Harb ibn Ubaydullah told on the authority of his grandfather, his mother's father, that he had it on the authority of his father that the Messenger of Allah () said: Tithes are to be levied on Jews and Christians, but not on Muslims

3047. The tradition mentioned above has also been transmitted by Harb bin 'Ubad Allah from the Prophet () to the same effect through a different chain of narrators. This version has the word kharaj(land tax) instead of 'ushr (tithes)

3048. A man reported from Bakr bin Wa'il on the authority of his maternal uncle as saying, I said "Apostle of Allaah() may I levy tithe on my people.?" He replied "Tithes are to be levied on Jews and Christians."

3049. Narrated A man of Banu Taghlib: Harb ibn Ubaydullah ibn Umayr ath-Thaqafi told on the authority of his grandfather, a man of Banu Taghlib: I came to the Prophet (), embraced Islam, and he taught me Islam. He also taught me how I should take sadaqah from my people who had become Muslim. I then returned to him and said: Messenger of Allah, I remembered whatever you taught me except the sadaqah. Should I levy tithe on them? He replied: No, tithes are to be levied on Christians and Jews

3050. Narrated Al-Irbad ibn Sariyah as-Sulami: We alighted with the Prophet () at Khaybar, and he had his companions with him. The chief of Khaybar was a defiant and abominable man. He came to the Prophet () and said: Is it proper for you, Muhammad, that you slaughter our donkeys, eat our fruit, and beat our women? The Prophet () became angry and said: Ibn Awf, ride your horse, and call loudly: Beware, Paradise is lawful only for a believer, and that they (the people) should gather for prayer. They gathered and the Prophet () led them in prayer, stood up and said: Does any of you, while reclining on his couch, imagine that Allah has prohibited only that which is to be found in this Qur'an? By Allah, I have preached, commanded and prohibited various matters as numerous as that which is found in the Qur'an, or more numerous. Allah has not permitted you to enter the houses of the people of the Book without permission, or beat their women, or eat their fruits when they give you that which is imposed on them

3051. Narrated A man of Juhaynah: The Prophet () said: Probably you will fight with a people, you will dominate them, and they will save themselves and their children by their property. The version of Sa'id has You will then conclude peace with them. The agreed version goes: Then do not take anything from them more than that, for it is not proper for you

3052. Narrated A number of Companions of the Prophet: Safwan reported from a number of Companions of the Messenger of Allah () on the authority of their fathers who were relatives of each other. The Messenger of Allah () said: Beware, if anyone wrongs a contracting man, or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment

3053. Narrated Abdullah ibn Abbas: The Prophet () said: Jizyah is not to be levied on a Muslim

3054. Muhammad bin Kathir said "Sufyan was asked to explain the tradition mentioned above." He said "When he embraces Islam, no jizyah will be levied on him."

3055. Narrated Abdullah al-Hawzani: I met Bilal, the Mu'adhdhin of the Messenger of Allah () at Aleppo, and said: Bilal, tell me, what was the financial position of the Messenger of Allah ()? He said: He had nothing. It was I who managed it on his behalf since the day Allah made him Prophet of Allah () until he died. When a Muslim man came to him and he found him naked, he ordered me (to clothe him). I would go, borrow (some money), and purchase a cloak for him. I would then clothe him and feed him. A man from the polytheists met me and said: I am well off, Bilal. Do not borrow money from anyone except me. So I did accordingly. One day when I performed ablution and stood up to make call to prayer, the same polytheist came along with a body of merchants. When he saw me, he said: O Abyssinian. I said: I am at your service. He met me with unpleasant looks and said harsh words to me. He asked me: Do you know how many days remain in the completion of this month? I replied: The time is near. He said: Only four days remain in the completion of this month. I shall then take that which is due from you (i.e. loan), and then shall return you to tend the sheep as you did before. I began to think in my mind what people think in their minds (on such occasions). When I offered the night prayer, the Messenger of Allah () returned to his family. I sought permission from him and he gave me permission. I said: Messenger of Allah, may my parents be sacrificed for you, the polytheist from whom I used to borrow money said to me such-and-such. Neither you nor I have anything to pay him for me, and he will disgrace me. So give me permission to run away to some of those tribes who have recently embraced Islam until Allah gives His Apostle () something with which he can pay (the debt) for me. So I came out and reached my house. I placed my sword, waterskin (or sheath), shoes and shield near my head. When dawn broke, I intended to be on my way. All of a sudden I saw a man running towards me and calling: Bilal, return to the Messenger of Allah (). So I went till I reached him. I found four mounts kneeling on the ground with loads on them. I sought permission. The Messenger of Allah () said to me: Be glad, Allah has made arrangements for the payment (of your debt). He then asked: Have you not seen the four mounts kneeling on the ground? I replied: Yes. He said: You may have these mounts and what they have on them. There are clothes and food on them, presented to me by the ruler of Fadak. Take them away and pay off your debt. I did so. He then mentioned the rest of the tradition. I then went to the mosque and found that the Messenger of Allah () was sitting there. I greeted him. He asked: What benefit did you have from your property? I replied: Allah Most High paid everything which was due from the Messenger of Allah (). Nothing

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remains now. He asked: Did anything remain (from that property)? I said: Yes. He said: Look, if you can give me some comfort from it, for I shall not visit any member of my family until you give me some comfort from it. When the Messenger of Allah (ﷺ) offered the night prayer, he called me and said: What is the position of that which you had with you (i.e. property)? I said: I still have it, no one came to me. The Messenger of Allah (ﷺ) passed the night in the mosque. He then narrated the rest of the tradition. Next day when he offered the night prayer, he called me and asked: What is the position of that which you had (i.e. the rest of the property)? I replied: Allah has given you comfort from it, Messenger of Allah. He said: Allah is Most Great, and praised Allah, fearing lest he should die while it was with him. I then followed him until he came to his wives and greeted each one of them and finally he came to his place where he had to pass the night. This is all for which you asked me

3056. The tradition mentioned above has also been transmitted by Mu'awiyah through a different chain of narrators to the same effect as narrated by Abu Taubah. This version has "I have nothing to pay from me. The Apostle of Allaah(ﷺ) thereupon kept silence and this displeased me."

3057. Narrated Iyad ibn Himar: I presented a she-camel to the Prophet (ﷺ). He asked: Have you embraced Islam? I replied: No. The Prophet (ﷺ) said: I have been prohibited to accept the present of polytheists

3058. Narrated Alqamah ibn Wa'il: The Prophet (ﷺ) bestowed land in Hadramawt as fief

3059. The tradition mentioned above has also been transmitted by 'Alqamah bin Wa'il through a different chain of narrators."

3060. Narrated Amr ibn Hurayth: The Messenger of Allah (ﷺ) demarcated a house with a bow at Medina for me. He said: I shall give you more. I shall give you more

3061. Narrated Rabi'ah ibn AbuAbdurRahman: Rabi'ah reported on the authority of more than one person saying: The Messenger of Allah (ﷺ) assigned as a fief to Bilal ibn al-Harith al-Muzani the mines of al-Qabaliyyah which is in the neighbourhood of al-Fur', and only zakat is levied on those mines up to the present day

3062. Narrated Amr ibn Awf al-Muzani: The Prophet (ﷺ) assigned as a fief to Bilal ibn al-Muzani the mines of al-Qabaliyyah both which lay on the upper side and which lay on the lower side, and (the land) which was suitable for cultivation at Quds. He did not give him (the land which involved) the right of a Muslim. The Prophet (ﷺ) wrote a document for him. It goes: "In the name of Allah, the Compassionate, the Merciful. This is what the Messenger of Allah (ﷺ) assigned to Bilal ibn Harith al-Muzani. He gave him the mines of al-Qabaliyyah, both which lay on the upper side and which lay on the lower side, and (the land) which is suitable for cultivation at Quds. He did not give him the right of any Muslim." Abu Uwais said: A similar tradition has been narrated to me by Thawr b. Zaid, client of Banu al-Dail b. Bakr b. Kinahah from 'Ikrimah on the authority of Ibn 'Abbas

3063. Narrated Amr ibn Awf al-Muzani: The Prophet (ﷺ) assigned as a fief to Bilal ibn Harith al-Muzani the mines of al-Qabaliyyah, both those which lay on the upper side those and which lay on the lower side. The narrator, Ibn an-Nadr, added: "also Jars and Dhat an-Nusub." The agreed version reads: "and (the land) which is suitable for cultivation at Quds". He did not assign to Bilal ibn al-Harith the right of any Muslim. The Prophet (ﷺ) wrote a document to him: "This is what the Messenger of Allah (ﷺ) assigned to Bilal ibn al-Harith al-Muzani. He gave him the mines of al-Qabaliyyah both those which lay on the upper and lower side, and that which is fit for cultivation at Quds. He did not give him the right of any Muslim." The narrator AbuUways said: A similar tradition has been transmitted to me by Thawr ibn Zayd from Ikrimah on the authority of Ibn Abbas from the Prophet (ﷺ). Ibn an-Nadr added: Ubayy ibn Ka'b wrote it

3064. Narrated Abyad ibn Hammal: Abyad went to the Messenger of Allah (ﷺ) and asked him for assigning him (the mines of) salt as fief. (The narrator Ibn al-Mutawakkil said: which was in Ma'arib.) So he assigned it to him as a fief. When he returned, a man in the meeting asked: Do you know what you have assigned him as a fief? You have assigned him the perennial spring water. So he took it back from him. He asked him about protecting land which had arak trees growing in it. He replied: He could have such as was beyond the region where the hoofs (of camels) went. The narrator Ibn al-Mutwakkil said: "that is the camel hoofs

3065. Muhammad bin Al hasan Al Mukhzumi said "The sentence "that which is not reached by the Camel hoofs" means that the Camels eat (the arak trees) within the reach of their heads. So the land (where the arak trees are growing) may be protected beyond such a region

3066. Narrated Abyad ibn Hammal: He asked the Messenger of Allah (ﷺ) for giving him some land which had arak trees growing in it. The Messenger of Allah (ﷺ) said: There is no (permission for) protecting a land which has arak trees growing in it. He said: These arak trees are within the boundaries of my field. The Prophet (ﷺ) said: There is no (permission for) protecting a land which has arak trees growing in it. The narrator Faraj said: By the phrase 'within the boundaries of my field' he meant the land which had crop growing in it and was surrounded on four sides

3067. Narrated Sakhr ibn al-Ayla al-Ahmasi: The Messenger of Allah (ﷺ) raided Thaqif. When Sakhr heard this, he proceeded on his horse along with some horsemen to support the Prophet (ﷺ). He found the Prophet of Allah (ﷺ) had returned and he did not conquer (Ta'if). On that day Sakhr made a covenant with Allah and had His protection that he would not depart from that fortress until they (the inhabitants) surrendered to the command of the Messenger of Allah (ﷺ). He did not leave them until they had surrendered to the command of the Messenger of Allah (ﷺ). Sakhr then wrote to him: To proceed: Thaqif have surrendered to your command, Messenger of Allah, and I am on my way to them. They have horses with them. The Messenger of Allah (ﷺ) then ordered prayers to be offered in congregation. He then prayed for Ahmas ten times: O Allah, send blessings the horses and the men of Ahmas. The people came and Mughirah ibn Shu'bah said to him: Prophet of Allah, Sakhr took my paternal aunt while she embraced Islam like other Muslims. He called him and said: Sakhr, when people embrace Islam, they have security of their blood and property. Give back to Mughirah his paternal aunt. So he returned his aunt to him and asked the Prophet of Allah (ﷺ): What about Banu Sulaym who have run away for (fear of) Islam and left that water? He said: Prophet of Allah, allow me and my people to settle there. He said: Yes. So he

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allowed him to settle there. Banu Sulaym then embraced Islam, and they came to Sakhr. They asked him to return their water to them. But he refused. So they came to the Prophet (ﷺ) and said: Prophet of Allah, we embraced Islam and came to Sakhr so that he might return our water to us. But he has refused. He (the Prophet) then came to him and said: When people embrace Islam, they secure their properties and blood. Return to the people their water. He said: Yes, Prophet of Allah. I saw that the face of the Messenger of Allah (ﷺ) was reddening at that moment, being ashamed of taking back from him the slave-girl and the water

3068. Narrated Saburah ibn Ma'bad al-Juhani: The Prophet (ﷺ) alighted at a place where a mosque has been built under a large tree. He tarried there for three days, and then proceeded to Tabuk. Juhaynah met him on a wide plain. He asked them: who are the people of Dhul-Marwah? They replied: Banu Rifa'ah of Juhaynah. He said: I have given this (land) to Banu Rifa'ah as a fief. Therefore, they divided it. Some of them sold (their share) and others retained and worked on it. (Sub-narrator Ibn Wahab said: I then asked AbdulAziz about this tradition. He narrated a part of it to me and did not narrate it in full)

3069. Narrated Asma' daughter of AbuBakr: The Messenger of Allah (ﷺ) assigned to az-Zubayr palm-trees as a fief

3070. Narrated Qaylah bint Makhramah: Abdullah ibn Hasan al-Anbari said: My grandmothers, Safiyyah and Duhaybah, narrated to me, that hey were the daughters of Ulaybah and were nourished by Qaylah, daughter of Makhramah. She was the grandmother of their father. She reported to them, saying: We came upon the Messenger of Allah (ﷺ). My companion, Hurayth ibn Hassan, came to him as a delegate from Bakr ibn Wa'il. He took the oath of allegiance of Islam for himself and for his people. He then said: Messenger of Allah (ﷺ), write a document for us, giving us the land lying between us and Banu Tamim at ad-Dahna' to the effect that not one of them will cross it in our direction except a traveller or a passer-by. He said: Write down ad-Dahna' for them, boy. When I saw that he passed orders to give it to him, I became anxious, for it was my native land and my home. I said: Messenger of Allah, he did not ask you for a true border when he asked you. This land of Dahna' is a place where the camels have their home, and it is a pasture for the sheep. The women of Banu Tamim and their children are beyond it. He said: Stop, boy! A poor woman spoke the truth: a Muslim is a brother of a Muslim. Each one of them may benefit from water and trees, and they should cooperate with each other against Satan

3071. Narrated Asmar ibn Mudarris: I came to the Prophet (ﷺ), and took the oath of allegiance to him. He said: If anyone reaches a water which has not been approached before by any Muslim, it belongs to him. The people, therefore, went out running and marking (on the land)

3072. Narrated Abdullah ibn Umar: The Prophet (ﷺ) gave az-Zubayr the land as a fief up to the reach of his horse when he runs. He, therefore, made his horse run until it stopped. He then threw his flog. Thereupon he said: Give him (the land) up to the point where his flog has reached

3073. Narrated Sa'id ibn Zayd: The Prophet (ﷺ) said: If anyone brings barren land into cultivation, it belongs to him, and the unjust vein has no right

3074. Narrated Urwah: The Prophet (ﷺ) said: If anyone brings barren land into cultivation, it belong to him. He then transmitted a similar tradition mentioned above (No. 3067). He ('Urwah) said: One who transmitted this tradition to me said that two persons brought their dispute to the Messenger of Allah (ﷺ). One of them grew palm trees in the land of the other. He decided to return the land to its owner of the palm-trees to remove his palm-trees. He said: I saw when their roots were being struck with axes. The trees were fully grown up, but they were removed from there

3075. The tradition mentioned above has also been transmitted by Ibn Ishaq through a different chain of narrators and to the same effect. Instead of the phrase "one who transmitted this tradition to me" this version has "A man from among the Companions of the Prophet (ﷺ) and probably he was Abu Sa'id Al Khudri. I saw the man striking at the roots of the palm trees."

3076. Narrated Urwah: I testify that the Messenger of Allah (ﷺ) decided that the land is the land of Allah, and the servants are the servants of Allah. If anyone brings barren land into cultivation, he has more right to it. This tradition has been transmitted to us from the Prophet (ﷺ) by those who transmitted the traditions about prayer from him

3077. Narrated Samurah: The Prophet (ﷺ) said: If anyone surrounds a land with a wall, it belongs to him

3078. Hisham said "The unjust vein means that a man implants a tree in the land of another man so that they may be entitled to it. Malik said "The unjust vein means that a man takes (a thing) digs a pit and implants a tree without (his) right

3079. Abu Humaid Al Sa'idi said "I went to Tabuk on an expedition along with the Apostle of Allaah(ﷺ). When he reached Wadi Al Qura, he found a woman in her garden. The Apostle of Allaah(ﷺ) said to his Companions "Assess (the quantity o fruits). The Apostle of Allaah(ﷺ) assessed ten wasqs." He said to the woman "Count the produce of it. We then came to Tabuk." The monarch of Ailah presented a white mule as a gift to the Apostle of Allaah(ﷺ). He presented a cloak as a gift o him and wrote a document for his land at sea coast. When we came to Wadi Al Qura he said to the woman "How much is the produce of your garden?" She replied "Ten wasqs which the Apostle of Allaah(ﷺ) had assessed." The Apostle of Allaah(ﷺ) said "I am going quickly to Madeenah if any of you intend to go quickly with me , he should make haste."

3080. Narrated Zaynab: She was picking lice from the head of the Messenger of Allah (ﷺ) while the wife of Uthman ibn Affan and the immigrant women were with him. They complained about their houses that they had been narrowed down to them and they were evicted from them. The Messenger of Allah (ﷺ) ordered that the houses of the Immigrants should be given to their wives. Thereafter Abdullah ibn Mas'ud died, and his wife inherited his house in Medina

3081. Narrated Mu'adh ibn Jabal: He who put the necklace of jizyah in his neck abandoned the way followed by the Messenger of Allah (ﷺ)

3082. Narrated AbudDarda': The Prophet (ﷺ) said: If anyone takes land by (paying) its jizyah, he renounces his immigration; and if anyone takes off the disgrace of an unbeliever from his neck he turns away his back from Islam. He (the narrator) said: Thereafter Khalid ibn Ma'dan heard this tradition from me, and he said: Has

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Shubayb narrated it to you? I said: Yes. He said! When you come to him, ask him to write this tradition to me. He said: He then wrote it for him. When I came, Khalid ibn Ma'dan asked me for the paper and I gave it to him. When he read (the paper), he abandoned the lands he had in his possession the moment he heard this. Abu Dawud said: This Yazid b. Khumair al-Yazani is not the disciple of Shu'bah

3083. Al Sa'b bin Jaththamah reported the Apostle of Allaah() as saying "There is no (permission for) protected land except for Allaah and His Prophet. Ibn Shihab said "It has reached me that the Apostle of Allaah() protected Naqi'."

3084. Narrated As-Sa'b ibn Jaththamah: The Prophet () protected Naqi and said: There is no (permission for) protected land except for Allah Most High

3085. Narrated AbuHurayrah: The Prophet () said: A fifth is payable on buried treasure

3086. Al hasan said "Rikaz means treasure buried in pre Islamic times."

3087. Narrated Duba'ah daughter of az-Zubayr ibn AbdulMuttalib: Al-Miqdad went to Baqi' al-Khabkhabah for a certain need. He found a mouse taking out a dinar from a hole. It then continued to take out dinars one by one until it took out seventeen dinars. It then took out a red purse containing a dinar. There were thus eighteen dinars. He took them to the Prophet (), informed him and said to him: Take its sadaqah. The Prophet () asked him: Did you extend your hand toward the hole? He replied: No. The Messenger of Allah () then said: May Allah bless you in it

3088. Narrated Abdullah ibn Amr ibn al-'As: When we went out along with the Messenger of Allah () to at-Ta'if we passed a grave. I heard the Messenger of Allah () say: This is the grave of AbuRighal. He was in this sacred mosque (sanctuary) protecting himself (from punishment). When he came out, he suffered the same punishment which his people suffered at this place, and he was buried in it. The sign of it is that a golden bough was buried with him. If you dig it out, you will find it with him. The people hastened to it and took out the bough

### Funerals (Kitab Al-Jana'iz)

3089. Narrated Amir ar-Ram: We were in our country when flags and banners were raised. I said: What is this? The (the people) said: This is the banner of the Messenger of Allah (). So I came to him. He was (sitting) under a tree. A sheet of cloth was spread for him and he was sitting on it. His Companions were gathered around him. I sat with them. The Messenger of Allah () mentioned illness and said: When a believer is afflicted by illness and Allah cures him of it, it serves as an atonement for his previous sins and a warning to him for the future. But when a hypocrite becomes ill and is then cured, he is like a camel which has been tethered and then let loose by its owners, but does not know why they tethered it and why they let it loose. A man from among those around him asked: Messenger of Allah, what are illnesses? I swear by Allah, I never fell ill. The Messenger of Allah () said: Get up and leave us. You do not belong to our number. When we were with him, a man came to him. He had a sheet of cloth and something in his hand. He turned his attention to him and said: Messenger of Allah, when I saw you, I turned towards you. I saw a group of trees and heard the sound of fledglings. I took them and put them in my garment. Their mother then came and began to hover round my head. I showed them to her, and she fell on them. I wrapped them with my garment. They are now with me. He said: Put them away from you. So I put them away, but their mother stayed with them. The Messenger of Allah () said to his companions: Are you surprised at the affection of the mother for her young? They said: Yes, Messenger of Allah. He said: I swear by Him Who has sent me with the Truth, Allah is more affectionate to His servants than a mother to her young ones. Take them back put them and where you took them from when their mother should have been with them. So he took them back

3090. Narrated Muhammad ibn Khalid as-Sulami: on his father's authority said his grandfather reported: He was a Companion of the Messenger of Allah () said: I heard the Messenger of Allah () say: When Allah has previously decreed for a servant a rank which he has not attained by his action, He afflicts him in his body, or his property or his children. Abu Dawud said: Ibn Nufail added in his version: "He then enables him to endure that." The agreed version goes: "So that He may bring him to the rank previously decreed from him by Allah

3091. Narrated Abu Musa:I heard the Prophet () many times say: When a servant of Allah is accustomed to do a good work, then becomes ill or goes on journey, what was accustomed to do when he was well and staying at home will be recorded for him

3092. Narrated Umm al-Ala: The Messenger of Allah () visited me while I was sick. He said: Be glad, Umm al-Ala' for Allah removes the sins of a Muslim for his illness as fire removes the dross of gold and silver

3093. Narrated 'Aishah: I said: Messenger of Allah, I know the severest verse in the Qur'an. He asked: What is that verse. A'ishah? She replied: Allah's words: "If anyone does evil, he will be requited for it." He said: Do you know A'ishah, that when a believer is afflicted with a calamity or a thorn, it serves as an atonement for his evil deed. He who is called to account will be punished. She said: Does Allah not say: "He truly will receive an easy reckoning." He said: This is the presentation, A'ishah. If anyone criticized in reckoning, he will be punished. Abu Dawud said: This is the version of Ibn Bashshar. He said: Ibn Abi Mulaikah narrated to us

3094. Narrated Usamah b. Zaid:The Messenger of Allah () went out to visit 'Abd Allah b. Ubayy during his illness of which he died. When he entered upon him, he realised death on him. He said: I used to forbid you from the love of Jews. He ('Abd Allah) said: As'ad b. Zurarah hated them. So what (the benefited) ? When he died, his son came and said: Prophet of Allah, 'Abd Allah b. Ubayy has died, give me your shirt, so that I shroud him in it. The Messenger of Allah () took off his shirt and gave it to him

3095. Narrated Anas :A young Jew became ill. The Prophet () went to visit him. He sat down by his head and said to him: Accept Islam. He looked at his father

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who was beside him near his head, and he said: Obey Abu al-Qasim. So he accepted Islam, and the Prophet () stood up saying: Praise be to Allah Who has saved him through me from Hell

3096. Narrated Jabir:The Prophet () would visit me (during my illness) riding neither a mule nor a pony

3097. Narrated Anas ibn Malik: The Prophet () said: If anyone performs ablution well and pays a visit to his (sick) Muslim brother seeking his reward from Allah, he will be removed a distance of seventy years (kharif) from Hell. I asked: What is kharif, Abu Hamzah? He replied: A year. Abu Dawud said: Only the people of Basrah have narrated the tradition on visiting the sick after performing ablution

3098. Narrated 'Ali:If a man visits a patient in the evening, seventy thousand angels come along with him seeking forgiveness from Allah for him till the morning, and he will have a garden in the Paradise

3099. The tradition mentioned above has also been transmitted by 'Ali from the Prophet () through a different chain of narrators to the same effect. This version does not mention the word "garden" (khartf). Abu Dawud said:This tradition has been narrated by Mansur from al-Hakkam as narrated by Shu'bah

3100. Narrated Abu Ja'far 'Abd Allah b. Nafi', the slave of al-Hasan b. 'Ali: Abu Musa paid a sick visit to al-Hasan b. 'Ali. Abu Dawud said: He narrated the tradition to the same effect as narrated by Shu'bah. Abu Dawud said: This tradition has been transmitted by 'Ali from the Prophet () without any sound manner

3101. Narrated 'Aishah:When Sa'd b. Mu'adh suffered affliction on the day of Trench (i.e. the battle of Trench) a man shot an arrow in the vein of his hand. The Messenger of Allah () pitched a tent for him the mosque so that he might visit him from near

3102. Narrated Zayd ibn Arqam: The Messenger of Allah () visited me while I was suffering from pain in my eyes

3103. Narrated 'Abd Allah b. 'Abbas:That 'Abd al-Rahman b.'Awf said: I heard the Messenger of Allah () say: When you hear that it is breaking out in a certain territory, do not go there. If it breaks out in the territory you are in, do not go out fleeing away from it. By "it" he referred to the plague

3104. Narrated 'Aishah daughter of Sa'd:That her father said: I had a complaint at Mecca. The Messenger of Allah () came to pay a sick-visit to me. He put his hand on my forehead, wiped my chest and belly, and then said: O Allah! heal up Sa'd and complete his immigration

3105. Narrated Abu Musa Al-Ash'ari:The Messenger of Allah () as saying: Feed the hungry, visit the sick and free the captive. Sufyan said: al-'ani means captive

3106. Narrated Abdullah ibn Abbas: The Prophet () said: If anyone visits a sick whose time (of death) has not come, and says with him seven times: I ask Allah, the Mighty, the Lord of the mighty Throne, to cure you, Allah will cure him from that disease

3107. Narrated Abdullah ibn Amr ibn al-'As: The Prophet () said: When a man comes to visit a sick person, he should say: O Allah, cure Thy servant, who may then wreak havoc on an enemy for your sake, or walk at a funeral for your sake. Abu Dawud said: Ibn As-Sarh (one of the narrators) said: "Ilas-salat (To the Salat)

3108. Narrated Anas:The Messenger of Allah () as saying: No one of you should wish for death for any calamity that befalls him, but he should say: O Allah! cause me to live so long as my life is better for me ; and cause me to die where death is better for me

3109. Narrated Anas bin Malik:The Prophet () as saying: No one of you should wish for death. He then mentioned the rest of the tradition in a similar manner

3110. Narrated Ubayd ibn Khalid as-Sulami,: A man from the Companions of the Prophet (), said: The narrator Sa'd ibn Ubaydah narrated sometimes from the Prophet () and sometimes as a statement of Ubayd (ibn Khalid): The Prophet () said: Sudden death is a wrathful catching

3111. Narrated Jabir ibn Atik: The Messenger of Allah () came to visit Abdullah ibn Thabit who was ill. He found that he was dominated (by the divine decree). The Messenger of Allah () called him loudly, but he did not respond. He uttered the Qur'anic verse "We belong to Allah and to Him do we return" and he said: We have been dominated against you, AburRabi'. Then the women cried and wept, and Ibn Atik began to silence them. The Messenger of Allah () said: Leave them, when the divine decree is made, no woman should weep. They (the people) asked: What is necessary happening, Messenger of Allah? He replied: Death. His daughter said: I hope you will be a martyr, for you have completed your preparations for jihad. The Messenger of Allah () said: Allah Most High gave him a reward according to his intentions. What do you consider martyrdom? They said: Being killed in the cause of Allah. The Messenger of Allah () said: There are seven types of martyrdom in addition to being killed in Allah's cause: one who dies of plague is a martyr; one who is drowned is a martyr; one who dies of pleurisy is a martyr; one who dies of an internal complaint is a martyr; one who is burnt to death is a martyr; who one is killed by a building falling on him is a martyr; and a woman who dies while pregnant is a martyr

3112. Narrated Abu Hurairah: Banu al-Harith b. 'Amir b. Nawfal bought Khubaib. Khubaib killed al-Harith b. 'Amir on the day of Badr. Khubaib remained with them as a prisoner until they agreed on his killing. He borrowed razor from the daughter of al-Harith to shave his pubes. She let it to him. A small child of her crept to him while she was inattentive. When she saw, she found him alone and the child was on his thigh and the razor was in his hand. She was terrified and he realized its effect on her. He said: Do you fear that I shall kill him ? I am not going to do that. Abu Dawud said: Shu'aib b. Abi Hamzah transmitted this narrative from al-Zuhri. He said: 'Ubaid Allah b. 'Ayyash told me that the daughter of al-Harith told him that when they gathered for killing him, he borrowed a razor from her to shave (his pubes). She lent it to him

3113. Narrated Jabir b. 'Abd Allah :I heard the Messenger of Allah () say three days before his death: No one of you dies but he had good faith in Allah

3114. Narrated AbuSa'id al-Khudri: When the time of his death came, he called for new clothes and put on them. He then said: I heard the Messenger of Allah () say: A deceased will be raised in the clothes in which he died



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3115. Narrated Umm Salamah: The Messenger of Allah (ﷺ): When you attend dying man, you should say good words, for the angels say Amin to what you say. When Abu Salamah died, I said: What should I say, Messenger of Allah? He said: O Allah forgive him, and give us something good in exchange. She said: So Allah gave me Muhammad (ﷺ) in exchange for him
3116. Narrated Mu'adh bin Jabal : The Messenger of Allah (ﷺ) as saying: If anyone's last words are "There is no god but Allah" he will enter Paradise
3117. Narrated Abu Sa'id Al Khudri : The Messenger of Allah (ﷺ) as saying: Recite to those of you who are dying "There is no god but Allah
3118. Narrated Umm Salamah: When the Messenger of Allah (ﷺ) entered upon Abu Salamah, his eyes were fixedly open. So he closed them. The members of his family cried. He said: Do not pray for yourself anything but good, for the angels utter Amin to what you say. He then said: O Allah, forgive Abu Salamah, raise his rank among those who are guided, and grant him a succession in his descendants who remain. Forgive both us and him, Lord of the universe. O Allah, make his grave spacious for him, and grant him light in it. Abu Dawud said: The eyes of the deceased should be closed after his expiry. I heard Muhammad b. al-Nu'man al-Muqri say: I heard a man who was devoted to Allah say: I closed the eyes of Ja'far al-Mu'allim when he was dying. He was a man devoted to Allah. I saw him in a dream on the night he died. He said: The biggest thing for me was closing the eyes by you before I died
3119. Narrated Umm Salamah: The Messenger of Allah (ﷺ) as saying: When one of you is afflicted with a calamity, he should say: "We belong to Allah, and to Him we do return." O Allah, I expect reward from Thee from this affliction, so give me reward for it, and give me a better compensation
3120. Narrated 'Aishah: The Prophet (ﷺ) was covered with striped Yemen garment (after his death)
3121. Narrated Ma'qil ibn Yasar: The Prophet (ﷺ) said: Recite Surah Ya-Sin over your dying men. This is the version of Ibn al-Ala
3122. Narrated 'Aishah: When Zaid b. Harithah, Ja'far and 'Abd Allah b. Rawahah were killed, the Messenger of Allah (ﷺ) sat down in the mosque and grief was visible in his face. Then he (the narrator) mentioned the rest of the tradition
3123. Narrated Abdullah ibn Amr ibn al-'As: We buried a deceased person in the company of the Messenger of Allah (ﷺ). When we had finished, the Messenger of Allah (ﷺ) returned and we also returned with him. When he approached his door, he stopped, and we saw a woman coming towards him. He (the narrator) said: I think he recognized her. When she went away, we came to know that she was Fatimah. The Messenger of Allah (ﷺ) said to her: What brought you out of your house, Fatimah? She replied: I came to the people of this house, Messenger of Allah, and I showed pity and expressed my condolences to them for their deceased relation. The Messenger of Allah (ﷺ) said: You might have gone to the graveyard with them. She replied: I seek refuge in Allah! I heard you referring to what you mentioned. He said: If you had gone to the graveyard... He then mentioned severe words about it. I then asked Rabi'ah (a narrator of this tradition) about al-kuda (stony land). He replied: I think it means the graves
3124. Narrated Anas: The Prophet (ﷺ) came upon a woman who was weeping for her child. He said to her: Fear Allah and have patience. She said: What have you to do with my calamity? She was then told that he was the Prophet (ﷺ). She, therefore, came to him. She did not find doorkeepers at his gate. She said: I did not recognize you, Messenger of Allah. He said: Endurance is shown only at a first blow
3125. Narrated Usamah b. Zaid: A daughter of Messenger of Allah (ﷺ) sent him message while I and Sa'd were with him and I think Ubayy was also there: My son or daughter (the narrator is doubtful) is dying, so come to us. He sent her greeting, saying at the same time: Say! What Allah has been taken belongs to Him, what He has given (belongs to Him), and He has appointed time for everything. She then sent a message adjuring him (to come to her). So he came to her and the child who was on the point of death was placed in the hearts of those whom He wished. Allah shows compassion only to those of His servants who are compassionate
3126. Narrated Anas bin Malik: The Messenger of Allah (ﷺ) as saying: A child was born to me at night and I named him Ibrahim after his. He then narrated the rest of the tradition. Anas said: I saw it at the point of the death before the Messenger of Allah (ﷺ). Tears began to fall from the eyes of the Messenger of Allah (ﷺ). He said: The eye weeps and the heart grieves, but we say only what our Lord is pleased with, and we are grieved for you, Ibrahim
3127. Narrated Umm 'Atiyyah : The Messenger of Allah (ﷺ) prohibited us to wail
3128. Narrated Abu Sa'id al-Khudri: The Messenger of Allah (ﷺ) cursed the wailing woman and the woman who listens to her
3129. Narrated Ibn 'Umar: The Messenger of Allah (ﷺ) as saying: The dead is punished because of his family's weeping for him. When this was mentioned to 'Aishah, she said: Ibn 'Umar forgot and made a mistake. The Prophet (ﷺ) passed by grave and he said: The man in the grave is being punished while his family is weeping for him. She then recited: "No bearer of burdens can bear the burden of another." The narrator Abu Mu'awiyah said: (The Prophet passed) by the grave of a Jew
3130. Yazid ibn Aws said: I entered upon Abu Musa while he was at the point of death. His wife began to weep or was going to weep. Abu Musa said to her: Did you not hear what the Messenger of Allah (ﷺ) said? She said: Yes. The narrator said: She then kept silence. When Abu Musa died, Yazid said: I met the woman and asked her: What did Abu Musa mean when he said to you: Did you not hear what the Messenger of Allah (ﷺ) and the you kept silence? She replied: The Messenger of Allah (ﷺ) said: He who shaves (his head), shouts and tears his clothing does not belong to us
3131. Usayd ibn Abu Usayd, reported on the authority of a woman who took oath of allegiance (to the Prophet): One of the oaths which the Messenger of Allah (ﷺ) received from us about the virtue was that we would not disobey him in it (virtue): that we would not scratch the face, nor wail, nor tear the front of the garments nor dishevel the hair

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3132. Narrated Abdullah ibn Ja'far: The Messenger of Allah () said: Prepare food for the family of Ja'far for there came upon them an incident which has engaged them
3133. Narrated Jabir ibn Abdullah: A man had a shot of arrow in his chest or throat (the narrator is doubtful). So he died. He was shrouded in his clothes as he was. The narrator said: We were with the Messenger of Allah ()
3134. Narrated Abdullah ibn Abbas: The Messenger of Allah () commanded to remove weapons and skins from the martyrs of Uhud, and that they should be buried with their blood and clothes
3135. Narrated Anas ibn Malik: The martyrs of Uhud were not washed, and they were buried with their blood. No prayer was offered over them
3136. Narrated Anas ibn Malik: The Messenger of Allah () passed Hamzah who was killed and disfigured. He said: If Safiyyah were not grieved, I would have left him until the birds and beasts of prey would have eaten him, and he would have been resurrected from their bellies. The garments were scanty and the slain were in great number. So one, two and three persons were shrouded in one garment. The narrator Qutaybah added: They were then buried in one grave. The Messenger of Allah () asked: Which of the two learnt the Qur'an more? He then advanced him toward the qiblah (direction of prayer)
3137. Narrated Anas ibn Malik: The Prophet () passed by Hamzah who was disfigured (after being killed). He did not offer prayer over any martyr except him
3138. Narrated Jabir b. 'Abd Allah :The Messenger of Allah () combined two persons from among the martyrs of Uhud (in one garment), and said: Which of the two has learnt the Qur'an more ? When one of them was pointed to him, he advanced him in the grave, saying: I shall be witness to all these (martyrs) on the Day of Judgement. He then ordered them to be buried without being washed
3139. The tradition mentioned above has also been transmitted by al-Laith through a different chain of the same effect. This version adds:He combined two persons from among the martyrs of Uhud in one garment
3140. Narrated Ali ibn AbuTalib: The Prophet () said: Do not unveil your thigh, and do not look at the thigh of the living and the dead
3141. Narrated Aisha, Ummul Mu'minin: By Allah, we did not know whether we should take off the clothes of the Messenger of Allah () as we took off the clothes of our dead, or wash him while his clothes were on him. When they (the people) differed among themselves, Allah cast slumber over them until every one of them had put his chin on his chest. Then a speaker spoke from a side of the house, and they did not know who he was: Wash the Prophet () while his clothes are on him. So they stood round the Prophet () and washed him while he had his shirt on him. They poured water on his shirt, and rubbed him with his shirt and not with their hands. Aisha used to say: If I had known beforehand about my affair what I found out later, none would have washed him except his wives
3142. Narrated Umm 'Atiyyah : The Messenger of Allah () came in when his daughter died, and he said: Wash her with water and lotus leaves three or five times or more than that if you think fit, and put camphor, or some camphor in the last washing, then inform me when you finish. When we had finished we informed him, and he threw us his lower garment saying: Put it next to her body. Malik's version has: that is, his lower garment (izar); and Musaddad did not say: He entered in
3143. The tradition mentioned above has also been transmitted by Umm 'Atiyyah through a different chain of narrators to the same effect. This version adds:We braided her hair in three plaits
3144. The above mentioned has also been transmitted by Umm 'Atiyyah through a different chain of narrators. This version has:we braided her hair in three plaits and placed them behind her back, one plait of the front side and the two side plaits
3145. Narrated Umm 'Atiyyah :The Messenger of Allah () said to them while washing her daughter: Begin with her right side, and the places where the ablution is performed
3146. The above mentioned tradition has also been transmitted by Umm 'Atiyyah through a different chain of narrators. This version has:(Wash her) seven times or more if you think fit
3147. Narrated Qatadah:Muhammad b. Sirin used to learn how to wash the dead from Umm 'Atiyyah: he would was with lotus leaves twice and with water and camphor for the third time
3148. Narrated Jabir b. 'Abd Allah :The Prophet () made a speech one day and mentioned a man from among his Companions who died and was shrouded in a shroud of bad quality, and was buried at night. The Prophet () rebuked that man be buried at night until prayer was offered over him, except that a man was forced to do that. The Prophet () said: When one of you shrouds his brother, he should use a shroud of good quality
3149. Narrated 'Aishah:That the Messenger of Allah () was shrouded in a garment of Yemeni stuff, it was then removed from him
3150. Narrated Jabir ibn Abdullah: The Prophet () said: When one of you dies, and he possesses something, he should be shrouded in the garment of the Yemeni stuff
3151. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () was shrouded in three garments of white Yemeni stuff, among which was neither a shirt nor a turban
3152. A similar tradition has been transmitted by 'Aishah through a different chain of narrators. This version adds:"of cotton". The narrator said: Aisha was told that the people said that he was shrouded in two garments and one cloak. She replied: A cloak was brought but they returned it and did not shroud him in it

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3153. Narrated Abdullah ibn Abbas: The Messenger of Allah (ﷺ) was shrouded in three garments made in Najran: two garments and one shirt in which he died. Abu Dawud said: The narrator 'Uthman said: In three garments: two red garments and a shirt in which he died
3154. Narrated Ali ibn Abu Talib: Do not be extravagant in shrouding, for I heard the Messenger of Allah (ﷺ) say: Do not be extravagant in shrouding, for it will be quickly decayed
3155. Narrated Khabbab: Mus'ab b. 'Umari was killed on the day of Uhud. He had only a striped cloak. When we covered his head with it, his feet appeared, and when we covered his feet, his head appeared. Thereupon the Messenger of Allah (ﷺ) said: Cover his head with it, and cover his feet with some grass
3156. Narrated Ubadah ibn as-Samit: The Prophet (ﷺ) said: The best shroud is a lower garment and one which covers the whole body, and the best sacrifice is a horned ram
3157. Narrated Layla daughter of Qa'if ath-Thaqafiyyah: I was one of those who washed Umm Kulthum, daughter of the Prophet (ﷺ), when she died. The Messenger of Allah (ﷺ) first gave us lower garment, then shirt, then head-wear, then cloak (which covers the whole body), and then she was shrouded in another garment. She said: The Messenger of Allah (ﷺ) was sitting at the door, and he had shroud with him. He gave us the garments one by one
3158. Narrated Abu Sa'id Al Khudri: The Messenger of Allah (ﷺ) as saying: The best of your perfumes is musk
3159. Narrated Al-Husayn ibn Wahwah: Talhah ibn al-Bara' fell ill and the Prophet (ﷺ) came to pay him a sick-visit. He said: I think Talhah has died; so tell me (about his death), and make haste, for it is not advisable that the corpse of a Muslim should remain withheld among his family
3160. Narrated Aisha, Ummul Mu'minin: The Prophet (ﷺ) used to take a bath on account of sexual defilement, on Friday, for cupping and washing the dead
3161. Narrated Abu Hurayrah: The Messenger of Allah (ﷺ) said: He who washes the dead should take a bath, and he who carries him should perform ablution
3162. The tradition mentioned above has also been transmitted by Abu Hurairah through a different chain of narrators to the same effect. Abu Dawud said: This has been abrogated. When Ahmad b. Hanbal was asked about a man taking a bath after his washing the dead, I heard him say: Ablution is sufficient for him. Abu Dawud said: The narrator Abu Salih made a mention of the narrator Ishaq, the client of Za'idah between him and Abu Hurairah. He said: The tradition of Mus'ab is weak. It contains many things that are not practised
3163. Narrated Aisha, Ummul Mu'minin: I saw the Messenger of Allah (ﷺ) that he kissed Uthman ibn Maz'un while he was dead, and I saw that tears were flowing (from his eyes)
3164. Narrated Jabir ibn Abdullah: The people saw fire (light) in the graveyard and they went there. They found that the Messenger of Allah (ﷺ) was in a grave and he was saying: Give me your companion. This was a man who used to raise his voice while mentioning the name of Allah
3165. Narrated Jabir ibn Abdullah: On the day of Uhud we brought the martyrs to bury them (at another place), but the crier of the Prophet (ﷺ) came and said: The Messenger of Allah (ﷺ) has commanded you to bury the martyrs at the place where they fell. So we took them back
3166. Narrated Malik ibn Hubayrah: The Prophet (ﷺ) said: If any Muslim dies and three rows of Muslims pray over him, it will assure him (of Paradise). When Malik considered those who accompanied a bier to be a few, he divided them into three rows in accordance with this tradition
3167. Narrated Umm 'Atiyyah: We were forbidden accompany the biers, but it was not stressed upon us
3168. Narrated Abu Hurairah: If anyone attends the funeral and prays over (the dead), he will get the reward of one qirat, and if anyone attends the funeral until the completion (of the burial), he will get the reward of two qirats, the smaller of them being equivalent of Uhud, or one of them being equivalent to Uhud
3169. Dawud b. 'Amir b. Sa'd b. Abi Waqqas said that his father 'Amir b. Sa'd was with Ibn 'Umar b. al-Khattab when Khabbab, the owner of the closet (maqsurah), came and said: 'Abd Allah b. 'Umar don't you hear what Abu Hurairah says? He heard the Messenger of Allah (ﷺ) say: If anyone goes out of his house, accompanies bier and prays over it.... He then mentioned the rest of the tradition as narrated by Sufyan. Thereupon Ibn 'Umar sent someone to 'Aishah (asking her about it). She replied: Abu Hurairah spoke the truth
3170. Narrated Ibn 'Abbas: I heard the Prophet (ﷺ) say: If any Muslim dies and forty men associate nothing with Allah stand over his bier. Allah will accept them as intercessors for him
3171. Narrated Abu Hurairah: The Prophet (ﷺ) said: A bier should not be followed by a loud voice (of wailing) or fire. Abu Dawud said: Harun (one of the narrators) added: "And it should not be preceded (with those) either
3172. Narrated 'Amir b. Rabi'ah: The Prophet (ﷺ) as saying: When you see a funeral, stand up for it till it leaves you behind or it is placed (on the ground)
3173. Narrated Abu Sa'id Al Khudri: The Messenger of Allah (ﷺ) as saying: When you follow a funeral, do not sit until the bier is placed (on the ground). Abu Dawud said: This tradition has been narrated by al-Thawri (i.e. Sufyan) from Suhail, from his father on the authority of Abu Hurairah. This version has: until it (the bier) is placed on the ground. It has also been narrated by Abu Mu'wiyah from Suhail. This has: Until it is placed in the grave. Abu Dawud said: Sufyan's version is more guarded than that of Abu Mu'awiyah
3174. Narrated Jabir: We were with the Prophet (ﷺ) when a funeral passed by and he stood up for it. When we went to carry it, we found that it was a funeral of a Jew. We, therefore said: Messenger of Allah, this is the funeral of a Jew. He said: Death is fearful event, so when you see a funeral, stand up

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3175. Narrated 'Ali bin Abi Talib: The Prophet (ﷺ) stood up for a funeral (to show respect) and thereafter he sat down

3176. Narrated Ubadah ibn as-Samit: The Messenger of Allah (ﷺ) used to stand up for a funeral until the corpse was placed in the grave. A learned Jew (once) passed him and said: This is how we do. The Prophet (ﷺ) sat down and said: Sit down and act differently from them

3177. Narrated Thawban: An animal was brought to the Messenger of Allah (ﷺ) while he was going with a funeral. He refused to ride on it. When the funeral was away, the animal was brought to him and he rode on it. He was asked about it. He said: The angels were on their feet. I was not to ride while they were walking. When they went away, I rode

3178. Narrated Jabir b. Samurah: The Prophet (ﷺ) offered funeral prayer over Ibn al-Dahdah while we were present. He was then brought a horse, and it was tied until he rode it. It then began to gallop and we were running around it

3179. Salim reported on the authority of his father: I saw the Prophet (ﷺ) and Abu Bakr and Umar walking before the funeral

3180. Narrated Al-Mughirah ibn Shu'bah: (I think that the people of Ziyad informed me that he reported on the authority of the Prophet (ﷺ): A rider should go behind the bier, and those on foot should walk behind it, in front of it, on its right and on its left keeping near it. Prayer should be offered over an abortion and forgiveness and mercy supplicated for its parents

3181. Narrated Abu Hurairah: The Prophet (ﷺ) as saying: Walk quickly with a funeral, for if the dead person was good it is a good condition to which you are sending him on, but if he was otherwise it is an evil of which you are riding yourselves

3182. Uyaynah ibn AbdurRahman reported on the authority of his father that he attended the funeral of Uthman ibn Abul'As. He said: We were walking slowly. AbuBakrah then joined us and he raised his flog at us and said: You have seen us when we were with the Messenger of Allah (ﷺ). We were walking quickly

3183. Uyaynah also reported the aforementioned tradition (No. 3176) through a different chain of transmitters. This version goes: We attended the funeral of AbdurRahman ibn Samurah and he said: He (AbuBakrah) made his mule run quickly and pointed with the flog

3184. Narrated Abdullah ibn Mas'ud: We asked the Prophet (ﷺ) about walking with the funeral. He replied: Not running (but walking quickly). If he (the dead person) was good, send him to it quickly; if he was otherwise, keep away the people of Hell. The bier should be followed and should not follow. Those who go in front of it are not accompanying it. Abu Dawud said: The narrator Yahya b. 'Abd Allah is weak. He is Yahya al-Jabir Abu Dawud said: This is from Kufah, and Abu Majidah is from Basrah. Abu Dawud said: Abu Majidah is obscure

3185. Narrated Jabir ibn Samurah: A man fell ill and a cry was raised (for his death). So his neighbour came to the Messenger of Allah (ﷺ) and said to him: He has died. He asked: Who told you? He said: I have seen him. The Messenger of Allah (ﷺ) said: He has not died. He then returned. A cry was again raised (for his death). He came to the Messenger of Allah (ﷺ) and said: He has died. The Prophet (ﷺ) said: He has not died. He then returned. A cry was again raised over him. His wife said: Go to the Messenger of Allah (ﷺ) and inform him. The man said: O Allah, curse him. He said: The man then went and saw that he had killed himself with an arrowhead. So he went to the Prophet (ﷺ) and informed him that he had died. He asked: Who told you? He replied: I myself saw that he had killed himself with arrowheads. He asked: Have you seen him? He replied: Yes. He then said: Then I shall not pray over him

3186. Narrated AbuBarzah al-Aslami: The Messenger of Allah (ﷺ) did not pray over Ma'iz ibn Malik, and he did not prohibit to pray over him

3187. Narrated Aisha, Ummul Mu'minin: Ibrahim, the son of the Prophet (ﷺ), died when he was eighteen months old. The Messenger of Allah (ﷺ) did not pray over him

3188. Narrated Al-Bahiy: When Ibrahim, the son of the Prophet (ﷺ) died, he prayed over him at the place where he used to sit. Abu Dawud said: I recited to Sa'id b. Ya'qub al-Talqani saying: Ibn al-Mubarak transmitted to you from Ya'qub b. al-Qa'qa' on the authority of 'Ata that the Prophet (ﷺ) prayed over his son Ibrahim when he was seventeen days old

3189. Narrated 'Aishah: I swear by Allah, the Messenger of Allah (ﷺ) prayed over Suhail b. al-Baida' in the mosque

3190. Narrated 'Aishah: I swear by Allah, the Messenger of Allah (ﷺ) prayed in the mosque over the two sons of al-Baida': Suhail and his brother

3191. Narrated AbuHurayrah: The Prophet (ﷺ) said: If anyone prays over the dead in the mosque, there is nothing on him

3192. Narrated 'Uqbah bin 'Amir: There were three times at which the Messenger of Allah (ﷺ) used to forbid us to pray or bury our dead - when the sun begins to rise till it is fully up, when the sun is at its height midway till it passes the meridian, and when the sun draws near to setting till it sets, or as he said

3193. Yahya ibn Subayh said: Ammar client of al-Harith ibn Nawfal told me that he attended the funeral of Umm Kulthum, and her son. The body of the boy was placed near the imam. I objected to it. Among the people there were Ibn Abbas, AbuSa'id al-Khudri, AbuQatadah and AbuHurayrah. They said: This is the sunnah (established practice of the Prophet)

3194. Nafi' AbuGhalib said: I was in the Sikkat al-Mirbad. A bier passed and a large number of people were accompanying it. They said: Bier of Abdullah ibn Umayr. So I followed it. Suddenly I saw a man, who had a thin garment on riding his small mule. He had a piece of cloth on his head to protect himself from the sun. I asked: Who is this important man? People said: This is Anas ibn Malik. When the bier was placed, Anas stood and led the funeral prayer over him while I was just behind him, and there was no obstruction between me and him. He stood near his head, and uttered four takbirs (Allah is Most Great). He neither lengthened the prayer nor hurried it. He then went to sit down. They said: AbuHamzah, (here is the bier of) an Ansari woman. They brought her near him and there was a green

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cupola-shaped structure over her bier. He stood opposite her hips and led the funeral prayer over her as he had led it over the man. He then sat down. Al-Ala' ibn Ziyad asked: AbuHamzah, did the Messenger of Allah (ﷺ) say the funeral prayer over the dead as you have done, uttering four takbirs (Allah is Most Great) over her, and standing opposite the head of a man and the hips of a woman? He replied: Yes. He asked: AbuHamzah, did you fight with the Messenger of Allah? He replied: Yes. I fought with him in the battle of Hunayn. The polytheists came out and invaded us so severely that we saw our horses behind our backs. Among the people (i.e. the unbelievers) there was a man who was attacking us, and striking and wounding us (with his sword). Allah then defeated them. They were then brought and began to take the oath of allegiance to him for Islam. A man from among the companions of the Prophet (ﷺ) said: I make a vow to myself that if Allah brings the man who was striking us (with his sword) that day, I shall behead him. The Messenger of Allah (ﷺ) kept silent and the man was brought (as a captive). When he saw the Messenger of Allah (ﷺ), he said: Messenger of Allah, I have repented to Allah. The Messenger of Allah (ﷺ) stopped (for a while) receiving his oath of allegiance, so that the other man might fulfil his vow. But the man began to wait for the order of the Messenger of Allah (ﷺ) for his murder. He was afraid of the Messenger of Allah (ﷺ) to kill him. When the Messenger of Allah (ﷺ) saw that he did not do anything, he received his oath of allegiance. The man said: Messenger of Allah, what about my vow? He said: I stopped (receiving his oath of allegiance) today so that you might fulfil your vow. He said: Messenger of Allah, why did you not give any signal to me? The Prophet (ﷺ) said: It is not worthy of a Prophet to give a signal. AbuGhalib said: I asked (the people) about Anas standing opposite the hips of a woman. They told me that this practice was due to the fact that (in the days of the Prophet) there were no cupola-shaped structures over the biers of women. So the imam used to stand opposite the hips of a woman to hide her from the people. Abu Dawud said: The saying of the Prophet (ﷺ) "I have been commanded to fight against the people until they say: There is no god but Allah" abrogated this tradition of fulfilling the vow by his remark: "I have repented

3195. Narrated Samurah bin Jundab: I prayed behind the Prophet (ﷺ) over a woman who died in childbirth, and he stood opposite her waist

3196. Narrated Al-Sha'bi: The Messenger of Allah (ﷺ) passed a grave dug freshly. They arranged a row and uttered four takbirs over it. I asked al-Sha'bi: Who told you? He replied: A reliable person whom 'Abd Allah b. 'Abbas attended

3197. Narrated Ibn Abi Laila: Zaid b. Arqam used to utter four takbirs (Allah is Most Great) over our dead person (during prayer). He uttered five takbirs on a dead person. So I asked him. He replied: The Messenger of Allah (ﷺ) used to utter those. Abu Dawud said: I remember the tradition of Ibn al-Muthanna in a more guarded way

3198. Narrated Talhah b. 'Abd Allah b. 'Awf: I prayed over a dead person along with Ibn 'Abbas. He recited Surat al-Fatihah and he said: This is the Sunnah

3199. Narrated AbuHurayrah: The Prophet (ﷺ) said: When you pray over the dead, make a sincere supplication for him

3200. Ali ibn Shammakh said: I was present with Marwan who asked AbuHurayrah: Did you hear how the Messenger of Allah (ﷺ) used to pray over the dead? He said: Even with the words that you said. (The narrator said: They exchanged hot words between them before that.) Abu Hurairah said: O Allah, Thou art its Lord. Thou didst create it, Thou didst guide it to Islam, Thou hast taken its spirit, and Thou knowest best its inner nature and outer aspect. We have come as intercessors, so forgive him. Abu Dawud said: Shu'bah made a mistake in mentioning the name of 'Ali b. Shammakh. He said in his version: 'Uthman b. Shammas. Abu Dawud said: I heard Ahmad b. Ibrahim al-Mawsili say that Ahmad b. Hanbal said: In every meeting which I attended with Hammad b. Zaid he forbade to narrate this traditions from 'Abd al-Warith and Ja'far b. Sulaiman

3201. Narrated AbuHurayrah: When the Messenger of Allah (ﷺ) prayed over a dead person, he said: O Allah, forgive those of us who are living and those of us who are dead, those of us who are present and those of us who are absent, our young and our old, our male and our female. O Allah, to whomsoever of us Thou givest life grant him life as a believer, and whomsoever of us Thou takest in death take him in death as a follower of Islam. O Allah, do not withhold from us the reward (of faith) and do not lead us astray after his death

3202. Narrated Wathilah ibn al-Asqa': The Messenger of Allah (ﷺ) led us in prayer over bier of a Muslim and I heard him say: O Allah, so and so, son of so and so, is in Thy protection, so guard him from the trial in the grave. (AbdurRahman in his version said: "In Thy protection and in Thy nearer presence, so guard him from the trial in the grave) and the punishment in Hell. Thou art faithful and worthy of praise. O Allah, forgive him and show him mercy. Thou art the forgiving and the merciful one." AbdurRahman said: "On the authority of Marwan ibn Janah

3203. Narrated Abu Hurairah: A negress (or a youth) used to sweep the mosque. The Prophet (ﷺ) missed him, and when he asked about him the people told him that he had died. He said: Why have you not informed me? He said: Lead me to his grave. So they led him and he prayed over him

3204. Narrated Abu Hurairah: The Messenger of Allah (ﷺ) gave the people news of death of Negus on the day on which he died, took them out to the place of prayer, drew them up in rows and said: "Allah is Most Great" four times

3205. Narrated Abu Burdah: On the authority of his father: The Messenger of Allah (ﷺ) commanded us to proceed to the land of Negus. Mentioning the rest of the tradition he said that Negus said: I bear witness that he is the Messenger of Allah (ﷺ), and it is he about whom Christ son of Mary gave good news. If I were not in the land which I am, I would come to him and carry his shoes

3206. Narrated Al-Muttalib: When Uthman ibn Maz'un died, he was brought out on his bier and buried. The Prophet (ﷺ) ordered a man to bring him a stone, but he was unable to carry it. The Messenger of Allah (ﷺ) got up and going over to it rolled up his sleeves. The narrator Kathir told that al-Muttalib remarked: The one who told me about the Messenger of Allah (ﷺ) said: I still seem to see the whiteness of the forearms of the Messenger of Allah (ﷺ) when he rolled up his sleeves. He then carried it and placed it at his head saying: I am marking my brother's grave with it, and I shall bury beside him those of my family who die

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3207. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () said: Breaking a dead man's bone is like breaking it when he is alive
3208. Narrated Abdullah ibn Abbas: The Prophet () said: The niche in the side of the grave is for us and the excavation in the middle is for others
3209. Narrated Amir: Ali, Fadl and Usamah ibn Zayd washed the Messenger of Allah () and they put him in his grave. Marhab or Ibn AbuMarhab told me that they also made AbdurRahman ibn Awf join them. When Ali became free, he said: The People of the man serve him
3210. Narrated Abu Marhab: That 'Abd al-Rahman b. 'Awf alighted in the grave of the Prophet (). He said: I still seem to see the four of them
3211. Abu Ishaq said: Al-Harith left his will that Abdullah ibn Yazid should offer his funeral prayer; so he prayed over him. He then put him in the grave from the side of his legs and said: This is a Sunnah (model practice of the Prophet)
3212. Narrated Al-Bara' ibn Azib: We went out with the Messenger of Allah () to the funeral of a man of the Ansar, but when we reached the grave, the niche in the side had not yet been made, so the Prophet () sat down facing the qiblah, and we sat down along with him
3213. Narrated Abdullah ibn Umar: When the Prophet () placed the dead in the grave, he said: In the name of Allah, and following the Sunnah of the Messenger of Allah (). This is Muslim's version
3214. Narrated Ali ibn AbuTalib: I said to the Prophet (): Your old and astray uncle has died. He said: Go and bury your father, and then do not do anything until you come to me. So I went, buried him and came to him. He ordered me (to take a bath), so I took a bath, and he prayed for me
3215. Narrated Hisham ibn Amir: The Ansar came to the Messenger of Allah () on the day of Uhud and said: We have been afflicted with wound and fatigue. What do you command us? He said: Dig graves, make them wide, bury two or three in a single grave. He was asked: Which of them should be put first? He replied: The one who knew the Qur'an most. He (Hisham) said: My father Amir died on the day and was buried with two or one
3216. The tradition mentioned above has also been transmitted by Humaid b. Hilal with a different chain of transmitters and to the same effect. This version adds: "And deepen (the graves)
3217. This tradition has also been transmitted by Sa'd b. Hisham b. 'Amir with a different chain of narrators
3218. Narrated Abu Hayyaj al-Asadi: Ali said to me: I am sending you on the same mission as the Messenger of Allah () sent me that I should not leave a high grave without leveling it and an image without obliterating it
3219. Narrated Abu 'Ali al-Hamdani: We were with Fudalah b. 'Ubad at Rudis in the land of Rome. One of our Companions dies, Fudalah commanded us to dig his grave; it was (dug and) levelled. He then said: I heard the Messenger of Allah () commanding to level them. Abu Dawud said: Rudis is an island, in the sea
3220. Narrated Al-Qasim ibn Muhammad ibn AbuBakr: I said to Aisha! Mother, show me the grave of the Messenger of Allah () and his two Companions (Allah be pleased with them). She showed me three graves which were neither high nor low, but were spread with soft red pebbles in an open space. Abu 'Ali said: It is said that the Messenger of Allah () is forward, Abu Bakr is near his head and 'Umar is near his feet. His head is at the feet of the Messenger of Allah ()
3221. Narrated Uthman ibn Affan: Whenever the Prophet () became free from burying the dead, he used to stay at him (i.e. his grave) and say: Seek forgiveness for your brother, and beg steadfastness for him, for he will be questioned now. Abu Dawud said: The full name of the narrator Buhair is Buhair b. Raisan
3222. Narrated Anas ibn Malik: The Prophet () said: There is no slaughtering (at the grave) in Islam. 'Abd al-Razzaq said: They used to slaughter cows or sheep at grave
3223. Narrated 'Uqbah bin 'Amir: One day the Messenger of Allah () went out and prayed over the martyrs of Uhud like his prayer over the dead, and then returned
3224. Narrated Yazid b. Habib: The Prophet () prayed over the martyrs of Uhud after eight years like a man who bids farewell to the living and dead
3225. Narrated Jabir: I heard the Prophet () forbid to sit on the grave, to plaster it with gypsum, and to build any structure over it
3226. The tradition mentioned above has also been narrated by Jabir through a different chain of transmitters. Abu Dawud said: Uthman said: "or anything added to it." Sulaiman b. Musa said: "or anything written on it." Musaddad did not mention in his version the words "or anything added to it." Abu Dawud said: The word "and that" (wa an) remained hidden to me
3227. Narrated Abu Hurairah: The Messenger of Allah () as saying: Allah's curse to be on the Jews, they made the graves of their Prophets mosques
3228. Narrated Abu Hurairah: The Messenger of Allah () as saying: It is better that one of you should sit on the live coals which burns his clothing and come in contact with his skin than that he should sit on a grave
3229. Narrated Abu Marthad al-Ghanawi: The Messenger of Allah () as saying: Do not sit on the graves, and do not pray facing them
3230. Narrated Bashir, the Client of the Messenger of Allah: Bashir's name in pre-Islamic days was Zahm ibn Ma'bad. When he migrated to the Messenger of Allah (). He asked: What is your name? He replied: Zahm. He said: No, you are Bashir. He (Bashir) said: When I was walking with the Messenger of Allah () he passed by the graves of the polytheists. He said: They lived before (a period of) abundant good. He said this three times. He then passed by the graves of Muslims. He said: They received abundant good. The Messenger of Allah () suddenly saw a man walking in shoes between the graves. He said: O man, wearing the shoes! Woe to thee! Take off thy shoes. So the man looked (round), When he recognized the Messenger of Allah (), he took them off and threw them away

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3231. Narrated Anas:The Prophet () as saying: When a servant (of Allah) is placed in his grave, and his Companions depart from him, he hears the stepping sound of their shoes
3232. Narrated Jabir:A man was buried with my father. I had a desire at heart for that (place for my burial). So I took him out after six months. I did not find any change (in his body) except a few hair that touched the earth
3233. Narrated AbuHurayrah: People with a bier passed by the Messenger of Allah (). They (the companions) spoke highly of him. He said: Paradise is certain for him. Then some people with another (bier) passed by him. They spoke very badly of him. He said: Hell is certain for him. He then said: Some of you are witness to others
3234. Narrated Abu Hurairah:The Messenger of Allah () visited his mother's grave and wept and cause those around him to weep. The Messenger of Allah () then said: I asked my Lord's permission to pray for forgiveness for her, but I was not allowed. I then asked His permission to visit her grave, and I was allowed. So visit graves, for they make one mindful of death
3235. Narrated Buraidah:The Messenger of Allah () as saying: I forbade you to visit graves, but you may now visit them, for in visiting them there is a reminder (of death)
3236. Narrated Abdullah ibn Abbas: The Messenger of Allah () cursed women who visit graves, those who built mosques over them and erected lamps (there)
3237. Narrated Abu Hurairah:The Messenger of Allah () went out to the graveyard and said: Peace be upon you, inhabitants of the dwellings who are of the community of the believers. If Allah wills we shall join you
3238. Narrated Ibn 'Abbas: To the Messenger of Allah () was brought man wearing ihram who was thrown by his she-camel and has his neck broken and had died. He then said: Shroud him in his two garments, was him with water and lotus leaves, but do not cover his head, for he will be raised on the Day of Resurrection saying the talbiyah. Abu Dawud said: I heard Ahmad b. Hanbal say: There are five rules of the law (sunan) in this tradition: "Shroud him in his two garment," that is, the dead should be shrouded in his two garments. "Wash him with water and lotus leaves," that is, washing all times should be with lotus leaves. Do not bring any perfume near him. The shroud will be made from the property (of the dead)
3239. A similar tradition has also been narrated by Ibn 'Abbas through a different chain of narrators. This version has:"Shroud him in two garments." Abu Dawud said: The narrator Sulaiman said the Ayyub said: "his two garments," 'Amr said: "two garments," Ibn 'Ubad said that Ayyub said: "in two garments" and Amr said: "in his two garments." Sulaiman alone added: "do not put any perfume on him
3240. A similar tradition has also been narrated by Ibn 'Abbas through a different chain of transmitters to the effect as narrated by Sulaiman saying:"in two garments
3241. Narrated Ibn 'Abbas:A man wearing ihram was thrown by his she-camel and had his neck broken and he died. He was brought to the Messenger of Allah (), and he said: Wash and shroud him, but do not cover his head and do not put any perfume on him, for he will be raised on the Day of Resurrection saying the talbiyah

### Oaths and Vows (Kitab Al-Aiman Wa Al-Nudhur)

3242. Narrated Imran ibn Husayn: The Prophet () said: If anyone swears a false oath in confinement, he should make his seat in Hell on account of his (act)
3243. Narrated Abdullah ibn Mas'ud: The Messenger of Allah () said: He who swears an oath in which he tells a lie to take the property of a Muslim by unfair means, will meet Allah while He is angry with him. Al-Ash'ath said: I swear by Allah, he said this about me. There was some land between me and a Jew, but he denied it to me; so I presented him to the Prophet (). The Prophet () asked me: Have you any evidence? I replied: No. He said to the Jew: Take an oath. I said: Messenger of Allah, now he will take an oath and take my property. So Allah, the Exalted, revealed the verse, "As for those who sell the faith they owe to Allah and their own plighted word for a small price, they shall have no portion in the hereafter
3244. Narrated Al-Ash'ath ibn Qays: A man of Kindah and a man of Hadramawt brought their dispute to the Prophet () about a land in the Yemen. Al-Hadrami said: Messenger of Allah, the father of this (man) usurped my land and it is in his possession. The Prophet asked: Have you any evidence? Al-Hadrami replied: No, but I make him swear (that he should say) that he does not know that it is my land which his father usurped from me. Al-Kindi became ready to take the oath. The Messenger of Allah () said: If anyone usurps the property by taking an oath, he will meet Allah while his hand is mutilated. Al-Kindi then said: It is his land
3245. Narrated 'Alqamah b. Wa'il b. Hujr al-Hadrami:On the Authority of his father: A man from Hadramawt and a man of Kindah came to the Messenger of Allah (). Al-Hadrami said: Messenger of Allah, this (man) took away forcibly from me the land which belongs to my father. Al-Kindi said: It is my land in my possession, and I cultivate it, he has no right to it. The Prophet () then said to al-Hadrami: Have you any proof ? He said: No. He then said: So for you is his oath. He said: Messenger of Allah, he is liar, he does not care for which he is taking the oath. He does not refrain himself from anything. The Prophet () said: You will have nothing from him except that. He went to take an oath for him. When he turned his back, the Messenger of Allah () said: If he takes an oath on the property to take it away by unfair means, he will meet Allah while He is unmindful of him
3246. Narrated Jabir ibn Abdullah: The Prophet () said: One should not take a false oath at this pulpit of mine even on a green tooth-stick; otherwise he will make his abode in Hell, or Hell will be certain for him

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3247. Narrated Abu Hurairah: The Messenger of Allah (ﷺ) as saying: If anyone swears on oath is the course which he says: "By al-Lat" he should say: There is no god but Allah, and that if anyone says to his friend: Come and let me play for money with you, he should give something in charity (sadaqah)
3248. Narrated Abu Hurayrah: The Prophet (ﷺ) said: Do not swear by your fathers, or by your mothers, or by rivals to Allah; and swear by Allah only, and swear by Allah only when you are speaking the truth
3249. Narrated Ibn 'Umar: The Messenger of Allah (ﷺ) found 'Umar al-Khattab in a caravan while he was swearing by his father. So he said: Allah forbids you to swear by forefathers. If anyone swears, he must swear by Allah or keep silence
3250. The tradition mentioned above has also been transmitted by Ibn 'Umar through a different chain of narrators to the same effect up to the words "by your fathers". This version adds: " 'Umar said: I swear by Allah, I never swore by it personally or reporting it from others
3251. Sa'id ibn Ubaydah said: Ibn Umar heard a man swearing: No, I swear by the Ka'bah. Ibn Umar said to him: I heard the Messenger of Allah (ﷺ) say: He who swears by anyone but Allah is polytheist
3252. Referring to the story of a bedouin, Talhah b. 'Ubad Allah reported the Prophet (ﷺ) as saying: He became successful, by his father, if he speaks the truth, he will enter paradise, by his father, if he speaks truth
3253. Narrated Buraydah ibn al-Hasib: The Prophet (ﷺ) said: He who swears by Amanah (faithfulness) is not one of us
3254. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah (ﷺ) said about the futile oath: It is man's speech in his house: No, by Allah, and Yes, by Allah. Abu Dawud said: Ibrahim al-Sa'igh, the narrator of this tradition, was a pious man. Abu Muslim killed him at 'Aranda. When he raised a hammer and heard the call to prayer, he gave it up. Abu Dawud said: This tradition has been transmitted by Dawud b. Abi al-Furat from Ibrahim al-Sa'igh as a statement of 'Aishah (not attributed to the Prophet). Similarly, it has been transmitted by al-Zuhri, 'Abd al-Malik b. Abi Sulaiman and Malik b. Mughul. All of them transmitted it from 'Ata on the authority of 'Aishah on her own statement
3255. Narrated Abu Hurairah: The Messenger of Allah (ﷺ) as saying: Your oath should be about something regarding which your companion will believe you. Musaddad said: 'Abd Allah b. Abi Salih narrated to me. Abu Dawud said: Both of them refer to the same person: 'Abbad b. Abu Salih and 'Abd Allah b. Abi Salih
3256. Narrated Suwayd ibn Hanzalah: We went out intending (to visit) the Messenger of Allah (ﷺ) and Wa'il ibn Hujr was with us. His enemy caught him. The people desisted from swearing an oath, but I took an oath that he was my brother. So he left him. We then came to the Messenger of Allah (ﷺ), and I informed him that the people desisted from taking the oath, but I swore that he was my brother. He said: You spoke the truth: A Muslim is a brother of a Muslim
3257. Narrated Thabit bin Adh-Dahhak: That he took oath of allegiance to the Messenger of Allah (ﷺ) under the tree. The Messenger of Allah (ﷺ) said: If anyone swears by religion other than Islam falsely, he is like what has been said. If anyone kills himself with something, he will be punished with it on the Day of Resurrection. A vow over which a man has no control is not binding on him
3258. Narrated Buraydah ibn al-Hasib: The Prophet (ﷺ) said: If anyone takes an oath and says: I am free from Islam; now if he is a liar (in his oath), he will not return to Islam with soundness
3259. Narrated Yusuf ibn Abdullah ibn Salam: I saw that the Prophet (ﷺ) put a date on a loaf and said: This is a thing eaten with bread (condiments)
3260. A similar tradition has also been transmitted by Yusuf b. 'Abd Allah b. Salam through a different chain of narrators
3261. Narrated Abdullah ibn Umar: The Prophet (ﷺ) said: If anyone says when swearing an oath: "If Allah wills," he makes an exception
3262. Narrated Abdullah ibn Umar: The Prophet (ﷺ) said: If anyone swears an oath and makes an exception, he may fulfil it if he wishes and break it if he wishes without any accountability for breaking
3263. Narrated Ibn 'Umar: The oath which the Messenger of Allah (ﷺ) often used was this: No, by Him who overturns the hearts
3264. Narrated Abu Sa'id al-Khudri: When the Messenger of Allah (ﷺ) swore an oath strongly, he said: No, by Him in Whose hand is the soul of AbulQasim
3265. Narrated Abu Hurayrah: When the Messenger of Allah (ﷺ) swore an oath, it was: No, and I beg forgiveness of Allah
3266. Narrated Laqit ibn Amir: We came to the Messenger of Allah (ﷺ) in a delegation. The Prophet (ﷺ) then said: By the age of thy god
3267. Narrated Abdullah ibn Abbas: Abu Bakr adjured the Prophet (ﷺ). The Prophet (ﷺ) said: Do not adjure an oath
3268. Narrated Ibn 'Abbas: Abu Hurairah narrated that a man came to the Messenger of Allah (ﷺ) and said: I had a dream last night, and he then mentioned it. So Abu Bakr interpreted it. The Prophet (ﷺ) said: You are partly right and partly wrong. He then said: I adjure you, Messenger of Allah, may my father be sacrificed on you, do tell me the mistake I have committed. The Prophet (ﷺ) said: Do not adjure
3269. The tradition mentioned above has also been transmitted by Ibn 'Abbas through a different chain of narrators. In this version there is no mention of the word qasam (oath). It has the words: "He did not inform him
3270. Narrated 'Abd al-Rahman b. Abi Bakr: Some guests visited us, and Abu Bakr was conversing with the Messenger of Allah (ﷺ) at night. He (Abu Bakr) said: I will not return to you until you are free from their entertainment and serving them food. So he brought them food, but they said: We shall not eat it until Abu Bakr comes (back). Abu Bakr then came and asked: What did your guest do? Are you free from their entertainment? They said: No. I said: I brought them food, but



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they refused and said: We swear by Allah, we shall not take it until he comes. They said: He spoke the truth. He brought it to us, but we refused (to take it) until you come. He asked: What did prevent you ? He said: I swear by Allah, I shall not take food tonight. They said: And we also swear by Allah that we shall not take food until you take it. He said: I never saw an evil like the one tonight. He said: Bring your food near (you). He ('Abd al-Rahman) said: Their food was then brought near them. He said: In the name of Allah, and he took the food, and they also took it. I then informed him that the dawn had broken. So he went to th Prophet () and informed him of what he and they had done. He said: You are the most obedient and most trustful of them

3271. A similar tradition has also been transmitted by 'Abd al-Rahman b. Abi Bakr through a different chain of narrators. This version adds on the authority of Salim:"Expiation (for breaking the oath) has not reached me

3272. Sa'id ibn al-Musayyab said:There were two brothers among the Ansar who shared an inheritance. When one of them asked the other for the portion due to him, he replied: If you ask me again for the portion due to you, all my property will be devoted to the decoration of the Ka'bah. Umar said to him: The Ka'bah does not need your property. Make atonement for your oath and speak to your brother. I heard the Messenger of Allah () say: An oath or vow to disobey the Lord, or to break ties of relationship or about something over which one has no control is not binding on you

3273. Narrated Abdullah ibn Amr ibn al-'As: The Messenger of Allah () said: A vow is binding in those things by which the pleasure of Allah is sought, and an oath to break ties of relationship is not binding

3274. Narrated Abdullah ibn Amr ibn al-'As: The Messenger of Allah () said: An oath or a vow about something over which a human being has no control, and to disobey Allah, and to break ties of relationship is not binding. If anyone takes an oath and then considers something else better than it, he should give it up, and do what is better, for leaving it is its atonement. Abu Dawud said: All sound traditions from the Prophet () say: "He should make atonement for his oath," except those versions which are not reliable. Abu Dawud said: I said to Ahmad: Yahya b. Sa'id (al-Qattan) has transmitted this tradition from Yahya b. 'Ubaid Allah. He (Ahmad b. Hanbal) said: But he gave it up after that, and he was competent for doing it. Ahmad said: His (Yahya b. 'Ubaid Allah's) tradition are munkar (rejected) and his father is not known

3275. Narrated Abdullah ibn Abbas: Two men brought their dispute to the Prophet (). The Prophet () asked the plaintiff to produce evidence, but he had no evidence. So he asked the defendant to swear. He swore by Allah "There is no god but He." The Messenger of Allah () said: Yes, you have done it, but you have been forgiven for the sincerity of the statement: "There is no god but Allah." Abu Dawud said: This tradition means that he did not command him to make atonement

3276. Narrated Abu Burdah:On the authority of his father that the Prophet () said: I swear by Allah that if Allah wills I shall swear on an oath and then consider something else to be better than it without making atonement for my oath and doing the thing that is better. Or he said (according to another version): But doing the thing that is better and making atonement for my oath

3277. Narrated 'Abd al-Rahman b. Samurah: The Prophet () said to me: 'Abd al-Rahman b. Samurah, when you swear an oath and consider something else to be better than it, do the thing that is beter and make atonement for your oath. Abu Dawud said: I heard Ahmad (b. Hanbal) permitting to make atonement before breaking the oath

3278. A similar tradition has been transmitted by 'Abd al-Rahman b. Samurah through a different chain if narrators. This version has:"Make atonement for your oath and then do the thing that is better." Abu Dawud said: The version of this tradition transmitted by Abu Musa al-Ash'ari, 'Adi b. Hatim and Abu Hurairah are variant. Some of them indicate breaking the oath before making atonement, and other making atonement before breaking the oath

3279. Narrated Safiyyah bint Huyayy: Ibn Harmalah said: Umm Habib gave us a sa' and told us narration from the nephew of Safiyyah on the authority of Safiyyah that it was the sa' of the Prophet (). Anas ibn Ayyad said: I tested it and found its capacity two and half mudd according to the mudd of Hisham

3280. Narrated Muhammad b. Muhmmad b. Khattab Abu 'Umar :We had a makkuk which was called Makkuk Khalid. Its capacity was two measurements according to the measurements of Harun. The narrator said: The sa' of Khalid was the sa' of Hisham b. 'Abd al-Malik

3281. Narrated Umayyah b. Khalid: When Khalid al-Qasri was made ruler (of Hijaz and Kufah), he doubled the measure of sa'. The sa' then measured sixteen rotls. Abu Dawud said: Muhammad b. Muhammad b. Khattab was slain by Negroes in confinement. He said while signing with his hand: "in this way". Abu Dawud extended his hand and turned his palms towards earth and said: I saw him in the dream and asked him: How did Allah deal with you ? He replied: He admitted to Paradise. I said: Your detention did not harm you

3282. Narrated Mu'awiyah b. al-Hakam al-Sulami:I said: Messenger of Allah, I have a slave girl whom I slapped. This grieved the Messenger of Allah (). I said to him: Should I not emancipate her? He said: Bring her to me. He said: Then I brought her. He asked: Where is Allah ? She replied: In the heaven. He said: Who am I ? She replied: You are the Messenger of Allah. He said: Emancipate her, she is a believer

3283. Narrated Ash-Sharid ibn Suwayd ath-Thaqafi: Sharid's mother left a will to emancipate a believing slave on her behalf. So he came to the Prophet () and said: Messenger of Allah, my mother left a will that I should emancipate a believing slave for her, and I have a black Nubian slave-girl. He mentioned a tradition about the test of the girl. Abu Dawud said: Khalid b. 'Abd Allah narrated this tradition direct from the Prophet (). He did not mention the name of al-Sharid

3284. Narrated Abu Hurairah:A man brought the Prophet () a black slave girl. He said: Messenger of Allah, emancipation of believing slave is due to me. He asked her: Where is Allah ? She pointed to the heaven with her finger. He then asked her: Who am I ? She pointed to the Prophet () and to the heaven, that is to say:

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You are the Messenger of Allah. He then said: Set her free, she is a believer

3285. Narrated Ikrimah ibn Abujahl: The Prophet () said: I swear by Allah, I shall fight against the Quraysh; I swear by Allah, I shall fight against the Quraysh; I swear by Allah, I shall fight against the Quraysh. He then said: "If Allah wills." Abu Dawud said: A number of persons have narrated this tradition from Sharik, from Simak, from 'Ikrimah, from Ibn 'Abbas who reported from the Prophet (): "But he did not fight against them

3286. Narrated 'Ikrimah: The Prophet () as saying: I swear by Allah, I shall fight against the Quraish. The then said: If Allah wills. He again said: I swear by Allah, I shall fight against the Quraish if Allah wills. He again said: I swear by Allah, I shall fight against the Quraish. He then kept silence. Then he said: If Allah wills. Abu Dawud said: Al-Walid b. Muslim said on the authority of Sharik: He then said: But he did not fight against them

3287. Narrated 'Abd Allah b. 'Umar: The Messenger of Allah () forbade to make a vow. He said: It has not effect against fate, it is only from the miserly that it is means by which something is extracted. Musaddad said: The Messenger of Allah () said: A vow does not avert anything (i.e. has no effect against fate)

3288. Narrated Abu Hurairah: The Messenger of Allah () as saying: A vow does not provide for the son of Adam anything which I did not decree for him, but a vow draws it. A Divine decree is one which I have destined, it is extracted from a miser. He is given what he was not given before

3289. Narrated 'Aishah: The Messenger of Allah () as saying: If anyone vows to obey Allah, let him obey Him, but if anyone vows to disobey Him, let him not disobey Him

3290. Narrated Aisha, Ummul Mu'minin: The Prophet () as saying: No vow must be taken to do an act of disobedience, and the atonement for it is the same as for an oath

3291. The tradition mentioned above has also been transmitted by al-Zuhri through a different chain of narrators to the same effect. Abu Dawud said: I heard Ahmad b. Shabbuyah say: Ibn al-Mubarak said about this tradition that Abu Salamah had transmitted it. This indicates that al-Zuhri did not hear it from Abu Salamah. Ahmad b. Muhammad said: This is verified by what Ayyub b. Sulaiman narrated to us. Abu Dawud said: I heard Ahmad b. Hanbal say: I have corrupted this tradition for us. He was asked: Do you think that it is correct that this tradition has been corrupted? Has any person other than Ibn Abi Uwais transmitted it? He replied: Ayyub was similar to him in respect of reliability, and Ayyub transmitted it

3292. Narrated 'Aishah: The Messenger of Allah () as saying: No vow must be taken to do an act of disobedience, and the atonement for it is the same as for an oath. Ahmad b. Muhammad al-Marwazi said: The correct chain of this tradition is: 'Ali b. al-Mubarak, from Yahya b. Abi Kathir, from Muhammad b. al-Zubair, from his father, on the authority of 'Imran b. Husain from the Prophet () Abu Dawud said: By this he (al-Marwazi) means that the narrator Sulaiman b. Arqam had some misunderstanding about this tradition. Al-Zuhri narrated it from him and then transmitted it (omitting his name) from Abu Salamah on the authority of 'Aishah. Abu Dawud said: Baqiyyah has transmitted it from al-Auza'i from Yahya, from Muhammad b. al-Zubair with a similar chain of Ibn al-Mubarak

3293. Narrated Uqbah ibn Amir: Uqbah consulted the Prophet () about his sister who took a vow to perform hajj barefooted and bareheaded. So he said: Command her to cover her head and to ride, and to fast three days

3294. The tradition mentioned above has also been transmitted by Abu Sa'id al-Ru'aini with the same chain as narrated by Yahya (b. Sa'id) and to the same effect

3295. Narrated Abdullah ibn Abbas: A man came to Prophet () and said: Messenger of Allah, my sister has taken a vow to perform hajj on foot. The Prophet () said: Allah gets no good from the affliction your sister imposed on herself, so let her perform hajj riding and make atonement for her oath

3296. Narrated Ibn 'Abbas: That the sister of 'Uqbah b. 'Amir took vow to walk on foot to the Ka'bah. Thereupon the Prophet () ordered her to ride and slaughter a sacrificial animal

3297. Narrated Ibn 'Abbas: That when the Prophet () was informed that the sister of 'Uqbah b. 'Amir had taken a vow to perform Hajj on foot, he said: Allah is not in need of her vow. So ask her to ride. Abu Dawud said: Sa'ib b. 'Arubah has transmitted a similar tradition. Khalid has also transmitted a similar tradition on the authority of 'Ikrimah from the Prophet ()

3298. Narrated 'Ikrimah: The tradition about the sister of 'Uqbah b. 'Amir as narrated by Hisham, but he made no mention of the sacrificial animal. In his version he said: Ask your sister to ride. Abu Dawud said: Khalid narrated it from 'Ikrimah to the same effect as narrated by Hisham

3299. Narrated 'Uqbah bin 'Amir al-Juhani: My sister took a vow to walk on foot to the House of Allah (i.e. Ka'bah). She asked me to consult the Prophet () about her. So I consulted the Prophet (). He said: Let her walk and ride

3300. Narrated Ibn 'Abbas: While the Prophet () was preaching a man was standing in the sun. He asked about him. They said: He is Abu Isra'il who has taken a vow to stand and not to sit, or go into shade, or speak, but to fast. Thereupon he said: Command him to speak, to go into the shade, sit and complete his fast

3301. Narrated Anas b. Malik: The Messenger of Allah () saw a man that he was supported between his sons. He asked about him, and (the people) said: He has taken a vow to walk (on foot). Thereupon he said: Allah has no need that this man should punish himself, and he ordered him to ride. Abu Dawud said: 'Amr b. Abi 'Amir has also narrated a similar tradition from al-A'raj on the authority of Abu Hurairah from the Prophet ()

3302. Narrated Ibn 'Abbas: The Prophet () while going round the Ka'bah passed a man who was led with a ring of bridle in his nose. The Prophet () cut it off with his hand and ordered to lead him by catching his hand

3303. Narrated Abdullah ibn Abbas: The sister of Uqbah ibn Amir took a vow that she would perform hajj on foot, and she was unable to do so. The Prophet ()

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said: Allah is not in need of the walking of your sister. She must ride and offer a sacrificial camel

3304. Narrated Uqbah ibn Amir al-Juhani: Uqbah said to the Prophet (ﷺ): My sister has taken a vow that she will walk to the House of Allah (the Ka'bah). Thereupon he said: Allah will not do anything of the walking of your sister to the House of Allah (i.e. the Ka'bah)

3305. Narrated Jabir ibn Abdullah: A man stood on the day of Conquest (of Mecca) and said: Messenger of Allah, I have vowed to Allah that if He grants conquest of Mecca at your hands, I shall pray two rak'ahs in Jerusalem. He replied: Pray here. He repeated (his statement) to him and he said: Pray here. He again repeated (his statement) to him. He (the Prophet) replied: Pursue your own course, then. Abu Dawud said: A similar tradition has been narrated by 'Abd al-Rahman b. 'Awf from the Prophet (ﷺ)

3306. The tradition mentioned above (No.3299) has also been transmitted by Umar ibn Abd al-Rahman ibn Awf on the authority of his father and the Companions of the Prophet (ﷺ). This version has:"The Prophet (ﷺ) said: By Him Who sent Muhammad with truth, if you prayed here, this would be sufficient for you like the prayer in Jerusalem." Abu Dawud said: This tradition has also been transmitted by al-Ansari, from Ibn-Juraij. He said: Ja'far b. 'Umar and 'Amr b. Hayyah. He said: They transmitted from 'Abd al-Rahman b. 'Awf and from the Companions of the Prophet (ﷺ)

3307. Narrated Ibn 'Abbas:Sa'd b. 'Ubadah asked the Messenger of Allah (ﷺ): My Mother has died and she could not fulfill her vow which she had taken. The Messenger of Allah (ﷺ) said: Fulfill it on her behalf

3308. Narrated Abdullah ibn Abbas: A woman made a voyage and vowed that she would fast one month if Allah made her reach her destination with peace and security. Allah made her reach her destination with security but she died before she could fast. Her daughter or sister (the narrator doubted) came to the Messenger of Allah (ﷺ). So he commanded to fast on her behalf

3309. Narrated Buraidah:A woman came to the Prophet (ﷺ) and said: I gave a slave girl to my mother, but she died and left the slave-girl. He said: Your reward became certain for you, and she (the slave-girl) returned to you as inheritance. She said: She died and one month's fast was due from her. He (the narrator) then mentioned the tradition similar to the one mentioned by 'Amr b. 'Awn

3310. Narrated Ibn 'Abbas:A woman came to the Prophet (ﷺ) and said (to him) that one month's fast was due from her mother who had died. May I fulfill them on her behalf? He asked: Suppose some debt was due from your mother, would you pay it ? She replied: Yes. He said: So the debt due to Allah is the one which most deserves to be paid

3311. Narrated 'Aishah:The Prophet (ﷺ) as saying: If anyone dies when some fast due from him has been unfulfilled, his heir must fast on his behalf

3312. Narrated 'Amr b. Suh'aib: On his father's authority, said that his grandfather said: A woman came to the Prophet (ﷺ) and said: Messenger of Allah, I have taken a vow to play the tambourine over you. He said: Fulfil your vow. She said: And I have taken a vow to perform a sacrifice in such a such a place, a place in which people had performed sacrifices in pre-Islamic times. He asked: For an Idol? She replied: No. He asked: For an image? She replied: No. He said: Fulfil your vow

3313. Narrated Thabit ibn ad-Dahhak: In the time of the Prophet (ﷺ) a man took a vow to slaughter a camel at Buwanah. So he came to the Prophet (ﷺ) and said: I have taken a vow to sacrifice a camel at Buwanah. The Prophet (ﷺ) asked: Did the place contain any idol worshipped in pre-Islamic times? They (the people) said: No. He asked: Was any pre-Islamic festival observed there? They replied: No. The Prophet (ﷺ) said: Fulfil your vow, for a vow to do an act of disobedience to Allah must not be fulfilled, neither must one do something over which a human being has no control

3314. Narrated Maymunah, daughter of Kardam: I went out with my father to see the hajj performed by the Messenger of Allah (ﷺ). I saw the Messenger of Allah (ﷺ). I fixed my eyes on him. My father came near him while he was riding his she-camel. He had a whip like the whip of scribes. I heard the bedouin and the people say: The whip, the whip. My father came near him and held his foot. She said: He admitted his Prophethood and stood and listened to him. He said: Messenger of Allah, I have made a vow that if a son is born to me, I shall slaughter a number of sheep at the end of Buwanah in the dale of hill. The narrator said: I do not know (for certain) that she said: Fifty (sheep). The Messenger of Allah (ﷺ) said: Does it contain any idol? He said: No. Then he said: Fulfil your vow that you have taken for Allah. He then gathered them (i.e. the sheep) and began to slaughter them. A sheep ran away from them. He searched for it saying: O Allah, fulfil my vow on my behalf. So he succeeded (in finding it) and slaughtered it

3315. A similar tradition has also been transmitted in brief by Maimunah daughter of Kardam son of Sufyan on the authority of her father through a different chain of narrators. This version adds:(The Prophet asked): Does it contain an idol or was a festival of pre-Islamic times celebrated there ? He replied: No. I said: This mother of mine has taken a vow and walking (is binding on her). May I fulfill it on her behalf ? Sometimes the narrator Bashshar said: May we fulfill in on her behalf ? He said: Yes

3316. Imran b. Husain said:'Adba belonged to a man of Banu 'Aqil. It used to go ahead of pilgrims. The man was then captivated. He was brought in chains to the Prophet (ﷺ). The Prophet (ﷺ) was riding on a donkey with a blanket on him. He said: Muhammad, why do you arrest me and capture the one (i.e. the she-camel) which goes ahead of the pilgrims. He replied: We are arresting you on account of the crime committed by your allies Thaqid. Thaqif captivated two persons from among the Companions of the Prophet (ﷺ). He said (whatever he said) I am a Muslim, or he said: I have embraced Islam. When the Prophet (ﷺ) went ahead, he called him: O Muhammed, O Muhammed. Abu Dawud said: I learnt it from the version of the narrator Muhammad b. 'Isa. The Prophet (ﷺ) was compassionate and kind hearted. So he returned to him, and asked: What is the matter with you ? He replied: I am a Muslim. He said: Had you said it when the matter was in your

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hand, you would have succeeded completely. Abu Dawud said: I then returned to the version of the narrator Sulaiman (b. Harb). He said: Muhammad, I am hungry, so feed me. I am thirsty, so give me water. The Prophet () said: This is your need, or he said: This is his need (the narrator is doubtful). Later on the man was taken back (by Thaqif) as a ransom for the two men (of the Companions of the Prophet). The Prophet () retained 'Adba for his journey. The narrator said: The polytheists raided the pasturing animals of Medina and they took away 'Adba. When they took away 'Adba, they also captivated a Muslim woman. They used to leave their camels in the fields for rest at night. One night they slept and the (Muslim) woman stood up. Any camel on which she put her hand brayed until she came to 'Adba. She came to a she-camel which was docile and experienced. She then rode on her and vowed to Allah that if He saved her, she would sacrifice it. When she came to Medina, the people recognized the she-camel of the Prophet (). The Prophet () was then informed about it and he sent for her. She was brought to him and she informed him about her vow. He said: It is a bad return that you have given it. Allah has not saved you, on its (back) that you now sacrifice it. A vow to do an act of disobedience must not be fulfilled, or to do something over which one has no control. Abu Dawud said: This woman was the wife of Abu Dharr

3317. Narrated Ka'b ibn Malik: I said: Messenger of Allah, to make my repentance complete I should divest myself of my property as sadaqah (alms) for Allah and His Apostle. The Messenger of Allah () said: Retain some of your property, for that will be better for you. So he said: I shall retain the portion I have at Khaybar

3318. Narrated Ka'b bin Malik: To the Messenger of Allah () when his repentance was accepted: I should divest myself of my property. He then mentioned a similar tradition up to the words, "better for you

3319. Narrated Ka'b ibn Malik: Ka'b ibn Malik said to Abu Lubabah; or someone else whom Allah wished; or to the Prophet (): To make my repentance complete I should depart from the house of my people in which I fell into sin, and that I should divest myself of all my property as sadaqah (alms). He said: A third (of your property) will be sufficient for you

3320. This tradition has also been transmitted by Ibn Ka'b b. Malik through a different chain of narrators. This version has: "He then mentioned the tradition to the same effect. This versions attributes this story to Abu Lubabah." Abu Dawud said: This tradition has been narrated by Yunus from Ibn Shihab from some of the children of al-Sa'ib son of Abu Lubabah. A similar tradition has also been transmitted by al-Zabidi from al-Zuhri from Husain b. al-Sa'ib son of Abu Lubabah

3321. Narrated Ka'b ibn Malik: I said: Messenger of Allah, to make my atonement complete I should divest myself of my all property as sadaqah (alms) for Allah and His apostle. He said: No. I said: The half of it. He said: No. I said: Then a third of it. He said: Yes. I said: I shall retain the portion I have at Khaybar

3322. Narrated Abdullah ibn Abbas: The Prophet () said: If anyone takes a vow but does not name it, its atonement is the same as that for an oath, if anyone takes a vow to do an act of disobedience, its atonement is the same as that for an oath, if anyone takes a vow he is unable to fulfill, its atonement is the same as that for an oath, but if anyone takes a vow he is able to fulfill, he must do so. Abu Dawud said: This tradition has been transmitted by Waki' and others on the authority of 'Abd Allah b. Sa'id b. Abi al-Hind, but they traced it no farther back than Ibn 'Abbas

3323. Narrated 'Uqbah bin 'Amir: The Messenger of Allah () as saying: The atonement for a vow is the same as for an oath. Abu Dawud said: This tradition has also been transmitted by 'Amr b. al-Harith from Ka'b b. 'Alqamah, from Ibn Shamasah on the authority of 'Uqbah

3324. A similar tradition has also been transmitted by 'Uqbah b. 'Amir from the Prophet () through a different chain of narrators

3325. Narrated Ibn 'Umar: That 'Umar said: Messenger of Allah, I took a vow in pre-Islamic times that I would stay in the sacred mosque (Masjid Haram) as a devotion (i'tikaf). The Prophet () said: Fulfill your vow

### Commercial Transactions (Kitab Al-Buyu)

3326. Narrated Qays ibn Abu Gharazah: In the time of the Messenger of Allah () we used to be called brokers, but the Prophet () came upon us one day, and called us by a better name than that, saying: O company of merchants, unprofitable speech and swearing takes place in business dealings, so mix it with sadaqah (alms)

3327. The tradition mentioned above has also been transmitted by Qais b. Abi Gharazah through a different chain of narrators to the same effect. This version has: "Lying and swearing have a place on i." 'Abd Allah al-Zuhri said: "Unprofitable speech and lying

3328. Narrated Abdullah ibn Abbas: A man seized his debtor who owed ten dinars to him. He said to him: I swear by Allah, I shall not leave you until you pay off (my debt) to me or bring a surety. The Prophet () stood as a surety for him. He then brought as much (money) as he promised. The Prophet () asked: From where did you acquire this gold? He replied: From a mine. He said: We have no need of it; there is no good in it. Then the Messenger of Allah () paid (the debt) on his behalf

3329. Narrated Al-Nu'man b. Bashir: I heard the Messenger of Allah () say: What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things. I give you an example for this. Allah has a preserve, and Allah's preserve is the things He has declared unlawful. He who pastures (his animals) round the preserve will soon fall into it. He who falls into doubtful things will soon be courageous

3330. Narrated Al-Nu'man b. Bashir: I heard Messenger of Allah () say: But between them are certain doubtful things which many people do not recognize. He who guards against doubtful things keeps his religion and his honor blameless, but he who falls into doubtful things falls into what is unlawful

3331. Narrated Abu Hurayrah: The Prophet () said: A time is certainly coming to mankind when only the receiver of usury will remain, and if he does not receive it,

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some of its vapour will reach him. Ibn Isa said: Some of its dust will reach him

3332. Asim ibn Kulayb quoted his father's authority for the following statement by one of the Ansar: We went out with the Messenger of Allah (ﷺ) to a funeral, and I saw the Messenger of Allah (ﷺ) at the grave giving this instruction to the grave-digger: Make it wide on the side of his feet, and make it wide on the side of his head. When he came back, he was received by a man who conveyed an invitation from a woman. So he came (to her), to it food was brought, and he put his hand (i.e. took a morsel in his hand); the people did the same and they ate. Our fathers noticed that the Messenger of Allah (ﷺ) was moving a morsel around his mouth. He then said: I find the flesh of a sheep which has been taken without its owner's permission. The woman sent a message to say: Messenger of Allah, I sent (someone) to an-Naqi' to have a sheep bought for me, but there was none; so I sent (a message) to my neighbour who had bought a sheep, asking him to send it to me for the price (he had paid), but he could not be found. I, therefore, sent (a message) to his wife and she sent it to me. The Messenger of Allah (ﷺ) said: Give this food to the prisoners

3333. Narrated Abdullah ibn Mas'ud: The Messenger of Allah (ﷺ) cursed the one who accepted usury, the one who paid it, the witness to it, and the one who recorded it

3334. Narrated Sulaiman b. 'Amr: On the authority of his father: I heard the Messenger of Allah (ﷺ) say in the Farewell Pilgrimage: "Lo, all claims to usury of the pre-Islamic period have been abolished. You shall have your capital sums, deal not unjustly and you shall not be dealt with unjustly. Lo, all claims for blood-vengeance belonging to the pre-Islamic period have been abolished. The first of those murdered among us whose blood-vengeance I remit is al-Harith ibn AbdulMuttalib, who suckled among Banu Layth and killed by Hudhayl." He then said: O Allah, have I conveyed the message? They said: Yes, saying it three times. He then said: O Allah, be witness, saying it three times

3335. Narrated Abu Hurairah: I heard Messenger of Allah (ﷺ) say: Swearing produces a ready sale for a commodity but blots out the blessing. The narrator Ibn al-Sarh said: "for earning". He also narrated this tradition from Sa'id b. al-Musayyab on the authority of Abu Hurairah from the Prophet (ﷺ)

3336. Narrated Suwayd ibn Qays: I and Makhrafah al-Abdi imported some garments from Hajar, and brought them to Mecca. The Messenger of Allah (ﷺ) came to us walking, and after he had bargained with us for some trousers, we sold them to him. There was a man who was weighing for payment. The Messenger of Allah (ﷺ) said to him: Weigh out and give overweight

3337. The tradition mentioned above (No. 3330) has also been transmitted by AbuSafwan ibn Umayrah through a different chain of narrators. This version has: Abu Safwan said: I came to the Messenger of Allah (ﷺ) at Mecca before his immigration. He then narrated the rest of the tradition, but he did not mention the words "who was weighing for payment". Abu Dawud said: Qais also transmitted it as Sufyan said: The version of Sufyan is authoritative

3338. Narrated Ibn Abi Rizmah: I heard my father say: A man said to Shu'bah: Sufyan opposed you (i.e. narrated a tradition which differs from your version). He replied: You racked my mind. I have been told that Yahya b. Ma'in said: If anyone opposes Sufyan, the version of Sufyan will be acceptable

3339. Shu'bah said: The memory of Sufyan was stronger than mine

3340. Narrated Abdullah ibn Umar: The Prophet (ﷺ) said: (The standard) weight is the weight of the people of Mecca, and the (standard) measure is the measure of the people of Medina. Abu Dawud said: Al-Firyabi and Abu Ahmad have also transmitted from Sufyan in a similar way, and he (Ibn Dukain) agreed with them on the text. The version of Abu Ahmad has: "from Ibn 'Abbas" instead of Ibn 'Umar. It has also been transmitted by al-Walid b. Muslim from Hanzalah. This version has: "the weight of Medina and the measure of Mecca." Abu Dawud said: There is a variation in the text of the version of this tradition narrated by Malik b. Dinar from 'Ata' from the Prophet (ﷺ)

3341. Narrated Samurah: The Messenger of Allah (ﷺ) addressed us and said: Is here any one of such and such tribe present? But no one replied. He again asked: Is here any one of such and such tribe present? But no one replied. He again asked: Is here any one of such and such tribe? Then a man stood and said: I am (here), Messenger of Allah. He said: What prevented you from replying the first two times? I wish to tell you something good. Your companion has been detained (from entering Paradise) on account of his debt. Then I saw him that he paid off all his debt on his behalf and there remained no one to demand from him anything. Abu Dawud said: The name of the narrator Sam'an is Sam'an b. Mushannaj

3342. Narrated AbuMusa al-Ash'ari: The Prophet (ﷺ) said: After the grave sins which Allah has prohibited the greatest sin is that a man dies while he has debt due from him and does not leave anything to pay it off, and meets Him with it

3343. Narrated Jabir ibn Abdullah: The Messenger of Allah (ﷺ) would not say funeral prayer over a person who died while the debt was due from him. A dead Muslim was brought to him and he asked: Is there any debt due from him? They (the people) said: Yes, two dirhams. He said: Pray yourselves over your companion. Then AbuQatadah al-Ansari said: I shall pay them, Messenger of Allah. The Messenger of Allah (ﷺ) then prayed over him. When Allah granted conquests to the Messenger of Allah (ﷺ), he said: I am nearer to every believer than himself, so if anyone (dies and) leaves a debt, I shall be responsible for paying it; and if anyone leaves property, it goes to his heirs

3344. A similar tradition has also been transmitted by Ibn 'Abbas though a different chain of narrators. This version says: "He (the Prophet) purchased a calf from a caravan, but he had no money with him. He then sold it with some profit and gave the profit in charity to the poor and widows of Banu 'Abd al-Muttalib. He then said: I shall not buy anything after this but only when I have money with me

3345. Narrated Abu Hurairah: The Messenger of Allah (ﷺ) as saying: Delay in payment (of debt) by a rich man is injunctive, but when one of you is referred to a

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wealthy man, he should accept the reference

3346. Narrated Abu Rafi':The Messenger of Allah (ﷺ) borrowed a young camel, and when the camels of the sadaqah (alms) came to him, he ordered me to pay the man his young camel. I said: I find only an excellent camel in its seventh year. So the Prophet (ﷺ) said: Give it to him, for the best person is he who discharges his debt in the best manner

3347. Narrated Jabir ibn Abdullah: The Prophet (ﷺ) owed me a debt and gave me something extra when he paid it

3348. Narrated 'Umar:The Messenger of Allah (ﷺ) as saying: Gold for gold is interest unless both hand over on the spot ; wheat for wheat is interest unless both hand over on the spot ; dates for dates is interest unless both hand over on the spot ; barley for barley is interest unless both hand over on the spot

3349. Narrated Ubadah ibn as-Samit: The Messenger of Allah (ﷺ) said: Gold is to be paid for with gold, raw and coined, silver with silver, raw and coined (in equal weight), wheat with wheat in equal measure, barley with barley in equal measure, dates with dates in equal measure, salt by salt with equal measure; if anyone gives more or asks more, he has dealt in usury. But there is no harm in selling gold for silver and silver (for gold), in unequal weight, payment being made on the spot. Do not sell them if they are to be paid for later. There is no harm in selling wheat for barley and barley (for wheat) in unequal measure, payment being made on the spot. If the payment is to be made later, then do not sell them. Abu Dawud said: This tradition has also been transmitted by Sa'id b. Abi 'Arubah, Hisham al-Dastawa'i and Qatadah from Muslim b. Yasar through his chain

3350. The tradition mentioned above has also been transmitted by 'Ubadah b. al-Samit through a different chain of transmitters with some alternation. This version adds:"He said: If these classes differ, sell as you wish if payment is made on the spot

3351. Narrated Fudalah ibn Ubayd: The Prophet (ﷺ) was brought a necklace in which there were gold and pearls. (The narrators AbuBakr and (Ahmad) Ibn Mani' said: The pearls were set with gold in it, and a man bought it for nine or seven dinars.) The Prophet (ﷺ) said: (It must not be sold) till the contents are considered separately. The narrator said: He returned it till the contents were considered separately. The narrator Ibn Asa said: By this I intended trade. Abu Dawud said: The word hijarah (stone) was recorded in his note-book before, but he changed it and narrated tijarah (trade)

3352. Narrated Fudalah bin 'Ubaid:At the battle of Khaibar I bought a necklace in which there were gold and pearls for twelve dinars. I separated them and found that its worth was more than twelve dinars. So I mentioned that to the Prophet (ﷺ) who said: It must not be sold till the contents are considered separately

3353. Narrated Fudalah bin 'Ubaid:We were with the Messenger of Allah (ﷺ) at the battle of Khaibar. We were selling to the Jews one uqiyah of gold for one dinar. The narrators other than Qutaibah said: "for two or three dinars." Then both the versions agreed. The Messenger of Allah (ﷺ) said: Do not sell gold except with equal weight

3354. Narrated Abdullah ibn Umar: I used to sell camels at al-Baqi for dinars and take dirhams for them, and sell for dirhams and take dinars for them. I would take these for these and give these for these. I went to the Messenger of Allah (ﷺ) who was in the house of Hafsa. I said: Messenger of Allah , take it easy, I shall ask you (a question): I sell camels at al-Baqi'. I sell (them) for dinars and take dirhams and I sell for dirhams and take dinars. I take these for these, and give these for these. The Messenger of Allah (ﷺ) then said: There is no harm in taking them at the current rate so long as you do not separate leaving something to be settled

3355. The tradition mentioned above has also been transmitted by Simak (b. Harb) with a different chain of narrators and to the same effect. The first version is more perfect. It does not mention the words "at the current rate

3356. Narrated Samurah (ibn Jundub): The Prophet (ﷺ) forbade selling animals for animals when payment was to be made at a later date

3357. Narrated Abdullah ibn Amr ibn al-'As: The Messenger of Allah (ﷺ) commanded him to equip an army, but the camels were insufficient. So he commanded him to keep back the young camels of sadaqah, and he was taking a camel to be replaced by two when the camels of sadaqah came

3358. Narrated Jabir:The Prophet (ﷺ) bought a slave for two slaves

3359. Zayd Abu 'Ayyash asked Sa'd ibn Abi Waqqas about the sale of the soft and white kind of wheat for barley. Sa'd said:Which of them is better? He replied: Soft and white kind of wheat. So he forbade him from it and said: I heard the Messenger of Allah (saw) say, when he was asked about buying dry dates for fresh. The Messenger of Allah (saw) said: Are fresh dates diminished when they become dry? The (the people) replied: Yes. So the Messenger of Allah (ﷺ) forbade that. Abu Dawud said: A similar tradition has also been transmitted by Isma'il b. Umayyah

3360. Narrated Sa'd ibn Abi Waqqas: The Messenger of Allah (ﷺ) forbade to sell fresh dates for dry dates when payment is made at a later date. Abu Dawud said: The tradition mentioned above has also been transmitted by Sa'd (b. Abi Waqqas) from the Prophet (ﷺ) through a different chain of narrators in a similar way

3361. Narrated Ibn 'Umar:The Prophet (ﷺ) forbade the sale of fruits on the tree for fruits by measure, and sale of grapes for raisins by measure, and sale of harvest for wheat by measure

3362. Narrated Zaid b. Thabit:The Prophet (ﷺ) gave license for the sale of 'araya for dried dates and fresh dates

3363. Narrated Sahl b. Abi Khatham:The Messenger of Allah (ﷺ) forbade the sale of fruits for dried dates, but gave license regarding the 'araya for its sale on the basis of a calculation of their amount. But those who buy them can eat them when fresh

3364. Narrated Abu Hurairah: The Messenger of Allah (ﷺ) gave license regarding the sale of 'araya when the amount was less than five wasqs or five wasqs. Dawud b. al-Husain was doubtful. Abu Dawud said: The tradition by Jabir indicates up to four wasqs

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3365. Abd Rabbihi b. Sa'id al-Ansari said:'Ariyyah means that a man gives another man a palm-tree on loan, or it means that reserves one or two palm-trees from his property for his personal use, then he sells for dried dates
3366. Ibn Ishaq said:'Araya means that a man lends another man some palm-trees, but he (the owner) feels inconvenient that the man looks after the trees (by frequent visits). He (the borrower) sells them (to the owner) by calculation
3367. Narrated 'Abdullah bin 'Umar:The Messenger of Allah () forbade the sale of fruits till they were clearly in good condition, forbidding it both to the seller and to the buyer
3368. Narrated Ibn 'Umar:The Messenger of Allah () forbade selling palm-trees till the dates began to ripen, and ears of corn till they were white and were safe from blight, forbidding it both to the buyer and to the seller
3369. Narrated AbuHurayrah: The Messenger of Allah () forbade to sell spoils of war till they are appointed, and to sell palm trees till they are safe from every blight, and a man praying without tying belt
3370. Narrated Jabir bin 'Abdullah :The Messenger of Allah () forbade the sale of fruits until they are ripened (tushqihah). He was asked: What do you mean by their ripening (ishqah)? He replied: They become red or yellow, and they are eaten
3371. Narrated Anas ibn Malik: The Prophet () forbade the sale of grapes till they became black and the sale of grain till it had become hard
3372. Yunus said:I asked Abu Zinad about the sale of fruits before they were clearly in good condition, and what was said about it. He replied: Urwah ibn az-Zubayr reports a tradition from Sahl ibn Abi Hathmah on the authority of Zayd ibn Thabit who said: The people used to sell fruits before they were clearly in good condition. When the people cut off the fruits, and were demanded to pay the price, the buyer said: The fruits have been smitten by duman, qusham and murad fruit diseases on which they used to dispute. When their disputes which were brought to the Prophet () increased, the Messenger of Allah () said to them as an advice: No, do not sell fruits till they are in good condition, due to a large number of their disputes and differences
3373. Narrated Jabir ibn Abdullah: The Prophet () forbade the sale of fruits till they were clearly in good condition , and (ordered that) they should not be sold but for dinar or dirham except Araya
3374. Narrated Jabir ibn Abdullah: The Prophet () forbade selling fruits years ahead, and commanded that unforeseen loss be remitted in respect of what is affected by blight. Abu Dawud said: The attribution of the tradition regarding the effect of blight is one-third of the produce to the Prophet () is not correct. This is the opinion of the people of Medina
3375. Narrated Jabir bin 'Abdullah :The Prophet () forbade sale of fruits for a number of years. One of the two narrators (Abu al-Zubair and Sa'id b. Mina') mentioned the words "sale for years" (bai' al-sinin instead of al-mu'awamah)
3376. Narrated Abu Hurairah:The Prophet () forbade the type of sale which involves risk (or uncertainty) and a transaction determined by throwing stones
3377. Narrated Abu Sa'id Al Khudri :The Prophet () forbade two types of business transactions and two ways of dressing. The two types of business transactions are mulamasah and munabadhah. As regards the two ways of dressing, they are the wrapping of the samma', and that when a man wraps himself up in a single garment while sitting in such a way that he does not cover his private parts or there is no garment on his private parts
3378. The tradition mentioned above has also been reported by Abu Sa'id al-Khudri from the Prophet () through a different chain of narrators. This version adds:"Wearing the samma' means that a man puts his garment over his left shoulder and keeps his right side uncovered. Munabadhah means that a man says (to another): If I throw this garment to you, the sale will be certain. Mulamasah means that a man touches it (another's garment) with his hand and neither he unfolds it nor turns it over. When he touched it, the sale becomes binding
3379. The tradition mentioned above has also been transmitted by Abu Said al-Khudri through a different chain of narrators from the Messenger of Allah () to the same effect as narrated by both Sufyan and 'Abd al-Razzaq
3380. Narrated Ibn 'Umar:The Messenger of Allah () forbade the transaction called habal al-habalah
3381. A similar tradition has also been narrated by Ibn 'Umar from the Prophet () through a different chain of transmitters. He said:Habal al-habalah means that a she-camel delivers an offspring and then the offspring which it delivers becomes pregnant
3382. Narrated Ali ibn AbuTalib: A time is certainly coming to mankind when people will bite each other and a rich man will hold fast, what he has in his possession (i.e. his property), though he was not commanded for that. Allah, Most High, said: "And do not forget liberality between yourselves." The men who are forced will contract sale while the Prophet () forbade forced contract, one which involves some uncertainty, and the sale of fruit before it is ripe
3383. Narrated AbuHurayrah: The Messenger of Allah () having said: Allah, Most High, says: "I make a third with two partners as long as one of them does not cheat the other, but when he cheats him, I depart from them
3384. Narrated Urwah ibn AbulJa'd al-Bariqi: The Prophet () gave him a dinar to buy a sacrificial animal or a sheep. He bought two sheep, sold one of them for a dinar, and brought him a sheep and dinar. So he invoked a blessing on him in his business dealing, and he was such that if had he bought dust he would have made a profit from it
3385. The tradition mentioned above has also been transmitted by 'Urwat al-Bariqi through a different chain of narrators. The wordings of this version are

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different from those of the previous one

3386. Narrated Hakim ibn Hizam: The Messenger of Allah (ﷺ) sent with him a dinar to buy a sacrificial animal for him. He bought a sheep for a dinar, sold it for two and then returned and bought a sacrificial animal for a dinar for him and brought the (extra) dinar to the Prophet (ﷺ). The Prophet (ﷺ) gave it as alms (sadaqah) and invoked blessing on him in his trading

3387. Narrated 'Abd Allah b. 'Umar: I heard the Messenger of Allah (ﷺ) say: If any of you can become like the man who had a faraq of rice, he should become like him. They (the people) asked: Who is the man who had a faraq of rice with him, Messenger of Allah (ﷺ)? Thereupon he narrated the story of the cave when a hillock fell on them (three persons), each of them said: Mention any best work of yours. The narrator said: The third of them said: O Allah, you know that I took a hireling for a faraq of rice. When the evening came, I presented to him his due (i.e. his wages). But he refused to take it and went away. I then cultivated it until I amassed cows and their herdsmen for him. He then met me and said: Give me my dues. I said (to him): Go to those cows and their herdsmen and take them all. He went and drove them away

3388. Narrated Abdullah ibn Mas'ud: I Ammar, and Sa'd became partners in what we would receive on the day of Badr. Sa'd then brought two prisoners, but I and Ammar did not bring anything

3389. Amr ibn Dinar said: I heard Ibn Umar say: We did not see any harm in sharecropping till I heard Rafi' ibn Khadij say: The Messenger of Allah (ﷺ) has forbidden it. So I mentioned it to Tawus. He said: Ibn Abbas told me that the Messenger of Allah (ﷺ) had not forbidden it, but said: It is better for one of you to lend to his brother than to take a prescribed sum from him

3390. Narrated 'Urwah b. al-Zubair: That Zayd ibn Thabit said: May Allah forgive Rafi' ibn Khadij. I swear by Allah, I have more knowledge of Hadith than him. Two persons of the Ansar (according to the version of Musaddad) came to him who were disputing with each other. The Messenger of Allah (ﷺ) said: If this is your position, then do not lease the agricultural land. The version of Musaddad has: So he (Rafi' ibn Khadij) heard his statement: Do not lease agricultural lands

3391. Narrated Sa'd: We used to lease land for what grew by the streamlets and for what was watered from them. The Messenger of Allah (ﷺ) forbade us to do that, and commanded us to lease if for gold or silver

3392. Narrated Hanzalah b. Qais al-Ansari: I asked Rafi' b. Khadij about the lease of land for gold and silver (i.e. for dinars and dirhams). There is no harm in it, for the people used to let out land in the time of the Messenger of Allah (ﷺ) for what grew by the current of water and at the banks of streamlets and at the places of cultivation. So sometimes this (portion) perished and that (portion) was saved, and sometimes this remained intact and that perished. There was no (form of) lease among the people except this. Therefore, he forbade it. But if there is something which is secure and known, then there is no harm in it. The tradition of Ibrahim is more perfect. Qutaibah said: "from Hanzalah on the authority of Rafi' ". Abu Dawud said: A similar tradition has been transmitted by Yahya b. Sa'id from Hanzalah

3393. Hanzalah ibn Qays said that he asked Rafi' ibn Khadij about the lease of land. He replied: The Messenger of Allah (ﷺ) forbade the leasing of land. I asked: (Did he forbid) for gold and silver (i.e. dinars and dirhams)? He replied: If it is against gold and silver, then there is no harm in it

3394. Narrated Salim bin 'Abdullah b. 'Umar: Ibn 'Umar used to let out his land till it reached him that Rafi' b. Khadij al-Ansari narrated that the Messenger of Allah (ﷺ) forbade let out land. So 'Abd Allah (b. 'Umar) said: Ibn Khadij, what do you narrate from the Messenger of Allah (ﷺ) about leasing the land? Rafi' replied to 'Abd Allah b. 'Umar: I heard both of my uncles were present in the battle of Badr say, and they narrated it to the members of the family, that the Messenger of Allah (ﷺ) forbade leasing land. 'Abd Allah said: I swear by Allah, I knew that land was leased in the time of the Messenger of Allah (ﷺ). 'Abd Allah then feared that the Messenger of Allah (ﷺ) might have created something new in that matter, so he gave up leasing land. Abu Dawud said: This tradition has also been transmitted by Ayyub, 'Ubaid Allah, Kathir b. Farqad, Malik from Nafi' on the authority of Rafi' from the Prophet (ﷺ). It has also been transmitted by al-Auzai' from Hafs b. 'Inan al-Hanafi from Nafi' from Rafi' who said: I heard the Messenger of Allah (ﷺ) say: Similarly, it has been transmitted by Zaid b. Abi Unaisah from al-Hakkam from Nafi' from Ibn 'Umar that he went to Rafi' and asked: Have you heard the Messenger of Allah (ﷺ) say? He replied: Yes. Similarly, it has also been transmitted by 'Ikrimah b. 'Ammar from Abu al-Najashi, from Rafi' b. Khadij who said: I heard the Prophet (ﷺ) say. It has also been transmitted by al-Auza'i from Abu al-Najashi from Rafi' b. Khadij from his uncle Zuhair b. Rafi' from the Prophet (ﷺ). Abu Dawud said: The name of Abu al-Najashi is 'Ata b. Suhaib

3395. Narrated Rafi' b. Khadij: We used to employ people to till land for a share of its produce. He then maintained that, one of his uncles came to him and said: The Messenger of Allah (ﷺ) forbade us from a work which is beneficial to us. But obedience to Allah and His Apostle (ﷺ) is more beneficial to us. We asked: What is that? He said: The Messenger of Allah (ﷺ) said: If anyone has land, he should cultivate it, or lend it to his brother for cultivation. He should not rent it for a third or a quarter (of the produce) or for specified among of produce

3396. Ayyub said: Ya'la b. Hakim wrote to me: I heard Sulaiman b. Yasar narrating the tradition to the same effect as narrated by 'Ubaid Allah and through the same chain

3397. Narrated Rafi' ibn Khadij: Abu Rafi' came to us from the Messenger of Allah (ﷺ) said: The Messenger of Allah (ﷺ) forbade us from a work which benefited us; but obedience to Allah and His Apostle (ﷺ) is more beneficial to us. He forbade that one of us cultivates land except the one which he owns or the land which a man lends him (to cultivate)

3398. Narrated Usaid b. Zuhair: Rafi' b. Khadij came to us and said: The Messenger of Allah (ﷺ) forbids you from a work which is beneficial to you; and obedience



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to Allah and His Prophet () is more beneficial to you. The Messenger of Allah () forbids you from renting land for share of its produce and he said: If anyone if not in need of his land he should lend it to his brother or leave it. Abu Dawud said: Shu'bah and Mufaddal b. Muhalhal have narrated it from Mansur in similar way. Shu'bah said (in his version): Usaid, nephew of Rafi' b, Khadij

3399. AbuJa'far al-Khatmi said:My uncle sent me and his slave to Sa'id ibn al-Musayyab. We said to him, there is something which has reached us about sharecropping. He replied: Ibn Umar did not see any harm in it until a tradition reached him from Rafi' ibn Khadij. He then came to him and Rafi' told him that the Messenger of Allah () came to Banu Harithah and saw crop in the land of Zuhayr. He said: What an excellent crop of Zuhayr is! They said: It does not belong to Zuhayr. He asked: Is this not the land of Zuhayr? They said: Yes, but the crop belongs to so-and-so. He said: Take your crop and give him the wages. Rafi' said: We took our crop and gave him the wages. Sa'id (ibn al-Musayyab) said: Lend your brother or employ him for dirhams

3400. Narrated Rafi' ibn Khadij: The Messenger of Allah () forbade muhaqalah and muzabanah. Those who cultivate land are three: a man who has (his own) land and he tills it: a man who has been lent land and he tills the one lent to him; a man who employs another man to till land against gold (dinars) or silver (dirhams)

3401. Abu Dawud said:I read out (this tradition) to Sa'id b. Ya'qub al-Taliqini, and I said to him: Ibn al-Mubarak transmitted (this tradition) to you from Sa'id Abi Shuja' who said: 'Uthman b. Sahl b. Rafi' b. Khadij narrated it to me saying: I was an orphan being nourished under the guardianship of Rafi' b. Khadij and I performed Hajj with him. My brother 'Imran b. Sahl then came to me and said: We rented out land to so-and-so for two hundred dirhams. He said: Leave it, for the Prophet () forbade renting land

3402. Narrated Rafi' ibn Khadij: Rafi' had cultivated a land. The Prophet () passed him when he was watering it. So he asked him: To whom does the crop belong, and to whom does the land belong? He replied: The crop is mine for my seed and labour. The half (of the crop) is mine and the half for so-and-so. He said: You conducted usurious transaction. Return the land to its owner and take your wages and cost

3403. Narrated Rafi' ibn Khadij: The Prophet () said: If anyone sows in other people's land without their permission, he has no right to any of the crop, but he may have what it cost him

3404. Narrated Jabir b. 'Abd Allah :The Messenger of Allah () forbade muhaqalah, muzabanah, mukhabarah, and mu'awanah. One of the two narrators from Hammad said the word mu'awamah, and other said: "selling many years ahead". The agreed version then goes: and thunya, but gave license for 'araya

3405. Narrated Jabir b. 'Abd Allah :The Messenger of Allah () forbade muzabanah, muhaqalah and thunya except it is known

3406. Narrated Jabir b. 'Abd Allah :I heard the Messenger of Allah () say: If any of you does not leave mukhabarah, he should take notice of war from Allah and His Apostle ()

3407. Narrated Zaid b. Thabit:The Messenger of Allah () forbade mukhabarah. I asked: What is mukhabarah ? He replied: That you have the land (for cultivation) for half, a third, or a quarter (of the produce)

3408. Narrated Ibn 'Umar:The Messenger of Allah () made an agreement with the people of Khaibar to work and cultivate in return for half of the fruits or produce

3409. Narrated Ibn 'Umar:The Prophet () handed over the Jews of Khaibar the palm trees and the land of Khaibar on condition that they should employ what belonged to them in working on them, and that he should have half of the fruits

3410. Narrated Ibn 'Abbas:The Messenger of Allah () conquered Khaibar, and stipulated that all the land, gold and silver would belong to him. The people of Khaibar said: we know the land more than you ; so give it to us on condition that you should have half of the produce and we would have the half. He then gave it to them on that condition. When the time of picking the fruits of the palm-trees came, he sent 'Abd Allah b. Rawahah to them, and he assessed the among of the fruits of the palm-trees. This is what the people of Medina call khars (assessment). He used to say: In these palm-trees there is such-and-such amount (of produce). They would say: You assessed more to us, Ibn Rawahah (than the real amount). He would say: I first take the responsibility of assessing the fruits of the palm-trees and give you half of (the amount) I said. They would say: This is true, and on this (equity) stand the heavens and the earth. We agreed that we should take (the amount which) you said

3411. The tradition mentioned above has also been narrated by Ja'far b. Burqan through his chain and to the same effect. This version has:He said: He assessed, and after the words of kull safara' wa baida', he said: that is, gold and silver will belong to him

3412. Narrated Miqsam:When the Prophet () conquered Khaibar. He then narrated it like the tradition of Zaid (b. Abu al-Zarqa'). This version has: He then assessed the produce of the palm-trees and said: I take the job of picking the fruit myself, and I shall give you half of (the amount) I said

3413. Narrated Aisha, Ummul Mu'minin: The Prophet () used to send Abdullah ibn Rawahah (to Khaybar), and he would assess the amount of dates when they began to ripen before they were eaten (by the Jews). He would then give choice to the Jews that they have them (on their possession) by that assessment or could assign to them (Muslims) by that assignment, so that the (amount of) zakat could be calculated before the fruit became eatable and distributed (among the people)

3414. Narrated Jabir ibn Abdullah: When Allah bestowed Khaybar on His Prophet () as fay' (as a result of conquest without fighting), the Messenger of Allah () allowed (them) to remain there as they were before, and apportioned it between him and them. He then sent Abdullah ibn Rawahah who assessed (the amount of

dates) upon them

3415. Narrated Jabir ibn Abdullah: Ibn Rawahah assessed them (the amount of dates) at forty thousand wasqs, and when Ibn Rawahah gave them option, the Jews took the fruits in their possession and twenty thousand wasqs of dates were due from them

### Wages (Kitab Al-Ijarah)

3416. Narrated Ubaydah ibn as-Samit: I taught some persons of the people of Suffah writing and the Qur'an. A man of them presented to me a bow. I said: It cannot be reckoned property; may I shoot with it in Allah's path? I must come to the Apostle of Allah (ﷺ) and ask him (about it). So I came to him and said: Messenger of Allah (ﷺ), one of those whom I have been teaching writing and the Qur'an has presented me a bow, and as it cannot be reckoned property, may I shoot with it in Allah's path? He said: If you want to have a necklace of fire on you, accept it

3417. A similar tradition has also been transmitted by 'Ubadah b. al-Samit through a different chain of narrators, but the former tradition is more perfect. This version has: I said: What do you think about it, Messenger of Allah? He said: A live coal between your shoulders which you have put around your neck or hanged it

3418. Narrated Abu Sa'id Al Khudri :Some of the Companions of Prophet (ﷺ) went on a journey. They encamped with a clan of the Arabs and sought hospitality from them, but they refused to provide them with any hospitality. The chief of the clan was stung by a scorpion or bitten by a snake. They gave him all sorts of treatment, but nothing gave him relief. One of them said: Would that you had gone to those people who encamped with you ; some of them might have something which could give you relief to your companion. (So they went and) one of them said: Our chief has been stung by a scorpion or bitten by a snake. We administered all sorts of medicine but nothing gave him relief. Has any of you anything, i.e. charm, which gives healing to our companion. One of those people said: I shall apply charm; we sought hospitality from you, but you refused to entertain us. I am not going to apply charm until you give me some wages. So they offered them a number of sheep. He then came to and recited Faithat-al-Kitab and spat until he was cured as if he were set free from a bond. Thereafter they made payment of the wages as agreed by them. They said: Apportion (the wages). The man who applied the charm said: Do not do until we come to the Messenger of Allah (ﷺ) and consult him. So they came to the Messenger of Allah (ﷺ) next morning and mentioned it to him. The Messenger of Allah (ﷺ) said: From where did you learn that it was a charm ? You have done right. Give me a share along with you

3419. This tradition has also been transmitted by Abu Sa'id al-Khudri from the Prophet (ﷺ)

3420. Kharijah b. al-Salt quoted his paternal uncle as saying that he passed by a clan (of the Arab) who came to him and said: You have brought what is good from this man. Then they brought a lunatic in chains. He recited Surat al-Fatihah over him three days, morning and evening. When he finished, he collected his saliva and then spat it out, (he felt relief) as if he were set free from a bond. They gave him something (as wages). He then came to the Prophet (ﷺ) and mentioned it to him. The Messenger of Allah (ﷺ) said: Accept it, for by my life, some accept it for a worthless charm, but you have done so far a genuine one

3421. Narrated Rafi' ibn Khadij: The Prophet (ﷺ) said: The earnings of a cupper are impure, the price paid for a dog is impure, and the hire paid to a prostitute is impure

3422. Narrated Muhayyisah ibn Ka'b: Muhayyisah asked permission of the Messenger of Allah (ﷺ) regarding hire of the cupper, but he forbade him. He kept on asking his permission, and at last he said to him: Feed your watering camel with it and feed your slave with it

3423. Narrated Ibn 'Abbas: The Messenger of Allah (ﷺ) got him self cupped and gave the cupper his wages. Had he considered it impure, he would not have given it (wage) to him

3424. Narrated Anas b. Malik :That Abu Tibah cupped the Messenger of Allah (ﷺ) and he ordered that a sa' of dates be given to him, also ordering his people to remit some of his dues

3425. Narrated Abu Hurairah: That the Messenger of Allah (ﷺ) forbade earnings of slave-girls

3426. Narrated Tariq ibn AbdurRahman al-Qarash: Rafi' ibn Rifa'ah came to a meeting of the Ansar and said: The Prophet of Allah (ﷺ) forbade us (from some things) today, and he mentioned some things. He forbade the earning of a slave-girl except what she earned with her hand. He indicated (some things) with his fingers such as baking, spinning, and ginning

3427. Narrated Rafi' b. Khadij: The Messenger of Allah (ﷺ) forbade earnings of a slave-girl unless it is known from where it came

3428. Narrated AbuMas'ud: The Prophet (ﷺ) forbade the price paid for a dog, the hire paid to a prostitute, and the gift given to a soothsayer

3429. Narrated Abdullah ibn Umar: The Messenger of Allah (ﷺ) forbade (taking hire for) a stallion's covering

3430. AbuMajidah said: I cut the ear of a boy, or he cut my ear (the narrator is doubtful). AbuBakr then came to us to perform hajj and we got together with him. But he referred us to Umar ibn al-Khattab. Umar (ibn al-Khattab) said: This reached the extent of retaliation. Call a cupper to me so that he may retaliate. When the cupper was called, he (Umar) said: I heard the Messenger of Allah (ﷺ) say: I gave a boy to my maternal aunt, and I hope that she will be blessed in respect of him. I said to her: Do not entrust him to a supper, nor to a goldsmith, nor to a butcher. Abu Dawud said: This tradition has also been transmitted by 'Abd al-A'la from Ibn Ishaq who said: Abu Majidah is a man of Banu Sahm narrating from 'Umar b. al-Khattab

3431. A similar tradition has also been transmitted by Abu Majidah al-Sahmi from 'Umar b. al-Khattab through a different chain of narrators

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3432. Abu Majidah quoted 'Umar b. al-Khattab as saying: I heard the Prophet (ﷺ) say ... narrating the tradition to the same effect

3433. Narrated Ibn 'Umar: The Prophet (ﷺ) as saying: If anyone buys a slave who possesses property, his property belongs to the seller unless buyer makes a provision and if anyone buys palm-trees after they have been fecundated, the fruit belongs to the seller unless the buyer make a provision

3434. This tradition has also been narrated by 'Umar from the Messenger of Allah (ﷺ) through a different chain of narrators. It mentions only the sale of the slave. It has also been transmitted by Nafi' on the authority of Ibn 'Umar from the Prophet (ﷺ) indicating only the sale of palm-trees. Abu Dawud said: Al-Zuhri and Nafi' differed among themselves in four traditions. This is one of them

3435. Narrated Jabir ibn Abdullah: The Prophet (ﷺ) said: If anyone buys a slave who possesses property, his property belongs to the seller unless the buyer makes a proviso

3436. Narrated 'Abdullah bin 'Umar: The Messenger of Allah (ﷺ) as saying: None of you must buy in opposition to one another ; and do not go out to meet the merchandise, (but one must wait) till it is brought down to the market

3437. Abu Hurairah said: Do not go out to meet what is being brought (to market for sale). If anyone does so and buys some of it, the owner of merchandise has a choice (of canceling the deal) when it comes to the market. Abu 'Ali said: I heard Abu Dawud say: Sufyan said: none of you must buy in opposition to one another ; that is he says: I have a better one for ten (dirhams)

3438. Narrated Abu Hurairah: The Prophet (ﷺ) forbade to bid against one another

3439. Narrated Ibn 'Abbas: The Messenger of Allah (ﷺ) forbade a townsman to sell for a man from the desert. I asked: What do you mean by the selling of a townsman for a man from the desert ? He replied: He should not be a broker for him

3440. Narrated Anas ibn Malik: The Prophet (ﷺ) said: A townsman must not sell for a man from the desert, even if he is his brother or father. Abu Dawud said: Anas b. Malik said: It was said: A townsman must not sell for a man from the desert. This phrase carries a broad meaning. It means that the (the townsman) must not sell anything for him or buy anything for him

3441. Narrated Salim al-Makki: That a bedouin told him that he brought a milch she-camel in the time of the Messenger of Allah (ﷺ). He alighted with Talhah ibn Ubaydullah (and wanted to sell his milch animal to him). He said: The Prophet (ﷺ) forbade a townsman to sell for a man from the desert. But go to the market and see who buys from you. consult me thereafter, and then I shall ask you (to sell) or forbid you

3442. Narrated Jabir: The Messenger of Allah (ﷺ) as saying: A townsman must not sell for a man from the desert ; and leave people alone, Allah will give them provision from one another

3443. Narrated Abu Hurairah: The Messenger of Allah (ﷺ) as saying: Do not go out to meet riders to conduct business with them ; none of you must buy in opposition to one another; and do not tie up the udders of camels and sheep, for he who buys them after that has been done has two courses open to him after milking them: he may keep them if he is pleased with them, or he may return them along with a sa' of dates if he is displeased with them

3444. Narrated Abu Hurairah: The Prophet (ﷺ) as saying: If anyone buys sheep whose udders have been tied up, he has option for three days: he may return it if he desires with a sa' of any grain, not (necessarily) wheat

3445. Narrated Abu Hurairah: The Messenger of Allah (ﷺ) as saying: If anyone buys sheep or goat whose udders have been tied up and he milked it, he may keep it if he is pleased with it, or he may return it if he is displeased with it. There is one sa' of dates (which he must give to the seller) for milking it

3446. Narrated Abdullah ibn Umar: The Prophet (ﷺ) said: If anyone buys a sheep whose udders have been tied up, he has option for three days (for decision). If he returns it, he should return with it wheat equal to its milk or double of it

3447. Narrated Ma'mar b. Abi Ma'mar, one of the children of 'Adi b. Ka'b: The Messenger of Allah (ﷺ) as saying: No one withholds goods till their price rises but a sinner. I said to Sa'id (b. al-Musayyab): You withhold goods till their price rises. He said: Ma'mar used to withhold goods till their price rose. Abu Dawud said: I asked Ahmad (b. Hanbal): What is hoarding (hukrah) ? He replied: That on which people live. Abu Dawud said: Al-Auza'i said: A muhtakir (one who hoards) is one who withholds supply of goods in the market

3448. Qatadah said: Hoarding does not apply to dried dates. Ibn al-Muthanna said that he (Yahya b. Fayyad) reported on the authority of al-Hasan. We (Ibn al-Muthanna) said to him (Yahya): Do not say: "on the authority of al-Hasan." Abu Dawud said: This tradition according to us is false. Abu Dawud said: Sa'id b. al-Musayyab used to hoard kernel, fodder, and seeds. Abu Dawud said: I heard Ahmad b. Yunus say: I asked Sufyan about hoarding fodder. He replied: They (the people in the past) disapproved of hoarding. I asked Abu Bakr b. 'Ayyash (about it). He replied: Hoard it

3449. Narrated 'Alqamah b. 'Abdullah: On the authority of his father, who said: The Messenger of Allah (ﷺ) forbade to break the coins of the Muslims current among them except for some defect

3450. Narrated Abu Hurayrah: A man came and said: Messenger of Allah, fix prices. He said: (No), but I shall pray. Again the man came and said: Messenger of Allah, fix prices. He said: It is but Allah Who makes the prices low and high. I hope that when I meet Allah, none of you has any claim on me for doing wrong regarding blood or property

3451. Narrated Anas ibn Malik: The people said: Messenger of Allah, prices have shot up, so fix prices for us. Thereupon the Messenger of Allah (ﷺ) said: Allah is

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the one Who fixes prices, Who withholds, gives lavishly and provides, and I hope that when I meet Allah, none of you will have any claim on me for an injustice regarding blood or property

3452. Narrated Abu Hurairah: The Messenger of Allah (ﷺ) passed a man who was selling grain. He asked him: How are you selling? He informed him. Revelation then came down to him saying: "Put your hand into it." So he put his hand into it, and felt that it was damp. The Messenger of Allah (ﷺ) then said: "He who deceives has nothing to do with us"

3453. Yahya said: Sufyan disapproved of the interpretation of the phrase "has nothing to do with us" as "not like us"

3454. Narrated 'Abdullah bin 'Umar: The Messenger of Allah (ﷺ) as saying: Each one of the two parties in a business has an option (to annul it) against the other party so long as they have not separated, except in a conditional bargain

3455. The tradition mentioned above has also been transmitted by Ibn 'Umar from the Prophet (ﷺ) to the same effect through a different chain of narrators. This version adds: "Or one of them tells the other: "Exercise the right

3456. Narrated Abdullah ibn Amr ibn al-'As: The Prophet (ﷺ) said: Both parties in a business transaction have a right to annul it so long as they have not separated unless it is a bargain with the option to annul is attached to it; and it is not permissible for one of them to separate from the other for fear that one may demand that the bargain be rescinded

3457. Narrated AbulWadi': We fought one of our battle, and encamped at a certain place. One of our companions sold a horse for a slave. After that they remained there for the rest of day and night. When the next morning came, they prepared themselves for departure. The buyer of the horse began to saddle it, but the seller was ashamed (of the transaction). He went to the man (buyer) and asked him to annul the transaction. The man refused to hand it over (the horse) to him. He said: AbuBarzah, the companion of the Prophet (ﷺ), is to decide between me and you. They went to AbuBarzah in the corner of the army. They related this story to him. He said: Do you agree that I make a decision between you on the basis of the decision of the Messenger of Allah (ﷺ)? The Messenger of Allah (ﷺ) said: Both parties in a business transaction have an option (right) to annul it so long as they have not separated. Hisham to Hassan said that Jamil said in his version: "I do not think that you separated

3458. Narrated Yahya b. Ayyub: When Abu Zur'ah made a business transaction with a man, he gave him the right of option. He then would tell him: Give me the right of option (to annul the bargain). He said: I heard AbuHurayrah say: The Messenger of Allah (ﷺ) said: Two people must separate only by mutual consent

3459. Narrated Hakim b. Hizam: The Messenger of Allah (ﷺ) as saying: Both parties in a business transaction have a right of option (to annul it) so long as they are not separated ; and if they tell the truth and make everything clear, they will be blessed in their transaction, but if they conceal anything and lie, the blessing on their transaction will be blotted out. Abu Dawud said: A similar tradition has also been transmitted by Sa'id b. Abi 'Arubah and Hammad. As regards with Hammam, he said in his version: Until they separate or exercise the right of option (to annul the transaction), saying the words of option three times

3460. Narrated AbuHurayrah: The Prophet (ﷺ) said: If anyone rescinds a sale with a Muslim, Allah will cancel his slip, on the Day of Resurrection

3461. Narrated AbuHurayrah: The Prophet (ﷺ) said: If anyone makes two transactions combined in one bargain, he should have the lesser of the two or it will involve usury

3462. Narrated Abdullah ibn Umar: I heard the Messenger of Allah, (ﷺ) say: When you enter into the inah transaction, hold the tails of oxen, are pleased with agriculture, and give up conducting jihad (struggle in the way of Allah). Allah will make disgrace prevail over you, and will not withdraw it until you return to your original religion

3463. Narrated Ibn 'Abbas: When the Messenger of Allah (ﷺ) came to Medina, they were paying one, two and three years in advance for fruits, so he said: Those who pay in advance for anything, must do for a specified measure and weight with a specified time fixed

3464. Muhammad or 'Abd Allah b. Mujahid said: 'Abd Allah b. Shaddad and Abu Burdah disputed over salaf (payment in advance). They sent me to Ibn Abi Awfa and I asked him (about it) and he replied: We used to pay in advance (salaf) during the time of the Messenger of Allah (ﷺ), Abu Bakr and 'Umar in wheat, barley, dates and raisins. Ibn Kathir added: "to those people who did not possess these things." The agreed version then goes: I then asked Ibn Abza who gave a similar reply

3465. The tradition mentioned above has also been transmitted by Ibn Abi al-Mujahid through a different chain of narrators. This version has: "to those people who did not possess these things." Abu Dawud said: What is correct is Ibn Abi al-Mujahid. Shu'bah made a mistake in it

3466. Narrated Abdullah ibn AbuAwfa ibn AbuAwfa al-Aslami: We made a journey to Syria on an expedition along with the Messenger of Allah (ﷺ). The Nabateans of Syria came to us and we paid in advance to them (in a salam contract) in wheat and olive oil at a specified rate and for a specified time. He asked (by the people): you might have contracted with him who had these things in his possession? He replied: We did not ask them

3467. Narrated Abdullah ibn Umar: A man paid in advance for a palm-tree. It did not bear fruit that year. They brought their case for decision to the Prophet (ﷺ). He said: for which do you make his property lawful? He then said: Do not pay in advance for a palm-tree till they (the fruits) were clearly in good condition

3468. Narrated AbuSa'id al-Khudri: The Prophet (ﷺ) said: If anyone pays in advance he must not transfer it to someone else before he receives it

3469. Narrated Abu Sa'id Al Khudri :In the time of the Messenger of Allah (ﷺ) a man suffered loss affecting fruits he had bought and owed a large debt, so the

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Messenger of Allah () said: Give him sadaqah (alms). So the people gave him sadaqah (alms), but as that was not enough to pay the debt in full, the Messenger of Allah () said: Take what you find. But that is all you may have

3470. Narrated Jabir bin 'Abdullah :The Messenger of Allah () as saying: If you were to sell dried dates to your brother and they were smitten by blight, it will not be allowable for you to take your brother's property unjustly

3471. Ata said:Blight means anything which obviously damages (the crop), by rain, hail, locust, blast of wind, or fire

3472. Yahya b. Sa'id said:Blight is not effective when less than one-third of goods are damaged. Yayha said: That has been the established practice of Muslims

3473. Narrated Abu Hurairah:The Messenger of Allah () as saying: Excess water should not be withheld so as to prevent (cattle) by it from grass

3474. Narrated Abu Hurairah:The Messenger of Allah () as saying: There are three people who Allah will not address on the Day of Judgement: a man who prevents traveller from the excess water which he has with him; and a man who swears for the goods (for sale) after the afternoon prayer, that is, (he swears) falsely; and a man who takes the oath of allegiance to a ruler (imam); if he gives him (something), he fulfils (the oath of allegiance) to him, if he does not give him (anything), he does not fulfill it

3475. The tradition mentioned above has also been related by al-'Amash to the same effect through a different chain of narrators. This version adds:"He used: 'Not purify them ; grievously will be their penalty.'" He said about (selling) the goods: I swear by Allah, I was given (the price) so and so for it. The other man considered it to be correct and bought it

3476. Narrated Buhaisah:On the authority of her father: My father asked the Prophet () for permission (to kiss his body). (When he was given permission), lifting his shirt he approached his body, and began to kiss and stick to him. He then asked: Prophet of Allah, what is the thing withholding of which is not lawful ? He replied: Water. He asked: Prophet of Allah, what is the thing withholding of which is not lawful ? He replied: Salt. He again asked: Prophet of Allah, what is the thing withholding of which is not lawful ? He said: That you do a good work is better for you

3477. Narrated A man: A man from the immigrants of the Companions of the Prophet () said: I participated in battle three times along with the Prophet (). I heard him say: Muslims have common share in three (things). grass, water and fire

3478. Narrated Iyas ibn Abd: The Messenger of Allah () forbade the sale of excess water

3479. Narrated Jabir ibn Abdullah: The Prophet () forbade payment for dog and cat

3480. Narrated Jabir:The Prophet () forbade payment for cat

3481. Narrated Abu Mas'ud:The Prophet () forbade the price paid for a dog, the hire paid to prostitute, and the gift given to a soothsayer

3482. Narrated Abdullah ibn Abbas: The Messenger of Allah () forbade the price paid for a dog; if someone comes to ask for the price of a dog, fill his hand-palm with dust

3483. Narrated Abu Juhaifah:The Messenger of Allah ()forbade the price paid for a dog

3484. Narrated AbuHurayrah: The Prophet () said: The price paid for a dog, the price given to a soothsayer, and the hire paid to a prostitute are not lawful

3485. Narrated Abu Hurairah:The Messenger of Allah () as saying: Allah forbade wine and the price paid for it, and forbade dead meat and the price paid for it, and forbade swine and the price paid for it

3486. Narrated Jabir bin 'Abdullah :That he heard the Messenger of Allah () say in the year of the Conquest when he was in Mecca: Allah has forbidden the sale of wine, animals which have dead natural death, swine and idols. He was asked: Messenger of Allah, what do you think of the fat of animals which had died a natural death, for it was used for caulking ships, greasing skins, and making oil for lamps? He replies: No, it is forbidden. Thereafter, the Messenger of Allah () said: May Allah curse the Jews! When Allah declared the fat of such animals lawful, they melted it, then sold it, and enjoyed the price they received

3487. Yazid b. Abi Habib said:Jabir wrote to me a similar tradition. But he did not say in this version "It is forbidden

3488. Narrated Ibn 'Abbas:I saw the Messenger of Allah () sitting neat the Black stone (or at a corner of the Ka'bah). He said: He (the Prophet) raised his eyes towards the heaven, and laughed, and he said: May Allah curse the Jews! He said this three times. Allah declared unlawful for them the fats (of the animals which died a natural death); they sold them and they enjoyed the price they received for them. When Allah declared eating of thing forbidden for the people, He declares it price also forbidden for them. The version of Khalid b. 'Abd Allah al-Tahhan does not have the words "I saw". It has: "May Allah destroy the Jews

3489. Narrated Al-Mughirah ibn Shu'bah: The Prophet () said: He who sold wine should shear the flesh of swine

3490. Narrated 'Aishah:When the last verses of Surat al-Baqarah were revealed, the Messenger of Allah () came out and recited them to us and siad: Trading in wine has been forbidden

3491. The tradition mentioned above has also been transmitted by al-A'mash to the same effect through a different chain of narrators. This version adds:"The last verses about usury

3492. Narrated Ibn 'Umar:The Messenger of Allah () as saying: If anyone buys grain, he must not sell it till receives it in full

3493. Narrated Ibn 'Umar: During the time of Messenger of Allah () we used to buy grain, and he sent a man to us who ordered us to move it from the spot

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where we had bought it to some other place, before we sold it without weighing or measuring it

3494. Ibn 'Umar said: They (the people) used to buy grain in the upper part of the market in the same spot without measuring or weighing it. The Messenger of Allah (ﷺ) forbade them to sell it there before removing it

3495. Narrated Abdullah ibn Umar: The Messenger of Allah (ﷺ) forbade to sell grain which one buys by measurement until one receives it in full

3496. Narrated Ibn 'Abbas: The Messenger of Allah (ﷺ) as saying: If anyone buys grain, he should not sell it until he measures it. Abu Bakr added in his version: I asked Ibn 'Abbas: Why? He replied: Do you not see that they sell (grain) for gold, but the grain is still with the seller

3497. Narrated Ibn 'Abbas: The Messenger of Allah (ﷺ) as saying: If anyone buys a grain, he should not sell it until he takes possession of it. Sulaiman b. Harb said: Until he receives it in full. Musaddad added: Ibn 'Abbas said: And I think that everything is like grain

3498. Narrated Ibn 'Abbas: I saw that during the time of the Messenger of Allah (ﷺ) the people were beaten when they bought grain on the same spot and sold it there without moving it to their houses

3499. Narrated Ibn Umar: I bought olive oil in the market. When I became its owner, a man met me and offered good profit for it. I intended to settle the bargain with him, but a man caught hold of my hand from behind. When I turned I found that he was Zayd ibn Thabit. He said: Do not sell it on the spot where you have bought it until you take it to your house, for the Messenger of Allah (ﷺ) forbade to sell the goods where they are bought until the tradesmen take them to their houses

3500. Narrated Ibn 'Umar: A man told the Messenger of Allah (ﷺ) that he was being deceived in business transactions. The Messenger of Allah (ﷺ) then said: When you make a bargain, say: There is no attempt to deceive. So when the man made a bargain, he said: There is no attempt to deceive

3501. Narrated Anas ibn Malik: During the time of the Messenger of Allah (ﷺ) a man used to buy (goods), and he was weak in his intellect. His people came to the Prophet of Allah (ﷺ) and said: Prophet of Allah, stop so-and-so (to make a bargain) for he buys (goods), but he is weak in his intellect. So the Prophet (ﷺ) called on him and forbade him to make a bargain. He said: Prophet of Allah, I cannot keep away myself from business transactions. Thereupon the Messenger of Allah (ﷺ) said: If you cannot give up making a bargain, then say: Take, and give, and there is no attempt to deceive

3502. Narrated 'Amr b. Suh'aib: On his father's authority, said that his grandfather told that the Messenger of Allah (ﷺ) forbade the type of transactions in which earnest money was paid. Malik said: This means, as we think--Allah better knows--that a man buys a slave or hires an animal, and he says: I give you a dinar on condition that if I give up the transaction or hire, what I gave you is yours

3503. Narrated Hakim ibn Hizam: Hakim asked (the Prophet): Messenger of Allah, a man comes to me and wants me to sell him something which is not in my possession. Should I buy it for him from the market? He replied: Do not sell what you do not possess

3504. Narrated 'Amr b. Suh'aib: On his father's authority, said that his grandfather 'Abd Allah b. 'Amr reported the Messenger of Allah (ﷺ) as saying: The proviso of a loan combined with a sale is not allowable, nor two conditions relating to one transaction, nor profit arising from something which is not in one's charge, nor selling what is not in your possession

3505. Narrated Jabir bin 'Abdullah: I sold it, that is, camel, to the Prophet (ﷺ), but I made the stipulation that I should be allowed to ride it to home. At the end he (the Prophet) said: Do you think that I made this transaction with you so that I take your camel? Take your camel and its price; both are yours

3506. Narrated Uqbah ibn Amir: The Prophet (ﷺ) said: The contractual obligation of a slave is three days

3507. The tradition mentioned above has also been transmitted by Qatadah through a different chain of narrators to the same effect. This version adds: "If he finds defect (in the slave) within three days, he may return it without evidence; if he finds a defect after three days, he will be required to produce evidence that he (the slave) had the defect when he bought it." Abu Dawud said: This explanation is from the words of Qatadah

3508. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah (ﷺ) said: Profit follows responsibility

3509. Narrated Makhlad ibn Khufaf al-Ghifari: I and some people were partners in a slave. I employed him on some work in the absence of one of the partners. He got earnings for me. He disputed me and the case of his claim to his share in the earnings to a judge, who ordered me to return the earnings (i.e. his share) to him. I then came to Urwah ibn az-Zubayr, and related the matter to him. Urwah then came to him and narrated to him a tradition from the Messenger of Allah (ﷺ) on the authority of Aisha: Profit follows responsibility

3510. Narrated Aisha, Ummul Mu'minin: A man bought a slave, and he remained with him as long as Allah wished him to remain. He then found defect in him. He brought his dispute with him to the Prophet (ﷺ) and he returned him to him. The man said: Messenger of Allah, my slave earned some wages. The Messenger of Allah (ﷺ) then said: Profit follows responsibility. Abu Dawud said: This chain of narrators (of this version) is not reliable

3511. Narrated Abdullah ibn Mas'ud: Muhammad ibn al-Ash'ath said: Al-Ash'ath bought slaves of booty from Abdullah ibn Mas'ud for twenty thousand (dirhams). Abdullah asked him for payment of their price. He said: I bought them for ten thousand (dirhams). Abdullah said: Appoint a man who may adjudicate between me and you. Al-Ash'ath said: (I appoint) you between me and yourself. Abdullah said: I heard the Messenger of Allah (ﷺ) say: If both parties in a business transaction differ (on the price of an article), and they have witness between them, the statement of the owner of the article will be accepted (as correct) or they may annul the transaction

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3512. Al-Qasim b. 'Abd al-Rahman reported on the authority of his father: Ibn Mas'ud sold slaves to al-Ash'ath b. Qais. He then narrated the rest of the tradition to the same effect with some variation of words

3513. Narrated Jabir: The Messenger of Allah (ﷺ) as saying: There is the right of option regarding everything which is shared, whether a dwelling or a garden. It is not lawful to sell before informing one's partner, but if he sells without informing him, he has the greatest right to it

3514. Narrated Jabir bin 'Abdullah: The Messenger of Allah (ﷺ) decreed the right to buy the neighboring property applicable to everything which is not divided, but when boundaries are fixed and separate roads made, there is no option

3515. Narrated Abu Hurayrah: The Prophet (ﷺ) said: When land has been divided and boundaries have been set up, there is no right of pre-emption in it

3516. Narrated Abu Rafi': The Messenger of Allah (ﷺ) as saying: A neighbor has the best claim to the house or land of the neighbor

3517. Narrated Samurah: The Prophet (ﷺ) said: A neighbour has the best claim to the house or land of the neighbour

3518. Narrated Jabir ibn Abdullah: The Prophet (ﷺ) said: The neighbour is most entitled to the right of pre-emption, and he should wait for its exercise even if he is absent, when the two properties have one road

3519. Narrated Abu Hurairah: The Messenger of Allah (ﷺ) as saying: If anyone becomes insolvent and the man (i.e. creditor) finds his very property with him, he is more entitled to it than anyone else

3520. Narrated Abu Bakr ibn Abdurrahman ibn al-Harith ibn Hisham: The Prophet (ﷺ) said: If a man sells (his) property and the man who buys it becomes insolvent, and the seller does not receive the price of the property he had sold, but finds his very property with him (i.e. the buyer), he is more entitled to it (than others). If the buyer dies, then the owner of the property is equal to the creditors

3521. The tradition mentioned above has also been transmitted by Abu Bakr b. 'Adb al-Rahman b. al-Harith b. Hisham from Messenger of Allah (ﷺ) through a different chain of narrators to the same effect as narrated by Malik. This version adds: "If he paid something from the price (of the property), then he will be equal to the creditors in it

3522. A similar tradition (to the No. 3513) has been transmitted by Abu Hurayrah from the Prophet (ﷺ). This version has: If he paid something from its price, then he will be equal to the creditors in the remaining price. If a man dies and he has the very property of a man (i.e. seller), he is equal to the creditors whether he (the buyer) pays him (the price) or not. Abu Dawud said: Malik's version of this tradition is sounder

3523. Umar ibn Khaldah said: We came to Abu Hurayrah who had become insolvent. He said: I shall decide between you on the basis of the decision of the Messenger of Allah (ﷺ): If anyone becomes insolvent or dies and the man (the seller) finds his very property with him, he is more entitled to it (than others)

3524. Narrated Amir ash-Sha'bi: The Prophet (ﷺ) said: If anyone finds an animal whose owners were helpless to provide fodder to it and so they turned it out (of their house), and he took it and looked after it, it will belong to him. Abu Dawud said: This is the tradition of Hammad. It is more plain and perfect

3525. Narrated ash-Sha'bi: The Prophet (ﷺ) said: If anyone leaves an animal at a place of perishing and another man brings it to life, it belongs to him who brings it to life

3526. Narrated Abu Hurairah: The Prophet (ﷺ) as saying: The milk of milch camels may be drunk for payment when in pledge, and the animal may be ridden for payment when it is pledged; payment being made by the one who rides and the one who drinks. Abu Dawud said: In our opinion this is correct

3527. Narrated Umar ibn al-Khattab: reported the Prophet (ﷺ) as saying: There are people from the servants of Allah who are neither prophets nor martyrs; the prophets and martyrs will envy them on the Day of Resurrection for their rank from Allah, the Most High. They (the people) asked: Tell us, Messenger of Allah, who are they? He replied: They are people who love one another for the spirit of Allah (i.e. the Qur'an), without having any mutual kinship and giving property to one. I swear by Allah, their faces will glow and they will be (sitting) in (pulpits of) light. They will have no fear (on the Day) when the people will have fear, and they will not grieve when the people will grieve. He then recited the following Qur'anic verse: "Behold! Verily for the friends of Allah there is no fear, nor shall they grieve

3528. Narrated Aisha, Ummul Mu'minin: The aunt of Umarah ibn Umayr asked Aisha: I have an orphan in my guardianship. May I enjoy from his property? She said: The Messenger of Allah (ﷺ) said: The pleasantest things a man enjoys come from what he earns, and his child comes from what he earns

3529. Narrated Aisha, Ummul Mu'minin: The Prophet (ﷺ) Said: The children of a man come from what he earns, rather they are his pleasantest earning; so enjoy from their property. Abu Dawud said: Hammad b. Abi Sulaiman added in his version: "When you need." But this (addition) is munkar (not authoritative)

3530. Narrated Abdullah ibn Amr ibn al-'As: A man came to the Prophet (ﷺ) and said: Messenger of Allah, I have property and children, and my father finishes my property. He replied: You and your property belong to your father; your children come from the pleasantest of what you earn; so enjoy from the earning of your children

3531. Narrated Samurah ibn Jundub: The Prophet (ﷺ) said: If anyone finds his very property with a man, he is more entitled to it (than anyone else), and the buyer should pursue the one who sold it

3532. Narrated 'Aishah: Hind, the mother of Mu'awiyah, came to the Messenger of Allah (ﷺ) and said: 'Abu Sufyan is a stingy person. He does not give me as much (money) as suffices me and my children. Is there any harm to me if I take something from his property? He said: Take as much as suffices you and your children

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according to the custom

3533. Narrated 'Aishah:Hind came to the Prophet () and said: Messenger of Allah, Abu Sufyan is a stingy person. Is there any harm to me if I spend on his dependants from his property without his permission ? The Prophet () replied: There is no harm to you if you spend according to the custom

3534. Narrated Yusuf ibn Malik al-Makki: I used to write (the account of) the expenditure incurred on orphans who were under the guardianship of so-and-so. They cheated him by one thousand dirhams and he paid these (this amount) to them. I then got double the property which they deserved. I said (to the man: Take one thousand (dirhams) which they have taken from you (by cheating). He said: No, my father has told me that he heard the Messenger of Allah () say: Pay the deposit to him who deposited it with you, and do not betray him who betrays you

3535. Narrated AbuHurayrah: The Prophet () said: Pay the deposit to him who deposited it with you, and do not betray him who betrayed you

3536. Narrated 'Aishah:That the Prophet () used to accept a gift and make return for it

3537. Narrated AbuHurayrah: The Prophet () said: I swear by Allah, I shall not accept gift from anyone after this day except from an immigrant Qarashi, an Ansari a Dawsī or a Thaqafi

3538. Narrated Ibn 'Abbas: The Prophet () as saying: One who seeks to take back a gift like the one who returns to it vomit. Hammam said: "And Qatadah said: We regard vomiting as unlawful

3539. Narrated Abdullah Ibn Umar ; Abdullah Ibn Abbas: The Prophet () said: It is not lawful for a man to make a donation or give a gift and then take it back, except a father regarding what he gives his child. One who gives a gift and then takes it back is like a dog which eats and vomits when it is full, then returns to its vomit

3540. Narrated Abdullah ibn Amr ibn al-'As: The Prophet () said: The similitude of the one who takes back what he gifted is like that of a dog which vomits and then it eats vomit. When a donor seeks to take back (his gift), it should be made known and he informed why he sought to take it back. Then whatever he donated should be returned to him

3541. Narrated AbuUmamah: The Prophet () said: If anyone intercedes for his brother and he presents a gift to him for it and he accepts it, he approaches a great door of the doors of usury

3542. Narrated Al-Nu'man b. Bashir: My father gave me a gift. The narrator Isma'il b. Salim said: (He gave me) his slave as a gift. My mother 'Umrah daughter of Rawahah said: Go to the Messenger of Allah and call him as witness. He then came to the Prophet () and mentioned it to him. He said him: I have given my son al-Nu'man a gift, and 'Umrah has asked me to call you as witness to it. He asked him: Have you children other than him? He said: I replied: Yes. He again asked: Have you given the rest of them the same as you have given al-Nu'man ? He said: No. Some of these narrators said in their version (that the Prophet said:) This is injustice. The others said in their version (that the Prophet said:) This is under force. So call some other person than me as witness to it. Mughirah said in his version: (The Prophet asked): Are you not pleased with the fact that all of them may be equal in virtue and grace ? He replied: Yes. He said: Then call some other person than me as witness to it. Mujahid mentioned in his version: They have right to you that you should do justice to them, as you have right to them that they should do good to you. Abu Dawud said: In the version of al-Zuhri some (narrators) said: (Have you given) to all your sons ? and some (narrators) said: Your children. Ibn Abi Khalid narrated from al-Sha'bi in his version: Have your sons other than him ? Abu al-Duha narrated on the authority of al-Nu'man b. Bashir: Have you children other than him ?

3543. Narrated Al-Nu'man b. Bashir:That his father had given him a slave. The Messenger of Allah () said: What is this slave ? He replied: This is my slave which my father has given me. He asked: Has he given all your brothers the same as he has given you? He replied: No. He then said: Return it, then

3544. Narrated An-Nu'man ibn Bashir: The Prophet () said: Act equally between your children; Act equally between your sons

3545. Narrated Jabir:Bashir's wife said (to her husband): Give my son your slave, and call the Messenger of Allah () as witness for me. So he came to the Messenger of Allah () and said: The daughter of so-and-so has asked me to give her som my slave and said to me: Call the Messenger of Allah () as witness for her. He asked: Has he brothers? He replied: Yes. He again asked: Has he given them all the same as you have given him? He replied: No. He said: This is not good, and I will be a witness to what it right

3546. Narrated 'Amr bin Shu'aib:On his father's authority, said that his grandfather reported the Messenger of Allah () as saying: It is not permissible for a woman to present a gift from the property which she has in her possession when her husband owns her chastity

3547. Narrated Abdullah ibn Amr ibn al-'As: The Prophet () said: It is not permissible for a woman to present a gift (from her husband's property) except with the permission of her husband

3548. Narrated Abu Hurairah:The Prophet () as saying: Life tenancy is permissible

3549. A similar tradition has also been transmitted by Samurah from the Prophet () through a different chain of narrators

3550. Narrated Jabir:The Prophet () has saying: What is given in life-tenancy belongs to the one to whom it was given

3551. Narrated Jabir ibn Abdullah: The Prophet () said: If anyone is given life-tenancy, it belongs to him and to his descendants. His descendants who inherit him will inherit from it



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3552. The tradition mentioned above has also been narrated by Jabir from the Prophet () to the same effect through a different chain of narrators. Abu Dawud said: A similar tradition has also been transmitted by al-Laith b. Sa'd from al-Zuhri, from Abu Salamah from Jabir
3553. Narrated Jabir: The Messenger of Allah () as saying: If anyone has property given him in life-tenancy for the use of himself and his descendants, it belongs to the one to whom it is given and does not return to the one who gave it, because he gave a gift which may be inherited
3554. The tradition mentioned above has also been transmitted by Ibn Shihab (Al-Zuhri) through a different chain of narrators and to the same effect. Abu Dawud said: A similar tradition has been transmitted by 'Aqil from Ibn Shihab and by Yazid b. Abi Habib from Shihab. Al-Auza'i's wordings vary from those of Ibn Shihab. Fulaih b. Sulaiman also narrated the tradition like that of Malik
3555. Narrated Jabir bin 'Abdullah: The life-tenancy which the Messenger of Allah () allowed was only that one should say: It is for you and your descendants. When he says: It is yours as long as you live, it returns to its owner
3556. Narrated Jabir ibn Abdullah: The Prophet () said: Do not give property to go to the survivor and do not give life-tenancy. If anyone is given something to the survivor or given life-tenancy, it goes to his heirs
3557. Narrated Jabir ibn Abdullah: The Messenger of Allah () decided a case of a woman from the Ansar to whom an orchard of date-palms was given by her son. She then died. Her son said: I gave it to her for her life, and she has brothers. Thereupon the Messenger of Allah () said: It belongs to her during her life and after death. He then said: I gave a sadaqah (charity) to her. He replied: It is more unexpected from you
3558. Narrated Jabir ibn Abdullah: The Prophet () said: Life-tenancy is lawful for the one to whom it is given and donation of property to go to the survivor is lawful to whom it is given
3559. Narrated Zayd ibn Thabit: The Prophet () said: If anyone gives something in life-tenancy, it belongs to the one to whom it is given, in his life and after his death; and do not give property to go to the survivor, for if anyone gives something to to the survivor, it belongs to him
3560. Mujahid said: 'Umra' means that a man says to another man: It belongs to you so long as you live. When he says that, it belongs to him and to his heirs. Ruqba means that a man says to another: From me and from you
3561. Narrated Samurah: The Prophet () as saying: The hand which takes is responsible till it pays. Then al-Hasan forgot and said: (If you give something on loan to a man), he is your depositor; there is no compensation (for it) on him
3562. Narrated Safwan ibn Umayyah: The Messenger of Allah () borrowed coats of mail from him on the day of (the battle of) Hunayn. He asked: Are you taking them by force. Muhammad? He replied: No, it is a loan with a guarantee of their return. Abu Dawud said: This tradition narrated by Yazid (b. Harun) at Baghdad. There is some change in the tradition narrated by him at Wasit, which is something different
3563. Narrated Some people: AbdulAziz ibn Rufay' narrated on the authority of some people from the descendants of Abdullah ibn Safwan who reported the Messenger of Allah () as saying: Have you weapons, Safwan? He asked: On loan or by force? He replied: No, but on loan. So he lent him coats of mail numbering between thirty and forty! The Messenger of Allah () fought the battle of Hunayn. When the polytheists were defeated, the coats of mail of Safwan were collected. Some of them were lost. The Messenger of Allah () said to Safwan: We have lost some coats of mail from your coats of mail. Should we pay compensation to you? He replied: No. Messenger of Allah, for I have in my heart today what I did not have that day. Abu Dawud said: He lent him before embracing Islam. Then he embraced Islam
3564. The tradition mentioned above has also been transmitted by 'Ata from some people of the descendants of Safwan saying: The Prophet () borrowed. He then transmitted the rest of the tradition to the same effect
3565. Narrated AbuUmamah: I heard the Messenger of Allah () Said: Allah, Most Exalted, has appointed for everyone who has a right what is due to him, and no will be made to an heir, and a woman should not spend anything from her house except with the permission of her husband. He was asked: Even foodgrain, Messenger of Allah? He replied: That is the best of our property. He then said: A loan must be paid back, a she-camel lent for a time for milking must be returned, a debt must be discharged, one who stands surety is held responsible
3566. Narrated Ya'la ibn Umayyah: The Messenger of Allah () said to me: When my messengers come to you, give them thirty coats of mail, and thirty camels. I asked: Messenger of Allah, is it a loan with a guarantee of its return, or a loan to be paid back? He replied: It is a loan to be paid back
3567. Anas said: The Messenger of Allah () was with one of his wives. One of the Mothers of faithful sent a bowl containing food through a servant of hers. She struck with her hand and broke the bowl. Ibn al-Muthanna's version has: The Prophet () took the pieces of the bowl, and joined one with the other, and began to collect the food in it, saying: Your mother is jealous. Ibn al-Muthanna added: Eat. They ate till a bowl of the one in whose house he was brought. Abu Dawud said: We then returned to the version of the tradition of Musaddad: He said: Eat. He detained the servant and the bowl till they were free. Then he returned the sound bowl to the messenger and detained the broken one (bowl) in his house
3568. Narrated Aisha, Ummul Mu'minin: I saw no one cooking food like Safiyyah. She cooked food for the Messenger of Allah () and sent it. I became angry and broke the vessel. I then asked: Messenger of Allah, what is the atonement for what I have done? He replied: A vessel like (this) vessel and food like (this) food
3569. Narrated Muhayyisah: The she-camel of Bara' ibn Azib entered the garden of a man and did damage to it. The Messenger of Allah () gave decision that the

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owners of properties are responsible for guarding them by day, and the owners of animals are responsible for guarding them by night

3570. Narrated Al-Bara' ibn Azib: Al-Bara' had a she-camel which was accustomed to graze the standing crop belonging to the people. She entered a garden and did damage to it. The Messenger of Allah (ﷺ) was informed about it. So he gave decision that the owners of gardens are responsible for guarding them by day, and the owners of the animals are responsible for guarding them by night. Any damage done by animals during the night is a responsibility lying on their owners

### The Office of the Judge (Kitab Al-Aqdiyah)

3571. Narrated Abu Hurayrah: The Prophet (ﷺ) said: He who has been appointed a judge has been killed without a knife

3572. Narrated Abu Hurayrah: The Prophet (ﷺ) said: He who has been appointed a judge among the people has been killed without a knife

3573. Narrated Buraydah ibn al-Hasib: The Prophet (ﷺ) said: Judges are of three types, one of whom will go to Paradise and two to Hell. The one who will go to Paradise is a man who knows what is right and gives judgment accordingly; but a man who knows what is right and acts tyrannically in his judgment will go to Hell; and a man who gives judgment for people when he is ignorant will go to Hell. Abu Dawud said: On this subject this is the soundest tradition, that is, the tradition of Ibn Buraidah: Judges are of three types

3574. It was narrated that 'Amr bin Al-'As said "The Messenger of Allah said: 'If a judge passes a judgment having exerted himself to arrive at what is correct, and he is indeed correct, he will have two rewards. If he passes judgment having exerted himself to arrive at what is correct, but it is incorrect, he will have one reward.'" I narrated it to Abu Bakr bin Hazm and he said: "This is what Abu Salamah narrated to me from Abu Hurairah

3575. Narrated Abu Hurayrah: The Prophet (ﷺ) said: If anyone seeks the office of judge among Muslims till he gets it and his justice prevails over his tyranny, he will go to Paradise; but the man whose tyranny prevails over his justice will go to Hell

3576. Ibn 'Abbas said: "If any do fail to judge (by the light of) what Allah has revealed, they are (no better than) unbelievers" up to "wrongdoers." These three verses were revealed about the Jews, particularly about Quraizah and al-Nadir

3577. AbdurRahman ibn Bishr al-Ansari al-Azraq said: Two men from the locality of Kindah came while Abu Mas'ud al-Ansari was sitting in a circle. They said: Is there any man who decides between us. A man from the circle said: I, Abu Mas'ud took a handful of pebbles and threw at him, saying: Hush! It is disapproved to make haste in decision

3578. Narrated Anas ibn Malik: The Prophet (ﷺ) said: If anyone desires the office of Judge and seeks help for it, he will be left to his own devices; if anyone does not desire it, nor does he seek help for it, Allah will send down an angel who will direct him aright. Waki' said: (This tradition has also been transmitted) by Isra'il, from 'Abd al-A'la, from Bilal bin Abi Musa, from Anas, from the Prophet (ﷺ). Abu 'Awanah said: from 'Abd al-A'la, from Bilal bin Mirdas al-Fazari, from Khaithamah al-Basri from Anas

3579. Abu Buradah reported the Prophet (ﷺ) as saying: "We will never employ or we shall not employ (the narrator is doubtful) in our work one who wants it

3580. Narrated Abdullah ibn Amr ibn al-'As: The Messenger of Allah (ﷺ) cursed the one who bribes and the one who takes bribe

3581. Narrated Adi ibn Umayrah al-Kindi: The Prophet (ﷺ) said: O people, if any of you is put in an administrative post on our behalf and conceals from us a needle or more, he is acting unfaithfully, and will bring it on the Day of Resurrection. A black man from the Ansar, as if I am seeing him, stood and said: Messenger of Allah, take back from me my post. He asked: What is that? He replied: I heard you say such and such. He said: And I say that. If we appoint anyone to an office, he must bring what is connected with it, both little and much. What he is given, he may take, and he must refrain from what is kept away from him

3582. Narrated Ali ibn Abu Talib: The Messenger of Allah (ﷺ) sent me to the Yemen as judge, and I asked: Messenger of Allah, are you sending me when I am young and have no knowledge of the duties of a judge? He replied: Allah will guide your heart and keep your tongue true. When two litigants sit in front of you, do not decide till you hear what the other has to say as you heard what the first had to say; for it is best that you should have a clear idea of the best decision. He said: I had been a judge (for long); or he said (the narrator is doubtful): I have no doubts about a decision afterwards

3583. Umm Salamah reported the Messenger of Allah (ﷺ) as saying: "I am only a human being, and you bring your disputes to me, some perhaps being more eloquent in their plea than others, so that I give judgement on their behalf according to what I hear from them. Therefore, whatever I decide for anyone which by right belongs to his brother, he must not take anything, for I am granting him only a portion of Hell

3584. Umm Salamah said: Two men came to the Messenger of Allah (ﷺ) who were disputing over their inheritance. They had no evidence except their claim. The Prophet (ﷺ) then said in a similar way. Thereupon both the men wept and each of them said: This right of mine go to you. The Prophet (ﷺ) then said: Now you have done whatever you have done; do divide it up, aiming at what is right, then drew lots, and let each of you consider the other to have what is legitimately his

3585. Umm Salamah reported the Prophet (ﷺ) as saying when two men were disputing over inheritance and old things: I decide between you on the basis of my opinion in cases about which no revelation has been sent down to me

3586. Narrated Umar ibn al-Khattab: Umar said while he was (sitting) on the pulpit: O people, the opinion from the Messenger of Allah (ﷺ) was right, because Allah showed (i.e. inspired) him; but from us it is sheer conjecture and artifice

3587. Mu'adh bin Mu'adh said: Abu 'Uthman al-Shami, whose name is Hariz bin 'Uthman, told me. I think I did not see anyone from Syria better than him

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3588. Narrated Abdullah ibn az-Zubayr: The Messenger of Allah (ﷺ) gave the decision that the two adversaries should be made to sit in front of the judge

3589. Abd al-Rahman bin Abi Bakrah reported on the authority of his father that he wrote to his son: The Messenger of Allah (ﷺ) said: A judge should not decide between the two while he is in anger

3590. Ibn 'Abbas said: The Qur'anic verse: "If they do come to thee, either judge between them, or decline to interfere" was abrogated by the verse: "So judge between them by what Allah hath revealed"

3591. Narrated Abdullah ibn Abbas: When this verse was revealed: "If they do come to thee, either judge between them, or decline to interfere....If thou judge, judge in equity between them." Banu an-Nadir used to pay half blood-money if they killed any-one from Banu Qurayzah. When Banu Qurayzah killed anyone from Banu an-Nadir, they would pay full blood-money. So the Messenger of Allah (ﷺ) made it equal between them

3592. Some companions of Mu'adh ibn Jabal said: When the Messenger of Allah (ﷺ) intended to send Mu'adh ibn Jabal to the Yemen, he asked: How will you judge when the occasion of deciding a case arises? He replied: I shall judge in accordance with Allah's Book. He asked: (What will you do) if you do not find any guidance in Allah's Book? He replied: (I shall act) in accordance with the Sunnah of the Messenger of Allah (ﷺ). He asked: (What will you do) if you do not find any guidance in the Sunnah of the Messenger of Allah (ﷺ) and in Allah's Book? He replied: I shall do my best to form an opinion and I shall spare no effort. The Messenger of Allah (ﷺ) then patted him on the breast and said: Praise be to Allah Who has helped the messenger of the Messenger of Allah to find something which pleases the Messenger of Allah

3593. Mu'adh bin Jabal said that when the Messenger of Allah (ﷺ) sent him to the Yemen... He then narrated the rest of the tradition to the same effect

3594. Narrated Abu Hurayrah: The Prophet (ﷺ) said: Conciliation between Muslims is permissible. The narrator Ahmad added in his version: "except the conciliation which makes lawful unlawful and unlawful lawful." Sulayman ibn Dawud added: The Messenger of Allah (ﷺ) said: Muslims are on (i.e. stick to) their conditions

3595. Ka'b bin Malik said that in the time of the Messenger of Allah (ﷺ) he made demand in the mosque for payment of a debt due to him from Ibn Abi Hadrad, and their voices rose till the Messenger of Allah (ﷺ), who was in his house, heard them. The Messenger of Allah (ﷺ) then went out to them and, removing the curtain of his apartment, he called to Ka'b bin Malik, addressing: "Ka'b!" He said: "At your service, Messenger of Allah." Thereupon he made a gesture with his hand indicating: Remit half the debt due to you. Ka'b said: "I shall do so, Messenger of Allah." The Prophet (ﷺ) then said: "Get up and discharge

3596. Zaid bin Khalid al-Juhani reported the Messenger of Allah (ﷺ) as saying: "Shall I not tell you of the best witnesses? He is the one who produces his deposition or gives his evidence (the narrator is doubtful) before he is asked for it." 'Abd Allah bin Abi Bakr doubted which of them he said. Abu Dawud said: Malis said: This refers to a man gives his evidence, but he does not know for whom it is meant. Al-Hamdani said: "He should inform the authorities. Ibn al-Sarh said: "He should give it to the ruler. The work ikhbar (inform) occurs in the version of al-Hamdani." Ibn al-Sarh said: "Ibn Abi 'Amrah and not 'Abd al-Rahman

3597. Yahya ibn Rashid said: We were sitting waiting for Abdullah ibn Umar who came out to us and sat. He then said: I heard the Messenger of Allah (ﷺ) as saying: If anyone's intercession intervenes as an obstacle to one of the punishments prescribed by Allah, he has opposed Allah; if anyone disputes knowingly about something which is false, he remains in the displeasure of Allah till he desists, and if anyone makes an untruthful accusation against a Muslim, he will be made by Allah to dwell in the corrupt fluid flowing from the inhabitants of Hell till he retracts his statement

3598. The tradition mentioned above has also been transmitted by Ibn 'Umar from the Prophet (ﷺ) through different chain of narrators to the same effect. In this version he also said: "He who assits in a dispute unjustly deserves the anger of Allah, Most High

3599. Narrated Khuraym Ibn Fatik: The Messenger of Allah (ﷺ) offered the morning prayer. When he finished it, he stood up and said three times: False witness has been made equivalent to attributing a partner to Allah. He then recited: "So avoid the abomination of idols and avoid speaking falsehood as people pure of faith to Allah, not associating anything with Him

3600. Amr bin Shu'aib on his father's authority told that his grandfather said: The Messenger of Allah (ﷺ) rejected the testimony of a deceitful man and woman, of one who harbours rancour against his brother, and he rejected the testimony of one who is dependent on a family, and he allowed his testimony for other. Abu Dawud said: Ghimr means malice and enmity; qani (dependant), a subordinate servant like a special servant

3601. The tradition mentioned above (No. 3593) has also been transmitted by Sulayman ibn Musa through a different chain of narrators. This version has: The Messenger of Allah (ﷺ) said: The testimony of a deceitful man or woman, of an adulterer and adulteress, and of one who harbours rancour against his brother is not allowable

3602. Narrated Abu Hurayrah: The Prophet (ﷺ) said: The testimony of a nomad Arab against a townsman is not allowable

3603. Uqbah bin al-Harith said: "I married Umm Yahya daughter of Abu Ihab. A black woman entered upon us. She said that she had suckled both of us. So I came to the Prophet (ﷺ), and mentioned it to him. He turned away from me. I said (to him): Messenger of Allah! she is a liar. He said: What do you know? She has said what she has said. Separate yourself from her (wife)

3604. The tradition mentioned above has also been transmitted by 'Uqbah bin al-Harith to the same effect through a different chain of narrators. Abu Dawud said: Hammad bin Zaid looked at al-Harith bin 'Umar and said: He is from reliable narrators from Ayyub

3605. Ash-Sha'bi said: A Muslim was about to die at Daquqa', but he did not find any Muslim to call him for witness to his will. So he called two men of the people

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of the Book for witness. Then they came to Kufah, and approaching AbuMusa al-Ash'ari they informed him (about his) will. They brought his inheritance and will. Al-Ash'ari said: This is an incident (like) which happened in the time of the Messenger of Allah (ﷺ) and never occurred after him. So he made them to swear by Allah after the afternoon prayer to the effect that they had not misappropriated, nor told a lie, nor changed, nor concealed, nor altered, and that it was the will of the man and his inheritance. He then executed their witness

3606. Narrated Abdullah Ibn Abbas: A man from Banu Sahm went out with Tamim ad-Dari and Adi ibn Badda'. The man of Banu Sahm died in the land where no Muslim was present. When they returned with his inheritance, they (the heirs) did not find a silver cup with lines of gold (in his property). The Messenger of Allah (ﷺ) administered an oath to them. The cup was then found (with someone) at Mecca. They said: We have bought it from Tamim and Adi. Then two men from the heirs of the man of Banu Sahm got up and swore saying: Our witness is more reliable than their witness. They said that the cup belonged to their man. He (Ibn Abbas) said: The following verse was revealed about them: "O ye who believe! when death approaches any of you

3607. Narrated Uncle of Umarah ibn Khuzaymah: The Prophet (ﷺ) bought a horse from a Bedouin. The Prophet (ﷺ) took him with him to pay him the price of his horse. The Messenger of Allah (ﷺ) walked quickly and the Bedouin walked slowly. The people stopped the Bedouin and began to bargain with him for the horse as and they did not know that the Prophet (ﷺ) had bought it. The Bedouin called the Messenger of Allah (ﷺ) saying: If you want this horse, (then buy it), otherwise I shall sell it. The Prophet (ﷺ) stopped when he heard the call of the Bedouin, and said: Have I not bought it from you? The Bedouin said: I swear by Allah, I have not sold it to you. The Prophet (ﷺ) said: Yes, I have bought it from you. The Bedouin began to say: Bring a witness. Khuzaymah ibn Thabit then said: I bear witness that you have bought it. The Prophet (ﷺ) turned to Khuzaymah and said: On what (grounds) do you bear witness? He said: By considering you trustworthy, Messenger of Allah (ﷺ)! The Prophet (ﷺ) made the witness of Khuzaymah equivalent to the witness of two people

3608. Ibn 'Abbas said: The Messenger of Allah (ﷺ) gave a decision on the basis of an oath and a single witness

3609. The tradition mentioned above has also been transmitted by 'Amr bin Dinar through a different chain of narrators and to the same effect. Salamah has in his version: 'Amr said: In the rights (of the people)

3610. Narrated AbuHurayrah: The Prophet (ﷺ) gave a decision on the basis of an oath and a single witness. Abu Dawud said: Al-Rabi' bin Sulaiman al-Mu'adhhdhin told me some additional words in this tradition: Al-Shafi'i told me from 'Abd al-'Aziz. I then mentioned it to Suhail who said: Rabi'ah told me - and he is reliable in my opinion - that I told him this (tradition) and I do not remember it. 'Abd al-'Aziz said: Suhail suffered from some disease which caused him to lose a little of his intelligence, and he forgot some of his traditions. Thereafter Suhail would narrate traditions from Rabi'ah on the authority of his father

3611. The tradition mentioned above has also been transmitted by Rabi'ah through the chain of Abu Mus'ab and to the same effect. Sulaiman said: I then met Suhail and asked him about this tradition. He said: I do not know it. I said to him: Rabi'ah transmitted it to me from you. He said: If Rabi'ah transmitted it to you from me, then retransmit it from Rabi'ah on my authority

3612. Narrated Zubayb ibn Tha'labah al-Anbari: The Messenger of Allah (ﷺ) sent an army to Banu al-Anbar. They captured them at Rukbah in the suburbs of at-Ta'if and drove them to the Holy Prophet (ﷺ). I rode hurriedly to the Holy Prophet (ﷺ) and said: Peace be on you, Messenger of Allah, and the mercy of Allah and His blessings. Your contingent came to us and arrested us, but we had already embraced Islam and cut the sides of the ears of our cattle. When Banu al-Anbar arrived, the Holy Prophet (ﷺ) said to me: Have you any evidence that you had embraced Islam before you were captured today? I said: Yes. He said: Who is your witness? I said: Samurah, a man from Banu al-Anbar, and another man whom he named. The man testified but Samurah refused to testify. The Holy Prophet (ﷺ) said: He (Samurah) has refused to testify for you, so take an oath with your other witness. I said: Yes. He then dictated an oath to me and I swore to the effect that we had embraced Islam on a certain day, and that we had cut the sides of the ears of the cattle. The Holy Prophet (ﷺ) said: Go and divide half of their property, but do not touch their children. Had Allah not disliked the wastage of action, we should not have taxed you even a rope. Zubayb said: My mother called me and said: This man has taken my mattress. I then went to the Holy Prophet (ﷺ) and informed him. He said to me: Detain him. So I caught him with a garment around his neck, and stood there with him. Then the Holy Prophet (ﷺ) looked at us standing there. He asked: What do you intend (doing) with your captive? I said: I shall let him go free if he returns to this (man) the mattress of his mother which he has taken from her. He said: Prophet of Allah (ﷺ), I no longer have it. He said: The Holy Prophet (ﷺ) took the sword of the man and gave it to me, and said to him: Go and give him some sa's of cereal. So he gave me some sa's of barley

3613. Narrated AbuMusa al-Ash'ari: Two men claimed a camel or an animal and brought the case to the Holy Prophet (ﷺ). But as neither of them produced any proof, the Holy Prophet (ﷺ) declared that they should share it equally

3614. The tradition mentioned above has also been transmitted by Sa'id through a different chain of narrators to the same effect

3615. The tradition mentioned above has also been transmitted by Qatadah through a different chain of narrators to the effect that two men laid claim camel and both of them produced witness so the prophet (peace be upon him) divided it in halves between them

3616. Narrated AbuHurayrah: Two men disputed about some property and brought the case to the Holy Prophet (ﷺ), but neither of them could produce any proof. So the Holy Prophet (ﷺ) said: Cast lots about the oath whatever it may be, whether they like it or dislike it

3617. Abu hurairah reported the holy prophet (peace be upon him) as saying: When two men dislike the oath or like it, lots will be cast about it. Salamah said on the authority of Ma'mar who said: when the two are compelled to take an oath

3618. The tradition mentioned above has also been transmitted by Sa'id b. 'Urubah through the chain as narrated by Ibn Minhal. This version has: About an animal

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and they had no proof. So the Messenger of Allah () ordered to cast lots about the oath

3619. Ibn Abi Mulaikah said: Ibn 'Abbas wrote to me that the Messenger of Allah () had said: The defendant should take an oath

3620. Narrated Abdullah ibn Abbas: The Holy Prophet () said to a man whom he asked to take an oath: Swear by Allah except whom there is no god that you have nothing belonging to him, i.e. the plaintiff

3621. Al-Ash'ath b. Qais said: A Jew and I shared some land and he denied my right, so I took him to the holy prophet (). The holy prophet () said to me: Have you have proof. I said: No. He then said to the Jew: Swear an oath I said Messenger of Allah, he will swear an oath and go off my property. So Allah sent down: "Those who barter for a small price Allah's covenant and their oaths...." to the end of the verse

3622. Al-Ash'ath b. Qais said: A man from Kindah and a man from Hadramawt came to the Holy Prophet () with their dispute about a land in the Yemen. The Hadrami said: Messenger of Allah, this (man) had usurped land belonging to me, and it is his possession. He asked: Have you any proof? He replied: No, but I can have him swear on oath. Allah knows that it is my land, and father seized it from me. The Kindi was prepared to take oath. He then narrated the rest of the tradition

3623. 'Alqamah b. Wa'il b. Hujr al-Hadrami said on the authority of the father: A man from Hadramaw and a man from Kindah came to the Messenger of Allah (). The hadrami said: Messenger of Allah, this (man) has seized land which belonged to my father. Al-Kindi said: That is my land in my possession and I cultivate it; he has no right to it. The Holy prophet (may be peace upon him) said to the Hadrami: Have you any proof? We said: No. he (the Prophet) said: Then he will swear an oath for you. He said: Messenger of Allah, he is a reprobate and he would not care to swear to anything and stick at nothing. He said: That is only your recourse

3624. Abu Hurairah said: The holy Prophet () said to the Jew: I adjure you by Allah Who sent down the Torah to Moses! do you not find in the Torah (a rule about a man) who commits adultery. He then narrated the rest of the tradition relating to the stoning

3625. The tradition mentioned above has also been transmitted by al-Zuhri through a different chain of narrator. This version has: A man from Muzainah who followed the knowledge and memorized it to me that Sa'id b. al-Musayyab transmitted it. He then mentioned the rest of the tradition to the same effect

3626. Narrated Ikrimah: The Holy Prophet () said to Ibn Suriya: I remind you by Allah Who saved you from the people of Pharaoh, made you cover the sea, gave you the shade of clouds, sent down to you manna and quails, sent down you Torah to Moses, do you find stoning (for adultery) in your Book? He said: You have reminded me by the Great. It is not possible for me to belie you. He then transmitted the rest of the tradition

3627. Narrated A'waf ibn Malik: The Holy Prophet () gave a decision between two men, and the one against whom the decision was given turned away and said: For me Allah sufficeth, and He is the best dispenser of affairs. The Holy Prophet () said: Allah, Most High, blames for falling short, but apply intelligence, and when the matter gets the better of you, say: For me Allah sufficeth, and He is the best disposer of affairs

3628. Narrated Ash-Sharid: The Prophet () said: Delay in payment on the part of one who possesses means makes it lawful to dishonour and punish him. Ibn al-Mubarak said that "dishonour" means that he may be spoken to roughly and "punish" means he may be imprisoned for it

3629. Narrated Grandfather of Hirmas ibn Habib: I brought my debtor to the Holy Prophet (). He said to me: Stick to him. He again said to me: O brother of Banu Tamim, what do you want to do with your prisoner

3630. Bahz bin Hakim, on his father's authority, said that his grandfather told that the Prophet () imprisoned a man on suspicion

3631. Bahz ibn Hakim reported from his grandfather: (Ibn Qudamah's version has: His grandfather's brother or uncle reported:) - the narrator Mu'ammal said: - He (his grandfather Mu'awiyah) got up before the Holy Prophet () who was giving sermon: and he said: Why have your companions arrested my neighbours? He turned away from him twice. He (his grandfather Mu'awiyah) then mentioned something. The Holy Prophet () then said: Let his neighbours go. (Mu'ammal did not mention the words "He was giving sermon")

3632. Narrated Jabir ibn Abdullah: I intended to go (on expedition) to Khaybar. So I came to the Holy Prophet (), greeted him and said: I am intending to go to Khaybar. He said: When you come to my agent, you should take from him fifteen wasqs (of dates). If he asks you for a sign, then place your hand on his collar-bone

3633. Narrated Abu Hurayrah: The Prophet () said: If you dispute over a pathway, leave the margin of seven yards

3634. Abu Hurairah reported the Holy Prophet () as saying: When one of you asks permission for inserting a wooden peg in his wall, he should not prevent him. So they (the people) lowered down their heads. Then he (Abu Hurairah) said: What is the matter? I am seeing you are neglecting (to hear this tradition), I shall spread it among you. Abu Dawud said: This is the tradition of Ibn Abi Khalaf is more perfect

3635. Narrated Abu Sirmah: The Prophet () said: If anyone harms (others), Allah will harm him, and if anyone shows hostility to others, Allah will show hostility to him

3636. Abu Ja'far Muhammad bin 'Ali reported from Samurah ibn Jundub that he had a row of palm-trees in the garden of a man of the Ansar. The man had his family with him. Samurah used to visit his palm-trees, and the man was annoyed by that and felt it keenly. So he asked him (Samurah) to sell them to him, but he refused. He then asked him to take something else in exchange, but he refused. So he came to the Holy Prophet () and mentioned it to him. The Holy Prophet () asked him to sell it to him, but he refused. He asked him to take something else in exchange, but he refused. He then said: Give it to him and you can have such

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and such, mentioning something with which he tried to please him, but he refused. He then said: You are a nuisance. The Messenger of Allah () then said to the Ansari: Go and uproot his palm-trees

3637. Narrated Abdullah ibn az-Zubayr: A man disputed with az-Zubayr about streamlets in the lava plain which was irrigated by them. The Ansari said: Release the water and let it run, but az-Zubayr refused. The Holy Prophet () said to az-Zubayr: Water (your ground), Zubayr, then let the water run to your neighbour. The Ansari then became angry and said: Messenger of Allah! it is because he is your cousin! Thereupon the face of the Messenger of Allah () changed colour and he said: Water (your ground), then keep back the water till it returns to the embankment. Az-Zubayr said: By Allah! I think this verse came down about that: "But no, by thy Lord! they can have no (real) faith, until they make thee judge

3638. Narrated Tha'labah ibn AbuMalik: Tha'labah heard his elders say that a man from the Quraysh had his share with Banu Qurayzah (in water). He brought the dispute to the Messenger of Allah () about al-Mahzur, a stream whose water they shared together. The Messenger of Allah () then decided that when water reached the ankles waters should not be held back to flow to the lower

3639. Amr bin Shu'aib on his father's authority said that his grandfather told that the Messenger of Allah () decided regarding the stream al-Mahzur that its water should be held back till it reached the ankles, and that the upper waters should then be allowed to flow to the lower

3640. Narrated AbuSa'id al-Khudri: Two men brought their dispute about the precincts of a palm-tree to the Messenger of Allah (). According to a version of this tradition, he ordered to measure and it was measured. It was found seven yards. According to another version, it was found five yards. He made a decision according to that. AbdulAziz said: He ordered to measure with a branch of its branches. It was then measured

### Knowledge (Kitab Al-Ilm)

3641. Narrated Kathir ibn Qays: Kathir ibn Qays said: I was sitting with AbudDarda' in the mosque of Damascus. A man came to him and said: AbudDarda, I have come to you from the town of the Messenger of Allah () for a tradition that I have heard you relate from the Messenger of Allah (). I have come for no other purpose. He said: I heard the Messenger of Allah () say: If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise. The angels will lower their wings in their great pleasure with one who seeks knowledge, the inhabitants of the heavens and the Earth and the fish in the deep waters will ask forgiveness for the learned man. The superiority of the learned man over the devout is like that of the moon, on the night when it is full, over the rest of the stars. The learned are the heirs of the Prophets, and the Prophets leave neither dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion

3642. The tradition mentioned above has also been transmitted by Abu al-Darda through a different chain of narrators to the same effect from the Holy Prophet ()

3643. Abu Hurairah reported the Prophet () as saying: If anyone pursues a path in search of knowledge, Allah will thereby make easy for him a path to paradise; and he who is made slow by his actions will not be speeded by his genealogy

3644. Narrated AbuNamlah al-Ansari: When he was sitting with the Messenger of Allah () and a Jew was also with him, a funeral passed by him. He (the Jew) asked (Him): Muhammad, does this funeral speak? The Prophet () said: Allah has more knowledge. The Jew said: It speaks. The Messenger of Allah () said: Whatever the people of the Book tell you, do not verify them, nor falsify them, but say: We believe in Allah and His Apostle. If it is false, do not confirm it, and if it is right, do not falsify it

3645. Narrated Zayd ibn Thabit: The Messenger of Allah () ordered me (to learn the writing of the Jews), so I learnt for him the writing of the Jews. He said: I swear by Allah, I do not trust Jews in respect of writing for me. So I learnt it, and only a fortnight passed before I mastered it. I would write for him when he wrote (to them), and read to him when something was written to him

3646. Narrated Abdullah ibn Amr ibn al-'As: I used to write everything which I heard from the Messenger of Allah (). I intended (by it) to memorise it. The Quraysh prohibited me saying: Do you write everything that you hear from him while the Messenger of Allah () is a human being: he speaks in anger and pleasure? So I stopped writing, and mentioned it to the Messenger of Allah (). He signalled with his finger to him mouth and said: Write, by Him in Whose hand my soul lies, only right comes out from it

3647. Narrated Al-Muttalib bin 'Abd Allah bin Hantab: Al-Muttalib ibn Abdullah ibn Hantab said: Zayd ibn Thabit entered upon Mu'awiyah and asked him about a tradition. He ordered a man to write it. Zayd said: The Messenger of Allah () ordered us not to write any of his traditions. So he erased it

3648. It was narrated that Abu Saeed Al-Khudri said: "We used not to write anything but the Tasha-hud and the Qur'an

3649. Abu Hurairah said :When Mecca was conquered, the Holy Prophet (peace be upon him) stood up. He (Abu Hurairah) then mentioned the sermon of the Holy Prophet (). He said: A man of the Yemen, who was called Abu Shah, got up and said: Messenger of Allah! Write it for me. He said: Write it for Abu Shah

3650. Al-Walid said :I asked Abu `Amr: What are they writing? He said: The sermon which he heard that day

3651. Abd Allah bin al-Zubair said on the authority of the father :I asked al-Zubair : What prevents you from narrating traditions from the Messenger of Allah () as his Companions narrate from him? He said: By Allah I was very close to him. But I heard him () say: He who lies about me deliberately will certainly come to his abode in Hell

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3652. Narrated Jundub: The Prophet () said: If anyone interprets the Book of Allah in the light of his opinion even if he is right, he has erred

3653. AbuSallam said on the authority of a man who served the Holy Prophet () that whenever he talked, he repeated it three times

3654. Urwah said: Abu Hurairah sat beside the apartment of `A'ishah while she was praying. He then began to say: Listen, O lady of the apartment, saying it twice (in quick succession). When she finished her prayer, she said: Are you not surprised at him and the way he narrates traditions from the Apostle of the Allah (). When the Apostle of the Allah () gave a talk, a man could count his words if he wished to count

3655. Narrated Aisha, Ummul Mu'minin: Are you not surprised at AbuHurayrah? He came and sat beside my apartment, and began to narrate traditions from the Messenger of Allah () making me hear them. I was saying supererogatory prayer. He got up (and went away) before I finished my prayer. Had I found him, I would have replied to him. The Messenger of Allah () did not narrate traditions quickly one after another as you narrate quickly

3656. Narrated Mu'awiyah: The Holy Prophet () forbade the discussion of thorny questions

3657. Narrated AbuHurayrah: The Prophet () said: If anyone is given a legal decision ignorantly, the sin rests on the one who gave it. Sulayman al-Mahri added in his version: If anyone advises his brother, knowing that guidance lies in another direction, he has deceived him. These are the wordings of Sulayman

3658. Narrated AbuHurayrah: The Prophet () said: He who is asked something he knows and conceals it will have a bridle of fire put on him on the Day of Resurrection

3659. Narrated Abdullah ibn Abbas: The Prophet () said: You hear (from me), and others will hear from you; and people will hear from them who heard from you

3660. Narrated Zayd ibn Thabit: I heard the Messenger of Allah () say: May Allah brighten a man who hears a tradition from us, gets it by heart and passes it on to others. Many a bearer of knowledge conveys it to one who is more versed than he is; and many a bearer of knowledge is not versed in it

3661. Sahl b. Sa'd reported the prophet () as saying: I swear on Allah, it will be better for you that Allah should give guidance to one man through your agency than that you should acquire the red ones among the camels

3662. Narrated AbuHurayrah: The Prophet () said: relate traditions from the children of Isra'il; there is no harm

3663. Narrated Abdullah ibn Amr ibn al-'As: The Prophet () used to relate to us traditions from the children of Isra'il till morning came; he would not get up except for obligatory prayer

3664. Narrated Abu Hurayrah: The Prophet () said: If anyone acquires knowledge that should be sought seeking the Face of Allah, but he acquires it only to get some worldly advantage, he will not experience the arf, i.e. the fragrance, of Paradise

3665. Narrated Awf ibn Malik al-Ashja'i: I heard the Messenger of Allah () say: Only a ruler, or one put in charge, or one who is presumptuous, gives instructions

3666. Narrated AbuSa'id al-Khudri: I was sitting in the company of the poor members of the emigrants. Some of them were sitting together because of lack of clothing while a reader was reciting to us. All of a sudden the Messenger of Allah () came along and stood beside us. When the Messenger of Allah () stood, the reader stopped and greeted him. He asked: What were you doing? We said: Messenger of Allah! We had a reader who was reciting to us and we were listening to the Book of Allah, the Exalted. The Messenger of Allah () then said: Praise be to Allah Who has put among my people those with whom I have been ordered to stay. The Messenger of Allah () then sat among us so as to be like one of us, and when he had made a sign with his hand they sat in a circle with their faces turned towards him. The narrator said: I think that the Messenger of Allah () did not recognize any of them except me. The Messenger of Allah () then said: Rejoice, you group of poor emigrants, in the announcement that you will have perfect light on the Day of Resurrection. You will enter Paradise half a day before the rich, and that is five hundred years

3667. Narrated Anas ibn Malik: The Prophet () said: That I sit in the company of the people who remember Allah the Exalted from morning prayer till the sun rises is dearer to me than that I emancipate four slaves from the children of Isma'il, and that I sit with the people who remember Allah from afternoon prayer till the sun sets is dearer to me than that I emancipate four slaves

3668. Abd Allah (b. Mas'ud) said: The Messenger of Allah () said to me: recite Surat al-Nisa'. I asked: Shall I recite to you what was sent down to you? He replied: I like to hear it from someone else. So I recited (it) until I reached this verse "How then shall it be when We bring from every people a witness?". Then I raised my head and saw tears falling from his eyes

### Drinks (Kitab Al-Ashribah)

3669. 'Umar said :The prohibition of wine came down when (the Quranic verse ) came down. It was made from five thing namely, grapes, dates, honey, wheat ,barley. Wine is what infects (khamara) the mind. There are three things I wished that the prophet () would not leave us until he explained them fully to our satisfaction: (share of) grandfather, one who leaves no descendants or ascendants as heirs, and the details of usury

3670. Narrated Umar ibn al-Khattab: When the prohibition of wine (was yet to be) declared, Umar said: O Allah, give us a satisfactory explanation about wine. So the following verse of Surat al-Baqarah revealed; "They ask thee concerning wine and gambling. Say: In them is great sin...." Umar was then called and it was recited to him. He said: O Allah, give us a satisfactory explanation about wine. Then the following verse of Surat an-Nisa' was revealed: "O ye who believe! approach not prayers with a mind befogged...." Thereafter the herald of the Messenger of Allah () would call when the (congregational) prayer was performed:

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Beware, one who is drunk should not come to prayer. Umar was again called and it was recited to him). He said: O Allah, give us a satisfactory explanation about wine. This verse was revealed: "Will ye not then abstain?" Umar said: We abstained

3671. Narrated Ali ibn AbuTalib: A man of the Ansar called him and AbdurRahman ibn Awf and supplied them wine before it was prohibited. Ali then led them in the evening prayer, and he recited; "Say: O ye who reject faith." He was confused in it. Then the following verse came down: "O ye who believe! approach not prayers with a mind befogged until you can understand all that ye say

3672. Ibn Abbas said:The Quranic verse :“O ye who believe ,approach not prayer with minds befogged until you can understand all they say,” and the verse: “They ask thee concerning wine and gambling. Say: In them is great sin and some profit for men ,” were repeated by the verse in Surat al-Ma’idah: “O ye who believe, intoxicants and gambling,(dedication) stones

3673. Narrated Anas ibn Malik: I was serving wine to the people in the house of AbuTalhah when it was prohibited and that day our wine was made from unripe dates. A man entered upon us and said: The wine has been prohibited, and the herald of the Messenger of Allah () made an announcement. We then said: This is the herald of the Messenger of Allah ()

3674. Narrated Abdullah ibn Umar: The Prophet () said: Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it, and the one to whom it is conveyed

3675. Anas b. Malik said :Abu Talhah asked the prophet () about the orphans who had inherited wine. He replied: Pour it out. He asked: May I not make vinegar of it ? He replied : No

3676. Narrated An-Nu'man ibn Bashir: The Prophet () said: from grapes wine is made, from dried dates wine is made, from honey wine is made, from wheat wine is made, from barley wine is made

3677. Narrated An-Nu'man ibn Bashir: I heard the Messenger of Allah () say: Wine is made from grape-syrup, raisins, dried dates, wheat, barley, millet, and I forbid you from every intoxicant

3678. Abu Hurairah b. Bashir reported the Apostel of Allah (Jas saying:Wine comes from these two trees, the date-palm and the grapes-vine. Abu Dawud said : The name of Abu KAthir al-Ubari is Yazid b. 'Abd al-Rahman b. Ghufailat al-Sahmi. Some said: Uzainah. What is correct is Ghufailah

3679. Ibn 'Umar reported the Apostel of Allah () as saying:Every intoxicant is forbidden. He who drinks wine in this world, and dies when he is addiction to it, will not drink it in the next

3680. Narrated Abdullah Ibn Abbas: The Messenger of Allah () said: Every intoxicant is khamr (wine) and every intoxicant is forbidden. If anyone drinks wine, Allah will not accept prayer from him for forty days, but if he repents, Allah will accept his repentance. If he repeats it a fourth time, it is binding on Allah that He will give him tinat al-khabal to drink. He was asked: What is tinat al-khabal, Messenger of Allah? He replied: Discharge of wounds, flowing from the inhabitants of Hell. If anyone serves it to a minor who does not distinguish between the lawful and the unlawful, it is binding on Allah that He will give him to drink the discharge of wounds, flowing from the inhabitants of Hell

3681. Narrated Jabir ibn Abdullah: The Prophet () said: If a large amount of anything causes intoxication, a small amount of it is prohibited

3682. 'A'ishah said :The Messenger of Allah () was asked about bit'. He replied: Every liquor which intoxicates is forbidden. Abu Dawud said: I read out this tradition to Yazid bin 'Abd Rabbihi al-Jurjisi. Muhammad bin Hard told you this tradition from al-Zabidi from al-Zuhri through his chain of narrators. This version added: Bit' is the nabidh from honey, which the people of the Yemen would drink. Abu Dawud said: I heard Ahmad bin Hanbal say: There is no god but Allah. there was none stronger in memory and like al-Jurjisi among the people of Hims

3683. Narrated Daylam al-Himyari: I asked the Prophet () and said: Messenger of Allah! we live in a cold land in which we do heavy work and we make a liquor from wheat to get strength from if for our work and to stand the cold of our country. He asked: Is it intoxicating? I replied: Yes. He said: You must avoid it. I said: The people will not abandon it. He said: If they do not abandon it, fight with them

3684. Abu Musa said :I asked the prophet () about wine made from honey. He said: That is bit. I said: And the one made from barley and millet ? He said :That is mizr. He then said: Tell your people that every intoxicant is prohibited

3685. Narrated Abdullah ibn Amr ibn al-'As: The Prophet () forbade wine (khamr), game of chance (maysir), drum (kubah), and wine made from millet (ghubayrah), saying: Every intoxicant is forbidden. Abu Dawud said: Ibn Sallam Abu 'Ubaid said: Ghubairah was an intoxicant liquor made from millet. This wine was made by the Abyssinians

3686. Narrated Umm Salamah, Ummul Mu'minin: The Messenger of Allah () forbade every intoxicant and everything which produces languidness

3687. Narrated Aisha, Ummul Mu'minin: I heard the Messenger of Allah () say: Every intoxicant is forbidden; if a faraqq of anything causes intoxication, a handful of it is forbidden

3688. Narrated AbdurRahman ibn Ghanam: Malik ibn AbuMaryam said: AbdurRahman ibn Ghanam entered upon us and we discussed tila' and he said: AbuMalik al-Ash'ari told me that he heard the Messenger of Allah () say: Some of my people will assuredly drink wine calling it by another name

3689. Abu Dawud said:An old man of the people of Wasit narrated from Abu Mansur al-Harith bin Mansur saying: I heard Sufyan Al-Thawri who was asked about



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al-dadhi. He said: The Messenger of Allah () said: Some of my people will assuredly drink wine calling it by another name

3690. Ibn 'Umar and Ibn 'Abbas said :We testify that the Messenger of Allah () forbade (the use of) gourds, green jars, receptacles smeared with pitch, and hollowed stumps of palm-trees

3691. Adb Allah bin 'Umar said:The Messenger of Allah () forbade the nabidh (date-wine) of jarr. I was alarmed by his statement: The Apostel of Allah () forbade the nabidh of jarr. I then entered upon Ibn 'Abbas and asked him : Are you listening to what Ibn Umar says ? He asked : What is that ? I said : The Apostel of Allah () forbade the nabidh of jarr . He said :He spoke the truth. The Apostel of Allah () forbade the nabidh of jarr .I asked :what is jarr ? He replied : Anything made of clay

3692. Ibn 'Abbas said:The deputation of 'Abd al-Qais came to Messenger of Allah () and said: This is the tribe of Rabi'ah, and the infidels of Mudar are between us and you. We are able to come to you only in the sacred month. So give a decisive command which we may follow ourselves and to which we call those at home behind us. He (the Prophet) said: I command you to observe four things, and forbade you four things: Belief in Allah. the testimony that there is no god but Allah, and he expresses one by folding his hand. Musadad's version has: Faith in Allah, and he explained to them: The testimony that there is no god but Allah and that Muhammad is the Messenger of Allah, observance of prayer, payment of zakat, and your giving the filth of the booty. I forbid you the use of pumpkins, green jars, vessels smeared with pitch, and hollow stumps of palm-trees. Ibn 'Ubad's version has word muqayyar (vessels smeared with pitch) instead of naqir (hollow stumps). Musaddad's version has naqir and muqayyar (pitch); he did not mention muzaffat (vessels smeared with pitch). Abu Dawud said: The name of Abu Jamrah is Nasr bin 'Imran al-Duba'i

3693. Abu Hurairah said:The Messenger of Allah () said to the deputation of 'Abd al-Qais: I forbid you the use of hollow stumps, vessels smeared with pitch, green harrs, pumpkins, and a skin cut off at the top, but drink from your skin and tie it with string

3694. In the story of the deputation of AbdulQays Ibn Abbas said:They (the people) asked: In which should we drink, Prophet of Allah? The Prophet () said: You should use those skin vessels that are tied at their mouths

3695. A man of the deputation of 'Abd al-Qais who came to the Prophet () said - the narrator 'Awf thinks that his name was Qais bin al-Nu'man:The Prophet () said: Do not drink from hollowed stumps, vessel smeared with pitch, pumpkins, and green jars, but drink from a skin which is tied with string. If the drink ferments, lighten it by infusing water. If you are helpless, then pour it away

3696. Ibn 'Abbas said :The deputation of 'Abd al-Qais asked (the prophet):From which(vessels)should we drink ? He (the prophet) replied: Do not drink from the pumpkins, vessels smeared with pitch, and hollow stumps , and steep dates in skins. They asked: Messenger of Allah, if it ferments? He replied: infuse water in it. They asked: Messenger of Allah..." (repeating the same words). He replied to them third or fourth time: Pour it away. He then said: Allah has forbidden me, or he said: He has forbidden me wine, game of chance and kubah(drums). He said: Every intoxicant is unlawful. Sufyan said: I asked 'All b. Badhimah about kubah. He replied: Drum

3697. Narrated Ali ibn AbuTalib: The Messenger of Allah () forbade us the use of pumpkins, green jars, hollow stumps and wine made from barley

3698. Narrated Buraydah ibn al-Hasib: The Prophet () said: I forbade you three things, and now I command (permit) you for them. I forbade you to visit graves, now you may visit them, for in visiting them there is admonition. I forbade you drinks except from skin vessels, but now you may drink from any kind of vessels, but do not drink an intoxicant. I forbade you to eat the meat of sacrificial animals after three days, but now you may eat and enjoy it during your journeys

3699. Jabir b. 'Abd Allah said:When the Messenger of Allah() forbade the use of(wine) vessels, Ansar said: They are inevitable for us. Thereupon he said: If so, then no

3700. 'Abd Allah b.' Amr said:The Prophet() mentioned the vessels: pumpkins, green jars, vessels smeared with pitch and hollow stumps. A desert Arab said: We have no vessels(except these). He said: Drink(from them) what is lawful

3701. The tradition mentioned above has also been transmitted by Sharik through a different chain of narrators. This version has:Avoid that which produces intoxication

3702. Jabir b. 'Abd Allah said:Dates were steeped for the Messenger of Allah () in a skin, but when they could not find a skin, they were steeped for him in a small stone vessel

3703. Jabir b.'Abd Allah said:The Messenger of Allah() forbade mixing of raisins and dried dates: and unripe dates and fresh dates

3704. 'Abd Allah b. Abi Qatadah said that his father Abu Qatadah forbade mixing raisins and dried dates, mixing unripe dates and fresh dates, and mixing dates beginning to take on colour and fresh dates. He said:Make nabidh (drink) from each separately. He (the narrator Yahya) said: Abu Salamah bin 'Abd al-Rahman narrated to me this tradition on the authority of Abu Qatadah from the Prophet ()

3705. Narrated A man: A man from among the Companions of the Prophet () said: The Prophet () forbade (mixing) unripe dates and dried dates, and (mixing) raisins and dried dates

3706. Narrated Umm Salamah, Ummul Mu'minin: Kabshah, daughter of AbuMaryam, asked Umm Salamah (Allah be pleased with her): What did the Prophet () prohibit? She replied: He forbade us to boil dates so much so that the kernels are spoiled, and to mix raisins and dried dates

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3707. Narrated Aisha, Ummul Mu'minin: Raisins were steeped for the Messenger of Allah (ﷺ) and then dried dates were infused in them, or dried dates were steeped and then raisins were infused in them
3708. Narrated Aisha, Ummul Mu'minin: Safiyyah, daughter of Atiyyah, said: I entered upon Aisha with some women of AbdulQays, and asked her about mixing dried dates and raisins (for drink). She replied: I used to take a handful of dried dates and a handful of raisins and put them in a vessel, and then crush them (and soak in water). Then I would give it to the Prophet (ﷺ) to drink
3709. Qatadah said on the authority of Jabir b. Zaid and 'Ikrimah that they disapprove of drink made exclusively from unripe dates. This they reported on the authority of Ibn 'Abbas said: I am afraid it may not be muzza from which (the people of) 'Abd al-Qais were prohibited. I asked Qatadah: What is muzza? He replied: Drink of dates made in a green jar and vessels smeared with pitch
3710. Narrated Ad-Daylami: We came to the Prophet (ﷺ) and said to him: Messenger of Allah, you know who we are, from where we are and to whom we have come. He said: To Allah and His Apostle. We said: Messenger of Allah, we have grapes; what should we do with them? He said: Make them raisins. We then asked: What should we do with raisins? He replied: Steep them in the morning and drink in the evening, and steep them in the evening and drink in the morning. Steep them in skin vessels and do not steep them in earthen jar, for it is delayed in pressing, it becomes vinegar
3711. A'ishah said: Dates were steeped for the Apostle of Allah (ﷺ) in skin which was tied up at the top and had a mouth. What was steeped in the morning he would drink in the evening and what was steeped in the evening he would drink in the morning
3712. Narrated Aisha, Ummul Mu'minin: Amrah said on the authority of Aisha that she would steep dates for the Messenger of Allah (ﷺ) in the morning. When the evening came, he took his dinner and drank it after his dinner. If anything remained, she poured it out. She then would steep for him at night. When the morning came, he took his morning meal and drank it after his morning meal. She said: The skin vessel was washed in the morning and in the evening. My father (Hayyan) said to her: Twice a day? She said: Yes
3713. Ibn Abbas said: Raisins were steeped for the Prophet (ﷺ) and he would drink it in the morning and the night after, the following day and the night after. He then gave orders and it was given to servants to drink or poured away. Abu Dawud said: That "it was given to servants to drink" means before it spoiled. Abu Dawud said: Abu 'Umar Yahya al-Bahrani
3714. A'ishah said that the prophet (ﷺ) used to stay with Zainab, daughter of Jahsh, and drink honey. I and Hafsah counseled each other that if the Prophet (ﷺ) enters upon any of us, she must say: I find the smell of gum (maghafir) from you. He then entered upon one of them; she said that to him. Thereupon he said: No, I drank honey at (the house of) Zainab daughter of Jahsh, and I will not do it again. Then the following verse came down: "O Prophet! why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest. . . If you two turn in repentance to Allah" refers to Hafsah and A'ishah, and the verse: "When the Prophet disclosed a matter in confidence to one of his consorts" refers to the statements of the Prophet (ﷺ) disclosed a matter in confidence to one of his consorts" refers to the statement of the Prophet (ﷺ): No, I drank honey
3715. A'ishah said: The Messenger of Allah (ﷺ) liked sweet meats and honey. The narrator then mentioned a part of the tradition mentioned above. The Messenger of Allah (ﷺ) felt it hard on him to find smell from him. In this tradition Sa'dah said: but you ate gum? He said: No, I drank honey. Hafsah gave it to me to drink. I said: Its bees ate 'urfut. Abu Dawud said: Maghafir is a gum; jarasat means ate; 'urfut is a bees' plant
3716. Narrated Abu Hurayrah: I knew that the Messenger of Allah (ﷺ) used to keep fast. I waited for the day when he did not fast to present him the drink (nabidh) which I made in a pumpkin. I then brought it to him while it fermented. He said: Throw it to this wall, for this is a drink of the one who does not believe in Allah and the Last Day
3717. Narrated Anas ibn Malik: The Prophet (ﷺ) forbade that a man should drink while standing
3718. Nazzal b. Samurah said: 'Ali asked for water and he drank it while standing. He then said: some people disapprove of doing this (drinking while standing), but I saw the Messenger of Allah (ﷺ) doing as I have done
3719. Ibn Abbas said: The apostle of Allah (ﷺ) forbade drinking from the mouth of a water-skin, and riding the animal which feeds on filth and eating the animal which is killed in confinement. Abu Dawud said: Jallalah means an animal which eats filth and impurities
3720. Abu Sa'id al-Khudri said: The Messenger of Allah (ﷺ) prohibited drinking by inverting the heads of skin vessels
3721. A man of the Ansar quoting from his father said that the Prophet (ﷺ) called for a skin-vessel on the day of the battle of Uhud. He then said: Invert the head of the vessel and he drank from its mouth
3722. Abu Sa'id al-Khudri said: The apostle of Allah (ﷺ) forbade drinking from the broken place (of a cup) and blowing into a drink
3723. Ibn Abi Laila said: When Hudhaifah was in al-Mada'in, he asked for water. A peasant brought him a silver vessel. He threw it away and said: I threw it away, for I prohibited (him) but he did not stop. The Messenger of Allah (ﷺ) forbade to wear silk or brocade, and to drink from gold and silver vessels. He said: Others have them in this world and you will have them in the next
3724. Jabir b. 'Abd Allah said: The Prophet (ﷺ) went to visit a man of the Ansar accompanied by one of his Companions who was watering his garden. The Messenger of Allah (ﷺ) said: If you have any water which has remained over night in a skin (we should like it), or shall sip (from a streamlet)

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3725. Narrated Abdullah ibn AbuAwfa: The Prophet () said: The supplier of the people is the last (man) to drink

3726. Anas b. Malik said:The Prophet () was brought milk that was mixed with water. A nomad Arab was on his right and Abu Bakr was on his left. He himself drank and gave it to the nomad Arab, and said: He who is on the right , then he who is on his right then he who is on his right

3727. Anas b.Malik said :when the prophet () drank, he used to breathe three times in the course of a drink and say : It is more whole some ,thrist-quenching and healthier

3728. Narrated Abdullah ibn Abbas: The Messenger of Allah () forbade blowing or breathing into a vessel

3729. 'Abd Allah b. Busr from Banu Sulaim said:The Messenger of Allah () came to my father and he was a guest with him. He offered food to him and brought hais. He then brought a drink which he drank and he gave it to the one on his right. He ate dried dates and began to put the kernels on the back of his ring finger and middle finger. When he got up, my father also got up, and held the rein of his mount. He said : Pray to Allah for me. He said : O Allah, bless them in what you provided them, and have mercy on them

3730. Narrated Abdullah ibn Abbas: I was in the house of Maymunah. The Messenger of Allah () accompanied by Khalid ibn al-Walid entered. Two roasted long-tailed lizards (dabb) placed on the sticks were brought to him. The Messenger of Allah () spat. Khalid said: I think that you abominate it, Messenger of Allah. He said: Yes. Then the Messenger of Allah () was brought milk, and he drank (it). The Messenger of Allah () then said: When one of you eats food, he should say: O Allah, bless us in it, and give us food (or nourishment) better than it. When he is given milk to drink he should say: O Allah! bless us in it and give us more of it, for no food or drink satisfies like milk. Abu Dawud said: This is the Musaddad's version

3731. Jabir reported the Prophet () as saying:Shut your door and make mention of Allah's name, for the devil does not open a door which has been shut; extinguish your lamp and make mention of Allah's name, cover up your vessel even by a piece of wood that you just put on it and make mention of Allah's name, and tie up your water-skin mentioning Allah's name

3732. Jabir b.'Abd Allah reported the Prophet (Jas saying this version is not complete "for the devil does not open a shut door, or loosen a water-skin, or uncover a vessel, for a mouse sets a house on fire over its inhabitants"

3733. Jabir b.Abd Allah reported the Prophet () as saying:Gather your children when darkness spreads, or in the evening (according to Musaddad), for the jinn are abroad and seize them

3734. Jabir said:We were with Prophet () and he asked for something to drink. A man from the company asked: Should we not give you nabidh (drink made from dates) to drink ? He replied : Yes . The man went quickly and bought a cup of nabidh. The Messenger of Allah () said: Why did you not cover it up even by putting a piece of wood on it ? Abu Dawud said: Al-Asma'i's version has: "You put it on it

3735. Narrated Aisha, Ummul Mu'minin: The water from as-Suqya' was considered sweetest by the Prophet (). Qutaybah said: it was a well on two days' journey from Medina

### Foods (Kitab Al-At'imah)

3736. 'Abd Allah b. 'Umar reported the Prophet() as sayings:when one of you is invited for a wedding feast, he must attend it

3737. The tradition mentioned above has also been transmitted by Ibn 'Umar to the same effect through a different chain of narrators. This version has the additional words:If he is not fasting, he should eat, and if he is fasting, he should leave it

3738. Ibn 'Umar reported the Messenger of Allah() as saying:if one of you invites his brother, he should accept(the invitation), whether it is a wedding feast or something of that nature

3739. The tradition mentioned above has also been transmitted by Nafi' to the same effect through the chain of narrators as mentioned in Ayyub

3740. Jabir reported the Messenger of Allah() as sayings:when one of you is invited to a meal, he must accept. If he wishes he may eat, but if he wishes(to leave), he may leave

3741. Narrated Abdullah ibn Umar: The Prophet () said: He who does not accept an invitation which he receives has disobeyed Allah and His Apostle, and he who enters without invitation enters as a thief and goes out as a raider. Abu Dawud said: Aban bin Tariq is unknown

3742. Abu Hurairah said:The worst kind of food is that at a wedding feast to which the rich are invited and from which the poor are left out. If anyone does not attend the feast to which he was invited, he has disobeyed Allah and His Apostle (may peace upon him)

3743. Thabit said:The marriage of Zainab daughter of Jahsh was mentioned before Anas b. Malik. He said: I did not see that the Messenger of Allah () held such a wedding feast for any of his wives as he did for her. He held a wedding feast with a sheep

3744. Narrated Anas ibn Malik: The Prophet () held a wedding feast for Safiyyah with meal and dates

3745. Narrated Zubayr ibn Uthman: The Prophet () said: The wedding feast on the first day is a duty, that on the second is a good practice, but that on the third day is to make men hear of it and show it to them. Qatadah said: A man told me that Sa'id ibn al-Musayyab was invited (to a wedding feast on the first day and he accepted it. He was again invited on the second day, and he accepted. When he was invited on the third day, he did not accept; he said: They are the people who

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make men hear of it and show it to them)

3746. Qatadah reported this story from Sa'id b. al-Musayyab. This version adds: When he was invited on the third day, he did not accept but threw pebbles on the messenger

3747. Narrated Jabir ibn Abdullah: When the Prophet (ﷺ) returned to Medina, he would slaughter a camel or a cow

3748. Abu Shuraih al-Ka'bi reported the Messenger of Allah (ﷺ) as sayings: He who believes in Allah and the Last Day should honour his guest provisions for the road are what will serve for a day and night: hospitality extends for three days; what goes after that is sadaqah (charity): and it is not allowable that a guest should stay till he makes himself an encumbrance. Abu Dawud said: Malik was asked about the saying of the Prophet: "Provisions for the road what will serve for a day a night." He said: He should honor him, present him some gift, and protect him for a day and night, and hospitality for three days

3749. Narrated Abu Hurayrah: The Prophet (ﷺ) said: Hospitality extend for three days, and what goes beyond that is sadaqah (charity)

3750. Narrated Abu Karimah: The Prophet (ﷺ) said: It is a duty of every Muslim (to provide hospitality) to a guest for a night. If anyone comes in the morning to his house, it is a debt due to him. If he wishes, he may fulfil it, and if he wishes he may leave it

3751. Narrated Al-Miqdam Abu Karimah: The Prophet (ﷺ) said: If any Muslim is a guest of people and is given nothing, it is the duty of every Muslim to help him to the extent of taking for him from their crop and property for the entertainment of one night

3752. 'Uqbah b. 'Amir said: we said: Messenger of Allah! You send us out and we come to people who do not give hospitality, so what is your opinion? The Messenger of Allah (ﷺ) said: If you come to people who order for you what is fitting for a guest, accept it; but if they do not, take from them what is fitting for them to give to a guest. Abu Dawud said: And this is an authority for a man to take a thing if it is due to him

3753. Narrated Abdullah Ibn Abbas: When the verse: "O ye who believe! eat not up your property among yourselves in vanities, but let there be amongst you traffic and trade by mutual good will" was revealed, a man thought it a sin to eat in the house of another man after the revelation of this verse. Then this (injunction) was revealed by the verse in Surat an-Nur: "No blame on you whether you eat in company or separately." When a rich man (after revelation) invited a man from his people to eat food in his house, he would say: I consider it a sin to eat from it, and he said: a poor man is more entitled to it than I. The Arabic word tajannah means sin or fault. It was then declared lawful to eat something on which the name of Allah was mentioned, and it was made lawful to eat the flesh of an animal slaughtered by the people of the Book

3754. Narrated Abdullah ibn Abbas: The Prophet (ﷺ) forbade that the food of two people who were rivalling on another should be eaten. Abu Dawud said: Most of those who narrated it from Jarir did not mention the name of Ibn Abbas. Harun al-Nahwi mentioned Ibn 'Abbas in it, and Hammad bin Zaid did not mention Ibn 'Abbas

3755. Narrated Ali ibn Abu Talib: Safinah Abu Abdur Rahman said that a man prepared food for Ali ibn Abu Talib who was his guest, and Fatimah said: I wish we had invited the Messenger of Allah (ﷺ) and he had eaten with us. They invited him, and when he came he put his hands on the side-ports of the door, but when he saw the figured curtain which had been put at the end of the house, he went away. So Fatimah said to Ali: Follow him and see what turned him back. I (Ali) followed him and asked: What turned you back, Messenger of Allah? He replied: It is not fitting for me or for any Prophet to enter a house which is decorated

3756. Narrated Abdur Rahman al-Himyari: A companion of the Prophet (ﷺ) reported him as saying: When two people come together to issue an invitation, accept that of the one whose door is nearer in neighbourhood, but if one of them comes before the other accept the invitation of the one who comes first

3757. Ibn 'Umar reported the Prophet (ﷺ) as sayings: When the evening meal is brought before one of you and the congregational prayer is also ready, he should not get up until he finishes (eating). Musaddad's version adds: When the evening meal was put before 'Abd Allah b. 'Umar, or it was brought to him, he did not get up until he finished it, even if he heard call to prayer (just before it), and even if he heard the recitation of the Qur'an by the leader-in-prayer

3758. Narrated Jabir ibn Abdullah: The Prophet (ﷺ) said: Prayer should not be postponed for taking meals nor for any other thing

3759. Narrated Abdullah ibn Umar: Abdullah ibn Ubaydullah ibn Umayr said: I was with my father in the time of Ibn az-Zubayr sitting beside Abdullah ibn Umar. Then Abbad ibn Abdullah ibn az-Zubayr said: We have heard that the evening meal is taken just before the night prayer. Thereupon Abdullah ibn Umar said: Woe to you! what was their evening meal? Do you think it was like the meal of your father?

3760. Narrated Abdullah ibn Abbas: The Messenger of Allah (ﷺ) came out from the privy and was presented to him. They (the people) asked: Should we bring you water for ablution? He replied: I have been commanded to perform ablution when I get up for prayer

3761. Narrated Salman al-Farsi: I read in the Torah that the blessing of food consists in ablution before it. So I mentioned it to the Prophet (ﷺ). He said: The blessing of food consists in ablution before it and ablution after it. Sufyan disapproved of performing ablution before taking food. Abu Dawud said: It is weak

3762. Narrated Jabir ibn Abdullah: The Messenger of Allah (ﷺ) came out from the valley of a mountain where he had eased himself. There were some dried dates on a shield before us. We called him and he ate with us. He did not touch water

3763. Abu Hurairah said: The Messenger of Allah (ﷺ) never expressed disapproval of food; if he desired it, he ate it, and if he disliked it, he left it alone

3764. Narrated Wahshi ibn Harb: The Companions of the Prophet (ﷺ) said: Messenger of Allah (ﷺ) we eat but we are not satisfied. He said: Perhaps you eat separately. They replied: Yes. He said: If you gather together at your food and mention Allah's name, you will be blessed in it. Abu Dawud said: If you are invited to

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a wedding feast before you, do not take it until the owner of the house (i.e. the host) allows you (to eat)

3765. Jabir bin 'Abd Allah said that he heard the Prophet() say:When a man enters his house and mention Allah's name on entering and on his food, the devil says: You have no place to spend the night and no evening meal; but when he enters without mentioning Allah's name on entering, the devil says: You have found a place to spend the night, and when he does not mention Allah's name at his food, he says: You have found a place to spend the night and an evening meal

3766. When we were at food with the Messenger of Allah() none of us put in his hand till the Messenger of Allah()put his hand first. Once we were at food with him. A nomad Arab came in as though he were being pushed, and he was about to put his hand in food when the Messenger of Allah () seized him by the hand. Then a girl came in as though she were being pushed, and she was about to put her hand in the food when the Messenger of Allah () seized her by the hand, and he said:The devil considers the food when Allah's name is not mentioned over it, and he brought his nomad Arab that it might be lawful by means of him, so I seized his hand: then he brought this girl that it might be lawful by means of her, so I seized her hand. By Him in Whose hand my soul is, His hand is in my hand along with their hands

3767. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () said: When one of you eats, he should mention Allah's name; if he forgets to mention Allah's name at the beginning, he should say: "In the name of Allah at the beginning and at the end of it

3768. Narrated Umayyah ibn Makhshi: Umayyah was sitting and a man was eating. He did not mention Allah's name until there remained the last morsel. When he raised it to his mouth, he said: In the name of Allah at the beginning and at the end of it. The Prophet () laughed and said: The devil kept eating along with him, but when he mentioned Allah's name, he vomited what was in his belly. Abu Dawud: Jabir bin Subh is grandfather of Sulaiman bin Harb from his mother's side

3769. Abu Juhaifah reported the Prophet () as sayings:I do not eat while reclining

3770. Narrated Abdullah ibn Amr ibn al-'As: The Messenger of Allah () was never seen reclining while eating, nor walking with two men at his heels

3771. Anas said:The Prophet() sent me(for some work), and when I returned to him found him eating dates and squatting

3772. Narrated Abdullah ibn Abbas: The Prophet () said: When one of you eats, he must not eat from the top of the dish, but should eat from the bottom; for the blessing descends from the top of it

3773. Narrated Abdullah ibn Busr: The Prophet () had a bowl called gharra'. It was carried by four persons. When the sun rose high, and they performed the forenoon prayer, the bowl in which tharid was prepared was brought, and the people gathered round it. When they were numerous, the Messenger of Allah () said: Allah has made me a respectable servant, and He did not make me an obstinate tyrant. The Messenger of Allah () said: Eat from it sides and leave its top, the blessing will be conferred on it

3774. Narrated Abdullah ibn Umar: The Messenger of Allah () forbade two kinds of food: to sit at cloth on which wine is drunk, and to eat by a man while lying on his stomach. Abu Dawud said : Ja'far did not hear this tradition from al-Zuhri. His tradition is rejected

3775. The tradition mentioned above has been transmitted by al-Zuhri from a different chain of narrators

3776. Ibn 'Umar reported the Prophet() as sayings:When any of you eats, he should eat with his right hand, and when he drinks, he should drink with his right hand, for the devil eats with his left hand and drinks with his left hand

3777. Narrated Umar ibn AbuSalamah: The Prophet () said: Come near, my son, mention Allah's name, eat with your right hand and eat from what is next to you

3778. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () said: Do not eat meat with a knife, for it is a foreign practice, but bite it, for it is more beneficial and wholesome. Abu Dawud said: This tradition is not strong

3779. Narrated Safwan ibn Umayyah: I was eating with the Prophet () and snatching the meat from the bone with my hand. He said: bring the bone near your mouth, for it is more beneficial and wholesome. Abu Dawud said: 'Uthman did not hear (traditions) from Safwan. This is a mursal tradition

3780. Narrated Abdullah ibn Mas'ud: The bone dearer to the Messenger of Allah () was the bone of sheep

3781. Narrated Abdullah ibn Mas'ud: The tradition mentioned above (No. 3771) has also been narrated by Ibn Mas'ud with a different chain of narrators. This version has: The Prophet () liked the foreleg (of a sheep). Once the foreleg was poisoned, and he thought that the Jews had poisoned it

3782. Anas b. Malik said:A tailor invited the Messenger of Allah () to a meal which he had prepared. Anas said: I went along with the Messenger of Allah() barley bread and soup containing pumpkin and dried sliced meat. Anas said: I saw the Messenger of Allah () going after the pumpkin round the dish, so I have always liked pumpkins since that day

3783. Narrated Abdullah ibn Abbas: The food the Messenger of Allah () liked best was tharid made from bread and tharid made from Hays. Abu Dawud said: It is a weak (tradition)

3784. Narrated Qabisah ibn Halb: A man asked the Messenger of Allah (): Is there any food from which I should keep myself away? I heard the Messenger of Allah () say: Anything which creates doubt should not occur in your mind by which you resemble Christianity

3785. Narrated Abdullah ibn Umar: The Messenger of Allah () prohibited eating the animal which feeds on filth and drinking its milk

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3786. Narrated Abdullah ibn Abbas: The Prophet () prohibited to drink the milk of the animal which feeds on filth

3787. Narrated Abdullah ibn Umar: The Messenger of Allah () forbade riding the camel which feeds on filth and drinking its milk

3788. Jabir b. 'Abd Allah said: The Messenger of Allah () forbade the flesh of domestic asses on the day of Khaibar, but permitted horse flesh

3789. Narrated Jabir ibn Abdullah: On the day of Khaybar we slaughtered horses, mules, and assess. The Messenger of Allah () forbade us (to eat) mules and asses, but he did not forbid horse-flesh

3790. Narrated Khalid ibn al-Walid: The Messenger of Allah () forbade us to eat horse-flesh, the flesh of mules and of asses. The narrator Haywah added: Every beast of prey with a fang. Abu Dawud said: This view is held by Malik. Abu Dawud said: There is no harm in (eating) horse-flesh and this tradition is not practised. Abu Dawud said: This tradition has been abrogated. A body of Companions of the Prophet () had eaten horse-flesh. OF them are: Ibn al-Zubair, Fudalah bin 'Ubaid, Anas bin Malik, Asma' daughter of Abu Bakr, Suwaid bin Ghafilah, 'Alqamah; the Quraish used to slaughter them (horses) during the time of the Messenger of Allah ()

3791. Anas b. Malik said: I was an adolescent boy. I hunted a hare and roasted it. Abu Talha sent its hunch through me to the Prophet (), so I brought it to him and he accepted it

3792. Abu Khalid b. al-Huwairith said: 'Abd Allah b. 'Amar was in al-safah. The narrator Muhammed (b. Khalid) said: it is a place in Mecca. A man brought a hare which he had haunted. He said: 'Abd Allah b. 'Amr, what do you say? He said: It was brought to the Messenger of Allah () when I was sitting (with him). He did not eat it, nor did he prohibit to eat it. He thought that it menstruated

3793. Ibn 'Abbas said that his maternal aunt presented to the Messenger of Allah () clarified butter, lizards and cottage cheese. He ate from clarified butter and cheese, but left the lizard abominably. It was eaten on the food cloth of the Messenger of Allah (). Had it been unlawful, it would not have been eaten on the food cloth of the Messenger of Allah ()

3794. Ibn 'Abbas said on the authority of Khalid b. al-Walid that he entered the house of Maimunah along with the Messenger of Allah (). A roasted lizard was offered to him. The Messenger of Allah () stretched his hand for it. Some of the women is going to eat. They said: It is a lizard. The Messenger of Allah () raised his hand. I (Khalid) asked: Is it forbidden, Messenger of Allah? He replied, No, but it is not found in the land of my people, so I find it distasteful. Khalid said: I then pulled it and ate it while The Messenger of Allah () was seeing

3795. Narrated Thabit ibn Wadi'ah: We were in an army with the Messenger of Allah (). We got some lizards. I roasted one lizard and brought it to the Messenger of Allah () and placed it before him. He took a stick and counted its fingers. He then said: A group from the children of Isra'il was transformed into an animal of the land, and I do not know which animal it was. He did not eat it nor did he forbid (its eating)

3796. Narrated AbdurRahman ibn Shibl: The Messenger of Allah () forbade to eat the flesh of lizard

3797. Narrated Safinah: I ate the flesh of a bustard along with the Prophet ()

3798. Narrated at-Talabb ibn Tha'labah at-Tamimi: I accompanied the Messenger of Allah (), but I did not hear about the prohibition of (eating) insects and little creatures of land

3799. Narrated Abdullah ibn Umar: Numaylah said: I was with Ibn Umar. He was asked about eating hedgehog. He recited: "Say: I find not in the message received by me by inspiration any (meat) forbidden." An old man who was with him said: I heard AbuHurayrah say: It was mentioned to the Messenger of Allah (). Noxious of the noxious. Ibn Umar said: If the Messenger of Allah () had said it, it is as he said that we did not know

3800. Narrated Abdullah ibn Abbas: The people of pre-Islamic times used to eat some things and leave others alone, considering them unclean. Then Allah sent His Prophet () and sent down His Book, marking some things lawful and others unlawful; so what He made lawful is lawful, what he made unlawful is unlawful, and what he said nothing about is allowable. And he recited: "Say: I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it...." up to the end of the verse

3801. Narrated Jabir ibn Abdullah: I asked the Messenger of Allah () about the hyena. He replied: It is game, and if one who is wearing ihram (pilgrim's robe) hunts it, he should give a sheep as atonement

3802. Abu Tha'labah al-Khushani said: The Messenger of Allah () prohibited eating fanged beasts of prey

3803. Ibn 'Abbas said: The Messenger of Allah () prohibited the eating of every beast of prey with fang, and every bird with a talon

3804. Narrated Al-Miqdam ibn Ma'dikarib: The Prophet () said: Beware, the fanged beast of prey is not lawful, nor the domestic asses, nor the find from the property of a man with whom treaty has been concluded, except that he did not need it. If anyone is a guest of people who provide no hospitality for him, he is entitled to take from them the equivalent of the hospitality due to him

3805. Narrated Abdullah ibn Abbas: On the day of Khaybar the Messenger of Allah () prohibited eating every beast of prey, and every bird with a talon

3806. Narrated Khalid ibn al-Walid: I went with the Messenger of Allah () to fight at the battle of Khaybar, and the Jews came and complained that the people had hastened to take their protected property (as a booty), so the Messenger of Allah () said: The property of those who have been given a mules, every fanged beast of prey, and every bird with a talon are forbidden for you

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3807. Narrated Jabir ibn Abdullah: that the Prophet (ﷺ) forbade payment for a cat. Ibn AbdulMalik said: to eat a cat and to enjoy its price

3808. Jabir b. 'Abd Allah said: On the day of Khaibar the Messenger of Allah (ﷺ) forbade us to eat the flesh of domestic asses, and ordered us to eat horse-flesh. 'Amr said: I informed Abu al-Sha'tha' about this tradition. He said: Al-Hakam al-Ghifari among us said this, and the "ocean" denied that, intending thereby Ibn 'Abbas

3809. Narrated Ghalib ibn Abjar: We faced a famine, and I had nothing from my property which I could feed my family except a few asses, and the Prophet (ﷺ) forbade the flesh of domestic asses. So I came to the Prophet (ﷺ) and said: Messenger of Allah (may peace be upon you), we are suffering from famine, and I have no property which I feed my family except some fat asses, and you have forbidden the flesh of domestic asses. He said: Feed your family on the fat asses of yours, for I forbade them on account of the animal which feeds on the filth of the town, that is, the animal which feeds on filth. Abu Dawud said: This 'Abd al-Rahman is Ibn Ma'qil. Abu Dawud said: Suh'bah transmitted this tradition from 'Ubaid Abi al-Hasan, from 'Abd al-Rahman bin Ma'q'il, from 'Abd al-Rahman bin Bishr, from some people of Muzainah stating that Abjar, the chief of Muzainah, or Ibn Abjar asked the Prophet (ﷺ)

3810. Muhammed b. Sulaiman narrated from Abu Nu'aim, from Mis'ar, from Ibn 'Ubaid, from Ibn Ma'qil, from two men of Muzainah, one from the other, one of them is 'Abd Allah b. 'Amr b. 'Uwaim, and the other is Ghalib b. al-Abjar. Mis'ar said: I think it was Ghalib who had come to the Prophet (ﷺ) with tradition

3811. Narrated Abdullah ibn Amr ibn al-'As: On the day of Khaybar the Messenger of Allah (may peace be upon him) forbade (eating) the flesh of domestic asses, and the animal which feeds on filth: riding it and eating its flesh

3812. Abu Ya'fur said: I heard Ibn Abi Awfa say when I asked him about (eating) locusts: I went on six or seven expeditions along with the Messenger of Allah (ﷺ) and we ate them (locusts) along with him

3813. Narrated Salman al-Farsi: The Messenger of Allah (ﷺ) was asked about (eating) locusts. He replied: They are the most numerous of Allah's hosts. I neither eat them nor declare them unlawful

3814. The tradition mentioned above has also been transmitted by Salman through a different chain of narrators. This version goes: Salman said: The Messenger of Allah (ﷺ) was asked about locusts. He replied in a similar way (as mentioned above) saying: The most numerous of Allah's host. The narrator 'Ali said: His name is Fa'id, that is the name of al-Awwam. Abu Dawud said: This tradition has been transmitted by Hammad b. Salamah, from Abu al-Awwam from Abu uthman, from the Prophet (ﷺ). He did not mention Salman (i.e., the companions)

3815. Narrated Jabir ibn Abdullah: The Prophet (ﷺ) said: What the sea throws up and is left by the tide you may eat, but what dies in the sea and floats you must not eat. Abu Dawud said: This tradition has been transmitted by Sufyan al-Thawri, Ayyub and Hammad from Abu al-Zubair as the statement of Jabir himself (and not from the Prophet). It has been also transmitted direct from the Prophet (ﷺ) through a weak chain by Abu Dhi'b, from Abu al-Zubair on the authority of Jabir from the Prophet (ﷺ)

3816. Narrated Jabir ibn Samurah: A man alighted at Harrah with his wife and children. A man said (to him): My she-camel has strayed; if you find it, detain it. He found it, but did not find its owner, and it fell ill. His wife said: Slaughter it. But he refused and it died. She said: Skin it so that we may dry its fat and flesh and then eat them. He said: Let me ask the Messenger of Allah (ﷺ). So he came to him (the Prophet) and asked him. He said: Have you sufficient for your needs? He replied: No. He then said: Then eat it. Then its owner came and he told him the story. He said: Why did you not slaughter it? He replied: I was ashamed (or afraid) of you

3817. Narrated Al-Fajri' ibn Abdullah al-Amiri: Al-Fajri' came to the Messenger of Allah (ﷺ) and asked: Is not dead meat lawful for us? He said: What is your food? We said: Some food in the evening and some in the morning. Abu Nu'aym said: Uqbah explained it to me saying: a cup (of milk) in the morning and a cup in the evening; this does not satisfy the hunger. So made the carrion lawful for them in this condition. Abu Dawud said: Ghabuq is a drink in the evening and Sabuh is a drink in the morning

3818. Narrated Abdullah ibn Umar: The Prophet (ﷺ) said: I wish I had a white loaf made from tawny and softened with clarified butter and milk. A man from among the people got up and getting one brought it. He asked: In which had it been? He replied: In a lizard skin. He said: Take it away. Abu Dawud said: This is a munkar (rejected) tradition. Abu Dawud said: Ayyub, the narrator of this tradition, is not (Ayyub) al-Sakhtiyani

3819. Narrated Abdullah ibn Umar: The Prophet (ﷺ) was brought a piece of cheese in Tabuk. He called for a knife, mentioned Allah's name and cut it

3820. Jabir reported the Prophet (ﷺ) as saying: What a good condiment vinegar is

3821. Jabir b. 'Abd Allah reported the Prophet (ﷺ) as saying: What a good condiment vinegar is

3822. Jabir b. 'Abd Allah reported the Messenger of Allah (ﷺ) as saying: He who eats garlic or onion must keep away from us. Or he said: must keep away from our mosque or must sit in his house. A dish containing green vegetables was brought to him, and noticing that it had an odour he asked (about it). He was told that it contained some vegetables. He then said: Bring it near, to one of his companion who was with him. When he saw it, he abominated eating it, and said: eat for I hold intimate converse with one with whom you do not. Ahmad b. Salih said: Ibn Wahb explained the word badr as meaning dish

3823. Narrated Abu Sa'id al-Khudri: The garlic and onions were mentioned before the Messenger of Allah (ﷺ). He was told: The most severe of them is garlic. Would you make it unlawful? The Prophet (ﷺ) said: Eat it, and he who eats it should not come near this mosque until its odour goes away

3824. Narrated Hudhayfah ibn al-Yaman: Zirr ibn Hubaysh said: Hudhayfah traced, I think, to the Messenger of Allah (ﷺ) the saying: He who spits in the direction of the qiblah will come on the Day of Resurrection in the state that his saliva will be between his eyes; and he who eats from this noxious vegetable should not

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come near our mosque, saying it three times

3825. Narrated Abdullah ibn Umar: The Prophet () said: He who eats from this plant should not come near the mosques

3826. Narrated Al-Mughirah ibn Shu'bah: I ate garlic and came to the place where the Prophet () was praying; one rak'ah of prayer had been performed when I joined. When I entered the mosque, the Prophet () noticed the odour of garlic. When the Messenger of Allah () finished his prayer, he said: He who eats from this plant should not come near us until its odour has gone away. When I finished the prayer, I came to the Messenger of Allah () and said: Messenger of Allah, do give me your hand. Then I put his hand in the sleeve of my shirt, carrying it to my chest to show that my chest was fastened with a belt. He said: You have a (valid) excuse

3827. Narrated Mu'awiyah ibn Qurrah: The Messenger of Allah () forbade these two plants (i.e. garlic and onions), and he said: He who eats them should not come near our mosque. If it is necessary to eat them, make them dead by cooking, that is, onions and garlic

3828. Narrated Ali ibn AbuTalib: It is forbidden to eat garlic unless it is cooked. Abu Dawud said: The full name of the narrator Sharik is Sharik bin Hanbal

3829. Narrated Aisha, Ummul Mu'minin: Khalid said: AbuZiyad Khiyar ibn Salamah asked Aisha about onions. She replied: The last food which the Messenger of Allah () ate was some which contained onions

3830. Narrated Yusuf ibn Abdullah ibn Salam: I saw that the Prophet () took a piece of bread of barley and put a date on it and said: This is the condiment of this

3831. 'A'ishah reported the Prophet() as saying:A family which has no dates will be hungry

3832. Narrated Anas ibn Malik: When the Prophet () was brought some old dates, he began to examine them and remove the worms from them

3833. Narrated Abdullah ibn AbuTalbah: The Prophet () was brought some dates which contained worms. He then mentioned the rest of the tradition to the same effect as the previous (No)

3834. Ibn 'Umar said:The Messenger of Allah() prohibited anyone taking two dates together with the exception that you ask permission from your companions

3835. 'Abd Allah b. Ja'far said:The Prophet() used to eat cucumber with fresh dates

3836. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () used to eat melon with fresh dates, and he used to say: The heat of the one is broken by the coolness of the other, and the coolness of the one by the heat of the other

3837. Narrated Abdullah ibn Busr ibn Atiyyah ibn Busr: The Messenger of Allah () came to visit us and we offered him butter and dates, for he liked butter and dates

3838. Narrated Jabir ibn Abdullah: I was on an expedition along with the Messenger of Allah (). We got the vessels and skins of the polytheists and used them. But he did not object to them (i.e. us) for that (action)

3839. Abu Tha'labah al-khushani said that he asked the Messenger of Allah():We live in the neighbourhood of the People of the Book and they cook in their pots(the flesh of) swine and drink wine in their vessels. The Messenger of Allah() said: If you find any other pots, then eat in them and drink. But if you do not find any others, then wash them with water and eat and drink (In them)

3840. Jabir said:The Messenger of Allah () sent us on an expedition and made Abu 'Ubaidah b. al-Jarrah our leader. We had to meet a caravan of the Quraish. He gave us a bag of dates as a light meal during the journey. We had nothing except that. Abu 'Ubaidah would give each of us one date. We used to suck them as a child sucks, and drink water after that and it sufficed us that day till night. We used to beat leaves off the trees with our sticks (for food), wetted them with water and ate them. We then went to the coast of the sea. There appeared to us a body like a great mound. When we came to it, we found that it was an animal called al-anbar. Abu 'Ubaidah said: It is a carrion, and it is not lawful for us. He then said: No, we are the Messengers of the Apostel of Allah () and we are in the path of Allah. If you are forced by necessity (to eat it), then eat it. We stayed feeding on it for one month, till we became fat, and we were three hundred in number. When we came to the Messenger of Allah (), we mentioned it to him. He said : It is a provision which Allah has brought forth for you, and give us some to eat if you have any meat of it with you. So we sent some of it to the Messenger of Allah () and he ate (it)

3841. Maimunah said:A mouse fell into clarified butter. The Prophet () was informed of it. He said: Throw what is around it and eat

3842. Narrated AbuHurayrah: The Prophet () said: When a mouse falls into clarified butter, if it is sold, throw the mouse and what is around it away, but if it is in a liquid state, do not go near it. Al-Hasan said: AbdurRazaq said: This tradition has been transmitted by Ma'mar, from az-Zuhri, from Ubaydullah ibn Abdullah ibn Abbas, from Maymunah, from the Prophet ()

3843. Narrated Abdullah ibn Abbas: The tradition mentioned above (No. 3833) has also been transmitted by Ibn Abbas from Maymunah, from the Prophet () like the tradition narrated by az-Zuhri, from Ibn al-Musayyab

3844. Abu Hurairah reported the Messenger of Allah () as saying:when a fly alights in anyone's vessel, he should plunge it all in, for in one of its wings there is a disease, and in the other is a cure. It prevents the wing of it is which there is a cure, so plunge it all in (the vessel)

3845. Anas b. Malik said that when the Messenger of Allah () ate food, he licked his three fingers. And he said:If the morsel of one of you falls down, he should wipe away anything injurious on it and eat it and not leave it for the devil. And he ordered us to clean the dish, for one of you does not leave it for the devil. And



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he ordered us to clean the dish, for one of you does not know in what part of his food the blessing lies

3846. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying :If the servant of any of you prepares food for him, and he brings it to him, while he had suffered its heat and smoke. He should make him sit with him to eat. If the food is scanty, he should put one or two morsels in his hand

3847. Ibn 'Abbas reported the Messenger of Allah (ﷺ) as saying :When one of you eats, he must not wipe his hand with a handkerchief till he licks it or gives it to someone to lick

3848. Ka'b b. Malik said:The Prophet (ﷺ) used to eat with three fingers and not wipe his before licking it

3849. Abu Umamah said:When the food cloth was removed, the Messenger of Allah (ﷺ) said: "praise be to Allah abundantly and sincerely, of such a nature as is productive of blessing, is not insufficient, Abandoned, or ignored, O our lord."

3850. Narrated AbuSa'id al-Khudri: When the Messenger of Allah (ﷺ) finished his food, he said: "Praise be to Allah Who has given us food and drink and made us Muslims

3851. Narrated AbuAyyub al-Ansari: When the Messenger of Allah (ﷺ) ate or drank, he said: "Praise be to Allah Who has given food and drink and made it easy to swallow, and provided an exit for it

3852. Narrated AbuHurayrah: The Prophet (ﷺ) said: If anyone spends the night with grease on his hand which he has not washed away, he can blame only himself if some trouble comes to him

3853. Narrated Jabir ibn Abdullah: AbulHaytham ibn at-Tayhan prepared food for the Messenger of Allah (ﷺ), and he invited the Prophet (ﷺ) and his Companions. When they finished (food), the said: If some people enter the house of a man, his food is eaten and his drink is drunk, and they supplicate (to Allah) for him, this is his reward

3854. Narrated Anas ibn Malik: The Prophet (ﷺ) came to visit Sa'd ibn Ubaydah, and he brought bread and olive oil, and he ate (them). Then the Prophet (ﷺ) said: May the fasting (men) break their fast with you, and the pious eat your food, and the angels pray for blessing on you

### Medicine (Kitab Al-Tibb)

3855. Narrated Usamah ibn Sharik: I came to the Prophet (ﷺ) and his Companions were sitting as if they had birds on their heads. I saluted and sat down. The desert Arabs then came from here and there. They asked: Messenger of Allah, should we make use of medical treatment? He replied: Make use of medical treatment, for Allah has not made a disease without appointing a remedy for it, with the exception of one disease, namely old age

3856. Narrated Umm al-Mundhar bint Qays al-Ansariyyah: The Messenger of Allah (ﷺ) came to visit me, accompanied by Ali who was convalescing. We had some ripe dates hung up. The Messenger of Allah (ﷺ) got up and began to eat from them. Ali also got up to eat, but the Messenger of Allah (ﷺ) said repeatedly to Ali: Stop, Ali, for you are convalescing, and Ali stopped. She said: I then prepared some barley and beer-root and brought it. The Messenger of Allah (ﷺ) then said: Take some of this, Ali, for it will be more beneficial for you. AbuDawud said: The narrator Harun said: al-Adawiyyah (i.e. Umm al-Mundhar)

3857. Narrated Abu Hurayrah: The Prophet (ﷺ) said: The best medical treatment you apply is cupping

3858. Narrated Salmah: the maid-servant of the Messenger of Allah (ﷺ), said: No one complained to the Messenger of Allah (ﷺ) of a headache but he told him to get himself cupped, or of a pain in his legs but he told him to dye them with henna

3859. Narrated Abu Kabshah al-Ansari: The Messenger of Allah (ﷺ) used to have himself cupped on the top of his head and between his shoulders, and that he used to say: If anyone pours out any of his blood, he will not suffer if he applies no medical treatment for anything

3860. Narrated Anas ibn Malik: The Prophet (ﷺ) had himself cupped three times in the veins at the sides of the neck and on the shoulder. Ma'mar said: I got myself cupped, and I lost my memory so much so that I was instructed Surat al-Fatihah by others in my prayer. He had himself cupped at the top of his head

3861. Narrated Abu Hurayrah: The Prophet (ﷺ) said: If anyone has himself cupped on the 17th, 19th and 21st it will be a remedy for every disease

3862. Narrated Kabshah daughter of AbuBakrah: (the narrator other than Musa said that Kayyisah daughter of AbuBakrah) She said that her father used to forbid his family to have themselves cupped on a Tuesday, and used to assert on the authority of the Messenger of Allah (ﷺ) that Tuesday is the day of blood in which there is an hour when it does not stop

3863. Narrated Jabir ibn Abdullah: The Messenger of Allah (ﷺ) had himself cupped above the thigh for a contusion from which he suffered

3864. Narrated Jabir ibn Abdullah: The Prophet (ﷺ) sent a physician to Ubayy (ibn Ka'b), and he cut his vein

3865. Narrated Imran ibn Husayn: The Prophet (ﷺ) forbade to cauterise; we cauterised but they (cauterisation) did not benefit us, nor proved useful for us. Abu Dawud said: He used to hear the salutation of the angels: When he cauterized, it stopped. When he abandoned, it returned to him

3866. Jabir said:The Prophet (ﷺ) cauterized Sa'd b. Mu'adh from the wound of an arrow

3867. Ibn'Abbas said:The Messenger of Allah (ﷺ) snuffed medicine

3868. Narrated Jabir ibn Abdullah: The Messenger of Allah (ﷺ) was asked about a charm for one who is possessed (nashrah). He replied: It pertains to the work of

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the devil

3869. Narrated Abdullah ibn Amr ibn al-'As: I heard the Messenger of Allah (ﷺ) say: If I drink an antidote, or tie an amulet, or compose poetry, I am the type who does not care what he does. Abu Dawud said: This was peculiar to the Prophet (ﷺ), but some people have allowed to use it, i.e. antidote

3870. Narrated Abu Hurayrah: The Messenger of Allah (ﷺ) prohibited unclean medicine

3871. Narrated AbdurRahman ibn Uthman: When a physician consulted the Prophet (ﷺ) about putting frogs in medicine, he forbade him to kill them

3872. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying: If anyone drinks poison, the poison will be in his hand (on the Day of Judgement) and he will drink it in Hell-fire and he will live in it eternally

3873. Narrated Tariq ibn Suwayd or Suwayd ibn Tariq: Wa'il said: Tariq ibn Suwayd or Suwayd ibn Tariq asked the Prophet (ﷺ) about wine, but he forbade it. He again asked him, but he forbade him. He said to him: Prophet of Allah, it is a medicine. The Prophet (ﷺ) said: No it is a disease

3874. Narrated Abu al-Darda: The Prophet (ﷺ) said: Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful

3875. Narrated Sa'd: I suffered from an illness. The Messenger of Allah (ﷺ) came to pay a visit to me. He put his hands between my nipples and I felt its coolness at my heart. He said: You are a man suffering from heart sickness. Go to al-Harith ibn Kaladah, brother of Thaqif. He is a man who gives medical treatment. He should take seven ajwah dates of Medina and grind them with their kernels, and then put them into your mouth

3876. Sa'd b. Abl Waqqas reported the prophet (ﷺ) as saying: He who has a morning meal of seven 'Ajwah dates will not suffer from any harm that day through poison or magic

3877. Umm Qasis, daughter of Mihsan said : I brought my son to the Messenger of Allah (ﷺ) while I had compressed his uvula for its swelling. He said : Why do you afflict your children by squeezing for a swelling in the Uvula ? Apply this Indian aloes wood, for it contain seven types of remedies, among them being a remedy for pleurisy. It is applied through the nose for a swelling of the uvula poured into the side of the mouth for pleurisy. Abu Dawud said : By aloes wood he meant costus

3878. Narrated Abdullah ibn Abbas: The Prophet (ﷺ) said: Wear your white garments, for they are among your best garments, and shroud your dead in them. Among the best types of collyrium you use is antimony (ithmid): it clears the vision and makes the hair sprout

3879. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying : The evil is genuine

3880. Narrated Aisha, Ummul Mu'minin: The man casting evil would be commanded to perform ablution, and then the man affected was washed with it

3881. Narrated Asma', daughter of Yazid ibn as-Sakan,: I heard the Messenger of Allah (ﷺ) as saying: Do not kill your children secretly, for the milk, with which a child is suckled while his mother is pregnant, overtakes the horseman and throws him from his horse

3882. Judamat al-Asadiyyah said that she heard the Messenger of Allah (May peace be upon him) Say: I intended to prohibit suckling during pregnancy (ghailah), but I considered the Greeks and the Persians and saw that they practiced it, without any injury being caused to their children thereby. Malik said : Ghailah means that a man has intercourse with a woman while she is suckling a child

3883. Narrated Abdullah ibn Mas'ud: Zaynab, the wife of Abdullah ibn Mas'ud, told that Abdullah said: I heard the Messenger of Allah (ﷺ) saying: spells, charms and love-potions are polytheism. I asked: Why do you say this? I swear by Allah, when my eye was discharging I used to go to so-and-so, the Jew, who applied a spell to me. When he applied the spell to me, it calmed down. Abdullah said: That was just the work of the Devil who was picking it with his hand, and when he uttered the spell on it, he desisted. All you need to do is to say as the Messenger of Allah (ﷺ) used to say: Remove the harm, O Lord of men, and heal. Thou art the Healer. There is no remedy but Thine which leaves no disease behind

3884. Narrated Imran ibn Husayn: The Prophet (ﷺ) said: No spell is to be used except for the evil eye or a scorpion sting

3885. Narrated Thabit ibn Qays ibn Shammas: The Messenger of Allah (ﷺ) entered upon Thabit ibn Qays. The version of Ahmad (ibn Salih) has: When he was ill He (the Prophet) said: Remove the harm, O Lord of men, from Thabit ibn Qays ibn Shammas. He then took some dust of Bathan, and put it in a bowel, and then mixed it with water and blew in it, and poured it on him. Abu Dawud said: Ibn al-Sarh said: Yusuf bin Muhammad is correct (and not Muhammad bin Yusuf)

3886. 'Awf b. Malik said : In the pre-Islamic period we used to apply spells and we asked: Messenger of Allah ! how do you look upon it ? He replied : Submit your spells to me. There is no harm in spells so long as they involve no polytheism

3887. Narrated Ash-Shifa', daughter of Abdullah,: The Messenger of Allah (ﷺ) entered when I was with Hafsa, and he said to me: Why do you not teach this one the spell for skin eruptions as you taught her writing

3888. Narrated Sahl ibn Hunayf: I passed by a river. I entered it and took a bath in it. When I came out, I had fever. The Messenger of Allah (ﷺ) was informed about it. He said: Ask AbuThabit to seek refuge in Allah from that I asked: O my Lord, will the spell be useful? He replied: No, the spell is to be used except for the evil eye or a snake bite or a scorpion sting. Abu Dawud said: Humah means the biting of snakes and sting of the poisonous insects

3889. Anas reported the Prophet (ﷺ) as saying : No spell is to be used except for the evil eye, or sting of poisonous insects, or bleeding. The narrator al-'Abbas did

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mention the words "evil eye". The is the version of Sulaiman b. Dawud

3890. Anas said to Thabit :Should I not use the spell of the Messenger of Allah (ﷺ) for you ? He said : Yes. He then said : O Allah, Lord of men, Remover of the harm, heal, Thou art the healer. There is no healer but Thou; given him a remedy which leaves no disease behind

3891. 'Uthman b. Abl al-As said that he came to the Messenger of Allah (ﷺ). 'Uthman said :I had a pain which was about to destroy me. So the Prophet (ﷺ) said : Wipe it with your right hand seven times and say : "I seek refuge in the dominance of Allah, and His might from the evil of what I find." Then I did it. Allah removed (the pain) that I had, and I kept on suggesting it to my family and to others

3892. Narrated AbudDarda': I heard the Messenger of Allah (ﷺ) say: If any of you is suffering from anything or his brother is suffering, he should say: Our Lord is Allah Who is in the heaven, holy is Thy name, Thy command reigns supreme in the heaven and the earth, as Thy mercy in the heaven, make Thy mercy in the earth; forgive us our sins, and our errors; Thou art the Lord of good men; send down mercy from Thy mercy, and remedy, and remedy from Thy remedy on this pain so that it is healed up

3893. Narrated Abdullah ibn Amr ibn al-'As: The Messenger of Allah (ﷺ) sued to teach them the following words in the case of alarm: I seek refuge in Allah's perfect words from His anger, the evil of His servants, the evil suggestions of the devils and their presence. Abdullah ibn Amr used to teach them to those of his children who had reached puberty, and he wrote them down (on some material) and hung on the child who had not reached puberty

3894. Yazid b. Abi 'Ubaid said :I saw a sign of injury in the shin of Salamah. I asked : What is this ? He replied : I was afflicted. I was afflicted by it on the day of Khaibar. The people said : Salamah has been afflicted. I was then brought to the Prophet (ﷺ). He blew on me three times. I did not feel any pain up till now

3895. 'A'ishah said :When a man complained of pain the Prophet (ﷺ) said to him pointing to his saliva and mixing it with dust :(This is) the dust of our earth, mixed with saliva of us, so that our sick is remedied with the permission of our lord

3896. Narrated Alaqah ibn Sahar at-Tamimi: Alaqah came to the Messenger of Allah (ﷺ) and embraced Islam. He then came back from him and passed some people who had a lunatic fettered in chains. His people said: We are told that your companion has brought some good. Have you something with which you can cure him? I then recited Surat al-Fatihah and he was cured. They gave me one hundred sheep. I then came to the Messenger of Allah (ﷺ) and informed him of it. He asked: Is it only this? The narrator, Musaddad, said in his other version: Did you say anything other than this? I said: No. He said: Take it, for by my life, some accept if for a worthless chain, but you have done so for a genuine one

3897. Kharijah b. al-Salt quoted his parental uncle as saying that he passed (some people) :He recited Surat al-Fatihah over him for three days morning and evening. Whenever he finished it, he collected some of his saliva and spat it out, and he seemed as if he were set free from a bond. They gave him something as payment. He then came to the Prophet (ﷺ). He then transmitted the rest of the tradition to the same effect as Musaddad narrated

3898. Narrated AbuSalih Zakwan as-Samman: A man from Aslam tribe said: I was sitting with the Messenger of Allah (ﷺ). A man from among his Companions came and said: Messenger of Allah! I have been stung last night, and I could not sleep till morning. He asked: What was that? He replied: A scorpion. He said: Oh, had you said in the evening: "I take refuge in the perfect words of Allah from the evil of what He created," nothing would have harmed you, Allah willing

3899. Narrated AbuHurayrah: A man who was stung by a scorpion was brought to the Prophet (ﷺ). He said: Had he said the word: "I seek refuge in the perfect words of Allah from the evil of what He created," he would not have been stung, or he said, "It would not have harmed him

3900. Abu Sa'd al-KHudri said :Some of the Companions of the Prophet (ﷺ) went on a journey. They alighted with a certain clan of the Arabs. Someone of them said : Our chief has been stung by a scorpion or bitten by a snake. Has any of you something which gives relief to our chief? A man of the people said : Yes, I swear by Allah. I shall apply charm ; but we asked you for hospitality and you denied it to us. I shall not apply charm until you give me some payment. So they promised to give some sheep to him. He came to him and recited Surat al-Fatihah over him and spat till he was cured, and ha seemed as if he were set free from a bond. So they gave him the payment that was agreed between them. They said : Apportion them. The man who applied charm said : Do not do it until we approach the Apostle of Allah (ﷺ) said: From where did you learn that it was a charm ? you have done right. Apportion them, and give me a share along with you

3901. Narrated Alaqah ibn Sahar at-Tamimi: We proceeded from the Messenger of Allah (ﷺ) and came to a clan of the Arabs. They said: We have been told that you have brought what is good from this man. Have you any medicine or a charm, for we have a lunatic in chains? We said: Yes. Then they brought a lunatic in chains. He said: I recited Surat al-Fatihah over him for three days, morning and evening. Whenever I finished it, I would collect my saliva and spit it out, and he seemed as if he were set free from a bond. He said: They gave me some payment, but I said: No, not until I ask the Messenger of Allah (ﷺ). He (the Prophet) said: Accept it, for, by my life, some accept it for a worthless charm, but you have done so for a genuine one

3902. Narrated A'ishah:the wife of Prophet (ﷺ) said: When the Messenger of Allah (ﷺ) suffered from some pain, he recited mu'awwadhat in his heart and blew (them over him). When the pain became severe, I recited (them) over him and wiped him with his hand in the hope of its blessing

3903. Narrated Aisha, Ummul Mu'minin: My mother intended to make me gain weight to send me to the (house of) the Messenger of Allah (ﷺ). But nothing which she desired benefited me till she gave me cucumber with fresh dates to eat. Then I gained as much weight (as she desired)

### Divination and Omens (Kitab Al-Kahanah Wa Al-Tatayyur)

3904. Narrated AbuHurayrah: The Prophet (ﷺ) said: If anyone resorts to a diviner and believes in what he says (according) to the version of Musa), or has

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intercourse with his wife (according to the agreed version) when she is menstruating, or has intercourse with his wife through her anus, he has nothing to do with what has been sent down to Muhammad () - according to the version of Musaddad

3905. Narrated Abdullah ibn Abbas: The Prophet () said: If anyone acquires any knowledge of astrology, he acquires a branch of magic of which he gets more as long as he continues to do so

3906. Narrated Zaid bin Khalid Al-Juhani: The Messenger of Allah () led us in the morning prayer at al-Hudaibiyyah after rain which has fallen during the night, and when he finished, he turned to the people and said: Do you know what your Lord has said? They said: Allah and His Apostle know best. He said: This morning there were among my servants one who believes in me and one who disbelieves. The one who said: "We have been given rain by Allah's grace and mercy" is the one who believes in me and disbelieves in the star; but the one who said: "We have been given rain by such and such a rain star," is the one who disbelieves in me and believes in the star

3907. Narrated Qabisah: I heard the Messenger of Allah () say: Augury from the flight of birds, taking evil omens and the practice of pressomancy pertain to divination. Tarq: It is used in the sense of divination in which women threw stones. 'Iyafah: It means geomancy by drawing lines

3908. Narrated Muhammed b. Ja'far: On the authority of 'Awf: 'Iyafah means to make the birds fly by threatening them. Tarq means lines drawn on the earth

3909. Narrated Mu'awiyah b. al-Hakam al-Sulami: I said: Messenger of Allah! among us there are men who practice divination by drawing lines. He said: There was a Prophet who drew lines, so if anyone does it as he drew lines, that is right

3910. Narrated Abdullah ibn Mas'ud: The Prophet () said: Taking omens is polytheism; taking omens is polytheism. He said it three times. Every one of us has some, but Allah removes it by trust (in Him)

3911. Narrated Abu Hurairah: The Messenger of Allah () as saying: There is no infection, no evil, omen or serpent, in a hungry belly and no hamah. A nomadic Arab asked: How is it that when camels are in the sand as if they were gazelles and a mangy camel comes among them and it gives them mange? He replied: Who infected the first one? Ma'mar, quoting al-Zuhri said: A man told me that Abu Hurairah narrated to him saying that he heard the Prophet () say: A diseased camel should not be brought with a healthy camel to drink water. He said: The man then consulted him and said: Did you not tell us that Prophet () had said: There is no infection, no serpent in a hungry belly and no hamah? He replied: I did not transmit it to you. Al-Zuhri said: Abu Salamah said: He had narrated it and I did not hear that Abu Hurairah had ever forgotten any tradition except this one. Note: The majority of scholars interpret this to mean that these things in and of themselves do not transmit or cause harm through supernatural or hidden means but that Allah is ultimately in control and any fearful superstition around these is false

3912. Narrated Abu Hurairah: The Messenger of Allah () as saying: There is no infection, no hamah, no other promising rain, and no serpent in a hungry belly

3913. Narrated Abu Hurayrah: The Prophet () said: There is no ghoul

3914. Abu Dawud said: Malik was asked about the meaning of his saying: There is no safar. He replied: The people of pre-Islamic Arabia used to make the month of safar lawful (for war). They made it lawful in one year and unlawful in another year. The Prophet () said: There is no safar

3915. Muhammad b. al-Musaffa said to us on the authority of Baqiyyah. He said: I asked Muhammad b. Rashid about the meaning of the word hamah. He replied: The pre-Islamic Arabs used to say: When anyone dies and is buried, a bird comes forth from his grave. I asked: What did he mean by safar? He said: I heard that the pre-Islamic Arabs used to take evil omen from safar. So the Prophet () said: There is no safar. Muhammad (b. Rashid) said: We heard someone say: It is a pain in the stomach. They said that it was infection. Hence he said: There is no safar

3916. Narrated Anas: The Prophet () as saying: There is no infection\* and no evil omen, and I like a good omen. Good omen means a good word. \* The majority of scholars interpret this to mean that these things in and of themselves do not transmit or cause harm through supernatural or hidden means but that Allah is ultimately in control and any fearful superstition around these is false

3917. Narrated Abu Hurayrah: When the Messenger of Allah () heard a word, and he liked it, he said: We took your omen from your mouth

3918. Narrated 'Ata: People said: safar is a pain within the belly. I asked: What is hamah? He said: People said (believed) that hamah which is an owl or a nightbird and which shrieks is the spirit of men. It is not the spirit of men. It is an animal

3919. Narrated Urwah ibn Amir al-Qurashi: When taking omens was mentioned in the presence of the Prophet (), he said: The best type is the good omen, and it does not turn back a Muslim. If one of you sees anything he dislikes, he should say: O Allah, no one brings good things except Thee, and no one averts evil things except Thee and there is no might and power but in Allah

3920. Narrated Buraydah ibn al-Hasib: The Prophet () did not take omens from anything, but when he sent out an agent he asked about his name. If it pleased him, he was glad about it, and his cheerfulness on that account was visible in his face. If he disliked his name, his displeasure on that account was visible in his face. When he entered a village, he asked about its name, and if it pleased him, he was glad about it, and his cheerfulness on that account was visible in his face. But if he disliked its name, his displeasure on that account was visible in his face

3921. Narrated Sa'd ibn Malik: The Prophet () said: There is no hamah, no infection and no evil omen; if there is in anything an evil omen, it is a house, a horse, and a woman

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3922. It was narrated from 'Abdullah bin 'Umar that the Messenger of Allah (ﷺ) said: "An omen is in a dwelling, a woman or a horse." Abu Dawud said: This tradition was read out to al-Harith b. Miskin and I was witness. It was said to him that Ibn Qasim told him that Malik was asked about evil omen in a horse and in a house. He replied: There are many houses in which people lived and perished and again others lived therein and they also perished. This is its explanation so far as we know. Allah knows best. Abu Dawud said: 'Umar (ra) said: A mat in a house better than a woman who does not give birth to a child

3923. Yahya ibn Abdullah ibn Buhayr said that he was informed by one who had heard Farwah ibn Musayk tell that he said: Messenger of Allah! we have land called Abyan, which is the land where we have our fields and grow our crops, but it is very unhealthy. The Prophet (ﷺ) said: Leave it, for destruction comes from being near disease

3924. Narrated Anas ibn Malik: A man said: Messenger of Allah! we were in an abode in which our numbers and our goods were many and changed to an abode in which our numbers and our goods became few. The Messenger of Allah (ﷺ) said: Leave it, for it is reprehensible

3925. Narrated Jabir ibn Abdullah: The Messenger of Allah (ﷺ) took a man who was suffering from tubercular leprosy by the hand; he then put it along with his own hand in the dish and said: Eat with confidence in Allah and trust in Him

### The Book of Manumission of Slaves

3926. Narrated 'Amr b. Shu'aib: on his father's authority, told that his grandfather reported the Prophet (ﷺ) said: A slave who has entered into an agreement to purchase his freedom is a slave as long as a dirham of the agreed price remains to be paid

3927. Narrated 'Amr b. Shu'aib: On his father's authority, told that his grandfather reported the Prophet (ﷺ) said: If any slave entered into an agreement to buy his freedom for one hundred uqiyahs and he pays them all but ten, he remains a slave (until he pays the remaining ten); and if a slave entered into an agreement to purchase his freedom for one hundred dinars, and he pays them all but ten dinars, he remains a slave (until he pays the remaining ten). Abu Dawud said: This narrator 'Abbas al-Jariri is not the same person. They said: It is misunderstanding. He is some other narrator

3928. Narrated Umm Salamah, Ummul Mu'minin: The Messenger of Allah (ﷺ) said to us: If one of you has a slave, and he enters into an agreement to purchase his freedom, and can pay the full price, she must veil herself from him

3929. Urwah quoting from 'Aishah said that Barirah came to her seeking her help to purchase her freedom, and she did not pay anything for her freedom. 'Aishah said to her: Return to your people ; if you like that I make payment for the purchase of your freedom on your behalf and I shall have the right to inherit from you, I shall do so. Barirah mentioned it to her people, but they refused and said: If she wants to purchase your freedom for reward from Allah, she may do so, but the right to inherit from her shall be ours. She mentioned it to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: Purchase her (freedom) and set her free, for the right of inheritance belongs to only to the one who set a person free. The Messenger of Allah (ﷺ) then stood up and said: If anyone makes a condition which is not in Allah's Book, he has no right to it, even if he stipulates it hundred times. Allah's condition is more valid and binding

3930. Aishah said: Barirah came seeking my help to purchase her freedom. She said: I have arranged with my people to buy my freedom for nine 'uqiyahs: one to be paid annually. So help me. She ('Aishah) said: If your people are willing that I should count them ('uqiyahs) out to them all at one time and set you free and that I shall have the right to inherit from you, I shall do so. She then went to her people. The narrator then transmitted the rest of the tradition like the version of al-Zuhri. He added to the wordings of the Prophet (ﷺ) in the last: What is the matter with people that one of you says: Set free, O so-and-so, and the right of inheritance belongs to me. The right of inheritance belongs to the one who has set a person free

3931. Narrated Aisha, Ummul Mu'minin: Juwayriyyah, daughter of al-Harith ibn al-Mustaliq, fell to the lot of Thabit ibn Qays ibn Shammah, or to her cousin. She entered into an agreement to purchase her freedom. She was a very beautiful woman, most attractive to the eye. Aisha said: She then came to the Messenger of Allah (ﷺ) asking him for the purchase of her freedom. When she was standing at the door, I looked at her with disapproval. I realised that the Messenger of Allah (ﷺ) would look at her in the same way that I had looked. She said: Messenger of Allah, I am Juwayriyyah, daughter of al-Harith, and something has happened to me, which is not hidden from you. I have fallen to the lot of Thabit ibn Qays ibn Shammah, and I have entered into an agreement to purchase of my freedom. I have come to you to seek assistance for the purchase of my freedom. The Messenger of Allah (ﷺ) said: Are you inclined to that which is better? She asked: What is that, Messenger of Allah? He replied: I shall pay the price of your freedom on your behalf, and I shall marry you. She said: I shall do this. She (Aisha) said: The people then heard that the Messenger of Allah (ﷺ) had married Juwayriyyah. They released the captives in their possession and set them free, and said: They are the relatives of the Messenger of Allah (ﷺ) by marriage. We did not see any woman greater than Juwayriyyah who brought blessings to her people. One hundred families of Banu al-Mustaliq were set free on account of her. Abu dawud said: This evidence shows that a Muslim ruler may marry a slave woman himself

3932. Narrated Umm Salamah, Ummul Mu'minin: Safinah said: I was a slave of Umm Salamah, and she said: I shall emancipate you, but I stipulate that you must serve the Messenger of Allah (ﷺ) as long as you live. I said: Even if you do not make a stipulation, I shall not leave the Messenger of Allah (ﷺ). She then emancipated me and made the stipulation with me

3933. Narrated Abu al-Malih: On his father's authority (this is AbulWalid's version): A man emancipated a share in a slave and the matter was mentioned to the Prophet (ﷺ). He said: Allah has no partner. Ibn Kathir added in his version: The Prophet (ﷺ) allowed his emancipation

3934. Narrated AbuHurayrah: A man emancipated his share in a slave. The Prophet (ﷺ) allowed his (full) emancipation, and required him to pay the rest of his

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price

3935. Qatadah narrated with his chain of narrators: The Prophet (ﷺ) said: If a man emancipates a slave shared by him with another man, his emancipation rests with him (who emancipated his share). This is the version of Ibn Suwaid

3936. Qatadah narrated with his chain of narrators. The Prophet (ﷺ) said: If anyone emancipates his share in a slave, he emancipates him (completely) by his property if he has property. The narrator Ibn al-Muthanna did not mention al-Nadr b. Anas. This is the version of Ibn Suwaid

3937. Abu Hurairah reported the Prophet (ﷺ) as saying: If anyone emancipates a share in his slave, he should completely emancipate him if he has money; but if he has none, then slave will be required to work (to pay for his freedom), but he must not be overburdened

3938. Abu Hurairah reported the Prophet (ﷺ) as saying: If anyone emancipates his share in a slave, he is to be completely emancipated by his money if he has money. But if he has no money, a fair price for the slave should be fixed, and the slave is required to work for his master according to the proportion of his price, but he must not be overburdened. Abu Dawud said: In the version of both the narrators the words are "he will be required to work and must not be overburdened". This is the version of 'Ali

3939. The tradition mentioned above by Rawh b. 'Ubadah from Sa'id b. Abu 'Arubah. In this version he did not mention the words "the slave should be required to work." If has also been transmitted by Jarir b. Hazim and Musa b. Khalaf from Qatadah through the chain of Yazid b. Zurai' and to the same effect. In this version they mentioned the words "the slave should be required to work"

3940. Abd Allah b. 'Umar reported the Messenger of Allah (ﷺ) as saying: If anyone emancipates his share in slave, a fair price for the slave should be fixed, give his partners their shares, and the slave be thus emancipated. Otherwise he is emancipated to the extent of the share which he emancipated

3941. The tradition mentioned above has also been transmitted by Ibn 'Umar to the same effect through a different chain of narrators. Nafi' sometimes said: He will be emancipated to the extent of the share which he emancipated, and sometimes he did not say these words

3942. The tradition mentioned above has also been narrated by Ibn 'Umar from the Prophet (ﷺ). The narrator Ayyub said: I do not know whether the following words are part of the tradition of the Prophet (ﷺ) or Nafi' told them himself: "Otherwise he will be emancipated to the extent of the first man's share"

3943. Ibn 'Umar reported the Messenger of Allah (ﷺ) as saying: If anyone emancipates his share in a slave, he should emancipate him completely if he has enough money to pay the full price; but if he has none, he will be emancipated to the extent of his share

3944. The tradition mentioned above has also been transmitted by Ibn 'Umar from the Prophet (ﷺ) to the same effect as mentioned by Ibrahim b. Musa through a different chain

3945. The tradition mentioned above has also been narrated by Ibn 'Umar through a different chain of transmitters to the same effect as mentioned by Malik. In this version there is no mention of the words "otherwise he will be emancipated to the extent of the first man's share." His version ends "and the slave be thus emancipated," to the same effect as he (Malik) mentioned

3946. Ibn 'Umar reported the Prophet (ﷺ) as saying: If a man emancipates his share in a slave, the rest will be emancipated by his money if he has enough money to pay the full price for him

3947. Ibn 'Umar reported the Prophet (ﷺ) as saying: If a man is shared by two men, and one of them emancipates his share, a price of the slave will be fixed, not more or less, and he will be emancipated by him in case he is rich

3948. Narrated ath-Thalabb: On the authority of his father: A man emancipated his share in a slave. The Prophet (ﷺ) did not put the responsibility on him to emancipate the rest. Ahmad said: The name Ibn al-Thalabb is to be pronounced with a ta' (and not with tha). As Shu'bah could not pronounce ta, he said tha

3949. Narrated Samurah: The Prophet (ﷺ) said: (The narrator Musa said in another place: From Samurah ibn Jundub as presumed by Hammad): If anyone gets possession of a relative who is within the prohibited degrees, that person becomes free. Abu Dawud said: A similar tradition has also been transmitted by Samurah from the Prophet (ﷺ) through a different chain. Abu Dawud said: Only Hammad b. Salamah has transmitted this tradition and he had doubt in it

3950. Narrated Umar ibn al-Khattab: Qatadah reported Umar ibn al-Khattab (may Allah be pleased with him) as saying: If anyone gets possession of a relative who is within the prohibited degrees, that person becomes free

3951. Qatadah reported 'Umar b. al-Khattab (ra) as saying: If anyone gets possession of a relative who is within the prohibited degrees, that person becomes free

3952. A similar tradition has also been transmitted by Jabir b. Zaid and al-Hasan through a different chain of narrators. Abu Dawud said: The narrator sa'id retained the tradition more carefully than Hammad

3953. Narrated Sulamah bint Ma'qil al-Qasiyyah: My uncle brought me (to Medina) in the pre-Islamic days. He sold me to al-Hubab ibn Amr, brother of AbulYusr ibn Amr. I bore a child, AbdurRahman ibn al-Hubab, to him and he (al-Hubab) then died. Thereupon his wife said: I swear by Allah, now you will be sold (as a repayment) for his loan. So I came to the Messenger of Allah (ﷺ) and said: Messenger of Allah! I am a woman of Banu Kharijah Qays ibn Aylan. My uncle had brought me to Medina in pre-Islamic days. He sold me to al-Hubab ibn Amr, brother of AbulYusr ibn Amr. I bore AbdurRahman ibn al-Hubab to him. His wife said: I swear by Allah, you will be sold for his loan. The Messenger of Allah (ﷺ) said: Who is the guardian of al-Hubab? He was told: His brother, AbulYusr ibn Amr. He then sent for him and said: Set her free; when you hear that some slaves have been brought to me, came to me, and I shall compensate you for her. She said:

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They set me free, and when some slaves were brought to the Messenger of Allah (), he gave them a slave in compensation for me

3954. Narrated Jabir ibn Abdullah: We sold slave-mothers during the time of the Messenger of Allah () and of AbuBakr. When Umar was in power, he forbade us and we stopped

3955. Jabir b. 'Abd Allah said: A man declared that his slave would be free after his death, but he had no other property. So the Prophet () ordered (to sell him). He was then sold for seven hundred or nine hundred (dirhams)

3956. The tradition mentioned above also has been transmitted by Jabir b. 'Abd Allah through a different chain of narrators. This version added: The Prophet () said: You are more entitled to his price, and Allah has no need of it

3957. Jabir said: A man of the Ansar called Abu Madhkur declared that his slave called Ya'qub would be free after his death, but he had no other property. So the Messenger of Allah () called him and said: Who will buy him? Nu'aim b. 'Abd Allah b. al-Nahham bought him for eight hundred dirhams. When he handed them over to him, he (Prophet) said: If any of you is poor, he should begin from himself; if anything is left over, give it to your family; if anything is left over, give it to your relatives; if anything is left over (when they received something), then here and here

3958. Imran b. Hussain said: A man who had no other property emancipated six slaves of his at the time of the death. When the Prophet () was informed about it, he spoke severely of him. He then called them, divided them into three sections, cast lots among them, and emancipated two and kept four in slavery

3959. The tradition mentioned above has also been transmitted by Abu Qilabah through a different chain of narrators on the authority of 'Imran b. Husain to the same effect. But in this version he did not mention "He spoke severely of them

3960. The tradition mentioned above has also been transmitted by Abu Qilabah from Abu Zaid through a different chain of narrators to the same effect: A man of the Ansar ... The Prophet () said: Had I been present before his burial, he would not have been buried in a Muslim cemetery

3961. Imran b. Husain said: A man emancipated six slaves at the time of his death and he had no other property. The Prophet () was informed about it. He cast lots among them, emancipated two and retained four in slavery

3962. 'Abd Allah b. 'Umar reported the Messenger of Allah () as saying: If anyone emancipates a slave who has property, the property of the slave belongs to him except that the master makes a stipulation

3963. Narrated Abu Hurayrah: The Prophet () said: The child of adultery is worst of the three. Abu Hurairah said: That I give a flog in the path of Allah (as a charity) is dearer to me than emancipating a child of adultery

3964. Narrated Wathilah ibn al-Asqa: Al-Arif ibn ad-Daylami said: We went to Wathilah ibn al-Asqa and said to him: Tell us a tradition which has not addition or omission. He became angry and replied: One of you recites when his copy of a Qur'an is hung up in his house, and he makes additions and omissions. We said: All we mean is a tradition you have heard from the Messenger of Allah (). He said: We went to the Prophet () about a friend of ours who deserved. Hell for murder. He said: Emancipate a slave on his behalf; Allah will set free from Hell a member of the body for every member of his

3965. Narrated Abu Najih as-Sulami: Along with the Messenger of Allah () we besieged the palace of at-Ta'if. The narrator, Mutadh, said: I heard my father (sometimes) say: "Palace of at-Ta'if," and (sometimes) "Fort of at-Ta'if," which are the same. I heard the Messenger of Allah () say: he who causes an arrow to hit its mark in Allah's cause will have it counted as a degree for him (in Paradise). He then transmitted the rest of the tradition. I heard the Messenger of Allah () say: If a Muslim man emancipates a Muslim man, Allah, the Exalted, will make every bone of his protection for every bone of his emancipator from Hell; and if a Muslim woman emancipates a Muslim woman, Allah will make every bone of hers protection for every bone of her emancipator from Hell on the Day of Resurrection

3966. Amr ibn Abasah, said that Marrah ibn Ka'b said: I heard the Messenger of Allah () say: If anyone emancipates a Muslim slave, that will be his ransom from Jahannam

3967. The tradition mentioned above has also been transmitted by Mu'adh through a different chain of narrators. After mentioning the words "If any Muslim emancipates a Muslim slave... and if a woman emancipates a Muslim woman, this version adds: "If a man emancipates two Muslim women, they will be deliverance from Hell fire; two bones of their will be emancipation for each of his bone." Abu Dawud said: Salim did not hear (traditions) from Shurahbil. Shurahbil died at Siffin

3968. Narrated Abud Darda': The Prophet () said: the similitude of a man who emancipates a slave at the time of his death is like that of a man who gives a present after satisfying his appetite

## Dialects and Readings of the Qur'an (Kitab Al-Huruf Wa Al-Qira'at)

3969. Narrated Jabir ibn Abdullah: The Prophet () read the Qur'anic verse, "And take ye the Station of Abraham as a place of prayer

3970. Narrated A'ishah: A man got up (for prayer) at night, he read the Qur'an and raised his voice in reading. When the morning came, the Messenger of Allah () said: May Allah have mercy on so-and-so! Last night he reminded me a number of verses which I was about to forget

3971. Narrated Abdullah ibn Abbas: The verse "And no Prophet could (ever) be false to his trust" was revealed about a red velvet. When it was found missing on

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the day of Badr, some people said; Perhaps the Messenger of Allah () has taken it. So Allah, the Exalted, sent down "And no prophet could (ever) be false to his trust" to the end of the verse. Abu Dawud said: In the word yaghulla the letter ya has a short vowel a

3972. Anas b. Malik reported that Messenger of Allah () as saying: O Allah, I seek refuge in Thee from niggardliness and old age

3973. Narrated Laqit ibn Sabirah: I came in the deputation of Banu al-Muntafiq to the Messenger of Allah (). He then narrated the rest of the tradition. The Prophet () said: la tahsibanna (do not think) and did not say: la tahsabanna (do not think)

3974. Narrated Ibn 'Abbas: The Muslims met a man with some sheep of his. He said: Peace be upon you. But they killed him and took those few sheep. Thereupon the following Qur'anic verse was revealed: "...And say to anyone who offers you a salutation: Thou art none of believer, coveting the perishable good of this life." meaning these few sheep

3975. Narrated Zayd ibn Thabit: The Prophet () used to read: "Not equal are those believers who sit (at home) and receive no hurt (ghayru ulid-darari) but the narrator Sa'id did not say the words "used to read

3976. Narrated Anas ibn Malik: The Messenger of Allah () read the verse: "eye for eye" (al-'aynu bil-'ayn)

3977. Narrated Anas ibn Malik: The Prophet () read the verse: "We ordained therein for them: Life for life and eye for eye (an-nafsa bin-nafsi wal-'aynu bil-'ayn)

3978. Narrated Abdullah ibn Umar: Atiyah ibn Sa'd al-Awfi said: I recited to Abdullah ibn Umar the verse: "It is Allah Who created you in a state of (helplessness) weakness (min da'f)." He said: (Read) min du'f. I recited it to the Messenger of Allah () as you recited it to me, and he gripped me as I gripped you

3979. Narrated Abu Sa'id al-Khudri: The Prophet () read the verse mentioned above, "min du'f

3980. Narrated Ubayy b. Ka'b: "Say, in the bounty of Allah, and in His mercy- in that let you rejoice

3981. (Narrated Ibn Abzi: Ubayy ibn Ka'b) said: The Prophet () read the verse: "Say: In the bounty of Allah and in His mercy--in that let you rejoice: that is better than the wealth you hoard

3982. Narrated Asma' daughter of Yazid: She heard the Prophet () read the verse: "He acted unrighteously." (innahu 'amila ghayra salih)

3983. Narrated Umm Salamah, Ummul Mu'minin: Shahr ibn Hawshab said: I asked Umm Salamah: How did the Messenger of Allah () read this verse: "For his conduct is unrighteous (innahu 'amalun ghayru salih)". She replied: He read it: "He acted unrighteously" (innahu 'amila ghayra salih). Abu Dawud said: This tradition has been transmitted by Harun al-Nahwi and Musa b. Khalaf from Thabit as reported by the narrator 'Abd al-Aziz

3984. Narrated Ubayy ibn Ka'b: When the Messenger of Allah () prayed, he began with himself and said: May the mercy of Allah be upon us and upon Moses. If he had patience, he would have seen marvels from his Companion. But he said: "(Moses) said: If ever I ask thee about anything after this, keep me not in thy company: then wouldst thou have received (full) excuse from my side". Hamzah lengthened it

3985. Narrated Ubayy ibn Ka'b: The Prophet () read the Qur'anic verse: "Thou hast received (full) excuse from me (min ladunni)" and put tashdid (doubling of consonants) on nun (n)

3986. Narrated Abdullah ibn Abbas: Ubayy ibn Ka'b made me read the following verse as the Messenger of Allah () made him read: "in a spring of murky water" (fi 'aynin hami'atin) with short vowel a after h

3987. Narrated Abu Sa'id al-Khudri: The Prophet () said: A man from the Illiyyun will look downwards at the people of Paradise and Paradise will be glittering as if it were a brilliant star. He (the narrator) said: In this way the word durri (brilliant) occurs in this tradition, i.e. the letter dal (d) has short vowel u and it has no hamzah ('). Abu Bakr and Umar will be of them and will have some additional blessings

3988. Narrated Farwah ibn Musayk al-Ghutayfi: I came to the Prophet (). He then narrated the rest of the tradition. A man from the people said: "Messenger of Allah! tell us about Saba'; what is it: land or woman? He replied: It is neither land nor woman; it is a man to whom ten children of the Arabs were born: six of them lived in the Yemen and four lived in Syria. The narrator Uthman said al-Ghatafani instead of al-Ghutayfi. He said: It has been transmitted to us by al-Hasan ibn al-Hakam an-Nakha'i

3989. Narrated Abu Hurairah: The Prophet () as saying - the narrator Isma'il transmitted it from Abu Hurairah, and mentioned the tradition about the coming down of revelation: "So far (is this the case) that when terror is removed from their hearts

3990. Narrated Umm Salamah, wife of the Prophet (): The reading of the following verse by the Prophet () goes: "Nay, but there came to thee (ja'atki) my signs, and thou didst reject them (fakadhdhabti biha) ; thou wast haughty (wastakbarti) and became one of those who reject Faith (wa kunti). Abu Dawud said: This is a mursal tradition, i.e. the link of the Companion has been omitted, for the narrator al-Rabi' did not meet Umm Salamah

3991. Narrated Aisha, Ummul Mu'minin: I heard the Messenger of Allah () read: "(There is for him) Rest and satisfaction" (faruhun wa rayhan)

3992. Safwan b. Ya'la quoting his father said: I heard the Prophet () read on the pulpit the verse: "They will cry: O Malik." Abu Dawud said: That is, without shortening the name (Malik)

3993. Narrated Abdullah ibn Mas'ud: The Messenger of Allah () made me read the verse "It is I who give (all) sustenance, Lord of power, steadfast (for ever)

3994. Narrated Abdullah ibn Mas'ud: The Prophet () used to read the verse "Is there any that will receive admonition (muddakir)? " that is with doubling of



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consonant [(dal)(d)]. Abu Dawud said: The word muddakir may be pronounced as mim (m) with a short vowel u. (dal)(d) with a short vowel and kaf (k) with a short vowel i

3995. Narrated Jabir ibn Abdullah: I saw the Prophet (ﷺ) reading the verse; "does he think that his wealth would make him last for ever?"

3996. Narrated Abu Qilabah: That the Prophet (ﷺ) made a man read the verse: "For, that day His chastisement will be such as none (else) can be chastised. And his bonds will be such as none (other) can be bound. Abu Dawud said: According to some (scholars), there is a narrator between the narrator Khalid and Abu Qilabah

3997. Narrated Abu Qilabah: A man whom the Prophet (ﷺ) made the following verse read informed me, or he was informed by a man whom a man made the following verse read through a man whom the Prophet (ﷺ) made the following verse read: "For, that day His chastisement will be such as none (else) can be inflicted (la yu'adhdhabu) Abu Dawud said: 'Asim, al-A'mash, Talhah b. Musarrif, Abu Ja'far Yazid b. al-Qa'qa', Shaibah b. Nassah, Nafi' b. 'Abd al-Rahman, 'Abd Allah b. Kathir al-Dari, Abu 'Amr b. al-'Ala', Hamzat al-Zayyat, 'Abd al-Rahman al-A'raj, Qatadah, al-Hasan al-Basri, Mujahid, Hamid al-A'raj, Abd Allah b. 'Abbas and 'Abd al-Rahman b. Abi Bakr recited: "For, that day His chastisement will be such as none (else) can inflict (la ya'adhdhibu), and His bonds will be such as none (other) can bind (wa la yathiqu), except the verse mentioned in this tradition from the Prophet (ﷺ). It has been read yu'adhdhabu with short vowel a in passive voice

3998. Narrated Abu Sa'id al-Khudri: The Messenger of Allah (ﷺ) related a tradition in which he mentioned the words "Jibril and Mikal" and he pronounced them "Jibra'ila wa Mika'ila." Abu Dawud said: Khalaf said: I did not put the pen aside from writing letters (huruf) for forty years: nothing tired me (or made me incapable of writing), even Jibril and Mika'il did not tire me

3999. Narrated Abu Sa'id al-Khudri: The Messenger of Allah (ﷺ) mentioned the name of the one who will sound the trumpet (sahib as-sur) and said: On his right will be Jibra'il and on his left will be Mika'il

4000. Narrated Ibn al-Musayyab: The Prophet (ﷺ), Abu Bakr, Umar and Uthman used to read "maliki yawmid-din (master of the Day of Judgment)". The first to read maliki yawmid-din was Marwan. Abu Dawud said: This is sounder than the tradition which transmitted by al-Zuhri from Anas, and al-Zuhri from Salim, from his father (Ibn 'Umar)

4001. Narrated Umm Salamah, Ummul Mu'minin: The Messenger of Allah (ﷺ) used to recite: "In the name of Allah, the Cherisher and Sustainer of the worlds; most Gracious, most Merciful; Master of the Day of Judgment," breaking its recitation into verses, one after another. Abu Dawud said: I heard Ahmad (b. Hanbal) say: The early reading is: Maliki yawmi'l-din

4002. Narrated Abu Dharr: I was sitting behind the Messenger of Allah (ﷺ) who was riding a donkey while the sun was setting. He asked: Do you know where this sets? I replied: Allah and his Apostle know best. He said: It sets in a spring of warm water (Hamiyah)

4003. Narrated Ibn al-Asq'a: The Prophet (ﷺ) came to them in the swelling place of immigrants and a man asked him: Which is the greatest verse of the Qur'an? The Prophet (ﷺ) replied: Allah, there is no god but He - the Living, the Self-Subsisting Eternal. No slumber can seize Him nor sleep

4004. Narrated Shariq: Ibn Mas'ud said read the verse: "Now come, thou" (haita laka). Then Shariq said: We read it, "hi'tu laka" (I am prepared for thee). Ibn Mas'ud said: I read it as I have been taught; it is dearer to me

4005. Narrated Shariq: 'Abd Allah (b. Mas'ud) was told that the people had read this verse: "She said: Now come, thou" (hita laka). He said: I read it as I have been taught; it is dearer to me. It goes "wa qalat haita laka" (She said: Now come thou)

4006. Narrated Abu Sa'id Al Khudri: The Messenger of Allah (ﷺ) said: Allah, the Exalted, said to the children of Israel: "... but enter the gate with humility, in posture and in words, and you will be forgiven your faults (tughfar lakum)

4007. The tradition mentioned above has also been transmitted by Hisham b. Sa'd with a different chain of narrators in a similar way

4008. Narrated 'Aishah: The revelation came down to Messenger of Allah (ﷺ) and he recited to us: "A surah which We have sent down and which We have ordained (faradnaha)" Abu Dawud said: The letter ra (r) is the word faradnaha has short vowel a (with out doubling of consonant r), and then he reached the verses after this verse

### Hot Baths (Kitab Al-Hammam)

4009. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah (ﷺ) forbade to enter the hot baths. He then permitted men to enter them in lower garments

4010. Narrated Aisha, Ummul Mu'minin: AbulMalih said: Some women of Syria came to Aisha. She asked them: From whom are you? They replied: From the people of Syria. She said: Perhaps you belong to the place where women enter hot baths (for washing). The said: Yes. She said: I heard the Messenger of Allah (ﷺ) say: If a woman puts off her clothes in a place other than her house, she tears the veil between her and Allah, the Exalted. Abu Dawud said: This is the tradition narrated by Jarir, and it is more perfect. Jarir did not mention Abu al-Malih. He said (on the authority of 'A'ishah) that the Messenger of Allah (ﷺ) said

4011. Narrated Abdullah ibn Amr ibn al-'As: The Prophet (ﷺ) said: After some time the lands of the non-Arabs will be conquered for you, and there you will find houses called hammamat (hot baths). so men should not enter them (to wash) except in lower garments, and forbid the women to enter them except a sick or one who is in a child-bed

4012. Narrated Ya'la: The Messenger of Allah (ﷺ) saw a man washing in a public place without a lower garment. So he mounted the pulpit, praised and extolled

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Allah and said: Allah is characterised by modesty and concealment. So when any of you washes, he should conceal himself

4013. The tradition mentioned above has also been transmitted by Ya'la from the Prophet () through a different chain of narrators. Abu Dawud said: The former is more perfect

4014. Narrated Jarhad: The Messenger of Allah () sat with us and my thigh was uncovered. He said: Do you not know that thigh is a private part ?

4015. Narrated Ali ibn AbuTalib: The Prophet () said: Do not uncover your thigh, and do not look at the thigh of the living and the dead. Abu Dawud said: This tradition disagrees with the generally reported traditions (nakarah)

4016. Narrated Al-Miswar b. Makhramah: I lifted a heavy stone. While I was walking my garment fell down. The Messenger of Allah () said to me: Take your garment upon you, and do not walk naked

4017. Bahz b. Hakim said that his father told on the authority of his grandfather: I said: Messenger of Allah, from whom should we conceal our private parts and to whom can we show? He replied: conceal your private parts except from your wife and from whom your right hands possess (slave-girls). I then asked: Messenger of Allah, (what should we do), if the people are assembled together? He replied: If it is within your power that no one looks at it, then no one should look at it. I then asked: Messenger of Allah if one of us is alone, (what should he do)? He replied: Allah is more entitled than people that bashfulness should be shown to him

4018. Narrated AbuSa'id al-Khudri: The Prophet () said: A man should not look at the private parts of another man, and a woman should not look at the private parts of another woman. A man should not lie with another man without wearing lower garment under one cover; and a woman should not lie with another woman without wearing lower garment under one cover

4019. Narrated AbuHurayrah: The Prophet () said: A man should not lie with another man and a woman should not lie with another woman without covering their private parts except a child or a father. He also mentioned a third thing which I forgot

### Clothing (Kitab Al-Libas)

4020. Narrated AbuSa'id al-Khudri: When the Messenger of Allah () put on a new garment he mentioned it by name, turban or shirt, and would then say: O Allah, praise be to Thee! as Thou hast clothed me with it, I ask Thee for its good and the good of that for which it was made, and I seek refuge in Thee from its evil and the evil of that for which it was made. Abu Nadrah said: When any of the Companions of the Prophet () put on a new garment, he was told: May you wear it out and may Allah give you another in its place

4021. The tradition mentioned above has also been transmitted by Al-Jariri through a different chain of narrators in a similar way

4022. The tradition mentioned above has also been transmitted by al-Jariri to the same effect though a different chain of narrators. Abu Dawud said: 'Abd al-Wahhab al-Thaqafi did not mention the name of Abu Sa'id. Hammad b. Salamah said: From al-Jariri, from Abu al-'Ala', from the Prophet (). Abu Dawud said: The hearing of this tradition by Hammad b. Salamah and Thaqafi is of the same nature

4023. Narrated Mu'adh ibn Anas: The Prophet () said: If anyone eats food and then says: "Praise be to Allah Who has fed me with this food and provided me with it through no might and power on my part," he will be forgiven his former and later sins. If anyone puts on a garment and says: "Praise be to Allah Who has clothed me with this and provided me with it through no might and power on my part," he will be forgiven his former and later sins

4024. Narrated Umm Khalid, daughter of Sa'd b. al-'As: Once the Messenger of Allah () was brought some garments among which was a small cloak with a border and black stripes. He said: Whom do you think to be more deserving for it ? The people kept silence. He said: Bring Umm Khalid. She was carried to him and he put it on her, saying: Wear it out and make it ragged twice. Then he went on looking at red or yellow marks on it, and said: This is sanah, sanah, Umm Khalid. It means "beautiful" in the language of the Abyssinians

4025. Narrated Umm Salamah, Ummul Mu'minin: The clothing which the Messenger of Allah () liked best was shirt

4026. Narrated Umm Salamah, Ummul Mu'minin: No clothing was dearer to be Messenger of Allah () than shirt

4027. Narrated Asma', daughter of Yazid,: The sleeve of the shirt of the Messenger of Allah () came to the wrist

4028. Narrated Al-Miswar b. Makhramah: The Messenger of Allah () distributed outer garments with full-length sleeves but did not give Makhramah anything. Makhramah said: Go with us to the Messenger of Allah (). So I went with him and he said: Enter and call him for me. I then called him. He came out to him and he had an outer garment with full-length sleeves over him from those garments. He said: I kept it for you. He looked at it, meaning Makhramah according to the addition of Ibn Mawhab. The agreed version then says: He said: Makhramah was pleased. Ibn Qutaibah said: From Ibn Abi Mulaikah, but he did not name it

4029. Narrated Abdullah ibn Umar: The Prophet () as saying: If anyone wears a garment for gaining fame, Allah will clothe him in a similar garment on the Day of Resurrection

4030. Musaddad transmitted the tradition mentioned above from Abu 'Awanah saying: Garment of disgrace

4031. Narrated Abdullah ibn Umar: The Prophet () said: He who copies any people is one of them

4032. Aishah said: The Messenger of Allah () went out one morning wearing a variegated garment of black goat hair. Narrated Utbah ibn AbdusSulami: I asked the Messenger of Allah () to clothe me. He clothed me with two coarse clothes of linen

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4033. Narrated Abu Burdah: My father said to me: My son, if you had seen us while we were with the Messenger of Allah (ﷺ) and the rain had fallen on us, you would have thought that our smell was the smell of the sheep
4034. Narrated Anas ibn Malik: The King Dhu Yazan presented to the apostle of Allah (ﷺ) a suit of clothes which he had purchased for thirty-three camels or thirty-three she-camels. He accepted it
4035. Narrated Ishaq ibn Abdullah ibn al-Harith: The Messenger of Allah (ﷺ) purchased a suit of clothes for twenty she-camels and some more and he presented it to Dhu Yazan
4036. Narrated Abu Burdah: I entered upon 'Aishah, and she brought a coarse lower garment that was manufactured in the Yemen and a patched garment called mulabbadah. She swore by Allah that the spirit of the Messenger of Allah (ﷺ) was taken in these two clothes
4037. Narrated Abdullah ibn Abbas: When the Haruriyyah made a revolt, I came to Ali (may Allah be pleased with him). He said: Go to these people. I then put on the best suit of the Yemen. AbuZumayl (a transmitter) said: Ibn Abbas was handsome and of imposing countenance. Ibn Abbas said: I then came to them and they said: Welcome to you, Ibn Abbas! what is this suit of clothes? I said: Why are you objecting to me? I saw over the Messenger of Allah (ﷺ) the best suit of clothes. Abu Dawud said: The name of Abu Zumail is Sammak b. al-Walid al-Hanafi
4038. Narrated Sa'd: I saw a man riding on a white mule and he had a black turban of silk and wool. He said: The Messenger of Allah (ﷺ) put it on me. This is the version of Uthman, and there is the word akhbara in his tradition
4039. Narrated Abdur Rahman ibn Ghanam al-Ash'ari: Abu Amir or Abu Malik told me--I swear by Allah another oath that he did not believe me that he heard the Messenger of Allah (ﷺ) say: There will be among my community people who will make lawful (the use of) khazz and silk. Some of them will be transformed into apes and swine. Abu Dawud said: Twenty Companions of the Messenger of Allah (ﷺ) or more put on khazz. Anas and al-Bara' b. 'Azib were among them
4040. Narrated 'Abd Allaah b. 'Umar: 'Umar b. al-Khattab saw that a striped robe containing silk was being sold at the gate of the mosque. He said: Messenger of Allah, would that you purchased it and wore it on Friday and when a delegation came to you. The Messenger of Allah (ﷺ) said: Only he who has no portion in the next world wears this (silk). Then the Messenger of Allah (ﷺ) came in possession of some robes made of silk and gave one of them to 'Umar b. al-Khattab. 'Umar said: Messenger of Allah, you are clothing me with it, but you said about the robe of 'Utarid what you said. The Messenger of Allah (ﷺ) said: I did not give it to you so that you may wear it. So 'Umar al-Khattab gave it to his brother who was a polytheist in Mecca to wear it
4041. The tradition mentioned above has also been narrated by 'Abd Allah b. 'Umar through a different chain of narrators. This version has: He said: A robe of silk brocade. He then sent him a Jubba of brocade and said: You may sell it and fulfill your need
4042. Narrated Abu 'Uthman al-Nahdi: 'Umar wrote to 'Utbah b. Farqad that the Prophet (ﷺ) forbade (wearing) silk except so-and-so, and so-and-so, to the extent of two, three, or four fingers
4043. Ali said: A robe containing silk was presented to the Messenger of Allah (ﷺ). He then sent it to me. I wore it and came to him. I saw him looking angry in his face. He then said: I did not send it to you to wear. He ordered me and I divided it among my women
4044. Narrated 'Ali bin Abi Talib: The Messenger of Allah (ﷺ) forbade us to wear a Qassi garment, a garment dyed with safflower, gold rings, and reading the Qur'an while bowing
4045. The tradition mentioned above has also been transmitted by 'Ali b. Abi Talib from the Prophet (ﷺ) through a different chain of narrators. This version has: (He forbade) reading the Qur'an while bowing and prostrating
4046. The tradition mentioned above has also been transmitted by Ibrahim b. 'Abd Allah through a different chain of narrators. This version added: I do not say that he had forbidden you
4047. Narrated Anas ibn Malik: The king of Rome presented a fur of silk brocade to the Prophet (ﷺ) and he wore it. The scene that his hands were moving (while wearing the robe) is before my eyes. He then sent it to Ja'far who wore it and came to him. The Prophet (ﷺ) said: I did not send it to you to wear. He asked: What should I do with it? He replied: Send it to your brother Negus
4048. Narrated Imran ibn Husayn: The Prophet (ﷺ) said: I do not ride on purple, or wear a garment dyed with saffron, or wear shirt hemmed with silk. Pointing to the collar of his shirt al-Hasan (al-Basri) said: The perfume used by men should have an odour but no colour, and the perfume used by women should have a colour but no odour. Sa'id said: I think he said: They interpreted his tradition about perfume used by women as applying when she comes out. But when she is with her husband, she may use any perfume she wishes
4049. Narrated Abul Husayn, that is al-Haytham ibn Shafi I and a companion of mine called Abu 'Amir, a man from al-Ma'afir went to perform prayer in Bayt al-Maqdis (Jerusalem). Their preacher was a man of Azd called AbuRayhanah, who was a companion of the Prophet (ﷺ). Abul Husayn said: my companion went to the mosque before me. I went there after him and sat beside him. He asked me: Did you hear the preaching of AbuRayhanah? I said: No. He said: I heard him say: The Messenger of Allah (ﷺ) forbade ten things: Sharpening the ends of the teeth, tattooing, plucking hair, men sleeping together without an under garment, women sleeping together without an under-garment, men putting silk at the hem of their garments like the Persians, or putting silk on their shoulders like the Persians, plundering, riding on panther skins, wearing signet rings, except in the case of one in authority. Abu Dawud said: The solitary point in this tradition (not

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supported by other traditions) is the report about the signet-ring

4050. Ali said:It is forbidden to use purple saddle-clothes

4051. Narrated Ali ibn AbuTalib: The Messenger of Allah (ﷺ) forbade me to wear a gold ring, or a Qassi garment or the use purple saddle-cloths

4052. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah (ﷺ) once prayed wearing a garment having marks. He looked at its marks. When he saluted, he said: Take this garment of mine to AbuJahm, for it turned my attention just now in my prayer, and bring a simple garment without marks. Abu Dawud said: The name of Abu Jahm b. Hudhaifah from Banu 'Adi b. Ka'b b. Ghanam

4053. A similar tradition has also been transmitted by 'Aishah through a different chain of narrators. But the former is more perfect

4054. Narrated Asma: Abdullah AbuUmar, client of Asma', daughter of AbuBakr, said: I saw Ibn Umar buying a Syrian garment in the market. When he saw that it had red warp, he returned it. I then came to Asma' and mentioned it to her. She said: Bring me, slave-girl, the mantle of the Messenger of Allah (ﷺ). She brought out a mantle of a course ornamented cloth, with its collar, sleeves, front, and back were hemmed with brocade

4055. Ibn 'Abbas said:It is only a garment wholly made of silk which the Messenger of Allah (ﷺ) forbade, but there is no harm in the ornamented border and the wrap

4056. Narrated Anas:The Messenger of Allah (ﷺ) gave license to 'Abd al-Rahman b. 'Awf and al-Zubair b. al-'Awwam to wear silk shirts during a journey because of an itch which they had

4057. Narrated Ali ibn AbuTalib: The Prophet of Allah (ﷺ) took silk and held it in his right hand, and took gold and held it in his left hand and said: both of these are prohibited to the males of my community

4058. Anas b. Malik said that he saw a striped garment over Umm Kulthum, daughter of the Messenger of Allah (ﷺ). He said:The word "siyara" means striped with silk

4059. Narrated Jabir ibn Abdullah: We used to take it away (i.e. silk) from boys, and leave it for girls. Mis'ar said: I asked Amr ibn Dinar about it, but he did not know it

4060. Narrated Qatadah:We asked Anas b. Malik: Which cloth was dearer to the Messenger of Allah (ﷺ) ? or Which cloth did the Messenger of Allah (ﷺ) like best to wear ? He replied: The striped cloaks (hibrah)

4061. Narrated Abdullah ibn Abbas: The Prophet (ﷺ) said: Wear your white garments, for they are among your best garments, and shroud your dead in them. Among the best types of collyrium you use is antimony (ithmid) for it clears the vision and makes the hair sprout

4062. Narrated Jabir ibn Abdullah: The Messenger of Allah (ﷺ) paid visit to us, and saw a dishevelled man whose hair was disordered. He said: Could this man not find something to make his hair lie down? He saw another man wearing dirty clothes and said: Could this man not find something to wash his garments with

4063. Abu al-Ahwas quoted his father saying:I came to the Prophet (ﷺ) wearing a poor garment and he said (to me): Have you any property? He replied: Yes. He asked: What kind is it? He said: Allah has given me camels. Sheep, horses and slaves. He then said: When Allah gives you property, let the mark of Allah's favour and honour to you be seen

4064. Narrated Zayd ibn Aslam: Ibn Umar used to dye his beard with yellow colour so much so that his clothes were filled (dyed) with yellowness. He was asked: Why do you dye with yellow colour? He replied: I saw the Messenger of Allah (ﷺ) dyeing with yellow colour, and nothing was dearer to him than it. He would dye all his clothes with it, even his turban

4065. Narrated AbuRimthah: I went with my father to the Prophet (ﷺ) and saw two green garments over him

4066. Narrated 'Amr b. Suh'aib: On his father's authority, said that his grandfather said: We came down with the Messenger of Allah (ﷺ) from a turning of a valley. He turned his attention to me and I was wearing a garment dyed with a reddish yellow dye. He asked: What is this garment over you? I recognised what he disliked. I then came to my family who were burning their oven. I threw it (the garment) in it and came to him the next day. He asked: Abdullah, what have you done with the garment? I informed him about it. He said: Why did you not give it to one of your family to wear, for there is no harm in it for women

4067. Hisham b. al-Ghaz said:The word mudarraja mentioned in the previous tradition means a colour which is neither crimson nor pink

4068. Narrated Abdullah ibn Amr ibn al-'As: The Messenger of Allah (ﷺ) saw me. The version of AbuAli al-Lula' has: I think I wore a garment dyed with a reddish yellow colour. He asked: What is this? So I went and burnt it. The Prophet (ﷺ) said: What have you done with your garment? I replied: I burnt it. He said: Why did you not give it to one of your women to wear? Abu Dawud said: Thawr transmitted it from Khalid and said: "Pink (muwarrad)" while Tawus said: "Reddish yellow colour (mu'asfar)

4069. Narrated Abdullah ibn Amr ibn al-'As: A man wearing two red garments passed the Prophet (ﷺ) and gave him a greeting, but he did not respond to his greeting

4070. Narrated Rafi' ibn Khadij: We went out with the Messenger of Allah (ﷺ) on a journey, and we had on our saddles and camels garments consisting of red warp of wool. The Messenger of Allah (ﷺ) said: Do I not see that red colour has dominated you. We then got up quickly on account of this saying of the Messenger of

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Allah () and some of our camels ran away. We then took the garments and withdrew them

4071. Narrated Hurayth ibn al-Abajj as-Sulayhi: That a woman of Banu Asad: One day I was with Zaynab, the wife of the Messenger of Allah (), and we were dyeing her clothes with red ochre. In the meantime the Messenger of Allah () peeped us. When he saw the red ochre, he returned. When Zaynab saw this, she realised that the Messenger of Allah () disapproved of what she had done. She then took and washed her clothes and concealed all redness. The Messenger of Allah () then returned and peeped, and when he did not see anything, he entered

4072. Narrated Al-Bara' bin 'Azib: The Messenger of Allah () had hair which reached the lobes of his ears, and I saw him wearing red robe. I did not see anything more beautiful than it

4073. Narrated Amir: I saw the Messenger of Allah () at Mina giving sermon on a mule and wearing a red garment, while Ali was announcing

4074. Narrated Aisha, Ummul Mu'minin: I made a black cloak for the Prophet () and he put it on; but when he sweated in it and noticed the odour of the wool, he threw it away. The narrator said: I think he said: He liked good smell

4075. Narrated Jabir ibn Abdullah: When I came to the Prophet (), he was sitting with his hands round his knees wearing the cloak the fringe of which was over his feet

4076. Narrated Jabir: The Prophet () entered Mecca in the year of the Conquest while he had a black turban over him

4077. Amr b. Huraith quoting his father said: I saw the Prophet () on the pulpit and he wore a black turban, and he let both the ends hang between his shoulders

4078. Narrated Ali ibn Rukanah: Ali quoting his father said: Rukanah wrestled with the Prophet () and the Prophet () threw him on the ground. Rukanah said: I heard the Prophet () say: The difference between us and the polytheists is that we wear turbans over caps

4079. Narrated AbdurRahman ibn Awf: The Messenger of Allah () put a turban on me and let the ends hang in front of him and behind me

4080. Narrated AbuHurayrah: The Messenger of Allah () forbade wearing clothes in two styles: that a man sits in a single garment with his hands round his knees and uncover his private parts towards heaven and that he wears his garment while one of his sides is uncovered, and puts the garment on his shoulders

4081. Narrated Jabir: The Messenger of Allah () forbade that a man should wrap himself completely in a garment with his hands hidden it, or sit in a single garment with his hands round his knees

4082. Mu'awiyah b. Qurrah quoted his father as saying: I came to the Messenger of Allah () with a company of Muzainah and we swore allegiance to him. The buttons of his shirt were open. I swore allegiance to him and I put my hand inside the collar of his shirt and felt the seal. 'Urwah said: I always saw Mu'awiyah and his son opening their buttons of the collar during winter and summer. They never closed their buttons

4083. Narrated 'Aishah: We were seated in our house in the noonday heat. Someone said to Abu Bakr: Here is the Messenger of Allah () coming to us shading his head at the hour when he would not generally come. The Messenger of Allah () then came; he asked for permission and he gave him permission and he entered

4084. Narrated AbuJurayy Jabir ibn Salim al-Hujaymi: I saw a man whose opinion was accepted by the people, and whatever he said they submitted to it. I asked: Who is he? They said: This is the Messenger of Allah (). I said: On you be peace, Messenger of Allah, twice. He said: Do not say "On you be peace," for "On you be peace" is a greeting for the dead, but say "Peace be upon you". I asked: You are the Messenger of Allah (may peace be upon you)? He said: I am the Messenger of Allah Whom you call when a calamity befalls you and He removes it; when you suffer from drought and you call Him, He grows food for you; and when you are in a desolate land or in a desert and your she-camel strays and you call Him, He returns it to you. I said: Give me some advice. He said: Do not abuse anyone. He said that he did not abuse a freeman, or a slave, or a camel or a sheep thenceforth. He said: Do not look down upon any good work, and when you speak to your brother, show him a cheerful face. This is a good work. Have your lower garment halfway down your shin; if you cannot do it, have it up to the ankles. Beware of trailing the lower garment, for it is conceit and Allah does not like conceit. And if a man abuses and shames you for something which he finds in you, then do not shame him for something which you find in him; he will bear the evil consequences for it

4085. Narrated Ibn 'Umar: The Messenger of Allah () as saying: If anyone trails his garment arrogantly, Allah will not look at him on the Day of Resurrection. Then Abu Bakr said: One of the sides of my lower garment trails, but still I remain careful about it. He said: You are not one of those who do so conceitedly

4086. Narrated Abu Hurairah: A man was praying with his lower garment hanging down. The Messenger of Allah () said to him: Go and perform ablution. He then went and performed ablution. He then came and he said: Go and perform ablution. Then a man said to him: Messenger of Allah, what is the matter with you that you commanded him to perform ablution and then you kept silence? He replied: He was praying while hanging down his lower garments, and Allah does not accept the prayer of a man who hangs down his lower garment

4087. Narrated Abu Dharr: The Prophet () as saying: There are three to whom Allah will not speak and at whom He will not look on the Day of Resurrection, and whom He will not declare pure, and they will have a painful punishment. I asked: Who are they, Messenger of Allah, they are losers and disappointed? He repeated it three times. I asked: Who are they. Messenger of Allah, they are losers and disappointed? He replied: The one who wears a trailing robe, the one who takes account of what he gives, and the one who produces a ready sale of a commodity by false swearing

4088. The tradition mentioned above has also been transmitted by Abu Dharr though a different chain of narrators, but the former is more perfect. This version has: Mannan is the one takes account of anything he gives

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4089. Narrated Qays ibn Bishr at-Taghlibi: My father told me that he was a companion of Abu Darda'. There was in Damascus a man from the companions of the Prophet (), called Ibn al-Hanzaliyyah. He was a recluse and rarely met the people. He remained engaged in prayer. When he was not praying he was occupied in glorifying Allah and exalting Him until he went to his family. Once he passed us when we were with AbudDarda'. AbudDarda' said to him: Tell us a word which benefits us and does not harm you. He said: The Messenger of Allah () sent out a contingent and it came back. One of the men came and sat in the place where the Messenger of Allah () used to sit, and he said to a man beside him: Would that you saw us when we met the enemy and so-and-so attacked and cut through a lance. He said: Take it from me and I am a boy of the tribe Ghifar. What do you think about his statement? He replied: I think his reward was lost. Another man heard it and said: I do not think that there is any harm in it. They quarrelled until the Messenger of Allah () heard it, and he said: Glory be to Allah! There is no harm if he is rewarded and praised. I saw that AbudDarda' was pleased with it and began to raise his hand to him and say: Did you hear it from the Messenger of Allah ()? He said: Yes. He continued to repeat it to him so often that I thought he was going to kneel down. He said: On another day he again passed us. AbudDarda' said to him: (Tell us) a word which benefits us and does not harm you. He said: The Messenger of Allah () said to us: One who spends on (the maintenance of) horses (for jihad) is like the one who spreads his hand to give alms (sadaqah) and does not withhold it. He then passed us on another day. AbudDarda' said to him: (Tell us) a word which benefits us and does no harm to you. He said: The Messenger of Allah () said: Khuraym al-Asadi would be a fine man were it not for the length of his hair, which reaches the shoulders, and the way he lets his lower garment hang down. When Khuraym heard that, he hurriedly, took a knife, cut his hair in line with his ears and raised his lower garment half way up his legs. He then passed us on another day. AbudDarda' said to him: (tell us) a word which benefits us and does not harm you. He said: I heard the Messenger of Allah () say: You are coming to your brethren; so tidy your mounts and tidy your dress, until you are like a mole among the people. Allah does not like obscene words or deeds, or do intentional committing of obscenity. Abu Dawud said: Similarly, Abu Nu'aim narrated from Hisham. He said: Until you will be like a mole among the people

4090. Narrated AbuHurayrah: The Prophet () said: Allah Most High says: Pride is my cloak and majesty is my lower garment, and I shall throw him who view with me regarding one of them into Hell

4091. Narrated 'Abd Allah (b. Mas'ud): The Messenger of Allah () as saying: He who has in his heart as much pride as much pride as grain of mustard-seed will not enter paradise. And he who has in his heart as much faith as grain of mustard-seed will not enter Hell. Abu Dawud said: Al-Qasmali has transmitted it from Al-A'mash in a similar way

4092. Narrated AbuHurayrah: A man who was beautiful came to the Prophet (). He said: Messenger of Allah, I am a man who likes beauty, and I have been given some of it, as you see. And I do not like that anyone excels me (in respect of beauty). Perhaps he said: "even to the extent of thong of my sandal (shirak na'li)", or he he said: "to the extent of strap of my sandal (shis'i na'li)". Is it pride? He replied: No, pride is disdaining what is true and despising people

4093. Narrated Abdur Rahman: I asked Abu Sa'id al-Khudri about wearing lower garment. He said: You have come to the man who knows it very well. The Messenger of Allah () said: The way for a believer to wear a lower garment is to have it halfway down his legs and he is guilty of no sin if it comes halfway between that and the ankles, but what comes lower than the ankles is in Hell. On the day of Resurrection. Allah will not look at him who trails his lower garment conceitedly

4094. Narrated Abdullah ibn Umar: The Prophet () said: Hanging down is in lower garment, shirt and turban. If anyone trails any of them conceitedly, Allah will not look at him on the Day of Resurrection

4095. Narrated Abdullah ibn Umar: What the Messenger of Allah () said about lower garment also applies to shirt

4096. Ikrimah said that he saw Ibn Abbas putting on lower garment, letting the hem on the top of his foot and raising it behind. He said: Why do you put on the lower garment in this way? He replied: It is how I saw the Messenger of Allah () do it

4097. Narrated Ibn 'Abbas: The Prophet () cursed women who imitate men and men who imitate women

4098. Narrated AbuHurayrah: The Messenger of Allah () cursed the man who dressed like a woman and the woman who dressed like a man

4099. Ibn AbuMulykah told that when someone remarked to Aisha that a woman was wearing sandals, she replied: The Messenger of Allah () cursed mannish women

4100. Safiyyah, daughter of Shaybah, said that Aisha mentioned the women of Ansar, praised them and said good words about them. She then said: When Surat an-Nur came down, they took the curtains, tore them and made head covers (veils) of them

4101. Narrated Umm Salamah, Ummul Mu'minin: When the verse "That they should cast their outer garments over their persons" was revealed, the women of Ansar came out as if they had crows over their heads by wearing outer garments

4102. Narrated Aisha, Ummul Mu'minin: May Allah have mercy on the early immigrant women. When the verse "That they should draw their veils over their bosoms" was revealed, they tore their thick outer garments and made veils from them

4103. Ibn al-Sarh said: I saw (this tradition) in the writing of my maternal uncle from 'Aqil, from Ibn Shihab through a different chain of narrators and to the same effect

4104. Narrated Aisha, Ummul Mu'minin: Asma, daughter of AbuBakr, entered upon the Messenger of Allah () wearing thin clothes. The Messenger of Allah () turned his attention from her. He said: O Asma', when a woman reaches the age of menstruation, it does not suit her that she displays her parts of body except

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this and this, and he pointed to his face and hands. Abu Dawud said: This is a mursal tradition (i.e. the narrator who transmitted it from 'Aishah is missing) Khalid b. Duraik did not see 'Aishah

4105. Narrated Jabir:Umm Salamah asked the Messenger of Allah () permission for getting herself cupped. He commanded Abu Tibah to cup her. The transmitter said: I think he was her foster-brother or a boy not yet of age

4106. Narrated Anas ibn Malik: The Prophet () brought Fatimah a slave which he donated to her. Fatimah wore a garment which, when she covered her head, did not reach her feet, and when she covered her feet by it, that garment did not reach her head. When the Prophet () saw her struggle, he said: There is no harm to you: Here is only your father and slave

4107. Narrated Aisha, Ummul Mu'minin: A mukhannath (eunuch) used to enter upon the wives of Prophet (). They (the people) counted him among those who were free of physical needs. One day the Prophet () entered upon us when he was with one of his wives, and was describing the qualities of a woman, saying: When she comes forward, she comes forward with four (folds in her stomach), and when she goes backward, she goes backward with eight (folds in her stomach). The Prophet () said: Do I not see that this (man) knows what here lies. Then they (the wives) observed veil from him

4108. The tradition mentioned above has also been transmitted by 'Aishah through a different chain of narrators to the same effect

4109. The tradition mentioned about has also been transmitted by 'Aishah through a different chain of narrators. This version has:He (the Prophet) exiled him and he lived in a desert (outside Medina). He would come every Friday asking for food

4110. The tradition mentioned above has also been transmitted by al-Auza'i through a different chain of narrators. This version adds:He was told: Messenger of Allah, in that case he will of starvation. So he allowed him to visit (the cit) twice a week so that he might ask for food and go back

4111. Narrated Ibn 'Abbas:The verse: "And say to the believing women that they should lower gaze was partly abrogated by the verse: "Such elderly women as are past the prospect of marriage

4112. Narrated Umm Salamah, Ummul Mu'minin: I was with the Messenger of Allah () while Maymunah was with him. Then Ibn Umm Maktum came. This happened when we were ordered to observe veil (purdah). The Prophet () said: Observe veil from him. We asked: Messenger of Allah! is he not blind? He can neither see us nor recognise us. The Prophet () said: Are both of you blind? Do you not see him? AbuDawud said: This was peculiar to the wives of the Prophet (). Do you not see that Fatimah daughter of Qays passed her waiting period with Ibn Umm Maktum. The Prophet () said to Fatimah daughter of Qays: Pass your waiting period with Ibn Umm Maktum, for he is a blind man. You can put off your clothes with him

4113. Narrated 'Amr b. Suh'aib: On his father's authority, said that his grandfather reported the Prophet () said: When one of you marries his male-slave to his slave-woman, he should not look at her private parts

4114. Narrated 'Amr b. Suh'aib: On his father's authority, said that his grandfather reported the Prophet () said: When one of you marries his female servant to his slave or to his employee, he should not look at her private part below the navel and above the knees. Abu Dawud said: The correct name is Sawwad b. Dawud al-Muzani al-Sairafi (and not Dawud b. Sawwad as mentioned in the chain). The narrator waki' misunderstood it

4115. Narrated Umm Salamah, Ummul Mu'minin: The Prophet () came to visit her when she was veiled, and said: use one fold and not two. Abu Dawud said: "Use one fold and not two" means: "Do not fold it like the turban of a man. Do not double it up manifolds

4116. Narrated Dihyah ibn Khalifah al-Kalbi: The Messenger of Allah () was brought some pieces of fine Egyptian linen and he gave me one and said: Divide it into two; cut one of the pieces into a shirt and give the other to your wife for veil. Then when he turned away, he said: And order your wife to wear a garment below it and not show her figure. Abu Dawud said: Yahya b. Ayyub transmitted it and said: 'Abbas b. 'Ubaid Allah b. 'Abbas

4117. Safiyyah, daughter of AbuUbayd, said:When the Messenger of Allah () mentioned lower garment, Umm Salamah, wife of the Messenger of Allah (), asked him: And a woman, Messenger of Allah? He replied: She may hang down a span. Umm Salamah said: Still it (foot) will be uncovered. He said: Then a forearm's length, nor exceeding it

4118. The tradition mentioned above has also been transmitted by Umm Salamah from the Prophet () through a different chain of narrators. Abu Dawud said:Ibn Ishaq and Ayyub b. Musa transmitted it from Nafi' from Safiyyah

4119. Narrated Abdullah ibn Umar: The Messenger of Allah () gave licence to the Mothers of the believers (i.e. the wives of the Prophet) to hang down their lower garment a span. Then they asked him to increase it, and he increased one span for them. They would send (the garment) to us and we would measure it one forearm's length for them

4120. Ibn 'Abbas said - (Musaddad and Wahb transmitted from Maimunah) Maimunah said:A sheep was given in alms to a female client of ours, but it died. The Prophet () passed it and said: Why did you not tan its skin and get some good out of it ? They replied: Messenger of Allah, it died a natural death. He said: It is only the eating of it that is prohibited

4121. The tradition mentioned above has also been transmitted by al-Zuhri who did not mention Maimunah. This version has:He said: Why did you not make use of it ? He then mentioned the rest of the tradition to the same effect but did not mention tanning

4122. Ma'mar said:Al-Zuhri used to deny tanning and say: Some good can be got out of it in any condition Abu Dawud said: Al-Auza'i, Yunus and 'Uqail did not

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mention tanning. al-Zubaidi, Sa'id b. 'Abd al-Aziz and Hafs b. 'Abd al-'Aziz mentioned tanning

4123. Narrated Ibn 'Abbas: That he heard the Messenger of Allah (ﷺ) say: When a skin is tanned, it is pure

4124. Narrated Aisha, Ummul Mu'minin: The Prophet (ﷺ) ordered that the skins of the animals which had died a natural death should be used when they are tanned

4125. Narrated Salamah ibn al-Muhabbah: On the expedition of Tabuk the Messenger of Allah (ﷺ) came to a household and, seeing a bucket hanging, asked for water. They said: Messenger of Allah, the animal died a natural death. He replied; Its tanning is its purification

4126. Al-Aliyah, daughter of Subay', said: I had some sheep at Uhud, and they began to die. I then entered upon Maymunah, wife of the Prophet (ﷺ), and mentioned it to her. Maymunah said to me: If you took their skins and made use of them, (that would be better for you). She asked: Is that lawful? She replied, Yes. Some people of the Quraysh passed by the Messenger of Allah (ﷺ) dragging a sheep of theirs as big as an ass. The Messenger of Allah (ﷺ) said to them: Would that you took its skin. They said: It died a natural death. The Messenger of Allah (ﷺ) said: Water and leaves of the mimosa flava purify it

4127. Narrated Abdullah ibn Ukaym: The letter of the Messenger of Allah (ﷺ) was read out to us in the territory of Juhaynah when I was a young boy: Do not make use of the skin or sinew of an animal which died a natural death

4128. Al-Hakam ibn Uwaynah said that he went along with some people to Abdullah ibn Ukaym, a man of Juhaynah. al-Hakam said: They entered and I sat at the door. Then they came out and told me that Abdullah ibn Ukaym had informed them that the Messenger of Allah (ﷺ) had written to Juhaynah one month before his death: Do not make use of the skin or sinew of an animal which died a natural death. Abu Dawud said: Al-Nadr b. Shumail said: The skin is called ihab when it is not tanned and when it is tanned, it is not called ihab but na'es shann and qirbah (tanned skin or leather)

4129. Narrated Mu'awiyah: The Prophet (ﷺ) said: Do not ride on silk stuff and panther skins. Abu Sa'id said to us: Abu Dawud said to us: The name of Abul Mu'tamir is Yazid ibn Tahman. He lived in al-Hirah

4130. Narrated Abu Hurairah: The Prophet (ﷺ) as saying: The angels do not accompany those fellow travellers who have panther skin

4131. Khalid said: Al-Miqdam ibn Ma'dikarib and a man of Banu Asad from the people of Qinnisrin went to Mu'awiyah ibn Abu Sufyan. Mu'awiyah said to al-Miqdam: Do you know that al-Hasan ibn Ali has died? Al-Miqdam recited the Qur'anic verse "We belong to Allah and to Him we shall return." A man asked him: Do you think it a calamity? He replied: Why should I not consider it a calamity when it is a fact that the Messenger of Allah (ﷺ) used to take him on his lap, saying: This belongs to me and Husayn belongs to Ali? The man of Banu Asad said: (He was) a live coal which Allah has extinguished. Al-Miqdam said: Today I shall continue to make you angry and make you hear what you dislike. He then said: Mu'awiyah, if I speak the truth, declare me true, and if I tell a lie, declare me false. He said: Do so. He said: I adjure you by Allah, did you hear the Messenger of Allah (ﷺ) forbidding use to wear gold? He replied: Yes. He said: I adjure you by Allah, do you know that the Messenger of Allah (ﷺ) prohibited the wearing of silk? He replied: Yes. He said: I adjure you by Allah, do you know that the Messenger of Allah (ﷺ) prohibited the wearing of the skins of beasts of prey and riding on them? He said: Yes. He said: I swear by Allah, I saw all this in your house, O Mu'awiyah. Mu'awiyah said: I know that I cannot be saved from you, O Miqdam. Khalid said: Mu'awiyah then ordered to give him what he did not order to give to his two companions, and gave a stipend of two hundred (dirhams) to his son. Al-Miqdam then divided it among his companions, and the man of Banu Asad did not give anything to anyone from the property he received. When Mu'awiyah was informed about it, he said: Al-Miqdam is a generous man; he has an open hand (for generosity). The man of Banu Asad withholds his things in a good manner

4132. Abu al-Malih b. Usamah quoting his father said: The Messenger of Allah (ﷺ) forbade (the use of) the skins of beasts of prey

4133. Narrated Jabir: We were with the Prophet (ﷺ) on a journey. He said: Make a general practice of wearing sandals, for a man keeps riding as long as he wears sandals

4134. Narrated Anas: The sandals of the Prophet (ﷺ) had two thongs

4135. Narrated Jabir ibn Abdullah: The Messenger of Allah (ﷺ) forbade that a man should put on sandals while standing

4136. Narrated Abu Hurairah: The Messenger of Allah (ﷺ) as saying: None of you should walk with one sandal, but should wear a pair or should put off both of them

4137. Narrated Jabir: The Messenger of Allah (ﷺ) as saying: When the thong (of a sandal) of one of you is cut off, he should not walk with one sandal till he repairs his thongs. He should not walk with one shoe, or eat with his left hand

4138. Narrated Abdullah ibn Abbas: It is part of the Sunnah that when a man sits down, he should take off his sandals and place them at his side

4139. Narrated Abu Hurairah: The Messenger of Allah (ﷺ) as saying: When one of you puts on sandals, he should put on his right one first, and when he takes them off, he should take off the left one first; so that the right one should be the first to be put on and the last to be taken off

4140. Narrated 'Aishah: The Messenger of Allah (ﷺ) liked to begin with the right side as far as possible in all conditions: in his purification, and combing. The narrator Muslim added: "in using tooth-stick," and he did not mention "in all his conditions". Abu Dawud said: Shu'bah transmitted it from Mu'adh, but did not mention "his tooth-stick"

4141. Narrated Abu Hurayrah: The Prophet (ﷺ) said: When you put on (a garment) and when you perform ablution, you should begin with your right side



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4142. Narrated Jabir bin 'Abdullah :The Messenger of Allah (ﷺ) mentioned bedding and said: There should be bedding for a man, bedding for his wife, and third for a guest, but a fourth for the devil
4143. Narrated Jabir ibn Samurah: When I came to the Prophet (ﷺ) in his house, I saw him sitting reclining on a pillow. The narrator Ibn al-Jarrah added: "on his left side". Abu Dawud said: Ishaq b. Mansur transmitted it from Isra'il, also mentioning the words "on his left side"
4144. Sa'id ibn Amr al-Qurashi quoting his father said:Ibn Umar (once) saw some fellow travellers of the Yemen. They had their saddles (on camels) of leather. He said: If anyone likes to see the fellow travellers most resembling to the Companions of the Messenger of Allah (ﷺ), he should see them
4145. Narrated Jabir:The Messenger of Allah (ﷺ) said to me: Have you made cushions ? I said: How can we afford cushions ? He said: Soon you will have cushions
4146. Narrated 'Aishah:The pillow of the Messenger of Allah (ﷺ) on which he slept at night (according to the version on Ibn Mani') was of leather stuffed with palm fibre (according to the agreed version)
4147. Narrated Aisha, Ummul Mu'minin: The bedding of the Messenger of Allah (ﷺ) consisted of leather stuffed with palm fibre
4148. Narrated Umm Salamah, Ummul Mu'minin: Her bedding was in front of the place of prayer of the Prophet (ﷺ)
4149. Narrated Abdullah ibn Umar: The Messenger of Allah (ﷺ) came to Fatimah and found a curtain hanging at her door, so he did not enter. Whenever he entered (the house), he would visit her first. Then Ali came and found that Fatimah was grieved. He asked: What is the matter with you? She replied: The Messenger of Allah (ﷺ) came to me but did not enter (the house). Ali then came to him and said: Messenger of Allah, Fatimah felt it keenly that you came to visit her but did not go in. He replied: What have I to do with this world? What have I to do with prints and figures (on the curtain)? He (Ali) then went to Fatimah and informed her of what the Messenger of Allah (ﷺ) had said. She said: Ask the Messenger of Allah (ﷺ) what he me to do about it. He (the Prophet) said: Tell her that she must send it to so-and-so
4150. The tradition mentioned above has also been transmitted through a different chain of narrators by Ibn Fudail on his father's authority. This version has:"The curtain was embellished
4151. Narrated 'Aishah:The Messenger of Allah (ﷺ) never left in his house anything containing the figure of a cross without destroying it
4152. Narrated Ali ibn AbuTalib: The Prophet (ﷺ) said: The angels do not enter a house which contains a picture, a dog, or a man who is impure by sexual defilement
4153. Narrated Abu Talhat al-Ansari:I heard the Prophet (ﷺ) say: The angels do not enter a house which contains a dog or a picture. Zaid b. Khalid al-Juhani said to Sa'id b. Yasar al-Ansari, the transmitter of this tradition: Go with me to 'Aishah, Mother of Faithful, so that we ask about it. So we went and said to her: Mother of Faithful, Abu Talhah has transmitted to us a tradition so-and-so. Have you heard the Prophet (ﷺ) mentioning that ? She replied: No but I tell what I saw him doing. The Messenger of Allah (ﷺ) went on an expedition and I was waiting for his return. I got a carpet which I hung as a screen on a stick over the door. When he came I received him and said: Peace be upon you, Messenger of Allah, His mercy and His blessings. Praise to be Allah Who gave you dominance and respect. Then he looked at the house and saw the carpet; and he did not respond to me at all. I found (signs of) disapproval in his face. He then came to the carpet and tore it down. He then said: Allah has not commanded us to clothe stones and clay out of the sustenance He has given us. She said: I then cut it to pieces and made two pillows out of it and stuffed them with palm fibre, and he did not disapprove of it to me
4154. The tradition mentioned above has also been transmitted by Suhail through a different chain of narrators like the previous one. This version has:I said: Mother, he has told me that the Prophet (ﷺ) has said: He also said the words ; Sa'id b. yasir client of Banu al-Najjar
4155. Narrated Abu Talhah:The Messenger of Allah (ﷺ) as saying: The angels do not enter the house which contains a picture. Busr (b. Sa'id), the transmitter of this tradition, said: Zaid (b. Khalid al-Juhani) then fell it and we paid him a sick visit. There was a curtain with a picture hanging at his door. I then said to 'Ubaid Allah al-Khawlanī', the step-son of Maimunah, wife of the Prophet (ﷺ): Did Zaid not tell us about pictures on the first day ? 'Ubaid Allah said: Did you not hear him when he said: Except a figure on a garment
4156. Narrated Jabir ibn Abdullah: The Prophet (ﷺ) ordered Umar ibn al-Khattab who was in al-Batha' at the time of the conquest (of Makkah) to visit the Ka'bah and obliterate all images in it. The Prophet (ﷺ) did not enter it until all the images were obliterated
4157. Narrated Ibn 'Abbas:Maimunah, wife of the Prophet (ﷺ) reported him as saying: Gabriel (peace be upon him) promised to visit me last night, but he did not visit me. Then it occurred to him that there was a pup under his bed. So he ordered and it was turned out. He then got water in his hand and sprinkled it on its place. When Gabriel (ﷺ) met him, he said: We do not enter a house which contains a dog or a picture. When the morning came, the Prophet (ﷺ) ordered to kill dogs. He ordered to kill the dog which guarded a small orchard, and left the dog which guarded the big orchard
4158. Narrated AbuHurayrah: The Messenger of Allah (ﷺ) said: Gabriel (ﷺ) came to me and said: I came to you last night and was prevented from entering simply because there were images at the door, for there was a decorated curtain with images on it in the house, and there was a dog in the house. So order the head of the image which is in the house to be cut off so that it resembles the form of a tree; order the curtain to be cut up and made into two cushions spread out on which people may tread; and order the dog to be turned out. The Messenger of Allah (ﷺ) then did so. The dog belonged to al-Hasan or al-Husayn and was under their couch. So he ordered it to be turned out. Abu Dawud said: Al-Nadd means a thing on which clothes are placed like a couch

## **Combing the Hair (Kitab Al-Tarajjul)**

4159. Narrated Abdullah ibn Mughaffal: The Messenger of Allah (ﷺ) forbade combing the hair except every second day

4160. Abdullah ibn Buraydah said: A man from the companions of the Prophet (ﷺ) travelled to Fudalah ibn Ubayd when he was in Egypt. He came to him and said: I have not come to you to visit you. But you and I heard a tradition from the Messenger of Allah (ﷺ). I hope you may have some knowledge of it. He asked: What is it? He replied: So and so. He said: Why do I see you dishevelled when you are the ruler of this land? He said: The Messenger of Allah (ﷺ) has forbidden us to indulge much in luxury. He said: Why do I see you unshod? He replied: The Prophet (ﷺ) used to command us to go barefoot at times

4161. Narrated AbuUmamah Ilyas ibn Tha'labah: The Companions of the Messenger of Allah (ﷺ) mentioned this word before him. The Messenger of Allah (ﷺ) said: Listen, listen! Wearing old clothes is a part of faith, wearing old clothes is a part of faith. Abu Dawud said: He is Abu Umamah b. Tha'labat al-Ansari

4162. Narrated Anas ibn Malik: The Prophet (ﷺ) had sikkah with which he perfumed himself

4163. Narrated AbuHurayrah: The Prophet (ﷺ) said: He who has hair should honour it

4164. Narrated Aisha, Ummul Mu'minin: Karimah, daughter of Hammam, told that a woman came to Aisha (Allah be pleased with her) and asked her about dyeing with henna. She replied: There is no harm, but I do not like it. My beloved, the Messenger of Allah (ﷺ), disliked its odour. Abu Dawud said: She meant the colour of hair of the head

4165. Narrated Aisha, Ummul Mu'minin: When Hind, daughter of Utbah, said: Prophet of Allah, accept my allegiance, he replied; I shall not accept your allegiance till you make a difference to the palms of your hands; for they look like the paws of a beast of prey

4166. Narrated Aisha, Ummul Mu'minin: A woman made a sign from behind a curtain to indicate that she had a letter for the Messenger of Allah (ﷺ). The Prophet (ﷺ) closed his hand, saying: I do not know this is a man's or a woman's hand. She said: No, a woman. He said: If you were a woman, you would make a difference to your nails, meaning with henna

4167. Narrated Humaid b. 'Adb al-Rahman: That he heard Mu'awiyah b. Abi Sufyan say during the Hajj when he was on the pulpit and took a lock of hair which was in the hand of the guard, saying: O people of Medina, where are your scholars ? I heard the Messenger of Allah (ﷺ) forbidding such a thing as this and said: The children of Isra'il perished when their women practised it

4168. Abd Allah said: The Messenger of Allah (ﷺ) cursed the woman who adds some false hair and the woman who asks for it, the woman who tattoos and the woman who asks for it

4169. Abd Allah (b. Mas'us) said: Allah has cursed the woman who tattoo and the women who have themselves tattooed, the women who add false hair (according to the version of Muhammad b. Isa) and the women who pluck hairs from their faces (according to the version on 'Uthman). The agreed version then goes: The women who spaces between their teeth for beauty, changing what Allah has created. When a woman of Banu Asad called Umm Ya'qub, who read the Qur'an (according to the version of 'Uthman) heard it, she came to him (according to the agreed version) and said: I have heard that you have cursed the women who tattoo, those have themselves tattooed, those who add false hair (according to the version of Muhammad), those pluck hairs from their faces, and those who make spaces between their teeth (according to the agreed version), for changing what Allah has created (according to the version of 'Uthman). He said: Why should I not curse those whom the Messenger of Allah (ﷺ) had cursed and those who were mentioned in Allah's Book ? She said: I have read it from cover to cover and have not found in it. He said: I swear by Allah, if you read it, you would have found it. He then read: What the Apostle has brought you accept, and what he has forbidden refrain from it. She said: I find some of these thing in you wife. He said: Enter (the house) and see. She said: I then entered (the house) and came out. He asked: What did you see ? She said: I did not see (anything). He said: Had it been so, she would have not have been with us. This is according to the version of 'Uthman

4170. Narrated Ibn 'Abbas: The woman who supplies fake hair and the one who asks for it, the woman who pulls out hair for other people and the woman who depilates herself, the woman who tattoos and the one who has it done when there is no disease to justify it have been cursed. Abu Dawud said: Wasilah means the woman who adds false hair to the hair of women. Mustawilah means the one who asks for adding the hair to her hair. namisah means a woman who plucks hair from the brow until she makes it thin; mutanammisah means the woman who depilates herself ; washimah is a woman who tattoos in the face with antimony or ink ; mustawshimah is a woman with whom it is done

4171. Sa'id b. Jubair said: There is no harm in fastening the hair with silk or woollen threads. Abu Dawud said: It appears that he held the view that what is prohibited is the adding of the hair of women. Abu Dawud said: Ahmad (b. hanbal) used to say: There is no harm in tying the hair with silk or woollen threads

4172. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying: If anyone is presented some perfume, he should not return it, for it is a thing of good fragrance and light to bear

4173. Narrated AbuMusa: The Prophet (ﷺ) said: If a woman uses perfume and passes the people so that they may get its odour, she is so-and-so, meaning severe remarks

4174. Narrated AbuHurayrah: A woman met him and he found the odour of perfume in her. Her clothes were fluttering in the air. He said: O maid-servant of the Almighty, are you coming from the mosque? She replied: Yes. He said: For it did you use perfume? She replied: Yes. He said: I heard my beloved AbulQasim (ﷺ)

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say: The prayer of a woman who uses perfume for this mosque is not accepted until she returns and takes a bath like that of sexual defilement (perfectly). Abu Dawud said: Al-i'sar means dust

4175. Narrated AbuHurayrah: The Prophet () said: If a woman fumigates herself with perfume, she must not attend the night prayer with us. Ibn Nufayl said: Isha' means night prayer

4176. Narrated Ammar ibn Yasir: I came to my family at night (after a journey) with my hands chapped and they perfumed me with saffron. In the morning I went to the Prophet () and gave him a greeting, but he did not respond to me nor did he welcome me. He said: Go away and wash this off yourself. I then went away and washed it off me. I came to him but there remained a spot of it on me. I give him a greeting, but he did not respond to me nor did he welcome me. He said: Go away and wash it off yourself. I then went away and washed it off me. I then came and gave him a greeting. He responded to me and welcomed me, saying: The angels do not attend the funeral of an unbeliever bringing good to it, nor a man who smears himself with saffron, nor a man who is sexually defiled. He said: He permitted the man who was sexually defiled to perform ablution when he slept, ate or drank

4177. The tradition mentioned above (No. 4164) has also been transmitted by Ammar ibn Yasir through a different chain of narrators. This version has: Ammar said: I used khaluq. The first version is more perfect; it mentioned "taking a bath". Ibn Jurayj said: I said to Umar (a transmitter): They might be wearing ihram (robe of pilgrim)? He replied: No, they were residents

4178. Al-Rabi' b. Anas, quoting his two grandfathers, said: We heard Abu Musa say: The Messenger of Allah () said: Allah does not accept the prayer of a man who has any khaluq (perfume composed of saffron) on his body. Abu Dawud said: His grandfathers were Zaid and Ziyad

4179. Anas said: The Messenger of Allah () forbade men to use saffron. Isma'il version has: "(forbade) man to use saffron

4180. Narrated Ammar ibn Yasir: The Prophet () said: The angels do not come near three: the dead body of the unbeliever, one who smears himself with khaluq, and the one who is sexually defiled except that he performs ablution

4181. Narrated Al-Walid ibn Uqbah: When the Prophet of Allah () conquered Makkah. The people of Makkah began to bring their boys and he would invoke a blessing on them and rub their heads. I was brought, but as I had been perfumed with khaluq, he did not touch me because of the khaluq

4182. Narrated Anas ibn Malik: A man came to the Messenger of Allah () and he had the mark of yellowness (of saffron). The Prophet (peace be upon him rarely mentioned a thing which he disliked before a man. When he went away, he said: Would that you tell this man that he should wash this off him)

4183. Narrated Al-Bara' : I did not see any man with locks hanging down to shoulders in red robe more beautiful than the Messenger of Allah (). Muhammad b. Sulaiman added: He had hair which touched his shoulders. Abu Dawud said: Isra'il also transmitted it in a similar way from Abu Ishaq saying: "(his hair) touched his shoulders". Shu'bah added: (His hair) reached the lobes of his ears

4184. Narrated Al-Bara' : The Messenger of Allah () had hair which reached the lobes of his ears

4185. Narrated Anas ibn Malik: The hair of the Messenger of Allah () were up to the lobes of his ears

4186. Narrated Anas bin Malik: The hair of Messenger of Allah () were halfway down his ears

4187. Narrated Aisha, Ummul Mu'minin: The hair of the Messenger of Allah () were above wafrah and below jummah

4188. Narrated Ibn 'Abbas: The people of the Book used to let their hair hang down, and the polytheists used to part their hair. The Messenger of Allah () like to confirm with the People of the Book in the matters about which he had received no command. Hence he Messenger of Allah () let his forelock hang down but afterwards he parted it

4189. Narrated Aisha, Ummul Mu'minin: When I parted the hair of the Messenger of Allah () I made a parting from the crown of his head and let his forelock hang between his eyes

4190. Narrated Wa'il ibn Hujr: I came to the Prophet () and I had long hair. When the Messenger of Allah () saw me, he said: Evil, evil! He said: I then returned and cut them off. I then came to him in the morning. He said (to me): I did not intend to do evil to you. This is much better

4191. Narrated Umm Hani: The Prophet () came to Mecca and he had four plaits of hair

4192. Narrated Abdullah ibn Ja'far: The Prophet () gave the children of Ja'far three day' time to visit them. He then came to visit them, and said: Do not weep over my brother after this day. He said: Call to me the children of my brother. We were brought to him as if we were chicken. He said: Call a barber to me. He then ordered and our heads were shaved

4193. Narrated Ibn 'Umar: The Messenger of Allah () forbade qaza'. Qaza' means having part of a boy's head shaved and leaving part unshaven

4194. Narrated Abdullah ibn Umar: the Prophet () forbade qaza' which means that the head of a boy is shaved and a lock is left

4195. Narrated Abdullah ibn Umar: The Prophet () saw a boy with part of his head shaved and part left unshaven. He forbade them to do that, saying: Shave it all or leave it all

4196. Narrated Anas ibn Malik: I had a hanging lock of hair. My mother said to me: I shall not cut it, for the Messenger of Allah () used to stretch it out and hold it

4197. Narrated Anas ibn Malik: Al-Hajjaj ibn Hassan said: We entered upon Anas ibn Malik. My sister al-Mughirah said: You were a boy in those days and you had

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two locks of hair. He (Anas) rubbed your head and invoked blessing on you. He said: Shave them (i.e. the locks) or clip them, for this is the fashion of the Jews

4198. Narrated Abu Hurairah: The Prophet (ﷺ) as saying: The inborn characteristics of man are five. Another version says: Five things are of the inborn characteristics of man: circumcision, shaving the pubes, plucking out hair under the armpit, paring the nails and clipping the moustaches

4199. Narrated Abd Allah b. 'Umar: The Messenger of Allah (ﷺ) commanded to clip the moustaches and grow the beard long

4200. Narrated Anas bin Malik: The Messenger of Allah (ﷺ) fixed forty days to shave the pubes, paring the nails, clipping the moustaches, and plucking the hair under the armpit. Abu Dawud said: Ja'far b. Sulaiman transmitted it from Abu 'Imran on the authority of Anas. In this version he did not mention the Prophet (ﷺ). He said: Forty days were fixed for us. This is a more correct version

4201. Narrated Jabir: We used to grow beard long except during the Hajj or 'Umrah. Abu Dawud said: Istihdad means to shave the pubes

4202. Amr b. Shu'aib, on his father's authority, told that his grandfather reported the Messenger of Allah (ﷺ) said: Do not pluck out grey hair. If any believer grows a grey hair in Islam, he will have light on the Day of Resurrection. (This is Sufyan's version). Yahya's version says: Allah will record on his behalf a good deed for it, and will blot out a sin for it

4203. Narrated Abu Hurairah: The Prophet (ﷺ) as saying: Jews and Christians do not dye (their beards), so act differently from them

4204. Narrated Jabir bin 'Abdullah : Abu Quhafah was brought on the day of the conquest of Mecca with head and beard while like hyssop. The Messenger of Allah (ﷺ) said: Change this something, but avoid black

4205. Narrated Abu Dharr: The Prophet (ﷺ) said: The best things with which grey hair are changed are henna and katam

4206. Narrated Abu Rimthah: I went with my father to the Prophet (ﷺ). He had locks hanging down as far as the lobes of the ears stained with henna, and he was wearing two green garments

4207. This version adds (to the previous hadith No 4194): My father said to him (the Prophet): Show me what is on your back, for I am a physician. He (the Prophet) said: You are only a soother. Its physician is He Who has created it

4208. Narrated Abu Rimthah: I and my father came to the Prophet (ﷺ). He said to a man or to my father: Who is this? He replied: He is my son. He said: Do not commit a crime on him. He had stained his beard with henna

4209. Thabit said that Anas was asked about the hair-dye of the Prophet (ﷺ). He replied: He did not dye his hair, but Abu Bakr and 'Umar dyed their hair

4210. Narrated Abdullah ibn Umar: The Prophet (ﷺ) used to wear tanned leather sandals and dye his beard yellow with wars and saffron, and Ibn 'Umar used to do that too

4211. Narrated Abdullah ibn Abbas: When a man who had dyed himself with henna passed by the Prophet (ﷺ), he said: How fine this is! When another man who had dyed himself with henna and katam passed by, he said: This is better than that. Then another man who had dyed himself with yellow dye, passed by, he said: This is better than all that

4212. Narrated Abdullah ibn Abbas: The Prophet (ﷺ) said: At the end of time there will be people who will use this black dye like the crops of doves who will not experience the fragrance of Paradise

4213. Narrated Thawban: When the Messenger of Allah (ﷺ) went on a journey, the last member of his family he saw was Fatimah, and the first he visited on his return was Fatimah. Once when he returned from an expedition she had hung up a hair-cloth, or a curtain, at her door, and adorned al-Hasan and al-Husayn with silver bracelets. So when he arrived, he did not enter. Thinking that he had been prevented from entering by what he had seen, she tore down the curtain, unfastened the bracelets from the boys and cut them off. They went weeping to the Messenger of Allah (ﷺ), and when he had taken them from them, he said: Take this to so and so's family. Thawban. In Medina, these are my family, and I did not like them to enjoy their good things in the present life. Buy Fatimah a necklace or asb, Thawban, and two ivory bracelets

### Signet-Rings (Kitab Al-Khatam)

4214. Narrated Anas bin Malik: The Messenger of Allah (ﷺ) wanted to write to some Persian rulers. He was told that they would not read a letter without a seal in the form of a silver ring on which he engraved "Muhammad the Messenger of Allah

4215. The tradition mentioned above has also been transmitted by Anas through a different chain of narrators. This version as transmitted by 'Isa b. Yunus adds: It remained in his hand until he died, in the hand of 'Abu Bakr until he died, in the hand of 'Umar until he died, and in the hand of 'Uthman. When he was near a well, it fell down in it. He ordered to take it out, but it could not be found

4216. Narrated Anas: The signet-ring of the Prophet (ﷺ) was of silver with an Abyssinian stone

4217. Narrated Anas: The signet-ring of the Prophet (ﷺ) was all of silver as was also its stone

4218. Narrated Ibn 'Umar: The Messenger of Allah (ﷺ) took a signet-ring of gold, and put the stone next the palm of his hand. He engraved on it "Muhammad, the Messenger of Allah". The people then took signet-rings of gold. When he saw that they had taken them (like his ring) he threw it away and said: I shall never wear it. He then fashioned a silver ring and engraved on it "Muhammad, the Messenger of Allah". Then Abu Bakr wore it after him, then 'Umar wore it after Abu Bakr,

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and the 'Uthman wore it after 'Umar till it fell down in a well called Aris. Abu Dawud said: The people did not disagree on 'Uthman till the signet-ring fell down from his hand

4219. The tradition mentioned above has also been transmitted by Ibn 'Umar through a different chain of narrators from the Prophet (). This version adds: He engraved on it "Muhammad, the Messenger of Allah." and said: "No one must engrave anything in the manner of this signet-ring of mine. He then transmitted the rest of the tradition

4220. The tradition mentioned above has also been transmitted by Ibn 'Umar through different chain of narrators from the Prophet (). This version adds: They searched for it but could not find it. 'Uthman then fashioned a signet-ring and engraved on it "Muhammad, the Messenger of Allah". He used to wear it or stamp with it

4221. Anas b. Malik said that he saw a silver signet-ring on the hand of the Prophet () only for a day. The people then fashioned and wore (rings). The Prophet () then threw it away and the people also threw (them.) Abu Dawud said: Ziyad b. Sa'd, Shu'aib and Ibn Musafir transmitted it from al-Zuhri. 'Ali said in their versions: "of silver

4222. Narrated Abdullah ibn Mas'ud: The Prophet of Allah () disliked ten things: Yellow colouring, meaning khaluq, dyeing grey hair, trailing the lower garment, wearing a gold signet-ring, a woman decking herself before people who are not within the prohibited degrees, throwing dice, using spells except with the Mu'awwidhatan, wearing amulets, withdrawing the penis before the semen is discharged, in the case of a woman who is wife or not a wife, and having intercourse with a woman who is suckling a child; but he did not declare them to be prohibited. Abu Dawud said: Only the transmitters of Basrah have transmitted this tradition

4223. Narrated Buraydah ibn al-Hasib: A man came to the Prophet () and he was wearing a signet-ring of yellow copper. He said to him: How is it that I notice the odour of idols in you? So he threw it away, and came wearing an iron signet ring. He (the Prophet) said: What is it that I see you wearing the adornment of the inhabitants of Hell? So he threw it away. He asked: Messenger of Allah, what material I must use? He said: Make it of silver, but do not weigh it as much as a mithqal, The narrator Muhammad did not say: " 'Abd Allah b. Muslim," and al-Hasan did not say: "al-Sulami al-Marwazi

4224. Iyas b. al-Harith b. al-Mu'ayyib quoting his grandfather said and his grandfather from his mother's side was Abu Dhubab: The signet-ring of the Prophet () was of iron polished with silver. Sometimes it remained in my possession. Al-Mu'ayyib was in charge of the signet-ring of the Prophet ()

4225. Narrated Ali: The Messenger of Allah () said to me: Say: O Allah, guide me, and set me right. Remember by guidance (hidayah) the showing of the straight path, and remember by setting right (saday) the setting right of an arrow. Then pointing to the middle finger and the one next to it, he said: He forbade me to wear a signet-ring on this finger of mine or on this (Asim was doubtful). He forbade me to wear qassiyah (qasi garments) and mitharah. Abu Burdah said: We asked 'Ali: What is qassiyah? He said: These are garments imported to us from Syria or Egypt. They are stripped and marked like citrons. And mitharah was a thing made by women for their husbands

4226. Narrated Ali ibn Abu Talib: The Prophet () used to wear the signet-ring on his right hand

4227. Narrated Abdullah ibn Umar: The Prophet () used to wear the signet-ring on his left hand, and put its stone next the palm of his hand. Abu Dawud said: Ibn Ishaq and Usamah b. Zaid transmitted from Nafi': "On his right hand

4228. Nafi' said that Ibn 'Umar used to wear his signet-ring on his left hand

4229. Muhammad ibn Ishaq said: I saw as-Salt ibn Abdullah ibn Nawfal ibn AbdulMuttalib wearing the signet-ring on his right small finger. I asked: What is this? He replied: I saw Ibn Abbas wearing his ring in this manner. He put its stone towards the upper part of his palm. Ibn Abbas also mentioned that the Messenger of Allah () used to wear his signet-ring in his manner

4230. Ibn az-Zubayr told that a woman client of theirs took az-Zubayr's daughter to Umar ibn al-Khattab wearing bells on her legs. Umar cut them off and said that he had heard the Messenger of Allah () say: There is a devil along with each bell

4231. Bunanah, female client of 'Abd al-Rahman b. Hayyan al-Ansari told that when she was with 'Aishah a girl wearing little tinkling bells was brought in to her. She ordered that they were not to bring her in where she was unless they cut off her little bells. She said: I heard the Messenger of Allah () say: The angels do not enter a house in which there is a bell

4232. AbdurRahman ibn Tarafah said that his grandfather Arfajah ibn As'ad who had his nose cut off at the battle of al-Kilab got a silver nose, but it developed a stench, so the Prophet () ordered him to get a gold nose

4233. The tradition mentioned above (No. 4220) has also been transmitted by Arfajah ibn As'ad through a different chain to the same effect. Yazid said: I asked AbulAshhab: Did AbdurRahman ibn Tarafah meet his grandfather Arfajah? He replied: Yes

4234. The tradition mentioned above has also been transmitted by 'Arfajah through a different chain of narrators to the same effect

4235. Narrated Aisha, Ummul Mu'minin: The Prophet () got some ornaments presented by Negus as a gift to him. They contained a gold ring with an Abyssinian stone. The Messenger of Allah () turning his attention from it took it by means of a stick or his finger, then called Umamah, daughter of Abul'As and daughter of his daughter Zaynab, and said: Wear it, my dear daughter

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4236. Narrated AbuHurayrah: The Prophet () said: If anyone wants to put a ring of fire on one he loves, let him put a gold ring on him: if anyone wants to put a necklace of fire on one he loves, let him put a gold necklace on him, and if anyone wants to put a bracelet of fire on one he loves let him put a gold bracelet on him. Keep to silver and amuse yourselves with it

4237. Narrated A sister of Hudhayfah: The Prophet () as saying : You women folk, have in silver something with which you adorn yourselves. I assure you that any woman of you who adorns herself with gold which she displays will be punished for it

4238. Narrated Asma' daughter of Yazid: The Prophet () as saying: Any woman who wears a gold necklace will have a similar one of fire put on her neck on the Day of Resurrection, and any woman who puts a gold earring in her ear will have a similar one of fire put in her ear on the Day of Resurrection

4239. Narrated Mu'awiyah ibn AbuSufyan: The Messenger of Allah () forbade to ride on panther skins and to wear gold except a little. Abu Dawud said: The narrator Abu Qilabah did not meet Mu'awiyah

### **Trials and Fierce Battles (Kitab Al-Fitan Wa Al-Malahim)**

4240. Narrated Hudhaifa: The Messenger of Allah () stood among us (to give us an address) and he left out nothing that would happen up to the last hour without telling of it. Some remembered it and some forgot, and these Companions of his have known it. When something of it which I have forgotten happens, I remembered it, just as a man remembers another's face when he is away and recognizes him when he sees him

4241. Narrated Abdullah ibn Mas'ud: The Prophet () said: four (majestic) trials (fitnahs) will take place among this community, and in their end there will be destruction

4242. Narrated Abdullah ibn Umar: When we were sitting with the Messenger of Allah (), he talked about periods of trial (fitnahs), mentioning many of them. When he mentioned the one when people should stay in their houses, some asked him: Messenger of Allah, what is the trial (fitnah) of staying at home? He replied: It will be flight and plunder. Then will come a test which is pleasant. Its murkiness is due to the fact that it is produced by a man from the people of my house, who will assert that he belongs to me, whereas he does not, for my friends are only the God-fearing. Then the people will unite under a man who will be like a hip-bone on a rib. Then there will be the little black trial which will leave none of this community without giving him a slap, and when people say that it is finished, it will be extended. During it a man will be a believer in the morning and an infidel in the evening, so that the people will be in two camps: the camp of faith which will contain no hypocrisy, and the camp of hypocrisy which will contain no faith. When that happens, expect the Antichrist (Dajjal) that day or the next

4243. Narrated Hudhayfah ibn al-Yaman: I swear by Allah, I do not know whether my companions have forgotten or have pretended to forget. I swear by Allah that the Messenger of Allah () did not omit a leader of a wrong belief (fitnah)--up to the end of the world--whose followers reach the number of three hundred and upwards but he mentioned to us his name, his father's name and the name of his tribe

4244. Narrated Hudhayfah ibn al-Yaman: Subay' ibn Khalid said: I came to Kufah at the time when Tustar was conquered. I took some mules from it. When I entered the mosque (of Kufah), I found there some people of moderate stature, and among them was a man whom you could recognize when you saw him that he was from the people of Hijaz. I asked: Who is he? The people frowned at me and said: Do you not recognize him? This is Hudhayfah ibn al-Yaman, the companion of the Messenger of Allah (). Then Hudhayfah said: People used to ask the Messenger of Allah () about good, and I used to ask him about evil. Then the people stared hard at him. He said: I know the reason why you dislike it. I then asked: Messenger of Allah, will there be evil as there was before, after this good which Allah has bestowed on us? He replied: Yes. I asked: Wherein does the protection from it lie? He replied: In the sword. I asked: Messenger of Allah, what will then happen? He replied: If Allah has on Earth a caliph who flays your back and takes your property, obey him, otherwise die holding onto the stump of a tree. I asked: What will come next? He replied: Then the Antichrist (Dajjal) will come forth accompanied by a river and fire. He who falls into his fire will certainly receive his reward, and have his load taken off him, but he who falls into his river will have his load retained and his reward taken off him. I then asked: What will come next? He said: The Last Hour will come

4245. The traditions mentioned above has also been transmitted by Khalid b. Khalid al-Yashkuri through different chain of narrators. This version has: I (Hudhaifah) asked : Will any be spared after the use of the sword ? He replied: There will be remnant with specks in its eye and an illusory truce. He then transmitted the rest of the tradition. Qatadah applied this to the apostasy during the Caliphate of Abu Bakr. The word aqdha' (sing. qadhan) means specks, hudnah means truce and dakhnan means malice

4246. Narrated Hudhayfah: The tradition mentioned above (No. 4232) has also been transmitted through a different chain of narrators by Nasr ibn Asim al-Laythi who said: We came to al-Yashkuri with a group of the people of Banu Layth. He asked: Who are these people? We replied: Banu Layth. We have come to you to ask you about the tradition of Hudhayfah. He then mentioned the tradition and said: I asked: Messenger of Allah, will there be evil after this good? He replied: There will be trial (fitnah) and evil. I asked: Messenger of Allah, will there be good after this evil? He replied: Learn the Book of Allah, Hudhayfah, and adhere to its contents. He said it three times. I asked: Messenger of Allah, will there be good after this evil? He replied: An illusory truce and a community with specks in its eye. I asked: Messenger of Allah, what do you mean by an illusory community? He replied: The hearts of the people will not return to their former condition. I asked: Messenger of Allah, will there be evil after this good? He replied: There will be wrong belief which will blind and deafen men to the truth in which there will be summoners at the gates of Hell. If you, Hudhayfah, die adhering to a stump, it will be better for you than following any of them

4247. The tradition mentioned above has also been transmitted by Hudhaifah through a different chain of narrators from the Prophet (). This version says: He

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said: If you do not find a caliph in those days, then flee away until you die, even if you die holding on (to a stump of a tree). I asked: What will come next ? He replied: If a man wants the mare to bring forth a foal, it will not deliver in till the Last Hour comes

4248. Narrated Abdullah b. 'Amr: The Prophet (ﷺ) as saying: If a man takes an oath of allegiance to a leader, and puts his hand on his hand and does it with the sincerity of his heart, he should obey him as much as possible. If another man comes and contests him, then behead the other one. The narrator 'Abd al-Rahman said: I asked: Have you heard this from the Messenger of Allah ? He said: My ears heard it and my heart retained it. I said: Your cousin Mu'awiyah orders us that we should do this and do that. He replied: Obey him in the acts of obedience to Allah, and disobey him in the acts of disobedience to Allah

4249. Narrated Abu Hurairah: The Prophet (ﷺ) as saying: Woe to Arabs because of evil which has drawn near! He will escape who restrains his hand

4250. Abu Dawud said: Ibn 'Umar reported the Messenger of Allah (ﷺ) as saying: The Muslims will soon be besieged up to Medina, so that their most distant frontier outpost will be Salah

4251. Al-Zuhri said: Salah is near Khaibar

4252. Narrated Thawban: The Messenger of Allah (ﷺ) as saying: Allah, the Exalted, folded for me the earth, or he said (the narrator is doubtful): My Lord folded for me the earth, so much so that I saw its easts and wests (i.e. the extremities). The kingdom of my community will reach as far as the earth was folded for me. The two treasures, the red and the white, were bestowed on me. I prayed to my Lord that He may not destroy my community by prevailing famine, and not give their control to an enemy who annihilates them en masse except from among themselves. My Lord said to me: Muhammad, If I make a decision, it is not withdrawn ; and I shall not destroy them by prevailing famine, and I shall not give their control to an enemy, except from among themselves, who exterminates them en masse, even if they are stormed from all sides of the earth ; only a section of them will destroy another section, and a section will captive another section. I am afraid about my community of those leaders who will lead astray. When the sword is used among my people, it will not be withdrawn from them till the Day of Resurrection, and the Last Hour will not come before the tribes of my people attach themselves to the polytheists and tribes of my people worship idols. There will be among my people thirty great liars each of them asserting that he is (Allah's) prophet, where as I am the seal of the Prophet s after whom (me) there will be no prophet ; and a section of my people will continue to hold to the truth - (according to the Ibn Isa's version: (will continue to dominate) - the agreed version goes: "and will not be injured by those who oppose them, till Allah's command comes

4253. Narrated Abu Malik al-Ash'ari: The Prophet (ﷺ) said: Allah has protected you from three things: that your Prophet should not invoke a curse on you and should all perish, that those who follow what is false should not prevail over those who follow the truth, and that you should not all agree in an error

4254. Narrated Abdullah ibn Mas'ud: The Prophet (ﷺ) said: The mill of Islam will go round till the year thirty-five, or thirty-six, or thirty-seven; then if they perish, they will have followed the path of those who perished before them, but if their religion is maintained, it will be maintained for seventy years. I asked: Does it mean seventy years which remain or seventy years which are gone by? He replied: It means (seventy years) that are gone by. Abu Dawud said: Those who recorded Khirash, the name of a narrator, are wrong. (The correct name is Hirash)

4255. Narrated Abu Hurairah : The Messenger of Allah (ﷺ) as saying: The time will become short, knowledge will be decreased, civil strife (fitan) will appear, niggardliness will be case into people's heart, and harj will be prevalent. He was asked: Messenger of Allah! what is it? He replied: Slaughter, slaughter

4256. Narrated Abu Bakrah: The Messenger of Allah (ﷺ) said: There will be a period of commotion in which the one who lies down will be better than the one who sits, and the one who sits is better than the one who stands, and the one who stands is better than the one who walks, and the one who walks is better than the one who runs (to it). He asked: What do you command me to do, Messenger of Allah? He replied: He who has camels should remain with his camels, he who has sheep should remain with his sheep, and he who has land should remain with his land. He asked: If anyone has more of these, (what should he do)? He replied: He should take his sword, strike its edge on a stone, and then escape if he can

4257. Narrated Sa'd ibn Abu Waqqas: I asked: Messenger of Allah! tell me if someone enters my house and extends his hands to kill me (what should I do?) The Messenger of Allah (ﷺ) replied: Be like the two sons of Adam. The narrator Yazid (ibn Khalid) then recited the verse: "If thou dost stretch thy hand against me to slay me." [5:]

4258. Narrated Abdullah ibn Mas'ud ; Khuraym ibn Fatik: The tradition mentioned above (No. 4243) has also been transmitted by Ibn Mas'ud through a different chain of narrators. Ibn Mas'ud said: I heard the Prophet (ﷺ) say: He then mentioned a portion of the tradition narrated by Abu Bakrah (No. 4243). This version adds: He (the Prophet) said: All their slain will go to Hell. I (Wabisah) asked: When will this happen Ibn Mas'ud? He replied: This is the period of turmoil (harj) when a man will not be safe from his associates. I asked: What do you command me (to do) if I happen to live during that period? He replied: You should restrain your tongue and hand and stay at home. When Uthman was slain, I recollected this tradition. I then rode (on a camel) and came to Damascus. There I met Khuraym ibn Fatik and mentioned this tradition to him. He swore by Allah, there was no god but He, he had heard it from the Messenger of Allah (ﷺ), as Ibn Mas'ud transmitted it to me (Wabisah)

4259. Narrated Abu Musa al-Ash'ari: The Messenger of Allah (ﷺ) said: Before the Last Hour there will be commotions like pieces of a dark night in which a man will be a believer in the morning and an infidel in the evening, or a believer in the evening and infidel in the morning. He who sits during them will be better than he who gets up and he who walks during them is better than he who runs. So break your bows, cut your bowstrings and strike your swords on stones. If people then come in to one of you, let him be like the better of Adam's two sons

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4260. Narrated Abdullah ibn Umar: AbdurRahman ibn Samurah said: I was holding the hand of Ibn Umar on one of the ways of Medina. He suddenly came to a hanging head. He said: Unhappy is the one who killed him. When he proceeded, he said: I do not consider him but unfortunate. I heard the Messenger of Allah () say: If anyone goes to a man of my community in order to kill him, he should say in this way, the one who kills will go to Hell and the one who is killed will go to Paradise. Abu Dawud said: Al-Thawri has transmitted it from 'Awn from 'Abd al-Rahman b. Sumair or Sumairah ; and Laith b. Abu Sulaim transmitted it from 'Awn from 'Abd al-Rahman b. Sumairah. Abu Dawud said: Al-Hasan b. 'Ali said to me: Abu al-Walid transmitted this tradition to us from Abu 'Awanah, and said: It (the name Ibn Samurah) is in my notebook Ibn Sabrah. The people also transmitted it as Samurah and Sumairah. These are wordings of Abu al-Walid

4261. Narrated AbuDharr: The Messenger of Allah () said to me: O AbuDharr. I replied: At thy service and at thy pleasure, Messenger of Allah. He then mentioned the tradition in which he said: What will you do when there the death of the people (in Medina) and a house will reach the value of a slave (that is, a grave will be sold for a slave). I replied: Allah and His Apostle know best. Or he said: What Allah and His Apostle choose for me. He said: You must show endurance. Or he said; you may endure. He then said to me: What will you do, AbuDharr, when you see the Ahjar az-Zayt covered with blood? I replied: What Allah and His Apostle choose for me. He said: You must go to those who are like-minded. I asked: Should I not take my sword and put it on my shoulder? He replied: you would then associate yourself with the people. I then asked: What do you order me to do? You must stay at home. I asked: (What should I do) if people enter my house and find me? He replied: If you are afraid the gleam of the sword may dazzle you, put the end of your garment over your face in order that (the one who kills you) may bear the punishment of your sins and his. Abu Dawud said: No one mentioned al-Mush'ath in the chain of this tradition except Hammad b. Zaid

4262. Narrated AbuMusa al-Ash'ari: The Prophet () said: Before you there will be commotions like pieces of a dark night in which a man will be a believer in the morning and an infidel in the evening. He who sits during them will be better than he who gets up, and he who gets up during them is better than he who walks, and he who walks during them is better than he who runs. They (the people) said: What do you order us to do? He replied: Keep to your houses

4263. Narrated Al-Miqdad ibn al-Aswad: I swear by Allah, I heard the Messenger of Allah () say: The happy man is he who avoids dissensions: happy is the man who avoids dissensions; happy is the man who avoids dissensions: but how fine is the man who is afflicted and shows endurance

4264. Narrated AbuHurayrah: The Prophet () said: There will be civil strife (fitnah) which will render people deaf, dumb and blind regarding what is right. Those who contemplate it will be drawn by it, and giving rein to the tongue during it will be like smiting with the sword

4265. Narrated Abdullah ibn Amr ibn al-'As: The Prophet () said: There will be civil strife which wipe out the Arabs, and their slain will go to Hell. During it the tongue will be more severe than blows of the sword. Abu Dawud said: Al-Thawri transmitted it from Laith, from Tawus on the authority of Al-A'jam

4266. Abd Allah b. 'Abd al-Quddus mentioned in his version: Ziyad, one who has white ears

4267. Narrated Abu Sa'id Al Khudri :The Messenger of Allah () as saying: A Muslim's best property will soon be sheep which he will take to the tops of the mountains and the places where the rain falls, fleeing with his religion from the civil strife (fitan)

4268. Ahnaf b. Qais said:I came out with the intention of (participating in) fighting. Abu Bakrah met me and said: Go back, for I heard the Messenger of Allah () say: When two Muslims face each other with their swords, the killer and the slain will go to Hell. He asked: Messenger of Allah, this is the killer (so naturally he should go to Hell), but what is the matter with the slain ? He replied: He intended to kill his companion

4269. The tradition mentioned above has also been transmitted briefly by al-Hasan through a different chain of narrators to the same effect

4270. Narrated AbudDarda' and Ubadah ibn as-Samit: Khalid ibn Dihqan said: When we were engaged in the battle of Constantinople at Dhuluqiyyah, a man of the people of Palestine, who was one of their nobility and elite and whose rank was known to them, came forward. He was called Hani ibn Kulthum ibn Sharik al-Kinani. He greeted Abdullah ibn Zakariyya who knew his rank. Khalid said to us: Abdullah ibn AbuZakariyya told us: I heard Umm ad-Darda' say: I heard AbudDarda' say: I heard the Messenger of Allah () say: It is hoped that Allah may forgive every sin, except in the case of one who dies a polytheist, or one who purposely kills a believer. Hani ibn Kulthum ar-Rabi' then said: I heard Mahmud ibn ar-Rabi' transmitting a tradition from Ubadah ibn as-Samit who transmitted from the Messenger of Allah () who said: If a man kills a believer unjustly, Allah will not accept any action or duty of his, obligatory or supererogatory. Khalid then said to us: Ibn AbuZakariyya transmitted a tradition to us from Umm ad-Darda' on the authority of AbudDarda' from the Messenger of Allah () who said: A believer will continue to go on quickly and well so long as he does not shed unlawful blood; when he sheds unlawful blood, he becomes slow and heavy-footed. A similar tradition has been transmitted by Hani ibn Kulthum from Mahmud ibn ar-Rabi' on the authority of Ubadah ibn as-Samit from the Messenger of Allah ()

4271. Khalid b. Dihqan said:I asked Yahya b. Yahya al-Ghassani about the word i'tabata bi qatlihi spoken by him (as mentioned in the previous tradition). He said: It means those people who fight during the period of commotion (fitnah), and one of them kills (the other people) presuming that he is in the right, so he does not beg pardon of Allah of that (sin). Abu Dawud said: And he said: The word fa'tabata means "he shed blood profusely

4272. Narrated Zayd ibn Thabit: The verse "If a man kills a believer intentionally, his recompense is Hell to abide therein for ever" was revealed six months after the verse "And those who invoke not with Allah any other god, nor slay such life as Allah has made sacred, except for just cause in Surat al-Furqan

4273. Sa'id bin Jubair said:I asked Ibn 'Abbas (about the verse relating to intentional homicide in Surat An-Nisa') He said: When the verse "Those who invoke not with Allah any other god, nor slay such life as Allah had made sacred, except for just cause" was revealed, the polytheists of Mecca said: We have killed the soul prohibited by Allah, invoked another god along with Allah for worship, and committed shameful deeds. So Allah revealed the verse "unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good." This is meant for them. As regards the verse "if a man kills a believer



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intentionally, his recompense is Hell" He said: If a man knows the command of Islam and intentionally kills a believer, his repentance will not be accepted. I then mentioned it to Mujahid. He said: "Except the one who is ashamed (of his sin)

4274. The tradition mentioned above has also been transmitted by Sa'id b. Jubair from Ibn 'Abbas through a different chain of narrators. Ibn 'Abbas said: The verse: "Those who invoke not with Allah" applied to polytheists. He said: About them another verse, "Say: O my servants who have transgressed against their souls" was also revealed

4275. Ibn 'Abbas said: No other verse has repealed the verse "If a man kills a believer intentionally

4276. About the verse "If a man kills a believer intentionally" Abu Mijlaz said: This is his recompense. If Allah wishes to disregard him, He may do so

4277. Narrated Sa'id ibn Zayd: We were with the Prophet (). He mentioned civil strife (fitnah) and expressed its gravity. We or the people said: Messenger of Allah, if this happens to us it will destroy us. The Messenger of Allah () said: No. It is enough for you that you would be killed. Sa'id said: I saw that my brethren were killed

4278. Narrated Abu Musa: The Prophet () said: This people of mine is one to which mercy is shown. It will have no punishment in the next world, but its punishment in this world will be trials, earthquakes and being killed

### The Promised Deliverer (Kitab Al-Mahdi)

4279. Narrated Jabir ibn Samurah: The Prophet () said: The religion will continue to be established till there are twelve caliphs over you, and the whole community will agree on each of them. I then heard from the Prophet () some remarks which I could not understand. I asked my father: What is he saying: He said: all of them will belong to Quraysh

4280. Narrated Jabir b. Samurah: I heard the Messenger of Allah () say: This religion will continue to be strong till the time of twelve caliphs. The people then uttered: Allah is more great and uproared. He then silently a word which I could not understand. So I said to my father: What did he say, father ? He said: All of them will belong to Quraish

4281. The tradition mentioned above has also been transmitted by Jabir b. Samurah through a different chain of narrators. This version adds: When he came back to his home, the Quraish came to him and said: Then what will happen ? He said: Then turmoil will prevail

4282. Narrated Abdullah ibn Mas'ud: The Prophet () said: If only one day of this world remained. Allah would lengthen that day (according to the version of Za'idah), till He raised up in it a man who belongs to me or to my family whose father's name is the same as my father's, who will fill the earth with equity and justice as it has been filled with oppression and tyranny (according to the version of Fitr). Sufyan's version says: The world will not pass away before the Arabs are ruled by a man of my family whose name will be the same as mine. Abu Dawud said: The version of 'Umar and Abu Bakr is the same as that of Sufyan

4283. Narrated Ali ibn Abu Talib: The Prophet () said: If only one day of this time (world) remained, Allah would raise up a man from my family who would fill this earth with justice as it has been filled with oppression

4284. Narrated Umm Salamah, Ummul Mu'minin: The Prophet () said: The Mahdi will be of my family, of the descendants of Fatimah. Abdullah ibn Ja'far said: I heard AbulMalih praising Ali ibn Nufayl and describing his good qualities

4285. Narrated Abu Sa'id al-Khudri: The Prophet () said: The Mahdi will be of my stock, and will have a broad forehead a prominent nose. He will fill the earth with equity and justice as it was filled with oppression and tyranny, and he will rule for seven years

4286. Narrated Umm Salamah, Ummul Mu'minin: The Prophet () said: Disagreement will occur at the death of a caliph and a man of the people of Medina will come flying forth to Mecca. Some of the people of Mecca will come to him, bring him out against his will and swear allegiance to him between the Corner and the Maqam. An expeditionary force will then be sent against him from Syria but will be swallowed up in the desert between Mecca and Medina. When the people see that, the eminent saints of Syria and the best people of Iraq will come to him and swear allegiance to him between the Corner and the Maqam. Then there will arise a man of Quraysh whose maternal uncles belong to Kalb and send against them an expeditionary force which will be overcome by them, and that is the expedition of Kalb. Disappointed will be the one who does not receive the booty of Kalb. He will divide the property, and will govern the people by the Sunnah of their Prophet () and establish Islam on Earth. He will remain seven years, then die, and the Muslims will pray over him. Abu Dawud said: Some transmitted from Hisham "nine years" and some "seven years

4287. The tradition mentioned above has also been transmitted by Qatadah through a different chain of narrators. This version has "nine years". Abu Dawud said: The other narrators mentioned "nine years" from Hisham except Mu'adh

4288. The tradition mentioned above has also been transmitted by Umm Salamah from the Prophet () through a different chain of narrators. The tradition of Mu'adh is more perfect

4289. Umm Salamah reported the Prophet () as saying about the swallowing up an army by the earth. I asked: How will a man who comes against his will (be swallowed up by the earth), Messenger of Allah ? He replied: All will be swallowed up, but each will be raised according to his intention on the Day of Resurrection

4290.

### Battles (Kitab Al-Malahim)

4291. Narrated Abu Hurayrah: The Prophet (ﷺ) said: Allah will raise for this community at the end of every hundred years the one who will renovate its religion for it. Abu Dawud said: 'Abd al-Rahman bin Shuriah al-Iskandarani has also transmitted this tradition, but he did not exceed Shrahil
4292. Dhu Mikhbar said: I heard the Messenger of Allah (ﷺ) say: you will make a secure peace with the Byzantines, then you and they will fight an enemy behind you, and you will be victorious, take booty, and be safe. You will then return and alight in a meadow with mounds and one of the Christians will raise the cross and say: The cross has conquered. One of the Muslims will become angry and smash it, and the Byzantines will act treacherously and prepare for the battle
4293. The tradition mentioned above has also been transmitted by Hassan b. 'Atiyyah through a different chain of narrators. This version add: The Muslims will then make for their weapons and will fight, and Allah will honor that body with martyrdom. Abu Dawud said: But al-Walid has narrated this tradition from Dhu Mikhbar from the Prophet (ﷺ). Abu Dawud said: Rawh, Yahya bin Hamzah and Bishr bin Bakr has also transmitted it from al-Awza'i as mentioned by 'Isa
4294. Narrated Mu'adh ibn Jabal: The Prophet (ﷺ) said: The flourishing state of Jerusalem will be when Yathrib is in ruins, the ruined state of Yathrib will be when the great war comes, the outbreak of the great war will be at the conquest of Constantinople and the conquest of Constantinople when the Dajjal (Antichrist) comes forth. He (the Prophet) struck his thigh or his shoulder with his hand and said: This is as true as you are here or as you are sitting (meaning Mu'adh ibn Jabal)
4295. Narrated Mu'adh ibn Jabal: The Prophet (ﷺ) said: The greatest war, the conquest of Constantinople and the coming forth of the Dajjal (Antichrist) will take place within a period of seven months
4296. Narrated Abdullah ibn Busr: The Prophet (ﷺ) said: The time between the great war and the conquest of the city (Constantinople) will be six years, and the Dajjal (Antichrist) will come forth in the seventh. Abu Dawud said: This is sounder than the tradition narrated by Isa (bin Yunus)
4297. Narrated Thawban: The Prophet (ﷺ) said: The people will soon summon one another to attack you as people when eating invite others to share their dish. Someone asked: Will that be because of our small numbers at that time? He replied: No, you will be numerous at that time: but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemy and last enervation into your hearts. Someone asked: What is wahn (enervation). Messenger of Allah (ﷺ): He replied: Love of the world and dislike of death
4298. Narrated Abu al-Darda': The Prophet (ﷺ) said: The place of assembly of the Muslims at the time of the war will be in al-Ghutah near a city called Damascus, one of the best cities in Syria
4299. Abu Dawud said: Ibn 'Umar reported the Messenger of Allah (ﷺ) as saying: The Muslims will soon be besieged up to Madina so that their most distant frontier outpost will be Salah
4300. Al-Zuhri said: Salah is near Khaibar
4301. Narrated Awf ibn Malik: The Prophet (ﷺ) said: Allah will not gather two swords upon this community: Its own sword and the sword of its enemy
4302. Narrated from Abi Sukainah One of the Companions: The Prophet (ﷺ) said: Let the Abyssinians alone as long as they let you alone, and let the Turks alone as long as they leave you alone
4303. Abu Hurairah reported the Prophet (ﷺ) as saying: The last hour will not come before the Muslims fight with the Turks, a people whose faces look as if they were shields covered with skin, and who will wear sandals of hair
4304. Abu hurairah reported the Prophet (ﷺ) as saying: The last hour will not come before you fight with a people whose sandals are of hair, and the Last hour will not come before you fight with a people who have small eyes, short noses, and whose faces look as if they were shields covered with skin
4305. Buraidah said: In the tradition telling that people with small eyes, i.e. the Turks, will fight against you, the prophet (ﷺ) said: You will drive them off three times till you catch up with them in Arabia. On the first occasion when you drive them off those who fly will be safe, on the second occasion some will be safe and some will perish, but on the third occasion they will be extirpated, or he said words to that effect
4306. Narrated Abu Bakrah: The Messenger of Allah (ﷺ) said: Some of my people will alight on low-lying ground, which they will call al-Basrah, beside a river called Dajjal (the Tigris) over which there is a bridge. Its people will be numerous and it will be one of the capital cities of immigrants (or one of the capital cities of Muslims, according to the version of Ibn Yahya who reported from Abu Ma'mar). At the end of time the descendants of Qantura' will come with broad faces and small eyes and alight on the bank of the river. The town's inhabitants will then separate into three sections, one of which will follow cattle and (live in) the desert and perish, another of which will seek security for themselves and perish, but a third will put their children behind their backs and fight the invaders, and they will be the martyrs
4307. Narrated Anas ibn Malik: The Prophet (ﷺ) said: The people will establish cities, Anas, and one of them will be called al-Basrah or al-Busayrah. If you should pass by it or enter it, avoid its salt-marshes, its Kall, its market, and the gate of its commanders, and keep to its environs, for the earth will swallow some people up, pelting rain will fall and earthquakes will take place in it, and there will be people who will spend the night in it and become apes and swine in the morning
4308. Salih ibn Dirham said: We went on the pilgrimage and met a man who asked us: Is there a town near you called al-Ubullah? We said: Yes. He said: Is there

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any of you who will undertake to pray two or four rak'ahs on my behalf in the mosque of al-Ashshar, stating "they are on behalf of AbuHurayrah"? He (Abu Hurayrah) said: I heard my friend AbulQasim () say: On the Day of Resurrection Allah will raise martyrs from the mosque of al-Ashshar, who will be the only ones to rise with the martyrs of Badr. Abu Dawud said: This mosque is near the river

4309. Narrated Abdullah ibn Amr ibn al-'As: The Prophet () said: Leave the Abyssinians alone as long as they leave you alone, for it is only the Abyssinian with short legs who will seek to take out the treasure of the Ka'bah

4310. Abu zur'ah said:A group of people came to Marwan in Medina, and they heard him say that the first of the signs to appear would be the coming forth of the Dajjal (Antichrist). He said: I then went to Abd Allah b. 'Amr and mentioned it to him. He did not say anything(reliable). I heard the Messenger of Allah () say: The first of the signs to appear will be the rising of the sun in its place of setting and the coming forth of the beast against mankind in the forenoon. Whichever of them comes first will soon be followed by the other. 'Abd Allah who used to read the scriptures (Torah, Gospel) said: I think the first of them will be the rising of the sun in its place of setting

4311. Hudhaifah b. Asid al-Ansari said :We were sitting in the shade of the chamber of the Messenger of Allah () discussing (something) and when we mentioned the last hour, our voices rose high. The Messenger of Allah () said: The last hour will not come or happen until there appear ten signs before it : the rising of the sun in its place of setting, the coming forth of the beast, the coming forth of Gog and Magog, the Dajjal (Antichrist), (the descent of) Jesus son of Mary, the smoke, and three collapses of the earth: one in the west, one in the east, and one in the Arabian Peninsula. The last of that will be the emergence of a fire from Yemen, from the lowest part of Aden, and drive mankind to their place of assembly

4312. Abu Hurairah reported the Messenger of Allah () as saying:The last hour will not come before rising of the sun in its place of setting. When it rises (there) and the people see it, those who are on it (the earth) will believe. This is the time of which the Qur'anic verse says: ". . .no good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its faith

4313. Abu Hurairah reported the Messenger of Allah () as saying:The Euphrates is soon to uncover a treasure of gold, but those who are present must not take any of it

4314. A similar tradition has also been transmitted by Abu Hurairah from the Prophet () through a different chain of narrators. But this version has:"Uncover a mountain of gold"

4315. Hudhaifa and Abu Mas'ud got together and Hudhaifah said:I know best what the Dajjal (Antichrist) will have with him. He will have with him a sea of water and a river of fire, and what you see as fire will be water and what you sea as water will be fire. If any of you who lives up to that time and desires water, he should drink from what he sees as fire, for he will find it water. Abu Mas'ud al-Badri said: I heard the Messenger of Allah () say in this way

4316. Anas b. Malik reported the Prophet () as saying:No prophet was sent who had not warned his people about the one-eyed. Between his eyes will be written "infidel" (kafir)

4317. Shu'bah said in his version:"the letters k, f, r" (are on his forehead)

4318. The tradition mentioned above has also been transmitted by Anas b. Malik through a different chain of narrators, This version adds:Every Muslim will read it

4319. Narrated Imran ibn Husayn: The Prophet () said: Let him who hears of the Dajjal (Antichrist) go far from him for I swear by Allah that a man will come to him thinking he is a believer and follow him because of confused ideas roused in him by him

4320. Narrated Ubadah ibn as-Samit: The Prophet () said: I have told you so much about the Dajjal (Antichrist) that I am afraid you may not understand. The Antichrist is short, hen-toed, woolly-haired, one-eyed, an eye-sightless, and neither protruding nor deep-seated. If you are confused about him, know that your Lord is not one-eyed. Abu Dawud said: 'Amr bin Al-Aswad was appointed a judge

4321. Al-nawwas b. Sim'an al-Kilabi said:The Messenger of Allah () mentioned the Dajjal (Antichrist) saying: If he comes forth while I am among you I shall be the one who will dispute with him on your behalf, but if he comes forth when I am not among you, a man must dispute on his own behalf, and Allah will take my place in looking after every Muslim. Those of you who live up to his time should recite over him the opening verses of Surat al – Kahf, for they are your protection from his trial. We asked: How long will he remain on the earth ? He replied : Forty days, one like a year, one like a month, one like a week, and rest of his days like yours. We asked : Messenger of Allah, will one day's prayer suffice us in this day which will be like a year ? He replied : No, you must make an estimate of its extent. Then Jesus son of Marry will descend at the white minaret to the east of Damascus. He will then catch him up at the date of Ludd and kill him

4322. A similar tradition has been transmitted by Abu Umamah from the prophet () through a different chain of narrators. In this version he mentioned the prayers to the same effect

4323. Abu al-Darda' reported the prophet () as saying :If anyone memorizes ten verses from the beginning of surat al-Kahf, he will be protected from the trial of Dajjal (Antichrist). Abu Dawud said: In this way Hashim al-dastawa'I transmitted it from Qatadah, but he said : "If anyone memorizes the closing verses of surat al-Kahf." Shu'bah narrated from Qatadah the words "from the end of al-Kahf

4324. Narrated Abu Hurayrah: The Prophet () said: There is no prophet between me and him, that is, Jesus (). He will descent (to the earth). When you see him, recognise him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be

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wet. He will fight the people for the cause of Islam. He will break the cross, kill swine, and abolish jizyah. Allah will perish all religions except Islam. He will destroy the Antichrist and will live on the earth for forty years and then he will die. The Muslims will pray over him

4325. Narrated Fatimah, daughter of Qays: The Messenger of Allah (ﷺ) once delayed the congregational night prayer. He came out and said: The talk of Tamim ad-Dari detained me. He transmitted it to me from a man who was on one of the islands of the sea. All of a sudden he found a woman who was trailing her hair. He asked: Who are you? She said: I am the Jassasah. Go to that castle. So I came to it and found a man who was trailing his hair, chained in iron collars, and leaping between Heaven and Earth. I asked: Who are you? He replied: I am the Dajjal (Antichrist). Has the Prophet of the unlettered people come forth now? I replied: Yes. He said: Have they obeyed him or disobeyed him? I said: No, they have obeyed him. He said: That is better for them

4326. Fatimah, daughter of Qais, said: I heard the crier of the Messenger of Allah (ﷺ) calling : Assemble for the prayer. I then came out and prayed along with the Messenger of Allah (ﷺ): When the Messenger of Allah (ﷺ) finished his prayer, he sat on the pulpit laughing, and he said : Everyone should remain where he had said his prayer. He then asked : Do you know why I have assembled you? They said: Allah and His Messenger know best. He (ﷺ) said: I did not call you together for some alarming news or for something good. Rather, I called you all because Tamim al-Dari, a Christian, who came and accepted Islam, told me something which agrees with what I was telling you about the Dajjal. He told me that he sailed with thirty men of Lakhm and Judham and that they were storm-tossed for a month. They drew near to an island when the sun was setting. They sat in a boat nearest to them and entered the island where they were met by a very hairy beast. They said: Woe to you! What can you be ? It replied : I am the Jassasah. Go to this man in the monastery, for he is anxious to get news of you. He said : When it named a man to us we were afraid of it lest it should be a she-devil. So we went off quickly and entered the monastery, where we found a man with the hugest and strongest frame we had ever seen with his hands chained to his neck. He then narrated the rest of the tradition. He asked them about the palm-trees of Baysan and the spring of Zughar and about the unlettered prophet. He said: I am the messiah (the Antichrist) and will be soon given permission to emerge. And the Prophet (ﷺ) said: He is in the Syrian sea or the Yemeni sea: No, on the contrary, it is towards the east that he is. He said it twice and pointed his hand to the east. She said: I memorized this (tradition) from the Messenger of Allah (ﷺ), and she narrated the tradition

4327. Fatimah, daughter of Qais, said: The prophet (ﷺ) offered the noon prayer and ascended the pulpit. Before this day he did not ascend it except on Friday. He then narrated this story. Abu Dawud said: Ibn Sudran belongs to Basrah. He was drowned in the sea along with Ibn Miswar, and no one could escape except him

4328. Narrated Jabir ibn Abdullah: The Messenger of Allah (ﷺ) said one day from the pulpit: When some people were sailing in the sea, their food was finished. An island appeared to them. They went out seeking bread. They were met by the Jassasah (the Antichrist's spy). I said to Abu Salamah: What is the Jassasah? He replied: A woman trailing the hair of her skin and of her head. She said: In this castle. He then narrated the rest of the (No. 4311) tradition. He asked about the palm-trees of Baysan and the spring of Zughar. He said: He is the Antichrist. Ibn Salamah said to me: There is something more in this tradition, which I could not remember. He said: Jabir testified that it was he who was Ibn Sayyad. I said: He died. He said: Let him die. I said: He accepted Islam. He said: Let him accept Islam. I said: He entered Medina. He said: Let him enter Medina

4329. Ibn 'Umar said :The prophet (ﷺ) passed by Ibn Sa'id along with some of his companions. 'Umar b. al-Kattab was among them. He was playing with boys near the fortress of Banu Maghalah. He was near the age of puberty (i.e. a boy). Before he was aware, the Messenger of Allah (ﷺ) gave him a pat on the back and said : Do you testify that you are the Messenger of Allah Ibn Sayyad then looked at him and said: I testify that you are the Apostle of Gentiles. Ibn Sayyad then said the prophet (ﷺ) then asked him : What comes to you ? He replied: One who speaks the truth and one who lies come to me. The prophet (may peace upon him) said: You are confused. The Messenger of Allah (may peace upon him) said to him: I have concealed something (in my hand) and he concealed the verse "the day when the sky will bring forth smoke (dukhan) clearly visible Ibn Sayyad said: It is smoke (dukhan) .The Messenger of Allah (ﷺ) said: Away with you, You cannot get farther than your rank. 'Umar said: "Messenger of Allah, permit me to cut off his head. The Messenger of Allah (ﷺ) said: If he is the one (the Dajjal), you will not be given power over him, and if he is not, you will not do well in killing him

4330. Narrated Abdullah ibn Umar: Nafi' told that Ibn Umar used to say: I swear by Allah that I do not doubt that Antichrist is Ibn Sayyad

4331. Muhammad ibn al-Munkadir told that he saw Jabir ibn Abdullah swearing by Allah that Ibn as-Sa'id was the Dajjal (Antichrist). I expressed my surprise by saying: You swear by Allah! He said: I heard Umar swearing to that in the presence of the Messenger of Allah (ﷺ), but the Messenger of Allah (ﷺ) did not make any objection to it

4332. Narrated Jabir ibn Abdullah: We saw the last of Ibn Sayyad at the battle of the Harrah

4333. Narrated Abu Hurayrah: The Prophet (ﷺ) said: The Last Hour will not come before there come forth thirty Dajjals (fraudulents), everyone presuming himself that he is an apostle of Allah

4334. Narrated Abu Hurayrah: The Prophet (ﷺ) said: The Last Hour will not come before there come forth thirty liar Dajjals (fraudulents) lying on Allah and His Apostle

4335. A similar tradition has also been transmitted by Ibrahim (al-Nakha'i) through a different chain of narrators. I (Ibrahim) said to 'Ubaidat al-Salmant :Do you think that his one of them, that is al-Mukhtar (al-Thaqa'fi)? He said : He is from the leaders

4336. Narrated Abdullah ibn Mas'ud: The Messenger of Allah (ﷺ) said: The first defect that permeated Banu Isra'il was that a man (of them) met another man and said: O so-and-so, fear Allah, and abandon what you are doing, for it is not lawful for you. He then met him the next day and that did not prevent him from eating

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with him, drinking with him and sitting with him. When they did so. Allah mingled their hearts with each other. He then recited the verse: "curses were pronounced on those among the children of Isra'il who rejected Faith, by the tongue of David and of Jesus the son of Mary"...up to "wrongdoers". He then said: By no means, I swear by Allah, you must enjoin what is good and prohibit what is evil, prevent the wrongdoer, bend him into conformity with what is right, and restrict him to what is right

4337. A similar tradition (to the No. 4322) has also been transmitted by Ibn Mas'ud through a different chain of narrators to the same effect. This version adds:"Or Allah will mingle your hearts together and curse you as He cursed them." Abu Dawud said: This tradition has been transmitted by al-Muharibi, from al-'Ala bin al-Musayyab, from 'Abd Allah bin 'Amr bin Murrah, from Salim al-Aftas, from Abu Ubaidah, from 'Abd Allah; and it is been transmitted by Khalid al-Tahhan, from al-'Ala, from 'Amr bin Murrah from Abu 'Ubaidah

4338. Narrated Abu Bakr: You people recite this verse "You who believe, care for yourselves; he who goes astray cannot harm you when you are rightly-guided," and put it in its improper place. Khalid's version has: We heard the Prophet () say: When the people see a wrongdoer and do not prevent him, Allah will soon punish them all. Amr ibn Hushaym's version has: I heard the Messenger of Allah () say: If acts of disobedience are done among any people and do not change them though they are able to do so, Allah will soon punish them all. Abu Dawud said: This tradition has also been transmitted by Abu Usamah and a group of transmitters similar to the version narrated by Khalid. The version of Shu'bah has: "If acts of obedience are done among any people who are more numerous than those who do them

4339. Narrated Jabir ibn Abdullah: The Prophet () said: If any man is among a people in whose midst he does acts of disobedience, and, though they are able to make him change (his acts), they do not change, Allah will smite them with punishment before they die

4340. Abu Sa'id al-Khudri said: I heard the Messenger of Allah () say: If any one of you sees something objectionable, he should change it with his hand if he can change it with his hand. (The narrator Hammad broke the rest of the tradition which was completed by Ibn al-'Ala'.) But if he cannot (do so), he should do it with his tongue, and if he cannot (do so with) his tongue he should do it in his heart, that being the weakest form of faith

4341. Abu Umayyah ash-Sha'bani said: I asked Abu Tha'labah al-Khushani: What is your opinion about the verse "Care for yourselves". He said: I swear by Allah, I asked the one who was well informed about it; I asked the Messenger of Allah () about it. He said: No, enjoin one another to do what is good and forbid one another to do what is evil. But when you see negligence being obeyed, passion being followed, worldly interests being preferred, everyone being charmed with his opinion, then care for yourself, and leave alone what people in general are doing; for ahead of you are days which will require endurance, in which showing endurance will be like grasping live coals. The one who acts rightly during that period will have the reward of fifty men who act as he does. Another version has: He said (The hearers asked:) Messenger of Allah, the reward of fifty of them? He replied: The reward of fifty of you

4342. Narrated Abdullah ibn Amr ibn al-'As: The Prophet () said: How will you do when that time will come? Or he said: A time will soon come when the people are sifted and only dregs of mankind survive and their covenants and guarantees have been impaired and they have disagreed among themselves and become thus, intertwining his fingers. They asked: What do you order us to do, Messenger of Allah? He replied: Accept what you approve, abandon what you disapprove, attend to your own affairs and leave alone the affairs of the generality. Abu Dawud said: A similar tradition has been transmitted by 'Abd Allah bin 'Amr from the Prophet () through a different chain

4343. Narrated Abdullah ibn Amr ibn al-'As: When we were around the Messenger of Allah (), he mentioned the period of commotion (fitnah) saying: When you see the people that their covenants have been impaired, (the fulfilling of) the guarantees becomes rare, and they become thus (intwining his fingers). I then got up and said: What should I do at that time, may Allah make me ransom for you? He replied: Keep to your house, control your tongue, accept what you approve, abandon what you disapprove, attend to your own affairs, and leave alone the affairs of the generality

4344. Narrated Abu Sa'id al-Khudri: The Prophet () said: The best fighting (jihad) in the path of Allah is (to speak) a word of justice to an oppressive ruler

4345. Narrated Al-'Urs bin 'Amir al-Kindi: The Prophet () said: When sin is done in the earth, he who sees it and disapproves of it will be taken like one who was not present, but he who is not present and approves of it will be like him who sees

4346. A similar tradition has also been transmitted by 'Adl from the prophet () though a different chain of narrators. This version has: He who sees it and disapproves of it will be like him who was not present

4347. A man from among the companions of the prophet () reported him as saying: The people will not perish until their sins and faults become abundant, and there remains no excuse for them

4348. 'Abd Allah b. 'Umar said: The Messenger of Allah () led us in the night prayer one night towards the end of his life. When he uttered the salutation, he got up and said: Have you seen this night of yours? No one of those who are on the surface of the earth will survive at the ends of one hundred years. Ibn 'Umar said: The people fell into fallacy by this statement of the Messenger of Allah () about the traditions they used to narrate concerning one hundred years. The Messenger of Allah () said: No one of those who are present today on the surface of the earth will survive, meaning when that century comes to and end

4349. Narrated Abu Tha'labat al-Khushani: The Prophet () said: Allah will not fail to detain this community for less than half a day

4350. Narrated Sa'd ibn Abu Waqqas: The Prophet () said: I hope my community will not fail to maintain their position in the sight of their Lord if He delays them half a day. Sa'd was asked: How long is half a day? He said: It is five hundred years

### Prescribed Punishments (Kitab Al-Hudud)

4351. 'Ikrimah said:'Ali burned some people who retreated from Islam. When Ibn 'Abbas was informed of it, he said: If it had been I, I would not have burned them, for the Messenger of Allah (ﷺ) said: Do not inflict Allah's punishment on anyone, but would have had killed them on account of the statement of the Messenger of Allah (ﷺ). The Apostle said: Kill those who change their religion. When 'Ali was informed about it he said: How truly Ibn 'Abbas said

4352. Abd Allah (b. Mas'ud) reported the Messenger of Allah (peace be upon him) as saying:The blood of a Muslim man who testifies that there is no god but Allah and that I am the Messenger of Allah should not be lawfully shed but only for one of three reasons: married fornicator, soul for soul, and one who deserts his religion separating himself from the community

4353. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah (ﷺ) Said: The blood of a Muslim man who testifies that there is no god but Allah and that Muhammad is Allah's Apostle should not lawfully be shed except only for one of three reasons: a man who committed fornication after marriage, in which case he should be stoned; one who goes forth to fight with Allah and His Apostle, in which case he should be killed or crucified or exiled from the land; or one who commits murder for which he is killed

4354. Abu Burdah said on the authority of Abu Musa :I went to the Prophet (ﷺ) while two men who were Ash'arīs were with me. One of them was on my right and the other on my left side. Both of them asked him for employment. The prophet (ﷺ) was silent. He asked : What do you say Abu Musa, or 'Abd Allah b. Qais (Abu Musa's name)? I replied: By him who has sent you with truth, they did not inform me of what they had in their hearts, and I did not know that they would ask for an employment. He said : I have the scene before my eyes that he had his toothstick below his lip which receded. He (the prophet) said: We will never or will not put in charge of our work anyone who asks for it. But go, ye, Abu Musa, or 'Abd Allah b. Qais. He then sent him as a Governor of the Yemen, After him he sent Muadh b. Jabal. When Muadh came to him, he said: come down , and he put a cushion for him. He saw that a man was chained with him. He asked : What is this? He replied: He was a Jew and he accepted Islam. He then converted to his religion, an evil religion. He said: I will not sit until he is killed according to the decision of Allah and his Apostle (ﷺ). He said: Yes, be seated. He said: I will not sit until he is killed according to the decision of Allah and his Apostle (peace be upon him). He said it three times. He then commanded for it and he was killed. Both of them then discussed the question of prayer and vigilance at night. One of them, probably Muadh, said : So far as I am concerned, I sleep and I keep vigilance: I keep vigilance and I sleep: I hope for the same reward for my sleep as for my vigilance

4355. Narrated Mu'adh ibn Jabal: AbuMusa said: Mu'adh came to me when I was in the Yemen. A man who was Jew embraced Islam and then retreated from Islam. When Mu'adh came, he said: I will not come down from my mount until he is killed. He was then killed. One of them said: He was asked to repent before that

4356. Abu Burdah said:A man who turned back from Islam was brought to Abu Musa. He invited him to repent for twenty days or about so. Muadh then came and invited him (to embrace Islam) but he refused. So he was beheaded

4357. The tradition mention above has also been transmitted by Abu Musa through a different chain if narrators. But there is no mention of demand of repentance

4358. Narrated Abdullah ibn Abbas: Abdullah ibn AbuSarh used to write (the revelation) for the Messenger of Allah (ﷺ). Satan made him slip, and he joined the infidels. The Messenger of Allah (ﷺ) commanded to kill him on the day of Conquest (of Mecca). Uthman ibn Affan sought protection for him. The Messenger of Allah (ﷺ) gave him protection

4359. Narrated Sa'd ibn AbuWaqas: On the day of the conquest of Mecca, Abdullah ibn Sa'd ibn AbuSarh hid himself with Uthman ibn Affan. He brought him and made him stand before the Prophet (ﷺ), and said: Accept the allegiance of Abdullah, Messenger of Allah! He raised his head and looked at him three times, refusing him each time, but accepted his allegiance after the third time. Then turning to his companions, he said: Was not there a wise man among you who would stand up to him when he saw that I had withheld my hand from accepting his allegiance, and kill him? They said: We did not know what you had in your heart, Messenger of Allah! Why did you not give us a signal with your eye? He said: It is not advisable for a Prophet to play deceptive tricks with the eyes

4360. Jarir reported the prophet (ﷺ) as saying:When a slave runs away and reverts to polytheism, he may lawfully be killed

4361. Narrated Abdullah Ibn Abbas: A blind man had a slave-mother who used to abuse the Prophet (ﷺ) and disparage him. He forbade her but she did not stop. He rebuked her but she did not give up her habit. One night she began to slander the Prophet (ﷺ) and abuse him. So he took a dagger, placed it on her belly, pressed it, and killed her. A child who came between her legs was smeared with the blood that was there. When the morning came, the Prophet (ﷺ) was informed about it. He assembled the people and said: I adjure by Allah the man who has done this action and I adjure him by my right to him that he should stand up. Jumping over the necks of the people and trembling the man stood up. He sat before the Prophet (ﷺ) and said: Messenger of Allah! I am her master; she used to abuse you and disparage you. I forbade her, but she did not stop, and I rebuked her, but she did not abandon her habit. I have two sons like pearls from her, and she was my companion. Last night she began to abuse and disparage you. So I took a dagger, put it on her belly and pressed it till I killed her. Thereupon the Prophet (ﷺ) said: Oh be witness, no retaliation is payable for her blood

4362. Narrated Ali ibn AbuTalib: A Jewess used to abuse the Prophet (ﷺ) and disparage him. A man strangled her till she died. The Messenger of Allah (ﷺ) declared that no recompense was payable for her blood

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4363. Narrated AbuBakr: AbuBarzah said: I was with AbuBakr. He became angry at a man and uttered hot words. I said: Do you permit me, Caliph of the Messenger of Allah (ﷺ), that I cut off his neck? These words of mine removed his anger; he stood and went in. He then sent for me and said: What did you say just now? I said: (I had said:) Permit me that I cut off his neck. He said: Would you do it if I ordered you? I said: Yes. He said: No, I swear by Allah, this is not allowed for any man after Muhammad (ﷺ). Abu Dawud said: This is Yazid's version. Ahmad bin Hanbal said: That is, Abu Bakr has no powers to slay a man except for three reasons which the Messenger of Allah (ﷺ) had mentioned: disbelief after belief, fornication after marriage, or killing a man without (murdering) any man by him. The Prophet (ﷺ) had powers to kill

4364. Anas b. Malik said:Some people of 'Ukl or 'Urainah' came to the Messenger of Allah (ﷺ) and found Madinah unhealthy. So the Messenger of Allah (ﷺ) ordered them to go to the camels (of the sadaqah) and ordered them to drink some of their urine and milk. They went there when they became well, they killed the herdsman of the Messenger of Allah (ﷺ) and drove off the camels. The news about them reached the prophet (ﷺ) early in the morning. So he sent people in pursuit of them, and they were brought when they day had risen high. He ordered and their hands and feet were cut off and nails were drawn into their eyes, and they were thrown out of Harrah. They begged for water but were not supplied water. Abu Qilabah said: They were people who had stolen, killed, apostatized after their faith and fought against Allah and his Apostle (ﷺ)

4365. The tradition mentioned above has also been transmitted by the narrator Ayyub through different chain. This version has :So he (the prophet) order nails to be heated and had them blinded with them, and he had their hands and feet cut off, and did not cauterise them to stop the flow of blood

4366. The tradition mentioned above has also been transmitted by Anas. B. Malik through a different chain of narrators. This version says :The Messenger of Allah (ﷺ) sent some people who were experts in tracking in pursuit of them and they were brought (to him). Allah , the Exalted, then revealed the verse about it : “ The punishment of those who wage war against Allah and his Apostle and strive for mischief through the land

4367. The tradition mentioned above has also been transmitted by Anas. B. Malik through a different chain of narrators. This version has :Anas said : I saw one of them biting the earth with this mouth (teeth) on account of thirst and this they died

4368. A similar tradition has also been transmitted by Anas bin Malik through a different chain of narrators. This version adds:He then forbade disfiguring. This version does not mention the words “ from opposite sides” . This tradition has been narrated by Shu'bah from Qatadah and Salam bin Miskin from Thabit on the authority of Anas. They did not mention the words “from opposite side”. I did not find these words “their hands and feet were cut off from opposite sides”. In any version except in the version of Hammad bin Salamah

4369. Narrated Abdullah ibn Umar: Some people raided the camels of the Prophet (ﷺ), drove them off, and apostatised. They killed the herdsman of the Messenger of Allah (ﷺ) who was a believer. He (the Prophet) sent (people) in pursuit of them and they were caught. He had their hands and feet cut off, and their eyes put out. The verse regarding fighting against Allah and His Prophet (ﷺ) was then revealed. These were the people about whom Anas ibn Malik informed al-Hajjaj when he asked him

4370. Narrated AbuzZinad: When the Messenger of Allah (ﷺ) cut off (the hands and feet of) those who had stolen his camels and he had their eyes put out by fire (heated nails), Allah reprimanded him on that (action), and Allah, the Exalted, revealed: "The punishment of those who wage war against Allah and His Apostle and strive with might and main for mischief through the land is execution or crucifixion

4371. Muhammad bin Sirin said :This happened before the prescribed punishments(hudud) were revealed, meaning the tradition of Anas

4372. Narrated Abdullah ibn Abbas: The verse "The punishment of those who wage war against Allah and His Apostle, and strive with might and main for mischief through the land is execution, or crucifixion, or the cutting off of hands and feet from opposite side or exile from the land...most merciful" was revealed about polytheists. If any of them repents before they are arrested, it does not prevent from inflicting on him the prescribed punishment which he deserves

4373. 'A'ishah said:The Quraish were anxious about the Makhzumi woman who had committed theft, They said : Who will speak to the Messenger of Allah(ﷺ) about her ? Then they said: Who will be bold enough for it but Uasmah bin Zaid, the prophet's (ﷺ) friend! So Usamah spoke to him, and the Messenger of Allah(ﷺ) said : Are you interceding regarding one of the punishments prescribed by Allah ? He then got up and gave an address, saying : What destroyed your predecessors was just that when a person of rank among them committed a theft, They left him alone , and when a weak one of them committed a theft, they inflicted the prescribed punishment on him . I swear by Allah that if Fatimah daughter of Muhammad should steal, I would have her hand cut off

4374. 'A'ishah said:A Makhzumi woman used to borrow goods and deny having received them, so the prophet (ﷺ) gave orders that her hand should be cut off. The narrator than transmitted the rest of the tradition like that of al-laith, saying : So the prophet (ﷺ) had her hand cut off. Abu dawud said: Ibn Wahb transmitted this tradition from Yunus on the authority of al-Zuhri, and in this version he said al-Laith has said: A woman committed theft during the lifetime of the Prophet (ﷺ) on the occasion of the Conquest (of Mecca). It has been transmitted by al-Laith from Yunus on the authority of Ibn Shihab through his chain of narrators. He said in this version: A woman borrowed goods. Mas'ud bin al-Aswad also transmitted a similar tradition from the Prophet (ﷺ) and said: A velvet was stolen from the house of the Messenger of Allah (ﷺ). Abu Dawud said: Abu al-Zubair reported on the authority of Jabir: A woman committed theft and took refuge with Zainab daughter of Prophet (ﷺ)

4375. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah (ﷺ) Said: Forgive the people of good qualities their slips, but not faults to which prescribed penalties apply

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4376. Narrated Abdullah ibn Amr ibn al-'As: The Prophet () said: Forgive the infliction of prescribed penalties among yourselves, for any prescribed penalty of which I hear must be carried out
4377. Narrated Nu'aym: Ma'iz came to the Prophet () and admitted (having committed adultery) four times in his presence so he ordered him to be stoned to death, but said to Huzzal: If you had covered him with your garment, it would have been better for you
4378. Ibn al-Muakadir said:Huzzal had ordered Ma'iz to go to the prophet () and tell him(about his having committed adultery)
4379. Narrated Wa'il ibn Hujr: When a woman went out in the time of the Prophet () for prayer, a man attacked her and overpowered (raped) her. She shouted and he went off, and when a man came by, she said: That (man) did such and such to me. And when a company of the Emigrants came by, she said: That man did such and such to me. They went and seized the man whom they thought had had intercourse with her and brought him to her. She said: Yes, this is he. Then they brought him to the Messenger of Allah (). When he (the Prophet) was about to pass sentence, the man who (actually) had assaulted her stood up and said: Messenger of Allah, I am the man who did it to her. He (the Prophet) said to her: Go away, for Allah has forgiven you. But he told the man some good words (AbuDawud said: meaning the man who was seized), and of the man who had had intercourse with her, he said: Stone him to death. He also said: He has repented to such an extent that if the people of Medina had repented similarly, it would have been accepted from them. Abu Dawud said: Asbat bin Nasr has also transmitted it from Simak
4380. Narrated AbuUmayyah al-Makhzumi: A thief who had accepted (having committed theft) was brought to the Prophet (), but no good were found with him. The Messenger of Allah (), said to him: I do not think you have stolen. He said: Yes, I have. He repeated it twice or thrice. So he gave orders. His hand was cut off and he was then brought to him. He said: Ask Allah's pardon and turn to Him in repentance. He said: I ask Allah's pardon and turn to Him in repentance. He (the Prophet) then said: O Allah, accept his repentance. Abu Dawud said: It has been transmitted by 'Amr b. Asim, from Hammam, from Ishaq b. 'Abd Allah from Abu Ummayyah, a man of the Ansar from the Prophet ()
4381. Abu 'Umamah said :A man came to the prophet () and said : Messenger of Allah ! I have committed a crime which involves prescribed punishment so inflict it on me . He said : Have you not performed ablution when you came? He said : Yes, He said: Have you not prayed with us when we prayed ? He said : Yes .He then said : Go off, for Allah, the Exalted, forgave you
4382. Azhar ibn Abdullah al-Harari said:Some goods of the people of Kila' were stolen. They accused some men of the weavers (of theft). They came to an-Nu'man ibn Bashir, the companion of the Prophet (). He confined them for some days and then set them free. They came to an-Nu'man and said: You have set them free without beating and investigation. An-Nu'man said: What do you want? You want me to beat them. If your goods are found with them, then it is all right; otherwise, I shall take (retaliation) from your back as I have taken from their backs. They asked: Is this your decision? He said: This is the decision of Allah and His Apostle (). Abu Dawud said: By this statement he frightened them ; that is, beating is not necessary except after acknowledgement
4383. 'A'ishah said:The prophet () used to cut off a thief's hand for a quarter of a dinar and upwards
4384. 'A'ishah reported the prophet () as saying :A thief's hand should be cut off for a quarter of a dinar and upwards. Ahmed b. Salih said: The amputation (of a thief's hand) is for a quarter of a dinar and upwards
4385. Ibn 'Umar' said:The Messenger of Allah () had thief's hand cut off for a shield worth three dirhams
4386. Narrated Abdullah ibn Umar: The Prophet () had a man's hand cut off who had stolen from the place reserved for women a shield whose price was three dirhams
4387. Narrated Abdullah ibn Abbas: The Messenger of Allah () had a man's hand cut off for (stealing) a shield whose price was a dinar or ten dirhams. Abu Dawud said: Muhammad bin Salamah and Sa'dan bin Yahya have transmitted it from Ibn Ishaq through his chain of narrators
4388. Narrated Rafi' ibn Khadij: Muhammad ibn Yahya ibn Hibban said: A slave stole a plant of a palm-tree from the orchard of a man and planted it in the orchard of his master. The owner of the plant went out in search of the plant and he found it. He solicited help against the slave from Marwan ibn al-Hakam who was the Governor of Medina at that time. Marwan confined the slave and intended to cut off his hand. The slave's master went to Rafi' ibn Khadij and asked him about it. He told him that he had heard the Messenger of Allah () say: The hand is not to be cut off for taking fruit or the pith of the palm-tree. The man then said: Marwan has seized my slave and wants to cut off his hand. I wish you to go with me to him and tell him that which you have heard from the Messenger of Allah (). So Rafi' ibn Khadij went with him and came to Marwan ibn al-Hakam. Rafi' said to him: I heard the Messenger of Allah () say: The hand is not to be cut off for taking fruit or the pith of the palm-tree. So Marwan gave orders to release the slave and then he was released. Abu Dawud said: Kathar means pith of the palm-tree
4389. This tradition has also been transmitted by Muhammad bin Yahya bin Hibban through a different chain of narrators. This version adds :Marwan gave him some lashes and let him go
4390. Narrated Abdullah ibn Amr ibn al-'As: The Messenger of Allah () was asked about fruit which was bung up and said: If a needy person takes some with his mouth and does not take a supply away in his garment, there is nothing on him, but he who carries any of it is to be fined twice the value and punished, and he who steals any of it after it has been put in the place where dates are dried to have his hand cut off if their value reaches the value of a shield. If he steals a thing less in value than it, he is to be find twice the value and punished. Abu Dawud said: Jarin means the place where dates are dried
4391. Narrated Jabir ibn Abdullah: The Prophet () said: Cutting of hand is not to be inflicted on one who plunders, but he who plunders conspicuously does not



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belong to us

4392. Narrated Jabir ibn Abdullah: He also said through this chain: The Messenger of Allah () said: Cutting of the hand is not to be inflicted on one who is treacherous

4393. The tradition mentioned above has also been transmitted by Jabir through a different chain of narrators. This version adds :Cutting of the hand is not be inflicted on one who snatches something. Abu Dawud said : Ibn Juraij did not hear these two traditions from Abu al-Zubair, I have been informed by Ahmad. B. Hanbal saving : Ibn Juraij heard them from Yasin al-Zayyat. Aby Dawud said: Al-Mughirah b. Muslim has transmitted it from Abu al-Zubair from Jabir From the prophet()

4394. Narrated Safwan bin Umayyah: I was sleeping in the mosque on a cloak mine whose price was thirty dirhams. A man came and pinched it away from me. The man was seized and brought to the Messenger of Allah (). He ordered that his hand should be cut off. I came to him and said: Do you cut off only for thirty dirhams ? I sell it to him and make the payment of its price a loan ? He said: Why did you not do so before bringing him to me ? Abu Dawud said: Za'idah has also transmitted it from Simak from Ju'ayd ibn Hujayr. He said: Safwan slept. Mujahid and Tawus said: While he was sleeping a thief came and stole the cloak from beneath his head. The version of AbuSalamah ibn AbdurRahman has: He snatched it away from beneath his head and he awoke. He cried and he (the thief) was seized. Az-Zuhri narrated from Safwan ibn Abdullah. His version has: He slept in the mosque and used his cloak as pillow. A thief came and took his cloak. The thief was seized and brought to the Prophet ()

4395. Ibn 'Umar said:A Makhzumli woman used to borrow goods and deny having received them, so the prophet () gave orders and her hand was cut off. Abu Dawud said: Juwairiyyah has transmitted it from Nafi from Ibn 'Umar or from Safiyyah daughter of Abu 'Ubaid. This version adds: The prophet () got up and gave an address saying : Is there any woman who repents to Allah, the Exalted, and to his Apostle? He said it three times, That( woman) was present there but she did not get up and speak. Ibn Ghunj transmitted it from Nafi from Safiyyah daughter of Abu 'Ubaid. This version has : He witnessed to her

4396. Narrated Aisha, Ummul Mu'minin: A woman borrowed jewellery through some known persons and she herself was unknown. She then sold them. She was seized and brought to the Prophet (). He gave orders that her hand should be cut off. It is this woman about whom Usamah interceded and of her the Messenger of Allah () said whatever he said

4397. 'A'ishah said :A Makhzumli woman used to borrow goods and deny having received them. The prophet () gave orders that her hand should be cut off. He (the narrator) then narrated the tradition similar to the one transmitted by Qutaibah from al-Laith from Ibn Shahib. This version adds: The prophet() had her hand cut off

4398. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () said: There are three (persons) whose actions are not recorded: a sleeper till he awakes, an idiot till he is restored to reason, and a boy till he reaches puberty

4399. Narrated Ali ibn AbuTalib: Ibn Abbas said: A lunatic woman who had committed adultery was brought to Umar. He consulted the people and ordered that she should be stoned. Ali ibn AbuTalib passed by and said: What is the matter with this (woman)? They said: This is a lunatic woman belonging to a certain family. She has committed adultery. Umar has given orders that she should be stoned. He said: Take her back. He then came to him and said: Commander of the Faithful, do you not know that there are three people whose actions are not recorded: a lunatic till he is restored to reason, a sleeper till he awakes, and a boy till he reaches puberty? He said: Yes. He then asked: Why is it that this woman is being stoned? He said: There is nothing. He then said: Let her go. He (Umar) let her go and began to utter: Allah is most great

4400. A similar tradition has also been transmitted by al-A'mash through a different chain of narrators. He also said :“... . Till he reaches puberty , and a lunatic till he is restored to consciousness.” ‘Umar then began to utter: Allah is most great

4401. Narrated Ali ibn AbuTalib: Ibn Abbas said: A lunatic woman passed by Ali ibn AbuTalib. He then mentioned the rest of the tradition to the same effect as Uthman mentioned. This version has: Do you not remember that the Messenger of Allah () has said: There are three whose actions are not recorded: a lunatic whose mind is deranged till he is restored to consciousness, a sleeper till he awakes, and a boy till he reaches puberty?

4402. Narrated Ali ibn AbuTalib: AbuZubyan said: A woman who had committed adultery was brought to Umar. He gave orders that she should be stoned. Ali passed by just then. He seized her and let her go. Umar was informed of it. He said: Ask Ali to come to me. Ali came to him and said: Commander of the Faithful, you know that the Messenger of Allah () said: There are three (people) whose actions are not recorded: A boy till he reaches puberty, a sleeper till he awakes, a lunatic till he is restored to reason. This is an idiot (mad) woman belonging to the family of so and so. Someone might have done this action with her when she suffered the fit of lunacy. Umar said: I do not know. Ali said: I do not know

4403. Narrated Ali ibn AbuTalib: The Prophet () said: There are three (persons) whose actions are not recorded: a sleeper till he awakes, a boy till he reaches puberty, and a lunatic till he comes to reason. Abu Dawud said: Ibn Juraij has transmitted it from Al-Qasim b. Yazid on the authority of 'Ali from the Prophet (). This version adds: "and an old man who is feeble-minded

4404. Narrated Atiyyah al-Qurazi: I was among the captives of Banu Qurayzah. They (the Companions) examined us, and those who had begun to grow hair (pubes) were killed, and those who had not were not killed. I was among those who had not grown hair

4405. The tradition mentioned above has also been transmitted by 'Abd al- Malik b. 'Umar through a different chain of narrators. This version has:They uncovered

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my private parts, and when they found that the hair had not begun to grow they put me among the captives

4406. Ibn 'Umar said: He was presented before the prophet (ﷺ) on the day of Uhd when he was fourteen years old, but he did not allow him (to participate in the battle). He was again presented before him on the day of Khandaq when he was fifteen years old, Then he allowed him

4407. Nafi 'said: When I mentioned this tradition to 'Umar b. 'Abd al-Aziz he said : This prescribed punishment is between the minor and the major

4408. Narrated Busr ibn Artat: Junadah ibn AbuUmayyah said: We were with Busr ibn Artat on the sea (on an expedition). A thief called Misdar who had stolen a bukhti she-camel was brought. He said: I heard the Messenger of Allah (ﷺ) say: Hands are not to be cut off during a warlike expedition. Had it not been so, I would have cut it off

4409. Narrated AbuDharr: The Messenger of Allah (ﷺ) said to me: O AbuDharr: I replied: At your service and at your pleasure, Messenger of Allah! He said: how will you do when death smites people, and a house, meaning a grave, will cost as much as a slave. I said: Allah and His Apostle know best, or he said: What Allah and His Apostle choose for me. He said: Show endurance, or he said: You may show endurance. Abu Dawud said: Hammad b. Abi Sulaiman said: The hand of one who rifles a grave should be cut off because he had entered the deceased's house

4410. Narrated Jabir ibn Abdullah: A thief was brought to the Prophet (ﷺ). He said: Kill him. The people said: He has committed theft, Messenger of Allah! Then he said: Cut off his hand. So his (right) hand was cut off. He was brought a second time and he said: Kill him. The people said: He has committed theft, Messenger of Allah! Then he said: Cut off his foot. So his (left) foot was cut off. He was brought a third time and he said: Kill him. The people said: He has committed theft, Messenger of Allah! So he said: Cut off his hand. (So his (left) hand was cut off.) He was brought a fourth time and he said: Kill him. The people said: He has committed theft, Messenger of Allah! So he said: Cut off his foot. So his (right) foot was cut off. He was brought a fifth time and he said: Kill him. So we took him away and killed him. We then dragged him and cast him into a well and threw stones over him

4411. Abd al-Rahman b. Muhariz said: We asked Fadalah b. 'Ubaid about the hanging the (amputated) hand on the neck of a thief whether it was a sunnan. He said: A thief was brought to the Messenger of Allah (ﷺ) and his hand was cut off. Thereafter he commanded for it, and it was hung on his neck

4412. Narrated AbuHurayrah: The Prophet (ﷺ) as saying: When a slave steals, sell him, even though it be for half an uqiyah

4413. Ibn 'Abbas said: The Qur'anic verse goes: "If any of your woman are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them, and if they testify, Confine them to houses until death do chain them or Allah ordains for them some (other) way. Allah then mentioned man after woman and combined them in another verse : "If two men among you are guilty of lewdness, punish them both. If they repent and amend, leave them alone. This command was abrogated by the verse relating to flogging : "The woman and the man guilty of adultery or fornication – flog each of them with one hundred stripes

4414. Mujahid said: "Appointing a way in the verse (iv.15) means prescribed punishment. Sufiyan said: "Punish them "refers to unmarried, and "confine them to houses" refers to the women who are married

4415. 'Ubadah b. al-Samit reported the Messenger of Allah (ﷺ) as sayings: Receive my teachings, receive my teachings. Allah has appointed a way for those women. If the parties have been married, they shall receive a hundred lashes and stoned to death. If the parties are unmarried, they shall receive a hundred lashes and banished for a year

4416. A similar tradition has been transmitted by al-Hasan through a chain of Yahya and to the same effect. This version adds: They shall receive a hundred lashes and stoned to death

4417. Narrated Ubadah ibn as-Samit: The tradition mentioned above (No. 4401) has also been transmitted by Ubadah ibn as-Samit through a different chain of narrators. This version has: The people said to Sa'd ibn Ubadah: AbuThabit, the prescribed punishments have been revealed: if you find a man with your wife, what will you do? He said: I shall strike them with a sword so much that they become silent (i.e. die). Should I go and gather four witnesses? Until that (time) the need would be fulfilled. So they went away and gathered with the Messenger of Allah (ﷺ) and said: Messenger of Allah! did you not see AbuThabit. He said so-and-so. The Messenger of Allah (ﷺ) said: The sword is a sufficient witness. He then said: No, no, a furious and a jealous man may follow this course. Abu Dawud said: This tradition has been transmitted by Waki' from al-Fadl b. Dilham from al-Hasan, from Qabisah b. Huraith, from Salamah b. al-Muhabbah, from the Prophet (ﷺ). And this is the chain of the tradition narrated by Ibn al-Muhabbah to the effect that a man had sexual intercourse with a slave girl of his wife. Abu Dawud said: Al-Fadl b. Dilham was not the memoriser of traditions. He was a butcher in Wasit

4418. 'Abd Allah b. 'Abbas said: 'Umar b. al-Khattab gave an address saying: Allah sent Muhammad (ﷺ) with truth and sent down the Books of him, and the verse of stoning was included in what He sent down to him. We read it and memorized it. The Messenger of Allah (ﷺ) had people stoned to death and we have done it also since his death. I am afraid the people might say with the passage of time: We do not find the verse of stoning in the Books of Allah, and thus they stray by abandoning a duty which Allah had received. Stoning is a duty laid down (by Allah) for married men and women who commit fornication when proof is established, or if there is pregnancy, or a confession. I swear by Allah, had it not been so that the people might say: 'Umar made an addition to Allah's Book, I would have written it (there)

4419. Narrated Nu'aym ibn Huzzal: Yazid ibn Nu'aym ibn Huzzal, on his father's authority said: Ma'iz ibn Malik was an orphan under the protection of my father. He had illegal sexual intercourse with a slave-girl belonging to a clan. My father said to him: Go to the Messenger of Allah (ﷺ) and inform him of what you have

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done, for he may perhaps ask Allah for your forgiveness. His purpose in that was simply a hope that it might be a way of escape for him. So he went to him and said: Messenger of Allah! I have committed fornication, so inflict on me the punishment ordained by Allah. He (the Prophet) turned away from him, so he came back and said: Messenger of Allah! I have committed fornication, so inflict on me the punishment ordained by Allah. He (again) turned away from him, so he came back and said: Messenger of Allah! I have committed fornication, so inflict on me the punishment ordained by Allah. When he uttered it four times, the Messenger of Allah () said: You have said it four times. With whom did you commit it? He replied: With so and so. He asked: Did you lie down with her? He replied: Yes. He asked: Had your skin been in contact with hers? He replied: Yes. He asked: Did you have intercourse with her? He said: Yes. So he (the Prophet) gave orders that he should be stoned to death. He was then taken out to the Harrah, and while he was being stoned he felt the effect of the stones and could not bear it and fled. But Abdullah ibn Unays encountered him when those who had been stoning him could not catch up with him. He threw the bone of a camel's foreleg at him, which hit him and killed him. They then went to the Prophet () and reported it to him. He said: Why did you not leave him alone. Perhaps he might have repented and been forgiven by Allah

4420. Narrated Jabir ibn Abdullah: Muhammad ibn Ishaq said: I mentioned the story of Ma'iz ibn Malik to Asim ibn Umar ibn Qatadah. He said to me: Hasan ibn Muhammad ibn Ali ibn Abu Talib said to me: Some men of the tribe of Aslam whom I do not blame and whom you like have transmitted to me the saying of the Messenger of Allah (): Why did you not leave him alone? He said: But I did not understand this tradition. So I went to Jabir ibn Abdullah and said (to him): Some men of the tribe of Aslam narrate that the Messenger of Allah () said when they mentioned to him the anxiety of Ma'iz when the stones hurt him: "Why did you not leave him alone?" But I do not know this tradition. He said: My cousin, I know this tradition more than the people. I was one of those who had stoned the man. When we came out with him, stoned him and he felt the effect of the stones, he cried: O people! return me to the Messenger of Allah (). My people killed me and deceived me; they told me that the Messenger of Allah () would not kill me. We did not keep away from him till we killed him. When we returned to the Messenger of Allah () we informed him of it. He said: Why did you not leave him alone and bring him to me? and he said this so that the Messenger of Allah () might ascertain it from him. But he did not say this to abandon the prescribed punishment. He said: I then understood the intent of the tradition

4421. Narrated Abdullah ibn Abbas: Ma'iz ibn Malik came to the Prophet () and said that he had committed fornication and he (the Prophet) turned away from him. He repeated it many times, but he (the Prophet) turned away from him. He asked his people: Is he mad? They replied: There is no defect in him. He asked: Have you done it with her? He replied: Yes. so he ordered that he should be stoned to death. He was taken out and stoned to death, and he (the Prophet) did not pray over him

4422. Jabir b. Samurah said: I saw Ma'iz b. Malik when he was brought to the Prophet (). He was a small and muscular man. He did not wear the loose outer garment. He made confession about him four times that he committed fornication. The Messenger of Allah () said: Perhaps you kissed her. He said that this most discarded man has committed fornication. He said: So he had him stoned to death and gave an address, saying: Beware, whenever we go out on an expedition in the path of Allah, one of them (I.e. the people) lags behind with a bleating sound like that of a he-goat, and gives modicum of his milk(i.e. sperm) to one of the women. If Allah gives control over any of them, I shall deter him from them (i.e. women) by punishing him severely

4423. Simak said: I heard this tradition from Jabir b. Samurah. But the first version is more perfect. This version has: He repeated twice, Simak said: I narrated to Sa'id b. Jubair. He said: He repeated it four times

4424. Shu'bah said: I asked Simak about the meaning of KUTHBAH. He said: A small quantity of milk

4425. Ibn 'Abbas said: The Messenger of Allah () asked Ma'iz b. Malik : Is what I have heard about you is true? He said: What have you heard about me? He said: I have heard that you have had intercourse with a girl belonging to the family of so and so. He said: Yes. He then testified four times. He (The prophet) then gave order regarding him and he was stoned to death

4426. Narrated Abdullah ibn Abbas: Ma'iz ibn Malik came to the Prophet () and admitted fornication twice. But he drove him away. He then came and admitted fornication twice. But he drove him away. He then came and admitted fornication twice. He (the Prophet) said: You have testified to yourself four times. Take him away and stone him to death

4427. Narrated Abdullah ibn Abbas: The Prophet () said to Ma'iz ibn Malik: Perhaps you kissed, or squeezed, or looked. He said: No. He then said: Did you have intercourse with her? He said: Yes. On the (reply) he (the Prophet) gave order that he should be stoned to death. The narrator did not mention "on the authority of Ibn 'Abbas". This is Wahb's version

4428. Narrated Abu Hurayrah: A man of the tribe of Aslam came to the Prophet () and testified four times against himself that he had had illicit intercourse with a woman, while all the time the Prophet () was turning away from him. Then when he confessed a fifth time, he turned round and asked: Did you have intercourse with her? He replied: Yes. He asked: Have you done it so that your sexual organ penetrated hers? He replied: Yes. He asked: Have you done it like a collyrium stick when enclosed in its case and a rope in a well? He replied: Yes. He asked: Do you know what fornication is? He replied: Yes. I have done with her unlawfully what a man may lawfully do with his wife. He then asked: What do you want from what you have said? He said: I want you to purify me. So he gave orders regarding him and he was stoned to death. Then the Prophet () heard one of his companions saying to another: Look at this man whose fault was concealed by Allah but who would not leave the matter alone, so that he was stoned like a dog. He said nothing to them but walked on for a time till he came to the corpse of an ass with its legs in the air. He asked: Where are so and so? They said: Here we are, Messenger of Allah ()! He said: Go down and eat some of this ass's corpse. They replied: Messenger of Allah! Who can eat any of this? He said: The dishonour you have just shown to your brother is more serious than eating some of it. By Him in Whose

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hand my soul is, he is now among the rivers of Paradise and plunging into them

4429. A similar tradition has also been transmitted by Abu Hurairah through a different chain of narrators. This version adds: The narrator Hasan b. "All said: The transmitters have differed in the wordings (of this tradition) reported to me. Some said: He (Ma'iz) was tied to a tree, and others said: He was made to stand

4430. Jabir b. 'Abd Allah said: A man of the tribe of Asalam came to the Messenger of Allah (ﷺ) and made confession of fornication. He (the prophet) turned away from him. When he testified against him four times, the Prophet (ﷺ) said: Are you mad? He said: No. he asked: Are you married? He replied: Yes. The Prophet (ﷺ) then commanded regarding him and he was stoned in the place of prayer. Then when the stones hurt him, he fled, but was overtaken and stoned to death. The Prophet (ﷺ) then spoke well of him and did not pray over him

4431. Abu Sa'id said: When the Prophet (May peace be upon him) commanded to stone Ma'iz b. Malik, we took him out to Baql. I swear by Allah, we did not tie him, nor did we dig a pit for him. But he was standing before us. The narrator Abu Kamil said: So we threw at him bones, clods of mud and pieces of earthenware. He ran away and we ran after him till he came to a side of the Harrah. He stood there before us and we threw at him big stones of the Harrah until he died. He (the Prophet) did not ask forgiveness for him, nor did he speak ill of him

4432. Abu Nadrah said: A man came to Prophet (ﷺ). He then mentioned a similar tradition but not completely. This version has: People began to speak ill of him but he (the Prophet) forbade them. Then they began to ask forgiveness from him, but he forbade them by saying. He is a man who had committed a sin. Allah will call him to account himself

4433. Buraidah said. :The Prophet (ﷺ) smelt the breath of Ma'iz

4434. Narrated Buraydah ibn al-Hasib: We, the Companions of the Messenger of Allah (ﷺ), used to talk mutually: Would that al-Ghamidiyyah and Ma'iz ibn Malik had withdrawn after their confession; or he said: Had they not withdrawn after their confession, he would not have pursued them (for punishment). He had them stoned after the fourth (confession)

4435. Narrated Al-Lajlaj al-Amiri: I was working in the market. A woman passed carrying a child. The people rushed towards her, and I also rushed along with them. I then went to the Prophet (ﷺ) while he was asking: Who is the father of this (child) who is with you? She remained silent. A young man by her side said: I am his father, Messenger of Allah! He then turned towards her and asked: Who is the father of this child with you? The young man said: I am his father, Messenger of Allah! The Messenger of Allah (ﷺ) then looked at some of those who were around him and asked them about him. They said: We only know good (about him). The Prophet (ﷺ) said to him: Are you married? He said: Yes. So he gave orders regarding him and he was stoned to death. He (the narrator) said: We took him out, dug a pit for him and put him in it. We then threw stones at him until he died. A man then came asking about the man who was stoned. We brought him to the Prophet (ﷺ) and said: This man has come asking about the wicked man. The Messenger of Allah (ﷺ) said: He is more agreeable than the fragrance of musk in the eyes of Allah. The man was his father. We then helped him in washing, shrouding and burying him. (The narrator said:) I do not know whether he said or did not say "in praying over him." This is the tradition of Abdah, and it is more accurate

4436. A part of tradition has also been transmitted by al-Lajlaj from the Prophet (ﷺ) through a different chain of narrators

4437. Narrated Sahl ibn Sa'd: A man came to the Prophet (ﷺ) and confessed before him that he had committed fornication with a woman whom he named. The Messenger of Allah (ﷺ) sent for the woman and asked her about it. But she denied that she had committed fornication. So he inflicted the prescribed punishment of flogging on him, and let her go

4438. Narrated Jabir ibn Abdullah: A man committed fornication with a woman. So the Messenger of Allah (ﷺ) ordered regarding him and the prescribed punishment of flogging was inflicted on him. He was then informed that he was married. So he commanded regarding him and he was stoned to death. Abu Dawud said: This tradition has been transmitted by Muhammad b. Bakr al-Barsani from Ibn Juraij as a statement of Jabir, and Abu 'Asim has transmitted it from Ibn Juraid similar to that of Ibn Wahb. He did not mention the Prophet (ﷺ). But he said: A man committed fornication, but did not know that he was married ; so he was flogged. It was then known that he was married, so he was stoned to death

4439. Jabir said: A man committed fornication with a woman. It was not known that he was married. So he was flogged. It was then known that he was married, so he was stoned to death

4440. Narrated Imran ibn Husayn: A woman belonging to the tribe of Juhaynah (according to the version of Aban) came to the Prophet (ﷺ) and said that she had committed fornication and that she was pregnant. The Messenger of Allah (ﷺ) called her guardian. Then the Messenger of Allah (ﷺ) said to him: Be good to her, and when she bears a child, bring her (to me). When she gave birth to the child, he brought her (to him). The Prophet (ﷺ) gave orders regarding her, and her clothes were tied to her. He then commanded regarding her and she was stoned to death. He commanded the people (to pray) and they prayed over her. Thereupon Umar said: Are you praying over her, Messenger of Allah, when she has committed fornication? He said: By Him in Whose hand my soul is, she has repented to such an extent that if it were divided among the seventy people of Medina, it would have been enough for them all. And what do you find better than the fact that she gave her life. Aban did not say in his version: Then her clothes were tied to her

4441. Al-Auza'i said: The word shukhta means tied, meaning her clothes were tied on her

4442. Buraidah said: A woman of Ghamid came to the Prophet (ﷺ) and said: I have committed fornication. He said: Go back. She returned, and on the next day she came to him again, and said: Perhaps you want to send me back as you did to Ma'iz b. Malik. I swear by Allah, I am pregnant. He said to her: Go back. She then

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returned and came to him the next day. He said to her: Go back until you give birth to a child. She then returned. When she gave birth to a child, she brought the child to him, and said: Here it is! I have given birth to it. He said: Go back, and suckle him until you wean him. When she had weaned him, she brought him (the boy) to him with something in his hand which he was eating. The boy was then given to a certain man of the Muslims and he (the Prophet) commanded regarding her. So a pit was dug for her, and he gave orders about her and she was stoned to death. Khalid was one of those who were throwing stones at her. He threw a stone at her. When a drop blood fell on his cheeks, he abused her. The Prophet (ﷺ) said to him: Gently, Khalid. By Him in whose hand my soul is, she has reported to such an extent that if one who wrongfully takes extra tax were to repent to a like extent, he would be forgiven. Then giving command regarding her, prayed over her and she was buried

4443. Narrated Zakariya Abi 'Imran: I heard an old man who transmitted from Abu Bakrah on this father's authority that the Prophet (ﷺ) had a woman stoned and a pit was dug up to her breasts. Abu Dawud said: A man made me understand it from 'Uthman (b. Abi Shaibah) Abu Dawud said: Al-Ghassani said: Juhainah, Ghamid and Bariq as the same

4444. Abu Dawud said: A similar tradition has been transmitted by Zakariya b. Salim through a different chain of narrators. This version adds: He (the Prophet) then threw a pebble like a gram at her. He then said: Throw at her and avoid her face. When she died, he took her out and prayed over her. About repentance he said similar to the tradition on Buraidah

4445. Abu Hurairah and Zaid b. Khalid al-Juhani said: Two men brought a dispute before the Messenger of Allah (ﷺ). One of them said: Pronounce judgement between us in accordance with Allah's Book, Messenger of Allah! The other who had more understanding said: Yes, Messenger of Allah! Pronounce judgement between us in accordance with Allah's Book, and allow me to speak. He (the Prophet) said: Speak, He then said: My son who was a hired servant with this (man) committed fornication with his wife, and when I was told that my son must be stoned to death, I ransomed him with a hundred sheep and a slave girl of mine; but when I asked the learned, they told me that my son should receive a hundred lashes and be banished for a year, and that stoning to death applied only to man's wife. The apostle of Allah (ﷺ) replied: By him in whose hand my soul is, I shall certainly pronounce judgment between you in accordance with Allah's Book. Your sheep and your slave girl must be returned to you, and your son shall receive a hundred lashes and be banished for a year. And he commanded Unias al-Aslami go to that man's wife, and if she confessed, he should stone her to death. She confessed and he stoned her

4446. Ibn 'Umar said: Some Jews came to the Messenger of Allah (ﷺ) and mentioned to him that a man and a woman of their number had committed fornication. The Messenger of Allah (ﷺ) asked them: What do you find in the Torah about stoning? They replied: We disgrace them and they should be flogged. 'Abd Allah b. Salam said: You lie; it contains (instruction for) stoning. So they brought the Torah and spread it out, and one of them put his hand over the verse of stoning and read what preceded it and what followed it. 'Abd Allah b. Salam said to him: Lift your hand. When he did so, the verse of stoning was seen to be in it. They then said: He has spoken the truth, Muhammad, the verse of stoning is in it. The Messenger of Allah (ﷺ) then gave command regarding them, and they were stoned to death. 'Abd Allah b. 'Umar said: I saw the man leaning on the woman protecting her from the stones

4447. Al-Bara' b. Azib said: The people passed by the Messenger of Allah (ﷺ) with a Jew whose face blackened with charcoal and he was being taken around. He adjured them by Allah and asked: What is the prescribed punishment for a fornicator in your Divine book? He (the narrator) said: They referred him to a man of them. The Prophet (ﷺ) adjured him and asked: What is the punishment for a fornication in your Divine Book? He replied: Stoning. But fornication spread among our people of rank, so we disliked that a person of rank should be left alone and the punishment be inflicted on one who is lower in rank than him. So we suspended it for us. The Messenger of Allah (ﷺ) then commanded regarding him and he was stoned to death. He then said: O Allah! I am the first to give life to a command of Thy Book which they had killed

4448. Narrated Al-Bara' ibn Azib: The people passed by the Messenger of Allah (ﷺ) with a Jew who was blackened with charcoal and who was being flogged. He called them and said: Is this the prescribed punishment for a fornicator? They said: Yes. He then called on a learned man among them and asked him: I adjure you by Allah Who revealed the Torah to Moses, do you find this prescribed punishment for a fornicator in your divine Book? He said: By Allah, no. If you had not adjured me about this, I should not have informed you. We find stoning to be prescribed punishment for a fornicator in our Divine Book. But it (fornication) became frequent in our people of rank; so when we seized a person of rank, we left him alone, and when we seized a weak person, we inflicted the prescribed punishment on him. So we said: Come, let us agree on something which may be enforced equally on people of higher and lower rank. So we agreed to blacken the face of a criminal with charcoal, and flog him, and we abandoned stoning. The Messenger of Allah (ﷺ) then said: O Allah, I am the first to give life to Thy command which they have killed. So he commanded regarding him (the Jew) and he was stoned to death. Allah Most High then sent down: "O Apostle, let not those who race one another into unbelief, make thee grieve..." up to "They say: If you are given this, take it, but if not, beware!..." up to "And if any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) unbelievers," about Jews, up to "And if any do fail to judge by (the right of) what Allah hath revealed, they are (no better than) wrong-doers" about Jews: and revealed the verses up to "And if any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel." About this he said: This whole verse was revealed about the infidels

4449. Narrated Abdullah Ibn Umar: A group of Jews came and invited the Messenger of Allah (ﷺ) to Quff. So he visited them in their school. They said: AbulQasim, one of our men has committed fornication with a woman; so pronounce judgment upon them. They placed a cushion for the Messenger of Allah (ﷺ) who sat on it and said: Bring the Torah. It was then brought. He then withdrew the cushion from beneath him and placed the Torah on it saying: I believed in thee and in Him Who revealed thee. He then said: Bring me one who is learned among you. Then a young man was brought. The transmitter then mentioned the rest of the

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tradition of stoning similar to the one transmitted by Malik from Nafi'(No)

4450. Narrated AbuHurayrah: (This is Ma'mar's version which is more accurate.) A man and a woman of the Jews committed fornication. Some of them said to the others: Let us go to this Prophet, for he has been sent with an easy law. If he gives a judgment lighter than stoning, we shall accept it, and argue about it with Allah, saying: It is a judgment of one of your prophets. So they came to the Prophet () who was sitting in the mosque among his companions. They said: AbulQasim, what do you think about a man and a woman who committed fornication? He did not speak to them a word till he went to their school. He stood at the gate and said: I adjure you by Allah Who revealed the Torah to Moses, what (punishment) do you find in the Torah for a person who commits fornication, if he is married? They said: He shall be blackened with charcoal, taken round a donkey among the people, and flogged. A young man among them kept silent. When the Prophet () emphatically adjured him, he said: By Allah, since you have adjured us (we inform you that) we find stoning in the Torah (is the punishment for fornication). The Prophet () said: So when did you lessen the severity of Allah's command? He said: A relative of one of our kings had committed fornication, but his stoning was suspended. Then a man of a family of common people committed fornication. He was to have been stoned, but his people intervened and said: Our man shall not be stoned until you bring your man and stone him. So they made a compromise on this punishment between them. The Prophet () said: So I decide in accordance with what the Torah says. He then commanded regarding them and they were stoned to death. Az-Zuhri said: We have been informed that this verse was revealed about them: "It was We Who revealed the Law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the Prophet who bowed (as in Islam) to Allah's will

4451. Abu Hurairah said:A man and a woman of the Jews who were married committed fornication at the time when the Messenger of Allah () came to Medina. Stoning was a prescribed punishment for them in accordance with the Torah, but they abandoned it and followed tajbiyyah, meaning, the man was beaten a hundred times with a rope painted with tar and was seated on a donkey with his face towards the tail of the donkey. Their rabbis then assembled and sent some people to the Messenger of Allah (). They said to them: Ask him about the prescribed punishment for fornication. The transmitter then mentioned the rest of the tradition. They version adds: They were not the followers of his religion, and he (the prophet) was to pronounce judgment between them. So he was given a choice in this verse:"If they do come to thee, either judge between them, or decline to interfere

4452. Jabir b. 'Abd Allah said:The Jews brought a man and a woman of them who had committed fornication. He said: Bring me two learned men or yours. So they brought the two sons of Suriya. He adjured them and said: How do you think about the matter if these two persons bear witness to the effect that they have seen his sexual organ in her female organ (penetrated) like a collyrium stick when enclosed in its case, they will be stoned to death. He asked: What is there which prevents you from stoning them: They replied : Our rule has gone, so we disapproved of killing. The Messenger of Allah () then called four witnesses. They brought four witnesses. Who testified that they had seen his sexual organ (penetrated) in her female organ like a collyrium stick when enclosed in its case. The Prophet () then gave orders for stoning them

4453. A similar tradition has also been transmitted by Ibrahim and al-Sha'bi from the Prophet () through a different chain of narrators. But this version does not mention the words:He called the witnesses who testified

4454. A similar tradition has also been transmitted by al-Sha'bi through a different chain of narrators

4455. Jabir bin 'Abd Allah said:The Prophet () had a man and a woman of the Jews who had committed fornication stoned to death

4456. Narrated Al-Bara' ibn Azib: while I was wandering in search of my camels which had strayed, a caravan or some horsemen carrying a standard came forward. The bedouin began to go round me for my position with the Prophet (). They came to a domed structure, took out a man from it, and struck his neck. I asked about him. They told me that he had married his father's wife

4457. Narrated Al-Bara' ibn Azib: I met my uncle who was carrying a standard. I asked him: Where are you going? He said: The Messenger of Allah () has sent me to a man who has married his father's wife. He has ordered me to cut off his head and take his property

4458. Narrated An-Nu'man ibn Bashir: Habib ibn Salim said: A man called AbdurRahman ibn Hunayn had intercourse with his wife's slave-girl. The matter was brought to an-Nu'man ibn Bashir who was the Governor of Kufah. He said: I shall decide between you in accordance with the decision of the Messenger of Allah (). If she made her lawful for you, I shall flog you one hundred lashes. If she did not make her lawful for you, I shall stone you to death. So they found that she had made her lawful for him. He, therefore, flogged him one hundred lashes. Qatadah said: I wrote to Habib b. Salim; so he wrote this (tradition) to me

4459. Narrated An-Nu'man ibn Bashir: The Prophet () said: about a man who had (unlawful) intercourse with his wife's slave girl: If she made her lawful for him, he will be flogged one hundred lashes; if she did not make her lawful for him, I shall stone him

4460. Narrated Salamah ibn al-Muhabbah: The Messenger of Allah () made a decision about a man who had intercourse with his wife's slave-girl as follows. If he forced her, she is free, and he shall give her mistress a slave-girl similar to her; if she asked him to have intercourse voluntarily, she will belong to him, and he shall give her mistress a slave-girl similar to her. Abu Dawud said: This tradition has been transmitted by Yunus b. 'Ubaid, 'Amr b. Dinar, Mansur b. Zadhan and Salam from al-Hasan to the same effect. But Yunus and Mansur did not mention Qabisah

4461. Narrated Salamah ibn al-Muhabbah: A similar tradition (to the No. 4445) has also been transmitted by Salamah ibn al-Muhabbah from the Prophet (). This version has: If she asked her to have intercourse with her voluntarily, then she and a similar slave-girl would be given to her mistress from his property

4462. Narrated Abdullah ibn Abbas: The Prophet () said: If you find anyone doing as Lot's people did, kill the one who does it, and the one to whom it is done.

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Abu Dawud said: A similar tradition has also been transmitted by Sulaiman b. Bilal from 'Amr b. Abi 'Umar. And 'Abbad b. Mansur transmitted it from 'Ikrimah on the authority of Ibn 'Abbas who transmitted it from the Prophet (). It has also been transmitted by Ibn Juraij from Ibrahim from Dawud b. Al-Husain from 'Ikrimah on the authority of Ibn 'Abbas who transmitted it from the Prophet ()

4463. Narrated Abdullah ibn Abbas: If a man who is not married is seized committing sodomy, he will be stoned to death. Abu Dawud said: The tradition of 'Asim proved the tradition of 'Amir b. Abi 'Amr as weak

4464. Narrated Abdullah ibn Abbas: The Prophet () said: If anyone has sexual intercourse with an animal, kill him and kill it along with him. I (Ikrimah) said: I asked him (Ibn Abbas): What offence can be attributed to the animal/ He replied: I think he (the Prophet) disapproved of its flesh being eaten when such a thing had been done to it. Abu Dawud said: This is not a strong tradition

4465. Asim reported from Abu Razin on the authority of Ibn 'Abbas saying: There is no prescribed punishment for one who has sexual intercourse with an animal. Abu Dawud said: 'Ata is also so. Al Hakam said: I think he should be flogged, but the number should not reach the one of the prescribed punishment. Al-Hasan said: He is like a fornicator. Abu Dawud said: The tradition of 'Asim proves the tradition of 'Amr b. Abi 'Amr as weak

4466. Narrated Sahl ibn Sa'd: A man came to the Prophet () and made acknowledgment before him that he had committed fornication with a woman whom he named. The Messenger of Allah () sent someone to the woman and he asked her about it. She denied that she had committed fornication. So he gave him the prescribed punishment of lashes and left her

4467. Narrated Abdullah ibn Abbas: A man of Bakr ibn Layth came to the Prophet () and made confession four times that he had committed fornication with a woman, so he had a hundred lashes administered to him. The man had not been married. He then asked him to produce proof against the woman, and she said: I swear by Allah, Messenger of Allah, that he has lied. Then he was given the punishment of eighty lashes of falsehood

4468. 'Abd Allah (b. Mas'ud) said: A man came to the Prophet () and said: I contacted directly a woman at the furthest part of the city (i.e., Medina), and I did with her everything except sexual intercourse. So here I am; inflict any punishment you wish. Thereupon 'Umar said: Allah has concealed your fault; it would have been better if you also had concealed it yourself. The Prophet () sent a man after him. (When he came) he recited the verse: "And establish regular prayers at the two ends of the day and at the approaches of the night. . ." up to the end of the verse. A man from the people got up and asked: Is it particular to him, Messenger of Allah, or for the people in general? He replied: It is all the people

4469. Abu Hurairah and Zaid b. Khalid al-Juhani said: The Messenger of Allah () was asked about a slave-woman who commits fornication, and she is not married: If she commits fornication, flog her; if she commits fornication again flog her; if only for a rope of hair (dafir). Ibn Shihab: I do not know whether he (the Prophet) said it is a third or a fourth time

4470. Abu Hurairah reported the Prophet () as saying: When the slave-woman of any of you commits fornication, he should inflict the prescribed punishment on her, but not hurl reproaches at her. This is to be done up to three times. If she a fourth time, he should flog her, and sell her even if only for a rope of hair

4471. This tradition has been transmitted by Abu Hurairah from the Prophet (). This version has: He said each time: He should give her the appropriate beating according to Allah's Book, but not Hurl reproaches at her. He said a fourth time: If she does it again, he should give her the appropriate beating according to Allah's Book, and then should sell her even if only for a rope of hair

4472. Narrated Abu Umamah b. Sahl Hunaif: AbuUmamah ibn Sahl ibn Hunayf said that some companions of the Messenger of Allah () told that one of their men suffered so much from some illness that he pined away until he was skin and bone (i.e. only a skeleton). A slave-girl of someone visited him, and he was cheered by her and had unlawful intercourse with her. When his people came to visit the patient, he told them about it. He said: Ask the Messenger of Allah () about the legal verdict for me, for I have had unlawful intercourse with a slave-girl who visited me. So they mentioned it to the Messenger of Allah () saying: We have never seen anyone (so weak) from illness as he is. If we bring him to you, his bones will disintegrate. He is only skin and bone. So the Messenger of Allah () commanded them to take one hundred twigs and strike him once

4473. Narrated Ali ibn AbuTalib: A slave-girl belonging to the house of the Messenger of Allah () committed fornication. He (the Prophet) said: Rush up, Ali, and inflict the prescribed punishment on her. I then hurried up, and saw that blood was flowing from her, and did not stop. So I came to him and he said: Have you finished inflicting (punishment on her)? I said: I went to her while her blood was flowing. He said: Leave her alone till her bleeding stops; then inflict the prescribed punishment on her. And inflict the prescribed punishment on those whom your right hands possess (i.e. slaves). Abu Dawud said: A similar tradition has been transmitted by Abu al-Ahwas from 'Abd al-A'la, and also by Shu'bah from 'Abd al-A'la. This version has: He said: Do not give her beating until she gives birth to a child. But the former (version) is sounder

4474. Narrated Aisha, Ummul Mu'minin: When my vindication came down, the Prophet () mounted the pulpit and mentioned that, and recited the Qur'an. Then when he came down from the pulpit he ordered regarding the two men and the woman, and they were given the prescribed punishment

4475. The tradition mentioned above (No. 4459) has also been transmitted by Muhammad ibn Ishaq through a different chain of narrators. But he did not mention Aisha. This version has: He (the Prophet) commanded regarding the two men and the woman who spoke obscenity were Hassan ibn Thabit and Mistah ibn Uthathah. An-Nufayl said: It is said that the woman was Hammah daughter of Jahsh

4476. Narrated Abdullah ibn Abbas: The Prophet () did not prescribe any punishment for drinking wine. Ibn Abbas said: A man who had drunk wine and become

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intoxicated was found staggering on the road, so he was taken to the Prophet (). When he was opposite al-Abbas's house, he escaped, and going in to al-Abbas, he grasped hold of him. When that was mentioned to the Prophet (), he laughed and said: Did he do that? and he gave no command regarding him. Abu Dawud said: This tradition of al-Hasan b. 'Ali has been transmitted only by the people of Medina

4477. Abu Hurairah said: When a man who had drunk wine was brought to the Messenger of Allah (), he said: Beat him. Abu Hurairah said: Some struck him with their hands, some with their garment. When he turned his face, some people said: Allah put you shame! The Messenger of Allah () said: Do not say like that and help the devil to get power over him

4478. The tradition mentioned above has also been transmitted by Ibn al- Had through a different chain of narrators to the same effect. He said after the word "beating": The Messenger of Allah () then said to his Companions: Reproach him, and they faced him and said: You have not respected Allah, you have not feared Allah and you have not shown shame before the Messenger of Allah (). Then they released him. Some have also added similar words

4479. Anas b. Malik said: The Prophet () gave a beating with palm-branches and sandals for drinking wine and Abu Bakr gave lashes. When 'Umar came to power, he called upon people and said to them: The people are living now near watering places, and, according to Musaddad's version, "near villages and watering places, so what do you say about the punishment for (drinking) wine? 'Abd al-Rahman b. 'Awf said: We think that you should prescribe the lightest punishment. So he fixed eight lashes for it. Abu Dawud said: It has also been transmitted by Ibn Al 'Arubah from Qatadah from the Prophet () to the effect that he gave a beating forty times with palm branches and sandals. And Shu'bah narrated it from Qatadah on the authority of Anas from Prophet (). This version has: He gave a beating with two palm-branches about forty times

4480. Hudayn ibn al-Mundhir ar-Ruqashi, who was Abu Sasan, said: I was present with Uthman ibn Affan when al-Walid ibn Uqbah was brought to him. Humran and another man bore witness against him (for drinking wine). One of them testified that he had seen him drinking wine, and the other testified that he had seen him vomiting it. Uthman said: He could not vomit it, unless he did not drink it. He said to Ali: Inflict the prescribed punishment on him. Ali said to al-Hasan: Inflict the prescribed punishment on him. Al-Hasan said: He who has enjoyed its pleasure should also bear its burden. So Ali said to Abdullah ibn Ja'far: Inflict the prescribed punishment on him. He took a whip and struck him with it while Ali was counting. When he reached (struck) forty (lashes), he said: It is sufficient. The Prophet () gave forty lashes. I think he also said: "And Abu Bakr gave forty lashes, and Uthman eighty. This is all sunnah (standard practice). And this is dearer to me

4481. Narrated Ali ibn Abu Talib: The Messenger of Allah () and Abu Bakr gave forty lashes for drinking wine and Umar made it eighty. And all this is sunnah, the model and standard practice. Abu Dawud said: Al-Asma'i explaining the maxim, "He who enjoys its cold should bear its heat," said: He who enjoys the easy if it should also take the responsibility of the hard of it. Abu Dawud said: Hudain b. al-Mundhir Abu Sasan was the leader of his tribe

4482. Narrated Mu'awiyah ibn Abu Sufyan: The Prophet () said: If they (the people) drink wine, flog them, again if they drink it, flog them. Again if they drink it, kill them

4483. The tradition mentioned above has also been transmitted by Ibn 'Umar through a different chain of narrators to the same effect. This version has: I think he said for the fifth time: If he drinks it, kill him. Abu Dawud said: And similarly the word "a fifth time" occurs in the tradition of Abu Ghutaif

4484. Narrated Abu Hurayrah: The Prophet () said: If he is intoxicated, flog him; again if he is intoxicated, flog him; again if he is intoxicated, flog him if he does it again a fourth time, kill him. Abu Dawud said: And there is a similar tradition of Umar ibn Abu Salamah, from his father, on the authority of Abu Hurayrah, from the Prophet (): If he drinks wine, flog him if he does it so again, a fourth time, kill him. Abu Dawud said: And there is similar tradition of Suhail from Abu Salih on the authority of Abu Hurairah, from the Prophet (): If they drink a fourth time, kill them. And there is similar tradition of Ibn Abi Nu'm on the authority of Ibn 'Umar from Prophet (). There is also similar tradition of 'Abd Allah b. 'Amr from the Prophet (), and from Sharid from the Prophet (). And in the tradition of al-Jadli from Mu'awiyah, the Prophet () said: If he does so again third or fourth time, kill him

4485. Narrated Qabisah ibn Dhuwayb: The Prophet () said: If anyone drinks wine, flog him; if he repeats it, flog him, and if he repeats it, flog him. If he does it again a third or a fourth time, kill him. A man who had drunk wine was brought (to him) and he gave him lashes. He was again brought to him, and he flogged him. He was again brought to him and he flogged him. He was again brought to him and he flogged him. The punishment of killing (for drinking) was repealed, and a concession was allowed. Sufyan said: Al-Zuhri transmitted this tradition when Mansur b. al-Mu'tamir and Mukhawwal b. Rashid were present with him. He said to them: Take this tradition as a present to the people of Iraq. Abu Dawud said: This tradition has been transmitted by al-Sharid b. Suwaid, Sharahbil b. Aws, 'Abd Allah b. 'Amr, 'Abd Allah b. 'Umar, Abu Ghutaif al-Kindi, and Abu Salamah b. 'Abd al-Rahman from Abu Hurairah

4486. 'Ali said: I shall not pay blood-money or (he said) : I am not going to pay blood-money for him on whom I inflicted the prescribed punishment except for the one who drank wine, for the Messenger of Allah () did not prescribe anything definite. It is a thing which we have decided (by agreement) ourselves

4487. Narrated AbdurRahman ibn Azhar: I can still picture myself looking at the Messenger of Allah () who was among the camps of the Companions seeking the camp of Khalid ibn al-Walid, when a man who had drunk wine was brought before him. He asked the people: Beat him. Some struck him with sandals, some with sticks and some with fresh branches of the palm-tree (mitakhah). Ibn Wahb said: This (mitakhah) means green palm fronds. Then the apostle of Allah () took some dust from the ground and threw it on his face

4488. Narrated AbdurRahman ibn al-Azhar: A man who had drunk wine was brought before the Prophet () when he was in Hunayn. He threw some dust on his



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face. He then ordered his Companions and they beat him with their sandals and whatever they had in their hands. He then said to them: Leave him, and they left him. The Messenger of Allah (ﷺ) then died, and AbuBakr gave forty lashes for drinking wine, and then Umar in the beginning of his Caliphate inflicted forty stripes and at the end of his Caliphate he inflicted eighty stripes. Uthman (after him) inflicted both punishments, eighty and forty stripes, and finally Mu'awiyah established eighty stripes

4489. Narrated AbdurRahman ibn Azhar: I saw the Messenger of Allah (ﷺ) on the morning of the conquest of Mecca when I was a young boy. He was walking among the people, seeking the camp of Khalid ibn al-Walid. A man who had drunk wine was brought (before him) and he ordered them (to beat him). So they beat him with what they had in their hands. Some struck him with whips, some with sticks and some with sandals. The Messenger of Allah (ﷺ) threw some dust on his face. When a man who had drunk wine was brought before AbuBakr, he asked them (i.e. the people) about the number of beatings which they gave him. They numbered it forty. So AbuBakr gave him forty lashes. When Umar came to power, Khalid ibn al-Walid wrote to him: The people have become addicted to drinking wine and they look down upon the prescribed punishment and its penalty. He said: They are with you, ask them. The immigrants who embraced Islam in the beginning were with him. He asked them and they agreed on the fact that (a drunkard) should be given eighty lashes. Ali said: When a man drinks wine, he tells lies. I, therefore, think that he should be prescribed punishment that is prescribed for telling lies.. Abu Dawud said: 'Uqail b. Khalid included in the chain of this tradition: "Abd Allah b. Abd al-Rahman b. al-Azhar from his father" between al-Zuhri and Ibn al-Azhar

4490. Narrated Hakim ibn Hizam: The Messenger of Allah (ﷺ) forbade to take retaliation in the mosque, to recite verses in it and to inflict the prescribed punishments in it

4491. Abu Burdah reported the Messenger of Allah (ﷺ) as saying: No more than ten lashes are to be given, except in the case of one of the punishment prescribed by Allah, the Exalted

4492. The tradition mentioned above has also been transmitted by Abu Burdah al-Ansari through a different chain of narrators. This version has: I heard the Messenger of Allah (ﷺ) say. . . He then mentioned the tradition to the same effect

4493. Narrated AbuHurayrah: The Prophet (ﷺ) said: When one of you inflicts a beating, he should avoid striking the face

### Types of Blood-Wit (Kitab Al-Diyat)

4494. Narrated Abdullah Ibn Abbas: Qurayzah and Nadir (were two Jewish tribes). An-Nadir were nobler than Qurayzah. When a man of Qurayzah killed a man of an-Nadir, he would be killed. But if a man of an-Nadir killed a man of Qurayzah, a hundred wasq of dates would be paid as blood-money. When Prophethood was bestowed upon the Prophet (ﷺ), a man of an-Nadir killed a man of Qurayzah. They said: Give him to us, we shall kill him. They replied: We have the Prophet (ﷺ) between you and us. So they came to him. Thereupon the following verse was revealed: "If thou judge, judge in equity between them." "In equity" means life for a life. The following verse was then revealed: "Do they seek of a judgment of (the days) ignorance?" Abu Dawud said: Quraizah and al-Nadir were the descendants of Harun the Prophet (peace be upon him)

4495. Narrated AbuRimthah: I went to the Prophet (ﷺ) with my father. The Messenger of Allah (ﷺ) then asked my father: Is this your son? He replied: Yes, by the Lord of the Ka'bah. He again said: Is it true? He said: I bear witness to it. The Messenger of Allah (ﷺ) then smiled for my resemblance with my father, and for the fact that my father took an oath upon me. He then said: He will not bring evil on you, nor will you bring evil on him. The Messenger of Allah (ﷺ) recited the verse: "No bearer of burdens can bear the burden of another

4496. Narrated AbuShurayh al-Khuza'i: The Prophet (ﷺ) said: If a relative of anyone is killed, or if he suffers khabl, which means a wound, he may choose one of the three things: he may retaliate, or forgive, or receive compensation. But if he wishes a fourth (i.e. something more), hold his hands. After this whoever exceeds the limits shall be in grave penalty

4497. Narrated Anas ibn Malik: I never saw the Messenger of Allah (ﷺ) that some dispute which involved retaliation was brought to him but he commanded regarding it for remission

4498. Narrated AbuHurayrah: A man was killed in the lifetime of the Prophet (ﷺ). The matter was brought to the Prophet (ﷺ). He entrusted him to the legal guardian of the slain. The slayer said: Messenger of Allah, I swear by Allah, I did not intend to kill him. The Messenger of Allah (ﷺ) said to the legal guardian: Now if he is true and you kill him, you will enter Hell-fire. So he let him go. His hands were tied with a strap. He came out pulling his strap. Hence he was called Dhu an-Nis'ah (possessor of strap)

4499. Narrated Wa'il ibn Hujr: I was with the Prophet (ﷺ) when a man who was a murderer and had a strap round his neck was brought to him. He then called the legal guardian of the victim and asked him: Do you forgive him? He said: No. He asked: Will you accept the blood-money? He said: No. He asked: Will you kill him? He said: Yes. He said: Take him. When he turned his back, he said: Do you forgive him? He said: No. He said: Will you accept the blood-money? He said: No. He said: Will you kill him? He said: Yes. He said: Take him. After repeating all this a fourth time, he said: If you forgive him, he will bear the burden of his own sin and the sin of the victim. He then forgave him. He (the narrator) said: I saw him pulling the strap

4500. The tradition mentioned above has also been transmitted by 'Alqamah b. Wa'il through a different chain of narrators and to the same effect

4501. Narrated Wa'il (b. Hujr): A man brought an Abyssinian to the Prophet (ﷺ) and said: This man has killed my nephew. He asked: How did you kill him? He

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replied: I struck his head with axe but I did not intend to kill him. He asked: Have you some money so that you pay his blood-wit? He said: No. He said: What is your opinion if I send you so that you ask the people (for money) and thus collect your blood-wit? He said: No. He asked : Will your masters give you his blood-wit (to pay his relatives)? He said: No. He said to the man. Take him. So he brought him out to kill him. The Messenger of Allah () said: If he kill him, he will be like him. This (statement) reached the man where he was listening to his statement. He said: He is here, order regarding him as you like. The Messenger of Allah () said: Leave him alone. And he once said: He will bear the burden of the sin of the slain and that of his own and thus he will become one of the Companions of Hell. So he let him go

4502. Narrated AbuUmamah ibn Sahl: We were with Uthman when he was besieged in the house. There was an entrance to the house. He who entered it heard the speech of those who were in the Bilat. Uthman then entered it. He came out to us, looking pale. He said: They are threatening to kill me now. We said: Allah will be sufficient for you against them, Commander of the Faithful! He asked: Why kill me? I heard the Messenger of Allah () say: It is not lawful to kill a man who is a Muslim except for one of the three reasons: Kufr (disbelief) after accepting Islam, fornication after marriage, or wrongfully killing someone, for which he may be killed. I swear by Allah, I have not committed fornication before or after the coming of Islam, nor did I ever want another religion for me instead of my religion since Allah gave guidance to me, nor have I killed anyone. So for what reason do you want to kill me? Abu Dawud said: 'Uthman and Abu Bakr (Allah be pleased with them) abandoned drinking wine in pre-Islamic times

4503. Narrated Ziyad ibn Sa'd ibn Dumayrah as-Sulami: On the authority of his father (Sa'd) and his grandfather (Dumayrah) (according to Musa's version) who were present in the battle of Hunayn with the Messenger of Allah (): After the advent of Islam, Muhallam ibn Jaththamah al-Laythi killed a man of Ashja'. That was the first blood-money decided by the Messenger of Allah () (for payment). Uyaynah spoke about the killing of al-Ashja'i, for he belonged to Ghatafan, and al-Aqra' ibn Habis spoke on behalf of Muhallam, for he belonged to Khunduf. The voices rose high, and the dispute and noise grew. So the Messenger of Allah () said: Do you not accept blood-money, Uyaynah? Uyaynah then said: No, I swear by Allah, until I cause his women to suffer the same fighting and grief as he caused my women to suffer. Again the voices rose high, and the dispute and noise grew. The Messenger of Allah () said: Do you not accept the blood-money Uyaynah? Uyaynah gave the same reply as before, and a man of Banu Layth called Mukaytil stood up. He had a weapon and a skin shield in his hand. He said: I do not find in the beginning of Islam any illustration for what he has done except the one that "some sheep came on, and those in the front were shot; hence those in the rear ran away". (The other example is that) "make a law today and change it." The Messenger of Allah () said: Fifty (camels) here immediately and fifty when we return to Medina. This happened during some of his journeys. Muhallam was a tall man of dark complexion. He was with the people. They continued (to make effort for him) until he was released. He sat before the Messenger of Allah (), with his eyes flowing. He said: Messenger of Allah! I have done (the act) of which you have been informed. I repent to Allah, the Exalted, so ask Allah's forgiveness for me. Messenger of Allah! The Messenger of Allah () then said: Did you kill him with your weapon at the beginning of Islam. O Allah! do not forgive Muhallam. He said these words loudly. AbuSalamah added: He (Muhallam) then got up while he was wiping his tears with the end of his garment. Ibn Ishaq said: His people alleged that the Messenger of Allah () asked forgiveness for him after that. Abu Dawud said: Al-Nadr b. Shumail said: al-ghiyar means blood-wit

4504. Narrated AbuShurayb al-Ka'bi: The Prophet () said: Then you, Khuza'ah, have killed this man of Hudhayl, but I will pay his blood-wit. After these words of mine if a man of anyone is killed, his people will have a choice to accept blood-wit or to kill him

4505. Narrated Abu Hurairah:When Mecca was conquered, the Messenger of Allah () got up and said: If a relative of anyone is killed, he will have a choice between two : he (the slayer) will either pay the blood-wit or he will be killed. A man of the Yemen called Abu Shah stood up and said: Write for me, Messenger of Allah. The narrator al-'Abbas (b. al-Walid) said: Write to me, (you people). The Messenger of Allah () said: Write (you people), for Abu Shah. These are the wordings of the tradition of Ahmad. Abu Dawud said: Write (you people), for me, that is, the address of the Prophet ()

4506. Narrated 'Amr b. Shu'aib: On his father's authority said that his grandfather reported the Prophet () said: A believer will not be killed for an infidel. If anyone kills a man deliberately, he is to be handed over to the relatives of the one who has been killed. If they wish, they may kill, but if they wish, they may accept blood-wit

4507. Narrated Jabir ibn Abdullah: The Prophet () said: I will not forgive anyone who kills after accepting blood-wit

4508. Narrated Anas bin Malik:A Jewess brought a poisoned sheep to the Messenger of Allah (), and he ate of it. She was then brought to the Messenger of Allah () who asked her about it. She said: I intended to kill you. He said: Allah will not give you control over it ; or he said : over me. They (the Companions) said: Should we not kill her ? He said: No. He (Anas) said: I always found it in the uvula of the Messenger of Allah ()

4509. Narrated Abu Hurairah: A Jewess presented a poisoned sheep to the Prophet (), but the Prophet () did not interfere with he. Abu Dawud said: The Jewess who poisoned the Prophet () was sister of Marhab

4510. Narrated Ibn Shihab: Jabir ibn Abdullah used to say that a Jewess from the inhabitants of Khaybar poisoned a roasted sheep and presented it to the Messenger of Allah () who took its foreleg and ate from it. A group of his companions also ate with him. The Messenger of Allah () then said: Take your hands away (from the food). The Messenger of Allah () then sent someone to the Jewess and he called her. He said to her: Have you poisoned this sheep? The Jewess replied: Who has informed you? He said: This foreleg which I have in my hand has informed me. She said: Yes. He said: What did you intend by it? She said: I thought if you were a prophet, it would not harm you; if you were not a prophet, we should rid ourselves of him (i.e. the Prophet). The Messenger of Allah () then forgave her, and did not punish her. But some of his companions who ate it, died. The Messenger of Allah () had himself cupped on his shoulder on account of

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that which he had eaten from the sheep. AbuHind cupped him with the horn and knife. He was a client of Banu Bayadah from the Ansar

4511. Narrated AbuSalamah: A Jewess presented a roasted sheep to the Messenger of Allah (ﷺ) at Khaybar. He then mentioned the rest of the tradition like that of Jabir (No. 4495). He said: Then Bashir ibn al-Bara' ibn Ma'rur al-Ansari died. He sent someone to call on the Jewess, and said to her (when she came): What motivated you to do the work you have done? He then mentioned the rest of the tradition similar to the one mentioned by Jabir (No. 4495). The Messenger of Allah (ﷺ) then ordered regarding her and she was killed. But he (AbuSalamah) did not mention the matter of cupping

4512. Narrated Abu Hurairah: The Messenger of Allah (ﷺ) would accept a present, but would not accept alms (sadaqah). And Wahb bin Baqiyyah narrated to us, elsewhere, from Khalid, from Muhammad ibn Amr said on the authority of AbuSalamah, and he did not mention the name of Abu Hurairah: The Messenger of Allah (ﷺ) used to accept presents but not alms (sadaqah). This version adds: So a Jewess presented him at Khaybar with a roasted sheep which she had poisoned. The Messenger of Allah (ﷺ) ate of it and the people also ate. He then said: Take away your hands (from the food), for it has informed me that it is poisoned. Bishr ibn al-Bara' ibn Ma'rur al-Ansari died. So he (the Prophet) sent for the Jewess (and said to her): What motivated you to do the work you have done? She said: If you were a prophet, it would not harm you; but if you were a king, I should rid the people of you. The Messenger of Allah (ﷺ) then ordered regarding her and she was killed. He then said about the pain of which he died: I continued to feel pain from the morsel which I had eaten at Khaybar. This is the time when it has cut off my aorta

4513. Narrated Ibn Ka'b b. Malik: On the authority of his father: Umm Mubashshir said to the Prophet (ﷺ) during the sickness of which he died: What do you think about your illness, Messenger of Allah (ﷺ)? I do not think about the illness of my son except the poisoned sheep of which he had eaten with you at Khaybar. The Prophet (ﷺ) said: And I do not think about my illness except that. This is the time when it cut off my aorta. Abu Dawud said: Sometime 'Abd al-Razzaq transmitted this tradition, omitting the link of the Companion, from Ma'mar, from al-Zuhri, from the Prophet (ﷺ), and sometimes he transmitted it from al-Zuhri from 'Abd al-Rahman b. Ka'b b. Malik, 'Abd al-Rahman mentioned that Ma'mar sometimes transmitted the tradition in a mursal form (omitting the link of the Companion), and they recorded it. And all this is correct with us. 'Abd al-Razzaq said: When Ibn al-Mubarak came to Ma'mar, he transmitted the traditions in a musnad form (with a perfect chain) which he transmitted as mauquf traditions (statements of the Companions and not of the Prophet)

4514. Narrated 'Abd al-Rahman b. 'Abd Allah b. Ka'b b. Malik :On the authority of his mother than Umm Mubashshir said (Abu Sa'id b. al-A'rabi said: So he said it on the authority of his mother ; what is correct is: on the authority of his father, instead of his mother): I entered upon the Prophet (ﷺ). He then mentioned the tradition of Makhlad b. Khalid in a way similar to the tradition of Jabir. The narrator said: Then Bishr b. al-Bara' b. Ma'rur died. So he (the Prophet) sent for the Jewess and said: What did motivate you for your work you have done ? He (the narrator) then mentioned the rest of the tradition like the tradition of Jabir. The Messenger of Allah (ﷺ) ordered regarding her and she was killed. He (the narrator in this version) did not mention cupping

4515. Narrated Samurah: The Prophet (ﷺ) Said: If anyone kills his slave, we shall kill him, and if anyone cuts off the nose of his slave, we shall cut off his nose

4516. Narrated Qatadah: Through the same chain of narrators as mentioned before, i.e. Samurah reported the Messenger of Allah (ﷺ) as saying: If anyone castrates his slave, we shall castrate him. He then mentioned the rest of the tradition like that of Sh'ubah and Hammad. Abu Dawud said: Abu Dawud al-Tayalisi transmitted it from Hisham like the tradition of Mu'adh

4517. Qatadah transmitted the tradition mentioned above through a chain of narrators like that of Shu'bah. This version adds:Then al-Hasan forgot this tradition, and he used to say: A free man is not to be killed for a slave

4518. It was narrated from Hisham, from Qatadah, from Al-Hasan, who said:"A free man should not be subjected to retaliation in return for a slave

4519. Narrated 'Amr b. Shu'aib: On his father's authority, said that his grandfather told that a A man came to the Prophet (ﷺ) crying for help. He said: His slave-girl, Messenger of Allah! He said: Woe to you, what happened with you ? He said that it was an evil one. He saw the slave-girl of his master; he became jealous of him, and cut off his penis. The Messenger of Allah (ﷺ) said: Bring the man to me. The man was called, but people could not get control over him. The Messenger of Allah (ﷺ) then said: Go away, you are free. He asked: Messenger of Allah! upon whom does my help lie? He replied: On every believer, or he said: On every Muslim. Abu Dawud said: The name of the man who was emancipated was Rawh b. Dinar Abu Dawud said: The man who cut off the penis was Zinba' Abu Dawud said: The Zinba' Abu Rawh was master of the slave

4520. Narrated Sahl b. Abi Hathmah and Rafi' b. Khadij: Muhayyasah b. Mas'ud and 'Abd Allah b. Sahl came to Khaibar and parted (from each other) among palm trees. 'Abd Allah b. Sahl was killed. The Jews were blamed (for the murder). 'Abd al-Rahman b. Sahl and Huwayyasah and Muhayyasah, the sons of his uncle (Mas'ud) came to the Prophet (ﷺ). 'Abd al-Rahman, who was the youngest, spoke about his brother, but the Messenger of Allah (ﷺ) said to him: (Respect) the elder, (respect) the elder or he said: Let the eldest begin. They then spoke about their friend and the Messenger of Allah (ﷺ) said: Fifty of you should take oaths regarding a man from them (the Jews) and he should be entrusted (to him) with his rope (in his neck). They said: It is a matter which we did not see. How can we take oaths ? He said: The Jews exonerate themselves by the oaths of fifty of them. They said: Messenger of Allah! they are a people who are infidels. So the Messenger of Allah (ﷺ) paid them bloodwit himself. Sahl said: Once I entered the resting place of their camels, and the she-camel struck me with her left. Hammad said this or (something) similar to it. Abu Dawud said: Another version transmitted by Yahya b. Sa'id has: Would you swear fifty oaths and make you claim regarding your friend or your slain man ? Bishr, the transmitter, did mention blood. 'Abdah transmitted it from Yahya as transmitted by Hammad. Ibn 'Uyainah has also transmitted it from Yahya, and began with his words: The Jew will exonerate themselves by fifty oaths which they will swear. He did not mention the claim. Abu Dawud said: This is a misunderstanding on the part of Ibn 'Uyainah

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4521. Sahl b. Abi Hathmah and some senior men of the tribe told that 'Abd Allah b. Abi Sahl and Muhayyasah came to Khaibar on account of the calamity (i.e. famine) that befall them. Muhayyasah came and told the 'Abd Allah b. Sahl had been killed and thrown in a well or stream. He then came to the Jews and said: I swear by Allah, you have killed him. They said: We swear by Allah, we have not killed him. He then proceeded and came to his tribe and mentioned this to them. Then he, his brother Huwayyasah, who was older to him, and 'Abd al-Rahman b. Sahl came forward (to the Prophet). Muhayyasah began to speak. It was he who was at Khaibar. The Messenger of Allah (ﷺ) then said to him: Let the eldest (speak), let the eldest (speak), meaning age. So Huwayyasah spoke, and after him Muhayyasah spoke. The Messenger of Allah (ﷺ) then said: They should either pay the bloodwit for you friend or they should be prepared for war. So the Messenger of Allah (ﷺ) wrote to them about it. They wrote (in reply): We swear by Allah, we have not killed him. The Messenger of Allah (ﷺ) then said to Huwayyasah, Muhayyasah and 'Abd al-Rahman: Will you take an oath and thus have the claim to the blood of your friend? They said: No. He (the Prophet) said: The Jews will then take an oath. They said: They are not Muslims. Then the Messenger of Allah (ﷺ) himself paid the bloodwit. The Messenger of Allah (ﷺ) then sent on one hundred she-camels and they were entered in their house. Sahl said: A red she-camel of them gave me a kick

4522. Narrated 'Amr b. Shu'aib: The Messenger of Allah (ﷺ) killed a man of Banu Nadr ibn Malik at Harrah ar-Righa' at the bank of Layyat al-Bahrah. The transmitter Mahmud (ibn Khalid) also mentioned the words along with the words "at Bahrah" "the slayer and the slain were from among them". Mahmud alone transmitted in this tradition the words "at the bank of Layyah

4523. Narrated Bashir b. Yasar: That a man of the Ansar called Sahl b. Abi Hathmah told him that some people of his tribe went to Khaibar and separated there. They found one of them slain. They said to those with whom they had found him: You have killed our friend. They replied: We did not kill him, nor do we know the slayer. We (the people of the slain) then went to the Prophet of Allah (ﷺ). He said to them: Bring proof against the one who has slain him. They replied: We have no proof. He said: Then they will take an oath for you. They said: We do not accept the oaths of the Jews. The Messenger of Allah (ﷺ) did not like no responsibility should be fixed for his blood. So he himself paid his bloodwit consisting of one hundred camels of sadaqah (i.e. camels sent to the Prophet as zakat)

4524. Narrated Rafi' ibn Khadij: A man of the Ansar was killed at Khaybar and his relatives went to the Prophet (ﷺ) and mentioned that to him. He asked: Have you two witnesses who can testify to the murderer of your friend? They replied: Messenger of Allah! there was not a single Muslim present, but only Jews who sometimes have the audacity to do even greater crimes than this. He said: Then choose fifty of them and demand that they take an oath; but they refused and the Prophet (ﷺ) paid the blood-wit himself

4525. Narrated 'Abd al-Rahman b. Bujaid: I swear by Allah, Sahl had a misunderstanding about this tradition. The Messenger of Allah (ﷺ) wrote to the Jews: A slain man has been found amongst you, so pay his bloodwit. They wrote (to him): Swearing by Allah fifty oaths, we neither killed him nor do we know his slayer. He said: Then the Messenger of Allah (ﷺ) himself paid his bloodwit which consisted of one hundred she-camels

4526. Narrated 'Abu Salamah b. 'Abd al-Rahman and Sulaiman b. Yasar: On the authority of some men of the Ansar: The Prophet (ﷺ) said to the Jews and started with them: Fifty of you should take the oaths. But they refused (to take the oaths). He then said to the Ansar: Prove your claim. They said: Do we take the oaths without seeing, Messenger of Allah? The Messenger of Allah (ﷺ) then imposed the blood-wit on the Jews because he (the slain) was found among them

4527. Narrated Anas: A girl was found with her head crushed between two stones. She was asked: Who has done this to you? Is it so and so? Is it so and so, until a Jew was named, and she gave a sign with her head. The Jew was caught and he admitted. So the Prophet (ﷺ) gave command that his head should be crushed with stones

4528. Narrated Anas: A Jew killed a girl of the Ansar for her ornaments. He then threw her in a well, and crushed her head with stones. He was then arrested and brought to the Prophet (ﷺ). He ordered regarding him that he should be stoned to death. He was then stoned till he died. Abu Dawud said: It has been transmitted by Ibn Juraij from Ayyub in a similar way

4529. Narrated Anas: A girl was wearing silver ornaments. A Jew crushed her head with a stone. The Messenger of Allah (ﷺ) entered upon her when she had some breath. He said to her: Who has killed you? Had so and so killed you? She replied: No, making a sign with her head. He again asked: Who has killed you? Has so and so killed you? She replied: No, making a sign with her head. He again asked: Has so and so killed you? She said: Yes, making sign with her head. The Messenger of Allah (ﷺ) commanded regarding him, and he was killed between two stones

4530. Narrated Qays ibn Abbad: I and Ashtar went to Ali and said to him: Did the Messenger of Allah (ﷺ) give you any instruction about anything for which he did not give any instruction to the people in general? He said: No, except what is contained in this document of mine. Musaddad said: He then took out a document. Ahmad said: A document from the sheath of his sword. It contained: The lives of all Muslims are equal; they are one hand against others; the lowliest of them can guarantee their protection. Beware, a Muslim must not be killed for an infidel, nor must one who has been given a covenant be killed while his covenant holds. If anyone introduces an innovation, he will be responsible for it. If anyone introduces an innovation or gives shelter to a man who introduces an innovation (in religion), he is cursed by Allah, by His angels, and by all the people. Musaddad said: Ibn Abu Urubah's version has: He took out a document

4531. Narrated 'Amr b. Suh'aib: On his father's authority, said that his grandfather reported the Messenger of Allah (ﷺ) said, mentioning the tradition similar to the one transmitted by Ali. This version adds: The most distant of them gives protection as from all, those who are strong among them send back (spoil) to those who are weak among them, and their expeditions sending it back to those who are at home

4532. Narrated Abu Hurairah: That Sa'd b. 'Ubadah said: Messenger of Allah! If a man finds a man with his wife, should he kill him? The Messenger of Allah (ﷺ)

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said: No. Sa'd : Why not, by Him who has honoured you with truth ? The Prophet () said: Listen to what your chief is saying. The narrator 'Abd al-Wahhab said: (Listen) to what Sa'd is saying

4533. Narrated Abu Hurairah: That Sa'd b. 'Ubadah said to the Messenger of Allah () : What do you think if I find with my wife a man ; should I give him some time until I bring four witnesses ?" He said: "Yes

4534. Narrated Aisha, Ummul Mu'minin: The Prophet () sent Abujahm ibn Hudhayfah as a collector of zakat. A man quarrelled with him about his sadaqah (i.e. zakat), and Abujahm struck him and wounded his head. His people came to the Prophet () and said: Revenge, Messenger of Allah! The Prophet () said: You may have so much and so much. But they did not agree. He again said: You may have so much and so much. But they did not agree. He again said: You may have so much and so much. So they agreed. The Prophet () said: I am going to address the people in the afternoon and tell them about your consent. They said: Yes. Addressing (the people), the Messenger of Allah () said: These people of faith came to me asking for revenge. I presented them with so much and so much and they agreed. Do you agree? They said: No. The immigrants (muhajirun) intended (to take revenge) on them. But the Messenger of Allah () commanded them to refrain and they refrained. He then called them and increased (the amount), and asked: Do you agree? They replied: Yes. He said: I am going to address the people and tell them about your consent. They said: Yes. The Prophet () addressed and said: Do you agree? They said: Yes

4535. Narrated Anas: A girl was found with her head crushed between two stoned. She was asked: Who did it with you ? Was it so and so ? Was it so and so ? Until the Jew was named. Thereupon she gave a sign with her head. The Jew was arrested and he admitted. So the Prophet () gave command that his head should be crushed with stones

4536. Narrated Abu Sa'id al-Khudri: When the Messenger of Allah () was distributing something, a man came towards him and bent down on him. The Messenger of Allah () struck him with a bough and his face was wounded. The Messenger of Allah () said to him: Come and take retaliation. He said: no, I have forgiven, Messenger of Allah

4537. Narrated Abu Firas: 'Umar b. al-Khattab (ra) addressed us and said: I did not send my collectors (of zakat) so that they strike your bodies and that they take your property. If that is done with someone and he appeals to me, I shall take retaliation on him. Amr ibn al-'As said: If any man (i.e. governor) inflicts disciplinary punishment on his subjects, would you take retaliation on him too? He said: Yes, by Him in Whose hand my soul is, I shall take retaliation on him. I saw that the Messenger of Allah () has given retaliation on himself

4538. Narrated Aisha, Ummul Mu'minin: The Prophet () Said: The disputants should refrain from taking retaliation. The one who is nearer should forgive first and then the one who is next to him, even if (the one who forgives) were a woman. Abu Dawud said: I have been informed that forgiving by women in the case of murder is permissible if a woman were one of the heirs (of the slain). I have been told on the authority of Abu 'Ubaid about the meaning of the word yanhajizu, that is, they should refrain from retaliation

4539. Tawus, in his version said: If anyone is killed. Ibn 'Ubaid in his version said: The Messenger of Allah () said: If anyone is killed in error (blindly) when people are throwing stones, or by beating with whips, or striking with a stick, it is accidental and the compensation for accidental death is due. But if anyone is killed deliberately, retaliation is due. Ibn 'Ubaid in his version: Retaliation of the man is due. The agreed version then goes: If anyone comes in (between the two parties) to prevent it, Allah's curse and anger will rest on him, and neither supererogatory nor obligatory acts will be accepted from him. The version of the tradition of Sufyan is more perfect

4540. Narrated Ibn 'Abbas: The Messenger of Allah () as saying: He then mentioned the rest of the tradition to the same effect as mentioned by Sufyan

4541. Narrated 'Amr b. Suh'aib: On his father's authority, said that his grandfather reported the Messenger of Allah () gave judgment that if anyone is killed accidentally, his blood-wit should be one hundred camels: thirty she-camels which had entered their second year, thirty she-camels which had entered their third year, thirty she-camels which had entered their fourth year, and ten male camels which had entered their third year

4542. Narrated 'Amr b. Suh'aib: On his father's authority, said that his grandfather reported that the value of the blood-money at the time of the Messenger of Allah () was eight hundred dinars or eight thousand dirhams, and the blood-money for the people of the Book was half of that for Muslims. He said: This applied till Umar (Allah be pleased with him) became caliph and he made a speech in which he said: Take note! Camels have become dear. So Umar fixed the value for those who possessed gold at one thousand dinars, for those who possessed silver at twelve thousand (dirhams), for those who possessed cattle at two hundred cows, for those who possessed sheep at two thousand sheep, and for those who possessed suits of clothing at two hundred suits. He left the blood-money for dhimmis (protected people) as it was, not raising it in proportion to the increase he made in the blood-wit

4543. Narrated Ata' ibn AbuRabah: The Messenger of Allah () gave judgment that blood-wit for those who possessed camels should be one hundred camels, and for those who possessed cattle two hundred cows, and for those who possessed sheep one thousand sheep, and for those who possessed suits of clothing two hundred suits, and for those who possessed wheat something which the narrator Muhammad (ibn Ishaq) did not remember

4544. Abu Dawud said: I read out to Sa'id b. Ya'qub al-Taliqini who said: Abu Tumailah transmitted to us, saying: Muhammad b. Ishaq transmitted to us saying: 'Ata reported Jabir b. 'Abd Allah as saying: The Messenger of Allah () fixed; and he mentioned the tradition like that of Musa; he said: And those who possess corn food should pay something which I do not remember

4545. Narrated Abdullah ibn Mas'ud: The Prophet () said: The blood-wit for accidental killing should be twenty she-camels which had entered their fourth year,

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twenty she-camels which had entered their fifth year, twenty she-camels which had entered their second year, twenty she-camels which had entered their third year, and twenty male camels which had entered their second year. It does not beyond Ibn Mas'ud

4546. Narrated Abdullah ibn Abbas: A man of Banu Adi was killed. The Prophet (ﷺ) fixed his blood-wit at the rate of twelve thousand (dirhams). Abu Dawud said: Ibn 'Uyainah transmitted it from 'Amr, from 'Ikrimah, from the Prophet (ﷺ), and he did not mention Ibn 'Abbas

4547. Narrated Abdullah ibn Amr: (Musaddad's version has): The Messenger of Allah (ﷺ) made a speech on the day of the conquest of Mecca, and said: Allah is Most Great, three times. He then said: There is no god but Allah alone: He fulfilled His promise, helped His servant, and alone defeated the companies. (The narrator said:) I have remembered from Musaddad up to this. Then the agreed version has: Take note! All the merits mentioned in pre-Islamic times, and the claim made for blood or property are under my feet, except the supply of water to the pilgrims and the custody of the Ka'bah. He then said: The blood-money for unintentional murder which appears intentional, such as is done with a whip and a stick, is one hundred camels, forty of which are pregnant. Musaddad's version is more accurate

4548. The tradition mentioned above has also been transmitted by Khalid through the same chain of narrators to the same effect

4549. The tradition mentioned above has also been transmitted by Ibn 'Umar from the Prophet (ﷺ) to the same effect. This version has: The Messenger of Allah (ﷺ) addressed on the day of Conquest, or he said: On the conquest of Mecca on the ladder of the House or of the Ka'bah. Abu Dawud said: In a similar way of Ibn 'Uyainah also transmitted it from 'Ali b. Zaid, from al-Qasim b. Rab'iah, from Ibn 'Umar, from the Prophet (ﷺ) ; and Ayyub al-Sukhtiyani transmitted it from al-Qasim b. Rabi'ah from 'Abd Allah b. 'Amr like the tradition of Khalid. Hammad b. Salamah also transmitted it from 'Ali b. Zaid, from Ya'qub al-Sadusi, on the authority of 'Abd Allah b. 'Amr from the Prophet (ﷺ). The statements of Zaid and of Abu Musa are similar to the tradition of the Prophet (ﷺ) and to the tradition of 'Umar (Allah be pleased with him)

4550. Narrated Mujahid: 'Umar gave judgement that bloodwit for quasi-intentional murder should be thirty she-camels in their fourth year, thirty she-camels in their fifth year, and forty pregnant she-camels in their sixth year up to the ninth

4551. Narrated 'Abd Allah (b. Mas'ud): The bloodwit for unintentional murder which resembles intentional is twenty-five she camels which entered their fourth year, twenty five she-camels which had entered their fifth year, twenty five she-camels which had entered their third year, and twenty five camels which had entered their second year

4552. Narrated 'Ali: The bloodwit for unintentional murder is in four parts: twenty five she-camels in their fourth year, twenty five she-camels in their fifth year, twenty five she-camels in their third year, and twenty twenty five she-camels in their second year

4553. Narrated 'Uthman b. 'Affan and Zaid b. Thabit: The bloodwit for what resembled intentional murder should be forty pregnant she-camels in their fifth year, thirty she-camels in their fourth year, and thirty she-camels in their third year. The bloodwit for unintentional murder is thirty she-camels in their fourth year, thirty she-camels in their third year, and twenty she-camels in their second year

4554. Narrated Zaid b. Thabit: About the bloodwit for quasi-intentional murder..... He then mentioned a similar tradition as mentioned above

4555. Narrated Abu Dawud: Abu Dawud and others have said: When a she-camel enters fourth year, the female is called hiqqah, and the male is called hiqq, for it deserves that it should be loaded and ridden. When a camel enters its fifth year, the male is called Jadha' and the female is called Jadha'ah. When it enters its sixth year, and sheds its front teeth, it is called thani (male) and thaniyyah (female). When it enters its seventh year, it is called raba' and raba'iyyah. When it enters its ninth year and cuts its canine teeth, it is called bazil. When it enters its tenth year, it is called mukhlif. Then there is no name for it, but is called bazil'am and bazil'again, and mukhlif'am and mukhlif'again, upto any year it increases. Nad d. Shumail said: Bint makhad is a she-camel of one year, and bin labun is s she-camel of two years, hiqqah is a she-camel of three years, jadha'ah is a she-camel of four years, thani is a camel of five years, raba' is a camel of six years, sadis is a camel of seven years, and bazil is a camel of eight years. Abu Dawud said: Abu Hatim and al-Asma'i said: Al-Jadhu'ah is a time when no tooth is growing. Abu Hatim said: Some of them said: When it sheds its teeth between front and canine teeth, it is called raba' and when it sheds its front teeth, it is called thani. Abu 'Ubaid said: When it becomes pregnant, it is called khalifah, and it remains khalifah for ten months; when it reaches ten months, it is called 'ushara', Abu Hatim said: When it shed its front teeth, it is called thani and when it sheds its teeth between front and canine teeth it is called raba

4556. Narrated AbuMusa: The Prophet (ﷺ) said: The fingers are equal: ten camels for each finger

4557. Narrated AbuMusa al-Ash'ari: The Prophet (ﷺ) said: The fingers are equal. I asked: Ten camels for each? He replied: Yes. Abu Dawud said: Muhammad b. Ja'far transmitted it from Shu'bah, from Ghalib, saying: I heard Masruq b. Aws ; and Isma'il transmitted it, saying: Ghalib al-Tammar transmitted it to me through the chain of Abu al-Walid ; and Hanzlah b. Abi Safiyyah transmitted it from Ghalib through the chain of Isma'il

4558. Narrated Ibn 'Abbas: The Messenger of Allah (ﷺ) as saying: This and that are equal, that is, the thumb and the little finger

4559. Narrated Abdullah ibn Abbas: The Prophet (ﷺ) said: The fingers are equal and the teeth are equal. The front tooth and the molar tooth are equal, this and that are equal. Abu Dawud said: Nadr b. Shumail transmitted it from Shu'bah to the same effect as mentioned by 'Abd al-Samad. Abu Dawud said: al-Darimi narrated it to me from al-Nadr

4560. Narrated Abdullah ibn Abbas: The Prophet (ﷺ) said: The teeth are equal, and the fingers are equal

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4561. Narrated Abdullah ibn Abbas: The Messenger of Allah (ﷺ) treated the fingers and toes as equal

4562. Narrated 'Amr b. Suh'aib: On his father's authority, said that his grandfather said: The Prophet (ﷺ) said in his address while he was leaning against the Ka'bah: (The blood-wit) for each finger is ten camels

4563. Narrated 'Amr b. Suh'aib: On his father's authority, said that his grandfather said: The Prophet (ﷺ) said: For each tooth are ten camels

4564. Narrated Abu Dawud: I found in my notebook from Shaiban and I did not hear from him ; Abu Bakr, a reliable friend of ours, said: Shaiban - Muhammad b. Rashid - Sulaiman b. Musad - 'Amr b. Suh'aib, On his father's authority, said that his grandfather said: The Messenger of Allah (ﷺ) would fix the blood-money for accidental killing at the rate of four hundred dinars or their equivalent in silver for townsmen, and he would fix it according to the price of camels. So when they were dear, he increased the amount to be paid, and when cheap prices prevailed he reduced the amount to be paid. In the time of the Messenger of Allah (ﷺ) they reached between four hundred and eight hundred dinars, their equivalent in silver being eight thousand dirhams. He said: The Messenger of Allah (ﷺ) gave judgment that those who possessed cattle should pay two hundred cows, and those who possessed sheep two thousand sheep. He said: The Messenger of Allah (ﷺ) said: The blood-money is to be treated as something to be inherited by the heirs of the one who has been killed, and the remainder should be divided among the agnates. He said: The Messenger of Allah (ﷺ) gave judgment that for cutting off a nose completely there was full blood-money, one hundred (camels) were to be paid. If the tip of the nose was cut off, half of the blood-money, i.e. fifty camels were to be paid, or their equivalent in gold or in silver, or a hundred cows, or one thousand sheep. For the hand, when it was cut off, half of the blood-money was to be paid; for one foot of half, the blood-money was to be paid. For a wound in the head, a third of the blood-money was due, i.e. thirty-three camels and a third of the blood-money, or their equivalent in gold, silver, cows or sheep. For a head thrust which reaches the body, the same blood-money was to be paid. Ten camels were to be paid for every finger, and five camels for every tooth. The Messenger of Allah (ﷺ) gave judgment that the blood-money for a woman should be divided among her relatives on her father's side, who did not inherit anything from her except the residence of her heirs. If she was killed, her blood-money should be distributed among her heirs, and they would have the right of taking revenge on the murderer. The Messenger of Allah (ﷺ) said: There is nothing for the murderer; and if he (the victim) has no heir, his heir will be the one who is nearest to him among the people, but the murderer should not inherit anything. Muhammad said: All this has been transmitted to me by Sulayman ibn Musa on the authority of Amr ibn Shu'aib who, on his father's authority, said that his grandfather heard it from the Prophet (ﷺ). Abu Dawud said: Muhammad b. Rashid, an inhabitant of Damascus, fled from Basrah escaping murder

4565. Narrated 'Amr b. Suh'aib: On his father's authority, said that his grandfather reported the Prophet (ﷺ) said: Blood-wit for what resembles intentional murder is to be made as severe as that for intentional murder, but the culprit is not to be killed. Khalid gave us some additional information on the authority of Ibn Rashid: That (unintentional murder which resembles intentional murder) means that Satan jumps among the people and then the blood is shed blindly without any malice and weapon

4566. Narrated Abdullah ibn Amr ibn al-'As: The Prophet (ﷺ) said: Blood-wit for every wound which lays bare a bone is five camels

4567. Narrated 'Amr b. Suh'aib: On his father's authority, said that his grandfather said: The Messenger of Allah (ﷺ) gave judgment that a third of the blood-wit should be paid for an eye fixed in its place

4568. Narrated Al-Mughirah b. Shu'bah: A man of Hudhail has two wives. One of them struck her fellow-wife with a tent-pole and killed her and her unborn child. They brought the dispute to the Prophet (ﷺ). One of two men said: How can we pay bloodwit for the one who did not make a noise, or ate, nor drank, nor raised his voice ? He (the Prophet) asked: Is it rhymed prose like that of bedouin? He gave judgement that a male or female slave of the best quality should be paid in compensation, and he fixed it to be paid by woman's relatives on her father's side

4569. The tradition mentioned above has also been transmitted by Mansur through a different chain of narrators and to the same effect. This version adds: The Prophet (ﷺ) fixed the bloodwit for the slain woman to be paid by the relatives of the woman who had slain her, on the father's side. Abu Dawud said: In a similar way it has been transmitted by al-Hakam from Mujahid from al-Mughirah

4570. Narrated Al-Miswar b. Makhramah: 'Umar consulted the people about the compensation of abortion of woman. Al-Mughirah b. Shu'bah said: I was present with the Messenger of Allah (ﷺ) when he gave judgement that a male or female slave should testify you. So he brought Muhammad b. Maslamah to him. Harun added: He then testified him. Imlas means a man striking the belly of his wife. Abu Dawud said: I have been informed that Abu 'Ubaid said: It (abortion) is called imlas because the woman causes it to slip before the time of delivery. Similarly, anything which slips from the hand or from some other thing is called malasa (slipped)

4571. The tradition mentioned above has also been transmitted by 'Umar through a different chain of narrators to the same effect. Abu Dawud said: Hammad b. Zaid and Hammad b. Salamah transmitted it from Hisham b. 'Arubah on his father's authority who said that 'Umar said

4572. Narrated Ibn 'Abbas: 'Umar asked about the decision of the Prophet (ﷺ) about that (i.e. abortion). Haml b. Malik b. al-Nabhighah got up and said: I was between two women. One of them struck another with a rolling-pin killing both her and what was in her womb. So the Messenger of Allah (ﷺ) gave judgement that the bloodwit for the unborn child should be a male or a female slave of the best quality and the she should be killed. Abu Dawud said: Al-Nadr b. Shumail said: Mistah means a rolling-pin. Abu Dawud said: Abu 'Ubaid said: Mistah means a pole from the tent-poles

4573. Narrated Tawus: Umar stood on the pulpit. He then mentioned the rest of the tradition to the same effect as mentioned before. He did not mention "that

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she should be killed". This version adds: "a male or a female slave". Umar then said: Allah is Most Great. Had I not heard it, we would have decided about it something else

4574. Narrated Abdullah ibn Abbas: About the story of Haml ibn Malik, Ibn Abbas said: She aborted a child who had grown hair and was dead, and the woman also died. He (the Prophet) gave judgment that the blood-wit was to be paid by the woman's relatives on the father's side. Her uncle said: Messenger of Allah! She has aborted a child who had grown hair. The father of the woman who had slain said: He is a liar: I swear by Allah, he did not raise his voice, or drink or eat. No compensation is to be paid for an offence like this. The Prophet () said: is it a rhymed prose of pre-Islamic Arabia and its soothsaying? Pay a male or female slave of the best quality in compensation for the child. Ibn 'Abbas said: The name of one of them was Mulaikah, and the name of the other was Umm Ghutaif

4575. Narrated Jabir ibn Abdullah: One of the two women of Hudhayl killed the other, Each of them had husband and sons. The Messenger of Allah () fixed the blood-wit for the slain woman to be paid by the woman's relatives on the father's side. He declared her husband and the child innocent. The relatives of the woman who killed said: We shall inherit from her. The Messenger of Allah () said: No, her sons and her husband should inherit from her

4576. Narrated Abu Hurairah: Two women of Hudhail fought together and one of them threw a stone at the other and killed her. They brought their dispute to the Messenger of Allah () who gave judgement that a male or female slave of the best quality should be given as compensation for her unborn child, and he fixed it to be paid by the woman's relatives on the father's side. He made her sons and those who were with them her heirs. Hamal b. Malik b. al-Nabighah al-Hudhali said: Messenger of Allah ! how should I be fined for one who has not drunk, or eaten or spoken, or raised his voice? - adding that compensation is not to be paid for such (an offense). The Messenger of Allah () said: This man simply belong to the soothsayers on account of his rhymed prose which he has used

4577. Narrated Abu Hurairah: About this story: Then the woman, against whom he decided that a male or female should be paid for her, died. The Messenger of Allah () then gave judgement that her sons will inherit from her, and the bloodwit should be paid by her relatives on the father's side

4578. Narrated Buraydah ibn al-Hasib: A woman threw a stone at another woman and she aborted. The dispute was brought to the Messenger of Allah (). He gave judgment that five hundred sheep should be paid for her (unborn) child, and forbade throwing stones. Abu Dawud said: The version of this tradition goes in this way, i.e. five hundred sheep. What is correct is one hundred sheep. Abu Dawud said: 'Abbas transmitted this tradition this way, but it is misunderstanding

4579. Narrated Abu Hurayrah: The Messenger of Allah () gave judgment that a male or a female slave, or a horse or a mule should be paid for a miscarriage. Abu Dawud said: Hammad b. Salamah and Khalid b. 'Abd Allah transmitted this tradition from Muhammad b. 'Amr, but they did not mention "or a horse or a mule

4580. Narrated Al-Sha'bi: The price of a male or a female slave is five hundred dirhams. Abu Dawud said: Rabi'ah said: The price of a male or a female slave is fifty dinars

4581. Narrated Abdullah ibn Abbas: The Messenger of Allah () gave judgment about the slave who had made an agreement to purchase his freedom (mukatab) and he had been killed that blood-wit is paid for him at the rate paid for a free man so far as he has paid the purchase money, and at the rate paid for a slave as the remainder is concerned

4582. Narrated Abdullah ibn Abbas: The Prophet () said: When a mukatab (a slave who has made an agreement to purchase his freedom) gifts blood-money or an inheritance, he can inherit in accordance with the extent to which he has been emancipated. Abu Dawud said: Wuhaib transmitted it from Ayyub, from 'Ikrimah, on the authority of 'Ali, from the Prophet (); and Hammad b. Zaid and Isma'il have transmitted it in a mursial form (i.e the link of the Companion being missing) from Ayyub, from 'Ikrimah, from the Prophet (). Isma'il b. 'Ulayyah has treated it as a statement of 'Ikrimah

4583. Narrated 'Amr b. Suh'aib: On his father's authority, said that his grandfather reported the Messenger of Allah () said: The blood-wit for a man who makes a covenant is half of the blood-wit for a free man. Abu Dawud said: It has been transmitted by Usamah b. Zaid al-Laithi and 'Abd al-Rahman b. al-Harith on the authority of 'Amr b. Suh'aib in similar manner

4584. Narrated Safwan b. Ya'la: On this father's authority, said: A servant of mine fought with a man and bit his hand and he drew away his hand. (One of) his front teeth fell out. So he came to the Prophet () who imposed no retaliation for his tooth, saying: Do you intend that he leaves his hand in your mouth so that you crunch it like a male camel ? He said: Ibn Abi Mulaikah told me on the authority of his grandfather that Abu Bakr (ra) imposed no retaliation on him for it, saying: May his tooth go away

4585. The tradition mentioned above has also been transmitted by Ya'la b. Umayyah through a different chain of narrators. This version has: The Prophet () said to the man bit him: If you wish that you give him control over your hand and he bites it, and then you drive it away from his mouth (you may do it). He imposed no retaliation for his teeth

4586. Narrated 'Amr b. Suh'aib: On his father's authority, said that his grandfather reported the Messenger of Allah () said: Anyone who practises medicine when he is not known as a practitioner will be held responsible. Abu Dawud said: This has been transmitted by al-Walid alone. We do not know whether it is sound or not

4587. Narrated AbdulAziz ibn Umar ibn AbdulAziz: Some people of the deputation which came to my father reported the Messenger of Allah () as saying: Any physician who practises medicine when he was not known as a practitioner before that and he harms (the patients) he will be held responsible. AbdulAziz said: Here physician does not refer to a man by qualification. it means opening a vein, incision and cauterisation

4588. Narrated Abdullah ibn Amr ibn al-'As: The Prophet () said: Musaddad's version has: He addressed on the day of Conquest. The agreed version then goes:



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Beware! Every object of pride of pre-Islamic times, whether it is blood-vengeance or property, mentioned or claimed, has been put under my feet except supply of water to the pilgrims and custody of the House (the Ka'bah). He then said: Beware! The blood-wit for unintentional murder, such as is done with a whip and stick, is one hundred camels, forty of which are pregnant

4589. The tradition mentioned above has also been transmitted by Khalid with a different chain of narrators to the same effect

4590. Narrated Imran ibn Husayn: A servant of some poor people cut off the ear of the servant of some rich people. His people came to the Prophet (ﷺ) and said: Messenger of Allah! we are poor people. So he imposed no compensation on them

4591. Narrated Abdullah ibn Abbas: The Prophet (ﷺ) said: If anyone is killed blindly or, when people are throwing stones, by a stone or a whip, his blood-wit is the blood-wit for an accidental murder. But if anyone is killed intentionally, retaliation is due. If anyone tries to prevent it, the curse of Allah, of angels, and of all the people will rest on him

4592. Narrated Abu Hurayrah: The Prophet (ﷺ) said: No recompense is to be demanded if one is kicked by an animal. Abu Dawud said: An animal kicks someone with its leg while one is riding on it

4593. Narrated Abu Hurairah: The Messenger of Allah (ﷺ) as saying: No retaliation is payable for a wound caused by a dumb animal, for a mine, and for a well. On the treasure found buried in the land there is a fifth. Abu Dawud said: A dumb animal means an animal which is free and has not tether, and there is no one (as a watchman) with it. It causes harm by day and not by night

4594. Narrated Abu Hurayrah: The Prophet (ﷺ) said: No recompense may be demanded if the fire spreads

4595. Narrated Anas bin Malik: Al-Rubayyi', sister of Anas b. al-Nadr, broke (one of) the front teeth of a woman. They came to the Prophet (ﷺ). He made a decision in accordance with the Book of Allah that retaliation should be taken. Anas b. al-Nadr said: I swear by Him who has sent you the truth, her front tooth will not be broken today. He replied: Anas! Allah's decree is retaliation. But the people were agreeable to accepting a fine, so the Prophet (ﷺ) said: Among Allah's servants there are those who, if they adjured Allah, He (Allah) would consent to it. Abu Dawud said: I heard Ahmad b. Hanbal say: He was asked: How retaliation of a tooth is taken? He said: It is broken with a file

### Model Behavior of the Prophet (Kitab Al-Sunnah)

4596. Narrated Abu Hurayrah: The Prophet (ﷺ) said: The Jews were split up into seventy-one or seventy-two sects; and the Christians were split up into seventy one or seventy-two sects; and my community will be split up into seventy-three sects

4597. Abu 'Amir al-Hawdhani said: Mu'awiyah b. Abi Sufiyan stood among us and said: Beware! The Apostle of Allah (ﷺ) stood among us and said: Beware! The people of the Book before were split up into seventy two sects, and this community will be split into seventy three: seventy two of them will go to Hell and one of them will go to Paradise, and it is the majority group. Ibn Yahya and 'Amr added in their version: "There will appear among my community people who will be dominated by desires like rabies which penetrates its patient", 'Amr's version has: "penetrates its patient. There remains no vein and no joint but it penetrates it."

4598. 'A'ishah said: The Messenger of Allah (ﷺ) recited this verse: "He it is who has sent down to thee the Book: in it are verses basic or fundamental . . ." Up to "men of understanding". She said: The Messenger of Allah (ﷺ) then said: When you see those people who follow that which is allegorical in the Quran, those are the people whom Allah has named (in the Quran). So avoid them

4599. Narrated Abu Dharr: The Prophet (ﷺ) said: The best of the actions is to love for the sake of Allah and to hate for the sake of Allah

4600. 'Abd Allah b. Ka'b b. Malik who used to lead his father from among his sons when he became blind, said: I heard Ka'b b. Malik - the transmitter Ibn al-Sarh then narrated the story of his remaining behind from the Prophet (ﷺ) during the campaign of Tabuk - say: The Messenger of Allah (ﷺ) forbade the Muslims to speak to any of us three. When (in this state) abundant time passed on me, I ascended the wall of the garden of Abu Qatadah who was my cousin. I saluted him, but, I swear by Allah, he did not return salute to me. He then narrated the story of the revelation of the Qur'anic verses relating to his repentance

4601. 'Ammar b. Yasir said: I came to my family when my hands had cracks. They dyed me with saffron. I then went to Prophet (ﷺ) and saluted him, but he did not return me salutation. He said: Go and wash it away from you

4602. 'A'ishah said: The camel of Safiyyah daughter of Huyayy was fatigued, and Zainab had a surplus mount. The Messenger of Allah (ﷺ) said to Zainab: Give her the camel. She said: Should I give to that Jewess? Thereupon the Messenger of Allah (ﷺ) became angry and kept away from her during Dhu al-Hijjah, Muharram, and a part of Safar

4603. Narrated Abu Hurayrah: The Prophet (ﷺ) said: Controverting about the Qur'an is disbelief

4604. Narrated Al-Miqdam ibn Ma'dikarib: The Prophet (ﷺ) said: Beware! I have been given the Qur'an and something like it, yet the time is coming when a man replete on his couch will say: Keep to the Qur'an; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited. Beware! The domestic ass, beasts of prey with fangs, a find belonging to confederate, unless its owner does not want it, are not permissible to you If anyone comes to some people, they must entertain him, but if they do not, he has a right to mulct them to an amount equivalent to his entertainment

4605. Narrated Abu Rafi': The Prophet (ﷺ) said: Let me not find one of you reclining on his couch when he hears something regarding me which I have commanded

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or forbidden and saying: We do not know. What we found in Allah's Book we have followed

4606. A'ishah reported the Messenger of Allah (ﷺ) as saying: If any one introduces into this affair of ours anything which does not belong to it, it is rejected. Ibn `Isa said: The Prophet (ﷺ) said: If anyone practices any action in a way other than our practice, it is rejected

4607. Narrated Irbad ibn Sariyah: AbdurRahman ibn Amr as-Sulami and Hujr ibn Hujr said: We came to Irbad ibn Sariyah who was among those about whom the following verse was revealed: "Nor (is there blame) on those who come to thee to be provided with mounts, and when thou saidst: "I can find no mounts for you." We greeted him and said: We have come to see you to give healing and obtain benefit from you. Al-Irbad said: One day the Messenger of Allah (ﷺ) led us in prayer, then faced us and gave us a lengthy exhortation at which the eyes shed tears and the hearts were afraid. A man said: Messenger of Allah! It seems as if it were a farewell exhortation, so what injunction do you give us? He then said: I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must then follow my sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error

4608. 'Abd Allah b. Mas'ud reported the Prophet (ﷺ) as saying: "Beware! The extremists perished," saying it three times

4609. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying: If anyone summons other to follow right guidance, his reward will be equivalent to that of the people who follow him, without their rewards being diminished in any respect on that account; and if anyone summons others to follow error the sin of which sins being diminished in any respect on that account

4610. 'Amir b. sa'id on his father's authority reported the Messenger of Allah (ﷺ) as saying: The Muslim who offends most against the Muslims is he who enquires about something which has not been forbidden to men, and it is declared forbidden because of his enquiry

4611. Yazid b. 'Umairah, who was one of the companions of Mu'adh b. Jabal said: Whenever he (mu'adh b. jabal) sat in a meeting for preaching, he would say: Allah is a just arbiter; those who doubt would perish. One day Mu'adh b. jabal said: In the times after you there would be trails in which riches would be abundant. During these trails the Quran would be easy so much so that every believer, hypocrite, man, woman, young, grown up, slave and free man will learn it. Then a man might say: What happened with the people that they do not follow me while I read the Quran? They are not going to follow me until I introduce a novelty for them other than it. So avoid that which is innovated (in religion), for whichever is innovated is an error. I warn you of the deviation of a scholar from right guidance, for sometimes Satan utters a word of error through the tongue of a scholar; and sometimes a hypocrites may speak a word of truth. I said to Mu'adh b. jabal: I am at a loss to understand may Allah have mercy on you that a learned man sometimes may speak a word of error and a hypocrite may speak a word of truth. He replied: Yes, avoid the speech of a learned man on distract you from him (the learned), for it is possible that he may withdraw (from these well-known things), and you get the truth when you hear it, for truth has light. Abu Dawud said: In this tradition Ma'mar on the authority of al-Zuhri said: The words "wa la yun iyannaka" instead of "wa la yuthniyannaka," with the same meaning: "it may not distract you" salih b. Kaisan on the authority of al-Zuhri said in this tradition the words "al-mushtaharat" (well-know things). He also said the word "La yuthniyannaka" as 'Uqail mentioned. Ibn ishaq, on the authority of al-Zuhri, said: Yes, if you are doubtful about the speech of a scholar until you say: WHAT did he mean by this word?

4612. Sufyan said (according to one chain), and Abu al-Salit said (according to another chain): A man wrote to 'Umar b. 'Abd al-Aziz asking him about Divine decree. He wrote to him: To begin with, I enjoin upon you to fear Allah, to be moderate in (obeying) His Command, to follow the sunnah (practice) of His Prophet (ﷺ) and to abandon the novelties which the innovators introduced after his Sunnah has been established and they were saved from its trouble (i.e. novelty or innovation) ; so stick to Sunnah, for it is for you, if Allah chooses, a protection ; then you should know that any innovation which the people introduced was refuted long before it on the basis of some authority or there was some lesson in it, for the Sunnah was introduced by the people who were conscious of the error, slip, foolishness, and extremism in case of (the sunnah) was opposed. So accept for yourself what the people (in the past) had accepted for themselves, for they had complete knowledge of whatever they were informed, and by penetrating insight they forbade (to do prohibited acts); they had more strength (than us) to disclose the matters (of religion), and they were far better (than us) by virtue of their merits. If right guidance is what you are following, then you outstripped them to it. And if you say whatever the novelty occurred after them was introduced by those who followed the way other then theirs and disliked them. It is they who actually outstripped, and talked about it sufficiently, and gave a satisfactory explanation for it. Below them there is no place for exhaustiveness, and above them there is no place for elaborating things. Some people shortened the matter more than they had done, and thus they turned away (from them), and some people raised the matter more than they had done, and thus they exaggerated. They were on right guidance between that. You have written (to me) asking about confession of Divine decree, you have indeed approached a person who is well informed of it, with the will of Allah. I know what whatever novelty people have brought in, and whatever innovation people have introduced are not more manifest and more established than confession of Divine decree. The ignorant people (i.e. the Arabs before Islam) in pre-Islamic times have mentioned it ; they talked about it in their speeches and in their poetry. They would console themselves for what they lost, and Islam then strengthened it (i.e. belief in Divine decree). The Messenger of Allah (ﷺ) did not mention it in one or two traditions, but the Muslims heard it from him, and they talked of it from him, and they talked of it during his lifetime and after his death. They did so out of belief and submission to their Lord and thinking themselves weak. There is nothing which is not surrounded by His knowledge, and not counted by His register and not destined by His decree. Despite that, it has been strongly mentioned in His Book: from it they have derived it, and from it they have and so ? they also read in it what you read, and they knew its interpretation of which you are ignorant. After that they said: All this is by writing and decreeing. Distress has been written down, and what has been destined will occur ; what Allah wills will surely happen, and what He does not will will not happen. We have no power to harm or benefit ourselves. Then after that they

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showed interest (in good works) and were afraid (of bad deeds)

4613. Nafi said:Ibn 'Umar had a friend from the people of Syria who used to correspond with him. 'Abd Allah b. 'Umar wrote to him: I have been informed that you have talked something about Divine decree. You should write it to me, for I heard the Messenger of Allah () say: Among my community there will be people who will falsify Divine decree

4614. Khalid al-Hadhdha said:I said to al-Hasan: Abu Sa'id, tell me about Adam. Was he created for the heaven or the earth? He said: No, for the earth. I said: It was unavoidable for him. I said: Tell me about the following verse of the Quran: "can lead (any) into temptation concerning Allah, except such as are (themselves) going to blazing fire." He said: The devils do not lead anyone astray by their temptation except the one whom Allah destined to go to Hell

4615. Khalid al-Hadhdha, asked al-Hasan about the Quranic verse:"And for this did He create them." He said: He created these for this and those for that

4616. Khalid al-Hadhdha asked al-Hasan about the Quranic verse:"Can lead (any) into temptation concerning Allah, except such as are (themselves) going to the blazing fire." He said: Except the one whom Allah destined that he should go to Hell

4617. Humaid said:Al-Hasan used to say that his fall from the heaven on the earth is dearer to him than uttering: The matter is in my hand

4618. Humaid said:Al-Hasan came to us. The jurists of Mecca told me that I should speak to him that some day he should hold a meeting for them and preach to them. He said: Yes. So they gathered and he addressed them. I did not see anyone on orator greater than him. A man said: Abu Sa'id, who created Satan? He replied: Glory be to Allah! Is there any creator other than Allah? Allah created Satan, and he created good and created evil. The man said: May Allah ruin them! How do they lie to this old man

4619. Humaid al-Tawil asked al-Hasan about the verse:"Even so do We let it creep into the hearts of the sinners." He said: Polytheism

4620. Explaining the Quranic verse; "And between them and their desire is placed a barrier." Al-Hasan said:Between them and their faith

4621. Ibn 'Awn said:I was a prisoner in Syria. A man called me from behind. I turned towards him and suddenly found that it was Raja b. Haiwah. He said: Abu 'Awn, what is this that the people are telling about al-Hasan? I said: They are much lying to al-Hasan

4622. Hammad said:I heard Ayyub say: Two kinds of people have lied to al-Hasan: people who believed in free will and they intended that they publicise their belief by it; and people who had enmity with and hostility (for al-Hasan), saying: Did he not say so and so? Did he not say so and so?

4623. Yahya b. Kathir al-'Anbari said:Qurrah b. Khalid used to tell us: O young people! Do not think that al-Hasan denied predestination, for his opinion (i.e., belief) was sunnah and sight

4624. Ibn 'Awn said:If we learnt that the remark of al-Hasan would reach the extent that it has reached, we would write a book for his withdrawal and call witnesses to him; but we said: This is a remark that surprisingly came out (from him) and it will not be transmitted to others

4625. Ayyub said:Al-Hasan said: I will never return to it

4626. 'Uthman al-Batti said:Al-Hasan never interpreted any Quranic verse but to establish (Divine decree)

4627. Ibn 'Umar said:We used to say in the times of the Prophet (): We do not compare anyone with Abu Bakr. 'Umar came next and then 'Uthman. We then would leave (rest of) the companions of the Prophet () without treating any as superior to other

4628. Ibn 'Umar said:When the Messenger of Allah () was alive, we used to say: The most excellent member of the community of the Prophet () after himself is Abu Bakr, then 'Umar, then 'Uthman

4629. Muhammad b. al-Hanafiyyah said:I said to my father: Which of the people after the Messenger of Allah () is best? He replied: Abu Bakr. I then asked: Who comes next? He said: 'Umar. I was then afraid of asking him who came next, and he might mention 'Uthman, so I said: You came next, O my father? He said: I am only a man among the Muslims

4630. Muhammad al-Firyabl said:I heard Sufyan say: If anyone thinks that 'All (Allah be pleased with him) was more deserving for the Caliphate than both of them, he imputed error to Abu Bakr, 'Umar, the Muhajirun (Immigrants), and the Ansar (Helpers) Allah be pleased with all of them. I think that with this (belief) none of his action will rise to the heaven

4631. Sufyan al-Thawri said:The Caliphs are five: Abu Bakr, 'Umar, 'Uthman, 'All and 'Umar b. 'Abd al-Aziz

4632. Ibn 'Abbas said:Abu Hurairah said that a man came to the Messenger of Allah () and said: I saw (in my dream) a piece of cloud from which ghee and honey were dropping. I saw the people spreading their hands. Some of them took much and some a little. I also saw a rope hanging from Heaven to Earth. I saw, Messenger of Allah, that you caught hold of it and ascended by it. Then another man caught hold of it and ascended it. Then another man caught hold of it and ascended it. Then another man caught hold of it, but it broke, and then it was joined and he ascended it. AbuBakr said: May my parents be sacrificed for you, if you allow, I shall interpret it. He said: Interpret it. He said: The piece of cloud is the cloud of Islam; the ghee and honey that were dropping from it are the Qur'an, which contains softness and sweetness. Those who received much or little of it are those who learn much or little of the Qur'an. The rope hanging from Heaven to Earth is the truth which you are following. You catch hold of it and then Allah will raise you to Him. Then another man will catch hold of it and ascend it, Then another man will catch hold of it and it will break. But it will be joined and he will ascend it. Tell me. Messenger of Allah, whether I am right or wrong. He said: You are partly right and partly wrong. He said: I adjure you by Allah, you should tell me where I am wrong. The Prophet () said: Do not take an oath

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4633. The tradition mentioned above has also been transmitted by Ibn 'abbas through a different chain of narrators. This version adds: He refused to tell him (his mistake)

4634. Narrated AbuBakrah: One day the Prophet () said: Which of you had dream? A man said: It is I. I saw as though a scale descended from the sky. You and AbuBakr were weighed and you were heavier; AbuBakr and Umar were weighed and AbuBakr was heavier: Umar and Uthman were weighed and Umar was heavier; than the scale was taken up. we saw signs of dislike on the face of the Messenger of Allah ()

4635. Abu Bakrah said: One day the Prophet () asked: Which of you had a dream? He then mentioned the rest of the tradition to the same effect, but he did not mention the word "disliked". Instead, he said: The Messenger of Allah () was grieved about that. He then said: There will be a caliphate on the model of prophecy, then Allah will give the kingdom to whom he wills

4636. Jabir b. 'Abd Allah reported the Messenger of Allah () as saying: Last night a good man had a vision in which Abu Bakr seemed to be joined to the Messenger of Allah (). 'Umar to Abu Bakr, and 'Uthman to 'Umar. Jabir said: When we got up and left the Messenger of Allah (), we said: The good man is the Messenger of Allah (), and that their being joined together means that they are the rulers over this matter with which Allah has sent His Prophet (). Abu Dawud said: It has been transmitted by Yunus and Shu'aib, but they did not mention 'Amr b. Aban

4637. Samurah b. Jundub told that a man said: Messenger of Allah ()! I saw (in a dream) that a bucket was hung from the sky. Abu Bakr came, caught hold of both ends of its wooden handle, and drank a little of it. Next came 'Umar who caught hold of both ends of its wooden handle and drank of it to his fill. Next came 'Uthman who caught hold of both ends of its handle and drank of it to his fill. Next came 'Ali. He caught hold of both ends of its handle, but it became upset and some (water) from it was sprinkled on him

4638. Makhul said: The Romans will enter the Levant and stay there for forty days, and no place will be saved from them but Damascus and 'Uman

4639. Abu al-A'was 'Abd al-Rahman b. Salam said: A king of the foreigners will come and prevail over all the cities except Damascus

4640. Makhul reported the Messenger of Allah () as saying: The place of the assembly of Muslims at the time of war will be in a land called al-Ghutah

4641. 'Awf said: I heard al-Hajjaj addressing the people say: The similitude of 'Uthman with Allah is like the similitude of Jesus son of Mary. He then recited the following verse and explained it: "Behold! Allah said: O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehood) of those who blaspheme." He was making a sign with his hand to us and to the people of Syria

4642. Al-Rabi' b. Khalid al-Dabbi said: I heard al-Hajjaj say in his address: Is the messenger of one of you sent for some need is more respectable with him or his successor among his people? I thought in my mind: I make a vow for Allah that I shall never pray behind you. If I find people who fight against you, I shall fight against you along with them. Ishaq added in his version: He fought in the battle of al-Jamajim until he was killed

4643. 'Asim said: I heard al-Hajjaj say on the pulpit: Fear Allah as much as possible; there is no exception in it. Hear and obey the Commander of the Faithful 'Abd al-Malik; there is no exception in it. I swear by Allah, if order people to come but from a certain gate of the mosque, and they come out from another gate, their blood and their properties will be lawful for me. I swear by Allah, if I seize the tribe of Rabi'ah for the tribe of Mudar, it is lawful for me from Allah. Who will apologies to me for the slave of Hudhail (i.e. 'Abd Allah b. Mas'ud) who thinks that his reading of the Quran is from Allah. I swear by Allah, it is a rhymed prose of the Bedouins. Allah did not reveal it to his Prophet (). Who will apologies to me for these clients (non-Arab). One of them thinks that he will throw a stone and when it falls (on the ground) he says: Something new has happened. I swear by Allah, I shall leave them (ruined and perished) like the day that passes away. He said: I mentioned it to al-A'mash. He said: I swear by Allah, I heard it from him

4644. Al-A'mash said: These clients (i.e., non-Arabs) are to be struck and cut off. I swear by Allah, if I strike a stick with a stick, I would annihilate them like the day that passed away. Al-hamra means clients or non-Arabs

4645. Sulaiman al-A'mash said: I prayed the Friday prayer with al-Hajjaj and he addressed. He then transmitted the tradition of Abu Bakr b. 'Ayyash. He said in it: Hear and obey the caliph of Allah and his select 'Abd al-Malik bin Marwan. He then transmitted the rest of the tradition, and said: If I seized Rabi'ah for Mudar. But he did not mention the story of the clients (i.e. non Arabs)

4646. Narrated Safinah: The Prophet () said: The Caliphate of Prophecy will last thirty years; then Allah will give the Kingdom of His Kingdom to anyone He wills. Sa'id told that Safinah said to him: Calculate Abu Bakr's caliphate as two years, 'Umar's as ten, 'Uthman's as twelve and 'Ali so and so. Sa'id said: I said to Safinah: They conceive that 'Ali was not a caliph. He replied: The buttocks of Marwan told a lie

4647. Safinah reported the Messenger of Allah () as saying: The caliphate of Prophecy will last thirty years; then Allah will give the Kingdom to whom he wishes; or his kingdom to whom he wishes

4648. Narrated Sa'id ibn Zayd ibn Amr ibn Nufayl: Abdullah ibn Zalim al-Mazini said: I heard Sa'id ibn Zayd ibn Amr ibn Nufayl say: When so and so came to Kufah, and made so and so stand to address the people, Sa'id ibn Zayd caught hold of my hand and said: Are you seeing this tyrant? I bear witness to the nine people that they will go to Paradise. If I testify to the tenth too, I shall not be sinful. I asked: Who are the nine? He said: The Messenger of Allah () said when he was on Hira': Be still, Hira', for only a Prophet, or an ever-truthful, or a martyr is on you. I asked: Who are those nine? He said: The Messenger of Allah, AbuBakr, Umar, Uthman, Ali, Talhah, az-Zubayr, Sa'd ibn Abu Waqqas and AbdurRahman ibn Awf. I asked: Who is the tenth? He paused a moment and said: it is I. Abu Dawud said: This tradition has been transmitted by al-Ashja'i, from Sufyan, from Mansur, from Hilal b. Yasaf, from Ibn Hayyan on the authority of 'Abd Allah b. Zalim through

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his different chain of narrators in a similar manner

4649. Narrated Sa'id ibn Zayd: AbdurRahman ibn al-Akhnas said that when he was in the mosque, a man mentioned Ali (may Allah be pleased with him). So Sa'id ibn Zayd got up and said: I bear witness to the Messenger of Allah () that I heard him say: Ten persons will go to Paradise: The Prophet () will go to Paradise, AbuBakr will go to Paradise, Umar will go to Paradise, Uthman will go to Paradise, Ali will go to Paradise, Talhah will go to Paradise: az-Zubayr ibn al-Awwam will go to paradise, Sa'd ibn Malik will go to Paradise, and AbdurRahman ibn Awf will go to Paradise. If I wish, I can mention the tenth. The People asked: Who is he: So he kept silence. The again asked: Who is he: He replied: He is Sa'id ibn Zayd

4650. Rabah ibn al-Harith said:I was sitting with someone in the mosque of Kufah while the people of Kufah were with him. Then Sa'id ibn Zayd ibn Amr ibn Nufayl came and he welcomed him, greeted him, and seated him near his foot on the throne. Then a man of the inhabitants of Kufah, called Qays ibn Alqamah, came. He received him and began to abuse him. Sa'id asked: Whom is this man abusing? He replied: He is abusing Ali. He said: Don't I see that the companions of the Messenger of Allah () are being abused, but you neither stop it nor do anything about it? I heard the Messenger of Allah () say--and I need not say for him anything which he did not say, and then he would ask me tomorrow when I see him --AbuBakr will go to Paradise and Umar will go to Paradise. He then mentioned the rest of the tradition to the same effect (as in No. 4632). He then said: The company of one of their man whose face has been covered with dust by the Messenger of Allah () is better than the actions of one of you for a whole life time even if he is granted the life-span of Noah

4651. Anas b. malik said:The prophet of Allah () ascended Uhud, and Abu Bakr, 'Umar and 'Uthman followed him. It began to shake with them. The prophet of Allah () struck it with his foot and said: Be still, for only a prophet, an ever-truthful and two martyrs are on you

4652. Narrated AbuHurayrah: The Prophet () said: Gabriel came and taking me by the hand showed the gate of Paradise by which my people will enter. AbuBakr then said: Messenger of Allah! I wish I had been with you so that I might have looked at it. The Messenger of Allah () then said: You, AbuBakr, will be the first of my people to enter Paradise

4653. Jabir reported the Messenger of Allah () as saying:No one of those who took the oath of allegiance under the tree will go to hell

4654. Abu Hurairah reported the Messenger of Allah () as saying – will be according to the version of Musa :Perhaps Allah, and Ibn Sinan's version has : Allah looked at the participants of the battle of Badr (with mercy) and said : Do whatever you wish ; I have forgiven you

4655. Al-Miswar b. Makhramah said :The prophet () went out during the time of (treaty of) al-Hudaibiyyah. He then mentioned the rest of the tradition. He said : 'Urwah b. Mas'ud then came to him and began to speak to the Prophet (). Whenever he talk to him, he caught his beard ; and al-Mughirah b. Shu'bah was standing near the head of the Prophet () with a sword with him and a helmet on him. He then struck his hand with the handle of the sword, saying : Keep away your hand from his beard. 'Urwah then raised his head and said : Who is this ? The prophet said : Al-Mughirah b. Shu'bah

4656. Narrated Umar ibn al-Khattab: Al-Aqra', the mu'adhdhin (announcer) of Umar ibn al-Khattab said: Umar sent me to a bishop and I called him. Umar said to him: Do you find me in the Book? He said: Yes. He asked: How do you find me? He said: I find you (like a) castle. Then he raised a whip to him, saying: What do you mean by castle? He replied: An iron castle and severely trustworthy. He asked: How do you find the one who will come after me? He said: I find him a pious caliph, except that he will prefer his relatives. Umar said: May Allah have mercy on Uthman: He said it three times. He then asked: How do you find the one who will come after him? He replied: I find him like rusty iron. Umar then put his hand on his head, and said: O filthy! O filthy! He said: Commander of the Faithful! He is a pious caliph, but when he is made caliph, the sword will be unsheathed and blood will be shed. Abu Dawud said: Al-dafr means filth or evil smell

4657. 'Imran b. Husain reported the Messenger of Allah () as saying :the best of my people is the generation in which I have been sent, then their immediate followers, then their immediate followers. Allah knows best whether he mentioned the third or not. After them will be people who will give testimony without being asked, who will make vows which they do not fulfill, who will be treacherous and not to be trusted, among whom fatness will appear

4658. Abu Sa'id (al-Khudri) reported the Messenger of Allah (May peace be upon him) as saying :Do not revile my Companions; by him in whose hand my soul is, if one of you contributed the amount of gold equivalent to Uhud, it would not amount to as much as the mudd of one of them, or half of it

4659. 'Amr b. Abl Qurrah said :Hudhaifah was in al-Mada'in. He used to mention things which the Messenger of Allah (May peace be upon him) said to some people from among his Companions in anger. The people who heard from Hudhaifah would go to Salman and tell him what Hudhaifah said. Salman would say: Hudhaifah knows best what he says. Then they would come to Hudhaifah and tell him: We mentioned Salman what you said, but he neither testified you nor falsified you. So Hudhaifah came to salman who was in his vegetable farm, and said : Salman, what prevents you from testifying me of what I heard from the Messenger of Allah (May peace be upon him) ? Salman said: The Messenger of Allah (May peace be upon him) sometimes would be angry, and said in anger something to some of his Companions; he would be sometimes pleased and said in pleasure something to some of his Companions. Would you not stop until you create love of some people in the hearts of some people, and hatred of some people in the hearts of some people, and until you generate disagreement and dissension? You know that the Messenger of Allah (May peace be upon him) addressed, saying : If I abused any person of my people, or cursed him in my anger. I am one of the children of Adam : I become angry as they become angry. He (Allah) has sent me as a mercy for all worlds. (O Allah!) make them (Abuse or curse) blessing for them on the day of judgment! I swear by Allah. You should stop (mentioning these traditions), otherwise I shall writ to 'Umar

4660. Narrated Abdullah ibn Zam'ah: When the illness of the Messenger of Allah () became serious while I was with him among a group of people, Bilal called him for prayer. He said: Ask someone to lead the people in prayer. So Abdullah ibn Zam'ah went out and found that Umar was present among the people and

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AbuBakr was not there. I said: Umar, get up and lead the people in prayer. So he came forward and uttered "Allah is Most Great". When the Messenger of Allah () heard his voice, as Umar had a loud voice, he said: Where is AbuBakr? Allah does not allow that, and the Muslims too; Allah does not allow that, and the Muslims too. So he sent for AbuBakr. He came after Umar had led the people in that prayer. He then led the people in prayer

4661. The tradition mentioned above has also been transmitted by 'Abd Allah b. Zam'ah through a different chain. He said:When the Prophet (May peace be upon him) heard 'Umar's voice, Ibn Zam'ah said: The Prophet (May peace be upon him) came out until he took out his head of his apartment. He then said : No, no, no; the son of Abu Quhafah should lead the people in prayer. He said it angrily

4662. Narrated AbuBakrah: The Messenger of Allah () said to al-Hasan ibn Ali. This son of mine is a Sayyid (chief), and I hope Allah may reconcile two parties of my community by means of him. Hammad's version has: And perhaps Allah may reconcile two large parties of Muslims by means of him

4663. Narrated Hudhayfah: There is no one who will be overtaken by trial regarding whom I do not fear except Muhammad ibn Maslamah, for I heard the Messenger of Allah () say: Trial will not harm you

4664. Tha'labah b. Dubai'ah said:We entered upon Hudhaifah. He said: I know a man whom the trails will not harm. We came out and found that a tent was pitched. We entered and found in it Muhammad b. Maslamah. We asked him about it. He said : I do not intent that any place of your towns should occupy me until that which is prevailing is removed

4665. The tradition mentioned above has also been transmitted by Dubai'ah b. Husain al-Tha'labi through a different chain of narrators to the same effect

4666. Qais b. 'Abbad said :I said to 'All (Allah be pleased with him) : Tell me about this march of yours. Is this an order that the Messenger of Allah (May peace be upon him) had given you, or is this your opinion that you have? He said: The Messenger of Allah (May peace be upon him) did not give me any order; but this is an opinion that I have

4667. Abu Sa'id reported the Messenger of Allah (May peace be upon him) as saying:In the event of the dissension among Muslims an emerging sect will emerge ; one of the two parties that is nearer to the truth will kill it

4668. Abu Sa'id al-Khudri reported the Messenger of Allah (May peace be upon him) as saying :Do not distinguish between the Prophets

4669. Ibn 'Abbas reported the Prophet (May peace be upon him) as saying :It is not fitting for a servant to say that I (The Prophet) is better than Jonah son of Matta

4670. 'Abd Allah b. Ja'far reported the Messenger of Allah (May peace be upon him) as saying:It is not fitting for a prophet to say : I am better than Jonah son of matta

4671. 'Abu Hurairah said :A man from among the Jews said : By him who chose Moses above the universe. So a Muslim raised his hand and slapped the Jew on his face. The Jew went to the Messenger of Allah (May peace be upon him) and informed him. The Prophet (May peace be upon him) said: Do not make me superior to Moses, for mankind (on the Day of Resurrection) will swoon and I will be the know whether he was among those who swooned and had recovered before me, or he was among those of whom Allah had made an exception. Abu Dawud said : The tradition of Ibn yahya is more perfect

4672. Anas said:A man said to the Messenger of Allah (May peace be upon him): O best of all creatures! The Messenger of Allah (May peace be upon him) said : That was Abraham (peace be upon him)

4673. Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying :I shall be pre-eminent among the descendants of Adam, the first from whom the earth will be cleft open the first intercessor, and the first whose intercession will be accepted

4674. Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying :I do not know whether Tubba was accursed or not, and 'Uzair (Azra was a prophet or not)

4675. Abu Hurairah said :I heard the Messenger of Allah (May peace be upon him) say : I am the nearest of kin among the people to (Jesus) son of Mary. The Prophet are brothers, sons of one father by co-wives. There is no Prophet between me and him

4676. Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying :Faith has over seventy branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the removal of a bone from the road. And modesty is a branch of faith

4677. Ibn 'Abbas said :When the deputation of 'Abd al-Qais came to the Messenger of Allah (May peace be upon him), he commanded them to believe in Allah. He asked : Do you know what faith in Allah is? They replied : Allah and his Apostle know best. He said: It includes the testimony that there is no god but Allah, and that Muhammad is Allah's Apostle, the observance of the prayer, the payment of zakat, the fasts of Ramadan, and your giving a fifth of the booty

4678. Jabir reported the Messenger of Allah (May peace be upon him) as saying :Between a servant and unbelief there is the abandonment of prayer

4679. Abd Allah b. 'Umar reported the Messenger of Allah () as saying:I did not see more defective in respect of reason and religion than the wise of you (women). A woman asked: What is the defect of reason and religion ? He replied: The defect of reason is the testimony of two women for one man, and the defect of faith is that one of you does not fast during Ramadan (when one is menstruating), and keep away from prayer for some days

4680. Ibn 'Abbas said:when the Prophet (May peace be upon him) turned towards the Ka'bah (in prayer), the people asked : Messenger of Allah (May peace be upon him)! what will happen with those who died while they prayed with their faces towards Jerusalem ? Allah the Exalted, then revealed : "And never would Allah

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make your faith of no effect.”

4681. Narrated AbuUmamah: The Prophet () said: If anyone loves for Allah's sake, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake, he will have perfect faith

4682. Narrated AbuHurayrah: The Prophet () said: The most perfect believer in respect of faith is he who is best of them in manners

4683. Sa'd b. Abi Waqqas said :The Prophet (May peace be upon him) gave some people and did not give anything to a man of them. Sa'd said : Messenger of Allah! You gave so and so, so and so, but did not give anything to so and so while he is a believer. The Prophet (May peace be upon him) said : Or he is a Muslim. Sa'd repeated it thrice and the Prophet (May peace be upon him) then said : I give some people and leave him who is dearer to me than them. I do not give him anything fearing lest he should fall into Hell on his face

4684. Explaining the verse, “say ; You have no faith, but you only say :We have submitted our wills to Allah”, Al-Zuhri said : We think that ISLAM is a word, and faith is an action

4685. Sa'd said :The Prophet (May peace be upon him) distributed (spoils) among the people I said to him : Give so and so for he is a believer. He said : Or he is a Muslim. I give a man something while another man is dearer to me than him, fearing that he may fall into Hell on his face

4686. Ibn 'Umar reported the Prophet (May peace be upon him) as saying :Do not turn unbelievers after me ; one of you may strike the neck of the other

4687. Ibn 'Umar reported the Messenger of Allah (May peace be upon him) as saying :If any believing man calls another believing man an unbeliever, if he is actually an infidel, it is all right ; if not, he will become an infidel

4688. 'Abd Allah b. 'Amr reported the Messenger of Allah (May peace be upon him) as saying:Four characteristics constitute anyone who possesses them a sheer hypocrite, and anyone who possesses one of them possesses a characteristics of hypocrisy till he abandons it : when he talks he lies, when he makes a promise he violates it, when he makes a covenant he acts treacherously, and when he quarrels, he deviates from the Truth

4689. Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying :When one commits fornication, one is not a believer ; when one steals, one is not a believer ; when one drinks, one is not a believer ; and repentance is placed before him

4690. Narrated AbuHurayrah: The Prophet () said: When a man commits fornication, faith departs from him and there is something like a canvas roof over his head; and when he quits that action, faith returns to him

4691. Narrated Abdullah ibn Umar: The Prophet () said: The Qadariyyah are the Magians of this community. If they are ill, do not pay a sick visit to them, and if they die, do not attend their funerals

4692. Hudhaifah reported the Messenger of Allah () as saying:Every people have Magians, and the Magians of this community are those who declare that there is no destination by Allah. If any one of them dies, do not attend his funeral, and if any one of them is ill, do not pay a sick visit to him. They are the partisans of the Antichrist (Dajjal), and Allah will surely join them with the Antichrist

4693. Abu Musa al-Ash'ari reported the Messenger of Allah (May peace be upon him) as saying :Allah created Adam from a handful which he took from the whole of the earth ; so the children of Adam are in accordance with the earth : some red, some white, some black, some a mixture, also smooth and rough, bad and good

4694. 'Ali said:We attended a funeral at Baql' al-Gharqad which was also attended by the Messenger of Allah (May peace be upon him). The Messenger of Allah (May peace be upon him) came and sat down. He had a stick (in his hand) by which he began to scratch up the ground. He then raised his head and said : The place which every one of you and every soul of you will occupy in Hell or in Paradise has been recorded, and destined wicked or blesses. A man from among the people asked : Prophet of Allah! Should we not then trust simply in what has been recorded for us and abandon (doing good) deeds? Those who are among the number of the blessed will be inclined to blessing, and those of us who are among the number of the wicked will be inclined to wickedness. He replied : Go on doing good actions, for everyone is helped to do that for which he was created. Those who are among the number of wicked will be helped to do wicked deeds. The Prophet of Allah (May peace be upon him) then recited: “So he who gives (in charity) and fears (Allah), and in all sincerity testifies to the best, we will indeed make smooth for him the path to bliss. But he who is a greedy miser and thinks himself self-sufficient, and gives the lie to the best, We will indeed make smooth for him the path of misery.”

4695. Yahya b. Ya'mur said :The first to speak on Divine decree in al-Basrah was Ma'bad al Juhani. I and Humaid b. 'Abd al-Rahman al-Himyari proceeded to perform Hajj or 'Umrhah. We said : would that we meet any of the Companions of the Messenger of Allah () so that we could ask him about what they say with regard to divine decree. So Allah helped us to meet 'Abd Allah b. 'Umar who was entering the mosque. So I and my companion surrounded him, and I thought that my companion would entrust me the task of speaking to him. Then I said : Abu 'Abd al-Rahman, there appeared on our side some people who recite the Qur'an and are engaged in the hair-splitting of knowledge. They conceive that there is no Divine decree and everything happens freely without predestination. He said : When you meet those people, tell them that I am free from them, and they are free from me. By Him by Whom swears 'Abd Allah b. 'Umar, if one of them has gold equivalent to Uhud and he spends it, Allah will not accept it from him until he believes in Divine decree. He then said : 'Umar b. Khattab transmitted to me a tradition, saying : One day when we were with the Messenger of Allah () a man with very white clothing and very black hair came up to us. No mark of travel was visible on him, and we did not recognize him. Sitting down beside the Messenger of Allah (), leaning his knees against his and placing his hands on his

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thighs, he said : tell me, Muhammad, about Islam. The Messenger of Allah () said : Islam means that you should testify that there is no god but Allah, and Muhammad is Allah's Apostle, that you should observe prayer, pay Zakat, fast during Ramadan, and perform Hajj to the house (i.e., Ka'bah), If you have the means to go. He said : You have spoken the truth. We were surprised at his questioning him and then declaring that he spoke the truth. He said : Now tell me about faith. He replied : It means that you should believe in Allah, his angels, his Books, his Apostles and the last day, and that you should believe in the decreeing both of good and evil. He said : You have spoken the truth. He said : now tell me about doing good (ihsan). He replied: It means that you should worship Allah as though you are seeing him; if you are not seeing him, he is seeing you. He said: Now tell me about the hour. He replied : The one who is asked about it is no better informed than the one who is asking. He said : Then tell me about its signs. He replied : That a maidservant should beget her mistress, and that you should see barefooted, naked, poor men and shepherds exalting themselves in buildings. 'Umar said : He then went away, and I waited for three days, then he said : Do you know who the questioner was, 'Umar? I replied : Allah and his Apostle know best. He said : He was Gabriel who came to you to teach you your religion

4696. The tradition mentioned above has also been transmitted by Yahya b. Yamur and Humaid b. 'Abd al-Rahman through a different chain of narrators. This version has :we met 'Abd Allah b. 'Umar. We told him about divine decree and what they said about it. He then mentioned something similar to it. He added : A man of Muzainah or juhainah asked : What is the good in doing anything, Messenger of Allah ? should we think that a thing has passed and gone or a thing that has happened now (without predestination)? He replied : About a thing that has passed and gone (i.e. predestined). A man or some people asked: Then, why action? He replied: Those who are among the number of those who go to Paradise will be helped to do the deeds of the people who will go to Paradise, and those who are among the number of those who go to Hell will be helped to do the deeds of those who will go to Hell

4697. The tradition mentioned above has also been transmitted by Ibn Ya'mur, with additions and omissions, through a different chain of narrators. This version adds; He asked :What is Islam? He replied : It means saying prayer, payment of zakat, performing HAJJ, fasting during RAMADAN, and taking a bath on account of sexual defilement. Abu Dawud said: 'Alqamah was a Murji'i

4698. Narrated AbuDharr and AbuHurayrah: The Messenger of Allah () used to sit among his Companions. A stranger would come and not recognize him (the Prophet) until he asked (about him). So we asked the Messenger of Allah () to make a place where he might take his seat so that when a stranger came, he might recognise him. So we built a terrace of soil on which he would take his seat, and we would sit beside him. He then mentioned something similar to this Hadith saying: A man came, and he described his appearance. He saluted from the side of the assembly, saying: Peace be upon you, Muhammad. The Prophet () then responded to him

4699. Ibn al-Dailami said :I went to Ubayy b. Ka'b and said him : I am confused about Divine decree, so tell me something by means of which Allah may remove the confusion from my mind. He replied : were Allah to punish everyone in the heavens and in the earth. He would do so without being unjust to them, and were he to show mercy to them his mercy would be much better than their actions merited. Were you to spend in support of Allah's cause an amount of gold equivalent to Uhud, Allah would not accept it from you till you believed in divine decree and knew that what has come to you could not miss you and that what has missed you could not come to you. Were you to die believing anything else you would enter Hell. He said : I then went to 'Abd Allah b. MAS'ud and he said something to the same effect. I next went to Hudhaifah b. al-Yaman and he said something to the same effect. I next went to Zaid b. Thabit who told me something from the Prophet (May peace be upon him) to the same effect

4700. Ubadah b. al Samit said to his son :Son! You will not get the taste of the reality of faith until you know that what has come to you could not miss you, and that what has missed you could not come to you. I heard the Messenger of Allah () say: The first thing Allah created was the pen. He said to it: Write. It asked: What should I write, my Lord? He said: Write what was decreed about everything till the Last Hour comes. Son! I heard the Messenger of Allah () say : He who dies on something other than this does not belong to me

4701. Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying :Adam and Moses held a disputation. Moses said : Adam you are our father. You deprived us and caused us to come out from Paradise. Adam said : You are Moses Allah chose you for his speech and wrote the Torah for you with his hand. Do you blame me for doing a deed which Allah had decreed that I should do forty year before he created me? So Adam got the better of Moses in argument. Ahmad b. Salih said from 'Amr from Tawus who heard Abu Hurairah

4702. 'Umar b. al-Khattab reported the Messenger of Allah (May peace be upon him) as saying :Moses said : My lord, show us Adam who caused us and himself to come out from Paradise. So Allah showed him Adam. He asked : Are you our father, Adam? Adam said to him : Yes. He said : Are you the one into whom Allah breathed of his spirit, taught you all the names, and commanded angels (to prostrate) and they prostrated to you? He replied : Yes. He asked : Then what moved you to cause us and yourself to come out from paradise? Adam asked him : And who are you? He said : Yes. He asked : Did you not find that was decreed in the book (records) of Allah before I was created? He replied : Yes. He asked : Then why do you blame me about a thing for which Divine decree had already passed before me ? The Messenger of Allah (May peace be upon him) said : So Adam got the better of Moses in argument (peace be upon him)

4703. Narrated Umar ibn al-Khattab: Muslim ibn Yasar al-Juhani said: When Umar ibn al-Khattab was asked about the verse "When your Lord took their offspring from the backs of the children of Adam" - al-Qa'nabi recited the verse--he said: I heard the Messenger of Allah () say when he was questioned about it: Allah created Adam, then passed His right hand over his back, and brought forth from it his offspring, saying: I have these for Paradise and these will do the deeds of those who go to Paradise. He then passed His hand over his back and brought forth from it his offspring, saying: I have created these for Hell, and they will do the deeds of those who go to Hell. A man asked: What is the good of doing anything, Messenger of Allah? The Messenger of Allah () said: When Allah creates a



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servant for Paradise, He employs him in doing the deeds of those who will go to Paradise, so that his final action before death is one of the deeds of those who go to Paradise, for which He will bring him into Paradise. But when He creates a servant for Hell, He employs him in doing the deeds of those who will go to Hell, so that his final action before death is one of the deeds of those who go to Hell, for which He will bring him into Hell

4704. Nu'aim b. Rabl'ah said :I was with 'Umar b. al-Khattab when he transmitted this tradition. The tradition of Malik is more perfect

4705. Ubayy b. Ka'b said :The boy whom al-Khidr had killed was created an infidel. Had he lived, he would have moved his parents to rebellion and unbelief

4706. Ubayy b. Ka'b said :I heard the Messenger of Allah (May peace be upon him) explaining the verse "As for the youth his parents were people of Faith," he was created infidel the day when he was created

4707. Ibn 'Abbas said :Ubayy b. Ka'b told me that the Messenger of Allah (May peace be upon him) said : Al-khidr saw a youth playing with boys. He took him by his head and uprooted it. Moses then said : Hast thou slain an innocent person who had slain none

4708. 'Abd Allah b. Mas'ud said :The Messenger of Allah (May peace be upon him) who spoke the truth and whose word was belief told us the following : The constituents of one of you are collected for forty days in his mother's womb, then they become a piece of congealed blood for a similar period, then they become a lump of flesh for a similar period. Then Allah sends to him an angel with four words who records his provision the period of his life, his deeds, and whether he will be miserable or blessed ; thereafter he breathes the spirit into him. One of you will do the deeds of those who go to Paradise so that there will be only a cubit between him and it or will be within a cubit, then what is decreed will overcome him so that he will do the deeds of those who go to Hell and will enter it; and one of you will do the deeds of those who go to hell, so that there will be only a cubit between him and it or will be within a cubit, then what is decreed will overcome him, so that he will do the deeds of those who go to Paradise and will enter it

4709. 'Imran b. Husain said :The Messenger of Allah (May peace be upon him) was asked : Is it known who are those who will go to paradise and those who will go to hell? He said : Yes. He asked : Then what is the good of doing anything by those who act? He replied : Everyone is helped to do for which he has been created

4710. 'Umar reported the Prophet (May peace be upon him) was asked :Do not sit with those who believe in free will and do not address them before they address you

4711. Ibn 'Abbas reported that when the Prophet (May peace be upon him) was questioned about the offspring of polytheists, he said :Allah knows best about what they were doing

4712. 'A'ishah said :I said : Messenger of Allah (May peace be upon him) what happens to the offspring of believers ? He replied : They are joined to their parents. I asked : Messenger of Allah! Although they have done nothing ? He replied : Allah knows best what they were doing. I asked : what happens to the offspring of polytheists, Messenger of Allah ? he replied! They are joined to their parents. I asked : Although they have done nothing? He replied : Allah knows best what they were doing

4713. 'A'ishah, mother of the believers, said :The Prophet (May peace be upon him) was invited to the funeral of a boy who belonged to the ANSAR and I said; Messenger of Allah! This one is blessed, for he has done no evil, nor has he known it. He replied : It may be otherwise, 'A'ishah, for Allah created Paradise and created those who will go to it, and He created it for them when they were still in their father's loins; and he created hell and created those who will go to it, and created it for them when they were still in their father's loins

4714. Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying :Every child is born on Islam, but his parents make him a Jew and a Christian, just as a beast is born whole. Do you find some among them (born) maimed? The people asked : Messenger of Allah! What do you think about the one who died while he was young? He replied : Allah knows best what he was going to do

4715. Abu Dawud said :Malik was asked : The heretics argue from this tradition against us. Malik said : Argue against them from its last part which goes. The people asked : What do you think about the one who died while he was young? He replied : Allah knows best what he was going to do

4716. Explaining the tradition "Every child is a born on Islam", Hammad b. Salamah said :In our opinion it means that covenant which Allah had taken in the loins of their fathers when He said : "Am I not your Lord? They said: Yes

4717. 'Amir reported the Messenger of Allah (May peace be upon him) as saying :The woman who buries alive her new-born girl and the girl who is buried alive both will go to Hell. This tradition has also been transmitted by Ibn Mas'ud from the Prophet (May peace be upon him) to the same effect through a different chain of narrators

4718. Anas said :A man asked : where is my father, Messenger of Allah? He replied! Your father is in Hell. When he turned his back, he said : My father and your father are in Hell

4719. Anas b. Malik reported the Messenger of Allah (May peace be upon him) as saying :The devil flows in a man like his blood

4720. 'Umar b. al-Khattab reported the Messenger of Allah (May peace be upon him) as saying :Do not sit with those who believe in free will and do not address them before they address you

4721. Abu Hurairah reported to the Messenger of Allah( may peace be upon him) as sayings:People will continue to ask one another(questions) till this is pronounced: Allah created all things, but who created Allah ? Whoever comes across anything of that, he should say: I believe in Allah

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4722. Narrated AbuHurayrah: I heard the Messenger of Allah ( ) say: He then mentioned a tradition like it. This version adds: When they propound that, say: "Say Allah is one. Allah is He to Whom men repair. He has not begotten and He has not been begotten, and no one is equal to Him." Then one should spit three times on his left side and seek refuge in Allah from Satan

4723. Narrated Al-Abbas ibn AbdulMuttalib: I was sitting in al-Batha with a company among whom the Messenger of Allah ( ) was sitting, when a cloud passed above them. The Messenger of Allah ( ) looked at it and said: What do you call this? They said: Sahab. He said: And muzn? They said: And muzn. He said: And anan? They said: And anan. AbuDawud said: I am not quite confident about the word anan. He asked: Do you know the distance between Heaven and Earth? They replied: We do not know. He then said: The distance between them is seventy-one, seventy-two, or seventy-three years. The heaven which is above it is at a similar distance (going on till he counted seven heavens). Above the seventh heaven there is a sea, the distance between whose surface and bottom is like that between one heaven and the next. Above that there are eight mountain goats the distance between whose hoofs and haunches is like the distance between one heaven and the next. Then Allah, the Blessed and the Exalted, is above that

4724. The tradition mentioned above has also been transmitted by Simak through a different chain of narrators to the same effect

4725. The tradition mentioned above has again been transmitted by Simak through a different chain of narrators and to the same effect as this lengthy tradition

4726. Muhammad b. Jubair b. Mut'im said from his father on the authority of his grandfather:An A'rab(a nomadic Arab) came to the Messenger of Allah( ) and said: People suffering distress, the children are hungry, the crops are withered, and the animals are perished, so ask Allah to grant us rain, for we seek you as our intercessor with Allah, and Allah as intercessor with you. The Messenger of Allah( ) said: Woe to you: Do you know what you are saying? Then the Messenger of Allah( ) declared Allah's glory and he continued declaring His glory till the effect of that was apparent in the faces of his Companions. He then said: Woe to you: Allah is not to be sought as intercessor with anyone. Allah's state is greater than that. Woe to you! Do you know how great Allah is? His throne is above the heavens thus(indicating with his fingers like a dome over him), and it groans on account of Him as a saddle does because of the rider. Ibn Bashshar said in his version: Allah is above the throne, and the throne is above the heavens. He then mentioned the rest of the tradition. 'Abd al-A'la, Ibn al- Muthana and Ibn Bashshar transmitted it from Ya'qub b. 'Utbah and Jubair b. Muhammad b. Jubair from his father on the authority of his grandfather. Abu Dawud said: This tradition with the chain of Ahmad b. Sa'ad is sound. It has been approved by the body (of traditionists) , which includes Yahya b. Ma'in and 'Ali b. al-Madani, and a group has transmitted it from Ibn Ishaq, as Ahmad also said. And so far as I have been informed 'Abd al-A'la, Ibn al-Muthanna, and Ibn Bashshar had heard from the same copy(of the collection of tradition)

4727. Jabir b. 'Abd Allah reported the Prophet (May peace be upon him) as saying :I have been permitted to tell about one of Allah's angels who bears the throne that the distance between the lobe of his ear and his shoulder is a journey of seven hundred years

4728. Abu Yunus Sulaim b. Jubair, client of Abu Hurairah, said :I heard Abu Hurairah recite this verse : "Allah doth command you to render back your trusts to those to whom they are due" up to "For Allah is he who heareth and seeth all things". He said : I saw the Messenger of Allah (May peace be upon him) putting his thumb on his ear and finger on his eye. Abu Hurairah said : I saw the Messenger of Allah (May peace be upon him) reciting this verse and putting his fingers. Ibn Yunus said that al-Muqri said. "Allah hears and sees" means that Allah has the power of hearing and seeing. Abu Dawud said: This is a refutation of the Jahmiyyah

4729. Jarir b. 'Abd Allah said :When we were sitting with the Messenger of Allah (May peace be upon him) he looked at the moon on the night when it was full, that is, fourteenth, and said : You will see your Lord as you see this (moon) and have no doubts about seeing him. If, therefore, you can keep from being prevented from prayer before the sun rises and before it sets, do so. He then recited : "Celebrate the praise of your Lord before the rising of the sun and before its setting"

4730. Abu Hurairah said :The people asked : Messenger of Allah! Shall we see our lord, the Exalted, on the Day of resurrection? He replied : Do you feel any trouble in seeing the sun at noon when it is not in the cloud? They said: No. He asked : Do you feel any trouble in seeing the moon on the night when it is full and not in the cloud? They replied: No. He said: By him in whose hand my soul is, you will not feel any trouble in seeing him except as much as you feel in seeing any of them

4731. Narrated AbuRazin al-Uqayli: I asked: Messenger of Allah! will each one of us see his Lord? Ibn Mu'adh's version has: "being alone with Him, on the Day of Resurrection? And what sign is there in His creation?" He replied: AbuRazin! does each one of you not see the moon? Ibn Mu'adh's version has: "on the night when it is full, being alone with it?" Then the agreed version goes: I said: Yes. He said: Allah is more great. Ibn Mu'adh's version has: It is only part of Allah's creation, but Allah is more glorious and greater

4732. 'Abd Allah b. 'Umar reported the Messenger of Allah (May peace be upon him) as saying:Allah will fold the heavens an the day of Resurrection, then seizing them in His right hand he will say: I am the king. Where are the mighty men? Where are the proud men? He will then fold the earths and take them in his other hand (According to the version of Ibn al-Ala), and then say ; I am the King. Where are the mighty men? Where are the proud men?

4733. Abu Hurairah reported the Prophet (May peace be upon him) as saying; Our lord gets down every night to the heaven of this world when a third night remains and says :(Is there anyone) who prays to Me so that I may accept his prayer? (Is there anyone) who asks of Me so that I may give him? (Is there anyone) who asks for my forgiveness so that I may forgive him?

4734. Narrated Jabir ibn Abdullah: The Messenger of Allah ( ) presented himself to the people at Arafat, saying: Is there any man who takes me to his people? The Quraysh have prevented me from preaching the word of my Lord

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4735. 'A'ishah said:I thought in my mind that my affair was far inferior to the speaking of Allah about me with a command that will be recited

4736. 'Amir b. Shahr said :I was with the Negus when his son recited a verse of the Gospel. So I laughed. Thereupon he said : Do you laugh at the word of Allah, the Exalted?

4737. Ibn 'abbas said :The Prophet (May peace be upon him) used to seek refuge in Allah for al-Hasan and al-husain, saying ; I seek refuge for both of you in the perfect words of Allah from every devil and every poisonous thing and from the evil eye which influences. He would then say; your father sought refuge in Allah by them for Ismail and Ishaq. Abu Dawud said; this is a proof of the fact that the Quran is not created

4738. 'Abd Allah (b. Mas'ud) reported the Messenger of Allah () as saying:"When Allah, the exalted, speaks to send revelation, the inhabitants of heaven hear the clanging of a bell from the heavens like a chain being dragged across a rock, and they swoon. They continue to remain like that until Jibril comes to them. When he comes to them, they recover and say: 'O Jibril, what did your Lord say?' He would say: 'The truth,' and they would say: 'The truth, the truth

4739. Narrated Anas ibn Malik: The Prophet () said: My intercession will be for those of my people who have committed major sins

4740. 'Imran b. Husain reported the Prophet() as saying:People will come forth from Hell by Muhammad's intercession, will enter paradise and be named Jahannamis

4741. Jabir said:I heard the Prophet() say: Those who go to Paradise will eat in it and drink

4742. Narrated Abdullah ibn Amr ibn al-'As: The Prophet () said: The trumpet (sur) which will be blown

4743. Abu Hurairah reported the Apostle of AllSah() as saying:Every son of Adam will be devoured by the earth with the exception of the tail-bone from which he was created and from which he will be reconstituted

4744. Narrated AbuHurayrah: The Messenger of Allah () said: When Allah created Paradise, He said to Gabriel: Go and look at it. He went and looked at it, then came and said: O my Lord! By Thy might, no one who hears of it will fail to enter it. He then surrounded it with disagreeable things, and said: Go and look at it, Gabriel. He went and looked at it, then came and said: O my Lord! By Thy might, I am afraid that no one will enter it. When Allah created Hell, He said: Go and look at it, Gabriel. He went and looked at it, then came and said: O my Lord! By Thy might, no one who hears of it will enter it. He then surrounded it with desirable things and said: Go and look at it, Gabriel. He went, looked at it, then came and said: O my Lord! By Thy might and power, I am afraid that no one will remain who does not enter it

4745. Ibn 'Umar reported the Messenger of Allah() as saying:Before you there will be a pond the distance between whose sides is like that between Jarbah and Adhruh

4746. Narrated Zayd ibn Arqam: We were with the Messenger of Allah (). He said when we arrived at a halting place: You are not a hundred thousandth part of those who will come down to me at the pond. I (the narrator AbuHamzah) asked: What was your number that day? He replied: Seven or eight hundred

4747. Anas b. Malik said:The Messenger of Allah() dozed for a short while and raised his smiling. He either said to them(people) or they said to him: Messenger of Allah! Why did you laugh? He said: A surah has been revealed to me just now, and then he recited: "In the name of Allah, Most Gracious. Most Merciful. To thee We have granted the fount (of abundance)" up to the end. When he recited, he asked: Do you know what al-kauthar is? They replied: Allah and his Apostle know best. He said: It is a river which my Lord, the Exalted, has promised me( to grant) in Paradise: there is abundance of good and upon it there is a pond which my people will approach on the Day of Resurrection. There are vessels as numerous as stars(in the sky)

4748. Narrated Anas ibn Malik: When the Prophet of Allah () was lifted to the heavens (for travelling) in Paradise, or as he said, a river whose banks were of transparent or hollowed pearls was presented to him. The angel who was with him struck it with his hand and took out musk. Muhammad () then asked the angel who was with him: What is this? He replied: It is al-Kawthar which Allah has given you

4749. AbdusSalam ibn AbuHazim AbuTalut said:I saw AbuBarzah who came to visit Ubaydullah ibn Ziyad. Then a man named Muslim who was there in the company mentioned it to me. When Ubaydullah saw him, he said: This Muhammadan [i.e. Companion of Muhammad ()] of yours is short and fat. The old man (i.e. AbuBarzah) understood it. So he said: I did not think I would remain amongst a people who would criticize me for having had the company of Muhammad (). Thereupon Ubaydullah said to him: The company of Muhammad () is a honour for you, not a disgrace. He added: I called for you to ask about the Haud (reservoir or cistern). Did you hear the Messenger of Allah () say anything about it? AbuBarzah said: Yes, not once, twice, thrice, four times or five times. Whoever disbelieves in it, may Allah not supply him with water from it. He then went away angrily

4750. Al-Bara' b. 'Azib reported the Messenger of Allah() as saying:When a Muslim is questioned in the grave he testifies that there is no god but Allah and that Muhammad is Allah's Apostle. That is verified by Allah's words: "Allah establishes those who believe with the word that stands firm."

4751. Anas b. Malik said:The Messenger of Allah() entered the garden of the palm trees of Banu al-Najjar. He heard a voice and was terrified. He asked: Who are the people buried in these graves? The people replied: Messenger of Allah! These are some people who died in the pre-Islamic times. He said: Seek refuge in Allah from the punishment of the fire, and the trail of Antichrist. They asked: Why is it that, Messenger of Allah? He said: When a man is placed in his grave, an angel comes to him and says to him: Whom did you worship? Allah then guides him and he says: I worshiped Allah. He is then asked: What was your opinion of this man? He replies: He is Allah's servant and His Apostle. He will not then be asked about anything else. He will then be taken to his abode in Hell and will be told:

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This was your abode in Hell, but Allah protected you and had mercy on you substituted for you an abode in Paradise for it. He will say: Leave me so that I may go and give glad tidings to my family. He will be told: Dwell. When an infidel is placed in his grave, an angel comes to him, reprimands him and asks him: Whom did you worship? He replies: I do not know. He will be told: You neither knew nor did you follow(the believers). He is then asked: What was your opinion on this man? He replies: I held the opinion that the other people held. He will then give him a blow between his ears with an iron hammer and will utter a shout which will be heard by all the creatures(near him) with the exception of men and jinn

4752. The tradition mentioned above has also transmitted by 'Abd al-Wahhab through a different chain of narrators in a similar manner. This version has :When a man is placed in his grave and his friends leave him, he hears the beat of their sandals. Then two angles come and speak to him. He then mentioned the rest of the tradition nearly similar to the previous one. It goes : As for the infidel and hypocrite they say to them. This version adds the word "hypocrite". And he said : those who are near him will hear (his shout) with the exception of men and jinn

4753. Narrated Al-Bara' ibn Azib: We went out with the Messenger of Allah (ﷺ) accompanying the bier of a man of the Ansar. When we reached his grave, it was not yet dug. So the Messenger of Allah (ﷺ) sat down and we also sat down around him as if birds were over our heads. He had in his hand a stick with which he was scratching the ground. He then raised his head and said: Seek refuge with Allah from the punishment in the grave. He said it twice or thrice. The version of Jabir adds here: He hears the beat of their sandals when they go back, and at that moment he is asked: O so and so! Who is your Lord, what is your religion, and who is your Prophet? Hannad's version says: Two angels will come to him, make him sit up and ask him: Who is your Lord? He will reply: My Lord is Allah. They will ask him: What is your religion? He will reply: My religion is Islam. They will ask him: What is your opinion about the man who was sent on a mission among you? He will reply: He is the Messenger of Allah (ﷺ). They will ask: Who made you aware of this? He will reply: I read Allah's Book, believed in it, and considered it true; which is verified by Allah's words: "Allah's Book, believed in it, and considered it true, which is verified by Allah's words: "Allah establishes those who believe with the word that stands firm in this world and the next." The agreed version reads: Then a crier will call from Heaven: My servant has spoken the truth, so spread a bed for him from Paradise, clothe him from Paradise, and open a door for him into Paradise. So some of its air and perfume will come to him, and a space will be made for him as far as the eye can see. He also mentioned the death of the infidel, saying: His spirit will be restored to his body, two angels will come to him, make him sit up and ask him: Who is your Lord? He will reply: Alas, alas! I do not know. They will ask him: What is your religion? He will reply: Alas, alas! I do not know. They will ask: Who was the man who was sent on a mission among you? He will reply: Alas, alas! I do not know. Then a crier will call from Heaven: He has lied, so spread a bed for him from Hell, clothe him from Hell, and open for him a door into Hell. Then some of its heat and pestilential wind will come to him, and his grave will be compressed, so that his ribs will be crushed together. Jabir's version adds: One who is blind and dumb will then be placed in charge of him, having a sledge-hammer such that if a mountain were struck with it, it would become dust. He will give him a blow with it which will be heard by everything between the east and the west except by men and jinn, and he will become dust. Then his spirit will be restored to him

4754. The tradition mentioned above has also been transmitted by Al-Bara' (b. 'Azib) from the prophet (May peace be upon him) through a different chain of narrators is a similar way

4755. 'A'ishah said that she thought of Hell and wept. The Messenger of Allah (May peace be upon him) asked her :What makes you weep ? She replied : I thought of Hell and wept. Will you remember your family on the 4th Day of resurrection ? the Messenger of Allah (May peace be upon him) said : There are three places where no one will remember anyone: at the scale until one knows whether his weight is light or heavy; at (the examination of) the book when one is commanded : Take and read Allah's record, until he knows whether his book will be put into his right hand, or into his left hand, or behind his back ; and the path when it is placed across JAHANNAM

4756. Narrated AbuUbaydah ibn al-Jarrah: I heard the Prophet (ﷺ) say: There has been no Prophet after Noah who has not warned his people about the antichrist (Dajjal), and I warn you of him. The Messenger of Allah (ﷺ) described him to us, saying: Perhaps some who have seen me and heard my words will live till his time. The people asked: Messenger of Allah! what will be the condition of our hearts on that day? Like what we are today? He replied: Or better

4757. Ibn Umar reported:The Messenger of Allah (May peace be upon him) stood among the people and praised Allah in a way which is worthy of him, and mentioned the Antichrist (Dajjal), saying : I warn you of him, and there has been no prophet who has not warned his people about him, and Noah also warned his people about him. But I tell you about him a word which no Prophet had told his people : you should know that he will be blind in one eye, and Allah is not blind in one eye

4758. Narrated AbuDharr: The Prophet (ﷺ) said: He who separates from the community within a span takes off the noose of Islam from his neck

4759. Abu Dharr reported the Messenger of Allah (May peace be upon him) as saying :How will you deal with the rulers (imams) who appropriate to themselves this booty? I said : I swear by him who sent you with the truth that at that time I shall put my sword on my shoulder and smite with it till I meet you, or I join you. He said: shall I not guide you to something better than that? You must show endurance till you meet me

4760. Umm Salamah, wife of the Prophet (May peace be upon him) is reported to have said:The Messenger of Allah (May peace be upon him) said: You will have commanders some of whom you will approve and some of whom you will disapprove. He who expresses disapproval with his tongue (Abu Dawud said : This is Hisham's version) is guiltless; and he who feels disapproval in his heart, is safe, but he who is pleased and follows them. He was asked; shall we not kill them, Messenger of Allah? Abu Dawud's version has : Shall we not fight with them? He replied : No, so long as they pray

4761. The tradition mentioned above has also been transmitted by Umm Salamah through a different chain of narrators to the same effect. This version has :He

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who disapproves is guiltless, and he who disapproves is safe. Qatadah said : it means one who feels its disapproval in his heart, and one who expresses disapproval in his heart

4762. 'Arfajah told that he heard the Messenger of Allah (May peace be upon him) as saying :various corruptions will arise in my community, so strike with sword the one who tries to cause separation in the matter of Muslims when they are united, whoever he be

4763. 'Ubaidah (al-salman) said :'Ali mentioned about the people of al Nahrawan, saying: Among them there will be a man with a defective hand or with a small hand. if you were not to overjoy. I would inform you of what Allah has promised (the reward for) those who will kill them at the tongue of Muhammad (May peace be upon him). I asked : Have you heard this from him? He replied : Yes, by the lord of the Ka'bah

4764. Abu sa'id al-khudri said :'Ali sent some gold-mixed dust to the prophet (May peace be upon him). He divided it among the four : al-Aqra b. Habis al-Hanzall and then al-Mujashi, uyainah b. Badr al-fazari, zaid al-khail al-Ta'l, next to one of Banu nabhan, and 'Alqamah b. 'Ulatat al-Amiri (in general), next to one of Banu kulaib. The Quraish and the ansar became angry and said : He is giving to the chiefs of the people of Najd and leaving us. He said : I am giving them for reconciliation of their hearts. Then a man with deep-seated eyes, high cheek-bones, a projecting brow, a thick beard and a shaven head came forward and said: For Allah, Muhammad! He said : Who will obey Allah if I disobey Him? Allah entrusts me with power over the inhabitants of the earth, but you do not. A man asked to be allowed to kill him and I think he was Khalid b. al-Walid but he prevented him. Then when the man turned away, he said: From this one's stock there will be people who recite the Quran, but it will not pass down their throats. They will sever from Islam and leave the worshippers of Idols alone; but if I live up to their time I shall certainly kill them as 'Ad were killed

4765. Narrated AbuSa'id al-Khudri ; Anas ibn Malik: The Prophet () said: Soon there will appear disagreement and dissension in my people; there will be people who will be good in speech and bad in work. They recite the Qur'an, but it does not pass their collar-bones. They will swerve from the religion as an animal goes through the animal shot at. They will not return to it till the arrow comes back to its notch. They are worst of the people and animals. Happy is the one who kills them and they kill him. They call to the book of Allah, but they have nothing to do with it. He who fights against them will be nearer to Allah than them (the rest of the people). The people asked: What is their sign? He replied: They shave the head

4766. The tradition mentioned above has also been transmitted by Anas through a different chain of narrators in a similar manner. This version adds; Their sign is shaving the head and eliminating the hair. If you see them, kill them. Abu Dawud said:Tasmid means uprooting the hair

4767. 'Ali said:When I mention a tradition to you from the Messenger of Allah (May peace be upon him), it is dearer to me that I fall from the heaven than I lie on him. But when I talk to you about matters between me and you, then war is a deception. I heard the Messenger of Allah (May peace be upon him) say: Towards the end of the time there will be people who are young in age and from Islam as an arrow goes through the animal aimed at, and their faith will not pass their throats. Wherever you meet them kill them, for their killing will bring a reward for him who kills them on the day of Resurrection

4768. Salamah b. Kuhail said:Zaid b. Wahb al-Juhani told us that he was in the army which proceeded to (fight with) the Khawarij in the company of 'Ali. 'Ali then said: O people! I heard the Messenger of Allah () say: there will appear from among my community people who recite the Qur'an, and your recitation has no comparison with their recitation, and your prayer has no comparison with their prayer, and your fasts have no comparison with their fasts. They will recite the Qur'an thinking that it is beneficial for them, while it is harmful for them. Their prayer will not pass their collar-bones. They will swerve from Islam as an arrow goes through the animal shot at. If the army that is approaching them knows what (reward) has been decided for them at the tongue of their Prophet (), they would leave (other good) activities. The sign of that is that among them there will be a man who has an upper arm, but not hand; on his upper arm there will be something like the nipple of a female breast, having white hair thereon. Will you go to Mu'awiyah and the people of Syria, and leave them behind among your children and property? I swear by Allah, I hope these are the same people, for they shed the blood unlawfully, and attacked the cattle of the people so go on in the name of Allah. Salamah b. Kuhail said: Zaid b. Wahb then informed me of all the halting places one by one, (saying): Until we passed a bridge. When we fought with each other, 'Abd Allah b. Wahb al-Rasibi, who was the leader of the Khawarij, said to them: Throw away the lances and pull out the swords from their sheaths, for I am afraid they will adjure you as they had adjured on the day of Harura. So they threw away their lances and pulled out their swords, and the people pierced them with their lances. They were killed (lying one on the other). On that day only two persons of the partisans (of 'Ali) were afflicted. 'Ali said: Search for the man with the crippled hand. But they could not find him. Then 'Ali got up himself and went to the people who had been killed and were lying on one another. He said: Take them out. They found him just near the ground. So he shouted: Allah is Most Great! He said: Allah spoke the truth, and His Apostle has conveyed. 'Ubaidat al-Salmani stood up to him, saying: Commander of the Faithful! Have you heard it from the Messenger of Allah ()? He said: Yes, by him, there is no God but He. He put to swear thrice and he swore

4769. 'Ali said:Search for the man with crippled hand. He then mentioned the rest of the tradition. This version has: They took him out from beneath the slain in the dust. Abu al-wadi said: As if I am looking at an Abyssinian with a shirt on him. He had one of his hands like the nipple of the female breast, having hair on it like the hair on the tail of the jerboa

4770. Abu Maryam said:This man with the crippled hand was on that day with us in the mosque. We would sit with him by day and by night, and he was a poor man. I saw him attending the meals of 'Ali (ra) which he took with the people, and I clothed him with a cloak of mine. Abu Maryam said: The man with the crippled hand was called Nafi' Dhu al-Thadyah (Nafi', man of nipple). He had in his hand something like a female breast with a nipple at it ends like the nipple of the female breast. If had some hair on it like the whiskers of cat. Abu Dawud said: He was known among the people by the name of Harqus

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4771. Narrated Abdullah ibn Amr ibn al-'As: The Prophet () said: If the property of anyone is designed to be taken away without any right and he fights and is killed, he is a martyr

4772. Narrated Sa'id ibn Zayd: The Prophet () said: He who is killed while protecting his property is a martyr, and he who is killed while defending his family, or his blood, or his religion is a martyr

### General Behavior (Kitab Al-Adab)

4773. Anas said:the Messenger of Allah () was one of the best of men in character. One day he sent me to do something, and I said: I swore by Allah that I would not go. But in my heart I felt that I should go to do what the Prophet of Allah () had commanded me; so I went out and came upon some boys who were playing in the street. All of a sudden the Messenger of Allah () who had come up behind caught me by the back of the neck, and when I looked at him he was laughing. He said: Go where I ordered you, little Anas. I replied: Yes, I am going, Apostle of Allah! Anas said: I swear by Allah, I served him for seven or nine years, and he never said to me about a thing which I had done: Why did you do such and such? Nor about a thing which I left: why did not do such and such?

4774. Narrated Anas ibn Malik: I served the Prophet () at Medina for ten years. I was a boy. Every work that I did was not according to the desire of my master, but he never said to me: Fie, nor did he say to me: Why did you do this? or Why did you not do this?

4775. Narrated AbuHurayrah: The Messenger of Allah () used to sit with us in meetings and talk to us. When he stood up we also used to stand up and see him entering the house of one of his wives. One day he talked to us and we stood up as he stood up and we saw that an Arabi (a nomadic Arab) caught hold of him and gave his cloak a violent tug making his neck red. AbuHurayrah said: The cloak was coarse. He turned to him and the Arabi said to him: Load these two camels of mine, for you do not give me anything from your property or from your father's property. The Prophet () said to him: No, I ask Allah's forgiveness; no, I ask Allah's forgiveness; no, I ask Allah's forgiveness. I shall not give you the camel-load until you make amends for the way in which you tugged at me. Each time the Arabi said to him: I swear by Allah, I shall not do so. He then mentioned the rest of the tradition. He (the Prophet), then called a man and said to him: Load these two camels of his: one camel with barley and the other with dates. He then turned to us and said: Go on your way with the blessing of Allah

4776. Narrated Abdullah ibn Abbas: The Prophet () said: Good way, dignified good bearing and moderation are the twenty-fifth part of Prophecy

4777. Narrated Mu'adh ibn Anas: The Messenger of Allah () said: If anyone suppresses anger when he is in a position to give vent to it, Allah, the Exalted, will call him on the Day of Resurrection over the heads of all creatures, and ask him to choose any of the bright and large eyed maidens he wishes. Abu Dawud said: The name of the transmitter Abu Marhum is 'Abd al-Rahman b. Maimun

4778. Suwaid b. Wahb quoted a son of a Companion of the Prophet () who said his father reported the Messenger of Allah () said:He then mentioned a similar tradition described above. This version has: Allah will fill his heart with security and faith. He did not mention the words "Allah will call him". This version further adds: He who gives up wearing beautiful garments when he is able to do so (out of humility, as Bishr's version has) will be clothed by Allah with the robe of honour, and he who marries for Allah's sake will be crowned by Allah with the crown of Kingdom

4779. Abd Allah (b. Mas'ud) reported the Messenger of Allah () as saying:Whom do you consider a wrestler among you? The people replied: (the man) whom the men cannot defeat in wrestling. He said: No, it is he who controls himself when he is angry

4780. Narrated Mu'adh ibn Jabal: Two men reviled each other in the presence of the Prophet () and one of them became excessively angry so much so that I thought that his nose will break up on account of excess of anger. The Prophet () said: I know a phrase which, if he repeated, he could get rid of this angry feeling. They asked: What is it, Messenger of Allah? He replied: He should say: I seek refuge in Thee from the accursed devil. Mu'adh then began to ask him to do so, but he refused and persisted in quarrelling, and began to enhance his anger

4781. Sulaiman b. Surad said:Two men reviled each other in the presence of the Prophet (). Then the eyes of one of them became red and his jugular veins swelled. The Apostle of Allah () said: I know a phrase by repeating which the man could get rid of the angry feelings: I seek refuge in Allah from the accursed devil. The man said: Do you see insanity in me

4782. Narrated AbuDharr: The Messenger of Allah () said to us: When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down

4783. Bakr said:The Prophet () sent Mu'adh for some of his work. He then transmitted the rest of the tradition mentioned above. Abu Dawud said: This tradition is sounder of the two traditions

4784. Narrated Atiyyah as-Sa'di: AbuWa'il al-Qass said: We entered upon Urwah ibn Muhammad ibn as-Sa'di. A man spoke to him and made him angry. So he stood and performed ablution; he then returned and performed ablution, and said: My father told me on the authority of my grandfather Atiyyah who reported the Messenger of Allah () as saying: Anger comes from the devil, the devil was created of fire, and fire is extinguished only with water; so when one of you becomes angry, he should perform ablution

4785. A'ishah said:the Messenger of Allah () was never given his choice between two things without taking the easier(or lesser) of them provided it involved no sin, for if it did, no one kept farther away from it than he. And the Messenger of Allah () never took revenge on his own behalf for anything unless something Allah had forbidden has been transgressed, in which event he took revenge for it for Allah's sake

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4786. A'isha said:the Messenger of Allah (saws ) never struck a servant or a woman

4787. Explaining the Qur'anic verse "Hold to forgiveness", `Abd Allah b. Al-Zubair said:The Prophet of Allah () was commanded to hold to forgiveness from the conduct of the people

4788. Narrated Aisha, Ummul Mu'minin: When the Prophet () was informed of anything of a certain man, he would not say: What is the matter with so and so that he says? But he would say: What is the matter with the people that they say such and such?

4789. Narrated Anas ibn Malik: A man who had the mark of yellowness on him came to the Messenger of Allah (). The apostle of Allah () rarely mentioned anything of a man which he disliked before him. When he went out, he said: Would that you asked him to wash it from him. Abu Dawud said: Salam is not 'Alawi (from the descendants of 'Ali). He used to foretell events by stars. He bore witness before 'Abi b. Arafat to the visibility of moon, but he did not accept his witness

4790. Narrated AbuSalamah ; AbuHurayrah: The Prophet () said: The believer is simple and generous, but the profligate is deceitful and ignoble

4791. A'isha said :A man asked permission to see the Prophet (), and he said: He is a bad son of the tribe, or: He is a bad member of the tribe. He then said : Give him permission. Then when he entered, he spoke to him leniently. `A'isha asked : Apostle of Allah! You spoke to him leniently while you said about him what you said! He replied: The one who will have the worst position in Allah's estimation on the Day of Resurrection will be the one whom people left alone for fear of his ribaldry

4792. Narrated Aisha, Ummul Mu'minin: A man asked permission to see the Prophet (), and the Prophet () said: He is a bad member of the tribe. When he entered, the Messenger of Allah () treated in a frank and friendly way and spoke to him. When he departed , I said: Messenger of Allah! When he asked permission, you said: He is a bad member of the tribe, but when he entered, you treated him in a frank and friendly way. The Messenger of Allah replied: Aisha! Allah does not like the one who is unseemly and lewd in his language

4793. The tradition mentioned above has been transmitted by `A'isha through a different chain of narrators. This version has:the Prophet () said: `A'isha! There are some bad people who are respected for fear of their tongues

4794. Narrated Anas ibn Malik: I never said that when any man brought his mouth to the ear of the Messenger of Allah () and he withdrew his head until the man himself withdrew his head, and I never saw that when any man took him by his hand and he withdrew his hand, until the man himself withdrew his hand

4795. Abd Allah b. `Umar said:The Prophet () passed by a man of the Ansar when he was giving his brother a warning against modesty. The Apostle of Allah () said : Leave him alone, for modesty is a part of faith

4796. Abu Qatadah said :We were sitting with `Imran b. Hussain and Bushair b. Ka'b was also there. `Imran b. Hussain reported the Messenger of Allah () as saying: Modesty is good altogether, or he said: Modesty is altogether good. Bushair b. Ka'b said : We find in some books that there is a modesty which produces peace and dignified bearing, and there is a modesty which produces weakness. `Imran b. Hussain repeated the same words. So `Imran became angry so much so that his eyes became red, and he said : Don't you see that I am transmitting a tradition from the Messenger of Allah () and you are mentioning something from your books? He (Qatadah) said : We said : Abu Nujaid, it is sufficient

4797. Abu Mas'ud reported the Messenger of Allah () as saying :One of the things people have learnt from the words of the earliest prophecy is : If you have no shame, do what you like

4798. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () said: By his good character a believer will attain the degree of one who prays during the night and fasts during the day

4799. Narrated AbudDarda': The Prophet () said: There is nothing heavier than good character put in the scale of a believer on the Day of Resurrection. Abu al-Walid said: I heard 'Ata al-Kaikharani say: Abu Dawud said: His name is 'Ata b. Ya'qub. He is the maternal uncle of Ibrahim b. Nafi'. He is called Kaikharani or Kukharani

4800. Narrated AbuUmamah: The Prophet () said: I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling even if he were in the right, a house in the middle of Paradise for a man who avoids lying even if he were joking, and a house in the upper part of Paradise for a man who made his character good

4801. Harithah b. Wahab reported the Messenger of Allah () as saying :neither the Jawwaz nor the Jazari will enter paradise. He said that the Jawwaz is the one who is coarse and uncivil

4802. Anas said:The she-camel of the Messenger of Allah () called al-Adba' had not been outstripped by another, but an A`rabi (a nomadic Arab) came on a young riding camel of his and it outstripped it. That distressed the companions of the Messenger of Allah (), but he said: It is Allah's right that nothing should become exalted in the world but he lowers it

4803. Narrating this story Anas reported the Prophet () as saying:It is Allah's right that nothing should become exalted in the world but he lowers it

4804. Hammam said :A man came and praised `Uthman in his face, al-Miqdad b. Al-Aswad took dust and threw it on his face, saying : The Apostle of Allah () said : When you see those who are given to praising people, throw dust in their faces

4805. Abu Bakrah said that when a man praised another man in his face in the presence of the Prophet () said :You have beheaded your friend (saying it three

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times). He then said : One who cannot help expressing praise of his companion, should say : I consider him such and such (as he intends to say), but I do not declare him pure with Allah

4806. Narrated Abdullah ibn ash-Shikhkhir: I went with a deputation of Banu Amir to the apostle of Allah (), and we said: You are our lord (sayyid). To this he replied: The lord is Allah, the Blessed and Exalted. Then we said: And the one of us most endowed with excellence and superiority. To this he replied: Say what you have to say, or part of what you have to say, and do not let the devil make you his agents

4807. Abd Allah b. Mughaffal reported the Messenger of Allah () as saying :Allah is gentle, likes gentleness, and gives for gentleness what he does not give for harshness

4808. Narrated Aisha, Ummul Mu'minin: Al-Miqdam ibn Shurayh, quoting his father, said: I asked Aisha about living in the desert. She said: The Messenger of Allah () used to go to the desert to these rivulets. Once he intended to go to the desert and he sent to me a she-camel from the camel of sadaqah which had not been used for riding so far. He said to me: Aisha! show gentleness, for if gentleness is found in anything, it beautifies it and when it is taken out from anything it damages it. Ibn al-Sabbah said in his version: Muharramah means a mount which has not been used for riding

4809. Narrated Jarir: The Prophet () said: He who is deprived of gentleness is deprived of good

4810. Narrated Sa'd: The Prophet () said: There is hesitation in everything except in the actions of the next world

4811. Narrated Abu Hurayrah: The Prophet () said: He who does not thank the people is not thankful to Allah

4812. Narrated Anas ibn Malik: The Immigrants (Muhajirun) said: Messenger of Allah! the Helpers (Ansar) got the entire reward. He said: no, so long as you pray to Allah for them and praise them

4813. Narrated Jabir ibn Abdullah: The Prophet () said: If someone is given something, he should give a return for it provided he can afford; if he cannot afford, he should praise him. He who praises him for it, thanks him, and he who conceals it is ungrateful to him. Abu Dawud said: It has been transmitted by Yahya b. Ayyub, from `Umarah b. Ghaziyyah, from Sharahbil on the authority of Jabir. Abu Dawud said: In the chain of this tradition `Umarah b. Ghaziyyah said: A man from my tribe said. The man referred by him is Sharahbil. It is likely that they disliked him and, therefore, they did not name him

4814. Narrated Jabir ibn Abdullah: The Prophet () said: If someone is donated something, and he mentions it, he thanks for it, and if he conceals it, he is ungrateful for it

4815. Abu Sa'id al-Khudri reported the Messenger of Allah () as saying :Avoid sitting in the roads. The people said: Apostle of Allah! We must have meeting places in which to converse. The apostle of Allah () said: If you insist on meeting, give the road its due. They asked: What is the due of roads, Apostle of Allah? He replied: Lowering the eyes, removing anything offensive, returning salutation, commanding what is reputable and forbidding what is disreputable

4816. Abu Hurairah reported the Prophet () as saying on the same occasion:And guiding the people on their way

4817. Narrated Umar ibn al-Khattab: The Prophet () said: the same occasion: Help the oppressed (sorrowful) and guide those who have lost their way

4818. Narrated Anas ibn Malik: A woman came to the Messenger of Allah () and said: Messenger of Allah: I have some need with you. He said to her: Mother of so and so, sit in the corner of any street you wish and I shall sit with you. So she sat and the Messenger of Allah () also sat with her till she fulfilled her need. The narrator Ibn 'Isa did not mention "till she fulfilled her need." And Kathir said: from Humaid on the authority of Anas

4819. Anas reported this tradition to the same effect through a different chain of narrators. This version adds:A woman who had something (feebleness) in her mind

4820. Narrated AbuSa'id al-Khudri: I heard the Messenger of Allah () as saying: The best places to sit are those which provide most room. Abu Dawud said: The name of 'Abd al-Rahman b. Abi 'Amr is 'Abd al-Rahman b. 'Amr b. Abi 'Umr al-Ansari

4821. Narrated AbuHurayrah: AbulQasim () said: When one of you is in the sun (Shams)--Makhlad's version has "fay'"--and the shadow withdraws from him so that he is partly in sun and partly in shade, he should get up

4822. Qais quoted his father as saying that he (his father) came when the Messenger of Allah () was addressing. He stood in the sun. He ordered him (to shift) and he shifted to the shade

4823. Jabir b. Samurah said:the Messenger of Allah () entered the mosque, and saw them (his companions) in separate groups. He said: How is it that I see you in separate groups?

4824. Al-A'mash said:It seems he liked collective gathering

4825. Narrated Jabir ibn Samurah: When we came to the Prophet (), each one would sit down where there was room

4826. Narrated Hudhayfah: The Messenger of Allah () cursed the one who sat in the middle of a circle

4827. Narrated AbuBakrah: Sa'id ibn AbulHasan said: When AbuBakrah came to us to give some evidence, a man got up from his place, but he refused to sit in it saying: The Prophet () forbade this, and the Prophet () forbade anyone to wipe his hand on the garment of anyone whose clothing he had not himself provided

4828. Narrated Abdullah ibn Umar: A man came to the Prophet (), another man got up from his place for him, and when he went to sit in it, the Prophet ()



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forbade him. Abu Dawud said: The name of Abu al-Khusaib is Ziyad b. 'Abd al-Rahman

4829. Narrated Anas ibn Malik: The Prophet (ﷺ) said: A believer who recites the Qur'an is like a citron whose fragrance is sweet and whose taste is sweet, a believer who does not recite the Qur'an is like a date which has no fragrance but has sweet taste, a profligate who recites the Qur'an is like basil whose fragrance is sweet but whose taste is bitter, and the profligate who does not recite the Qur'an is like the colocynth which has a bitter taste and has not fragrance. A good companion is like a man who has musk; if nothing of it goes to you, its fragrance will (certainly) go to you; and a bad companion is like a man who has bellows; if its (black) root does not go to you, its smoke will (certainly) go to you

4830. The tradition mentioned above has also been transmitted by Abu Musa from the Prophet (ﷺ) through a different chain of narrators up to "and its taste bitter". Ibn Mu'adh added: Anas said: We used tell one another that a good companion is like... He then transmitted the rest of the tradition

4831. The tradition mentioned above has also been transmitted by Anas b. Malik from the Prophet (ﷺ) through a different chain of narrators in a similar way

4832. Narrated Abu Sa'id al-Khudri: The Prophet (ﷺ) said: Associate only with a believer, and let only a God-fearing man eat your meals

4833. Narrated Abu Hurayrah: The Prophet (ﷺ) said: A man follows the religion of his friend; so each one should consider whom he makes his friend

4834. Abu Hurairah reported the Prophet (ﷺ) as saying: The spirits are in marshaled hosts; those who know one another will be friendly, and those who do not, will keep apart

4835. Abu Musa reported the Messenger of Allah (ﷺ) as saying: Gladden people and do not scare them; make things easy and do not make them difficult

4836. Narrated As-Sa'ib: I came to the Prophet (ﷺ). The people began to praise me and make a mention of me. The Messenger of Allah (ﷺ) said: I know you, that is, he knew him. I said: My father and mother be sacrificed for you! you were my partner and how good a partner; you neither disputed nor quarrelled

4837. Narrated Abdullah ibn Salam: When the Messenger of Allah (ﷺ) sat talking (to the people), he would often raise his eyes to the sky

4838. Narrated Jabir ibn Abdullah: The Messenger of Allah (ﷺ) spoke in a distinct and leisurely manner

4839. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah (ﷺ) spoke in a distinct manner so that anyone who listened to him could understand it

4840. Narrated Abu Hurayrah: The Prophet (ﷺ) said: Every important matter which is not begun by an expression of praise to Allah is maimed. Abu Dawud said: It has also been transmitted by Yunus, 'Aqil, Shu'aib, Sa'id b. 'Abd al-Aziz from al-Zuhri from the Prophet (ﷺ) in Mursal form (the link of the Companion is missing)

4841. Narrated Abu Hurayrah: The Prophet (ﷺ) said: Every sermon which does not contain a tashahhud is like a hand cut off

4842. Narrated Maimun ibn Abu Shabib: A beggar passed by Aisha and she gave him a piece of bread. Another man who wore clothes and had a good appearance passed by her, and she made him sit down and he ate (with her). When she was asked about that, she replied: The Messenger of Allah (ﷺ) said: Treat the people according to their ranks. Abu Dawud said: The version of Yahya is short. Abu Dawud said: Maimun did not meet 'A'ishah

4843. Narrated Abu Musa al-Ash'ari: The Prophet (ﷺ) said: Glorifying Allah involves showing honour to a grey-haired Muslim and to one who can expound the Qur'an, but not to one who acts extravagantly regarding it, or turns away from it, and showing honour to a just ruler

4844. Narrated Abdullah ibn Amr ibn al-'As: The Messenger of Allah (ﷺ) said: One should not sit between two men except with their permission

4845. Narrated Abdullah ibn Amr ibn al-'As: The Messenger of Allah (ﷺ) said: It is not lawful for a man to separate two persons except with their permission

4846. Narrated Abu Sa'id al-Khudri: When the Messenger of Allah (ﷺ) sat, he had his knees drawn up supported by his hands. Abu Dawud said: 'Abd Allah b. Ibrahim was an old man and his traditions were rejected

4847. Narrated Qaylah daughter of Makhramah: She saw the Prophet (ﷺ) sitting with his arms round his legs. She said: When I saw the Messenger of Allah (ﷺ) in such humble condition in the sitting position (according to Musa's version), I trembled with fear

4848. Amr b. al-Sharid quoted his father al-Sharid b. Suwaid as saying: The Messenger of Allah (ﷺ) came upon me when I was sitting thus: having my left hand behind my back and leaning on the fleshy part of it, and said: Are you sitting in the manner of those with whom Allah is angry?

4849. Abu Barzah said: the Messenger of Allah (ﷺ) forbade sleeping before the night prayer and talking after it

4850. Jabir b. Samurah said: When the Prophet (ﷺ) prayed the dawn prayer, he sat cross-legged where he was till the sun had come well up

4851. Abd Allah (b. Mas'ud) reported the Messenger of Allah (ﷺ) as saying: Two persons should not talk privately ignoring the third, for that will grieve him

4852. A similar tradition has been transmitted by Ibn 'Umar through a different chain of narrators. This version has: Abu Salih said: I asked Ibn 'Umar: If they are four? He replied: Then it does not harm you

4853. Abu Salih said: I was sitting with my father and there was also a boy with him. He got up and then returned. So my father mentioned a tradition on the authority of Abu Hurairah from the Prophet (ﷺ) saying: If anyone gets up from where he has been sitting and comes back to it, he has most right to it

4854. Narrated Abud Darda': The Messenger of Allah (ﷺ) would sit and we would also sit around him. If he got up intending to return, he would take off his sandals or something he was wearing, and his Companions recognising his purpose (that he would return) would stay where they were

4855. Narrated Abu Hurayrah: The Prophet (ﷺ) said: People who get up from an assembly in which they did not remember Allah will be just as if they had got up

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from an ass's corpse, and it will be a cause of grief to them

4856. Narrated AbuHurayrah: The Prophet () said: If anyone sits at a place where he does not remember Allah, deprivation will descend on him from Allah; and if he lies at a place where he does not remember Allah, deprivation will descend on him from Allah

4857. Narrated Abdullah ibn Amr ibn al-'As: There are some expressions which a man utters three times when he gets up from an assembly he will be forgiven for what happened in the assembly; and no one utters them in an assembly held for a noble cause or for remembrance of Allah but that is stamped with them just as a document is stamped with a signet-ring. These expressions are: Glory be to Thee, O Allah, and I begin with praise of Thee, there is no god but thou; I ask Thy pardon, and return to Thee in repentance

4858. A similar tradition has also been transmitted by Abu Hurairah from the Prophet () through a different chain of narrators

4859. Narrated AbuBarzah al-Aslami: When the Messenger of Allah () intended to get up from the assembly he used to say in the last. Glory be to Thee. O Allah, and I begin with praise of Thee, I testify that there is no god but Thou; I ask Thy pardon, and return to Thee in repentance. The man asked: Messenger of Allah! you utter the words now which you did not do in the past? He replied: (This is an) atonement for what takes place in the assembly

4860. Narrated Abdullah ibn Mas'ud: The Prophet () said: None of my Companions must tell me anything about anyone, for I like to come out to you with no ill-feelings

4861. Narrated Amr ibn al-Faghwa' al-Khuza'i: The Messenger of Allah () called me. He intended to send me with some goods to AbuSufyan to distribute among the Quraysh at Mecca after the conquest. He said: Search for a companion. Then Amr ibn Umayyah ad-Damri came to me and said: I have been told that you are intending to make a journey and are seeking a companion. I said: Yes. He said: I am your companion. I then went to the Messenger of Allah () and said: I have found a companion. He asked: Who is he? I replied: Amr ibn Umayyah ad-Damri. He said: When you come down to the territory of his people, be careful of him, for a maxim says: If one is your real brother, do not feel safe with him. So we proceeded, and when I reached al-Abwa', he said to me: I have some work with my people at Waddan, so stay here till I come back. I said: Do not lose your way. When he turned his back, I recalled the words of the Prophet (). So I rode my camel and galloped without stopping. When I reached al-Asafir, he was pursuing me with a group of men. So I galloped and forged ahead of him. When he saw me that I had outstripped him, they returned and he came to me. He said to me: I had some work with my people. I said: Yes. We then went on until we reached Mecca, and I gave the goods to AbuSufyan

4862. Abu Hurairah reported the Prophet() as saying:A believer is not stung twice from the same hole

4863. Anas said:when the Prophet() walked, it looked as if he bent forwards

4864. Sa'id al-Jariri quoted Abu al-Tufail as saying:I saw the Messenger of Allah(). I asked: How did you see him? He said: He was white, good-looking, and when he walked, it looked as if he was descending to a low ground

4865. Jabir said:The Messenger of Allah() forbade that a man should lie placing(and according to Qutaibah's version: "should raise") one of his legs over the other. Qutaibah's version adds: When he was lying on his back

4866. 'Abbad b. Tamim quoted his paternal uncle as saying that he had seen the Messenger of Allah() lying on his back in the mosque according to Qa'nabi's version) placing one foot over the other

4867. Sa'id b. al-musayyab said :Umar b. al-khattab and 'Uthman b. 'Affan used to do that

4868. Narrated Jabir ibn Abdullah: The Prophet () said: When a man tells something and then departs, it is a trust

4869. Narrated Jabir ibn Abdullah: The Prophet () said: Meetings are confidential except three: those for the purpose of shedding blood unlawfully, or committing fornication, or acquiring property unjustly

4870. Abu sa'id al-khudri reported the Messenger of Allah (May peace be upon him) as saying:The most serious breach of trust in Allah's sight is that a man who has intercourse with his wife, and she with him, spreads her secret

4871. Hudhaifah reported the Messenger of Allah (May peace be upon him) as saying :A mischief-maker will not enter paradise

4872. Abu Hurairah reported the Prophet (May peace be upon him) as saying:The worst of the people is a man who is double-faced; he presents one face to some and another to others

4873. Narrated Ammar: The Prophet () said: He who is two-faced in this world will have two tongues of fire on the Day of Resurrection

4874. Abu Hurairah said:The Messenger of Allah () was asked: Messenger of Allah! What is back-biting? He replied: It is saying something about your brother which he would dislike. He was asked again: Tell me how the matter stands if what I say about my brother is true? He replied: If what you say of him is true, you have slandered him, and if what you say of him is not true, you have reviled him

4875. Narrated Aisha, Ummul Mu'minin: I said to the Prophet (): It is enough for you in Safiyyah that she is such and such (the other version than Musaddad's has:) meaning that she was short-statured. He replied; You have said a word which would change the sea if it were mixed in it. She said: I imitated a man before him (out of disgrace). He said: I do not like that I imitate anyone even if I should get such and such

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4876. Narrated Sa'id ibn Zayd: The Prophet () said: The most prevalent kind of usury is going to lengths in talking unjustly against a Muslim's honour

4877. Narrated AbuHurayrah: The Prophet () said: The gravest sin is going to lengths in talking unjustly against a Muslim's honour, and it is a major sin to abuse twice for abusing once

4878. Narrated Anas ibn Malik: The Prophet () said: When I was taken up to heaven I passed by people who had nails of copper and were scratching their faces and their breasts. I said: Who are these people, Gabriel? He replied: They are those who were given to back biting and who aspersed people's honour. Abu Dawud said: Yahya b. 'Uthman has also transmitted it from Baqiyyah, there is no mention of Anas in it

4879. This tradition has also been transmitted by 'Isa b. Abi 'Isa al-sailahini from Abu al-Mughirah, as Ibn al-musaffa said

4880. Narrated AbuBarzah al-Aslami: The Prophet () said: O community of people, who believed by their tongue, and belief did not enter their hearts, do not back-bite Muslims, and do not search for their faults, for if anyone searches for their faults, Allah will search for his fault, and if Allah searches for the fault of anyone, He disgraces him in his house

4881. Narrated Al-Mustawrid: The Prophet () said: If anyone eats once at the cost of a Muslim's honour, Allah will give him a like amount of Jahannam to eat; if anyone clothes himself with a garment at the cost of a Muslim's honour, Allah will clothe him with like amount of Jahannam; and if anyone puts himself in a position of reputation and show Allah will disgrace him with a place of reputation and show on the Day of Resurrection

4882. Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying :Everything of a Muslim is sacred to a Muslim : his property, honour and blood. It is enough evil for any man to despise his brother Muslim

4883. Narrated Mu'adh ibn Anas: The Prophet () said: If anyone guards a believer from a hypocrite, Allah will send an angel who will guard his flesh on the Day of Resurrection from the fire of Jahannam; but if anyone attacks a Muslim saying something by which he wishes to disgrace him, he will be restrained by Allah on the bridge over Jahannam till he is acquitted of what he said

4884. Narrated Jabir ibn Abdullah ; AbuTalhah ibn Sahl al-Ansari: The Prophet () said: No (Muslim) man will desert a man who is a Muslim in a place where his respect may be violated and his honour aspersed without Allah deserting him in a place here he wishes his help; and no (Muslim) man who will help a Muslim in a place where his honour may be aspersed and his respect violated without Allah helping him in a place where he wishes his help. Yahya said: 'Ubaid Allah b. 'Abd Allah b. 'Umar and 'Uqbah b. Shaddad transmitted it to me. Abu Dawud said: This yahya b. Sulaim is the son of Zaid, the freed slave of the Prophet (), and Isma'il b. Bashir is the freed slave of Banu Maghalah. Sometimes the name of 'Utbah b. Shaddad is mentioned instead of 'Uqbah

4885. Narrated Jundub: A desert Arab came and making his camel kneel and tethering it, entered the mosque and prayed behind the Messenger of Allah (). When The Messenger of Allah () had given the salutation, he went to his riding beast and, after untethering and riding it, he called out: O Allah, show mercy to me and to Muhammad and associate no one else in Thy mercy to us. The Messenger of Allah () then said: Do you think that he or his camel is farther astray? Did you not listen to what he said? They replied: Certainly

4886. Narrated Qatadah: Is one of you helpless to be like AbuDaygham or Damdam (Ibn Ubayd is doubtful) who would say when morning came: O Allah, I gave my honour as alms to Thy servants?

4887. 'Abd al-Rahman b. 'Ajlan reported the Messenger of Allah (May peace be upon him) as saying :Is one of you unable to be like Abu Damdam? The people asked: who is Abu Damdam? He replied : A man of old before you. He then mentioned the rest of tradition to the tradition to the same effect. This version has : who would say (in the morning) : My honors is for the one who reviles me. Abu Dawud said: This tradition has also been transmitted by Hashim bin al-Qasim from Muhammad b. 'Adb Allah al-'Ammi from Thabit on the authority of Anas from Prophet () to the same effect. Abu Dawud said: The tradition of Hammad (i.e. 'Abd al-Rahman's version) is sounder

4888. Narrated Mu'awiyah: I heard the Messenger of Allah () say: If you search for the faults of the people, you will corrupt them, or will nearly corrupt them. AbudDarda' said: These are the words which Mu'awiyah himself from the Messenger of Allah (), and Allah benefited him by them

4889. Narrated Miqdam ibn Ma'dikarib ; AbuUmamah: The Prophet () said: When a ruler seeks to make imputations against the people, he corrupts them

4890. Narrated Abdullah ibn Mas'ud: Zayd ibn Wahb said: A man was brought to Ibn Mas'ud. He was told: This is so and so, and wine was dropping from his beard. Abdullah thereupon said: We have been prohibited to seek out (faults). If anything becomes manifest to us, we shall seize it

4891. Narrated Uqbah ibn Amir: The Prophet () said: He who sees something which should be kept hidden and conceals it will be like one who has brought to life a girl buried alive

4892. Narrated Uqbah ibn Amir: AbulHaytham quoted Dukhayn, the scribe of Uqbah ibn Amir, saying: We had some neighbours who used to drink wine. I forbade them, but they did not stop. I then said to Uqbah ibn Amir: These neighbours of ours drink wine, and I tried to prevent them but they did not stop, and I am going to call the police about them. He said: Leave them. I again came to Uqbah ibn Amir and said: Our neighbours have refused to refrain from drinking wine, and I am going to call the police for them. He said: Woe to thee! Leave them alone. I heard the Messenger of Allah () say: he then mentioned the tradition to the same effect as recorded above on the authority of the narrator Muslim. Abu Dawud said: In this version Hashim b. al-Qasim said on the authority of Laith: Do not do it, but preach them and threaten them

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4893. 'Abd Allah b. Umar reported the prophet (May peace be upon him) as saying :A Muslim is a Muslim's brother: he does not wrong him or abandon him. If anyone cares for his brother's need, Allah will care for his need ; if anyone removes a Muslim's anxiety, Allah will remove from him, on account of it, one of the anxieties of the Day of resurrection ; and if anyone conceals a Muslim's fault, Allah will conceal his fault on the Day of resurrection

4894. Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:when two men abuse one another, what they say is laid to the charge of the one who began it, so long as the one who is wronged does not go over the score

4895. Narrated Iyad ibn Himar (al-Mujashi'i): The Prophet () said: Allah has revealed to me that you must be humble, so that no one oppresses another and boasts over another

4896. Narrated Sa'id ibn al-Musayyab: While the Messenger of Allah () was sitting with some of his companions, a man reviled AbuBakr and insulted him. But AbuBakr remained silent. He insulted him twice, but AbuBakr controlled himself. He insulted him thrice and AbuBakr took revenge on him. Then the Messenger of Allah () got up when AbuBakr took revenge. AbuBakr said: Were you angry with me, Messenger of Allah? The Messenger of Allah () replied: An angel came down from Heaven and he was rejecting what he had said to you. When you took revenge, a devil came down. I was not going to sit when the devil came down

4897. The tradition mentioned above has also been transmitted by Abu Hurairah through a different chain of narrators. This version has:A man was reviling Abu Bakr. He then mentioned the rest of the tradition in a similar manner. Abu Dawud said: Similarly, it has been transmitted by Safwan b. 'Isa, from Ibn 'Affan, as Sufyan said

4898. Narrated Aisha, Ummul Mu'minin: Ibn Awn said: I asked about the meaning of intisar (revenge) in the Qur'anic verse: "But indeed if any do help and defend themselves (intasara) after a wrong (done) to them, against them there is no cause of blame." Then Ali ibn Zayd ibn Jad'an told me on the authority of Umm Muhammad, the wife of his father. Ibn Awn said: It was believed that she used to go to the Mother of the Faithful (i.e. Aisha). She said: The Mother of the Faithful said: The Messenger of Allah () came upon me while Zaynab, daughter of Jahsh, was with us. He began to do something with his hand. I signalled to him until I made him understand about her. So he stopped. Zaynab came on and began to abuse Aisha. She tried to prevent her but she did not stop. So he (the Prophet) said to Aisha: Abuse her. So she abused her and dominated her. Zaynab then went to Ali and said: Aisha abused you and did (such and such). Then Fatimah came (to the Prophet) and he said to her: She is the favourite of your father, by the Lord of the Ka'bah! She then returned and said to them: I said to him such and such, and he said to me such and such. Then Ali came to the Prophet () and spoke to him about that

4899. A'ishah reported the Messenger of Allah (May peace be upon him) as saying :When your companion dies, leave him and do not revile him

4900. Narrated Abdullah ibn Umar: The Prophet () said: Make a mention of the virtues of your dead, and refrain from (mentioning) their evils

4901. Narrated AbuHurayrah: I heard the Messenger of Allah () say: There were two men among Banu Isra'il, who were striving for the same goal. One of them would commit sin and the other would strive to do his best in the world. The man who exerted himself in worship continued to see the other in sin. He would say: Refrain from it. One day he found him in sin and said to him: Refrain from it. He said: Leave me alone with my Lord. Have you been sent as a watchman over me? He said: I swear by Allah, Allah will not forgive you, nor will he admit you to Paradise. Then their souls were taken back (by Allah), and they met together with the Lord of the worlds. He (Allah) said to this man who had striven hard in worship; Had you knowledge about Me or had you power over that which I had in My hand? He said to the man who sinned: Go and enter Paradise by My mercy. He said about the other: Take him to Hell. AbuHurayrah said: By Him in Whose hand my soul is, he spoke a word by which this world and the next world of his were destroyed

4902. Narrated AbuBakrah: The Prophet () said: There is no sin more fitted to have punishment meted out by Allah to its perpetrator in advance in this world along with what He stores up for him in the next world than oppression and severing ties of relationship

4903. Narrated AbuHurayrah: The Prophet () said: Avoid envy, for envy devours good deeds just as fire devours fuel or (he said) "grass

4904. Narrated Anas ibn Malik: Sahl ibn AbuUmamah said that he and his father (AbuUmamah) visited Anas ibn Malik at Medina during the time (rule) of Umar ibn AbdulAziz when he (Anas ibn Malik) was the governor of Medina. He was praying a very short prayer as if it were the prayer of a traveller or near it. When he gave a greeting, my father said: May Allah have mercy on you! Tell me about this prayer: Is it obligatory or supererogatory? He said: It is obligatory; it is the prayer performed by the Messenger of Allah (). I did not make a mistake except in one thing that I forgot. He said: The Messenger of Allah () used to say: Do not impose austerities on yourselves so that austerities will be imposed on you, for people have imposed austerities on themselves and Allah imposed austerities on them. Their survivors are to be found in cells and monasteries. (Then he quoted:) "Monasticism, they invented it; we did not prescribe it for them." Next day he went out in the morning and said: will you not go out for a ride, so that you may see something and take a lesson from it? He said: Yes. Then all of them rode away and reached a land whose inhabitants had perished, passed away and died. The roofs of the town had fallen in. He asked: Do you know this land? I said: Who acquainted me with it and its inhabitants? (Anas said:) This is the land of the people whom oppression and envy destroyed. Envy extinguishes the light of good deeds, and oppression confirms or falsifies it. The eye commits fornication, and the palm of the hand, the foot, body, tongue and private part of the body confirm it or deny it

4905. Abu al-Darda' reported the Messenger of Allah (May peace be upon him) as saying :when a man cures anything, the curse goes up to heaven and the gates of heaven are locked against it. Then it comes down to the earth and its gates are locked against it. Then it goes right and left, and if it finds no place of entrance it returns to the thing which was cursed, and if it finds no place of entrance it returns to the thing which was cursed, and if it deserves what was said (it enters it),

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otherwise it returns to the one who uttered it. Abu Dawud said : Marwan b. Muhammad said: He is Rabah b. al-Walid who heard from him (nimran). He (Marwan b. Muhammad) said: Yahya b. Hussain was confused in it

4906. Narrated Samurah ibn Jundub: The Prophet () said: Do not invoke Allah's curse, Allah's anger, or Hell

4907. Abu al-Darda' said :I heard the Messenger of Allah (May peace be upon him) say: Men given to cursing will not be witnesses or intercessors

4908. Narrated Abdullah ibn Abbas: A man cursed the wind. The narrator Muslim's version has: The wind snatched away a man's cloak during the time of the Prophet () and he cursed it. The Prophet () said: Do not curse it, for it is under command, and if anyone curses a thing undeservedly, the curse returns upon him

4909. Narrated Aisha, Ummul Mu'minin: Something of her was stolen, and she began to curse him (i.e. the thief). The Messenger of Allah () said to her: Do not lessen his sin

4910. Anas b. Malik reported the Messenger of Allah (May peace be upon him) as saying:Do not hate each other; do not envy each other; do not desert each other; and be the servants of Allah as brethren. It is not allowed for a Muslim to keep apart from his brother for more than three days

4911. Abu Ayyub al-Ansari reported the Messenger of Allah (May peace be upon him) as saying :it is not allowable for a Muslim to keep apart from his brother for more than three days. When they meet, this turns away from him, and that turns away from him. The better of the two is the one who initiates in salutation

4912. Narrated AbuHurayrah: The Prophet () said: It is not allowable for a believer to keep from a believer for more than three days. If three days pass, he should meet him and give him a salutation, and if he replies to it they will both have shared in the reward; but if he does not reply he will bear his sin (according to Ahmad's version) and the one who gives the salutation will have come forth from the sin of keeping apart

4913. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () said: It is not right for a Muslim to keep apart from another Muslim for more than three days. Then when he meets him and gives three salutations, receiving during that time no response, the other bears his sin

4914. Narrated AbuHurayrah: The Prophet () said: It is not allowable for a Muslim to keep apart from his brother for more than three days, for one who does so and dies will enter Hell

4915. Narrated AbuKhirash as-Sulami: AbuKhirash heard the Messenger of Allah () say: If one keeps apart from his brother for a year, it is like shedding his blood

4916. Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:The gates of Paradise are opened on Mondays and Thursdays, and forgiveness is granted to every man who does not associate anything with Allah, except for a man between whom and his brother there is rancor. Command will be given that they should be given respite till they conciliate. Abu Dawud said: The Prophet () kept apart from some of his wives for forty days, and Ibn 'Umar kept apart from his son till he died. Abu Dawud said: If keeping apart is meant for the sake of Allah, then it has no concern with it. 'Umar bin 'Abd al-'Aziz covered his face from a man

4917. Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:Avoid suspicion for suspicion is the most lying form of talk. Do not be inquisitive about one another, or spy on one another

4918. Narrated AbuHurayrah: The Prophet () said: The believer is the believer's mirror, and the believer is the believer's brother who guards him against loss and protects him when he is absent

4919. Narrated AbudDarda': The Prophet () said: Shall I not inform you of something more excellent in degree than fasting, prayer and almsgiving (sadaqah)? The people replied: Yes, Prophet of Allah! He said: It is putting things right between people, spoiling them is the shaver (destructive)

4920. Humaid b. 'Abd al-Rahman quoted his mother as saying:The Prophet () said: He who forged in order to put things right between two persons did not lie. The version by Ahmad ibn Muhammad and Musaddad has: The liar is not the one who puts things right between people, saying what is good and increasing good

4921. Umm Kulthum, daughter of 'Uqbah, said:I did not hear the Messenger of Allah () making a concession for anything people say falsely except in three matters. The Messenger of Allah () would say: I do not count as a liar a man who puts things right between people, saying a word by which he intends only putting things right, and a man who says something in war, and a man who says something to his wife, or a wife who says something to her husband

4922. Al-Ruhayyi', daughter of Mu'awwidh b. 'Afra', said :The Messenger of Allah (May peace be upon him) came and visited me in the morning when I had been conducted to my husband, and sat on my bedding as you are sitting beside me. Some little girls of ours began to play the tambourine and eulogise those of my ancestors who were killed in the battle of Badr, and then one of them said: And among us is a Prophet who knows what will happen tomorrow. He said : Stop this and say what you were saying

4923. Narrated Anas ibn Malik: When the Messenger of Allah () came to Medina, the Abyssinians played for his coming out of joy; they played with spears

4924. Narrated Abdullah ibn Umar: Nafi' said: Ibn Umar heard a pipe, put his fingers in his ears and went away from the road. He said to me: Are you hearing anything? I said: No. He said: He then took his fingers out of his ears and said: I was with the Prophet (), and he heard like this and he did like this. AbuAli al-Lu'lu said: I heard AbuDawud say: This is a rejected tradition

4925. Nafi said :I was sitting behind Ibn 'Umar on the mount when he passed a shepherd who was blowing a pipe. He then mentioned the rest of the tradition in a similar manner. Abu Dawud said : Between Mut'im and Nafi the name of a narrator Sulaiman b. Musa has been inserted

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4926. Nafi said :When we were with Ibn 'Umar, he heard the sound of a man who was blowing a pipe. He then mentioned a similar tradition. Abu Dawud said : This is more rejected

4927. Salam ibn Miskin, quoting an old man who witnessed AbuWa'il in a wedding feast, said:They began to play, amuse and sing. He united the support of his hand round his knees that were drawn up, and said: I heard Abdullah (ibn Mas'ud) say: I heard the apostle of Allah () say: Singing produces hypocrisy in the heart

4928. Narrated AbuHurayrah: Am effeminate man (mukhannath) who had dyed his hands and feet with henna was brought to the Prophet (). He asked: What is the matter with this man? He was told: "Messenger of Allah! He imitates the look of women." So he issued an order regarding him and he was banished to an-Naqi'. The people said: Messenger of Allah! Should we not kill him? He said: I have been prohibited from killing people who pray. AbuUsamah said: Naqi' is a region near Medina and not a Baqi

4929. Umm Salamah said that the Prophet (May peace be upon him) came upon her when there was with her an effeminate man (mukhannath) who said to her brother 'Abd Allah (b. Abi Umayyah) :if Allah conquers al-Ta'if for you tomorrow, I shall lead you to a woman who has four folds of fats in front and eight behind. Thereupon the Prophet (May peace be upon him) said: Put them out of your houses. Abu Dawud said : The woman had four folds of fat on her belly

4930. Ibn 'Abbas said:The Prophet (May peace be upon him) cursed effeminate men (mukhannathan) and women who imitated men, saying: Put them out of your houses, and put so-and-so out. (that is to say, the effeminate men)

4931. 'A'ishah said :I used to play with dolls. Sometimes the Messenger of Allah (May peace be upon him) entered upon me when the girls were with me. When he came in, they went out, and when he went out, they came in

4932. Narrated Aisha, Ummul Mu'minin: When the Messenger of Allah () arrived after the expedition to Tabuk or Khaybar (the narrator is doubtful), the draught raised an end of a curtain which was hung in front of her store-room, revealing some dolls which belonged to her. He asked: What is this? She replied: My dolls. Among them he saw a horse with wings made of rags, and asked: What is this I see among them? She replied: A horse. He asked: What is this that it has on it? She replied: Two wings. He asked: A horse with two wings? She replied: Have you not heard that Solomon had horses with wings? She said: Thereupon the Messenger of Allah () laughed so heartily that I could see his molar teeth

4933. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () married me when I was seven or six. When we came to Medina, some women came. according to Bishr's version: Umm Ruman came to me when I was swinging. They took me, made me prepared and decorated me. I was then brought to the Messenger of Allah (), and he took up cohabitation with me when I was nine. She halted me at the door, and I burst into laughter. Abu Dawud said: That is to say: I menstruated, and I was brought in a house, and there were some women of the Ansari in it. They said: With good luck and blessing. The tradition of one of them has been included in the other

4934. Narrated AbuUsamah: The tradition mentioned above (No. 4915) has also been transmitted by AbuUsamah in a similar manner through a different chain of narrators. This version has: "With good fortune. " She (Umm Ruman) entrusted me to them. They washed my head and redressed me. No one came to me suddenly except the Messenger of Allah () in the forenoon. So they entrusted me to him

4935. Narrated Aisha, Ummul Mu'minin: When we came to Medina, the women came to me when I was playing on the swing, and my hair were up to my ears. They brought me, prepared me, and decorated me. Then they brought me to the Messenger of Allah () and he took up cohabitation with me, when I was nine

4936. The tradition mentioned above has also been transmitted by Hisham b. 'Urwah through different chain of narrators. This version adds:I was swinging and I had my friends. They brought me to a house ; there were some women of the Ansar (Helpers). They said: With good luck and blessing

4937. 'A'ishah said :We came to Medina and stayed with Banu al-Harith b. al-Khazraj. She said : I swear by Allah, I was swinging between two date-palms. Then my mother came down; and I had my hair up to the ears. The transmitter then rest of the tradition

4938. Narrated AbuMusa al-Ash'ari: The Messenger of Allah () said: He who plays backgammon disobeys Allah and His Apostle

4939. Buraidah reported the Prophet (May peace be upon him) as saying :If anyone plays backgammon, he sinks his hand in the flesh of swine and its blood

4940. Narrated AbuHurayrah: The Messenger of Allah () saw a man pursuing a pigeon. He said: A devil is pursuing a female devil

4941. Narrated Abdullah ibn Amr ibn al-'As: The Prophet () said: The Compassionate One has mercy on those who are merciful. If you show mercy to those who are on the earth, He Who is in the heaven will show mercy to you. Musaddad did not say: The client of 'Adb Allah b. 'Amr. He said: The Prophet () said

4942. Narrated AbuHurayrah: I heard AbulQasim () who spoke the truth and whose word was verified say: Mercy is taken away only from him who is miserable

4943. Narrated Abdullah ibn Amr ibn al-'As: The Prophet () said: Those who do not show mercy to our young ones and do not realise the right of our elders are not from us

4944. Tamim al-Dari reported the Prophet (May peace be upon him) as saying; Religion conduct; religion consists in sincere conduct. The people asked; to whom should it be directed, Messenger of Allah? He replied :To Allah, his book, his Apostle, the leaders (public authorities) of the believers and all the believers, and the leaders (public authorities) of Muslim and the Muslims and the Muslims in general

4945. Narrated Jarir: I swore allegiance to the Messenger of Allah () promising to hear and obey, and behave sincerely towards every Muslim. AbuZur'ah said: Whenever he sold and bought anything, he would say: What we took from you is dearer to us than what we gave you. So choose (as you like)

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4946. Abu Hurairah reported the prophet (ﷺ) as saying: If anyone removes his brother's anxiety of this world, Allah will remove for him one of the anxieties of the Day of resurrection; if anyone makes easy for an impoverished man, Allah will make easy for him in this world and on the day of resurrection; if anyone conceals a Muslim's secrets, Allah will conceal his secrets in this world and on the Day of resurrection; Allah will remain in the aid of a servant so long as the servant remains in the aid of his brother. Abu Dawud said: 'Uthman did not transmit the following words from Abu Mu'awiyah: "if anyone makes easy for an impoverished man"

4947. Hudhaifah said :Your prophet (May peace be upon him) said : Every good act is a SADAQAH (almsgiving)

4948. Narrated AbudDarda': The Prophet (ﷺ) said: On the Day of Resurrection you will be called by your names and by your father's names, so give yourselves good names

4949. Ibn 'Umar reported the Messenger of Allah (May peace be upon him) as saying :Your names which are dearest to Allah are 'Abd Allah and 'Abd al-Rahman

4950. Narrated AbuWahb al-Jushami: The Prophet (ﷺ) said: Call yourselves by the names of the Prophets. The names dearest to Allah are Abdullah and AbdurRahman, the truest are Harith and Hammam, and the worst are Harb and Murrah

4951. Anas said; I took 'Abd Allah b. Abi Talhah, when he was born, to the Prophet (May peace be upon him), and the prophet (May peace be upon him) was wearing a wool/en cloak and rubbing tar on his camel. He asked: Have you some dates? I said : Yes. I then gave him some dates which he put in his mouth, chewed them, opened his mouth and them in it. The baby began to lick them. The prophet (May peace be upon him) said: ANSAR's favourite (fruit) is dates. And he gave him the name of 'Abd al-Rahman

4952. Ibn 'Umar said :The Messenger of Allah (May peace be upon him) changed the name of 'Asiyah and called her Jamilah

4953. Muhammad b. 'Amr b. 'Ata said :Zainab daughter of Abu Salamah asked him: Which name did you give to your daughter? He replied : Barraah. She said: The Messenger of Allah (May peace be upon him) forbade giving this name. I was called Barraah but the Prophet (May peace be upon him) said: Do not declare yourselves pure, for Allah knows best those of you who are obedient. He said: we asked; which name should we give her? He replied: Call her Zainab

4954. Narrated Usamah ibn Akhdari: A man called Asram was among those who came to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: What is your name? He replied: Asram. He said: No, you are Zur'ah

4955. Narrated Hani ibn Yazid: When Hani went with his people in a deputation to the Messenger of Allah (ﷺ), he heard them calling him by his kunyah (surname), AbulHakam. So the Messenger of Allah (ﷺ) called him and said: Allah is the judge (al-Hakam), and to Him judgment belongs. Why are you given the kunyah AbulHakam? He replied: When my people disagree about a matter, they come to me, and I decide between them, and both parties are satisfied with my decision. He said: How good this is! What children have you? He replied: I have Shurayh, Muslim and Abdullah. He asked; Who is the oldest of them? I replied: Shurayh. He said: Then you are AbuShurayh. Abu Dawud said: This is Shuraib who broke the chain, and who entered Tustar. Abu Dawud said: I have been told that Shuraib broke the gate of Tustar, and he entered it through tunnel

4956. Sa'id b. Musayyab told that his father said on the authority of his grandfather (Hazn):The Prophet (ﷺ) asked: What is your name? He replied: Hazn (rugged). He said: You are Sahl (smooth). He said: No, smooth is trodden upon and disgraced. Sa'id said: I then thought that ruggedness would remain among us after it. AbuDawud said: The Prophet (ﷺ) changed the names al-'As, Aziz, Atalah, Shaytan, al-Hakam, Ghurab, Hubab, and Shihab and called him Hisham. He changed the name Harb (war) and called him Silm (peace). He changed the name al-Munba'ith (one who lies) and called him al-Mudtaji' (one who stands up). He changed the name of a land Afrah (barren) and called it Khadrah (green). He changed the name Shi'b ad-Dalalah (the mountain path of a stray), the name of a mountain path and called it Shi'b al-Huda (mountain path of guidance). He changed the name Banu az-Zinyah (children of fornication) and called them Banu ar-Rushdah (children of those who are on the right path), and changed the name Banu Mughwiyah (children of a woman who allures and goes astray), and called them Banu Rushdah (children of a woman who is on the right path). AbuDawud said: I omitted the chains of these for the sake of brevity

4957. Narrated Umar ibn al-Khattab: Masruq said: I met Umar ibn al-Khattab (Allah be pleased with him) who said: Who are you? I replied: Masruq ibn al-Ajda'. Umar then said: I heard the Messenger of Allah (ﷺ) say: al-Ajda' (mutilated) is a devil

4958. Samurah b. Jundub reported the Messenger of Allah (May peace be upon him) as saying: Do not call your servant Yasar (wealth), Rabah (profit), Nijih(prosperous) and Aflah (successful), for you may ask; Is he there? And someone says: No. Samurah said: These are four (names), so do not attribute more to me

4959. Samurah said:The Aposlte of Allah (May peace be upon him) forbade giving four names to our slaves : Aflah (successful), Yasar (wealth), Naf(beneficial) and Rabah (profit)

4960. Narrated Jabir ibn Abdullah: The Prophet (ﷺ) said: If I survive (God willing), I shall forbid my people to give the names Nafi' (beneficial), Aflah (successful) and Barakah (blessing). Al-A'mash said: I do not know whether he mentioned Nafi' or not. When a man comes and asks: Is there Barakah (blessing)? The people say: No. Abu Dawud said: A similar tradition has been transmitted by Abu al-Zubair on the authority of Jabir from the Prophet (ﷺ) through a different chain of narrators. This version has no mention of Barakah

4961. Abu Hurairah reported the prophet (May peace be upon him) as saying :The vilest names in Allah's sight on the Day of resurrection will be that of a man called Malik al-Amlak. Abu Dawud said: This tradition has also been transmitted by Shu'aib b. Abi Hamzah from Abi al-Zinad through different chain of narrators. This version has the words "akhna' ismin" (most obscene name) instead of "akhna ismin" (the vilest name)

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4962. Narrated Abujubayrah ibn ad-Dahhak: This verse was revealed about us, the Banu Salimah: "Nor call each other by (offensive) nicknames: ill-seeming is a name connoting wickedness (to be used of one) after he has believed." He said: When the apostle of Allah (ﷺ) came to us, every one of us had two or three names. The Messenger of Allah (ﷺ) began to say: O so and so! But they would say: Keep silence, Messenger of Allah! He becomes angry by this name. So this verse was revealed: "Nor call each other by (offensive) nicknames"

4963. Narrated Umar ibn al-Khattab: Zayd ibn Aslam quoted his father as saying: Umar ibn al-Khattab (Allah be pleased with him) struck one of his sons who was given the kunyah AbuIsa, and al-Mughirah ibn Shu'bah had the kunyah AbuIsa. Umar said to him: Is it not sufficient for you that you are called by the kunyah AbuAbdullah? He replied: The Messenger of Allah (ﷺ) gave me this kunyah. Thereupon he said: The Messenger of Allah (ﷺ) was forgiven all his sins, past and those followed. But we are among the people similar to us. Henceforth he was called by the kunyah AbuAbdullah until he died

4964. Narrated Anas bin Malik: The Prophet (ﷺ) said to him: My sonny. Abu Dawud said: I heard Yahya b. Ma'in praising the transmitter Muhammad b. Mahbub, and he said: He transmitted a large number of traditions

4965. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying: Call yourselves by my name, but do not use my KUNYAH (surname). Abu Dawud said : Abu Salih has transmitted it in a similar way from Abu Hurairah, and similar are the traditions of Abu Sufyan from Jabir, of Salim b. Abi al-Ja'd from Jabir, of Sulaiman al-Yashkuri from Jabir, and of Ibn al-Munkadir from Jabir and similar others and Anas b. Malik

4966. Narrated Jabir ibn Abdullah: The Prophet (ﷺ) said: If anyone is called by my name, he must not be given my kunyah (surname), and if anyone uses my kunyah (surname), he must not be called by my name. Abu Dawud said: Ibn 'Ajlun transmitted it to the same effect from his father on the authority of Abu Hurairah. It has also been transmitted by Abu Zar'ah from Abu Hurairah in two different versions. And similar is the version of 'Abd al-Rahman b. Abi 'Amrah from Abu Hurairah. This version is disputed: Al-Thawri and Ibn Juraij transmitted it according to the version of Abu al-Zubair; and Ma'qil b. 'Ubaid Allah transmitted it according to the version of Ibn Sirin. It is again disputed on Musa b. Yasar from Abu Hurairah, transmitting it in two versions: Hammad b. Khalid and Ibn Abi Fudaik varied in their versions

4967. Muhammad b. al-Hanafiyyah quoted 'Ali as saying: I said: Messenger of Allah! tell me if a son is born to me after your death, may I give him your name and your kunyah? He replied: Yes. The transmitter Abu Bakr did not mention the words "I said". Instead, he said: 'Ali said to the Prophet (ﷺ)

4968. Narrated Aisha, Ummul Mu'minin: A woman came to the Messenger of Allah (ﷺ) and said: Messenger of Allah! I have given birth to a boy, and call him Muhammad and AbulQasim as kunyah (surname), but I have been told that you disapproved of that. He replied: What is it which has made my name lawful and my kunyah unlawful, or what is it which has made my kunyah unlawful and my name lawful?

4969. Anas b. Malik said :The Messenger of Allah (ﷺ) used to come to visit us. I had a younger brother who was called Abu 'Umayr by Kunyah (surname). He had a sparrow with which he played, but it died. So one day the prophet (ﷺ) came to see him and saw him grieved. He asked: What is the matter with him? The people replied: His sparrow has died. He then said: Abu 'Umayr! What has happened to the little sparrow?

4970. Narrated Aisha, Ummul Mu'minin: Aisha said: Messenger of Allah! All my fellow-wives have kunyahs? He said: Give yourself the kunyah by Abdullah, your son - that is to say, her nephew (her sister's son). Musaddad said: Abdullah ibn az-Zubayr. She was called by the kunyah Umm Abdullah. Abu Dawud said: Qurran b. Tammam and Ma'mar all have transmitted it from Hisham in a similar manner. It has also been transmitted by Abu Usamah from Hisham, from 'Abbad b. Hamzah. Similarly, Hammad b. Salamah and Maslamah b. Qa'nab have narrated it from Hisham, like the tradition transmitted by Abu Usamah

4971. Narrated Sufyan ibn Asid al-Hadrami: I heard the Messenger of Allah (ﷺ) say: It is great treachery that you should tell your brother something and have him believe you when you are lying

4972. Abu Mas'ud asked Abu 'Abu Allah, or Abu Abd Allah asked Abu Mas'ud; what did you hear the Messenger of Allah (ﷺ) say about za'ama (they alleged, asserted, or it is said). He replied :I heard the Messenger of Allah (ﷺ) say: it is a bad riding-beast for a man (to say) za'ama (they asserted). Abu Dawud said : This Abu 'Abd Allah is Hudhaifah

4973. Zaid b. Arqam said that the Prophet (ﷺ) addressed them, saying :To proceed (amma ba'd)

4974. Abu Hurairah reported the Messenger of Allah (ﷺ) as saying :None of you should Call (grapes) karm, for the karm is a Muslim man, but call (grapes) garden of grapes (hada'iq al-a'nab)

4975. Narrated Abuhurayrah: The Prophet (ﷺ) said: None of you must say: "My slave" (abdi) and "My slave-woman" (amati), and a slave must not say: "My lord" (rabbi or rabbati). The master (of a slave) should say: "My young man" (fataya) and "My young woman" (fatati), and a slave should say "My master" (sayyidi) and "My mistress" (sayyidati), for you are all (Allah's slave and the Lord is Allah, Most High)

4976. The tradition mentioned above has also been transmitted by Abu Hurairah through a different chain of narrators. This version does not mention the Prophet (ﷺ) i.e, it does not go back to him. It has :He must say: "My master" (sayyidi) and "My patron" (mawlaya)

4977. Narrated Buraydah ibn al-Hasib: The Prophet (ﷺ) said: Do not call a hypocrite sayyid (master), for if he is a sayyid, you will displease your Lord, Most High

4978. Abu Umamah b. Sahl b. Hunaif quoted his father as saying :None of you must say Khabuthat nafsi (My heart is heaving), but one should say Laqisat nafsi (My heart is being annoyed)



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4979. 'A'ishah reported the Prophet (May peace be upon him) as saying:None of you should say Ja'shat nafsi (My heart is being agitated), but one should say Laqisat nafsi (My heart is being annoyed)

4980. Narrated Hudhayfah: The Prophet () said: Do not say: "What Allah wills and so and so wills," but say: "What Allah wills and afterwards so and so wills

4981. 'Adl b. Hatim said:A speaker gave sermon before the prophet (May peace be upon him). He said : he who obeys Allah and his Prophet will follow the right course, and he who disobeys them. He (The prophet) said: get up; he said: go away, a bad speaker you are

4982. Abu al-Malih reported on the authority of a man :I was riding on a mount behind the prophet (May peace be upon him). It stumbled. Thereupon I said: May the devil perish! He said: do not say; may the devil perish! For you say that, he will swell so much so that he will be like a house, and say: by my power. But say: in the name of Allah; for when you say that, he will diminish so much so that he will be like a fly

4983. Narrated AbuHurayrah: The Prophet () said: When you hear....(Musa's version has): When a man says people have perished, he is the one who has suffered that fate most. Abu Dawud said: Malik said: If he says that out of sadness for the decadence of religion which he sees among the people, I do not think there is any harm in that. If he says that out of self-conceit and servility of the people, it is an abominable act which has been prohibited

4984. Ibn 'Umar reported the prophet (May peace be upon him) as saying:The desert Arabs may not dominate you in respect of the name of your prayer. Beware! It is al-'Isha, but they milk their camels when it is fairly dark

4985. Narrated A man: Salim ibn AbulJa'dah said: A man said: (Mis'ar said: I think he was from the tribe of Khuza'ah): would that I had prayed, and got comfort. The people objected to him for it. Thereupon he said: I heard the Messenger of Allah () as saying: O Bilal, call iqamah for prayer: give us comfort by it

4986. Narrated Abdullah ibn Muhammad ibn al-Hanafiyyah: I and my father went to the house of my father-in-law from the Ansar to pay a sick visit to him. The time of prayer came. He said to someone of his relatives: O girl! bring me water for ablution so that I pray and get comfort. We objected to him for it. He said: I heard the Messenger of Allah () say: Get up, Bilal, and give us comfort by the prayer

4987. Narrated Aisha, Ummul Mu'minin: I never heard the Messenger of Allah () attributing anyone to anything except to religion

4988. Anas said:The people of Madina were started. The Messenger of Allah (May peace be upon him) rode on the horse belonging to Abu Talhah. He said: We did not see anything, or he said: we did not see (find) any fear. I found it (could run) like a river

4989. 'Abd Allah (b. Mas'ud) reported the Messenger of Allah (May peace be upon him) as saying :Avoid falsehood, for falsehood leads to wickedness, and wickedness to hell; and if a man continues to speak falsehood and makes falsehood his object, he will be recorded in Allah's presence as a great liar. And adhere to truth, for truth leads to good deeds, and good deeds lead to paradise. If a man continues to speak the truth and makes truth his object, he will be recorded in Allah's presence as eminently truthful

4990. Narrated Mu'awiyah ibn Jaydah al-Qushayri: The Messenger of Allah () said: Woe to him who tells things, speaking falsely, to make people laugh thereby. Woe to him! Woe to him

4991. Narrated Abdullah ibn Amir: My mother called me one day when the Messenger of Allah () was sitting in our house. She said: Come here and I shall give you something. The Messenger of Allah () asked her: What did you intend to give him? She replied: I intended to give him some dates. The Messenger of Allah () said: If you were not to give him anything, a lie would be recorded against you

4992. Narrated AbuHurayrah: The Prophet () said: It is enough falsehood for a man to relate everything he hears. Abu Dawud said: Hafs did not mention Abu Hurairah (in his version). Abu Dawud said: No other transmitter except this old man, that is, 'Ali b. Hafs al-Mada'ini related the perfect chain of this tradition

4993. Narrated AbuHurayrah: The Prophet () said: To harbour good thoughts is a part of well-conducted worship. (This is according to Nasr's version). Abu Dawud said: Mahna' is reliable and he is from Basrah

4994. Safiyyah said :The Messenger of Allah (May peace be upon him) was in the I'TIKAF(seclusion in the mosque). I came to visit him at night . I talked to him, got up and turned my back. He got up with me to accompany me. He was living in the house of Usamah b. Zaid. Two men of the Ansar passed by him. When they saw the Messenger of Allah (May peace be upon him), they walked quickly. The prophet (May peace be upon him) said: Be at ease; she is Safiyyah daughter of Huyayy. They said: Glory be to Allah, Messenger of Allah! He said: The devil flows in man as the blood flows in him. I feared that he might inject something in your hearts, or he said "evil" (instead of something)

4995. Narrated Zayd ibn Arqam: The Prophet () said: When a man makes a promise to his brother with the intention of fulfilling it and does not do so, and does not come at the appointed time, he is guilty of no sin

4996. Narrated Abdullah ibn AbulHamsa: I bought something from the Prophet () before he received his Prophetic commission, and as there was something still due to him I promised him that I would bring it to him at his place, but I forgot. When I remembered three days later, I went to that place and found him there. He said: You have vexed me, young man. I have been here for three days waiting for you. Abu Dawud said: Muhammad b. Yahya said : This is, in our opinion, 'Abd al-Karim b. 'Abd Allah b. Shaiq (instead of "from 'Abd al-Karim from 'Abd Allah b. Shaiq"). Abu Dawud said: In a similar way I have been informed by 'Ali b. 'Abd Allah. Abu Dawud said: I have been told that Bishr b. al-Sarri transmitted it from 'Abd Allah b. Shaiq

4997. Asma', daughter of Abu Bakr, told of a woman who said :Messenger of Allah! I have a fellow-wife; will it be wrong for me to boast of receiving from my

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husband what he does not give me? He replied: the one who boasts of receiving what he has not been given is like him who has put on two garments of falsehood

4998. Narrated Anas ibn Malik: A man came to the Prophet (ﷺ) and said: Messenger of Allah! give me a mount. The Prophet (ﷺ) said: We shall give you a she-camel's child to ride on. He said: What shall I do with a she-camel's child? The Prophet (ﷺ) replied: Do any others than she-camels give birth to camels?

4999. Narrated An-Nu'man ibn Bashir: When AbuBakr asked the permission of the Prophet (ﷺ) to come in, he heard Aisha speaking in a loud voice. So when he entered, he caught hold of her in order to slap her, and said: Do I see you raising your voice to the Messenger of Allah? The Prophet (ﷺ) began to prevent him and AbuBakr went out angry. The Prophet (ﷺ) said when AbuBakr went out: You see I rescued you from the man. AbuBakr waited for some days, then asked permission of the Messenger of Allah (ﷺ) to enter, and found that they had made peace with each other. He said to them: Bring me into your peace as you brought me into your war. The Prophet (ﷺ) said: We have done so: we have done so

5000. 'Awf b. Malik al-Ashja'i said :I came to the Messenger of Allah (May peace be upon him) at the expedition to Tabuk when he was in a small skin tent. I gave him a salutation and he returned it, saying: come in. I asked : the whole of me Messenger of Allah? He replied : The whole of you. So I entered

5001. 'Uthman b. Abu 'Atikah said :The only reason why he asked whether the whole of him should come in was because of the smallness of the tent

5002. Narrated Anas ibn Malik: The Prophet (ﷺ) addressed me as: O you with the two ears

5003. Narrated Abdullah ibn as-Sa'ib ibn Yazid: The Messenger of Allah (ﷺ) said: None of you should take the property of his brother in amusement (i.e. jest), nor in earnest. The narrator Sulayman said: Out of amusement and out of earnest. If anyone takes the staff of his brother, he should return it. The transmitter Ibn Bashshar did not say "Ibn Yazid, and he said: The Messenger of Allah (ﷺ) said

5004. Narrated AbdurRahman ibn AbuLayla: The Companions of the Prophet (ﷺ) told us that they were travelling with the Prophet (ﷺ). A man of them slept, and one of them went to the rope which he had with him. He took it, by which he was frightened. The Prophet (ﷺ) said: It is not lawful for a Muslim that he frightens a Muslim

5005. Narrated Abdullah ibn Amr ibn al-'As: The Messenger of Allah (ﷺ) said: Allah , the Exalted, hates the eloquent one among men who moves his tongue round (among his teeth), as cattle do

5006. Narrated AbuHurayrah: The Prophet (ﷺ) said: On the Day of resurrection Allah will not accept repentance or ransom from him who learns excellence of speech to captivate thereby the hearts of men, or of people

5007. 'Abd Allah b. 'Umar said :When two men who came from the east made a speech and the people were charmed with their eloquence, the Messenger of Allah (May peace be upon him) said: In some eloquent speech there is magic

5008. One day when a man got up and spoke at length Amr ibn al-'As said If he had been moderate in what he said:It would have been better for him. I heard the Messenger of Allah (ﷺ) say: I think (or, I have been commanded) that I should be brief in what I say, for brevity is better

5009. Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying :it is better for a man's belly to be full of pus than to be full of poetry. Abu 'Ali said : I have been told that Abu 'Ubaid said : It means that his heart is full of poetry so much so that it makes him neglectful of the Quran and remembrance of Allah. If the Quran and the knowledge (of religion) are dominant, the belly will not be full of poetry in our opinion. Some eloquent speech is magic. It means that a man expresses his eloquence by praising another man, and he speaks the truth about him so much so that he attracts the hearts to his speech. He then condemns him and speaks the truth about him so much so that he attracts the hearts to another of his speech, as if he spelled the audience by it

5010. Ubayy b. Ka'b reported the Prophet (May peace be upon him) as saying :In poetry there is wisdom

5011. Narrated Abdullah ibn Abbas: A desert Arab came to the Prophet (ﷺ) and began to speak. Thereupon the Messenger of Allah (ﷺ) said: In eloquence there is magic and in poetry there is wisdom

5012. Narrated Buraydah ibn al-Hasib: I heard the Messenger of Allah (ﷺ) say: In eloquence there is magic, in knowledge ignorance, in poetry wisdom, and in speech heaviness. Sa'sa'ah ibn Suhan said: The Prophet of Allah (ﷺ) spoke the truth. His statement "In eloquence there is magic" means: (For example), there is a right due from a man who is more eloquent in reasoning than the man who is demanding his right. He (the defendant) charms the people by his speech and takes away his right. His statement "In knowledge there is ignorance" means: A scholar brings to his knowledge what he does not know, and thus he becomes ignorant of that. His statement "In poetry there is wisdom" means: These are the sermons and examples by which people receive admonition. His statement "In speech there is heaviness" means: That you present your speech and your talk to a man who is not capable of understanding it, and who does not want it

5013. Sa'id said:Umar passed by Hassan when he was reciting verses in the mosque. He looked at him. Thereupon he said: I used to recite verses when there was present in it the one who was better than you (i.e. the Prophet)

5014. The tradition mention above has also been transmitted by Sa'id b. al-Musayyab through a different chain of narrators to the same effect. This version adds:so he ('Umar') feared that he would refer to the Messenger of Allah (May peace be upon him); therefore he allowed him

5015. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah (ﷺ) used to setup a pulpit in the mosque for Hassan who would stand on it and satirise those who spoke against the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) would say: The spirit of holiness (i.e. Gabriel) is with Hassan so long as he speaks in defence

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of the Messenger of Allah ()

5016. Ibn 'Abbas said :The verse "And the poets it is those straying in evil who follow them. He (Allah) then abrogated it and made an exception saying: Except those who believe and work righteousness, engage much in the remembrance of Allah

5017. Narrated AbuHurayrah: When the Messenger of Allah () finished the dawn prayer, he would ask: Did any of you have a dream last night? And he said: All that is left of Prophecy after me is a good vision

5018. 'Ubadah b. al-Samit reported the Prophet (May peace be upon him) as saying :A believer's vision is the forty-sixth part of Prophecy

5019. Abu Hurairah reported the Prophet (May peace be upon him) as saying:When the time draws near, a believer's vision can hardly be false. The truer one of them is in his speech, the truer he is in his vision. Visions are of three types: Good visions are glad tidings from Allah, a terrifying vision caused by the devil, and the ideas which come from within a man. So when one sees anything he dislikes, he should get up and pray, and should not tell it to the people. He said : I like a fetter and dislike a shackle on the neck; a fetter indicates being firmly established in religion. Abu Dawud said : "when the time draws near" means that when the day and night are equal

5020. Narrated AbuRazin: The Prophet () said: The vision flutters over a man as long as it is not interpreted , but when it is interpreted, it settles. And I think he said: Tell it only to one who loves (i.e. friend) or one who has judgment

5021. Abu Qatadah said:I heard the Messenger of Allah (May peace be upon him) say: A good vision comes from Allah and a dream (hulm) from the devil, so when one of you sees what he dislikes, he must spit on his left (three times), and seek refuge in Allah from its evil. It will then not harm him

5022. Jabir reported the Messenger of Allah (May peace be upon him) as saying :When one of you sees a vision which he dislikes, he must spit on his left (three times), seek refuge in Allah from the devil three times, and turn from the side on which he was lying

5023. Abu Hurairah said :I heard the Messenger of Allah (May peace be upon him) say : He who sees me in a dream will see me when awake or as if he will see me when awake, for the devil does not take my likeness

5024. Ibn 'Abbas reported the Prophet () as saying :If anyone makes a representation of anything, Allah will punish him on the Day of Resurrection for it until he breathes into it, but he will be unable to do so. If anyone pretends to have had a dream which he did not see, he will be ordered to tie a knot in a grain of barley. If anyone listens to other people's talk when they try to avoid him, lead will be poured into his ears on the Day of Resurrection

5025. Narrated Anas ibn Malik: The Prophet () said: One night it seemed to me in a dream that we were in the house of Uqbah ibn Rafi' and were brought some of the fresh dates of Ibn tab. I interpreted it as meaning that to us is granted eminence (rif'ah) in this world, a blessed hereafter ('aqibah), and that our religion has been good (tabah)

5026. Abu Sa'id al-Khudri reported the Messenger of Allah (May peace be upon him) as saying:When one of you yawns, he should hold his hand over his mouth, for the devil enters

5027. The tradition mentioned above has also been transmitted in a similar way by Suhail through a different chain of narrators. This version has; "during prayer, so he should hold as far as possible"

5028. Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:Allah likes sneezing but dislikes yawning. So when one of you yawns, he should restrain it as much as possible, and should not say Ha, Ha, for that is from the devil who laughs at him

5029. Narrated AbuHurayrah: When the Messenger of Allah () sneezed, he placed his hand or a garment on his mouth, and lessened the noise. The transmitter Yahya is doubtful about the exact words khafada or ghadda (lessened)

5030. Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:There are five qualities which a Muslim should display to his brother : return of salutation, response to the one who sneezes, acceptance of the invitation, paying sick visit to a patient, and accompanying the funeral

5031. Narrated Salim ibn Ubayd: Hilal ibn Yasar said: We were with Salim ibn Ubayd when a man from among the people sneezed and said: Peace be upon you. Salim said: And upon you and your mother. Later he said: Perhaps you found something (annoying) in what I said to you. He said: I wished you would not mention my mother with good or evil. He said: I have just said to you what the Messenger of Allah () said. We were in the presence of the Messenger of Allah () when a man from among the people sneezed, saying: Peace be upon you! The Messenger of Allah () said: And upon you and your mother. He then said: When one of you sneezes, he should praise Allah. He further mentioned some attributes (of Allah), saying: The one who is with him should say to him: Allah have mercy on you, and he should reply to them: Allah forgive us and you

5032. Narrated Salim ibn Ubayd al-Ashja'i: The tradition mentioned above (No. 5013) has also been mentioned by Salim ibn Ubayd al-Ashja'i to the same effect from the Prophet () through a different chain of narrators

5033. Abu Hurairah reported the prophet (May peace be upon him) as saying:When one of you sneezes, he should say: "Praise be to Allah in every circumstance," and his brother or his companion should say: "May Allah have mercy on you!" And he should then reply: "May Allah guide you and set right your affairs

5034. Narrated AbuHurayrah: Respond three times to your brother when he sneezes, and if he sneezes more often, he has a cold in his head

5035. The tradition mentioned above has also been transmitted by Abu Hurairah through a different chain from the prophet (May peace be upon him). A

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transmitter Sa'id b. Sa'id said:I know him that he traced this tradition back to the prophet (May peace be upon him). Abu Dawud said: Abu Nu'aim transmitted it from Musa b. Qais, from Muhammad b. Ajlan, from Sa'id, on the authority of Abu Hurairah, from the prophet (May peace be upon him)

5036. Narrated Ubayd ibn Rifa'ah az-Zuraqi: The Prophet () said: Invoke a blessing on one who sneezes three times; (and if he sneezes more often), then if you wish to invoke a blessing on him, you may invoke, and if you wish (to stop), then stop

5037. Salamah b. al-Akwa said :when a man sneezed beside the prophet (May peace be upon him), he said to him : Allah have mercy on you, but when he sneezed again, he said : The man has a cold in the head

5038. Narrated AbuBurdah: The Jews used to try to sneezes in the presence of the Prophet () hoping that he would say to them: "Allah have mercy on you!" but he would say: May Allah guide you and grant you well-being

5039. Anas said:Two men sneezed in the presence of the prophet (May peace be upon him). He said : Allah have mercy on you! To one and not to the other. He was asked: Messenger of Allah! Two persons sneezed. Ahmad's version has: You invoked a blessing on one of them and left the other. He replied : This man praised Allah, and this man did not praise Allah

5040. Narrated Tikhfat al-Ghifari: Ya'ish ibn Tikhfat al-Ghifari said: My father was one of the people in the Suffah. The Messenger of Allah () said: Come with us to the house of Aisha. So we went and he said: Give us food, Aisha. She brought hashishah and we ate. He then said: Give us food, Aisha. She then brought haysah as small in quantity as a pigeon and we ate. He then said: Give us something to drink, Aisha. So she brought a bowl of milk, and we drank. Again he said: Give us something to drink, Aisha. She then brought a small cup and we drank. He then said: If you wish, you may spend the night (here), or if you wish, you may go to the mosque. He said: While I was lying on my stomach because of pain in the lung, a man began to shake me with his foot and then said: This is a method of lying which Allah hates. I looked and saw that he was the Messenger of Allah ()

5041. Narrated Ali ibn Shayban: The Prophet () said: If anyone spends the night on the roof of a house with no stone palisade, Allah's responsibility to guard him no longer applies

5042. Narrated Mu'adh ibn Jabal: The Prophet () said: If a Muslim sleeps while remembering Allah, in the state of purification, is alarmed while asleep at night, and asks Allah for good in this world and in the Hereafter. He surely gives it to him. Thabit al-Bunani said: AbuZabyah came to visit us and he transmitted this tradition to us from Mu'adh ibn Jabal from the Prophet (). Thabit said: So and so said: I tried my best to utter these (prayers) when I got up, but I could not do

5043. Ibn 'Abbas said:The Messenger of Allah (May peace be upon him) got up at night, fulfilled his need and washed his face and hand and then slept. Abu Dawud said: that is to say, he urinated

5044. Narrated Umm Salamah, Ummul Mu'minin: Some relative of Umm Salamah said: The bed of the Prophet () was set as a man is laid in his grave; the mosque was towards his head

5045. Narrated Hafsa, Ummul Mu'minin: When the Messenger of Allah () wanted to go to sleep, he put his right hand under his cheek and would then say three times: O Allah, guard me from Thy punishment on the day when Thou raisest up Thy servants

5046. Al-Bara b. 'Azib said :The Messenger of Allah (May peace be upon him) said to me: When you go to your bed, perform ablution like the ablution for prayer, and then lie on your right side and say: O Allah I have handed over my face to thee, entrusted my affairs to thee, and committed my back to thee out of desire for and fear to thee. There is no refuge and no place of safety from thee except by having recourse to thee. I believe in Thy Book which Thou hast sent down and in Thy prophet whom thou hast sent down. He said : If you die (that night), you would die in the true religion, and utter these words in the last of that you utter (other prayers). Al-Bara said : I said: I memorise them, and then I repeated, saying "and in Thy Apostle whom Thou hast sent". He said : No, say : "and in Thy Prophet whom Thou hast sent

5047. Al-Bara b. Azib said :The Messenger of Allah (May peace be upon him) said to me: when you go to bed while you are in the state of purification, lay your head on your right hand. He then mentioned the rest of the tradition in a similar manner as above

5048. The tradition mentioned above has also been transmitted by al-Bara b. Azil from the prophet (May peace be upon him) to the same effect through a different chain of narrators. One transmitter said:when you go to your bed while you are in the state of purification. The other said: Perform ablution like the ablution for prayer. He then transmitted the tradition to the effect as Mu'tamir transmitted

5049. Hudhaifah said :when the prophet (May peace be upon him) lay down on his bed (at night), he would say: O Allah! In Thy name I die and live. When he awoke, he said: praise be to Allah who has given us life after causing us to die and to whom we shall be resurrected

5050. Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:when any of you goes to his bed, he should dust his bedding with the inner extremity of his lower garment, for he does not know what has come on it since he left it. He should then lie down on his right side and say: In Thy name, my mercy on it, but if Thou lettest it go, guard it with that which Thou guardest Thy upright servants

5051. Abu Hurairah said:when the prophet (May peace be upon him) went to his bed, he used to say : O Allah! Lord of the heavens, Lord of the earth, Lord of everything, who splittest the grain and the kernel, who hast sent down the Torah, forelock Thou seizes. Thou art the first and there is nothing before thee; Thou art the Last and there is nothing after Thee; Thou art the Outward and there is nothing above Thee; Thou art the Inward and there is nothing below Thee. Wahn

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added in his version : pay the debt for me and grant me riches instead of poverty

5052. Narrated Ali ibn AbuTalib: The Messenger of Allah (ﷺ) used to say when he lay down: O Allah, I seek refuge in Thy noble Person and in Thy perfect Words from the evil of what Thou seizest by its forelock; O Allah! Thou removest debt and sin; O Allah! thy troop's not routed, Thy promise is not broken and the riches of the rich do not avail against Thee. Glory and praise be unto Thee

5053. Anas said:When the Messenger of Allah (ﷺ) went to his bed, he would say: Praise be to Allah who has fed us, given us drink, satisfied us and given us refuge. Many there are who have no one to provide sufficiency for them, or give them refuge

5054. Narrated AbulAzhar al-Anmari: When the Messenger of Allah (ﷺ) went to his bed at night, he would say: in the name of Allah, I have laid down my side for Allah. O Allah! forgive me my sin, drive away my devil, free me from my responsibility, and place me in the highest assembly. Abu Dawud said: Abu Hammam al-Ahwazi transmitted it from Thawr. He mentioned Abu Zuhair al-Anmari (instead of Abu al-Azhar)

5055. Farwah b. Nawfal quoted his father as saying that the Prophet (ﷺ) said to Nawfal (his father):Recite (the Surah) 'Say, O you disbelievers!' and then go to sleep at its end, for it is a declaration of freedom from polytheism

5056. 'A'ishah said :Every night when he prophet (May peace be upon him) went to his bed, he joined his hands and breathed into them, reciting into them:"say: he is Allah, One" and say ; I seek refuge in the Lord of the dawn and Say: I seek refuge in the Lord of men. Then he would wipe as much of his body as he could with his hands, beginning with his head, his face and the front of his body, doing that three times

5057. Narrated Irbad ibn Sariyah: The Messenger of Allah (ﷺ) used to recite al-Musabbihat before going to sleep, and say: They contain a verse which is better than a thousand verses

5058. Narrated Abdullah ibn Umar: When the Messenger of Allah (ﷺ) went to his bed, he would say: Praise be to Allah Who has given me sufficiency, has guarded me, given me food and drink, been most gracious to me, and given to me most lavishly. Praise be to Allah in every circumstance. O Allah! Lord and King of everything, God of everything, I seek refuge in Thee from Hell

5059. Narrated AbuHurayrah: The Prophet (ﷺ) said: If anyone lies on his side where he does not remember Allah, deprivation will descend on him on the Day of Resurrection; and if anyone sits in a place where he does not remember Allah, deprivation will descend on him on the Day of Resurrection

5060. 'Ubadah b. al-Samit reported the Messenger of Allah (ﷺ) as saying; If anyone is alarmed while asleep and he says when awakes :there is no god but Allah alone Who has no partner, to whom dominion belongs, to whom praise is due, and who has power over everything (omnipotent). Glory be to Allah, and praise be to Allah, and there is no god but Allah, and then he prays: O my Lord, forgive me. Abu Dawud said : Al-Walid's version has; and he prays, his prayer will be answered. If he gets up, performs ablution, and prays, his prayer will be accepted

5061. Narrated Aisha, Ummul Mu'minin: When the Messenger of Allah (ﷺ) awake at night, he said: There is no god but thou, glory be to Thee, O Allah, I ask Thy pardon for my sin and I ask Thee for Thy mercy. O Allah! advance me in knowledge: do not cause my heart to deviate (from guidance) after Thou hast guided me, and grant me mercy from thyself; verily thou art the grantor

5062. Ali said :Fatimah complained to the Prophet (May peace be upon him) of the effect of the grinding stone on her hand. Then some slaves (prisoners of war) were brought to him. So she went to him to ask for (one of) them, but she did not find him. She mentioned the matter to 'A'ishah. When the prophet (May peace be upon him) came, she informed him. He (the prophet) visited us (Ali) when we had gone to bed, and when we were about to get up, he said: stay where you are. He then came and sat down between us (her and me), and I felt the coldness of his feet on my chest. He then said; "Let me guide to something better than what you have asked. When you go bed, say: Glory be to Allah" thirty-three times."Praise be to Allah" thirty-three times, and " Allah is most Great" thirty-four times. That will be better for you than a servant

5063. 'Ali said to Ibn A'bad :should I not tell you about me and about Fatimah, daughter of the Messenger of Allah (May peace be upon him). She was dearest to him of his family. When she was with me, she pulled mill-stone which affected her hand; she carried water with the water-bag which affected the upper portion of her chest: She swept the house so much so that her clothes became dusty; and she cooked food by which her clothes became black, and it harmed her. We heard that some slaves had been brought to the prophet (May peace be upon him). I said: if you go to your father and ask him for a servant, that will be sufficient for you. She came to him and found some people talking to him. She felt shy and returned. Next morning he visited us when we were in our quilt. He sat beside her head, and she took her head into the quilt out of shame from her father. He asked: What need had you with me, O family of Muhammad? She kept silence twice. I then said : I swear by Allah, I shall tell you. She pulls the mill-stone which has affected her hand; she carries water with the water-bag which has affected the upper portion of her chest; she sweeps the house by which her clothes have become dusty, and she cooks food by which her clothes have become black. We were told that some slaves or servants had come to you. So I said to her; ask him for a servant. He then mentioned the rest of the tradition to the same effect as mentioned by al-Hakam rather more perfectly

5064. Narrated Ali ibn AbuTalib: The tradition (No 5045, about Tasbih Fatimah) has been transmitted by Ali to the same effect through a different chain of narrators. This version adds: Ali said: I did not leave them (Tasbih Fatimah) since I heard them from the Messenger of Allah (ﷺ) except on the night of Siffin, for I remembered them towards the end of the night and then I uttered them

5065. Narrated Abdullah ibn Amr: The Prophet (ﷺ) said: There are two qualities or characteristics which will not be returned by any Muslim without his entering

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Paradise. While they are easy, those who act upon them are few. One should say: "Glory be to Allah" ten times after every prayer, "Praise be to Allah" ten times and "Allah is Most Great" ten times. That is a hundred and fifty on the tongue, but one thousand and five hundred on the scale. When he goes to bed, he should say: "Allah is Most Great" thirty-four times, "Praise be to Allah" thirty-three times, and Glory be to Allah thirty-three times, for that is a hundred on the tongue and a thousand on the scale. (He said:) I saw the Messenger of Allah (ﷺ) counting them on his hand. The people asked: Messenger of Allah! How is it that while they are easy, those who act upon them are few? He replied: The Devil comes to one of you when he goes to bed and he makes him sleep, before he utters them, and he comes to him while he is engaged in prayer and calls a need to his mind before he utters them

5066. Umm al-Hakam or Duba'ah, daughter of al-Zubair, said :The Messenger of Allah (May peace be upon him) got some prisoners of war (slaves). I my sister and Fatimah, daughter of the prophet (May peace be upon him), went to the prophet (May peace be upon him). We complained to him about our condition, and asked him to command for giving us some prisoners (slaves). The Messenger of Allah (May peace be upon him) said; The orphans of Badr came before you (and took the slaves). The transmitter then mentioned the story of glorifying Allah after every prayer. He did not mention sleeping

5067. Narrated AbuHurayrah: AbuBakr as-Siddiq said: Messenger of Allah! command me something to say in the morning and in the evening. He said: Say "O Allah, Creator of the heavens and the earth, Who knowest the unseen and the seen, Lord and Possessor of everything. I testify that there is no god but Thee; I seek refuge in Thee from the evil within myself, from the evil of the devil, and his (incitement to) attributing partners (to Allah)." He said: Say this in the morning

5068. Narrated AbuHurayrah: The Prophet (ﷺ) used to say in the morning: "O Allah, by Thee we come to the morning, by Thee we come to the evening, by Thee are we resurrected." In the evening he would say: "O Allah, by Thee we come to the evening, by Thee we die, and to Thee are we resurrected

5069. Narrated Anas ibn Malik: The Prophet (ﷺ) said: If anyone says in the morning or in the evening: "O Allah! in the morning we call Thee, the bearers of Thy Throne, Thy angels and all Thy creatures to witness that thou art Allah (God) than Whom alone there is no god, and that Muhammad is Thy Servant and Apostle," Allah will emancipate his fourth from Hell; if anyone says twice, Allah will emancipate his half; if anyone says it thrice, Allah will emancipate three-fourth; and if he says four times, Allah will emancipate him from Hell

5070. Narrated Buraydah ibn al-Hasib: The Prophet (ﷺ) said: If anyone says in the morning or in the evening: "O Allah! Thou art my Lord; there is no god but Thee, Thou hast created me, and I am Thy servant and hold to Thy covenant and promise as much as I can; I seek refuge in Thee from the evil of what I have done: I acknowledge Thy favour to me, and I acknowledge my sin; pardon me, for none but Thee pardons sins, and dies during the daytime or during the night." he will go to Paradise

5071. 'Abd Allah (b. Mas'ud) told that when the evening came, the prophet (May peace be upon him) would say:we have come to the evening, and in the evening the dominion belongs to Allah: "Praise be to Allah; there is no god but Allah alone who has no partner". The version of Jarir adds: Zubaid said that Ibrahim b. Suwaid said: There is no god but Allah alone who has no partner; to him belongs the dominion, to him praise is due, and He is omnipotent. O Allah! I ask thee for the good of what this night contains, and the good of what comes after it; and I seek refuge in Thee from the evil of what this night contains, and from the evil of what comes after it. My Lord! I seek refuge in Thee from indolence, the evil of old age or of disbelief. My Lord! I seek refuge in Thee from a punishment in Hell and a punishment in the grave. In the morning he said that also: we have come to the morning, and in the morning the dominion belongs to Allah. Abu Dawud said: Shu'bah transmitted from Salamah b. Kuhail, from Ibrahim b. Suwaid, saying: from the evil of old age. He did not mention the evil of disbelief

5072. Narrated A man: AbuSallam told that he was in the mosque of Hims. A man passed him and the people said about him that he served the Prophet (ﷺ). He (AbuSallam) went to him and said: Tell me any tradition which you heard from the Messenger of Allah (ﷺ) and there were no man between him and you. He said: I heard the Messenger of Allah (ﷺ) say: If anyone says in the morning and in the evening: "I am pleased with Allah as Lord, with Islam as religion, with Muhammad as Prophet," Allah will certainly please him

5073. Narrated Abdullah ibn Ghannam: The Prophet (ﷺ) said: If anyone says in the morning: "O Allah! whatever favour has come to me, it comes from Thee alone Who has no partner; to Thee praise is due and thanksgiving,!" he will have expressed full thanksgiving for the day; and if anyone says the same in the evening, he will have expressed full thanksgiving for the night

5074. Narrated Abdullah ibn Umar: The Messenger of Allah (ﷺ) never failed to utter these supplications in the evening and in the morning: O Allah, I ask Thee for security in this world and in the Hereafter: O Allah! I ask Thee for forgiveness and security in my religion and my worldly affairs, in my family and my property; O Allah! conceal my fault or faults (according to Uthman's version), and keep me safe from the things which I fear; O Allah! guard me in front of me and behind me, on my right hand and on my left, and from above me: and I seek in Thy greatness from receiving unexpected harm from below me." AbuDawud said: Waki' said: That is to say, swallowing by the earth

5075. Narrated Daughter of the Prophet: AbdulHamid, a client of Banu Hashim, said that his mother who served some of the daughters of the Prophet (ﷺ) told him that one of the daughters of the Prophet (ﷺ) said that the Prophet (ﷺ) used to teach her saying: Say in the morning: Glory be to Allah, and I begin with praise of Him; there is no power but in Allah ; what Allah wills comes to pass and what He does not will does not come to pass; I know that Allah is Omnipotent and that Allah has comprehended everything in knowledge" ; for whoever says it in the morning will be guarded till the evening, and whoever says it in the evening will be guarded till the morning

5076. Narrated Abdullah ibn Abbas: The Prophet (ﷺ) said: If anyone repeats in the morning: "So glory be to Allah in the evening and in the morning; to Him is the

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praise in the heavens and the earth, and in the late evening and at noon....thus shall you be brought forth, " he will get that day what he has missed; and if anyone repeats these words in the evening he will get that night what he has missed. Ar-Rabi' transmitted it from al-Layth

5077. Narrated AbuAyyash: The Messenger of Allah () said: If anyone says in the morning: "There is no god but Allah alone Who has no partner; to Him belong the dominions, to Him praise is due, and He is Omnipotent," he will have a reward equivalent to that for setting free a slave from among the descendants of Isma'il. He will have ten good deeds recorded for him, ten evil deeds deducted from him, he will be advanced ten degrees, and will be guarded from the Devil till the evening. If he says them in the evening, he will have a similar recompense till the morning. The version of Hammad says: A man saw the Messenger of Allah () in a dream and said: Messenger of Allah! AbuAyyash is relating such and such on your authority. He said: AbuAyyash has spoken the truth. Abu Dawud said: Isma'il b. Ja'far, Musa al-Zim'i and 'Adb Allah b. Ja'far transmitted it from Suhail, from his father on the authority of Ibn 'A'ish

5078. Narrated Anas ibn Malik: The Prophet () said: If anyone says in the morning: "O Allah! in the morning we call Thee, the bearers of Thy Throne, Thy angels, and all Thy creatures to witness that Thou art Allah than Whom there is no god, Thou being alone and without a partner, and that Muhammad is Thy servant and Thy Apostle," Allah will forgive him any sins that he commits that day; and if he repeats them in the evening. Allah will forgive him any sins he commits that night

5079. Al-Harith b. Muslim al-Tamimi quoted his father Muslim b. al-Harith al-Tamimi as saying that the Messenger of Allah () told him secretly:When you finish the sunset prayer, say: 'O Allah, protect me from Hell" seven times; for if you say that and die that night, protection from it would be recorded for you; and when you finish the dawn prayer, say it in a similar way, for if you die that day, protection from it would be recorded for you. AbuSa'id told me that al-Harith said: The Messenger of Allah () said this to us secretly, so we confine it to our brethren

5080. Narrated Muslim ibn al-Harith ibn Muslim at-Tamimi: A similar tradition (to No. 5061) has been transmitted by Muslim ibn al-Harith ibn Muslim at-Tamimi on the authority of his father from the Prophet () through a different chain of narrators, up to "protection from it". But this version says: "before speaking to anyone". In this version Ali ibn Sahl said that his father told him. Ali and Ibn al-Musaffa said: The Messenger of Allah () sent us on an expedition. When we reached the place of attack, I galloped my horse and outstripped my companions, and the people of that locality received me with a great noise. I said to them: Say "There is no god but Allah," and you will be protected. They said this. My companions blamed me, saying: You deprived us of the booty. When we came to the Messenger of Allah (), they told him what I had done. So he called me, appreciating what I had done, and said: Allah has recorded for you so and so (a reward) for every man of them. AbdurRahman said: I forgot the reward. The Messenger of Allah () then said: I shall write a will for you after me. He did this and stamped it, and gave it to me, saying....He then mentioned the rest of the tradition to the same effect. Ibn al-Musaffa said: I heard al-Harith ibn Muslim ibn al-Harith at-Tamimi transmitting it from his father

5081. Abu al-Darda' said:if anyone says seven times morning and evening; "Allah sufficeth me: there is no god but He; on him is my trust- he, the Lord of the Throne (of glory) Supreme", Allah will be sufficient for him against anything which grieves him, whether he is true or false in (repeating) them

5082. Narrated Abdullah ibn Khubayb: We went out one rainy and intensely dark night to look for the Messenger of Allah () to lead us in prayer, and when we found him, he asked: Have you prayed?, but I did not say anything. So he said: Say, but I did not say anything. He again said: Say, but I did not say anything. He then said: Say. So I said: What am I to say? He said: Say: "Say, He is Allah, One," and al-Mu'awwadhatan three times in the morning and evening; they will serve you for every purpose

5083. Narrated AbuMalik: The people asked: Tell us a word which we repeat in the morning, evening and when we rise. So he commanded us to say: "O Allah! Creator of Heavens and Earth; Knower of all that is hidden and open; Thou art the Lord of everything; the angels testify that there is no god but Thee, for we seek refuge in Thee from the evil within ourselves, from the evil of the Devil accused and from the evil of his suggestion about partnership with Allah, and that we earn sin for ourselves or drag it to a Muslim

5084. AbuDawud said:And through the same chain of transmitters the Messenger of Allah () said: When one rises in the morning, one should say: "We have reached the morning, and in the morning the dominion belongs to Allah, the Lord of the universe. O Allah! I ask Thee for the good this day contains, for conquest, victory, light, blessing and guidance during it; and I seek refuge in Thee from the evil it contains and the evil contained in what comes after it." In the evening he should say the equivalent

5085. Narrated Aisha, Ummul Mu'minin: Shariq al-Hawzani and I came to Aisha (Allah be pleased with her) and asked her: By which (prayer) the Messenger of Allah () began when he woke up at night? She replied: You asked me about a thing which no one asked me before. When he woke up at night, he uttered: "Allah is Most Great" ten times, and uttered "Praise be to Allah" ten times, and said "Glory be to Allah and I begin with His praise" ten times, and said: "Glory be to the King, the Most Holy" ten times, and asked Allah's pardon ten times, and said: "There is no god but Allah" ten times, and then said: "O Allah! I seek refuge in Thee from the strait of the Day of resurrection," ten times. He then began the prayer

5086. Abu Hurairah said; When the Messenger of Allah (May peace be upon him) was on a journey, he would say at daybreak:Let a hearer hear beginning with praise of Allah and His good favours and blessing to us. Our Lord, accompany us and show favour to us, and I seek refuge in Allah from Hell

5087. Narrated AbuDharr: If anyone says in the morning: "O Allah! whatever oath I take, whatever word I speak, and whatever vow I take, Thine will precedes all that: whatever Thou willeth, occurs, and whatever Thou dost not will, dost not occur. O Allah! pardon me and disregard me for it. O Allah! whomsoever Thou sendest thine blessing, to him my blessing is due, and whomsoever thou cursest, to him my curse is due, " exemption from it will be granted to him that day

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5088. Narrated Uthman ibn Affan: Aban ibn Uthman said: I heard Uthman ibn Affan (his father) say: I heard the Messenger of Allah (ﷺ) say: If anyone says three times: "In the name of Allah, when Whose name is mentioned nothing on Earth or in Heaven can cause harm, and He is the Hearer, the Knower" he will not suffer sudden affliction till the morning, and if anyone says this in the morning, he will not suffer sudden affliction till the evening. Aban was afflicted by some paralysis and when a man who heard the tradition began to look at him, he said to him: Why are you looking at me? I swear by Allah, I did not tell a lie about Uthman, nor did Uthman tell a lie about the Prophet (ﷺ), but that day when I was afflicted by it, I became angry and forgot to say them

5089. A similar tradition has been transmitted by Aban b. 'Uthman, from 'Uthman, from the prophet (May peace be upon him). This version does not mention the story of paralysis

5090. Narrated AbuBakrah: AbdurRahman ibn AbuBakrah said that he told his father: O my father! I hear you supplicating every morning: "O Allah! Grant me health in my body. O Allah! Grant me good hearing. O Allah! Grant me good eyesight. There is no god but Thou." You repeat them three times in the morning and three times in the evening. He said: I heard the Messenger of Allah (ﷺ) using these words as a supplication and I like to follow his practice. The transmitter, Abbas, said in this version: And you say: "O Allah! I seek refuge in Thee from infidelity and poverty. O Allah! I seek refuge in Thee from punishment in the grave. There is no god but Thee". You repeat them three times in the morning and three times in the evening, and use them as a supplication. I like to follow his practice. He said: The Messenger of Allah (ﷺ) said: The supplications to be used by one who is distressed are: "O Allah! Thy mercy is what I hope for. Do not abandon me to myself for an instant, but put all my affairs in good order for me. There is no god but Thou." Some transmitters added more than others

5091. Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:if anyone says a hundred times in the morning: "Glory be to Allah, the Sublime, and I begin with praise of him", and says likewise in the evening, no one from the creatures will bring anything like the one which he will bring

5092. Narrated Qatadah: When the Prophet of Allah (ﷺ) saw the new moon, he said: "a new moon of good and right guidance; a new moon of good and right guidance; a new moon of good and right guidance. I believe in Him Who created you" three times. He would then say: "Praise be to Allah Who has made such and such a month to pass and has brought such and such a month

5093. Narrated Qatadah: When the Messenger of Allah (ﷺ) saw the new moon, he turned away his face from it. Abu Dawud said: On this subject there is no tradition which has perfect chain and is sound

5094. Narrated Umm Salamah, Ummul Mu'minin: The Messenger of Allah (ﷺ) never went out of my house without raising his eye to the sky and saying: "O Allah! I seek refuge in Thee lest I stray or be led astray, or slip or made to slip, or cause injustice, or suffer injustice, or do wrong, or have wrong done to me

5095. Narrated Anas ibn Malik: The Prophet (ﷺ) said: When a man goes out of his house and says: "In the name of Allah, I trust in Allah; there is no might and no power but in Allah," the following will be said to him at that time: "You are guided, defended and protected." The devils will go far from him and another devil will say: How can you deal with a man who has been guided, defended and protected?

5096. Narrated AbuMalik Al-Ash'ari: The Prophet (ﷺ) said: When a man goes into his house, he should say: "O Allah! I ask Thee for good both when entering and when going out; in the name of Allah we have entered, and in the name of Allah we have gone out, and in Allah our Lord do we trust." He should then greet his family

5097. Narrated AbuHurayrah: I heard the Messenger of Allah (ﷺ) say: The wind comes from Allah's mercy. Salamah's version has: It is Allah's mercy; it (sometimes) brings blessing and (sometimes) brings punishment. So when you see it, do not revile it, but ask Allah for some of its good, and seek refuge in Allah from its evil

5098. 'A'ishah, wife of the prophet (May peace be upon him), said :I never saw the Messenger of Allah (May peace be upon him) laugh fully to such an extent that I could see his uvula. He would only smile, and when he saw clouds or wind, his face showed signs (of fear). I asked him: Messenger of Allah! When the people see the cloud, they rejoice, hoping for that it may contain rain, and I notice that when you see it, (the signs of) abomination on your face. He replied: 'A'ishah! What gives me safety from the fact that it might contain punishment? A people were punished by the wind. When those people saw the punishment, they said: this is a cloud which would give us rain

5099. Narrated Aisha, Ummul Mu'minin: When the Prophet (ﷺ) saw a cloud formation in the sky, he left work, even if he were at prayer, and then would say: "O Allah! I seek refuge in Thee from its evil. " If it rained, he would say: "O Allah! send a beneficial downpour

5100. Anas said; A shower of rain fell on us when we were with the Messenger of Allah (May peace be upon him). The Messenger of Allah (May peace be upon him) went out and removed his garment till some of the rain fell on him. We asked him; apostle of Allah! Why did you do this? He replied:Because it has recently been with its Lord

5101. Narrated Zayd ibn Khalid: The Prophet (ﷺ) said: Do not curse the cock, for it awakens for prayer

5102. Abu Hurairah reported the Prophet (May peace be upon him) as saying:when you hear the cocks crowing, ask Allah for some of His grace, for they have seen as angel; but when you hear an ass braying, seek refuge in Allah from the devil, for it has seen the devil

5103. Narrated Jabir ibn Abdullah: The Prophet (ﷺ) said: When you hear the barking of dogs and the braying of asses at night, seek refuge in Allah, for they see which you do not see

5104. Narrated Ali ibn Umar ibn Husayn ibn Ali: The Messenger of Allah (ﷺ) as saying: Do not go out much when there are few people about , for Allah the Exalted



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scatters abroad of His beasts in that hour (according to Ibn Marwan's version). Ibn Marwan's version has: For Allah has creatures. He then mentioned the barking of dogs and braying of asses in a similar manner. He added in his version: Ibn al-Had said: Shurahbil ibn al-Hajib told me on the authority of Jabir ibn Abdullah from the Messenger of Allah () similar to it

5105. Narrated AbuRafi': I saw the Messenger of Allah () uttering the call to prayer (Adhan) in the ear of al-Hasan ibn Ali when Fatimah gave birth to him

5106. Narrated Aisha, Ummul Mu'minin: Boys used to be brought to the Messenger of Allah (), and he would invoke blessings on them. Yusuf added: "and soften some dates and rub their palates with them". He did not mention "blessings

5107. Narrated Aisha, Ummul Mu'minin: The Messenger of Allah () said to me: Have the mugharribun been seen (or some other word) among you? I asked: What do the mugharribun mean? He replied: They are those in whom is a strain of the jinn

5108. Narrated Abdullah ibn Abbas: The Prophet () said: If anyone asks (you) for refuge for the sake of Allah, give him refuge; and if anyone asks you (for something) for the pleasure of Allah, give him. Ubaydullah said: If anyone asks you for the sake of Allah

5109. Ibn 'Abbas reported the Messenger of Allah (May peace be upon him) as saying:If anyone asks you refuge for Allah's sake give him refuge; and if anyone asks you (for something) for Allah's sake, give him. Sahl and Sulaiman said: if anyone calls you, respond to him. The Agreed version goes; if you do not afford to compensate him, pray Allah for him until you know that you have compensated him

5110. Narrated Abdullah ibn Abbas: AbuZumayl said: I asked Ibn Abbas, saying: What is that I find in my breast? He asked: What is it? I replied: I swear by Allah, I cannot speak about it. He asked me: Is it something doubtful? and he laughed. He then said: No one could escape that, until Allah, the exalted, revealed: "If thou went in doubt as to what we have revealed unto thee, and ask those who have been reading the Book from before thee." He said: If you find something in your heart, say: He is the first and the Last, the Evident and the Immanent, and He has full knowledge of all things

5111. Abu Hurairah said; His companion came to him and said; Messenger of Allah! We have thoughts which we cannot dare talk about and we do not like that we have them or talk about them. He said:Have you experienced that? They replied: yes. He said : that is clear faith

5112. Narrated Abdullah ibn Abbas: A man came to the Prophet () and said: Messenger of Allah! one of us has thoughts of such nature that he would rather be reduced to charcoal than speak about them. He said: Allah is Most Great, Allah is Most Great, Allah is Most Great. Praise be to Allah Who has reduced the guile of the devil to evil prompting. Ibn Qudamah said "reduced his matter" instead of "reduced his guile". Ibn Qudamah said "reduced his matter" instead of "reduced his guile

5113. Sa'id b. Malik said:My ears heard it and my heart remembered it from Muhammad (May peace be upon him) who said: if a man claims to be the son of a man who is not his father, paradise will be forbidden for him. He said: I then met Abu Bakrah and mentioned it to him. He said: my ears heard it and my heart remembered it from Muhammad (peace be upon him). 'Asim said : I said : Abu 'Uthman! Two men testified before you. Who are they? He said : One of them is the one who is first to shoot arrow in the path of Allah or in the path of Islam, that is to say : Sa'd b. Malik. The other is the one came from al-Taif with ten and some men on foot. He then mentioned his excellence. Abu Dawud said : When al-Nufaili mentioned this tradition, he said : I swear by Allah, this is sweeter with me than honey, that is no say, his way transmission. Abu 'Ali said : I heard Abu Dawud say : I heard Ahmad say : The people of Kufah have no light in their traditions. I did not see them like the people of Basrah. They learnt it from Shu'bah

5114. Abu Hurairah reported the Prophet (May peace be upon him) as saying :if a man becomes the client of any people without the permission of his patrons (i.e. those who have freed him), on him will be the curse of Allah, of angels and of all people; no obligatory or supererogatory worship will be accepted from him

5115. Anas b. Malik reported the Messenger of Allah (May peace be upon him) as saying:If anyone pretends to be the son of a man other than his father, or attributes his freedom to people other than those who set him free, on him will be the curse of Allah that will continue till the day of resurrection

5116. Narrated AbuHurayrah: The Prophet () said: Allah, Most High, has removed from you the pride of the pre-Islamic period and its boasting in ancestors. One is only a pious believer or a miserable sinner. You are sons of Adam, and Adam came from dust. Let the people cease to boast about their ancestors. They are merely fuel in Jahannam; or they will certainly be of less account with Allah than the beetle which rolls dung with its nose

5117. Narrated Abdullah ibn Mas'ud: If anyone helps his people in an unrighteous cause, he is like a camel which falls into a well and is pulled out by its tail

5118. 'Abd Allah b. Mas'ud said :I went to the prophet (May peace be upon him) when he was in a skin tent. He then mentioned something similar to it

5119. Narrated Wathilah ibn al-Asqa': I asked: Messenger of Allah! what is party spirit? He replied: That you should help your people in wrongdoing

5120. Narrated Suraqah ibn Malik ibn Ju'sham al-Mudlaji: The Messenger of Allah () gave us an address and said: The best of you is the one who defends his tribe, so long as he commits no sin. Abu Dawud said: Abu Ayyub b. Suwaid is weak

5121. Jubair b. Mut'im reported the Messenger of Allah (May peace be upon him) as saying:he who summons others to party-spirit does not belong to us; and he who dies upholding party spirit does not belong to us.'

5122. Abu Musa reported the Messenger of Allah (May peace be upon him) as saying:the son of a sister of a people belongs to them

5123. Narrated AbuUqbah: AbdurRahman ibn AbuUqbah quoted his father AbuUqbah who was a client from the people of Persia as saying: I was present at Uhud along with the Messenger of Allah (), and on smiting one of the polytheists I said: Take this from me who is the young Persian. The Messenger of Allah () then

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turned to me and said: Why did you not say: Take this from me who is the young Ansari?

5124. Narrated Al-Miqdam ibn Ma'dikarib: The Prophet () said: When a man loves his brother, he should tell him that he loves him

5125. Narrated Anas ibn Malik: A man was with the Prophet () and a man passed by him and said: Messenger of Allah! I love this man. The Messenger of Allah () then asked: Have you informed him? He replied: No. He said: Inform him. He then went to him and said: I love you for Allah's sake. He replied: May He for Whose sake you love me love you

5126. 'Abd Allah b. al-samit told that Abu Dharr said :Messenger of Allah! A man loves some people, but he cannot do work like their work. He replied; Yes, Abu Dharr, will be with those whom you love. Abu Dharr then repeated it. The Messenger of Allah (May peace be upon him) also repeated it

5127. Anas b. Malik said :I never saw the Companions of the Messenger of Allah (May peace be upon him) so happy about anything as I saw them happy about this thing. A man said : Messenger of Allah! A man loves another man for the good work which he does, but he himself cannot do like it. The Messenger of Allah (May peace be upon him) said: A man will be with those whom he loves

5128. Narrated AbuHurayrah: The Prophet () said: He who is consulted is trustworthy

5129. Abu Mas'ud al-Ansari said :A man came to the prophet (May peace be upon him) and said: Messenger of Allah! I have been left without a mount. So give me a mount. He replied: I have no mount to give, but go to so and so; he may perhaps give you a mount. He then went to him and he gave him a mount. He came to the Messenger of Allah (May peace be upon him) and informed him about it. Thereupon the Messenger of Allah (May peace be upon him) said: if anyone guides someone to a good (deed), he will get the reward like the reward of the one who does it

5130. Narrated AbudDarda': The Prophet () said: Your love for a thing causes blindness and deafness

5131. Abu Musa reported the Messenger of Allah (May peace be upon him) as saying:Make intercession to me, you will be rewarded, for Allah decrees what he wishes by the tongue of his prophet

5132. Narrated Mu'awiyah: Make intercession, you will be rewarded, for I purposely delay a matter so that you intercede and then you are rewarded. The Messenger of Allah () said: If you make intercession, you will be rewarded

5133. A similar tradition has also been transmitted by Abu Musa from the prophet (May peace be upon him) through a different chain of narrators

5134. Narrated al-Ala' ibn al-Hadrami: Some of the children of al-Ala' ibn al-Hadrami said: Al-Ala' ibn al-Hadrami was the governor of the Prophet () at al-Bahrayn, and when he wrote to him he began with his won name

5135. Ibn al-Ala said :Al-Ala b. al-Hadrami wrote to the prophet (May peace be upon him), and he began with his name

5136. Narrated Abdullah ibn Abbas: The Prophet () wrote a letter to Heraclius: "From Muhammad, the Messenger of Allah, to Hiraql (Heraclius), Chief of the Byzantines. Peace be to those who follow the guidance." Ibn Yahya reported on the authority of Ibn Abbas that AbuSufyan said to him: We then came to see Hiraql (Heraclius) who seated us before him. He then called for the letter from the Messenger of Allah (). Its contents were: "In the name of Allah, the Compassionate, the Merciful, from Muhammad the Messenger of Allah, to Hiraql, chief of Byzantines. Peace be to those who follow the guidance. To proceed

5137. Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:A son does not repay what he owes to his father unless he buys him and emancipates him if he finds him in slavery

5138. Narrated Abdullah ibn Umar: A woman was my wife and I loved her, but Umar hated her. He said to me: Divorce her, but I refused. Umar then went to the Prophet () and mentioned that to him. The Prophet () said: Divorce her

5139. Bahz b. Hakim on his father's authority said that his grandfather said:I said: Messenger of Allah! to whom should I show kindness? He replied: Your mother, next your mother, next your mother, and then comes your father, and then your relatives in order of relationship. The Messenger of Allah () said: If a man asks his slave whom he freed for giving him property which is surplus with him and he refuses to give it to him, the surplus property which he refused to give will be called on the Day of resurrection as a large bald snake. Abu Dawud said: Aqra' means a snake whose hair of the head were removed on account of poison

5140. Kulaib b. Manfa'ah said that his grandfather told then he went to the Prophet () and said:Messenger of Allah! to whom should I show kindness? He said: Your mother, your sister, your brother and the slave whom you set free and who is your relative, a due binding (on you), and a tie of relationship which should be joined

5141. 'Abd Allah b. 'Amr (b. al-As) reported the Messenger of Allah (May peace be upon him) as saying:A man's reviling of his parents is one of the grave sins. He was asked : Messenger of Allah! How does a man revile his parents? He replied: He reviles the father of a man who then reviles his father, and he reviles a man's mother and he reviles his

5142. Narrated AbuUsayd Malik ibn Rabi'ah as-Sa'idi: While we were with the Messenger of Allah! () a man of Banu Salmah came to Him and said: Messenger of Allah is there any kindness left that I can do to my parents after their death? He replied: Yes, you can invoke blessings on them, forgiveness for them, carry out their final instructions after their death, join ties of relationship which are dependent on them, and honour their friends

5143. Ibn 'Umar reported the Messenger of Allah (May peace be upon him) as saying:One of the finest acts of kindness is for a man to treat his father's friends in a kindly way after he has departed

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5144. Narrated Abutufayl: I saw the Prophet () distributing flesh at Ji'irranah, and I was a boy in those days bearing the bone of the camel, and when a woman who came forward approach the Prophet (), he spread out his cloak for her, and she sat on it. I asked: Who is she? The people said: She is his foster-mother
5145. Narrated Umar ibn as-Sa'ib: One day when the Messenger of Allah () was sitting, his foster-father came forward. He spread out of a part of his garment and he sit on it. Then his mother came forward to him and he spread out the other side of his garment and she sat on it. Again , his foster-brother came forward. The Messenger of Allah () stood for him and seated him before himself
5146. Narrated Abdullah ibn Abbas: The Prophet () said: If anyone has a female child, and does not bury her alive, or slight her, or prefer his children (i.e. the male ones) to her, Allah will bring him into Paradise. Uthman did not mention "male children
5147. Narrated AbuSa'id al-Khudri: The Prophet () said: If anyone cares for three daughters, disciplines them, marries them, and does good to them, he will go to Paradise
5148. The tradition mentioned above has also been transmitted by Suhail through a different chain of narrators to the same effect. This version has :“three sisters, or three daughter, or two daughter, or two sisters”
5149. Narrated A'w'f ibn Malik al-Ashja'i: The Prophet () said: I and a woman whose cheeks have become black shall on the Day of Resurrection be like these two (pointing to the middle and forefinger), i.e. a woman of rank and beauty who has been bereft of her husband and devotes herself to her fatherless children till they go their separate ways or die
5150. Sahl (b. Sa'd) reported the prophet (May peace be upon him) as saying; I and the one who takes the responsibility of an orphan will be in Paradise thus, and he joined his middle finger and forefinger
5151. 'A'ishah reported the Messenger of Allah (May peace be upon him) as saying:Gabriel kept on commending the neighbor to me so that I thought he would make him an heir
5152. Narrated Abdullah ibn Amr ibn al-'As: Mujahid said that Abdullah ibn Amr slaughtered a sheep and said: Have you presented a gift from it to my neighbour, the Jew, for I heard the Messenger of Allah () say: Gabriel kept on commending the neighbour to me so that I thought he would make an heir?
5153. Abu Hurairah said :A man came to the prophet (May peace be upon him) complaining against his neighbor. He said: go and have patience. He again came to him twice or thrice. He then said : Go and throw your property in the way. So he threw his property in the way and the people began to ask him and he would tell them about him. The people then began to curse him; may Allah do with him so and so! Then his neighbor came to him and said: Return, you will not see from me anything which you dislike
5154. Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:He who believes in Allah and in the last day should honour his guest; he who believes in Allah and in the last day should not harm his neighbor; he who believes in Allah and in the last day should speak good or keep silence
5155. 'A'ishah said:I asked : apostle of Allah! I have two neighbors. With which of them should I begin? He replied: Begin with the one whose door is nearer to you. Abu Dawud said: Shu'bah said this tradition : Talhah is a man of the Quraish
5156. Narrated Ali ibn AbuTalib: The last words which the Messenger of Allah () spoke were: Prayer, prayer; fear Allah about those whom your right hands possess
5157. Ma'rur b. Suwaid said :I saw Abu Dharr at Rabadhah. He was wearing a thick cloak, and his slave also wore a similar one. He said : the people said: Abu Dharr! (it would be better) if you could take the cloak which your slave wore, and you combined that with, and it would be a pair of garments (hullah) and you would clothe him with another garment. He said: Abu Dharr said : I abused a man whose mother was a non-Arab and I reviled him for his mother. He complained against me to the apostle of allah (May peace be upon him). He said: Abu Dharr! You are a man who has a characteristic of pre-Islamic days. He said: they are your brethren; Allah has given you superiority over them; sell those who do not please you and do not punish Allah's creatures
5158. Ma'rur b. Suwaid said :We called on Abu Dharr at al-Rabadhah. He wore a cloak and his slave also wore a similar one. We said; Abu Dharr! If you took the cloak of your slave and combined it with your cloak, so that it could be a part of garments (hullah) and clothed him in another garment, (it would be better). He said; I heard the Messenger of Allah (May peace be upon him) say; They are your brethren. Allah has put them under your authority; so he who has his brother under his authority must feed him from what he eats and clothe him with what he wears, and not impose on him work which is too much for him, but if he does so, he must help him. Abu Dawud said: Ibn Numair transmitted it from al-A'mash in a similar way
5159. Abu Mas'ud al-Ansari said:when I was beating a servant of mine, I heard a voice behind me saying: know, Abu Mas'ud-Ibn al-Muthanna said: “twice”-that Allah has more power over you than you have over him. I turned round and saw that it was that it was the prophet (May peace be upon him). I said : Messenger of Allah! He is free for Allah's sake. He said : If you had not done it, fire would have burned you or the fire would have touched you
5160. The tradition mentioned above has also been transmitted by al-A'mash in a similar way to same way to the same effect through a different chain of narrators
5161. Narrated AbuDharr: The Prophet () said: Feed those of your slaves who please you from what you eat and clothe them with what you clothe yourselves, but sell those who do not please you and do not punish Allah's creatures

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5162. Narrated Rafi' ibn Makith: The Prophet () said: Treating those under one's authority will produce prosperity, but an evil nature produces evil fortune

5163. Narrated Rafi' ibn Makith: The Messenger of Allah () said: Treating those under one's authority well produces prosperity, but an evil nature produces evil fortune

5164. Narrated Abdullah ibn Umar: A man came to the Prophet () and asked: Messenger of Allah! how often shall I forgive a servant? He gave no reply, so the man repeated what he had said, but he still kept silence. When he asked a third time, he replied: Forgive him seventy times daily

5165. Abu Hurairah said: Abu al-Qasim, the Prophet of Atonement () said to me: If anyone reviles his slave when he is innocent of what he said, he will be beaten on the Day of Resurrection. The transmitter Mu'ammal said: 'Isa narrated it to us from al-Fudial, that is, Ibn Ghazwan

5166. Hilal b. Yasaf said :We were staying in the house of Suwaid b. Muqarrin. There was among us an old man who was hot-tempered. He had a slave-girl with him. He gave a slap on her face. I never saw Suwaid more angry than on that day. He said: there is no alternative for you except to free her. I was the seventh child in order of Muqarrin and we had only a female servant. The youngest of us gave a slap on her face. The prophet (May peace be upon him) commanded us to set her free

5167. Narrated Mu'awiyah ibn Suwayd ibn Muqarrin: I slapped a freed slave of ours. My father called him and me and said: Take retaliation on him. We, the people of Banu Muqarrin, were seven during the time of the Prophet (), and we had only a female servant. A man of us slapped her. The Messenger of Allah () said: Set her free. They said: We have no other servant than her. He said: She must serve them till they become well off. When they become well off, they should set her free

5168. Zadhan said: I came to Ibn 'Umar when he set his slave free. He took a stick or something else from the earth and said; for me there is no reward even equivalent to this. I heard the Messenger of Allah (May peace be upon him) say: If anyone slaps or beats his slave the atonement due from him is to set him free

5169. 'Abd Allah b. 'Umar reported the Messenger of Allah (May peace be upon him) as saying: when a slave acts sincerely towards his master and worship Allah well, he will have a double reward

5170. Narrated Abu Hurayrah: The Prophet () said: If anyone corrupts (instigates) the wife of a man or his slave (against him), he is not from us

5171. Anas b. malik said :A man peeped into some of the apartment of the prophet (May peace be upon him). The prophet (May peace be upon him) got up taking an arrowhead or arrowheads. He said: I can still picture myself looking at the Messenger of Allah (May peace be upon him) when he was exploring to pierce him

5172. Narrated Abu Hurayrah: The Prophet () said: If anyone peeps into the house of a people without their permission and he knocks out his eye, no responsibility is incurred for his eye

5173. Narrated Abu Hurayrah: The Prophet () said: When one has a look into the house, then there is no (need of) permission

5174. Narrated Huzayl: A man came. Uthman's version has: Sa'd ibn Abu Waqqas came. He stood at the door. Uthman's version has: (He stood) facing the door. The Prophet () said to him: Away from it, (stand) this side or that side. Asking permission is meant to escape from the look of an eye

5175. A similar tradition has also been transmitted by Talhah b. Musarrif from a man from Sa'd from the prophet (May peace be upon him) through a different chain of narrators

5176. Narrated Kaladah ibn Hanbal: Safwan ibn Umayyah sent him with some milk, a young gazelle and some small cucumbers to the Messenger of Allah () when he was in the upper part of Mecca. I entered but I did not give a salutation. He said: Go back and say: "Peace be upon you"! This happened after Safwan ibn Umayyah and embraced Islam. Amr said: Ibn Safwan told me all this on the authority of Kaladah ibn Hanbal, and he did not say: I heard it from him. Abu Dawud said: Yahya b. Habib said: Umayyah b. Safwan. He did not say: I heard from Kaladah b. Hanbal. Yahya also said: 'Amr b. 'Abd Allah b. Safwan told him that Kaladah b. al-Hanbal told him

5177. Narrated Rib'i: A man of Banu Amir told that he asked the Prophet () for permission (to enter the house) when he was in the house, saying: May I enter ? The Prophet () said to his servant: Go out to this (man) and teach him how to ask permission to enter the house, and say to him: "Say : Peace be upon you. May I enter?" The man heard it and said: Peace be upon you! May I enter ? The Prophet () permitted him and he entered

5178. Rib'i b. Hirash said I was told that a man of Banu 'Amir asked the prophet (May peace be upon him) for permission to enter the house. He then mentioned the rest of the tradition to the same effect. Abu Dawud said: Similarly, Musaddad transmitted it to us saying that Abu 'Awanah related it to us from Mansur. He did not say: "a man of Banu 'Amir

5179. Rib'i said that a man of Banu Amir told him that he asked permission of the prophet (May peace be upon him) to enter the house. He related the tradition to the same effect, saying :I heard it and so I said: Peace be upon you. May I enter?

5180. Abu Sa'id al-Khudri said: I was sitting in one of the meeting of the Ansar. Abu Musa came terrified. We asked him; what makes you terrified? He replied: 'Umar sent for me; so I went to him and asked his permission three times, but he did not permit me (to enter), so I came back. He asked; what has prevented you from coming to me? I replied: I came and asked permission three times, but it was not granted to me (so I returned). The Messenger of Allah (May peace be upon him) has said: When one of you asks permission three times and it is not granted to him, he should go away. He ('Umar) said; establish the proof of it. So Abu Sa'id said: the youngest of the people will accompany you. So Abu Sa'id got up with him and testified

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5181. Abu Musa said that he came to 'Umar and asked permission three times saying :Abu Musa asks permission, al-Ash'ari ask permission, and 'Abd Allah b. Qais asks permission, but it was not granted to him. So he went away and 'umar sent for him saying: what did you return? He replied: The Messenger of Allah (May peace be upon him) said: When one of you asks permission three times and it is not granted to him, he should go away. He said: Establish the proof of it. He went, came back, and said; This is Ubayy. Ubayy said: 'Umar, do not be an agony for the Companions of the Messenger of Allah (peace be upon him). 'Umar said : I shall not be an agony for the Companions of the Messenger of Allah ()

5182. 'Ubaid b. 'Umair said :Abu Musa asked 'Umar for permission to enter the house. This version has: he went with Abu sa'd who testified to it. He said Did this practice of the Messenger of Allah (May peace be upon him) remain hidden from me? My engagement in the transaction in the market made me oblivious of it. Now give me salutation as you wish; and do not ask permission

5183. The tradition mentioned above has also been transmitted by Abu Musa in a similar way through a different chain of narrators. This version has:'Umar said to Abu Musa : I do not blame you, but the matter of transmitting a tradition from the Messenger of Allah (May peace be upon him) is serious

5184. The tradition mentioned above has also been transmitted by Abu Musa through a different chain of narrators in a similar manner. This version has :'Umar said to Abd Musa: I do not blame you, but I am afraid that the people may talk carelessly about the Messenger of Allah (May peace be upon him)

5185. Narrated Qays ibn Sa'd: The Messenger of Allah () came to visit us in our house, and said: Peace and Allah's mercy be upon you! Sa'd returned the greeting in a lower tone. Qays said: I said: Do you not grant permission to the Messenger of Allah () to enter? He said: Leave him, he will give us many greetings. The Messenger of Allah () then said: Peace and Allah's mercy be upon you! Sa'd again responded in a lower tone. The Messenger of Allah () again said: Peace and Allah's mercy be upon you! So the Messenger of Allah () went away. Sa'd went after him and said: Messenger of Allah! I heard your greetings and responded in a lower tone so that you might give us many greetings. The Messenger of Allah () returned with him. Sa'd then offered to prepare bath-water for him, and he took a bath. He then gave him a long wrapper dyed with saffron or wars and he wrapped himself in it. The Messenger of Allah () then raised his hands and said: O Allah, bestow Thy blessings and mercy on the family of Sa'd ibn Ubadah! The Messenger of Allah () then shared their meals. When he intended to return, Sa'd brought near him an ass which was covered with a blanket. The Messenger of Allah () mounted it. Sa'd said: O Qays, accompany the Messenger of Allah. Qays said: The Messenger of Allah () said to me: Ride. But I refused. He again said: Either ride or go away. He said: So I went away. Hisham said: AbuMarwan (transmitted) from Muhammad ibn AbdurRahman ibn As'ad ibn Zurarah. Abu Dawud said: 'Umar b. 'Abd al-Wahid and Ibn Sama'ah transmitted it from al-Awzai' in mural form (the ling of the Companion being missing), and they did not mention Qais b. Sa'd

5186. Narrated Abdullah ibn Busr: When the Messenger of Allah () came to some people's door, he did not face it squarely, but faced the right or left corner, and said: Peace be upon you! peace be upon you! That was because there were no curtains on the doors of the house at that time

5187. Jabir said that he went to the prophet () about the debt of my father. He said :I knocked at the door. He asked : who is there? I replied: it is I. he said: I, as though he disapproved of it

5188. Narrated Nafi' ibn AbdulHarith: I went out with the (Messenger of Allah ()) until I entered a garden, he said: Keep on closing the door. The door was then closed. I then said: Who is there ? He then narrated the rest of the tradition. Abu Dawud said: That is to say, the tradition of Abu Musa al-Ash'ari. In this version he said: "He then knocked at the door

5189. Narrated AbuHurayrah: The Prophet () said: A man's messenger sent to another indicates his permission to enter

5190. Narrated AbuHurayrah: The Prophet () said: When one of you is invited to take meals and comes along with the messenger, that serves as permission for him to enter. Abu 'Ali al-Lu'lu said: I heard Abu Dawud say: Qatadah did not hear anything from Abu Rafi

5191. Ibn 'Abbas said :Most of the people did not act upon the verse about asking permission to enter the house. I have commanded this slave-girl of mine to ask my permission to enter. Abu Dawud said: 'Ata also transmitted it from Ibn 'Abbas in a similar way. He commanded to act upon this

5192. Narrated Abdullah Ibn Abbas: Ikrimah said: A group of people from Iraq said: Ibn Abbas, what is your opinion about the verse in which we have been commanded whatever we have been commanded, but no one acts upon it? The word of Allah, Most High, reads: "O ye who believe! Let those whom your right hands possess, and the (children) among you, who have not come of age, ask your permission (before) they enter your presence on three occasions: before morning prayer, while you are undressing for the noonday heat, and after late-night prayer. These are your three times of undress; outside those times it is not wrong for you or for them to move about." Al-Qa'nabi recited the verse up to "full of knowledge and wisdom". Ibn Abbas said: Allah is Most Clement and Most Merciful to the believers. He loves concealment. The people had neither curtains nor curtained canopies in their houses. Sometimes a servant, a child or a female orphan of a man entered while the man was having sexual intercourse with his wife. So Allah commanded them to ask permission in those times of undress. Then Allah brought them curtains and all good things. But I did not see anyone following it after that. Abu Dawud said: The tradition of 'Ubaid Allah and of 'Ata, weakens this tradition

5193. Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:By him in whose hand my soul is, you will not enter Paradise until you believe, and you will not believe until you love one another: should I not guide you to something doing which you will love one another: spread out salutation among you

5194. 'Abd Allah b. 'Amr said :A man asked the Messenger of Allah (May peace be upon him): When aspect of Islam is best? He replied: that you should provide

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food and greet both those you know and those you do not know

5195. Narrated Imran ibn Husayn: A man came to the Prophet (ﷺ) and said: Peace be upon you! He responded to his salutation. He then sat down. The Prophet (ﷺ) said: Ten. Another man came and said: Peace and Allah's mercy be upon you! He responded to his salutation when he sat down. He said: Twenty. Another man came and said: Peace and Allah's mercy and blessings be upon you! He responded to him and said when he sat down: and blessings be upon you! He responded to him and said when he sat down: Thirty

5196. Narrated Mu'adh ibn Anas: (This version is same as previous No 5176 from the Prophet (ﷺ), adding that): Afterwards another man came and said: Peace and Allah's mercy, blessings and forgiveness be upon you! whereupon he said: Forty. adding: Thus are excellent qualities rewarded

5197. Narrated AbuUmamah: The Prophet (ﷺ) said: Those who are nearest to Allah are they who are first to give a salutation

5198. Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying :The young should salute the old, the one who is passing by should salute the one who is sitting, and a small company should salute a large one

5199. Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:one who is riding should salute one who is walking. He then mentioned the rest of the tradition

5200. Narrated AbuHurayrah: When one of you meets his brother, he should salute him, then if he meets him again after a tree, wall or stone has come between them, he should also salute him. Mu'awiyah said: 'Abd al-Wahhab b. Bakht transmitted a similar tradition to me from Abu al-Zinad, from al-A'raj, from Abu Hurairah, from the Messenger of Allah (ﷺ)

5201. Narrated Abdullah ibn Abbas: Umar came to the Prophet (ﷺ) when he was in his wooden oriel, and said to him: Peace be upon you. Messenger of Allah, peace be upon you! May Umar enter ?

5202. Narrated Anas ibn Malik: The Messenger of Allah (ﷺ) came to some children who were playing: He saluted them

5203. Narrated Anas ibn Malik: The Messenger of Allah (ﷺ) came to us when I was a boy among the boys. He saluted us and took me by my hand. He then sent me with some message. He himself sat in the shadow of a wall, or he said: near a wall until I returned to him

5204. Asma', daughter of Yazid, said :the Prophet (ﷺ), passed us by when we were with some women and gave us a salutation

5205. Narrated AbuHurayrah: Suhayl ibn AbuSalih said: I went out with my father to Syria. The people passed by the cloisters in which there were Christians and began to salute them. My father said: Do not give them salutation first, for AbuHurayrah reported the Messenger of Allah (ﷺ) as saying: Do not salute them (Jews and Christians) first, and when you meet them on the road, force them to go to the narrowest part of it

5206. Narrated Abdullah ibn Umar: The Prophet (ﷺ) said: When one of the Jews greets you saying: Death may come upon you, reply: The same to you. Abu Dawud said: Malik b. 'Adb Allah b. Dinar transmitted it in a similar manner, and al-Thawri transmitted it from 'Abd Allah b. Dinar. He said in this version: The same to you

5207. Anas said:The Companions of the prophet (ﷺ) said to the prophet (ﷺ): The people of the Book salute us. How should we reply to them? He said: say : the same to you

5208. Narrated AbuHurayrah: The Prophet (ﷺ) said: When one of you comes to an assembly, he should give a salutation and if he feels inclined to get up, he should give a salutation, for the former is not more of a duty than the latter

5209. Narrated AbuJurayy al-Hujaymi: I came to the Prophet (ﷺ) and said: Upon you be peace, Messenger of Allah! He said: Do not say: Upon you be peace, for "Upon you be peace" is the salutation to the dead

5210. Narrated Ali ibn AbuTalib: AbuDawud said: Al-Hasan ibn Ali traced this tradition back to the Prophet (ﷺ): When people are passing by, it is enough if one of them gives a salutation on their behalf, and that it is enough for those who are sitting if one of them replies

5211. Narrated Al-Bara' ibn Azib: The Prophet (ﷺ) said: If two Muslims meet, shake hands, praise Allah, and ask Him for forgiveness, they will be forgiven

5212. Narrated Al-Bara' ibn Azib: The Prophet (ﷺ) said: Two Muslims will not meet and shake hands having their sins forgiven them before they separate

5213. Narrated Anas ibn Malik: When the people of the Yemen came, the Messenger of Allah (ﷺ) said: The people of the Yemen have come to you and they are first to shake hands

5214. Narrated AbuDharr: Ayyub ibn Bushayr ibn Ka'b al-Adawi quoted a man of Anazah who said that he asked AbuDharr when he left Syria: I wish to ask you about a tradition of the Messenger of Allah (ﷺ). He said: I shall tell you except that it is something secret. Did the Messenger of Allah (ﷺ) shake hands with you when you met him? He replied: I never met him without his shaking hands with me. One day he sent for me when I was not at home. When I came I was informed that he had sent for me. I came to him and found him on a couch. He embraced me and that was better and better

5215. Abu Sa'id al-Khudri said:When Banu Quraizah capitulated agreeing to accept Sa'd's judgement, the Prophet (ﷺ) sent a messenger to him. When he came riding on a white ass, the prophet (ﷺ) said: stand up to (show respect to) your chief, or he said : "to the best of you". He came and sat beside the Messenger of Allah (May peace be upon him)

5216. The tradition mentioned above has also been transmitted by Shu'bah through a different chain of narrators. This version has :when he came near the

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mosque, he said to the Ansar; stand up showing respect to your chief

5217. Narrated Aisha, Ummul Mu'minin: I never saw anyone more like the Messenger of Allah (ﷺ) in respect of gravity, calm deportment, pleasant disposition - according to al-Hasan's version: in respect of talk and speech. Al-Hasan did not mention gravity, calm deportment, pleasant disposition - than Fatimah, may Allah honour her face. When she came to visit him (the Prophet) he got up to (welcome) her, took her by the hand, kissed her and made her sit where he was sitting; and when he went to visit her, she got up to (welcome) him, took him by the hand, kissed him, and made him sit where she was sitting

5218. Abu Hurairah said; Al-Aqra' b. Habib saw that the Messenger of Allah(ﷺ) was kissing Husain. He said:I have ten children and I have never kissed any of them. The Messenger of Allah(ﷺ) said: He who does not show tenderness will not be shown tenderness

5219. 'A'ishah said :the prophet (ﷺ) said; Good tidings to you, 'A'ishah, for Allah Most High has revealed your innocence. He then recited to her the Quranic verses. Her parents said: Kiss the head of the Messenger of Allah (ﷺ). I said : Praise be to Allah, most High, not to you

5220. Narrated Ash-Sha'bi: The Prophet (ﷺ) received Ja'far ibn AbuTalib, embraced him and kissed him between both of his eyes (forehead)

5221. Narrated AbuNadrah: Ilyas ibn Dighfal said: I saw AbuNadrah kissing on the cheek of al-Hasan

5222. Narrated Al-Bara' ibn Azib: I went in with AbuBakr when he had newly come to Medina and he found his daughter Aisha lying down afflicted with fever. AbuBakr went to her, and saying: How are you, girlie? kissed her on the cheek

5223. Narrated Abdullah ibn Umar: Ibn Umar told a story and said: We then came near the Prophet (ﷺ) and kissed his hand

5224. Narrated Usayd ibn Hudayr,: AbdurRahman ibn AbuLayla, quoting Usayd ibn Hudayr, a man of the Ansar, said that while he was given to jesting and was talking to the people and making them laugh, the Prophet (ﷺ) poked him under the ribs with a stick. He said: Let me take retaliation. He said: Take retaliation. He said: You are wearing a shirt but I am not. The Prophet (ﷺ) then raised his shirt and the man embraced him and began to kiss his side. Then he said: This is what I wanted, Messenger of Allah

5225. Narrated al-Wazi' ibn Zari': Umm Aban, daughter of al-Wazi' ibn Zari', quoting his grandfather, who was a member of the deputation of AbdulQays, said: When we came to Medina, we raced to be first to dismount and kiss the hand and foot of the Messenger of Allah (ﷺ). But al-Mundhir al-Ashajj waited until he came to the bundle of his clothes. He put on his two garments and then he went to the Prophet (ﷺ). He said to him: You have two characteristics which Allah likes: gentleness and deliberation. He asked: Have I acquired them or has Allah has created (them) my nature? He replied: No, Allah has created (them) in your nature. He then said: Praise be to Allah Who has created in my nature two characteristics which Allah and His Apostle like

5226. Narrated AbuDharr: The Prophet (ﷺ) addressed me, saying: O AbuDharr! I replied: At thy service and at thy pleasure, Messenger of Allah! may I be ransom for thee

5227. Narrated Imran ibn Husayn: In the pre-Islamic period we used to say: "May Allah make the eye happy for you," and "Good morning" but when Islam came, we were forbidden to say that. AbdurRazzaq said on the authority of Ma'mar: It is disapproved that a man should say: "May Allah make the eye happy for you," but there is no harm in saying: "May Allah make your eye happy

5228. Abu Qatadah said:The Prophet (ﷺ) was on journey. The people became thirsty, and they went quickly. I guarded the Messenger of Allah(ﷺ) on that night. He said: May Allah guard you for the reason you have guarded His Prophet

5229. Narrated Mu'awiyah: AbuMijlaz said: Mu'awiyah went out to Ibn az-Zubayr and Ibn Amir. Ibn Amir got up and Ibn az-Zubayr remained sitting. Mu'awiyah said to Ibn Amir: Sit down, for I heard the Messenger of Allah (ﷺ) say: Let him who likes people to stand up before him prepare his place in Hell

5230. Narrated AbuUmamah: The Messenger of Allah (ﷺ) came out to us leaning on a stick. We stood up to show respect to him. He said: Do not stand up as foreigners do for showing respect to one another

5231. Narrated A man: Ghalib said: When we were sitting at al-Hasan's door, a man came along. He said: My father told me on the authority of my grandfather, saying: My father sent me to the Messenger of Allah (ﷺ) and said: Go to him and give him a greeting. So I went to him and said: My father sends you a greeting. He said: Upon you and upon your father be peace

5232. 'A'ishah told that the Prophet(ﷺ) said to her:Gabriel gives you a greeting. Replying she said: Upon him be peace and grace of Allah

5233. Narrated AbuAbdurRahman al-Fihri: I was present with the Messenger of Allah at the battle of Hunayn. We travelled on a hot day when the heat was extreme. We halted under the shade of a tree. When the sun passed the meridian, I put on my coat of mail and rode on my horse. I came to the Messenger of Allah (ﷺ) who was in a tent. I said: Peace, Allah's mercy and His blessings be upon you! The time of departure has come. He said: Yes. He then said: Rise, Bilal. He jumped out from beneath a gum-acacia tree and its shade was like that of a bird. He said: I am at your service and at your pleasure, and I make myself a sacrifice for you. He said: Put the saddle on the horse for me. He then took out a saddle, both sides of which were stuffed with palm-leaves; it showed no arrogance and pride. So he rode and we also rode. He then mentioned the rest of the tradition. Abu Dawud said: Abu 'Abd al-Rahman al-Fihri did not transmit any tradition except this one. This is a tradition of an expert transmitted by Hammad b. Salamah

5234. Narrated Ibn Kinanah b. Abbas ibn Mirdas: The Messenger of Allah (ﷺ) laughed AbuBakr or Umar said to him: May Allah make your teeth laugh! He then mentioned the tradition

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5235. Narrated Abdullah ibn Amr ibn al-'As: The Messenger of Allah (ﷺ) came upon us when my mother and I were plastering a wall of mine. He asked: What is this, Abdullah ? I replied: It is something I am repairing. He said! The matter is quicker for you than that
5236. The tradition mentioned above has also been transmitted by al-A'mash through a different chain of narrators. This version has: The Messenger of Allah (ﷺ) came upon me when we were repairing our cottage that was broken. He asked: What is this? We replied: This cottage of ours has broken and we are repairing it. The Messenger of Allah (ﷺ) said: I see that the command is quicker than that
5237. Narrated Anas ibn Malik: The Messenger of Allah (ﷺ) came out, and on seeing a high-domed building, he said: What is it? His companions replied to him: It belongs to so and so, one of the Ansar. He said: he said nothing but kept the matter in mind. When its owner came and gave him a greeting among the people, he turned away from him. When he had done this several times, the man realised that he was the cause of the anger and the rebuff. So he complained about it to his companions, saying: I swear by Allah that I cannot understand the Messenger of Allah (ﷺ). They said: He went out and saw your domed building. So the man returned to it and demolished it, levelling it to the ground. One day the Messenger of Allah (ﷺ) came out and did not see it. He asked: What has happened to the domed building? They replied: Its owner complained to us about your rebuff, and when we informed him about it, he demolished it. He said: Every building is a misfortune for its owner, except what cannot, except what cannot, meaning except that which is essential
5238. Narrated Dukayn ibn Sa'id al-Muzani: We came to the Prophet (ﷺ) and asked him for some corn. He said: Go, Umar, and give them. He ascended with us a room upstairs, took a key from his apartment and opened it
5239. Narrated Abdullah ibn Habashi: The Prophet (ﷺ) said: If anyone cuts the lote-tree, Allah brings him headlong into Hell. Abu Dawud was asked about the meaning of this tradition. He said: This is a brief tradition. It means that if anyone cuts uselessly, unjustly and without any right a lote-tree under the shade of which travellers and beasts take shelter, Allah will bring him into Hell headlong
5240. A similar report (as previous) was narrated from a man from Thaqif, from 'Urwah bin Az-Zubair, who attributed the Hadith to the Prophet (ﷺ)
5241. Narrated Hassan ibn Ibrahim: I asked Hisham ibn Urwah about the cutting of a lote-tree when he was leaning against the house of Urwah. He said: Do you not see these doors and leaves? These were made of the lote-tree of Urwah which Urwah used to cut from his hand? He said: There is no harm in it. Humayd's version adds: You have brought an innovation, O Iraqi! He said: The innovation is from you. I heard someone say at Mecca: The Messenger of Allah (ﷺ) cursed him who cuts a lote-tree. He then mentioned the rest of the tradition to the same effect
5242. Narrated Abu Buraydah: I heard the Messenger of Allah (ﷺ) say: A human being has three hundred and sixty joints for each of which he must give alms. The people asked him: Who is capable of doing this ? He replied: It may be mucus in the mosque which you bury, and something which you remove from the road; but if you do not find such, two rak'ahs in the forenoon will be sufficient for you
5243. Narrated Abu Dharr: The Prophet (ﷺ) said: In the morning alms are due from every bone in man's fingers and toes. Salutation to everyone he meets is alms; enjoining good is alms; forbidding what is disreputable is alms; removing what is harmful from the road is alms; having sexual intercourse with his wife is alms. The people asked: He fulfils his desire, Messenger of Allah; is it alms? He replied: Tell me if he fulfilled his desire where he had no right, would he commit a sin ? He then said: Two rak'ahs which one prays in the forenoon serve instead of all that. Abu Dawud said: Hammad did not mention enjoining good and forbidding what is disreputable
5244. The tradition mentioned above has also been transmitted by Abu Dharr through a different chain of narrators. In this version the transmitter mentioned the Prophet (ﷺ) in the middle of the tradition
5245. Narrated Abu Hurayrah: The Prophet (ﷺ) said: A man never did a good deed but removed a thorny branch from the road; it was either in the tree and someone cut it and threw it on the road, or it was lying in it, he removed it. Allah accepted this good deed of his and brought him into Paradise
5246. Salim quoting his father (Ibn 'Umar) said (sometimes he traced back to the Prophet (ﷺ)): Do not leave a fire burning in your houses while you are asleep
5247. Ibn 'Abbas said: A mouse came dragging a wick and dropped before the Messenger of Allah (ﷺ) on the mat on which he was sitting with the result that it burned a hole in it about the size of dirham. He (the prophet) said: When you go to sleep, extinguish your lamps, for the devil guides a creature like this to do thus and sets you on fire
5248. Narrated Abu Hurayrah: The Prophet (ﷺ) said: We have not made peace with them since we fought with them, so he who leaves any of them alone through fear does not belong to us
5249. Narrated Abdullah ibn Mas'ud: The Prophet (ﷺ) said: Kill all the snakes, and he who fears their revenge does not belong to me
5250. Narrated Abdullah ibn Abbas: The Prophet (ﷺ) said: He who leaves the snakes along through fear of their pursuit, does not belong to us. We have not made peace with them since we have fought with them
5251. Narrated Al-Abbas ibn AbdulMuttalib: Al-Abbas said to the Messenger of Allah (ﷺ): We wish to sweep out Zamzam, but in it there are some of these Jinnan, meaning small snakes; so the Messenger of Allah (ﷺ) ordered that they should be killed
5252. Ibn 'Umar reported the Messenger of Allah (ﷺ) as saying: Kill snakes, kill those which have two streaks and those with small tails, for they obliterate the eyesight and cause miscarriage. Salim said: 'Abd Allah (b. 'Umar) used to kill every snake which he found. Abu Lubabah or Zaid b. al-Khattab saw him chasing a



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snake. He said: He(the Prophet) prohibited house-snakes

5253. Abu Lubabah said:The Messenger of Allah() prohibited killing the jinnan(small snakes) that are in the house, except the one which have two streaks and the one with small tail, for they obliterate the eyesight and cause miscarriage

5254. Nafi said:After that, that is, after Abu Lubabah had mentioned him this tradition, Ibn 'Umar found a snake in his house; he commanded regarding it and it was driven away to al-Baqi

5255. The tradition mentioned above has also been transmitted by Nafi through a different chain of transmitters. In this version Nafi said:After that I saw it again in his house

5256. Narrated AbuSa'id al-Khudri: Muhammad ibn AbuYahya said that his father told that he and his companion went to AbuSa'id al-Khudri to pay a sick visit to him. He said: Then we came out from him and met a companion of ours who wanted to go to him. We went ahead and sat in the mosque. He then came back and told us that he heard AbuSa'id al-Khudri say: The Messenger of Allah () said: Some snakes are jinn; so when anyone sees one of them in his house, he should give it a warning three times. If it return (after that), he should kill it, for it is a devil

5257. Abu al-Sa'ib said I went to visit Abu Sa'ld al-Khudri, and while I was sitting I heard a movement under under his couch. When I looked and found a snake there, I got up. Abu Sa'ld said:what is with you? I said : Here is a snake. He said : what do you want ? I said : I shall kill it. He then pointed to a room in his house in front of his room and said : My cousin (son of my uncle) was in this room. He asked his permission to go to his wife on the occasion of the battle of Troops (Ahzab), as he was recently married. The Messenger of Allah (May peace be upon him) gave him permission and ordered him to take his weapon with him. He came to his house and found his wife standing at the door of the house. When he pointed to her with the lance, she said; do not make haste till you see what has brought me out. He entered the house and found an ugly snake there. He pierced in the lance while it was quivering. He said : I do not know which of them died first, the man or the snake. His people then came to the Messenger of Allah (May peace be upon him) and said: supplicate Allah to restore our companion to life for us. He said : Ask forgiveness for your Companion. Then he said : In Medina a group of Jinn have embraced Islam, so when you see one of them, pronounce a waring to it three times and if it appears to you after that, kill it after three days

5258. The tradition mentioned above has also been transmitted by Ibn 'Ajilan through a different chain of narrators briefly. This version has:He should give it a warning three times. If it appears to him after that, he should kill it, for it is a devil

5259. The tradition mentioned above has also been transmitted by Abu Sa'id al-Khudri in a similar manner through a different chain of narrators. This version is more perfect. In this version he said :give it a warning for three days; if it appears to you after that, then kill it, for it is only a devil

5260. Narrated AbdurRahman Ibn AbuLayla: The Messenger of Allah () was asked about the house-snakes. He said: When you see one of them in your dwelling, say: I adjure you by the covenant which Noah made with you, and I adjure you by the covenant which Solomon made with you not to harm us. Then if they come back, kill them

5261. Narrated Abdullah ibn Mas'ud: Kill all the snakes except the little white one which looks like a silver wand. Abu Dawud said: A man said to me: A white snake does not wind in its movement. If it is correct, that is a sign in it, if Allah wills

5262. 'Amir b. Sa'd, quoting his father, said :The Messenger of Allah (May peace be upon him) ordered a gecko to be killed, and calling it a noxious little creature

5263. Narrated AbuHurayrah: The Prophet () said: If anyone kills a gecko with the first blow, such and such number of good deeds will be recorded for him, if he kills it with the second blow, such and such number of good deeds will be recorded for him less than the former; and if he kills it with the third blow, such and such number of good deeds will be recorded for him, less than the former

5264. Narrated AbuHurayrah: The Prophet () said: For the first blow seventy good deeds will be recorded

5265. Abu hurairah reported the prophet (peace be upon him) as saying :A prophet got down beneath a tree and he was stung by an ant. He ordered regarding the baggage and it was removed from beneath it. He then ordered regarding it and it was burnt. Allah then revealed to him : why not (just) one ant?

5266. Abu Hurairah reported Messenger of Allah (May peace be upon him) as saying :An ant stung a prophet. He ordered a colony of ants to be burned. Allah revealed to him : because an ant stung you, you have perished a community which glorifies Me

5267. Narrated Abdullah ibn Abbas: The Prophet () prohibited to kill four creatures: ants, bees, hoopoes, and sparrow-hawks

5268. 'Abd al-Rahman b. 'Abd Allah quoted his father as saying :When we were on a journey with the Messenger of Allah () and he had gone to relieve himself, we saw a Hummarah with two young ones. We took the young ones. The Hummarah came and began to spread out its wings. Then the prophet (May peace be upon him) came and said : who has pained this young by the loss of her young? Give her young ones back to her. We also saw an ant-hill which we had burned. He asked? Who has burned this? We replied : we have. He said: it is not fitting that anyone but the lord of the fire should punish with fire

5269. Narrated AbdurRahman ibn Uthman: When a physician consulted the Prophet () about putting frogs in medicine, he forbade him to kill them

5270. 'Abd b. Mughaffal said :The Messenger of Allah () prohibited throwing pebbles (in sport) saying : game is not caught by such means. Neither is an enemy injured, but it may sometimes put out an eye or break a tooth

5271. Narrated Umm Atiyyah al-Ansariyyah: A woman used to perform circumcision in Medina. The Prophet () said to her: Do not cut severely as that is better for

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a woman and more desirable for a husband. Abu Dawud said: It has been transmitted by 'Ubaid Allah b. 'Amr from 'Abd al-Malik to the same effect through a different chain. Abu Dawud said: It is not a strong tradition. It has been transmitted in mursal form (missing the link of the Companions) Abu Dawud said: Muhammad b. Hasan is obscure, and this tradition is weak

5272. Narrated AbuUsayd al-Ansari: AbuUsayd heard the Messenger of Allah (ﷺ) say when he was coming out of the mosque, and men and women were mingled in the road: Draw back, for you must not walk in the middle of the road; keep to the sides of the road. Then women were keeping so close to the wall that their garments were rubbing against it

5273. Narrated Abdullah ibn Umar: The Prophet (ﷺ) prohibited that one, i.e. man, should walk between two women

5274. Abu Hurairah reported the prophet (ﷺ) as saying:Allah most high says : “The son of Adam injures me by abusing time, whereas I am time. Authority is in my hand. I alternate the night and the day”. Ibn al-Sarh said: “on the authority of Ibn al-Musayyab instead of Sa’id’