

## Sunan Ibn Majah

1. Abu Hurairah narrated that:The Prophet said: "Whatever I have commanded you do it, and whatever I have forbidden you, refrain from it
2. Abu Hurairah narrated that:The Prophet said: "Leave me as I have left you (Don't ask me the minor things that I have avoided to tell you). For those who came before you were doomed because of their questions and differences with their Prophets. If I commanded you to do something, then do as much of it as you can, and if I forbid you from doing something, then refrain from it
3. Abu Hurairah narrated that:The Prophet said: "Whoever obeys me, obeys Allah; and whoever disobeys me, disobeys Allah
4. Abu Ja'far said:"Whenever Ibn 'Umar heard a Hadith from the Messenger of Allah (), he would not do more than it said, and he would not do less
5. Abu Darda' said:"The Messenger of Allah () came out to us when we were speaking of poverty and how we feared it. He said: 'Is it poverty that you fear? By the One in Whose Hand is my soul, (the delights and luxuries of) this world will come to you in plenty, and nothing will cause the heart of anyone of you to deviate except that. By Allah, I am leaving you upon something like Bayda (white, bright, clear path) the night and day of which are the same
6. Mu'awiyah bin Qurrah narrated that his father said:The Messenger of Allah () said: "A group of my Ummah will continue to prevail and they will never be harmed by those who forsake them, until the Hour begins
7. Abu Hurairah narrated that:The Messenger of Allah () said: "A group of my Ummah will continue to adhere steadfastly to the command of Allah and those who oppose them will not be able to harm them
8. Abu 'Inabah Al-Khawlani said that:The Messenger of Allah () said: "Allah will continue to plant new people in this religion and use them in His obedience
9. Amr bin Shu'aib narrated that:His father said: "Mu'awiyah stood up to deliver a sermon and said: 'Where are your scholars? Where are your scholars? For I heard the Messenger of Allah () say: The Hour will not begin until a group of my Ummah will prevail over the people, and they will not care who lets them down and who supports them
10. It was narrated from Thawban that:The Messenger of Allah () said: "A group among my Ummah will continue to follow the truth and prevail, and those who oppose them will not be able to harm them, until the command of Allah comes to pass
11. Jabir bin 'Abdullah said that:We were with the Prophet (), and he drew a line (in the sand), then he drew two lines to its right and two to its left. Then he put his hand on the middle line and said : 'This is the path of Allah. Then he recited the Verse: And verily, this (i.e. Allah's Commandments) is My straight path, so follow it and follow not (other) paths, for they will separate you from His path
12. Miqdam bin Ma'dikarib Al-Kindi narrated that:The Messenger of Allah () said: "Soon there will come a time that a man will be reclining on his pillow, and when one of my Ahadith is narrated he will say: 'The Book of Allah is (sufficient) between us and you. Whatever it states is permissible, we will take as permissible, and whatever it states is forbidden, we will take as forbidden.' Verily, whatever the Messenger of Allah () has forbidden is like that which Allah has forbidden
13. It was narrated from Ubaidullah bin Abu Rafi from his father, that:The Messenger of Allah () said: "I do not want to find anyone of you reclining on his pillow, and when bad news comes to him of something that I have commanded or forbidden, he says, 'I do not know, whatever we find in the Book of Allah, we will follow
14. Aishah narrated that:The Messenger of Allah () said: "Whoever innovates something in this matter of ours (i.e. Islam) that is not part of it, will have it rejected
15. It was narrated from Urwah bin Zubair that 'Abdullah bin Zubair told him that:A man from the Ansar had a dispute with Zubair in the presence of the Messenger of Allah () concerning a stream in the Harrah which they used to irrigate the date-palm trees. The Ansari said: "Let the water flow" but Zubair refused. So they referred that dispute to the Messenger of Allah () who said: "Irrigate (your land), O Zubair., and then let the water flow to your neighbor." The Ansari became angry and said "O Messenger of Allah, is it because he is your cousin?" The face of the Messenger of Allah () changed color (because of anger) and he said: "O Zubair, irrigate (your land) then block the water until it flows back to the walls around the date-palm trees." Zubair said: "By Allah, I think that this verse was revealed concerning this matter. ' But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission
16. It was narrated from Ibn Umar that:The Messenger of Allah () said:" Do not prevent the female slaves of Allah from praying in the mosque." A son of his said: We will indeed prevent them!" He got very angry and said: "I tell you a Hadith from the Messenger of Allah () and you say, we will indeed prevent them?
17. It was narrated from Sa'eed bin Jubair that :Abdullah bin Mughaffal was sitting beside a nephew of his, the nephew hurled a pebble and he told him not to do that, and he said: "The Messenger of Allah () had forbidden that. He (the Prophet) said: 'It cannot be used for hunting and it cannot harm an enemy, but it may break a tooth or put an eye out.'" He said." His nephew hurled another pebble and he ("Abdullah bin Mughaffal) said: 'I tell you that the Messenger of Allah forbade that (and you go hurl another pebble)? I will never speak to you again
18. It was narrated from Ishaq bin Qabisah from his father that :Ubadah bin Samit Al-Ansari, head of the army unit, the Companion of the Messenger of Allah (), went on a military campaign with Mu'awiyah in the land of the Byzantines. He saw people trading pieces of gold for Dinar and pieces of silver for Dirham. He said: "O people, you are consuming Riba (usury)! For I heard the Messenger of Allah () say: 'Do not sell gold for gold unless it is like for like; there should be no increase and no delay (between the two transactions).'" Mu'awiyah said to him: "O Abu Walid, I do not think there is any Riba involved in this , except in cases where there is a delay." 'Ubadah said to him: "I tell you a Hadith from the Messenger of Allah () and you tell me your opinion! If Allah brings me back safely I will

## Sunan Ibn Majah

never live in a land in which you have authority over me." When he returned, he stayed in Al-Madinah, and 'Umar bin Khattab said to him: "What brought you here, O Abu Walid?" So he told him the story, and what he had said about not living in the same land as Mu'awiyah. 'Umar said: "Go back to your land, O Abu Walid, for what a bad land is the land from where you and people like you are absent." Then he wrote to Mu'awiyah and said: "You have no authority over him; make the people follow what he says, for he is right

19. Abdullah bin Mas'ud said:"When I tell you of a Hadith from the Messenger of Allah (), then think of the Messenger of Allah () as being the best, the utmost rightly guided and the one with the utmost Taqwa (piety, righteousness)

20. It was narrated that Ali bin Abu Talib said ::"When I narrate a Hadith from the Messenger of Allah (), to you, then think of him as being the best, the most rightly guided and the one with the utmost Taqwa (piety, righteousness)

21. It was narrated from Abu Hurairah that :The Prophet said "I do not want to hear of anyone of you who, upon hearing a Hadith narrated from me, says while reclining on his pillow: 'Recite Qur'an (to verify this Hadith).'

22. It was narrated from Abu Salamah that :Abu Hurairah said to a man "O son of my brother, when I narrate a Hadith of the Messenger of Allah (), to you, then do not try to make any examples for it

23. Amr bin Maimun said ::"I used to visit Ibn Mas'ud every Thursday afternoon but he never uttered the words: 'The Messenger of Allah () said.' Then one evening, he said: 'The Messenger of Allah () said,' then he let his head hang down." He said: "I looked at him and saw his shirt was unfastened; his eyes were filled with tears, and his veins were bulging out (with fear). He said:' Or more than that, or less than that, or close to that or something similar

24. Muhammad bin Sirin said ::"Whenever Anas bin Malik finished narrating a Hadith from the Messenger of Allah (), he would say, 'Or as the Messenger of Allah () said

25. It was narrated that 'Abdur-Rahman bin Abi Laila said:We said to Zaid bin Arqam: 'Tell us a Hadith from the Messenger of Allah ().' He said: 'We have grown old and have forgotten, and (narrating) Ahadith from the Messenger of Allah () is difficult (not a simple matter)

26. It was narrated that 'Abdullah bin Abu Safar said:"I heard Ash-Sha'bi saying: 'I sat with Ibn 'Umar for a year and I did not hear him narrate anything from the Messenger of Allah ()

27. It was narrated from Ibn Tawus that his father said:"I heard Ibn 'Abbas saying: 'We used to memorize Ahadith, and Ahadith were memorized from the Messenger of Allah (). But if you go to the extremes of either exaggeration or negligence (in narrating Ahadith), there is no way we can trust your Ahadith

28. It was narrated that Qarazah bin Ka'b said:"Umar bin Al-Khattab sent us to Kufah, and he accompanied us as far as a place called Sirar. He said: 'Do you know why I walked with you?' We said: 'Because of the rights of the Messenger of Allah () and because of the rights of the Ansar.' He said: 'No, rather it is because of words that I wanted to say to you. I wanted you to memorize it due to my walking with you. You are going to people in whose hearts the Qur'an bubbles like water in a copper cauldron. When they see you, they will look up at you, saying: "The Companions of Muhammad!" But do not recite many reports from the Messenger of Allah (), then I will be your partner

29. It was narrated that Sa'ib bin Yazid said:"I accompanied Sa'd bin Malik from Al-Madinah to Makkah and I did not hear him narrate a single Hadith from the Prophet ()

30. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ud that his father said:"The Messenger of Allah () said: 'Whoever tells lies about me deliberately, let him take his place in Hell

31. It was narrated from that 'Ali said:"The Messenger of Allah () said: 'Do not tell lies about me, for telling lies about me leads to Hell (Fire)

32. It was narrated that Anas bin Malik said:"The Messenger of Allah () said: 'Whoever tells lies about me', I (the narrator) think that he also said 'deliberately', let him take his place in Hell

33. It was narrated from that Jabir said:"The Messenger of Allah () said: 'Whoever tells lies about me deliberately, let him take his place in Hell

34. It was narrated that Abu Hurairah said:"The Messenger of Allah () said: 'Whoever attributes to me something that I have not said, let him take his place in Hell

35. It was narrated that Abu Qatadah said:"While he was on this pulpit, I heard the Messenger of Allah () saying: ' Beware of narrating too many Ahadith from me. Whoever attributes something to me, let him speak the truth faithfully. Whoever attributes to say something that I did not say, let him take his place in Hell

36. It was narrated from 'Amir bin 'Abdullah bin Zubair that his father said:"I said to Zubair bin Awwam: 'Why do I not hear you narrating Ahadith from the Messenger of Allah () as I hear Ibn Mas'ud and so-and-so and so-and-so?' He said: 'I never left him from the time I became Muslim, but I heard him say a word: 'Whoever tells a lie about me deliberately, let him take his place in Hell

37. It was narrated from Abu Sa'eed said:"The Messenger of Allah () said: 'Whoever tells lies about me deliberately, let him take his place in Hell

38. It was narrated from 'Ali that:The Prophet () said: ""Whoever narrates a Hadith from me thinking it to be false, then he is one of the two liars." (Either the one who invents a lie or the one who repeats it; both are liars)

## Sunan Ibn Majah

39. It was narrated from Samurah bin Jundub that:The Prophet () said: "'Whoever narrated a Hadith from me thinking it to be false, then he is one of the two liars
40. It was narrated from `Ali that:The Prophet () said: "Whoever narrates a Hadith from me thinking it to be false, then he is one of the two liars." Another chain similar to the narration of Samurah bin Jundub
41. It was narrated that Mughirah bin Shu'bah said:The Messenger of Allah () said: "'Whoever narrates a Hadith from me thinking it to be false, then he is one of the two liars
42. Yahya bin Abu Muta' said:I heard 'Irbad bin Sariyah say: 'One day, the Messenger of Allah () stood up among us and delivered a deeply moving speech to us that melted our hearts and caused our eyes to overflow with tears. It was said to him: 'O Messenger of Allah, you have delivered a speech of farewell, so enjoin something upon us.' He said: 'I urge you to fear Allah, and to listen and obey, even if (your leader) is an Abyssinian slave. After I am gone, you will see great conflict. I urge you to adhere to my Sunnah and the path of the Rightly-Guided Caliphs, and cling stubbornly to it. And beware of newly-invented matters, for every innovation is a going astray
43. It was narrated from 'Abdur-Rahman bin 'Amr As-Sulami that:He heard Al-'Irbad bin Sariyah say: "The Messenger of Allah () delivered a moving speech to us which made our eyes flow with tears and made our hearts melt. We said: 'O Messenger of Allah. This is a speech of farewell. What did you enjoin upon us?' He said: 'I am leaving you upon a (path of) brightness whose night is like its day. No one will deviate from it after I am gone but one who is doomed. Whoever among you lives will see great conflict. I urge you to adhere to what you know of my Sunnah and the path of the Rightly-Guided Caliphs, and cling stubbornly to it. And you must obey, even if (your leader is) an Abyssinian leader. For the true believer is like a camel with a ring in its nose; wherever it is driven, it complies
44. It was narrated from 'Irbad bin Sariyah said:"The Messenger of Allah () led us in Fajr (morning) prayer, then he turned to us and delivered an eloquent speech". And he mentioned something similar (as no)
45. It was narrated that Jabir bin 'Abdullah said:"When the Messenger of Allah () delivered a sermon, his eyes would turn red, he would raise his voice and he would speak with intensity, as if he were warning of an (enemy) army, saying, 'They will surely attack you in the morning, or they will surely attack you in the evening!' He would say: 'I and the Hour have been sent like these two,' and he would hold his index and middle finger. Then he would say: 'The best of guidance is the guidance of Muhammad. The most evil matters are those that are newly-invented, and every innovation (Bid'ah) is a going astray.' And he used to say: 'Whoever dies and leaves behind some wealth, it is for his family, and whoever leaves behind a debt or dependent children, then they are both my responsibility
46. It was narrated from Abdullah bin Mas'ud that:the Messenger of Allah () said: "Verily there are two things - words and guidance. The best words are the words of Allah, and the best guidance is the guidance of Muhammad. Beware of newly-invented matters, for every newly-invented matter is an innovation (Bid'ah) and every innovation is a going-stray. Do not let the desire for a long life causes your hearts to grow hard. That which is bound to happen is close to you, and the only thing that is far away is that which is not going to happen. The one who is doomed to Hell is doomed from his mother's womb, and the one who is destined for Paradise is the one who learns from the lessons of others. Killing a believer constitutes disbelief (Kufr) and verbally abusing him is immorality (Fusuq). It is not permissible for a Muslim to forsake his brother for more than three days. Beware of lying, for lying is never good, whether it is done seriously or in jest. A man should not make a promise to a child that he will not keep. Lying leads to immorality and immorality leads to Hell. Truthfulness leads to righteousness and righteousness leads to Paradise. It will be said of the truthful person: 'He spoke the truth and was righteous', and it will be said of the liar, 'He told lies and was immoral.' "For a person continues to tell lies until he is recorded with Allah as a liar
47. It was narrated that 'Aishah said:"The Messenger of Allah () recited the following Verse: 'It is He Who has sent down to you (Muhammad) the Book (this Qur'an). In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear (up to His saying: ) 'And none receive admonition except men of understanding.' Then he said: 'O 'Aishah, if you see those who dispute concerning it (the Qur'an), they are those whom Allah has referred to here, so beware of them
48. It was narrated that Abu Umamah said:"The Messenger of Allah () said: 'No people go astray after having followed right guidance, but those who indulge in disputes.' Then he recited the Verse: "Nay! But they are a quarrelsome people
49. It was narrated that Hudhaifah said:"The Messenger of Allah () said: 'Allah will not accept any fasting, prayer, charity, Hajj, 'Umrah, Jihad, or any other obligatory or voluntary action from a person who follows innovation (Bid'ah). He comes out of Islam like a hair pulled out of dough
50. It was narrated that 'Abdullah bin 'Abbas said:"The Messenger of Allah () said: 'Allah refuses to accept the good deeds of one who follows innovation until he gives up that innovation
51. It was narrated that Ans bin Malik said:"The Messenger of Allah () said: 'Whoever gives up telling lies in support of a false claim, a palace will be built for him in the outskirts of Paradise. Whoever gives up argument when he is in the right, a palace will be built from him in the middle (of Paradise). And whoever had good behavior, a palace will be built for him in the highest reaches (of Paradise)
52. It was narrated from 'Abdullah bin 'Amr bin 'As that:the Messenger of Allah () said: 'Allah will not take away knowledge by removing it from people (from their hearts). Rather He will take away knowledge by taking away the scholars, then when there are no scholars left, the people will take the ignorant as their leaders. They will be asked questions and they will issue verdicts without knowledge, thus they will go astray and lead others astray
53. It was narrated that Abu Hurairah said:"The Messenger of Allah () said: 'Whoever is given a Fatwa (verdict) that has no basis, then his sin will be upon the one

## Sunan Ibn Majah

who issued that Fatwa

54. It was narrated that 'Abdullah bin 'Amr said:"The Messenger of Allah () said: 'Knowledge is based on three things, and anything beyond that is superfluous: a clear Verse, an established Sunnah, or the rulings by which the inheritance is divided fairly
55. Mu'adh bin Jabal said:"When the Messenger of Allah () sent me to Yemen, he said: 'Do not pass any judgment or make any decision except on the basis of what you know. If you are uncertain about a matter, wait until you understand it fully, or write to me concerning it.'" (Maudu)
56. It was narrated that 'Abdullah bin 'Amr bin 'As said:"I heard the Messenger of Allah () say: 'The affairs of the Children of Israel remained fair until Muwalladun emerged among them - the children of female slaves from other nations. They spoke of their own opinions (in religious matters) and so they went astray and led others astray
57. It was narrated that Abu Hurairah said:"The Messenger of Allah () said: 'Faith has sixty-some or seventy parts, the least of which is to remove a harmful thing from the road and the greatest of which is to say La ilaha illallah (none has the right to be worshipped but Allah). And modesty is a branch of faith.'" Another chain from Abu Hurairah, from the Prophet () with similar wording
58. It was narrated from Salim that his father said:"The Messenger of Allah () said heard a man urging his brother to be modest. He said: 'Indeed modesty is a branch of faith
59. It was narrated that Abdullah said:"The Messenger of Allah () said: 'No one will enter Paradise who has even a mustard-seed's weight of arrogance in his heart, and no one will enter Hell who has even a mustard-seed's weight of faith in his heart
60. It was narrated that Abu Sa'eed Khudri said:"The Messenger of Allah () said: 'When Allah has saved the believers from Hell and they are safe, none of you will dispute with his companion more vehemently for some right of his in this world than the believers will dispute with their Lord on behalf of their brothers in faith who have entered Hell. They will say: " Our Lord! They are our brothers, they used to pray with us, fast with us and perform Hajj with us, and you have admitted them to Hell." He will say: "Go and bring forth those whom you recognize among them." So they will come to them , and they will recognize them by their faces. The Fire will not consume their faces, although there will be some whom the Fire will seize halfway up their shins, and others whom it will seize up to their ankles. They will bring them forth, and will say. "Our Lord, we have brought forth those whom You commanded us to bring forth." Then He will say: "Bring forth those who have a Dinar's weight of faith in their hearts, then those who have half a Dinar's weight in their hearts, then those who have a mustard-seed's weight." Abu Sa'eed said. : "He who does not believe this, let him recite, 'Surely, Allah wrongs not even of the weight of an atom (or a small ant), but is there is any good (done), He doubles it, and gives from Him a great reward
61. It was narrated that Jundub bin 'Abdullah said:"We were with the Prophet (), and we were strong youths, so we learned faith before we learned Qur'an. Then we learned Qur'an and our faith increased thereby
62. It was narrated that Ibn 'Abbas said:"The Messenger of Allah () said: 'There are two types of people among this Ummah who have no share of Islam: The Murji'ah and the Qadariyyah
63. It was narrated that 'Umar said:"We were sitting with the Prophet () when a man came to him whose clothes were intensely white and whose hair was intensely black; no signs of travel could be seen upon him, and none of us recognized him. He sat down facing the Prophet (), with his knees touching his, and he put his hands on his thighs, and said: 'O Muhammad, what is Islam?' He said: 'To testify that none has the right to be worshipped but Allah, and that I am the Messenger of Allah, to establish regular prayer, to pay Zakat, to fast in Ramadan, and to perform Hajj to the House (the Ka'bah).' He said: 'You have spoken the truth.' We were amazed by him: He asked a question, then told him that he had spoken the truth. Then he said: 'O Muhammad, what is Iman faith? He said: 'To believe in Allah, His angels, His Messengers, His books, the Last day, and the Divine Decree (Qadar), both the good of it and the bad of it.' He said' You have spoken the truth.' We were amazed by him. He asked a question, then told him that he had spoken the truth. Then he said: 'O Muhammad, what is Ihsan (right action, goodness, sincerity)? He said: 'To worship Allah as if you see Him, for even though you do not see Him, He sees you.' He asked: "When will the Hour be?" He said: 'The one who is being asked about it does not know more than the one who is asking.' He asked: 'Then what are its signs?' he said: 'When the slave woman gives birth to her mistress' (Waki' said: This means when non-Arabs will give birth to Arabs)" 'and when you see barefoot, naked, destitute shepherds competing in constructing tall buildings.' The Prophet () met me three days later and asked me: 'Do you know who that man was? I said" 'Allah and his Messenger know best.' He said: 'That was Jibril, who came to you to teach you your religion
64. It was narrated that Abu Hurairah said:"One day the Prophet () appeared among the people. A man came to him and said: 'O messenger of Allah, what is Iman (faith)?' He said: 'To believe in Allah, His angels, His books, His Messengers and the meeting with, and to believe in the Final Resurrection.' He said: 'O Messenger of Allah, what is Islam?' He said: 'To worship Allah (alone) and not to associate anything with Him; to establish the prescribed prayers, to pay the obligatory Zakat, and to fast Ramadan.' He said: 'O Messenger of Allah, what is Ihsan? He said: 'To worship Allah as if you see Him, for even though you do not see Him, He sees you.' He said: 'O Messenger of Allah, when will the Hour be?' He said: 'The one who is being asked about it does not know more than the one who is asking. But I will tell you about its signs. When the slave woman gives birth to her mistress that is one of its signs. When the shepherds compete in constructing tall buildings that is one of its signs. And there are five things which no one knows except Allah.' Then the Messenger of Allah () recited the Verse: "Verily, Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and

## Sunan Ibn Majah

no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)

65. It was narrated that 'Ali bin Abu Talib said:"The Messenger of Allah () said: 'Faith is knowledge in the heart, words on the tongue and action with the physical faculties. (limbs of the body).'" (Maudu)

66. It was narrated from Anas bin Malik that:"The Messenger of Allah () said: 'None of you truly believes until he loves for his brother" or he said "for his neighbor, what he loves for himself

67. It was narrated that Anas bin Malik said:"The Messenger of Allah () said: 'None of you truly believes until I am more beloved to him than his child, his father and all the people

68. It was narrated that Abu Hurairah said:"The Messenger of Allah () said: 'By the One in whose Hand is my soul! You will not enter Paradise until you believe, and you will not (truly) believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread the greetings of Salam amongst yourselves

69. It was narrated that 'Abdullah said:"The Messenger of Allah () said: 'Verbally abusing a Muslim is immorality and fighting him is Kufr (disbelief)

70. It was narrated that Anas bin Malik said:"The Messenger of Allah () said: 'Whoever departs this world with sincerity towards Allah, worshipping Him alone with no partner, establishing regular prayer and paying Zakat, he dies while Allah is pleased with him.'" Anas said: "This is the religion of Allah which was brought by the Messengers, and which they conveyed from their Lord before there arose the confusion of people's chattering and conflicting desires. This is confirmed in the Book of Allah, in one of the Last Verses to be revealed, where Allah says: "But if they repent." Renounce their idols and worshipping them; "And establish Salat and give Zakat." And Allah says in another Verse." But if they repent, perform Salat and give Zakat, then they are your brethren in religion." (Da'if) Another chain with similar wording

71. It was narrated that Abu Hurairah said:"The Messenger of Allah () said: 'I have been commanded to fight the people until they testify to La ilaha ill-allah (none has the right to be worshipped but Allah) and that I am the Messenger of Allah, and establish regular prayers and pay Zakat

72. It was narrated that Mu'adh bin Jabal said:"The Messenger of Allah () said: 'I have been commanded to fight the people until they testify to La ilaha ill-allah (none has the right to be worshipped but Allah) and that I am the Messenger of Allah, and establish regular prayers and pay Zakat

73. It was narrated that Ibn 'Abbas and Jabir bin 'Abdullah said:"The Messenger of Allah () said: 'There are two types among my Ummah who have no share of Islam: the people of Irja' and the people of Qadar

74. It was narrated that Abu Hurairah and Ibn 'Abbas said:"Faith increases and decreases

75. It was narrated that Abu Darda' said:"Faith increases and decreases

76. Abdullah bin Mas'ud said:"The Messenger of Allah (), the true and truly inspired one, told us that: 'The creation of one of you is put together in his mother's womb for forty days, then it becomes a clot for a similar length of time, then it becomes a chewed lump of flesh for a similar length of time. Then Allah sends the angel to him and commands him to write down four things. He says: "Write down his deeds, his life span, his provision, and whether he is doomed (destined for Hell) or blessed (destined for Paradise)." By the One in Whose Hand is my soul! One of you may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree overtakes him and he does the deeds of the people of Hell until there is no more than a forearm's length between him and it, then the decree overtakes him and he does the deeds of the people of Paradise until he enters therein

77. It was narrated that Ibn Dailami said:"I was confused about this Divine Decree (Qadar), and I was afraid lest that adversely affect my religion and my affairs. So I went to Ubayy bin Ka'b and said: 'O Abu Mundhir! I am confused about the Divine Decree, and I fear for my religion and my affairs, so tell me something about that through which Allah may benefit me.' He said: 'If Allah were to punish the inhabitants of His heavens and of his earth, He would do so and He would not be unjust towards them. And if He were to have mercy on them, His mercy would be better for them than their own deeds. If you had the equivalent of Mount Uhud which you spent in the cause of Allah, that would not be accepted from you until you believed in the Divine Decree and you know that whatever has befallen you, could not have passed you by; and whatever has passed you by, could not have befallen you; and that if you were to die believing anything other than this, you would enter Hell. And it will not harm you to go to my brother, 'Abdullah bin Mas'ud, and ask him (about this).' So I went to 'Abdullah and asked him , and he said something similar to what Ubayy had said, and he told me: 'It will not harm you to go to Hudhaifah.' So I went to Hudhaifah and asked him, and he said something similar to what they had said. And he told me: 'Go to Zaid bin Thabit and ask him.' So I went to Zaid bun Thabit and asked him, and he said: 'I heard the Messenger of Allah () say: "If Allah were to punish the inhabitants of His heavens and of His earth, he would do so and He would not be unjust towards them. And if He were to have mercy on them, His mercy would be better for them than their own deeds. If you had the equivalent of Mount Uhud which you spent in the cause of Allah, that would not be accepted from you until you believed in the Divine Decree and you know that whatever has befallen you, could not have passed you by; and whatever has passed you by, could not have befallen you; and that if you were to die believing anything other than this, you would enter Hell

78. It was narrated that 'Ali said:"We were sitting with the Prophet () and he had a stick in his hand. He scratched in the ground with it, then raised his head and said: 'There is no one among you but his place in Paradise or Hell has already been decreed.' He was asked: 'O Messenger of Allah, should we not then rely upon that?' He said: 'No, strive and do not rely upon that, for it will be made easy for each person to do that for which he was created.' Then he recited: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Husna. We will make smooth for him the path of ease (goodness). But he who is a

## Sunan Ibn Majah

greedy miser and thinks himself self-sufficient. And denies Al-Husna. We will make smooth for him the path for evil

79. It was narrated that Abu Hurairah said:"The Messenger of Allah (ﷺ) said: 'The strong believer is better and more beloved to Allah than the weak believer, although both are good. Strive for that which will benefit you, seek the help of Allah, and do not feel helpless. If anything befalls you, do not say, "if only I had done such and such" rather say "Qaddara Allahu wa ma sha'a fa'ala (Allah has decreed and whatever he wills, He does)." For (saying) 'If' opens (the door) to the deeds of Satan

80. It was narrated that 'Amr bin Dinar heard Tawus say:"I heard Abu Hurairah narrating that the Prophet (ﷺ) said: 'Adam and Musa debated, and Musa said to him: "O Adam, you are our father but have deprived us and caused us to be expelled from Paradise because of your sin." Adam said to him: "O Musa, Allah chose you to speak with, and he wrote the Tawrah for you with His own Hand. Are you blaming me for something which Allah decreed for me forty years before He created me?" Thus Adam won the argument with Musa, thus Adam won the argument with Musa

81. It was narrated that 'Ali said:"The Messenger of Allah (ﷺ) said: 'No slave truly believes until he believes in four things: in Allah alone with no partner; that I am the Messenger of Allah; in the resurrection after death; and in the Divine Decree (Qadar)

82. It was narrated that 'Aishah the Mother of the Believers said:"The Messenger of Allah (ﷺ) was called to the funeral of a child from among the Ansar. I said: 'O Messenger of Allah, glad tidings for him! He is one of the little birds of Paradise, who never did evil or reached the age of doing evil (i.e, the age of accountability).' He said: 'It may not be so, O 'Aishah! For Allah created people for Paradise, He created them for it when they were still in their father's loins, And He has created people for Hell, He created them for it when they were still in their fathers' loins

83. It was narrated that Abu Hurairah said:"The idolators and Quraish came and disputed with the Prophet (ﷺ) concerning the Divine Decree. Then the following verse was revealed: 'The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!" Verily We have created all things with Qadar. (Divine Decree)

84. Abdullah bin Abi Mulaikah narrated that his father entered upon 'A'ishah and said something to her about the Divine Decree:She said: "I heard The Messenger of Allah (ﷺ) say: 'Whoever says anything about the Divine decree will be questioned about that on the Day of Resurrection, and whoever does not say anything about it will not be questioned about it.'" Another chain with similar wording

85. Amr in Shu'aib narrated from his father that his grandfather said:"The Messenger of Allah (ﷺ) came out to his Companions when they were disputing about the Divine Decree, and it was as if pomegranate seeds had burst on his face (i.e. turned red) because of anger. He said: 'Have you been commanded to do this, or were you created for this purpose? You are using one part of the Qur'an against another part, and this is what led to the doom of the nations who came before you.'" 'Abdullah bin 'Amr said: "I was never happy to have missed a gathering with the Messenger of Allah (ﷺ) as I was to have missed that gathering

86. It was narrated that Ibn 'Umar said:"The Messenger of Allah (ﷺ) said: 'There is no 'Adwa (contagion), no Tiyyarah (evil omen) and no Hamah.' A Bedouin man stood up and said: 'O Messenger of Allah, what do you think about a camel that suffers from mange and then all other camels get mange?' He said: 'That is because of the Divine Decree. How else did the first one get mange?'" 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

87. Sha'bi said:"When 'Adi bin Hatim came to Kufah, we came to him with a delegation of the Fuqaha of Kufah and said to him: 'Tell us of something that you heard from the Messenger of Allah (ﷺ).' He said: 'I came to the Prophet (ﷺ) and he said: "O 'Adi bin Hatim, enter Islam and you will be safe." I said, "What is Islam?" He said: "To testify to La ilaha illallah (none has the right to be worshipped but Allah) and that I am the Messenger of Allah, and to believe in all the Divine Decrees, the good of them and the bad of them, the sweet of them and the bitter of them

88. It was narrated that Abu Musa Al-Ash'ari said:"The Messenger of Allah (ﷺ) said: 'The likeness of the heart is that of a feather blown about by the wind in the desert

89. It was narrated that Jabir said:"A man from among the Ansar came to the Prophet (ﷺ) and said: 'O Messenger of Allah (ﷺ), I have a slave girl. Should I do 'Azl (coitus interruptus) with her?' He said 'Whatever is decreed for her shall come to her.'" He (the Ansari) came to him later on and said: "The slave girl has become pregnant." The Prophet (ﷺ) said: "Nothing is decreed for a person but it will surely come to pass

90. It was narrated that Thawban said:"The Messenger of Allah (ﷺ) said: 'Nothing extends one's life span but righteousness, nothing averts the Divine Decree but supplication, and nothing deprives a man of provision but the sin that he commits

91. It was narrated that Suraqah bin Ju'shum said:"I said: 'O Messenger of Allah (ﷺ), is one's deed in that which has already dried of the Pen and what has passed of the Divine Decree, or is it in the future?' He said: 'No, it is in that which he already dried of the Pen and what has passed of the Divine Decree, and each person is facilitated for what he has been created

92. It was narrated that Jabir bin 'Abdullah said:"The Messenger of Allah (ﷺ) said: 'The Magicians of this Ummah are those who deny the decrees of Allah. If they fall sick, do not visit them; if they die, do not attend their funerals; and if you meet them, do not greet them with Salam

93. It was narrated that 'Abdullah said:"The Messenger of Allah (ﷺ) said: 'I have no need of the friendship of any Khalil (close friend) but if I were to have taken anyone as a close friend, I would have taken Abu Bakr as a close friend, but your companion is the close friend of Allah,'" (One of the narrators) Waki' said: (by the phrase 'your companion'), he was referring to himself

## Sunan Ibn Majah

94. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'The wealth of none of you has benefited me as much as the wealth of Abu Bakr.'" Abu Bakr wept and said: 'O Messenger of Allah, I and my wealth are only for you, O Messenger of Allah'
95. It was narrated that 'Ali said: "The Messenger of Allah said: 'Abu Bakr and 'Umar are the leaders of the mature people of Paradise, and the first and the last, except for the Prophets and Messengers, but do not tell them about that, O 'Ali, as long as they are still alive'
96. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allah said: 'The people of the highest degrees of Paradise will be seen by those beneath them as a rising star is seen on the horizon. Abu Bakr and 'Umar will be among them, and how blessed they are'
97. It was narrated that Hudhaifah bin Yaman said: "The Messenger of Allah () said: 'I do not know how long I will stay among you, so follow the example of these two after I am gone,' and he pointed to Abu Bakr and 'Umar'
98. It was narrated that Ibn Abi Mulaikah said: "I heard Ibn 'Abbas say: 'When 'Umar was placed on his bed (i.e., his bier), the people around him gathered around him, praying and invoking blessings upon him,' or he said, 'praising him and invoking blessings upon him before (the bier) was lifted up, and I was among them. No one alarmed me except a man who crowded against me and seized me by the shoulder. I turned and saw that it was 'Ali bin Abu Talib. He prayed for mercy for 'Umar, then he said: "You have not left behind anyone who it is more beloved to me to meet Allah with the like of his deeds than yourself. By Allah, I think that Allah will most certainly unite you with your two companions, and that is because I often heard the Messenger of Allah saying: 'Abu Bakr, 'Umar and I went; Abu Bakr, 'Umar and I came in; Abu Bakr, 'Umar and I went out.' So I think that Allah will most certainly join you to your two companions'
99. It was narrated that Ibn 'Umar said: "The Messenger of Allah came out standing between Abu Bakr and 'Umar and said: 'Thus will I be resurrected'
100. It was narrated from 'Awn bin Abi Juhaifah that his father said: "The Messenger of Allah said: 'Abu Bakr and 'Umar are the leaders of the mature people of Paradise, the first and the last, except for the Prophets and the Messengers'
101. It was narrated that Anas said: "It was said: 'O Messenger of Allah, which of the people is most beloved to you?' He said: 'Aishah.' It was asked, 'And among men?' He said: 'Her father'
102. It was narrated that 'Abdullah bin Shaqiq said: "I said to 'Aishah: 'Which of the (Prophet's) Companions was most beloved to him?' She said: 'Abu Bakr.' I said: 'Then which of them?' She said: 'Umar.' I said: 'Then which of them?' She said: 'Abu 'Ubaidah'
103. It was narrated that Ibn 'Abbas said: "When 'Umar became Muslim, Jibril came down and said: 'O Muhammed! The people of heaven are rejoicing because of 'Umar's Islam'
104. It was narrated that Ubayy bin Ka'b said: "The Messenger of Allah said: 'The first person with whom Allah will shake hands will be 'Umar, (and he is) the first person to be greeted with the Salam, and the first person who will be taken by the hand and admitted into Paradise'
105. It was narrated that 'Aishah said: "The Messenger of Allah said: 'O Allah! Strengthen Islam with 'Umar bin al-Khattab in particular'
106. It was narrated that 'Abdullah bin Salimah said: "I heard 'Ali say: 'The best of people after the Messenger of Allah is Abu Bakr, and the best of people after Abu Bakr is 'Umar'
107. Abu Hurairah said: "We were sitting with the Prophet and he said: 'While I was sleeping I saw myself in Paradise (in a dream), and I saw a woman performing ablution beside a palace. I asked: "Whose palace is this?" She said: "'Umar's." I remembered his protective jealousy, so I turned away and left.'" Abu Hurairah said: "Umar wept and said: 'May my father and mother be sacrificed for you, O Messenger of Allah! Would I feel any protective jealousy against you?'
108. It was narrated that Abu Dharr said: "I heard the Messenger of Allah say: 'Allah has placed the truth on the tongue of 'Umar, and he speaks with that (truth)'
109. It was narrated from Abu Hurairah that: The Messenger of Allah said: "Every Prophet will have a friend in Paradise, and my friend there will be 'Uthman bin 'Affan'
110. It was narrated from Abu Hurairah that: The Prophet met 'Uthman at the door of the mosque and said: "O 'Uthman! Jibril has told me that Allah married you to Umm Kulthum for a dowry like that of Ruqayyah, provided that you treat her as you treated Ruqayyah'
111. It was narrated that Ka'b bin 'Ujrah said: "The Messenger of Allah mentioned a Fitnah (tribulation) that had drawn nigh. Then a man passed by with his head covered. The Messenger of Allah said: 'On that day, this man will be following right guidance.' I leapt up and took hold of 'Uthman's arms, then I turned to face the Messenger of Allah and said: 'This man?' He said: 'This man'
112. It was narrated that 'Aishah said: The Messenger of Allah said: "O 'Uthman, if Allah places you in authority over this matter (as the caliph) some day and the hypocrites want to rid you of the garment with which Allah has clothed you (i.e., the position of caliph), do not take it off." He said that three times. (One of the narrators) Nu'man said: "I said to 'Aishah: 'What kept you from telling the people that?' She said: 'I was made to forget it'
113. It was narrated that 'Aishah said: "When he was ill, the Messenger of Allah said: 'I would like to have some of my Companions with me.' We said: 'O Messenger of Allah! Shall we call Abu Bakr for you?' But he remained silent. We said: 'Shall we call 'Umar for you?' But he remained silent. We said: 'Shall we call 'Uthman for you?' He said: 'Yes.' So 'Uthman came and he spoke to him in private. The Prophet started to speak to him and 'Uthman's expression changed." Qais said: "Abu Sahlah, the freed slave of 'Uthman, narrated to me that on the Day of the House, 'Uthman bin 'Affan said: 'The Messenger of Allah told me what would come to pass and now I am coming to that day.'" In his narration of the Hadith, 'Ali (one of the narrators) said (that he said): "And I am going to bear it with patience." Qais

## Sunan Ibn Majah

said: "They used to think that that was the Day of the House

114. It was narrated that 'Ali said:"The Unlettered Prophet informed me (saying) that none but a believer would love me and none but a hypocrite would hate me

115. Sa'd bin Abu Waqqas narrated from his father that:The Prophet said to 'Ali: "Would it not please you to be to me as Harun was to Musa?

116. It was narrated that Bara' bin 'Azib said:"We returned with the Messenger of Allah from his Hajj that he had performed, and we stopped at some point on the road. He commanded that prayer should be performed in congregation, then he took the hand of 'Ali and said: 'Am I not dearer to the believers than their own selves?' They said: 'Yes indeed.' He said: 'Am I not dearer to every believer than his own self?' They said: 'Yes indeed.' He said: 'This man is the friend of those whose master I am.' O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy

117. It was narrated that 'Abdur-Rahman bin Abu laila said:"Abu Laila used to travel with 'Ali, and he used to wear summer clothes in winter and winter clothes in summer. We said: 'Why don't you ask him (about that)?' He said: "The Messenger of Allah sent for me and my eyes were sore, on the Day of Khaibar. I said: 'O Messenger of Allah, my eyes are sore.' He put some spittle into my eyes, then he said: 'O Allah, take heat and cold away from him.' I never felt hot or cold again after that day. He (the Prophet) said: 'I will send a man who loves Allah and His Messenger, and whom Allah and His Messenger love, and he is not one who flees from the battlefield.' The people craned their necks to see, and he sent for 'Ali and gave it (the banner) to him

118. It was narrated that Ibn 'Umar said:"The Messenger of Allah said: 'Hasan and Husain will be the leaders of the youth of Paradise, and their father is better than them

119. It was narrated that Hubshi bin Junadah said:"I heard the Messenger of Allah say: "Ali is part of me and I am part of him, and no one will represent me except 'Ali

120. It was narrated that 'Abbad bin 'Abdullah said:"Ali said: 'I am the slave of Allah and the brother of His Messenger. I am the greatest teller of the truth (Siddiq Akbar), and no one will say this after me except a liar. I prayed seven years before the people

121. It was narrated that Sa'd bin Waqqas said:"Mu'awiyah came on one of his pilgrimages and Sa'd entered upon him. They mentioned 'Ali, and Mu'awiyah criticized him. Sa'd became angry and said: 'Are you saying this of a man of whom I heard the Messenger of Allah () say: "If I am a person's close friend, 'Ali is also his close friend." And I heard him say: "You are to me like Harun was to Musa, except that there will be no Prophet after me." And I heard him say: "I will give the banner today to a man who loves Allah and His Messenger

122. It was narrated that Jabir said:"The Messenger of Allah said on the Day of Quraizah: 'Who will bring us news of the people?' Zubair said: 'I will.' The Prophet said: 'Who will bring us news of the people?' Zubair said: 'I will,' three times. Every Prophet has a Hawari (sincere supporter or disciple) and my Hawari is Zubair

123. It was narrated that Zubair said:"The Messenger of Allah named his parents together for me on the Day of Uhud

124. It was narrated from Hisham bin 'Urwah that his father said:"Aishah said to me: 'O 'Urwah, your two fathers were of those who answered (the Call of) Allah and the Messenger (Muhammed) after being wounded," (they were) Abu Bakr and Zubair

125. It was narrated from Jabir that:Talhah passed by the Prophet and he said: "A martyr walking upon the face of the earth

126. It was narrated that Mu'awiyah bin Abu Sufyan said:"The Prophet looked at Talhah and said: 'This is one of those who fulfilled their covenant

127. It was narrated that Musa bin Talhah said:We were with Mu'awiyah and he said: "I heard the Messenger of Allah say: 'Talhah is one of those who fulfilled their covenant

128. It was narrated that Qais said:"I saw the paralyzed hand of Talhah, with which he had defended the Messenger of Allah on the Day of Uhud

129. It was narrated that 'Ali said:"I never saw the Messenger of Allah mention his parents together for anyone except Sa'd bin Malik. He said to him on the Day of Uhud: 'Shoot, Sa'd! May my father and mother be sacrificed for you

130. It was narrated that Sa'eed bin Musayyab said:"I heard Sa'd bin Abu Waqqas say: 'The Messenger of Allah mentioned his parents together for me on the Day of Uhud. He said: 'Shoot, Sa'd! May my father and mother be sacrificed for you

131. It was narrated that Qais said:"I heard Sa'd bin Abu Waqqas say: 'I am the first of the Arabs to shoot an arrow in the cause of Allah

132. It was narrated that Hashim bin Hashim said:"I heard Sa'eed bin Musayyab say: 'Sa'd bin Abu Waqqas said: 'No one else became Muslim on the same day as I did; for seven days I was one-third of Islam

133. It was narrated that Sa'eed bin Zaid bin 'Amr bin Nufail said:"The Messenger of Allah was one of the Ten (given glad tidings of Paradise). He said: 'Abu Bakr will be in Paradise; 'Umar will be in Paradise; 'Uthman will be in Paradise; 'Ali will be in Paradise; Talhah will be in Paradise; Zubair will be in Paradise; Sa'd will be in Paradise; 'Abdur-Rahman will be in Paradise." He was asked: 'Who will be the ninth?' He said: 'I will

134. It was narrated that Sa'eed bin Zaid:'I bear witness that I heard the Messenger of Allah say: 'Stand firm, O (mountain of) Hira', for there is no one upon you but a Prophet, a Siddiq or a martyr.' " Then he listed them as follows: "The Messenger of Allah, Abu Bakr, 'Umar, 'Uthman, 'Ali, Talhah, Zubair, Sa'd, Ibn 'Awf and Sa'eed bin Zaid

135. It was narrated from Hudhaifah that:The Messenger of Allah said to the people of Najran: "I will send you a trustworthy man with you, who is indeed



## Sunan Ibn Majah

trustworthy." The people craned their necks to see, and he sent Abu 'Ubaidah bin Jarrah

136. It was narrated from 'Abdullah that:The Messenger of Allah said to Abu 'Ubaidah bin Jarrah: "This is the trustworthy man of this Ummah

137. It was narrated that 'Ali said:"The Messenger of Allah said: 'If I were to appoint anyone as my successor without consulting anyone, I would have appointed Ibn Umm 'Abd

138. It was narrated from 'Abdullah bin Mas'ud that:Abu Bakr and 'Umar gave him the glad tidings that the Messenger of Allah had said: "Whoever would like to recite the Qur'an as fresh as when it was revealed, let him recite it like Ibn Umm 'Abd

139. It was narrated that 'Abdullah said:"The Messenger of Allah said to me: 'The sign that you have been permitted to come in is that you raise the curtain and that you hear me speaking quietly, until I forbid you.' (i.e. unless I forbid you)

140. It was narrated that 'Abbas bin 'Abdul-Muttalib said:"We used to come across groups of Quraish who would be talking, but they would stop talking (when we approached). We mentioned that to the Messenger of Allah and he said: 'What is the matter with people who talk, then when they see a man from my family they stop talking? By Allah, faith will not enter a person's heart until he loves them for the sake of Allah and because of their closeness to me

141. It was narrated that 'Abdullah bin 'Amr said:"The Messenger of Allah said: 'Allah has taken me as a close friend (Khalil) as He took Ibrahim as a close friend. So my house and the house of Ibrahim will be opposite to one another on the Day of Resurrection, and 'Abbas will be in between us, a believer between two close friends.'" (Maudu)

142. It was narrated from Abu Hurairah that:The Prophet said to Hasan: "O Allah, I love him, so love him and love those who love him." He said: "And he hugged him to his chest

143. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'Whoever loves Hasan and Husain, loves me; and whoever hates them, hates me

144. It was narrated from Sa'eed bin Abu Rashid that Ya'la bin Murrah told them that:They had gone out with the Prophet to a meal to which they had been invited, and Husain was there playing in the street. The Prophet came in front of the people and stretched out his hands, and the child started to run here and there. The Prophet made him laugh until he caught him, then he put one hand under his chin and the other on his head and kissed him, and said, "Husain is part of me and I am part of him. May Allah love those who love Husain. Husain is a tribe among tribes." (Hasan)(Another chain with similar meaning)

145. It was narrated that Zaid bin Arqam said:"The Messenger of Allah said to 'Ali, Fatimah, Hasan and Husain: 'I am peace for those with whom you make peace, and I am war for those with whom you make war

146. It was narrated that 'Ali bin Abu Talib said:"I was sitting with the Prophet, and 'Ammar bin Yasir asked permission to enter. The Prophet said: 'Let him in, welcome to the good and the purified

147. It was narrated that Hani bin Hani said that:'Ammar entered upon 'Ali and he said: "Welcome to the good and the purified. I heard the Messenger of Allah say: 'Ammar's heart overflows with faith (Literally, up to the top of his bones)

148. It was narrated that 'Aishah said:'The Messenger of Allah said: "Ammar- no two things were shown to him but he chose the better of the two

149. Ibn Buraidah narrated that his father said:"The Messenger of Allah said: 'Allah has commanded me to love four people, and He told me that He also loves them.' He was asked: 'O Messenger of Allah, who are they?' He said: "Ali is one of them,' and he said that three times, 'and Abu Dharr, Salman and Miqdad

150. It was narrated that 'Abdullah bin Mas'ud said:"The first people to declare their Islam publicly were seven: The Messenger of Allah, Abu Bakr, 'Ammar and his mother Sumayyah, Suhaib, Bilal and Miqdad. With regard to the Messenger of Allah, Allah protected him through his paternal uncle Abu Talib. With regard to Abu Bakr, Allah protected him through his people. As for the rest, the idolators seized them and made them wear coats of chain-mail and exposed them to the intense heat of the sun. There was none of them who did not do what they wanted them to do, except for Bilal. He did not care what happened to him for the sake of Allah, and his people did not care what happened to him. Then they gave him to the children who took him around in the streets of Makkah while he was saying, 'Ahad, Ahad (One, One)

151. It was narrated that Anas bin Malik said:"The Messenger of Allah said: 'I have been tortured for the sake of Allah as no one else has, and I have suffered fear for the sake of Allah as no one else has. I have spent three days when Bilal and I had no food that any living being could eat but that which could be concealed in the armpit of Bilal

152. It was narrated from Salim that:A poet praised Bilal bin 'Abdullah and said: "Bilal bin 'Abdullah is better than any other Bilal." Ibn 'Umar said: 'You are lying. The Bilal of the Messenger of Allah is better than any other Bilal

153. It was narrated that Abu Laila Al-Kindi said:"Khabbab came to `Umar and said: 'Come close, for no one deserves this meeting more than you, except `Ammar.' Then Khabbab started to show him the marks on his back where the idolaters had tortured him

154. It was narrated from Anas bin Malik that:The Messenger of Allah said: The most merciful of my Ummah towards my Ummah is Abu Bakr; the one who adheres most sternly to the religion of Allah is 'Umar; the most sincere of them in shyness and modesty is 'Uthman; the best judge is 'Ali bin Abu Talib; the best in reciting the Book of Allah is Ubayy bin Ka'b; the most knowledgeable of what is lawful and unlawful is Mu'adh bin Jabal; and the most knowledgeable of the rules of inheritance (Fara'id) is Zaid bin Thabit. And every nation has a trustworthy guardian, and the trustworthy guardian of this Ummah is Abu 'Ubaidah bin Jarrah

## Sunan Ibn Majah

155. Another chain with similar wording (as no. 154) but he said that:Zaid was: "The most knowledgeable of them concerning the rules of inheritance

156. It was narrated that 'Abdullah bin 'Amr said:"I heard the Messenger of Allah say: 'There is no one on earth, or under the sky, who speaks more truthfully than Abu Dharr

157. It was narrated that Bara' bin 'Azib said:"The Messenger of Allah was given a gift of a length of silk fabric. The people started passing it around to one another. The Messenger of Allah said: 'Are you admiring this?' They said: 'Yes, O Messenger of Allah.' He said: 'By the One in Whose Hand is my soul! The handkerchief of Sa'd bin Mu'adh in Paradise is better than this

158. It was narrated that Jabir said:"The Messenger of Allah said: 'The Throne of The Most Merciful trembled upon the death of Sa'd bin Mu'adh

159. It was narrated that Jarir bin 'Abdullah Al-Bajali said:"The Messenger of Allah never refused to see me from the time I became Muslim, and whenever he saw me he would smile at me. I complained to him that I could not sit firmly on a horse, so he struck me on the chest with his hand and said: 'O Allah, make him firm and cause him to guide others and be rightly-guided

160. Rafi' bin Khadij said:"Jibril or an angel came to the Prophet and said: 'How do you regard those among you who were present at Badr?' He said: 'They are the best among us.' He said: 'We think the same (of the angels who were present at Badr), they are the best of the angels

161. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'Do not revile my Companions, for by The One in Whose Hand is my soul! If any one of you were to spend the equivalent of Mount Uhud in gold, it would not equal a Mudd spent by anyone of them, nor even half a Mudd

162. It was narrated that Nusair bin Dhu'luq said:"Ibn 'Umar used to say: 'Do not revile the Companions of Muhammed, for the stay of anyone of them for a brief period (with the Prophet) is better than all the good deeds that anyone of you does in his lifetime

163. It was narrated that Bara' bin 'Azib said:"The Messenger of Allah said: 'Whoever loves the Ansar, Allah will love him, and whoever hates the Ansar, Allah will hate him.' " (One of the narrators) Shu'bah said: "I said to 'Adi: 'Did you hear that from Bara' bin 'Azib?' He said: 'It was to me that he narrated it

164. It was narrated from 'Abdul-Muhaimin bin 'Abbas bin Sahl bin Sa'd from his father, from his grandfather, that:The Messenger of Allah said: "The Ansar are an inner garment and the people are an outer garment. If the people were to head towards one valley or a narrow mountain pass and the Ansar towards another, I would travel to the valley of the Ansar, and were it not for the Hijrah, I would have been a man from among the Ansar

165. Kathir bin 'Abdullah bin 'Amr bin 'Awf narrated from his father:That his grandfather said: "The Messenger of Allah said: 'May Allah have mercy on the Ansar, and the children of the Ansar, and the grandchildren of the Ansar

166. It was narrated that Ibn 'Abbas said:"The Messenger of Allah embraced me and said: 'O Allah, teach him wisdom and the (correct) interpretation of the Book

167. Ubaidah narrated from 'Ali bin Abu Talib,That he mentioned the Khawarij, and said: "Among them there will be a man with a defective hand, or a short hand, or small hand. If you were to exercise restraint (i.e., not become overjoyed), I would tell you of what Allah has promised upon the lips of Muhammed for those who kill them.' " I ('Ubaidah) said: "Did you hear that from Muhammed?" He said: "Yes, by the Lord of the Ka'bah!' - three times

168. It was narrated that 'Abdullah bin Mas'ud said:"The Messenger of Allah said: 'At the end of time there will appear a people with new teeth (i.e., young in age), with foolish minds. They will speak the best words ever uttered by mankind and they will recite the Qur'an, but it will not go any deeper than their collarbones. They will pass through Islam like an arrow passes through its target. Whoever meets them, let him kill them, for killing them will bring a reward from Allah for those who kill them

169. It was narrated that Abu Salamah said:"I said to Abu Sa'eed Khudri: 'Did you hear the Messenger of Allah mention anything about the Haruriyyah (a sect of Khawarij)?' He said: 'I heard him mention a people who would appear to be devoted worshippers: "Such that anyone of you would regard his own prayer and fasting as insignificant when compared to theirs. But they will pass through Islam like an arrow passing through its target, then he (the archer) picks up his arrow and looks at its iron head but does not see anything, then he looks at the shaft and does not see anything, then he looks at the band: that which is wrapped around the iron head where it is connected to the shaft, then he looks at the feather and is not sure whether he sees anything or not

170. It was narrated that Abu Dharr said:"The Messenger of Allah said: 'There will be people among my Ummah (nation) after me who will recite the Qur'an, but it will not go any deeper than their throats. They will pass through Islam like an arrow passing through its target, then they will never return to it. They are the most evil of mankind and of all creation.' " 'Abdullah bin Samit said: "I mentioned to Rafi' bin 'Amr, the brother of Hakam bin 'Amr Ghifari and he said: 'I also heard that from the Messenger of Allah

171. It was narrated that Ibn 'Abbas said:"The Messenger of Allah said: 'There are those who recite the Qur'an but it does not go any deeper than their collarbones. They will pass through Islam like an arrow passing through its target

172. It was narrated from Abu Zubair that Jabir bin 'Abdullah said:"The Messenger of Allah was in Ji'ranah and he was distributing gold nuggets and spoils of war which were in Bilal's lap. A man said: 'Do justice, O Muhammed!' He said: 'Woe to you! Who will do justice after me if I do not do justice?' 'Umar said: 'O Messenger of Allah! Let me strike the neck of this hypocrite!' The Messenger of Allah said: 'This man has some companions who recite the Qur'an but it does not go any deeper than their collarbones. They will pass through Islam like an arrow passing through its target

173. It was narrated that Ibn Awfa said:"The Messenger of Allah said: 'The Khawarij are the dogs of Hell

## Sunan Ibn Majah

174. It was narrated from Ibn 'Umar that: The Messenger of Allah said: "There will emerge people who will recite the Qur'an but it will not go any deeper than their collarbones. Whenever a group of them appears, they should be cut off (i.e. killed)." Ibn 'Umar said: "I heard the Messenger of Allah say: 'Whenever a group of them appears, they should be killed' - (he said it) more than twenty times- 'until Dajjal emerges among them

175. It was narrated that Anas bin Malik said: "The Messenger of Allah said: 'At the end of time or among this nation (Ummah) there will appear people who will recite the Qur'an but it will not go any deeper than their collarbones or their throats. Their distinguishing feature will be their shaved heads. If you see them, or meet them, then kill them

176. Abu Ghalib narrated that Abu Umamah said: "(The Khawarij) are the worst of the slain who are killed under heaven, and the best of the slain are those who were killed by them. Those (Khawarij) are the dogs of Hell. Those people were Muslims but they became disbelievers." I said: "O Abu Umamah, is that your opinion?" He said: "Rather I heard it from the Messenger of Allah

177. It was narrated that Jarir bin 'Abdullah said: "We were sitting with the Messenger of Allah. He looked at the moon, which was full, and said, 'Indeed, you will see your Lord as you see this moon. You will not feel the slightest inconvenience and overcrowding in seeing Him. If you have the power not to be overcome and to say this prayer before the sun rises and before it sets, then do that.' Then he recited: 'And glorify the praises of your Lord, before the rising of the sun and before (its) setting

178. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'Do you crowd one another in order to see the moon on the night when it is full?' They said: 'No.' He said: 'And you will not crowd one another in order to see your Lord on the Day of Resurrection

179. It was narrated that Abu Sa'eed said: "We said: 'O Messenger of Allah! Will we see our Lord?' He said: 'Do you crowd one another to see the sun at mid-day when there are no clouds?' We said: 'No.' He said: 'Do you crowd one another to see the moon on the night when it is full and there are no clouds?' We said: 'No.' He said: 'You will not crowd one another to see Him, just as you do not crowd to see these two things

180. Waki' bin Hudus narrated that his paternal uncle Abu Razin said: "I said: 'O Messenger of Allah, will we see Allah on the Day of Resurrection? And what is the sign of that in His creation?' He said: 'O Abu Razin, do each of you not see the moon individually?' I said: 'Of course.' He said: 'Allah is Greater, and that is His sign in His creation

181. Waki' bin Hudus narrated that his paternal uncle Abu Razin said: "The Messenger of Allah said: 'Allah laughs at the despair of His slaves although He soon changes it.' I said: 'O Messenger of Allah, does the Lord laugh?' He said: 'Yes.' I said: 'We shall never be deprived of good by a Lord Who laughs

182. Waki' bin Hudus narrated that his paternal uncle Abu Razin said: "I said: 'O Messenger of Allah, where was our Lord before He created His creation?' He said: 'He was above the clouds, below which was air, and above which was air and water. Then He created His Throne above the water

183. It was narrated that Safwan bin Muhriz Al-Mazini said: "We were with 'Abdullah bin 'Umar when he was circumambulating the House; a man came up to him and said: 'O Ibn 'Umar, what did you hear the Messenger of Allah say about the Najwa?' He said: 'I heard the Messenger of Allah say: 'On the Day of Resurrection, the believer will be brought close to his Lord until He will cover him with His screen, then He will make him confess his sins. He will ask him: "Do you confess?" He will say: "O Lord, I confess." This will continue as long as Allah wills, then He will say: "I concealed them for you in the world, and I forgive you for them today." Then he will be given the scroll of his good deeds, or his record, in his right hand. But as for the disbeliever or the hypocrite, (his sins) will be announced before the witnesses.' " (One of the narrators) Khalid said: "At: 'before the witnesses' there is something missing." "These are the ones who lied against their Lord! No doubt! The curse of Allah is on the wrongdoers

184. It was narrated that Jabor bin 'Abdullah said: "The Messenger of Allah said: 'While the people of Paradise are enjoying their blessings, a light will shine upon them, and they will raise their heads, and they will see their Lord looking upon them from above. He will say: "Peace be upon you, O people of Paradise." This is what Allah says in the Verse: "Salam (peace be upon you) - a Word from the Lord (Allah), The Most Merciful." He will look at them, and they will look at Him, and they will not pay any attention to the delights (of Paradise) so long as they look at Him, until He will screen Himself from them. But His light and blessing will remain with them in their bodies

185. It was narrated that 'Adi bin Hatim said: "The Messenger of Allah said: 'There is no one among you but his Lord will speak to him without any intermediary between them. He will look to his right and will not see anything but that which he sent forth. He will look to his left and will not see anything but that which he sent forth. Then he will look in front of him and will be faced with the Fire. So whoever among you can protect himself from fire, even by means of half a date, let him do so

186. Abu Bakr bin Qais Al-Ash'ari narrated that his father said: "The Messenger of Allah said: 'Two gardens of silver, their vessels and everything in them; and two gardens of gold, their vessels and everything in them, and nothing between the people and their seeing their Lord, the Blessed and Exalted, except the Veil of Pride covering His Face in the Garden of Eden (Jannat 'Adn)

187. It was narrated that Suhaib said: "The Messenger of Allah recited this Verse: 'For those who have done good is the best reward and even more.' Then he said: 'When the people of Paradise enter Paradise, and the people of the Fire enter the Fire, a caller will cry out: "O people of Paradise! You have a covenant with Allah and He wants to fulfill it." They will say: "What is it?" Has Allah not made the Balance (of our good deeds) heavy, and made our faces bright, and admitted us to Paradise and saved us from Hell?" Then the Veil will be lifted and they will look upon Him, and by Allah, Allah will not give them anything that is more beloved to

## Sunan Ibn Majah

them or delightful, than looking upon Him

188. It was narrated that 'Aishah said: "Praise is to Allah Whose hearing encompasses all voices. The woman who disputed concerning her husband (Al-Mujadilah) came to the Prophet when I was (sitting) in a corner of the house, and she complained about her husband, but I did not hear what she said. The Allah revealed: 'Indeed Allah has heard the statement of her that disputes with you concerning her husband

189. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'Your Lord wrote for Himself with His Own Hand before He created the creation: "My mercy precedes My wrath

190. (Talhah bin Khirash said: "I head Jabir bin 'Abdullah say" 'When 'Abdullah bin 'Amr bin )Haram) was killed on the Day of Uhud, the Messenger of Allah met me, and said: "O Jabir, shall I not tell you what Allah has said to your father?" Yahya said in his Hadith: "And he said: 'O Jabir, why do I see you broken-hearted?' I (Jabir) said: 'O Messenger of Allah, my father has been martyred and he has left behind dependents and debts.' He said: 'Shall I not give you the glad tidings of that with which Allah met your father?' I said: 'Yes, O Messenger of Allah.' He said: 'Allah never spoke to anyone except from behind a screen, but He spoke to your father directly, and He said: "O My slave! Ask something from Me and I shall give it to you." He said: "O Lord, bring me back to life so that I may be killed in Your cause a second time." The Lord, Glorified is He, said: "I have already decreed that they will not return to life." He said: "My Lord, then convey (this news) to those whom I have left behind." Allah said: "Think not of those as dead who are killed in the way of Allah, Nay, they are alive, with their Lord, and they have provision

191. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'Allah will laugh at two persons- one of them kills the other, and both of them enter Paradise, for the first one fought in the cause of Allah and was martyred, then his killer repented to Allah and became Muslim, then he also fought in the cause of Allah and was martyred

192. Sa'eed bin Musayyab narrated that Abu Hurairah used to say: "The Messenger of Allah said: Allah will seize the earth on the Day of Ressurrection, and He will roll up the heavens in his Right Hand, then He will say, "I am the Sovereign. Where are the kings of the earth?

193. It was narrated that 'Abbas bin 'Abdul-Mutallib said: "I was in Batha with a group of people, among them whom was the Messenger of Allah. A cloud passed over him, and he looked at it and said: 'What do you call this?' They said: 'Sahab (a cloud).' He said: 'And Muzn (rain cloud).' They said: 'And Muzn.' He said: 'And 'Anan (clouds).' Abu Bakr said: "They said: 'And 'Anan.'" He said: 'How much (distance) do you think there is between you and the heavens?' They said: 'We do not know.' He said: 'Between you and it is seventy-one, or seventy-two, or seventy-three years, and there is a similar distance between it and the heaven above it (and so on)' until he counted seven heavens. 'Then above the seventh heaven there is a sea, between whose top and bottom is a distance like that between one heaven and another. Then above that there are eight (angels in the form of) mountain goats. The distance between their hooves and their knees is like the distance between one heaven and the next. Then on their backs is the Throne, and the distance between the top and the bottom of the Throne is like the distance between one heaven and another. Then Allah is above that, the Blessed and Exalted

194. It was narrated from Abu Hurairah that: The Prophet said: "When Allah decrees a matter in heaven, the angels beat their wings in submission to his decree (with a sound) like a chain beating a rock. Then "When fear is banished from their hearts, they say: 'What is it that your Lord has said?' They say: 'The truth. And He is The Most High, The Most Great." He said: 'Then the eavesdroppers (from among the jinn) listen out for that, one above the other, so (one of them) hears the words and passes it on to the one beneath him. The Shihab (shooting star) may strike him before he can pass it on to the one beneath him and the latter can pass it on to the soothsayer or sorcerer, or it may not strike him until he has passed it on. And he ads one hundred lies to it, and only that word which was overheard from the heavens is true

195. It was narrated that Abu Musa said: "The Messenger of Allah stood up among us and said five things. He said: 'Allah does not sleep, and it is not befitting that He should sleep. He lowers the Scales and raises them. The deed done during the day is taken up to Him before the deed done during the night, and the deed done during the night before the deed done during the day. His Veil is Light, and if He were to remove it, the glory of his Face would burn everything of His creation, as far as His gaze reaches

196. It was narrated that Abu Musa said: "The Messenger of Allah said: 'Allah does not sleep, and it is not befitting that He should sleep. He lowers the Scales and raises them. His Veil is Light, and if He were to remove it, the glory of his Face would burn everything of His creation, as far as His gaze reaches.' " Then Abu 'Ubaidah recited the verse: 'Blessed is whosoever is in the fire, (i.e. the light of Allah) and whosoever is round about it! And Glorified is Allah, the Lord of all that exists

197. It was narrated from Abu Hurairah that: The Prophet said: "The Right Hand of Allah is full and that is never affected by the continuous spending, night and day. In His other Hand, is the Scale, which He raises and lowers. Have you seen what Allah has spent since He created the heavens and the earth? And that has not decreased what is in His Hands in the slightest

198. It was narrated that 'Abdullah bin 'Umar said: "I heard the Messenger of Allah say, when he was on the pulpit: 'The Compeller will seize the heavens and the earth in His Hand' and he clenched his fist and began to open and close it. Then He will say: "I am the Compeller! Where are the tyrants? Where are the arrogant?" He said, the Messenger of Allah was turning to his right and to his left, until he saw the pulpit moving from below and I thought: 'What if it falls with the Messenger of Allah on it?

199. Nawwas bin Sam'an Al-Kilabi said: "I heard the Messenger of Allah say: 'There is no heart that is not between two of the Fingers of the Most Merciful. If He

## Sunan Ibn Majah

wills, He guides it and if He wills, He sends it astray.' The Messenger of Allah used to say: 'O You Who makes hearts steadfast make our hearts steadfast in adhering to Your religion.' And he said: 'The Scale is in the Hand of the Most Merciful; He will cause some peoples to rise and others to fall until the day of Resurrection

200. It was narrated that Abu Sa'eed Al-Khudri said:"The Messenger of Allah said: 'Allah smiles at three things: a row in the prayer, a man who prays in the depths of the night, and a man who fights' I think he said, 'behind the battalion

201. It was narrated that Jabir bin 'Abdullah said:The Messenger of Allah used to appear before the people during the Hajj season and say: 'Is there any man who can take me to his people, for the Quraish have prevented me from conveying the speech (i.e. the Message) of my Lord

202. It was narrated from Abu Darda' that:The Prophet said concerning the Verse: "Every day He is (engaged) in some affair." "His affairs include forgiving sins, relieving distress, raising some people and bringing others low

203. It was narrated from Mundhir bin Jarir that his father said:"The Messenger of Allah said: 'Whoever introduces a good practice that is followed, he will receive its reward and a reward equivalent to that of those who follow it, without that detracting from their reward in their slightest. And whoever introduces a bad practice that is followed, he will receive its sin and a burden of sin equivalent to that of those who follow it, without that detracting from their burden in the slightest

204. It was narrated that Abu Hurairah said:"A man came to the Prophet, who encouraged the people to give charity to him. A man said: 'I have such and such,' and there was no one left in that gathering who did not give him something in charity, to a greater or lesser extent. The Messenger of Allah said: 'Whoever initiates a good practice that is followed, he will receive a perfect reward for that, and a reward equivalent to that of those who follow it, without that detracting from their reward in the slightest. And whoever introduces a bad practice that is followed, he will receive the complete burden of sin for that, and a burden of sin equivalent to that of those who follow it without that detracting from their burden in the slightest

205. It was narrated from Anas bin Malik that:The Messenger of Allah said: "Every caller who invites people to misguidance and is followed, will have a burden of sin equal to that of those who follow him, without that detracting from their burden in the slightest. And every caller who invites people to true guidance and is followed, will have a reward equal to that of those who follow him, without that detracting from their reward in the slightest

206. It was narrated from Abu Hurairah that:The Messenger of Allah said: "Whoever calls people to true guidance, will have a reward equal to that of those who follow him, without that detracting from their reward in the slightest. And whoever calls people to misguidance, will have a (burden of) sin equal to that of those who follow him, without that detracting from their sins in the slightest

207. It was narrated that Abu Juhaifah said:"The Messenger of Allah said: 'Whoever introduces a good practice that is followed after him, will have a reward for that and the equivalent of their reward, without that detracting from their reward in the slightest. Whoever introduces an evil practice that is followed after him, will bear the burden of sin for that and the equivalent of their burden of sin, without that detracting from their burden in the slightest

208. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'There is no caller who invites people to a thing but on the Day of Resurrection he will be made to stand next to that to which he called others, even if he only called one another person

209. Kathir bin 'Abdullah bin 'Amr bin 'Awf Al-Muzani said:"My father told me narrating from my grandfather, that the Messenger of Allah said: 'Whoever revives a Sunnah of mine, which people then act upon, will have a reward equivalent to that of those who act upon it, without that detracting from their reward in the slightest. And whoever introduces an innovation (Bid'ah) that is acted upon, will have a burden of sins equivalent to that of those who act upon it, without that detracting from the burden of those who act upon it in the slightest

210. Kathir bin 'Abdullah narrated from his father, that his grandfather said:"I heard the Messenger of Allah say: 'Whoever revives a Sunnah of mine that dies out after I am gone, he will have a reward equivalent to that of those among the people who act upon it, without that detracting from their reward in the slightest. Whoever introduces an innovation (Bid'ah) with which Allah and his Messenger are not pleased, he will have a (burden of) sin equivalent to that of those among the people who act upon it, without that detracting from their sins in the slightest

211. It was narrated that 'Uthman bin 'Affan said that:The Messenger of Allah said: (According to one of the narrators) Shu'bah (he) said: 'The best of you' (and according to) Sufyan (he) said: "The most excellent of you is the one who learns the Qur'an and teaches it

212. It was narrated that 'Uthmaan bin 'Affan said:"The Messenger of Allah said: 'The most excellent of you is the one who learns the Qur'an and teaches it

213. Mus'ab bin Sa'd narrated that his father said:"The Messenger of Allah said: 'The best of you is the one who learns the Qur'an and teaches it.' " 'Then he (Mus'ab) took me (the narrator) by the hand and made me sit here, and I started to teach Qur'an

214. It was narrated from Abu Musa Al-Ash'ari that:The Prophet said: "The likeness of the believer who recites the Qur'an is that of a citron, the taste and smell of which are good. The likeness of a believer who does not read the Qur'an is that of a date, the taste of which is good but it has no smell. The likeness of a hypocrite who reads the Qur'an is that of a sweet basil, the smell of which is good but its taste is bitter. And the likeness of a hypocrite who does not read the Qur'an is that of a colocynth (bitter apple), the taste of which is bitter and it has no smell

215. It was narrated that Anas bin Malik said:"The Messenger of Allah said: 'Allah has His own people among mankind.' They said: 'O Messenger of Allah, who are

## Sunan Ibn Majah

they?" He said: 'The people of the Qur'an, the people of Allah and those who are closest to Him

216. It was narrated that 'Ali bin Abu Talib said:"The Messenger of Allah said: 'Whoever reads the Qur'an and memorizes it, Allah will admit him to Paradise and allow him to intercede for ten of his family members who all deserved to enter Hell

217. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'Learn the Qur'an, recite it and go to bed, for the likeness of the Qur'an and the one who learns it and acts upon it is that of a sack filled with musk, which spreads its fragrance everywhere. And the likeness of one who learns it then goes to bed with it in his heart is that of a sack that is tied up from which no fragrance comes out

218. It was narrated that Nafi' bin 'Abdul-Harith met 'Umar bin al-Khattab in 'Usfan, when 'Umar had appointed him as his governor in Makkah.: 'Umar asked: "Whom have you appointed as your deputy over the people of the valley?" He said: "I have appointed Ibn Abza over them." 'Umar said: "Who is Ibn Abza?" Nafi' said: "One of our freed slaves." 'Umar said: "Have you appointed a freed slave over them?" Nafi' said: "He has great knowledge of the Book of Allah, is well versed in the rules of inheritance (Fara'id) and is a (good) judge." 'Umar said: "Did not your prophet say: 'Allah raises some people (in status) because of this book and brings others low because of it?

219. It was narrated that Abu Dharr said:"The Messenger of Allah said to me: 'O Abu Dharr! For you to come out in the morning and learn one Verse from the Book of Allah is better for you than praying one hundred Rak'ah, and for you to come out and learn a matter of knowledge, whether it is acted upon or not, is better for you than praying one thousand Rak'ah

220. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'When Allah wills good for a person, He causes him to understand the religion

221. It was narrated that Yunus bin Maisarah bin Halbas said:"I heard Mu'awiyah bin Abu Sufyan narrating that the Messenger of Allah said: "Goodness is a (natural) habit while evil is a stubbornness (constant prodding from Satan). When Allah wills good for a person, He causes him to understand the religion

222. It was narrated that Ibn 'Abbas said:"The Messenger of Allah said: 'One Faqih (knowledgeable man) is more formidable against the Shaitan than one thousand devoted worshippers

223. It was narrated that Kathir bin Qais said:"I was sitting with Abu Darda' in the mosque of Damascus when a man came to him and said: 'O Abu Darda', I have come to you from Al-Madinah, the city of the Messenger of Allah, for a Hadith which I have heard that you narrate from the Prophet.' He said: 'Did you not come for trade?' He said: 'No.' He said: 'Did you not come for anything else?' He said: 'No.' He said: 'I heard the Messenger of Allah say: "Whoever follows a path in the pursuit of knowledge, Allah will make easy for him a path to Paradise. The angels lower their wings in approval of the seeker of knowledge, and everyone in the heavens and on earth prays for forgiveness for the seeker of knowledge, even the fish in the sea. The superiority of the scholar over the worshipper is like the superiority of the moon above all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind a Dinar or Dirham, rather they left behind knowledge, so whoever takes it has taken a great share

224. It was narrated from Anas bin Malik that the Messenger of Allah ( ) said:"Seeking knowledge is a duty upon every Muslim, and he who imparts knowledge to those who do not deserve it, is like one who puts a necklace of jewels, pearls and gold around the neck of swines

225. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'Whoever relieves a Muslim of some worldly distress, Allah will relieve him of some of the distress of the Day of Resurrection, and whoever conceals (the faults of) a Muslim, Allah will conceal him (his faults) in this world and the Day of Resurrection. And whoever relieves the burden from a destitute person, Allah will relieve him in this world and the next. Allah will help His slave so long as His slave helps his brother. Whoever follows a path in pursuit of knowledge, Allah will make easy for him a path to paradise. No people gather in one of the houses of Allah, reciting the Book of Allah and teaching it to one another, but the angels will surround them, tranquility will descend upon them, mercy will envelop them and Allah will mention them to those who are with Him. And whoever is hindered because of his bad deeds, his lineage will be of no avail to him

226. It was narrated that Zirr bin Hubaish said:"I went to Safwan bin 'Assal Al-Muradi and he said: 'What brought you here?' I said: 'I am seeking knowledge.' He said: 'I heard the Messenger of Allah say: "There is no one who goes out of his house in order to seek knowledge, but the angels lower their wings in approval of his action

227. It was narrated that Abu Hurairah said:"I heard the Messenger of Allah say: 'Whoever comes to this mosque of mine, and only comes for a good purpose, such as to learn or to teach, his status is like that of one who fights in Jihad in the cause of Allah. Whoever comes for any other purpose, his status is that of a man who is keeping an eye on other people's property

228. It was narrated that Abu Umamah said:"The Messenger of Allah said: 'You must acquire this knowledge before it is taken away, and its taking away means that it will be lifted up.' He joined his middle finger and the one that next to the thumb like this, and said: 'The scholar and the seeker of knowledge will share the reward, and there is no good in the rest of the people

229. It was narrated that 'Abdullah bin 'Amr said:"The Messenger of Allah came out of one of his apartments one day and entered the mosque, where he saw two circles, one reciting Qur'an and supplicating to Allah, and the other learning and teaching. The Prophet said: 'Both of them are good. These people are reciting the Qur'an and supplicating to Allah, and if He wills He will give them, and if He wills He will withhold from them. And these people are learning and teaching. Verily I have been sent as a teacher.' Then he sat down with them

230. It was narrated from Zaid bin Thabit that:The Messenger of Allah said: "May Allah cause his face to shine, the man who hears what I say and conveys it (to

## Sunan Ibn Majah

others). There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who have more understanding of it than they do.' " (One of the narrators) 'Ali bin Muhammed added to it: "There are three things because of which hatred does not enter the heart of a Muslim: Sincerity in doing an action for the sake of Allah; being sincere towards the rulers of the Muslims; and adhering to the Jama'ah (main body of the Muslims)

231. Muhammed bin Jubair bin Mut'im narrated that his father said:"The Messenger of Allah stood up at Khaif in Mina and said: 'May Allah cause his face to shine, the man who hears what I say and conveys it (to others). There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who have more understanding of it than they do.'" (Hasan)Other chains with similar wording

232. Abdur-Rahman bin 'Abdullah narrated from his father that:The Prophet said: "May Allah cause his face to shine, the man who hears a Hadith from us and conveys it, for perhaps the one to whom it is conveyed may remember it better than the one who (first) hears it

233. It was narrated that Abu Bakrah said:"The Messenger of Allah delivered a religious speech on the Day of Sacrifice and said: 'Let those who are present convey to those who are absent. For perhaps the one to whom it is conveyed will understand it better than the one who (first) hears it

234. Bahz bin Hakim narrated from his father that his grandfather Mu'awiyah Al-Qushairi said:"The Messenger of Allah said: 'Let the one who is present convey to the one who is absent

235. It was narrated from Ibn 'Umar that:The Messenger of Allah said: "Let those of you who are present convey it to those of you who are absent

236. It was narrated that Anas bin Malik said:"The Messenger of Allah said: 'May Allah cause to flourish a slave (of His) who hears my words and understands them, then he conveys them from me. There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who may have more understanding of it than they do

237. It was narrated that Anas bin Malik said:"The Messenger of Allah said: 'Some people open the door to good and close the door to evil, and some people open the door to evil and close the door to good. Glad tidings to those in whose hands Allah places they keys to good, and woe to those in whose hands Allah places the keys to evil

238. It was narrated from Sahl bin Sa'd that:The Messenger of Allah said: "This goodness contains many treasures, and for those there are keys. So glad tidings to the one whom Allah makes a key to good and a lock for evil, and woe to the one whom Allah makes a key to evil and a lock to good

239. It was narrated that Abu Dharr said:"I heard the Messenger of Allah say: 'Everyone in the universe, in the heavens and on earth, prays for forgiveness for the scholar, even the fish in the sea

240. Sahl bin Mu'adh bin Anas narrated from his father that:The Prophet said: "Whoever teaches some knowledge will have the reward of the one who acts upon it, without that detracting from his reward in the slightest

241. Abdullah bin Abu Qatadah narrated that his father said:"The Messenger of Allah said: 'The best things that a man can leave behind are three: A righteous son who will pray for him, ongoing charity whose reward will reach him, and knowledge which is acted upon after his death.'" (Hasan) Another chain with similar wording

242. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'The rewards of the good deeds that will reach a believer after his death are: Knowledge which he taught and spread; a righteous son whom he leaves behind; a copy of the Qur'an that he leaves as a legacy; a mosque that he built; a house that he built for wayfarers; a canal that he dug; or charity that he gave during his lifetime when he was in good health. These deeds will reach him after his death

243. It was narrated from Abu Hurairah that:The Prophet said: "The best of charity is when a Muslim man gains knowledge, then he teaches it to his Muslim brother

244. It was narrated from Shu'aib bin 'Abdullah bin 'Amr that his father said:"The Messenger of Allah was never seen eating while reclining or making two men walk behind him." (Sahih) Other chains with the same meanings

245. It was narrated that Abu Umamah said:"The Prophet walked on a very hot day towards Baqi' Al-Gharqad (graveyard of Al-Madinah), and the people were walking behind him. When he heard the sound of their shoes, it affected his soul so he sat down until he made them go ahead of him, lest that make him feel too proud

246. It was narrated that Jabir bin 'Abdullah said:"When the Prophet walked, his Companions would walk in front of him, and he would leave his back for the angels

247. Abu Sa'eed Al-Khudri narrated that:The Messenger of Allah said: "People will come to you seeking knowledge. When you see them say to them, 'Welcome, welcome,' in obedience to the injunctions of the Messenger of Allah and instruct them in knowledge."(One of the narrators said) "I said to Al-Hakam: 'What is 'Iqnuhum?' He said: 'Instruct them

248. It was narrated that Isma'il said:"We entered upon Hasan to inquire after him until we filled the house. He tucked up his legs, the he (hasan) said: 'We entered upon Abu Hurairah to inquire after him until we filled the house. He (Abu Hurairah) tucked up his legs and said: "We entered upon the Messenger of Allah until we filled the house. He was lying on his side, but when he saw us he tucked up his legs then he said: 'After I am gone, there will come to you people seeking knowledge. Welcome them, greet them and teach them.'" (Maudu')A narrator said: By Allah! We came across some people who did not welcome us, greet us, nor

## Sunan Ibn Majah

teach us until we used to go to them, then they treated us rudely

249. It was narrated that Abu Harun Al-'Abdi said: "When we came to Abu Sa'eed Al-Khudri, he would say: 'Welcome, in accordance with the injunction of the Messenger of Allah, for the Messenger of Allah said to us: "The people will follow you; they will come to you from all parts of the earth seeking to understand the religion. So when they come to you, take care of them

250. It was narrated that Abu Hurairah said: "One of the supplications that the Prophet used to say was: 'Allahumma, inni a'udhu bika min 'ilmin la yanfa'u, wa mindu'a'in la yusma'u, wa min qalbin la yakhsha'u, wa min nafsini la tashba'u [O Allah, I seek refuge with You from knowledge that is of no benefit, from a supplication that is not heard, from a heart that does not fear (You) and from a soul that is not satisfied

251. It was narrated that Abu Hurairah said: "The Messenger of Allah used to say: 'Allahummanfa'ni bima 'allamtani, wa 'allimnima yanfa'uni, wa zidni 'ilman. Wal-hamdu Lillahi 'ala kulli hal. [O Allah, benefit me by that which You have taught me, and teach me that which will benefit me, and increase my knowledge. Praise is to Allah in all circumstances]

252. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'Whoever acquires knowledge by which the pleasure of Allah is sought, but he only acquires it for the purpose of worldly gain, will not smell the fragrance of Paradise on the Day of Resurrection.'" (Hasan) Another chain with similar wording

253. It was narrated from Ibn 'Umar that: The Messenger of Allah said: "Whoever seeks knowledge in order to argue with the foolish, or to show off before the scholars, or to attract people's attention, will be in Hell

254. It was narrated from Jabir bin 'Abdullah that: The Prophet said: "Do not seek knowledge in order to show off in front of the scholars, or to argue with the foolish, and do not choose the best seat in a gathering, due to it (i.e. the knowledge which you have learned) for whoever does that, the Fire, the Fire (awaits him)

255. It was narrated from Ibn 'Abbas that: The Prophet said: "There will be some people among my Ummah (nation) who will gain knowledge of the religion, and they will recite Qur'an, and will say: 'We come to the rulers so that we may have some share of their worldly wealth, and we will make sure that our religious commitment is not affected,' but that will not be the case. Just as nothing can be harvested from the Qatad except thorns, so nothing can be gained from being close to them except (sins).'" (Da'if) (One of the narrators) Muhammed bin As-Sabbah said: "It is as if he meant, 'except sins

256. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'Seek refuge with Allah from the pit of grief.' They said: 'O Messenger of Allah, what is the pit of grief?' He said: 'A valley in Hell from which Hell itself seeks refuge four hundred times each day.' It was said: 'O Messenger of Allah, who will enter it?' He said: 'It has been prepared for reciters of the Qur'an who want to show off their deeds. The most hateful of reciters of the Qur'an to Allah are those who visit the rulers.'" (Da'if) Other chains of narrators

257. It was narrated that 'Abdullah bin Mas'ud said: "If the people of knowledge had taken care of it and presented it only to those who cared for it, they would have become the leaders of their age by virtue of that. But they squandered it on the people of wealth and status in this world in order to gain some worldly benefit, so the people of wealth and status began to look down on them. I heard your Prophet say: 'Whoever focuses all his concerns on one issue, the concerns of the Hereafter, Allah will suffice him and spare him the worries of this world. But whoever wanders off in concern over different worldly issues, Allah will not care in which of these valleys he is destroyed.'" (Da'if) Another chain with similar wording

258. It was narrated from Ibn 'Umar that: The Prophet said: "Whoever seeks knowledge for a reason other than the sake of Allah, or intends it for a purpose other than for the sake of Allah, let him take his place in hell

259. It was narrated that Hudhaifah said: "I heard the Messenger of Allah say: 'Do not acquire knowledge in order to show off before the scholars, or to argue with the foolish, or to attract people's attention, for whoever does that will be in Hell

260. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'Whoever seeks knowledge in order to argue with the foolish, or to show off before the scholars, or to attract people's attention, Allah will admit him to Hell

261. It was narrated from Abu Hurairah that: The Prophet said: "There is no man who memorizes knowledge then conceals it, but he will be brought forth on the Day of Resurrection bridled with reins of fire." (Hasan) Another chain with similar wording

262. It was narrated that 'Abdur-Rahman bin Hurmuz Al-A'raj heard Abu Hurairah say: "By Allah, were it not for two Verses in the Book of Allah, I would never have narrated anything from him, meaning from the Prophet, were it not for the Words of Allah: Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire

263. It was narrated that Jabir said: "The Messenger of Allah said: 'When the last people of this Ummah curse the first, (at that time) whoever conceals a Hadith will be concealing what Allah has revealed.'" (Maudu)

264. Yusuf bin Ibrahim said: "I heard Anas bin Malik say: "I heard the Messenger of Allah say: "Whoever is asked about knowledge and conceals it, it will be bridled on the Day of Resurrection with reins of fire

265. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allah said: 'Whoever conceals knowledge which Allah has made beneficial for mankind's



## Sunan Ibn Majah

affairs of religion, Allah will bridle him with reins of fire on the Day of Resurrection

266. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'Whoever is asked about knowledge that he has and he conceals it, will be bridled on the Day of Resurrection with reins of fire

### The Book of Purification and its Sunnah

267. It was narrated that Safinah said:"The Messenger of Allah used to perform ablution with a Mudd (of water) and bath with a Sa

268. It was narrated that 'Aishah said:"The Messenger of Allah used to perform ablution with a Mudd (of water) and bath with a Sa

269. It was narrated from Jabir that:The Messenger of Allah used to perform ablution with a Mudd (of water) and bath with a Sa

270. Abdullah bin Muhammed bin 'Aqil bin Abu Talib narrated from his father that his grandfather said:"The Messenger of Allah said: 'A Mudd is sufficient for the ablution and a Sa' is sufficient for the bath.' A man said: 'It is not sufficient for us.'" He (the narrator) said: "It was sufficient for one who is better than you and had more hair" meaning the Prophet

271. It was narrated that Usamah bin 'Umair Al-Hudhali said:"The Messenger of Allah said: 'Allah does not accept any prayer without purification and He does not accept any charity from Ghulul.'" (Sahih) Another chain with similar wording

272. It was narrated that Ibn 'Umar said:"The Messenger of Allah said: 'Allah does not accept any prayer without purification, and He does not accept any charity from ghulul

273. It was narrated that Anas bin Malik said:"I heard the Messenger of Allah say: 'Allah does not accept any prayer without purification, and He does not accept any charity from Ghulul

274. It was narrated that Abu Bakrah said:"The Messenger of Allah said: 'Allah does not accept any Salat (prayer) without purification, and He does not accept any charity from Ghulul

275. It was narrated from Muhammed bin Al-Hanafiyyah that his father said:"The Messenger of Allah said: 'The key to prayer is purification, its opening is to say 'Allahu Akbar' and its closing is to say As-salamu 'alaikum

276. It was narrated from Abu Sa'eed Al-Khudri that:The Messenger of Allah said: "The key to prayer is purification, its opening is to say Allahu Akbar and its closing is to say As-salamu 'alaikum

277. It was narrated that Thawban said:"The Messenger of Allah said: 'Adhere to righteousness even though you will not be able to do all acts of virtue. Know that the best of your deeds is Salat (prayer) and that no one maintains his ablution except a believer

278. It was narrated that 'Abdullah bin 'Amr said:"The Messenger of Allah said: 'Adhere to righteousness even though you will not be able to do all acts of virtue. Know that among the best of your deeds is prayer and that no one maintains his ablution except a believer

279. It was narrated that Abu Umamah said, in a marfu' Hadith:"Adhere to righteousness and it is a blessing if you are able to do so. Know that the best of your deeds is prayer and that no one maintains his ablution except a believer

280. It was narrated from Abu Malik Ash'ari that:The Messenger of Allah said: "Performing ablution properly is half of faith, saying Al-Hamdu Lillah fills the Scale (of good deeds), saying Subhan-Allah and Allahu Akbar fills the heavens and the earth, prayer is light, Zakat is proof, patience is brightness and the Qur'an is proof for you or against you. Every person goes out in the morning to sell his soul, so he either frees it or destroys it

281. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'When anyone of you performs ablution and does it well, then he comes to the mosque for no other purpose than prayer, he does not take one step but Allah will raise him one degree (in status) thereby, and remove one sin from him thereby, until he enters the mosque

282. It was narrated from 'Abdullah As-Sunabihi that:The Messenger of Allah said: "Whoever performs ablution and rinses his mouth and nose, his sins will exit through his mouth and nose. When he washes his face, his sins will exit from his face, even from beneath his eyelids. When he washes his hands, his sins will exit from his hands. When he wipes his head, his sins will exit from his head, and even from his ears. When he washes his feet, his sins will exit from his feet, even from beneath his toenails. Then his prayer and walking towards the mosque will earn extra merit for him

283. It was narrated that 'Amr bin 'Abasah said:"The Messenger of Allah said: 'When a person performs ablution and washes his hands, his sins exit through his hands. When he washes his face, his sins exit through his face. When he washes his forearms and wipes his head, his sins exit though his forearms and head. When he washes his feet, his sins exit through his feet

284. Abdullah bin Mas'ud said:"It was said: 'O Messenger of Allah, how will you recognize those whom you have not seen of your Ummah?' He said: 'From the blazes of their foreheads and feet, like horses with black and white traces (which make them distinct from others) which are the traces of ablution.'" (Hasan) Another chain with similar wording

285. Humran the freed slave of 'Uthman bin 'Affan said:"I saw 'Uthman bin 'Affan sitting in Maqa'id. He called for water and he performed ablution, the he said: 'I saw the Messenger of Allah sitting in this place where I am sitting, performing ablution as I have done. Then he said: "Whoever performs ablution as I have done,

## Sunan Ibn Majah

his previous sins will be forgiven." And the Messenger of Allah said: "And do not be conceited (due to this great virtue)." (Sahih) Another chain with similar wording

286. It was narrated that Hudhaifah said: "Whenever the Messenger of Allah got up for prayer at night to pray Tahajjud (night optional prayer), he would clean his mouth with the tooth stick

287. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'Were it not that it would be too difficult for my Ummah (nation), I would have commanded them to use the tooth stick at every time of prayer

288. It was narrated that Ibn 'Abbas said: "The Messenger of Allah used to pray in the night (Qiyamul-Lail) two Rak'ah by two, then when he finished he would use the tooth stick

289. It was narrated from Abu Umamah that: The Messenger of Allah said: "Use the tooth stick, for the tooth stick purifies the mouth and is pleasing to the Lord. Jibril never came to me but he advised me to use the tooth stick, until I feared that it would be made obligatory for me and my Ummah. Were it not that I fear that it would be too difficult for my Ummah, I would have enjoined it upon them. And I use the tooth stick until I fear that I may make the front of my mouth sore." (i.e. my gums) (or cause my teeth to fall out due to brushing them so often)

290. It was narrated from Miqdam bin Shuraih bin Hani' that his father said: "I said to 'Aishah: 'Tell me, what was the first thing that the Messenger of Allah did when he entered upon you?' She said: 'The first thing he would do would be to use the tooth stick

291. It was narrated that 'Ali bin Abu Talib said: "Your mouths are the paths of the Qur'an, so perfume them with the tooth stick

292. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'The deeds connected to the Fitrah are five (or five things are connected to the Fitrah): circumcision, shaving the pubic hairs, clipping the nails, plucking the armpit hairs and trimming the mustache

293. It was narrated that 'Aishah said: "The Messenger of Allah said: 'Ten things are connected to the Fitrah: trimming the mustache, letting the beard grow, using the tooth stick, rinsing out the nostrils with water, clipping the nails, washing the joints, plucking the armpit hairs, shaving the pubic hairs, washing the private parts with water.'" (One of the narrators) Zakariyya said: "Mus'ab said: 'I have forgotten the tenth thing, but it may have been rinsing out the mouth

294. It was narrated from 'Ammar bin Yasir that: The Messenger of Allah said: "Part of the Fitrah is rinsing out the mouth, rinsing out the nostrils, using the tooth stick, trimming the mustache, clipping the nails, plucking the armpit hairs, shaving the pubic hairs, washing the joints, washing the private parts and circumcision." (Da'if) Another chain with similar wording

295. It was narrated that Anas bin Malik said: "We were given a time limit with regard to trimming the mustache, shaving the pubic hairs, plucking the armpit hairs and clipping the nails. We were not to leave that for more than forty days

296. It was narrated that Zaid bin Arqam said: "The Messenger of Allah said: 'These Hushush (waste areas) are visited (by devils), so when anyone of you enters, let him say: 'Allahumma inni a`udhu bika minal-khubthi wal-khaba'ith (O Allah, I seek refuge with You from male and female devils).'" (Sahih) Other chains with similar wording

297. It was narrated that 'Ali said: "The Messenger of Allah said: 'The screen between the Jinn and the nakedness of the sons of Adam is that when a person enters the Kanif, he should say: Bismillah (in the name of Allah)

298. It was narrated that Anas bin Malik said: "Whenever the Messenger of Allah entered the toilet, he would say: 'A'udhu Billahi minal-khubthi wa'l-khaba'ith (I seek refuge with Allah from male and female devils)

299. It was narrated from Abu Umamah that: The Messenger of Allah said: "None of you should fail to say, when he enters his toilet: 'Allahumma inni a`udhu bika minar-rijsin-najis, al-khabithil-mukhbith, ash-Shaitanir-rajim (O Allah, I seek refuge with You from the filthy and impure, the evil one with evil companions, the accursed Shaitan).'" (Da'if) Another chain with a slightly different wording from Ibn Abi Maryam who mentioned similar, but he did not say in his narration: "Minar-rijsin-najis (From the filthy and the impure)" he only said: "Minal-khabithil-mukhbith, ash-Shaitanir-rajim (From the evil one with evil companions, the accursed Shaitan)

300. Yusuf bin Abi Burdah narrated: "I heard my father say: 'I entered upon 'Aishah, and I heard her say: "When the Messenger of Allah exited the toilet, he would say: Ghufuranaka (I seek Your forgiveness).'" (Sahih) Another chain with similar wording

301. It was narrated that Anas bin Malik said: "Whenever the Prophet exited the toilet, he would say: 'Al-hamdu lillahilladhi adhaba 'annial-adha wa 'afani (Praise is to Allah Who has relieved me of impurity and given me good health)

302. Urwah narrated from 'Aishah that: The Messenger of Allah used to remember Allah in all circumstances

303. It was narrated from Anas bin Malik that: When the Prophet entered the toilet, he would take off his ring

304. It was narrated that 'Abdullah bin Mughaffal said: "The Messenger of Allah said: 'None of you should urinate in his wash area for most of the insinuating thoughts come from that.'" (Da'if) Abu 'Abdullah bin Majah said: ("Abul-Hasan said: 'I heard Muhammed bin Yazid saying:)' 'Ali bin Muhammed At-Tanafisi said: 'This (prohibition) applies to cases where the ground (in the place used for washing) was soft. But nowadays this does not apply, because the baths you use now are built of plaster, Saruj and tar; so if a person urinates there then pours water over it, that clears it away, and that is fine

## Sunan Ibn Majah

305. It was narrated from Hudhaifah that: The Messenger of Allah came to the garbage dump of some people and he urinated on it standing up

306. Shu'bah narrated from 'Asim from Abu Wa'il from Mughirah bin Shu'bah that: The Messenger of Allah came to the garbage dump of some people and urinated while standing up. (Hasan) Shu'bah said: "That day, 'Asim said: 'Amash reported this from Abu Wa'il, from Hudhaifah, but he did not remember it (correctly). So I asked Mansur about it, and he narrated it to me from Abu Wa'il, from Hudhaifah, that the Prophet came to a dump of some people and urinated while standing

307. It was narrated that 'Aishah said: "If anyone tells you that the Messenger of Allah urinated while standing, do not believe him, for I (always) saw him urinating while sitting down

308. It was narrated that 'Umar said: "The Messenger of Allah saw me urinating while standing, and he said: 'O 'Umar, do not urinate standing up.' So I never urinated whilst standing after that

309. It was narrated that Jabir bin 'Abdullah said: "The Messenger of Allah forbade us to urinate while standing." (Da'if) I heard Muhammed bin Yazid, Abu 'Abdullah, say: "I heard Ahmad bin 'Abdur-Rahman Al-Makhzumi say: 'Sufyan Ath-Thawri said concerning the Hadith of 'Aisha- 'I (always) saw him urinating whilst sitting down' - a man knows more about that (about such matters) than she.' Ahmad bin 'Abdur-Rahman said: 'It was the custom of the Arabs to urinate standing up. Do you not see that in the Hadith of 'Abdur-Rahman bin Hasanah it was said: 'He sits down to urinate as a woman does

310. Abdullah bin Abu Qatadah said: "My father told me that he heard the Messenger of Allah say: 'When anyone of you urinates, let him not touch his penis with his right hand nor clean himself with his right hand.'" Another chain with similar wording

311. It was narrated that 'Uqbah bin Suhban said: "I heard 'Uthman bin 'Affan say: 'I never sang a song or told a lie or touched my penis with my right hand after I swore on oath of allegiance to the Messenger of Allah to that effect

312. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'When anyone of you cleans himself, he should not clean himself with his right hand. Let him clean himself with his left hand

313. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'I am to you like a father to his son, and I teach you. So when you go to relieve yourselves, do not face the Qiblah or turn your backs towards it.' He ordered us to use three pebbles, and he forbade us to use dung and bones, and he forbade cleaning oneself with the right hand

314. It was narrated from 'Abdullah bin Mas'ud: "The Messenger of Allah went to the toilet and said: 'Bring me three stones.' So I brought him two stones and a piece of dung. He took the two stones and threw the dung away, saying: 'It is impure

315. It was narrated that Khuzaimah bin Thabit said: "The Messenger of Allah said: 'For cleaning yourself you need three stones, no one of them being dung

316. Salman said that one of the idolaters said to him, while they were making fun of him: "I see that your companion (the Prophet) is teaching you everything, even how to relieve yourselves?" He said: "Yes indeed. He has ordered us not to face the Qiblah (prayer direction) nor to clean ourselves with our right hands, and not to be content with anything less than three stones, which are not to include any excrement or bones

317. Abdullah bin Harith bin Jaz' Az-Zubaidi said: "I am the first one who heard the Prophet say: 'No one among you should urinate facing towards the Qiblah,' and I am the first one who told the people of that

318. It was narrated that Abu Ayyub Ansari said: "The Messenger of Allah forbade the person who went to the Gha'it to face the Qiblah. He said: 'face towards the east or the west

319. It was narrated that Ma'qil bin Abu Ma'qil Al-Asadi, who was a Companion of the Prophet, said: "The Messenger of Allah forbade us from facing either of the two Qiblah when defecating or urinating

320. It was narrated from Jabir bin 'Abdullah: "Abu Sa'eed Al-Khudri narrated to me, that he bears witness that the Messenger of Allah forbade facing the Qiblah when defecating or urinating

321. It was narrated that Jabir heard Abu Sa'eed Al-Khudri say: "The Messenger of Allah forbade me from drinking while standing and from urinating while facing the Qiblah

322. Abdullah bin 'Umar said: "People say: 'When you sit to relieve yourself, do not face the Qiblah.' But one day I climbed up onto the roof of our house, and I saw the Messenger of Allah sitting on two bricks (to relieve himself), facing the direction of Baitul-Maqdis (Jerusalem)." This is a Hadith narrated by Yazid bin Harun

323. It was narrated that Ibn 'Umar said: "I saw the Messenger of Allah in his (constructed) toilet, facing towards the Qiblah." (Da'if) (One of the narrators) 'Eisa said: "I told that to Sha'bi, and he said: 'Ibn 'Umar spoke the truth. As for the words of Abu Hurairah, he said: "In the desert do not face the Qiblah nor turn one's back towards it." As for the words of Ibn 'Umar, he said: "In the (constructed) toilet there is no Qiblah so turn in whatever direction you want." Another chain with similar wording

324. It was narrated that 'Aishah said: "Mention was made in the presence of the Messenger of Allah of some people who did not like to face towards the Qiblah with their private parts. He said: 'I think that they do that. Turn my seat (in the toilet) to face the Qiblah.'" (Da'if) Another chain with similar wording

325. It was narrated that Jabir said: "The Messenger of Allah forbade facing the Qiblah when urinating. But I saw him, one year before he died, facing the Qiblah

## Sunan Ibn Majah

(while urinating)

326. It was narrated from 'Eisa bin Yazdad Al-Yamani that his father said:"The Messenger of Allah said: 'When anyone of you urinates, let him squeeze his penis three times (to remove the remaining urine drops).'" (Da'if) Another chain with similar wording

327. It was narrated that 'Aishah said:"The Prophet went out to urinate, and 'Umar followed him with water. He said: 'What is this, O 'Umar?' He said: 'Water.' He said: 'I have not been commanded to perform ablution every time I urinate. If I did that it would have become a Sunnah

328. Abu Sa'eed Al-Himyari narrated that :Mu'adh bin Jabal used to narrate something that the Companions of the Messenger of Allah had not heard, and he used to keep quiet about what they had heard. News of this report reached 'Abdullah bin 'Amr, and he said: "By Allah, I never heard the Messenger of Allah say this, and Mu'adh will put you into difficulty with regard to relieving yourself." News of that reached Mu'adh, so he met with him ('Abdullah). Mu'adh said: "O 'Abdullah! Denying a Hadith from the Messenger of Allah is hypocrisy, and its sin is upon the one who said it (if it is not true). I did indeed hear the Messenger of Allah say: 'Beware of the three things which provoke curses: Relieving oneself in watering places, in places of shade and in the middle of the street

329. It was narrated that Jabir bin 'Abdullah said:"The Messenger of Allah said: 'Beware of stopping to rest and praying in the middle of the road, for it is the refuge of snakes and carnivorous animals, and beware of relieving yourselves in the middle of the road, for this is an act that provokes curses

330. Salim narrated from his father that:The Prophet forbade praying in the middle of the road, or defecating there, or urinating

331. It was narrated that Mugirah bin Shu'bah said:"Whenever the Prophet went to relieve himself, he would go far away

332. It was narrated that Anas said:"I was with the Prophet on a journey. He went away to relieve himself, then he came and called for water and performed ablution

333. It was narrated from Ya'la bin Murrah that:When the Prophet went to relieve himself, he would go far away

334. It was narrated that 'Abdur-Rahman bin Abu Qurad said:"I went for Hajj with the Prophet and he went far away to relieve himself

335. It was narrated that Jabir said:"We went out on a journey with the Messenger of Allah, and the Messenger of Allah would not relieve himself until he had disappeared and could not be seen by anyone

336. It was narrated from Bilal bin Al-Harith Al-Muzani that:When the Messenger of Allah wanted to relieve himself, he would go far away

337. It was narrated from Abu Hurairah that:The Prophet said: "Whoever uses stones to clean himself, let him use an odd number of stones. Whoever does that has done well, and whoever does not, there is no harm in it. Whoever uses a tooth stick should spit out (whatever he removes) and whoever removes (the particle of food) by dislodging it with his tongue should swallow it. Whoever does that has done well, and whoever does not, there is no harm in it. Whoever goes to the toilet should conceal himself, and if he cannot find anything except a pile of sand (behind which to conceal himself), then he should use that, for the Shaitan plays with the backside of the son of Adam. Whoever does that has done well, and whoever does not, there is no harm in it

338. A similar report was narrated by 'Abdul-Malik bin As-Sabbah with a similar chain, with the additional words:"Whoever applies kohl to his eyes, let him add it an odd number of times. Whoever does that has done well, and whoever does not, there is no harm in it. And whoever dislodges (a particle of food from between the teeth) by dislodging it with his tongue, let him swallow it

339. It was narrated from Ya'la bin Murrah that his father said:"I was with the Prophet on a journey, and he wanted to relieve himself. He said to me: 'Go to those two small date-palm trees and tell them: "The Messenger of Allah orders you to come together.'" So they came together and he concealed himself behind them, and relieved himself. Then he said to me: 'Go to them and tell them: "Go back, each one of you, to your places.'" So I said that to them and they went back

340. It was narrated that 'Abdullah bin Ja'far said:"The thing that the Prophet most liked to conceal himself behind when relieving himself was a hillock or a stand of date-palm trees

341. It was narrated that Ibn 'Abbas said:"The Messenger of Allah turned towards a mountain pass and urinated, until I took pity on him because of the way he parted his legs when he urinated

342. It was narrated from Abu Sa'eed al-Khudri that:The Messenger of Allah said: "No two people should converse while relieving themselves, each of them looking at the private parts of the other, for Allah, the Mighty and Sublime, hates that." (Da'if) Other chains with similar wording

343. It was narrated from Jabir that:The Messenger of Allah forbade urinating into standing water

344. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'No one among you should urinate into standing water

345. It was narrated that Ibn 'Umar said:"The Messenger of Allah said: 'No one among you should urinate into standing water

346. It was narrated that 'Abdur-Rahman bin Hasanah said:"The Messenger of Allah came out to us holding a small shield in his hand. He put it down, then he sat down and urinated towards it. Some of the people said: 'Look at him, he urinates like a woman!' The Prophet heard that and said: 'Woe to you! Do you not know what happened to one of the children of Israel? If any urine touched any part of their clothes, they would cut that out with scissors. He told them not to do that, so he was tormented in his grave.'" (Da'if) Another chain with similar wording

347. It was narrated that Ibn 'Abbas said:"The Messenger of Allah passed by two new graves, and he said: 'They are being punished, but they are not being

## Sunan Ibn Majah

punished for anything major. One of them was heedless about preventing urine from getting on his clothes, and the other used to walk about spreading malicious gossip

348. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'Most of the torment of the grave is because of urine

349. Bahr bin Marrar narrated that his grandfather Abu Bakrah said:"The Messenger of Allah passed by two graves, and he said: 'They are being punished but they are not being punished for anything major. One of them is being punished because of urine, and the other is being punished because of backbiting

350. It was narrated that Muhajir bin Qunfudh bin (Umair) bin Jud'an said:"I came to the Prophet when he was performing ablution and greeted him with the Salam, but he did not return (the greeting). When he had finished his ablution he said: 'Nothing prevented me from returning your greeting but the fact that I need to have ablution.'" (Da'if) Another chain with similar wording

351. It was narrated that Abu Hurairah said:"A man passed by the Prophet while he was urinating, and greeted him with the Salam, but he did not return the greeting. While he finished, he struck the ground with his palms and did dry ablution (Tayammum), then he returned the greeting

352. It was narrated from Jabir bin 'Abdullah that:"A man passed by the Prophet while he was urinating, and greeted him by the Salam. The Messenger of Allah said to him: "If you see me in this situation, do not greet me with the Salam, for if you do that I will not respond to you

353. It was narrated that Ibn 'Umar said:"A man passed by the Prophet while he was urinating and greeted him with the Salam, and he did not return the greeting

354. It was narrated that 'Aishah said:"I never saw the Messenger of Allah come out of the toilet without first (cleansing himself) with water

355. Abu Sufyan said:"Abu Ayyub Al-Ansari, Jabir bin 'Abdullah, and Anas bin Malik told me that when this Verse: "In it (the mosque) are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure." was revealed, the Messenger of Allah said: 'O Ansar! Allah has praised you for your cleanliness. What is the nature of your cleanliness?' They said: 'We perform ablution for prayer and we take bath to cleanse ourselves of impurity due to sexual activity, and we clean ourselves with water (after urinating). He said: 'This is what it is. So adhere to it

356. It was narrated from 'Aishah that:The Prophet used to wash his private parts three times. Ibn 'Umar said: "We did that and we found it to be healing and a means of purification

357. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'The (following) was revealed about the people of Quba': 'In it (the mosque) are men who love to clean and purify themselves. And Allah loves those who make themselves clean and pure.'" He said: 'They used to clean themselves with water (after urinating), and this Verse was revealed concerning them

358. It was narrated from Abu Hurairah that:The Prophet relieved himself, then he cleaned himself (with water) from a pot made of brass, then he wiped his hand on the ground. Another chain with similar wording

359. Ibrahim bin Jarir narrated from his father that :The Prophet of Allah entered a thicket and relieved himself, then Jarir brought him a small water skin from which he cleansed himself, then he wiped his hand in the dirt

360. It was narrated that Jabir said:"The Prophet commanded (us) to tie up our water skins and cover our vessels

361. It was narrated that 'Aishah said:"I used to cover three vessels for the Messenger of Allah at night: A vessel (of water) for his ablution, a vessel for his tooth stick and a vessel for his drink

362. It was narrated that Ibn 'Abbas said:"The Messenger of Allah never entrusted his purification to anyone nor his charity that he had given to anyone; he would be the one to take care of these matters himself

363. It was narrated that Abu Razin said:I saw Abu Hurairah hitting his forehead with his hand and saying: "O people of Iraq! Do you claim that I would tell a lie against the Messenger of Allah so that it may be more convenient for you and a sin upon me?' I bear witness that I heard the Messenger of Allah say: 'If a dog licks the vessel of anyone of you, let him wash it seven times

364. It was narrated from Abu Hurairah that:The Messenger of Allah said: "If a dog licks the vessel of anyone of you, let him wash it seven times

365. It was narrated from 'Abdullah bin Mughaffal that:The Messenger of Allah said: 'If a dog licks a vessel, wash it seven times and rub it with dust the eight times

366. It was narrated that Ibn 'Umar said:"The Messenger of Allah said: 'If a dog licks the vessel of anyone of you, let him wash it seven times

367. It was narrated from Kabshah bint Ka'b, who was married to one of the sons of Ab Qatadah, that:She poured water for Abu Qatadah to perform ablution. A cat came and drank the water, and he tilted the vessel for it. She started looking at it (in surprise) and he said: "O daughter of my brother, do you find it strange? The Messenger of Allah said: 'They (cats) are not impure, they are of those who go around among you

368. It was narrated that 'Aishah said:"The Messenger of Allah and I used to perform ablution from a single vessel, when the cat had drunk from it beforehand

369. It was narrated from Abu Hurairah that:The Messenger of Allah said: "Cats do not invalidate the prayer, because they are one of the things that are useful in the house

370. It was narrated that Ibn 'Abbas said:"One of the wives of the Prophet took a bath from a large vessel, then the Prophet came and had a bath or ablution, and she said: 'O Messenger of Allah, I was sexually impure.' He said: 'Water does not become impure

## Sunan Ibn Majah

371. It was narrated from Ibn 'Abbas that:One of the wives of the Prophet took a bath to cleanse herself from sexual impurity, then the Prophet performed ablution and had a bath with the water left over from her ablution
372. It was narrated from Ibn 'Abbas, from Maimunah the wife of the Prophet, that :the Prophet performed ablution with the water left over after she had taken a bath to cleanse herself from sexual impurity
373. It was narrated from Hakam bin 'Amr that:The Messenger of Allah forbade men to perform ablution with the left over water by a woman
374. It was narrated that `Abdullah bin Sarjis said:"The Messenger of Allah forbade men to perform ablution with the water left over by a woman, and women to perform ablution with water left over by a man, however both (spouses) may start to perform their ablutions at the same time." Abu `Abdullah Ibn Majah said: "The first (narration) is correct, and the second (narration) is Wahm (an error)." Another chain with similar wording
375. It was narrated that 'Ali said:"The Prophet and his wife would take a bath from one vessel, but neither of them would have a bath with the leftover water of the other." (Daif)
376. It was narrated that 'Aishah said:"The Messenger of Allah and I would take a bath from a single vessel
377. It was narrated from Ibn 'Abbas that his maternal aunt Maimunah said:"The Messenger of Allah and I used to take bath from a single vessel
378. It was narrated from Umm Hani that :The Prophet and Maimunah took a bath from a single vessel, a large bowl in which they were some traces of dough
379. It was narrated that Jabir bin 'Abdullah said:"The Messenger of Allah and his wives used to take a bath from a single vessel
380. Zainab the daughter of Umm Salamah narrated from Umm Salamah that:She and the Messenger of Allah used to take a bath from a single vessel
381. It was narrated that Ibn 'Umar said:"Men and women used to perform ablution from a single vessel during the time of the Messenger of Allah
382. It was narrated that Umm Subyah Al-Juhaniyyah said:"Often my hand would touch the hand of the Messenger of Allah while performing ablution from a single vessel." (Hasan) Abu `Abdullah bin Majah said: "I heard Muhammad say: 'Umm Subyah was Khawlah bint Qais. I mentioned that to Abu Zur`ah and he said: "It is true
383. It was narrated from 'Aishah that:The Prophet and she used to perform ablution together for prayer
384. It was narrated from 'Abdullah bin Mas'ud that :On the night of the jinn, the Messenger of Allah said to him: "Do you have water for ablution?" He said: "No, I have nothing, but some Nabidh in a vessel." He said: "Good dates and pure water (i.e. there is no harm from the mixing of the two)." So he performed ablution with it. This is the narration of Waki
385. It was narrated from 'Abdullah bin 'Abbas that :On the night of the Jinn the Messenger of Allah said to Ibn Mas'ud: "Do you have water?" He said: "No, only some Nabidh in a large water skin." The Messenger of Allah said: "Good dates and pure water." (i.e. there is no harm from the mixing of the two.) Pour it for me." He said: "So I performed ablution with it
386. It was narrated that Mughirah bin Abu Burdah, who was from the tribe of Banu 'Abdud-Dar, said that:He heard Abu Hurairah say: "A man came to the Messenger of Allah and said: "O Messenger of Allah, we travel by sea and carry a small amount of water with us. If we use it for ablution, we will become thirsty. Can we perform ablution with seawater?" The Messenger of Allah said: 'Its water is a means of purification, ad its dead meat is permissible. (i.e. the fish found dead in the sea)
387. It was narrated that Ibn Firasi said:"I was fishing and I had a vessel with me in which I kept water, and I used seawater for ablution. I mentioned that to the Messenger of Allah and he said: 'Its water is a means of purification, and its dead meat is permissible
388. It was narrated from Jabir that:The Prophet was asked about seawater, and he said: "Its water is a means of purification, and its dead meat is permissible." (Hasan) Another chain with similar wording
389. It was narrated that Mughirah bin Shu'bah said:"The Prophet went out to relieve himself and when he came back, I met him with a water skin and poured water for him. He washed his hands and his face, then he went to wash his forearms but his garment was too tight, so he brought his arms out from underneath his garment and washed them, then he wiped over his leather socks, then he led us in prayer
390. It was narrated that Rubai' bint Mu'awwidh said:"I brought a basin of water to the Prophet and he said: 'Pour it,' so I poured it and he washed his face and forearms, then he took fresh water and wiped his head, front and back, and then he washed his feet. He washed each part three times
391. It was narrated that Safwan bin 'Assal said:"I poured water for the Prophet on journeys and as a resident, when he performed ablution
392. Umm 'Ayyash, the slave woman of Ruqayyah, the daughter of the Messenger of Allah, said:"I used to help the Messenger of Allah perform ablution, when I was standing and he was sitting
393. Sa'eed bin Musayyab and Abu Salamah bin 'Abdur-Rahman narrated that :Abu Hurairah used to say: "The Messenger of Allah said: 'When anyone of you wakes up from sleep, he should not put his hand into the vessel until he has poured water on it two or three times, for none of you knows where his hand spent the night
394. It was narrated from Salim from his father that:The Messenger of Allah said: "When anyone of you wakes up from sleep, he should not put his hand into the

## Sunan Ibn Majah

vessel until he has washed it

395. It was narrated that Jabir said:"The Messenger of Allah said: 'When anyone of you gets up from sleep and wants to perform ablution, he should not put his hand into the vessel he used for ablution until he has washed it, because he does not know where his hand spent the night or where he put it.'" [(One of the narrators) Abu Ishaq said: "What is correct is that it is narrated from Jabir, from Abu Hurairah

396. It was narrated that Harith said:"Ali called for water, and he washed his hands before putting them in the vessel, then he said: 'This is what I saw the Messenger of Allah doing

397. It was narrated from Abu Sa'eed that:The Messenger of Allah said: "There is no ablution for one who does not mention the Name of Allah (before doing it)

398. It was narrated that Abu Sa'eed bin Zaid said:"The Messenger of Allah said: 'There is no prayer for one who does not have ablution, and there is no ablution for one who does not mention the Name of Allah (before it)

399. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'There is no prayer for one who does not have ablution, and there is no ablution for one who does not mention the Name of Allah (before it)

400. It was narrated by 'Abdul-Muhaimin bin 'Abbas bin Sahl bin Sa'd As-Sa'idi, from his father, from his grandfather, that:The Prophet said: "There is no prayer for one who does not have ablution, and there is no ablution for one who does not mention the Name of Allah (before it). There is no prayer for one who does not send blessing, (Salat) upon the Prophet, and there is no prayer for one who does not love the Ansar." (Da'if) Another chain with similar wording

401. It was narrated from 'Aishah that:The Messenger of Allah liked to start on the right when purifying himself, when combing his hair and when putting on his footwear

402. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'When you perform ablution, start on the right.'" (Da'if) Another chain with similar wording

403. It was narrated from Ibn 'Abbas that:The Messenger of Allah rinsed his mouth and sniffed water up into his nostrils from one scoop of water

404. It was narrated from 'Ali that:The Messenger of Allah performed ablution and he rinsed his mouth three times, and sniffed water up into his nose three times from one handful

405. It was narrated that 'Abdullah bin Zaid Al-Ansari said:"The Messenger of Allah came to us and asked us for water for ablution. I brought water to him and he rinsed his mouth and sniffed water up into his nostrils from one handful

406. It was narrated that Salamah bin Qais said to me:The Messenger of Allah said to me: 'When you perform ablution, clean your nose, and when you use pebbles to clean yourself after defecating, use an odd number

407. It was narrated from 'Asim bin Laqit bin Sabrah that his father said:"I said: 'O Messenger of Allah! Tell me about ablution.' He said: 'Perform ablution properly and sniff water up into your nostrils, thoroughly, unless you are fasting

408. It was narrated that Ibn 'Abbas said:'Sniff up water into the nostrils thoroughly, two or three times

409. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'Whoever performs ablution, let him clean his nose, and whoever uses pebbles to clean himself after defecating, let him use an odd number

410. It was narrated that Thabit bin Abi Safiyyah Ath-Thumali said:"I asked Abu Ja'far: Was it narrated to you from Jabir bin 'Abdullah that the Prophet performed ablution washing each part once?' He said: 'Yes.' I said: 'And each part twice, and each part thrice?' He said: 'Yes

411. It was narrated that Ibn 'Abbas said:"I saw the Messenger of Allah performing ablution, taking one handful (of water) at a time

412. It was narrated that 'Umar said:"I saw the Messenger of Allah during the campaign of Tabuk performing ablution, washing each part once

413. It was narrated that Shaqiq bin Salamah said:"I saw `Uthman and `Ali performing ablution, washing each part three times, and they said: 'This is how the Messenger of Allah used to perform ablution.'" (Hasan) Another chain with similar wording

414. It was narrated that Ibn 'Umar:Performed ablution washing each part three times, and he attributed that to the Prophet

415. It was narrated from 'Aishah and Abu Hurairah that:The Prophet did ablution washing each part three times

416. It was narrated that 'Abdullah bin Awfa said:"I saw the Messenger of Allah performing ablution, washing each part three times, and wiping his head once

417. It was narrated that Abu Malik Ash'ari said:"The Messenger of Allah used to perform ablution washing each part three times

418. It was narrated from Rabi' bint Mu'awwidh bin 'Afra' that:The Messenger of Allah performed ablution washing each part three times

419. It was narrated that Ibn 'Umar said:"The Messenger of Allah performed ablution washing each part once. He said: 'This is the ablution of the person from whom Allah will not accept his prayer without it.' Then he performed ablution washing each part twice, and he said: 'This is the ablution that Allah appreciates.' Then he performed ablution washing each part three times, and said: 'This is how ablution is performed properly, and this is my ablution and the ablution of the Close Friend of Allah, Ibrahim. Whoever performs ablution like this, then on completing it says: 'Ashhadu an la ilaha illallah, wa ashhadu anna Muhammadan 'abduhu wa rasuluhu' (I bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammed is His servant and His Messenger),

## Sunan Ibn Majah

eight gates of Paradise will be opened to him and he may enter through whichever one he wants

420. It was narrated from Ubayy bin Ka'b that:The Messenger of Allah called for water and performed ablution once. He said: "This is the minimum requirement of ablution' or he said: 'The ablution of one who, if he does not perform this ablution, Allah will not accept his prayer.'" Then he performed ablution washing each part twice, and he said: 'This is the ablution of one who, if he performs it, Allah will give him two shares of reward.'" Then he performed ablution washing each part three times, and said: 'This is my ablution and the ablution of the Messengers who were sent before me

421. It was narrated that Ubayy bin Ka'b said:"The Messenger of Allah said: 'There is a devil for ablution who is called Walahan, so be on guard against the insinuating thoughts (Waswas) about water

422. It was narrated from 'Amr bin Shu'aib from his father, from his grandfather, that:A Bedouin came to the Prophet and asked him about ablution. He showed him how to perform it washing each part of the body three times. Then he said: 'This is the ablution, and whoever does more than this, has done evil, transgressed the limits and wronged himself

423. It was narrated that 'Amr heard Kuraib saying:"I heard Ibn 'Abbas say: 'I stayed overnight with my maternal aunt Maimunah, and the Prophet got up and performed ablution from an old water skin, and he did a brief ablution. Then I got up and did the same as he had done

424. It is narrated that Ibn 'Umar said:"The Messenger of Allah saw a man performing ablution, and he said: 'Do not be extravagant, do not be extravagant (in using water).'" (Maudu)

425. It was narrated from 'Abdullah bin 'Amr that:The Messenger of Allah passed by Sa'd when he was performing ablution, and he said: 'What is this extravagance?' He said: 'Can there be any extravagance in ablution?' He said: 'Yes, even if you are on the bank of a flowing river

426. It was narrated that Ibn 'Abbas said:"The Messenger of Allah commanded us to perform ablution properly

427. It was narrated from Abu Sa'eed Khudri that he heard :The Messenger of Allah say: "Shall I not tell you of something by means of which Allah expiates for sins and increases good deeds?" They said: "Yes, O Messenger of Allah." He said: "Perform ablution properly despite difficulties, increasing the number of steps one takes towards the mosque and waiting for the next prayer after prayer

428. It was narrated from Abu Hurairah that:The Prophet said: "Sins are expiated by well-performed ablution despite difficulties, increasing the number of steps one takes towards the mosque, (and waiting for the next prayer after prayer)

429. It was narrated that 'Ammar bin Yasir said:"I saw the Messenger of Allah running his fingers through his beard

430. It was narrated from 'Uthman that:The Messenger of Allah performed ablution and ran his fingers through his beard

431. It was narrated that Anas bin Malik said:"When the Messenger of Allah performed ablution, he ran his fingers through his beard and separated his fingers (to let water run through them) twice

432. It was narrated that Ibn 'Umar said:"Whenever the Messenger of Allah performed ablution, he rubbed the sides of his face then run his fingers through his beard from beneath

433. It was narrated that Abu Ayyub Al-Ansari said:"I saw the Messenger of Allah performing ablution and he ran his fingers through his beard

434. Amr bin Yahya narrated that his father said to 'Abdullah bin Zaid who was the grandfather of 'Amr bin Yahya:"Can you show me how the Messenger of Allah used to perform ablution?" 'Abdullah bin Zaid said: "Yes," So he called for water, poured it over his hands and washed his hands twice. Then he raised his mouth and sniffed water up into his nostrils three times. Then he washed his face three times and his arms up to his elbows twice. Then he wiped his head with his hands, from front to back. He started at the front of his head, then went with them to the nape of his neck, then he brought them back, returning them to the place he started, then he washed his feet

435. It was narrated that 'Uthman bin 'Affan said:"I saw the Messenger of Allah performing ablution and he wiped his head once

436. It was narrated from 'Ali that:The Messenger of Allah wiped his head once

437. It was narrated that Salamah bin Akwa' said:"I saw the Messenger of Allah performing ablution, and he wiped his head once

438. It was narrated that Ar-Rubai' bint Mu'awwidh bin 'Afra' said:"The Messenger of Allah performed ablution and wiped his head twice

439. It was narrated from Ibn 'Abbas that:The Messenger of Allah wiped his ears, putting his forefingers in his ears and wiping the back of them with his thumbs, so he wiped them inside and out

440. It was narrated from Rubai' that:The prophet performed ablution and wiped his ears inside and out

441. It was narrated that Rubai' bint Mu'awwidh bin 'Afra' said:"The Prophet performed ablution, and he put his fingers in the (holes) inside of his ears

442. It was narrated from Miqdam bin Ma'dikarib that:The Messenger of Allah performed ablution and he wiped his head and his ears, inside and out

443. It was narrated that 'Abdullah bin Zaid said:"The Messenger of Allah said: 'The ears are part of the head

444. It was narrated from Abu Umamah that:The Messenger of Allah said: "The ears are part of the head." He used to wipe his head once, and he used to wipe over the inner corners of the eyes (that are close to the nose)



## Sunan Ibn Majah

445. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'The ears are part of the head
446. It was narrated that Mustawarid bin Shaddad said:"I saw the Messenger of Allah performing ablution, and he ran his little finger between his toes." (Sahih) Another chain with similar wording
447. It was narrated that Ibn 'Abbas said:'The Messenger of Allah said: 'When you get up for prayer, perform ablution properly and make the water run between your toes and your fingers
448. Asim bin Laqit bin Saabirah narrated that his father said:"The Messenger of Allah said: perform ablution properly and let the water run between your fingers
449. Ubaidullah bin Abu Rafi' narrated from his father that:Whenever the Messenger of Allah performed ablution, he moved his ring
450. Abdullah bin 'Amr said:"The Messenger of Allah saw some people performing ablution, and their heels were dry. He said: 'Woe to the heels because of Hell-fire, perform ablution properly
451. It was narrated that 'Aishah said:The Messenger of Allah said: 'Woe to the heels because of Hell-fire
452. It was narrated that Abu Salamah said:"Aishah saw 'Abdur-Rahman performing abluti0on, and she said: Perform ablution properly, for I heard the Messenger of Allah say: 'Woe to the Achilles' tendon because of Hell-fire
453. It was narrated from Abu Hurairah that :The Prophet said: "Woe to the heels because of Hell-fire
454. It was narrated that Jabir bin 'Abdullah said:"I heard the Messenger of Allah say: 'Woe to the Achilles' tendon because of Hell-fire
455. It was narrated from Khalid bin Walid, Yazid bin Abu Sufyan, Shurahbil bin Hasanah and 'Amr bin 'As that:They all heard the Messenger of Allah say: 'Complete the ablution. Woe to the heels because of Hell-fire
456. It was narrated that Abu Haiyah said:"I saw 'Ali performing ablution and he washed his feet up to the ankles, then he said: 'I wanted to show you how your Prophet purified himself
457. It was narrated from Miqdam bin Ma'dikarib that:The Messenger of Allah performed ablution; so he washed his feet three times
458. It was narrated that Rubai' said:"Ibn 'Abbas came to me and asked me about this Hadith" meaning the Hadith, that she had narrated, saying that the Messenger of Allah performed ablution and washed his feet. "Ibn 'Abbas said: 'The people are insisting on washing their feet, but I do not find anything in the Qur'an except (the injunction to) wipe them
459. It was narrated that Jami' bin Shaddad - AbuSakhrah - said:"I heard Humran telling Abu Burdah in the mosque that he had heard 'Uthman bin 'Affan narrating that the Prophet had said" 'Whoever performs ablution perfectly as Allah has enjoined, then his prescribed prayer will serve as expiation for what is between them
460. Ali bin Yahya bin Khallad narrated, from his father, from his paternal uncle Rifa'ah bin Rafi' that:He was sitting with the Prophet who said: 'No person's prayer is complete until he performs ablution properly as Allah has commanded him, washing his face, his arms up to the elbows, wiping his head and his feet up to the ankles
461. It was narrated from Hakam bin Sufyan Ath-Thawri that:He saw the Messenger of Allah perform ablution then take a handful of water and sprinkle it over his private area to remove any doubts about urine drippings
462. Usamah bin Zaid narrated that his father Zaid bin Harithah said:"The Messenger of Allah said: 'Jibril taught me (how to perform) the ablution, and he ordered me to sprinkle water underneath my garment, lest a drop of urine leak out after the ablution.'" (Da'if) Other chains with similar wording
463. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'When you perform ablution, sprinkle water
464. It was narrated that Jabir said:"The Messenger of Allah performed ablution and sprinkled his private part
465. Umm Hani' bint Abu Talib narrated that :When it was the year of the Conquest (of Makkah), the Messenger of Allah got up to perform a bath and Fatimah screened him. Then he took his garment and wrapped himself in it (such that it became like the towel used to dry oneself)
466. It was narrated that Qais bin Sa'd said:"The Prophet came to us and we gave him water to perform a bath." Then we brought him a Warshiyyah cloth, and he wrapped himself in it. It is as if I can see the marks of the Wars on the folds of his stomach
467. Ibn 'Abbas narrated that his maternal aunt Maimunah said:"I brought a piece of cloth (for drying) to the Messenger of Allahwhen he performed a bath to cleanse himself from sexual impurity. He refused it and began to shake off water
468. It was narrated from salman Al-Farisi that :The Messenger of Allah performed ablution, then he turned inside out the woolen garment that he was wearing and wiped his face with it
469. It was narrated from Anas bin Malik that :The Prophet said: "Whoever performs ablution and does it well, then says three times: 'Ashhadu an la ilaha illallah wahdahu la sharika lahu, wa ashhadu anna Muhammadan `abduhu wa rasuluhu (I bear witness that none has the right to be worshipped but Allah alone, with no partner, and I bear witness that Muhammad is His slave and His Messenger),' eight gates of Paradise will be opened for him; whichever one he wants he may enter." (Da'if) Another chain with similar wording

## Sunan Ibn Majah

470. It was narrated that 'Umar bin Khattab said:"The Messenger of Allah said: 'There is no Muslim who performs ablution and does it well, then says: Ashhadu an la ilaha illallah, wa ashhadu anna Muhammadan `abduhu wa rasuluhu (I bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammad is His slave and Messenger),' (except that) eight gates of Paradise will be opened for him, and he will enter through whichever one he wants
471. It was narrated that 'Abdullah bin Zaid, the Companion of the Prophet, said:"The Messenger of Allah came to us, and we brought water out to him in a vessel of brass, and he performed ablution with it
472. It was narrated from Zainab bint Jahsh that :She had a tub of brass. She said: "I used to comb the hair of the Messenger of Allah in it
473. It was narrated from Abu Hurairah that:The Prophet performed ablution using (the water in) a vessel made of brass
474. It was narrated that `A'ishah said:"The Messenger of Allah would fall asleep until he was breathing deeply, then he would get up and offer the prayer, and he did not perform ablution." (Hasan) Tanafisi said: "Waki` said: 'She meant while he was prostrating (he would sleep)
475. It was narrated from 'Abdullah that:The Messenger of Allah slept until he was breathing deeply, then he got up and prayed
476. It was narrated that Ibn 'Abbas said:"He would sleep like that while he was sitting up
477. It was narrated from 'Ali bin Abu Talib that:The Messenger of Allah said: "The eye is the leather strap (that ties up) the anus, so whoever falls asleep, let him perform ablution
478. It was narrated that Safwan bin 'Assal said:"The Messenger of Allah used to command us not to take off our leather socks for three days except in the case of sexual impurity, but not in the case of defecation, urine or sleep (i.e. during travel)
479. It was narrated that Busrah bint Safwan said:"The Messenger of Allah said: 'If anyone of you touches his penis, let him perform ablution
480. It was narrated that Jabir bin 'Abdullah said:"The Messenger of Allah said: 'If anyone of you touches his penis, then he has to perform ablution
481. It was narrated that Umm Habibah said:"I heard the Messenger of Allah say: 'Whoever touches his sexual organ then let him perform ablution
482. It was narrated that Abu Ayyub said:"I heard the Messenger of Allah say: 'Whoever touches his sexual organ, let him perform ablution
483. Qais bin Talq Al-Hanafi narrated that his father said:"I heard the Messenger of Allah being asked about touching the penis. He said: 'That does not require ablution, because it is a part of you (your body)
484. It was narrated that Abu Umamah said:"The Messenger of Allah was asked about touching the penis and he said: 'Rather it is a piece of you (your body)
485. It was narrated from Abu Hurairah that:The Prophet said: "Perform ablution after (eating) that which has been changed by fir." Ibn 'Abbas said: "Should I do ablution after (touching) hot water?" Abu Hurairah said: "O son of my brother, when I narrate a Hadith of the Messenger of Allah to you, then do not try to make examples for it
486. It was narrated that 'Aishah said:"The Messenger of Allah said: 'Perform ablution after (eating) that which has been changed by fire
487. It was narrated that Anas bin Malik would place his hands over his ears and say:"May my ears be made deaf, if I did not hear the messenger of Allah saying: 'Perform ablution after (eating) that which has been changed by fire
488. It was narrated that Ibn 'Abbas said:"The Messenger of Allah ate a shoulder, then he wiped his hands on a Mish that was underneath him, then he got up for prayer, and performed the prayer
489. It was narrated that Jabir bin 'Abdullah said:"The Prophet, Abu Bakr and 'Umar ate some bread and meat, and they did not perform ablution (after that)
490. Zuhri said:"I had dinner with Walid or Abdul-Malik. When the time for prayer came, I got up to perform ablution. Ja'far bin 'Amr bin Umayyah said: 'I bear witness that my father bore witness, that the Messenger of Allah ate food that had been changed by fire, then he performed prayer, and he did not perform ablution.' (Sahih) And 'Ali bin 'Abdullah bin 'Abbas said: 'And I bear witness to similar from my father
491. It was narrated that Umm Salamah said:"Some meat from the shoulder of a sheep was brought to the Messenger of Allah and he ate some of it, then he performed prayer without touching water (for ablution)
492. Suwaid bin Nu'man Ansari narrated that :They went out with the Messenger of Allah to Khaibar. When they reached As-Sahba' (a place near Khaibar), he performed 'Asr (Afternoon prayer), then he called for food, but no food was brought except for Sawiq. So they ate that and drank, and then he called for water and rinsed his mouth, then he stood up and led us for Maghrib (Sunset) prayer
493. It was narrated from Abu Hurairah that:The Messenger of Allah ate meat from the shoulder of a sheep, then he rinsed his mouth and washed his hands, then he prayed
494. It was narrated that Bara'bin 'Azib said:"The Messenger of Allah was asked about performing ablution after eating camel meat. He said: 'Perform ablution after eating it
495. It was narrated that Jabir bin Samurah said:"The Messenger of Allah commanded us to perform ablution after eating camel meat but not to perform ablution after eating the mutton

## Sunan Ibn Majah

496. It was narrated that Usaid bin Hudair said:"The Messenger of Allah said: 'Do not perform ablution after (drinking) sheep's milk, but perform ablution after (drinking) camel's milk
497. Abdullah bin 'Amr said:"I heard the Messenger of Allah say: 'Perform ablution after (eating) camel meat, but do not perform ablution after (eating) mutton. Perform ablution after (drinking) camel's milk, but do not perform ablution after (drinking) sheep's milk. Perform prayer in the sheep pens but not do in the camels' Ma'atin
498. It was narrated from Ibn 'Abbas that:The Prophet said: 'Rinse your mouths after drinking milk for there is some greasiness in it
499. It was narrated that Umm Salamah, the wife of the Prophet, said:"The Messenger of Allah said: 'If you drink milk, then rinse your mouths, for there is some greasiness in it
500. Abdul-Muhaimin bin 'Abbas bin Sahl bin Sa'd As-Sa'di narraed from his father, from his grandfather, that:The Messenger of Allah said: "Rinse your mouths after drinking milk, for it has some greasiness in it
501. It was narrated that Anas bin Malik said:"The Messenger of Allah milked a sheep and drank some of its milk, then he called for water and rinsed his mouth and said: 'It has some greasiness in it
502. Urwah bin Az-Subair narrated from 'Aishah, that:The Messenger of Allah kissed one of his women (i.e., wives), then he went to perform the prayer, and he did not perform ablution. I ('Urwah bin Zubair) said: "That was not anyone but you,' and she smiled
503. It was narrated from 'Aishah:"The Messenger of Allah would perform ablution, then he would kiss, then he would perform prayer without performing ablution again. And sometimes he did that with me
504. It was narrated that 'Ali said:"The Messenger of Allah was asked about prostatic fluid and he said: 'For that ablution (is necessary), and for semen, bath is necessary
505. It was narrated from Miqdad bin Aswad that:He asked the Prophet about a man who approached his wife, but did not ejaculate. He said: "If anyone of you finds that, he should sprinkle water over his private part (meaning he must wash it) and perform ablution
506. It was narrated that Sahl bin Hunaif said:"I used to suffer from a great deal of prostatic fluid, and I took many baths because of that. I asked the messenger of Allah about that, and he said: 'Ablution is sufficient for you in this case.' I said: 'O Messenger of Allah! What about the prostatic fluid that gets onto my clothes?' he said: 'it is sufficient for you to pour a handful of water on the part of your clothes wherever you see it has reached
507. It was narrated from Ibn 'Abbas that:He came to Ubayy bin Ka'b accompanied by 'Umar. Ubayy came out to them and said: "I noticed some prostatic fluid, so I washed my penis and performed ablution. 'Umar said: "Is that sufficient?" He said: "Yes." He ('Umar) asked: "Did you hear that from the messenger of Allah?" He said: "Yes
508. It was narrated from Ibn 'Abbas that:The Prophet got up during the night and went to the toilet and relieved himself, then he washed his face and hands, and went back to sleep. (Sahih) Another chain with similar wording
509. It was narrated that Anas bin Malik said:"The Messenger of Allah used to perform ablution for every prayer, and we used to perform all of the prayers with one ablution
510. Sulaiman bin Buraidah narrated from his father that:The Prophet used to perform ablution for every prayer, but on the day of the conquest of Makkah, he performed all of the prayers with one ablution
511. Fadl bin Mubashshir said:"I saw Jabir bin 'Abdullah performing every prayer with one ablution, and I said: 'What is this?' He said: 'I saw the Messenger of Allah doing this, and I am doing as the Messenger of Allah did
512. It was narrated that Abu Ghutaif Al-Hudhali said:"I was listening to 'Abdullah bin 'Umar bin Khattab in the mosque, and when the time for prayer came, he got up, performed ablution, and offered prayer, then he went back to where he had been sitting. When the time for 'Asr (Afternoon prayer) came, he got up, performed ablution, and offered prayer, then he went back to where he had been sitting. When the time for Maghrib (Sunset prayer) came, he got up, performed ablution, and offered prayer, then he went back to where he had been sitting. I said: 'May Allah improve you (i.e., your condition) Is it obligatory or Sunnah to perform ablution for every prayer?' He said: 'Did you notice that?' I said: 'Yes.' He said: 'No (it is not obligatory). If I perform ablution for Morning prayer I can perform all of the prayers with this ablution, so as long as I do not get impure. But I heard the Messenger of Allah say: "Whoever performs ablution while he is pure, he will have ten merits." So I wanted to earn the merits
513. Abbad bin Tamim narrated that his paternal uncle said:"A complaint was made to the Prophet about a man who sensed something (some doubt about his ablution) during prayer. He said: 'No (he does not have to perform ablution) unless he notices a smell or hears a sound
514. It was narrated that Abu Sa'eed Al-Khudri said:"The Prophet was asked about doubts (concerning ablution) during prayer. He said: 'he should not leave until he hears a sound or detects an odor
515. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'No ablution (is needed) unless there is an odor or a sound
516. It was narrated that 'Amr bin 'Ata' said:"I saw Sa'ib bin Yazid sniffing his garment, and I said: 'Why (are you doing) that?' He said: 'I heard the Messenger of

## Sunan Ibn Majah

Allah say: "No ablution (is needed) unless there is an odor or a sound

517. It was narrated from 'Ubaidullah bin 'Abdullah bin 'Umar that his father said:"I heard the Messenger of Allah being asked about water in the wilderness that is frequented by beasts and predators. The Messenger of Allah said: "If the water reaches the amount of two Qullah, nothing can make it impure (Najis)."" (Sahih) Another chain with similar wording

518. It was narrated from 'Ubaidullah bin 'Abdullah bin 'Umar that his father said:"The Messenger of Allah said: 'If the water is the amount of two or three Qullah, nothing can make it impure (Najis).'" (Sahih) Another chain with similar wording

519. It was narrated from Abu Sa'eed Al-Khudri that:The Prophet was asked about the water basins located between Makkah and Al-Madinah, which were visited by wild animals, dogs and donkeys, and about using them for means of purification. He said: "Whatever they (the animals) have carried in their bellies is for them, and whatever is left over is for us, and is pure

520. It was narrated that Jabir bin 'Abdullah said:"We came to a pond in which there was the carcass of a donkey, so we refrained from using the water until the Messenger of Allah came to us and said: 'Water is not made impure by anything.' Then we drank from it and gave it to our animals to drink, and we carried some with us

521. It was narrated that Abu Umamah Al-Bahili said:"The Messenger of Allah said: 'Water is not made impure by anything except that which changes its smell, taste and color

522. It was narrated that Lubabah bint Harith said:"Husain bin 'Ali urinated in the lap of the Prophet and I said: 'O Messenger of Allah, give me your garment and put on another garment.' He said: 'Water should be sprinkled on the urine of a baby boy, and the urine of a baby girl should be washed away

523. It was narrated that 'Aishah said:"A baby boy was brought to the Prophet who then urinated on him. He sprinkled over it with water and did not wash it

524. It was narrated that Umm Qais bint Mihsan said:"I came to the Messenger of Allah with a son of mine who was not yet eating solid food, and he (the baby) urinated on him. He called for water and sprinkled it over (the urine)

525. It was narrated from 'Ali that :The Prophet said concerning the urine of a nursing infant: "Water should be sprinkled over the urine of a boy, and the urine of a girl should be washed." Abul-Hasan bin Salamah said: "Ahmad bin Musa bin Ma'qil narrated to us that Abul-Yaman Al-Misri said: 'I asked Shafi'i about the Hadith of the Prophet, "Water should be sprinkled over the urine of a baby boy, and the urine of a baby girl should be washed," when the two types of water (urine) are the same. He said, "This is because the urine of the boy is of water and clay, but the urine of the girl is of flesh and blood." Then he said to me: "Did you understand?" I said: "No." He said: "When Allah the Most High created Adam, He created Eve (Hawwa') from his short rib, so the boy's urine is from water and clay, and the girl's urine is from flesh and blood." Then he said to me: "Did you understand?" I said: "Yes." He said: "May Allah cause you benefit from this

526. Abu Samh said:"I was a servant of the Prophet, and Hasan and Husain was brought to him and (the infant) urinated on his chest. They wanted to wash it, but the Messenger of Allah said: 'Sprinkle water on it, for the urine of a girl should be washed, but the urine of a boy should be sprinkled over with water

527. It was narrated from Umm Kurz that:The Messenger of Allah said: "The urine of a boy should be sprinkled over and the urine of a girl should be washed

528. It was narrated from Anas bin Malik that:A Bedouin urinated in the mosque, and some of the people rushed at him. The Messenger of Allah said: "Do not interrupt him." Then he called for a bucket of water and poured it over (the urine)

529. It was narrated that Abu Hurairah said:"A Bedouin entered the mosque when the Messenger of Allah was sitting there, and (the man) said: 'O Allah, forgive me and Muhammed, and do not forgive anyone else with us.' The Messenger of Allah smiled and said: 'You have placed restrictions on something that is vast.' Then the Bedouin turned away, went to a corner of the mosque, spread his legs and began to urinate. After he had a better understanding, the Bedouin said: 'He got up and came to me, and may my father and mother be ransomed for him, he did not rebuke me nor revile me. He said: "This mosque is not for urinating in. Rather it is built for the remembrance of Allah and prayer.'" Then he called for a large vessel of water and poured it over the place where he had urinated

530. It was narrated that Wathilah bin Asqa' said:"A Bedouin came to the Prophet and said: 'O Allah, have mercy on me and Muhammed, and do not allow anyone else to share in your Mercy.' The Prophet said: 'You have placed restrictions on something that is vast, woe to you!' Then he (the Bedouin) spread his legs and urinated, and the Companions of the Prophet told him to stop, but the Messenger of Allah said: 'Let him be,' then he called for a vessel of water and poured it over (the urine)

531. It was narrated that Umm Salamah, the wife of the Prophet, said:"I am a woman whose hem is lengthy, and I may walk through a dirty place. The Messenger of Allah said: 'That which comes after it purifies it

532. It was narrated that Abu Hurairah said:It was said: "O Messenger of Allah, we want to come to the mosque, but the path that we walk upon is impure." The Messenger of Allah said: "Some parts of the earth purify others

533. It was narrated that a woman from (the tribe of) Banu 'Abdul-Ashhal said:"I said to the prophet: 'Between the mosque and I there is a filthy path.' He said: 'After that is there a cleaner path?' I said: 'Yes.' He said: 'This is (a remedy) for that

534. It was narrated from Abu Rafi' that :Abu Hurairah was met by the Prophet in one of the streets of Al-Madinah when he was in a state of sexual impurity, so he slipped away. The Prophet missed him, so when he came (later on), he said: 'Where were you O Abu Hurairah?' He said: 'O Messenger of Allah, you met me when I

## Sunan Ibn Majah

- was in a state of sexual impurity, and I did not want to sit with you until I had a bath. The Messenger of Allah said: 'The believer does not become impure
535. It was narrated that Hudhaifah said:"The Prophet came out and met me when I was sexually impure, so I kept away from him. Then I had a bath and came to him. He said: 'What is the matter with you?' I said: 'I was sexually impure.' The Messenger of Allah said: 'The Muslim does not become impure
536. It was narrated that 'Amr bin Maimun said:"I asked Sulaiman bin Yasar about a garment which gets semen on it. 'Should I wash it off or wash the entire garment?' Sulaiman said: 'Aishah said: "Semen used to get on the garment of the Messenger of Allah and he would wash it off his garment, then he would go out to pray wearing that garment, and I could see the marks left on it by washing
537. It was narrated that 'Aishah said:"I often scraped it (semen) from the garment of the Messenger of Allah with my hand
538. Hammam bin Harith narrated:"A guest came and stayed with 'Aishah, and she ordered that he be given a yellow blanket of hers. He had a nocturnal emission on it, and he felt too shy to send it back to send it back to her when it had the traces of that emission on it, so he dipped it in water and then sent it to her. 'Aishah said: 'Why did he spoil our garment? It would have been sufficient for him to scrape it off with his finger. I often scraped it (semen) from the garment of the Messenger of Allah with my finger
539. It was narrated that 'Aishah said:"I remember when I found it (semen) on the garment of the Messenger of Allah and I scratched it off
540. It was narrated from Mu'awiyah bin Abu Sufyan that:He asked his sister Umm Habibah, the wife of the Prophet: "Did the Messenger of Allah ever offered prayer in a garment in which he had sexual intercourse?" She said: "Yes, if there was nothing noxious on it
541. It was narrated that Abu Darda' said:"The Messenger of Allah came out to us with water dripping from his head, and he led us in prayer wearing a single garment, placing its one end on the right shoulder, and the other end on the other shoulder. When he finished praying, 'Umar bin al-Khattab said to him: 'O Messenger of Allah, did you lead us in prayer wearing a single garment? He said: 'Yes, I perform prayer in it, and in it I (i.e. I had sexual intercourse in it)
542. It was narrated that Jabir bin Samurah said:"A man asked the Prophet whether he could perform prayer in a garment in which he had intercourse with his wife. He said: 'Yes, unless he sees something on it, in which case he should wash it
543. It was narrated that Hammam bin Harith said:"Jarir bin 'Abdullah urinated, then he performed ablution and wiped over his leather socks. Someone asked him: 'Do you do this?' He said: 'Why shouldn't I? I saw the Messenger of Allah doing this.'" Ibrahim (who narrated it from Hammam) said: "They were pleased by the Hadith of Jarir because he accepted Islam after the revelation of Ma'idah
544. It was narrated from Hudhaifah that:The Messenger of Allah performed ablution and wiped over his leather socks
545. It was narrated from 'Urwah bin al-Mughirah bin al-Shu'bah from his father al-Mughirah bin al-Shu'bah, that:The Messenger of Allah went out to relieve himself, and al-Mughirah followed him with a vessel of water. When he finished relieving himself, he performed ablution and wiped over his leather socks
546. It was narrated from Ibn 'Umar that:He saw Sa'd bin Malik wiping over his leather socks and said: "Is it you doing this?" They both went to 'Umar and Sa'd said to 'Umar: "Give my brother's son a verdict regarding wiping over leather socks." 'Umar said: "We used to wipe over our leather socks when we were with the Messenger of Allah and we do not see anything wrong with that." Ibn 'Umar said: "Even if that is after one has defecated?" He said: "Yes
547. Abdul-Muhaimin bin 'Abbas bin Sahl As-Sa'idi narrated from his father, from his grandfather:"The Messenger of Allah wiped over his leather socks and he ordered us to wipe over the leather socks
548. It was narrated that Anas bin Malik said:"I was with the Messenger of Allah on a journey, and he said: 'Is there any water?' He performed ablution and wiped over his leather socks, then he joined the army and led them (in prayer)
549. It was narrated from Abu Buraidah from his father that:An-Najashi gave the Prophet a gift of a pair of plain black leather socks. He put them on, then he (performed ablution and) wiped over them
550. It was narrated from al-Mughirah bin al-Shu'bah that:The Messenger of Allah wiped over the top and the bottom of the leather socks
551. It was narrated that Jabir said:"The Messenger of Allah passed by a man who was performing ablution and washing his leather socks. He gestures with his hand, (and said): 'Rather I have been commanded to wipe them.' The Messenger of Allah gestured with his hand like this, from the tips of the toes to the base of the shin, tracing lines with his fingers
552. It was narrated that Shuraih bin Hani' said:"I asked 'Aishah about wiping over the leather socks and she said: 'Go to 'Ali and ask him, for he knows more about that than I do.' So I went to 'Ali and asked him about wiping. He said: 'The Messenger of Allah used to tell us that the resident could wipe for one day and one night, and the traveler could do so for three days
553. It was narrated that Khuzaimah bin Thabit said:"The Messenger of Allah set a time limit for the traveler of three days, and if the questioner had persisted in asking, he would have made it five (days)
554. It was narrated from Khuzaimah bin Thabit that:The Prophet said: "Three days." I think he said, "And three nights during which the traveler may wipe over his leather socks
555. It was narrated that Abu Hurairah said:"They said: 'O Messenger of Allah! What about the purification of the leather socks?' He said: 'For the traveler it is

## Sunan Ibn Majah

three days and nights, and for the resident it is one day and one night

556. It was narrated from 'Abdur-Rahman bin Abu Bakrah, from his father, that:The Prophet granted a concession to travelers: "If a traveler performed ablution and put on leather socks, then he performed a fresh ablution, he could wipe over the leather socks for three days and nights; the resident could do so for one day and one night

557. It was narrated from Ubayy bin 'Imarah, in whose house the Messenger of Allah performed prayer facing both prayer direction, that :He said to the Messenger of Allah: "Can I wipe over my leather socks?" He said: "Yes." He said: "For one day?" He said: "For two days?" He said: "For three?" And so on, until the number reached seven. He (the Prophet) said: "For as long as you see fit

558. It was narrated from 'Uqbah bin 'Amir Al-Juhani that:He came to 'Umar bin Khattab from Egypt. 'Umar said: "How long has it been since you have taken off your leather socks?" He said: "From one Friday to the next." He said: "You have acted in accordance with the Sunnah

559. It was narrated from Mughirah bin Shu'bah that:The Messenger of Allah performed ablution and wiped over his socks and his sandals

560. It was narrated from Abu Musa Al-Ash'ari that:The Messenger of Allah performed ablution and wiped over his socks and his sandals

561. It was narrated from Bilal that:The Messenger of Allah wiped over his leather socks and his head cover (i.e., over the Imamah)

562. It was narrated from Ja'far bin 'Amr that his father said:"I saw the Messenger of Allah wiping over his leather socks and turban

563. It was narrated that Abu Muslim, the freed slave of Zaid bin Suhan, said:"I was with Salman, and he saw a man removing his leather socks for ablution. Salman said to him" 'Wipe over your leather socks and your head cover, and your forehead, for I saw the Messenger of Allah wiping over his leather socks and head cover

564. It was narrated that Anas bin Malik said:"I saw the Messenger of Allah performing ablution, wearing a Qatari turban. He put his hand beneath the turban and wiped the front part of his head, and he did not take the turban off

565. It was narrated that 'Ammar bin Yasir said:"Aishah dropped a necklace and stayed behind to look for it. Abu Bakr went to 'Aishah and got angry with her for keeping the people waiting. Then Allah revealed the concession allowing dry ablution, so we wiped our arms up to the shoulders. Abu Bakr went to 'Aishah and said: 'I did not know that you are blessed

566. It was narrated that 'Ammar [bin Yasir] said:"We did dry ablution with the Messenger of Allah, (wiping our arms) up to our shoulders

567. It was narrated from Abu Hurairah that:The Messenger of Allah said: "the earth has been made for me a place of worship and a means of purification

568. It was narrated from 'Aishah that:She borrowed a necklace from Asma', and she lost it. The Prophet sent some people to look for it, and the time for prayer came so they prayed without ablution. When they came to the Prophet they complained to him about that, then the Verse of dry ablution was revealed. Usaid bin Hudair said: "May Allah reward you with good, for by Allah, nothing ever happens to you but Allah grants you a way out and blesses the Muslims thereby

569. It was narrated from Sa'eed bin 'Abdur-Rahman bin Abza from his father, that:A man came to 'Umar bin khattab and said: "I became impure following sexual emission and cannot find any water." 'Umar said to him: "Do not pray." But 'Ammar bin Yasir said: "Do you not remember, O Commander of the Believers, when you and I were on a military expedition and we became sexually impure and could not find water? As for you, you did not pray, but I rolled in the dust and then prayed. When I came to the Prophet and told him what had happened, he said: 'It would have been enough for you (to do this).'

(Then demonstrating) the Prophet struck the ground with his hands, then blew on hem, and wiped his face and palms with them

570. It was narrated from Hakam and Salamah in Kuhail that:They asked 'Abdullah bin Abi Awfa about dry ablution. He said: "The Prophet commanded 'Ammar to do like this;' and he struck the ground with his palms, shook the dust off and wiped his face. (Da'if)Hakam said, "and his hands," Salamah said, "and his elbows

571. It was narrated from 'Ammar bin Yasir that:When they did dry ablution with the Messenger of Allah, he commanded the Muslims to strike the dust with the palms of their hands, and they did not pick up any dust. Then they wiped their faces once, then they struck the dust with their palms once again and wiped their hands

572. It was narrated that 'Ata' bin Abu Rabah said:"I heard Ibn 'Abbas saying that a man was injured in the head at the time of the Messenger of Allah, then he had a wet dream. He was told to have a bath, so he took the bath, became rigid and stiff, and died. News of that reached the Messenger of Allah and he said: 'They have killed him, may Allah kill them! Is not the cure for a lack of knowledge to ask questions?'"Ata' said: "We heard that the Messenger of Allah said: 'If only he had washed his body and left his head alone where the wound was

573. Ibn 'Abbas narrated that his maternal aunt Maimunah said:"I put out some water for the Prophet to take a bath, and he bathe to cleanse himself from impurity following sexual activity. He tilted the vessel with his left hand, pouring water into his right, and washed his hands three times. Then he poured water over his private parts, then he rubbed his hands on the ground. Then he rinsed his mouth and nose, and washed his face three times, and his forearms three times. Then he poured water over the rest of his body, then he moved aside and washed his feet

574. Jumai' bin 'Umair At-Taimi said:"I went out with my paternal aunt and maternal aunt and we entered upon 'Aishah. We asked her: 'What did the Messenger of Allah do when he had the bath to cleanse himself from sexual impurity?' She said: 'He used to pour water on his hand three times, then he would put them in the vessel and wash his face three times, then he would pour water over his body, then he would get up and perform prayer. As for us, we would wash our heads five

## Sunan Ibn Majah

times because of our braided hair

575. It was narrated that Jubair bin Mut'im said: "(The Companions) disputed in the presence of the Messenger of Allah about having a bath to cleanse oneself from sexual impurity. The Messenger of Allah said: 'As for me, I pour three handfuls of water on my head

576. It was narrated from Abu Sa'eed that: A man asked him about having a bath to cleanse oneself from sexual impurity. He said to pour water three times. The man said: "But I have a lot of hair." He said: "The Messenger of Allah had more hair than you and he was cleaner

577. It was narrated that Jabir said: "I said: 'O Messenger of Allah! I live in a cold land, so how should I have a bath to cleanse myself from sexual impurity?' He said: 'As for me, I pour three handfuls of water over my head

578. It was narrated from Abu Hurairah that :A man asked him: "How much water should I pour over my head when I m sexually impure?" He said: "the messenger of Allah used to pour three handfuls of water over his head." The man said: "My hair is long." He said: "The Messenger of Allah had more hair than you and he was cleaner

579. It was narrated that 'Aishah said: "The Messenger of Allah would not perform ablution after the bath to cleanse himself from sexual impurity

580. It was narrated that 'Aishah said: "The Messenger of Allah used to have a bath to cleanse himself from sexual impurity, then he would warm himself with me before I had the bath

581. It was narrated that 'Aishah said: "The Messenger of Allah would become sexually impure and then sleep without water until he got up later on and taken a bath

582. It was narrated that 'Aishah said: "The Messenger of Allah, if he needed any of his wives, would satisfy his needs then he would sleep as he was, without touching water

583. It was narrated from 'Aishah that: The Messenger of Allah would become sexually impure then sleep as he was, without touching water. (Da'if) Sufyan said: "I mentioned this Hadith one day, and Isma'il said to me: 'O young man, you should support this Hadith with something else

584. It was narrated that 'Aishah said: "When the Messenger of Allah wanted to sleep and he was sexually impure, he would perform ablution as for prayer

585. It was narrated from Ibn 'Umar that :Umar bin Khattab said to the Messenger of Allah: "can anyone of us sleep if he is sexually impure?" He said: "Yes, if he performs ablution

586. It was narrated from Abu Sa'eed Khudri that: He used to become sexually impure at night, then he would want to sleep. The Messenger of Allah told him to perform ablution and then go to sleep

587. It was narrated that Abu Sa'eed said: "The Messenger of Allah said: 'If anyone of you has intercourse with his wife, then he wants to do it again, let him perform ablution

588. It was narrated from Anas that: The Prophet used to go round to all his wives with one bath

589. It was narrated that Anas said: "I put out water for the Messenger of Allah for a bath, and he had a bath after going to all of his wives in one night

590. It was narrated from Abu Rafi' that: The Prophet went around to all of his wives in one night, and he had a bath after each one of them. It was said to him: "O Messenger of Allah, why not make it one bath?" He said: "This is purer, better and cleaner

591. It was narrated that 'Aishah said: "If the Messenger of Allah wanted to eat when he was sexually impure, he would perform ablution

592. It was narrated that Jabir bin 'Abdullah said: "The Prophet was asked about whether a person who is sexually impure can sleep, or eat, or drink. He said: 'yes, if he does ablution as for the prayer

593. It was narrated from 'Aishah that: If the Prophet wanted to eat when he was sexually impure, he would wash his hands

594. It was narrated that 'Abdullah bin Salamah said: "I entered upon 'Ali bin Abu Talib and he said: 'The Messenger of Allah used to go to the lavatory and relieve himself, then come out, and he would eat bread and meat with us and recite Qur'an, nothing stopped him' or perhaps he said: 'prevented him from doing so except sexual impurity

595. It was narrated that Ibn 'Umar said: "The Messenger of Allah said: 'No one who is sexually impure and no woman who is menstruating should recite Qur'an

596. It was narrated that Ibn 'Umar said: "The Messenger of Allah said: 'No one who is sexually impure and no woman who is menstruating should recite anything of the Qur'an

597. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'Under every hair there is the state of sexual impurity, so wash the hair and cleanse the skin

598. Abu Ayyub Al-Ansari narrated that: The Prophet said: "The five daily prayers, from one Friday to the next, and fulfilling the trust are all expiation for whatever (sins) come between them." I said: "What is fulfilling the trust?" He said: Having a bath to cleanse oneself from sexual impurity, for under every hair there is the state of sexual impurity

599. It was narrated from 'Ali bin Abu Talib that: The Prophet said: "Whoever leaves an area the size of a hair on his body and does not cleanse it from sexual

## Sunan Ibn Majah

impurity, such and such will be done to him in the Fire." 'Ali said: "Because of that I am hostile towards my hair," and he used to shave his head

600. It was narrated from Zainab, the daughter of Umm Salamah, that :Her mother Umm Salamah said: "Umm Sulaim came to the Prophet and asked him about a woman who sees in her dream something like a man sees. He said: 'Yes, if she sees water (discharge), let her take a bath.' I said: 'You have embarrassed the women. Do women experience wet dreams?' The Prophet said: 'May your hands be rubbed with dust, how else does her child resemble her?

601. It was narrated from Anas that:Umm Sulaim asked the Messenger of Allah about a woman who sees in her dream something like that which a man sees. The Messenger of Allah said: "If she sees that and has a discharge, then let her perform a bath." Umm Salamah said: "O Messenger of Allah, does that really happen?" He said: "Yes, the water of the man is thick and white and the water of a woman is thin and yellow. Whichever of them comes first or predominates, the child will resemble (that parent)

602. It was narrated from Khawlah bint Hakim that:She asked the Messenger of Allah about a woman who sees in her dream that which a man sees. He said: "She does not have to take a bath unless she has an orgasm, just as man does not have to take a bath unless he has an orgasm

603. It was narrated that Umm Salamah said:"I said, O Messenger of Allah! I am a woman with tight braids. Should I undo them when I take a bath to cleanse myself from the state of sexual impurity?" He said: "Rather it is sufficient for you to pour three handfuls of water over yourself, and you will be purified," or he said: "In that case you would have become purified

604. It was narrated that 'Ubaid bin 'Umair said:"Aishah heard that 'Abdullah bin 'Amr was telling his wives to undo their braids (when they bathed). She said: 'How odd that Ibn 'Amr would do that! Why does he not tell them to shave their heads? The Messenger of Allah and I used to bathe from a single vessel, and I never did more than pour three handfuls of water over my head

605. It was narrated from Bukair bin 'Abdullah bin Ashajj that:Abu Sa'ib, the freed slave of Hisham bin Zuhrah, told him that he heard Abu Hurairah say: "The Messenger of Allah said: 'No one of you should bathe in standing water when he is sexually impure.'" He (Abu Sa'ib) said: "What should he do, O Abu Hurairah?" He said: "Let him take some out (and pour it over himself)

606. It was narrated from Abu Sa'eed Al-Khudri that:The Messenger of Allah passed by (the house of) one of the Ansar and sent word for him to come out. He came out with his head dripping and (the Prophet) said: "Perhaps we made you hurry?"He said: "O Messenger of Allah." He said, "If you are hurried (by someone) or obstructed (from orgasm) and do not ejaculate, then you do not have to take a bath, but you should perform ablution

607. It was narrated that Abu Ayyub said:"The Messenger of Allah said: 'Water (of bath) is for water (of seminal discharge)

608. It was narrated that 'Aishah the wife of the Prophet said:"When the two circumcised parts meet, then bath is obligatory. The Messenger of Allah and I did that, and we bathed

609. Ubayy bin Ka'b said:"That was a concession that was granted in the early days of Islam, then we were commanded to have a bathe after that

610. It was narrated from Abu Hurairah that:The Messenger of Allah said: "When a man sits between the four parts (arms and legs of his wife) and has intercourse, then bath is obligatory

611. It was narrated from 'Amr bin Shu'aib from his father, that his grandfather said:"The Messenger of Allah said: 'When the two circumcised parts meet, and (the tip of the penis) disappears, then bath is obligatory

612. It was narrated from 'Aishah that:The Prophet said: "If anyone of wakes up and sees some wetness, but he does not think that he had an erotic dream, let him have a bath. But if he thinks that he had an erotic dream but he does not see any wetness, then he does not have to take a bath

613. Abu Samh said:"I used to serve the Prophet, and when he wanted to take a bath he would say: 'Turn your back to me.' So I would turn my back and hung up a cloth, and concealed him with it

614. It was narrated that 'Abdullah bin Harith bin Nawfal said:"I asked whether the Messenger of Allah prayed voluntary prayer when traveling, but I could not find anyone to tell me until Umm Hani' bint Abu Talib told me that he had come during the year of the Conquest (of Makkah). He ordered that a screen be held up, and that was done, and he took a bath; then he prayed eight Rak'ah (units) of voluntary prayer

615. It was narrated that 'Abdullah bin Mas'ud said:"The Messenger of Allah said: 'No one of you should bathe in open land or on a roof where he is not concealed; even if he does not see anyone, he can still be seen

616. It was narrated that 'Abdullah bin Arqam said:"The Messenger of Allah said: 'If anyone of you needs to defecate and the immediate call to prayer (Iqamah) is given, let him start with (relieving himself)

617. It was narrated from Abu Umamah that:The Messenger of Allah forbade a man to perform prayer when he was suppressing (the urge to urinate or defecate)

618. It was narrated that Abu Hurairah said:"The Messenger of Allah said, 'No one of you should stand to pray when he feels some discomfort (because of needing to urinate or defecate)

619. It was narrated from Thawban that:The Messenger of Allah said: "No one among the Muslims should stand to pray when he is suppressing (the need to urinate or defecate), until he has to relieve himself



## Sunan Ibn Majah

620. It was narrated from 'Urwah bin Zubair that Fatimah bint Abi Hubaish narrated to him that: She went to the Messenger of Allah and complained to him about bleeding. The Messenger of Allah said: "Rather that is a vein, so look and see when your period comes, then do not perform the prayer. When the period is over, then purify yourself and perform the prayer between one period to the next"
621. It was narrated that 'Aishah said: "Fatimah bint Abi Hubaish came to the Messenger of Allah and said: 'O Messenger of Allah! I am a woman who bleeds continuously and never becomes pure, should I give up the prayer?' He said: 'No, rather that is a vein and it is not menstruation. When the time of your period comes, leave off the prayer, and when it is over, take a bath and wash the blood from yourself and perform the prayer.'" This is the Hadith of Waki
622. It was narrated that Umm Habibah bint Jahsh said: "I used to bleed continuously and heavily. I went to the Prophet asking him for advice and telling him (about my situation). I found him with my sister Zainab and said: 'o Messenger of Allah! I need to ask you something.' He said: 'What is it?' I said: 'I bleed continuously and heavily, and that is keeping me from prayer and fasting. What do you command me to do about it?' He said: 'I advise you to use a piece of cotton, for that will take away the blood.' I said: 'It is more than that.'" And he mentioned something like the Hadith of Sharik (below)
623. It was narrated that Umm Salamah said: "A woman asked the Prophet: 'I bleed continuously and I do not become pure. Should I give up the prayer?' He said: 'No, but leave off praying for the number of days and nights that used to menstruate.'" (One of the narrators) Abu Bakr (Ibn Abu Shaibah) said in this Hadith: "Estimate the number of days in the month, then take a bath and cover your private part with a cloth and perform prayer"
624. It was narrated that 'Aishah said: "Fatimah bint Abi Hubaish came to the Prophet: 'O Messenger of Allah! I am a woman who bleeds continuously and never becomes pure. Should I give up prayer?' he said: 'No, that is just a vein and is not menstruation. Do not perform prayer during the days of your period, then take a bath, and perform ablution for each prayer, even if drops of blood fall on the mat"
625. It was narrated from 'Adiyy bin Thabit, from his father, from his grandfather, that: The Prophet said: "The woman who experiences irregular non-menstrual bleeding should leave prayer during the days of her period, then she should take a bath, and perform ablution for each prayer, and she should fast and perform the prayer"
626. It was narrated from 'Urwah bin Zubair and 'Amrah bint 'Abdur-Rahman that : 'Aishah the wife of the Prophet said: "Umm Habibah Jahsh experienced prolonged non-menstrual bleeding for seven years when she was married to 'Abdur-Rahman bin 'Awf. She complained about that to the Prophet and the Prophet said: 'That is not menstruation, rather it is a vein, so when the time of your period comes, leave the prayer, and when it is over, take a bath and perform prayer.'" 'Aishah said: "She used to bathe for every prayer and then perform the prayer. She used to sit in a washtub belonging to her sister Zainab bint Jahsh and the blood would turn the water red"
627. It was narrated from Hamnah bint Jahsh that: She experienced prolonged non-menstrual bleeding during the time of the Messenger of Allah. She came to the Messenger of Allah and said: "I am suffering prolonged and painful bleeding." He said: "Fill it with a pad of cloth." She said: "It is worse than that, it is flowing copiously." He said: "Then bind yourself with a cloth and observe your menses for six or seven days, in the knowledge of Allah, then have a bath and perform prayer and fast for twenty-three or twenty-four days. Delay Zuhr and bring 'Asr forward, and take (one) bath for both, and delay Maghrib and bring 'Isha' forward, and have (one) bath for both. That is what I prefer of the two matters"
628. It was narrated that Umm Qais bint Mihsan said: "I asked the Messenger of Allah about menstrual blood that gets on clothing. He said, 'Wash it with water and lote leaves, and rub it, even with a piece of stick"
629. It was narrated that Asma' bint Abi Bakr said: "The Messenger of Allah was asked about menstrual blood that gets on clothing. He said: 'Rub it off, wash it and perform prayer in (the garment)"
630. It was narrated that 'Aisha the wife of the Prophet said: "One of us used to menstruate, then rub the blood off her garment when she became pure again, and wash it, and sprinkle water over the rest of the garment, then perform prayer in it"
631. It was narrated from 'Aishah that: A woman asked her: "Does a woman who menstruates have to make up for the prayers she misses?" 'Aisha said to her: "Are you a Haruriyyah? We used to menstruate with the Prophet and then become pure, and he did not tell us to make up for the prayers we missed"
632. It was narrated that 'Aishah said: "The Messenger of Allah said to me: 'Get me a mat from the mosque.' I said: 'I am menstruating.' He said: 'Your menstruation is not in your hand"
633. It was narrated that 'Aishah said: "The Prophet used to bring his head close to me when I was menstruating and he was in I'tikaf (seclusion in a mosque for the purpose of worship), and I would wash it and comb his hair"
634. It was narrated that 'Aishah said: "The Messenger of Allah used to put his head in my lap when I was menstruating and recite Qur'an"
635. It was narrated that 'Aishah said: "If one of us was menstruating, the Messenger of Allah would tell her to tie her waist-wrapper around herself if the bleeding was heavy, then he would embrace her. And who among you can control his desire as the Messenger of Allah used to control his desire?"
636. It was narrated that 'Aishah said: "If one of us was menstruating, the Messenger of Allah would tell her to tie her waist-wrapper around herself, then he would embrace her"
637. It was narrated that Umm Salamah said: "I was with the Messenger of Allah under his blanket, then I felt that I was menstruating as women do, so I slipped"

## Sunan Ibn Majah

out from under the cover. The Messenger of Allah said: 'Are you menstruating?' I said: 'I feel that I am menstruating as women do.' He said: 'That is what Allah has decreed for the daughters of Adam.' So I slipped out and sorted myself out, then I came back, and the Messenger of Allah said to me: 'Come under the cover with me,' so I went in with him

638. It was narrated from Mu'awiyah bin Abu Sufyan that :He asked Umm Habibah, the wife of the Prophet: "What did you used to do with the Messenger of Allah when you were menstruating?" She said: "If it was at the beginning of the period when the bleeding is heavy, we would tie the waist-wrapper tightly around our thighs, then lie down with the Messenger of Allah

639. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'Whoever has intercourse with a menstruating woman, or with a woman in her rear, or who goes to a fortuneteller and believes what he says, he has disbelieved in that which was revealed to Muhammad

640. It was narrated from Ibn 'Abbas that:The Prophet said concerning one who has intercourse with a woman when she is menstruating: "Let him give a Dinar or half a Dinar in charity

641. It was narrated from 'Aishah that:The Prophet said to her, when she was menstruating: "Undo your braids and bathe." (Sahih)(A narrator) 'Ali said in his narration: "Undo your head

642. It was narrated from 'Aishah that:Asma asked the Messenger of Allah about bathing after ones's period. He said: "One of you should take her water and lote leaves, and purify herself well, or thoroughly. Then she should pour water over her head and rub it vigorously so that the water reaches the roots of her hair. Then she should take a piece of cotton perfumed with musk and purify herself with it." Asma said: "How should I purify myself with it?" He said: "Subhan Allah! Purify yourself with it!" 'Aishah said, as if whispering to her: "Wipe away the traces of blood with it." Then she (Asma) asked him about bathing to cleanse oneself from sexual impurity. He said: "One of you should take her water, and purify herself, and purify herself well, or thoroughly. She should pour water over her head and rub it so that the water reaches the roots of her hair, then she should pour water over her body." 'Aishah said: "How good were the women of the Ansar! For they did not let shyness keep them from understanding their religion properly

643. It was narrated that 'Aishah said:"I used to eat the meat from a bone when I was menstruating, then the Messenger of Allah would take it and put his mouth where my mouth had been. And I would drink from a vessel, and the Messenger of Allah would take it and put his mouth where my mouth had been, and I was menstruating

644. It was narrated from Anas that:The Jews would not sit with a menstruating woman in a house, nor eat with her, nor drink with her. That was mentioned to the Messenger of Allah, then Allah revealed the words: "They ask you concerning menstruation. Say: that is a harmful thing, therefore keep away from women during menses." The Messenger of Allah said: "Do everything except sexual intercourse

645. It was narrated that Jasrah said:"Umm Salamah told me: 'The Messenger of Allah entered the courtyard of this mosque and called out at the top of his voice: 'The mosque is not permissible for anyone who is sexually impure or any woman who is menstruating

646. It was narrated from Umm Bakr that:She was told that 'Aishah said: "The Messenger of Allah said concerning a woman who sees that which causes her doubt (i.e. some bleeding) after she becomes pure: 'That is a vein or veins.'" (Da'if)"What was meant by 'after becomes pure' is after having a bath (following the end of her period)

647. It was narrated that Umm 'Atiyyah said:"We did not think anything of the yellowish or brownish discharge." (Sahih) (Another chain) It was narrated that Umm 'Atiyyah said: "We did not think that the yellowish or brownish discharge counted for anything." Muhammad bin Yahya said: "Wuhaib (who narrated the second version) is the better of them with this according to us

648. It was narrated that Umm Salamah said:"At the time of the Messenger of Allah, women in postnatal bleeding (after childbirth) used to wait for forty days, and we used to put Wars on our faces because of freckles

649. It was narrated that Anas said:"The Messenger of Allah set the time for postnatal bleeding at forty days, except for one who becomes pure before that

650. It was narrated that Ibn 'Abbas said:"If a man had intercourse with his wife while she was menstruating, the Prophet commanded him to give half a Dinar in charity

651. It was narrated that 'Abdullah bin Sa'd said:"I asked the Messenger of Allah about eating with a menstruating woman and he said: 'Eat with her

652. It was narrated that 'Aishah said:"The Messenger of Allah was performing prayer, and I was by his side. I was menstruating, and I was wearing a wool cloak, and part of it was over him

653. It was narrated from Maimunah that:The Messenger of Allah performed prayer wearing a wool cloak. Part of it was over him and part was over her, and she was menstruating

654. It was narrated from 'Aishah that:The Prophet entered upon her, and a freed slave girl of hers concealed herself. The Prophet asked: "Have her periods begun?" She said: "Yes." He tore a piece of his turban and said: "Cover your head with this

655. It was narrated from 'Aishah that:The Prophet said: "Allah does not accept the prayer of a woman who menstruates (i.e., an adult woman) except with a head cover

## Sunan Ibn Majah

656. It was narrated from Mu'adh that: A woman asked 'Aishah: "Can a woman who is menstruating, dye her hands?" She said: "We were with the Prophet and we used to dye our hands, and he did not tell us not to do that"

657. It was narrated that 'Ali bin Abu Talib said: "I broke one of my forearms and I asked the Prophet about that. He told me to wipe over the bandages." (Maudu') Another chain with similar meaning

658. It was narrated that Abu Hurairah said: "I saw the Prophet carrying Hasan bin 'Ali on his shoulder, and his saliva was dripping down on him"

659. It was narrated from 'Abdul Jabbar bin Wa'il that his father said: "A bucket was brought to the Prophet; he rinsed his mouth and spat into it, and it was like musk or better than musk, and he rinsed his nostrils outside the bucket"

660. It was narrated from Zuhri that: Mahmud bin Rabi' remembered that the Prophet spat into a bucket from a well that belonged to them

661. It was narrated from 'Abdur-Rahman bin Abu Sa'eed Al-Khudri from his father that: The Messenger of Allah said: "No woman should look at the nakedness of another woman, and no man should look at the nakedness of another man"

662. It was narrated from a freed slave of 'Aishah that: 'Aishah said: "I never looked at (or I never saw) the private part of the Messenger of Allah." (Da'if) (One of the narrators) Abu Bakr (Ibn Abu Shaibah) said: "Abu Nu'aim would say: '(From) a freed female slave of 'Aishah"

663. It was narrated from Ibn 'Abbas: "The Prophet bathed to cleanse himself from sexual impurity, then he saw a spot that the water did not reach." Then he motioned with the hair hanging over his shoulders and squeezed (the water from it) over that spot." (Da'if) In his narration, Ishaq said: "So he wrung his hair over it"

664. It was narrated that 'Ali said: "A man came to the Prophet and said: 'I bathed to cleanse myself from sexual impurity, and I prayed Fajr, then I noticed a spot the size of a fingernail that the water did not reach.' The Messenger of Allah said: 'If you had wiped it that would have been sufficient for you"

665. It was narrated from Anas that: A man came to the Prophet; he had performed ablution and has missed a spot the size of a fingernail where water had not reached. The Prophet said to him: 'Go back and perform ablution properly"

666. It was narrated that 'Umar bin Khattab said: "The Messenger of Allah saw a man performing ablution and he missed a spot the size of a fingernail on his foot. He commanded him to repeat the ablution and his prayer, so he did"

## The Book of the Prayer

667. It was narrated from Sulaiman bin Buraidah that his father said: "A man came to the Prophet and asked him about the times of the prayer. He said: 'Pray with us for two days.' When the sun passed its zenith he commanded Bilal to call the Adhan, then he commanded him to give the Iqamah for Zuhr; then he commanded him to give the Iqamah for 'Asr when the sun was high and clearly white. Then he commanded him to give the Iqamah for Maghrib when the sun had set; then he commanded him to give the Iqamah for 'Isha' when the red afterglow had disappeared; then he commanded him to give the Iqamah for Fajr when dawn came. On the following day he commanded him to give the Adhan for Zuhr when the extreme heat had passed and it had cooled down; then he prayed 'Asr when the sun was still high, but he delayed it more than he had done the day before; then he prayed Maghrib before the red afterglow disappeared; he prayed 'Isha' when one-third of the night had passed; and he prayed Fajr at the time when it was already light. Then he said: 'Where is the one who was asking about the times of Prayer?' The man said: 'Here I am, O Messenger of Allah.' He said: 'The times of your prayer are between the times you have seen"

668. It was narrated from Ibn Shihab that: He was sitting on the cushions of 'Umar bin 'Abdul-'Aziz when he was the leader over Al-Madinah, and with him was 'Urwah bin Zubair. "Umar delayed 'Asr somewhat, and 'Urwah said to him: "Jibril came down and led the Messenger of Allah in prayer." 'Umar said to him: "Know what you are saying, O 'Urwah!" he said: "I heard Bashir bin Abu Mas'ud saying, 'I heard Abu Mas'ud saying, 'I heard the Messenger of Allah saying, 'Jibril came down and led me in prayer, and I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him,' and he counted five prayers on his fingers"

669. It was narrated that 'Aishah said: "The believing women used to perform the Subh prayer with the Prophet, then they would go back to their families and no one would recognize them," meaning of the darkness"

670. It was narrated from Abu Hurairah that: The Messenger of Allah recited: And recite the Qur'an during the Fajr. Verily, the recitation of the Qur'an during Fajr is ever witnessed." He said: "It is witnessed by the angels of the night and the day"

671. Mughith bin Sumayy said: "I prayed the Subh with 'Abdullah bin Zubair in the darkness, and when he said the Taslim, I turned to Ibn 'Umar and said: 'What is this prayer?' He said: 'This is how we prayed with the Messenger of Allah and with Abu Bakr and 'Umar. When 'Umar was stabbed, 'Uthman delayed it until there was light"

672. It was narrated from Rafi' bin Khadij that: The Prophet said: "Pray the Subh early, for indeed its reward is greater" or "your reward"

673. It was narrated from Jabir bin Samurah that: The Prophet used to pray Zuhr when the sun had passed its zenith"

674. It was narrated that Abu Barzah Al-Aslami said: "The Prophet used to pray the Hajir prayer, which you call 'Zuhr', when the sun had passed its zenith"

675. It was narrated that Khabbab said: "We complained to the Messenger of Allah about the heat of the sunbaked ground, but he did not respond to our"

## Sunan Ibn Majah

complaint." (Sahih)Another chain with similar wording

676. It was narrated that 'Abdullah bin Mas'ud said:"We complained to the Messenger of Allah about the heat of the sunbaked ground, but he did not respond to our complaint

677. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'When it is very hot, then wait for it to cool down before you pray, for intense heat is from the flaring up of the Hell-fire

678. It was narrated from Abu Hurairah that:The Messenger of Allah said: "When it is very hot, then wait for it to cool down before you pray, for intense heat is from the flaring up of the Hell-fire

679. It was narrated that Abu Sa'eed said:"The Messenger of Allah said: 'Wait for it to cool down before you pray, for intense heat is from the flaring up of the Hell-fire

680. It was narrated that Mughirah bin Shu'bah said:We were praying Zuhr with the Messenger of Allah at the time of intense heat (i.e., midday when the sun has just passed its zenith) and he said to us, "Wait for it to cool down before you pray, for intense heat is from the flaring up of the Hell-fire

681. It was narrated that Ibn 'Umar said:"The Messenger of Allah said: 'Wait for it to cool down before you pray the Zuhr

682. It was narrated from Anas bin Malik that:The Messenger of Allah used to pray 'Asr when the sun was still hot and high, and if a person were to go to the suburbs (of Al-Madinah) he would be able to reach it while the sun was still hot and high

683. It was narrated that 'Aishah said:"The Prophet prayed the 'Asr when the sun was shining into my room and there were no shadows yet

684. It was narrated from 'Ali bin Abu Talib that:On the Day of Khandaq, the Messenger of Allah said: "May Allah fill their houses and graves with fire, just as they distracted us from the middle prayer

685. It was narrated from Ibn 'Umar that:The Messenger of Allah said: "The one who misses the 'Asr prayer, it is as if he has been cheated out of his family and wealth

686. It was narrated that 'Abdullah said:"The idolaters kept the Prophet from the 'Asr prayer until the sun had set. He said: 'They kept us from performing the middle prayer; may Allah fill their graves and their houses with fire

687. Abu Najashi said:"I heard Rafi' bin Khadij say: 'We used to perform the Maghrib at the time of the Messenger of Allah, and one of us would be able to see the places where his arrows would land when shot from his bow.'" (Sahih)Another chain with similar wording

688. It was narrated from Salamah bin Akwa' that:He used to pray the Maghrib with the Messenger of Allah when the sun set

689. It was narrated that 'Abbas bin 'Abdul-Muttalib said:"The Messenger of Allah said: 'My Ummah will continue to adhere to the Fitrah so long as they do not delay the Maghrib until the stars have come out.'" (Hasan)Abu 'Abdullah bin Majah said: I heard Muhammed bin Yahya saying: 'The people in Baghdad were confused in narrating this Hadith. Abu Bakr Al-A'yan and I went to 'Awwam bin 'Abbad bin 'Awwam and he brought out to us the book of his father, and this Hadith was in it

690. It was narrated from Abu Hurairah that:The Messenger of Allah said: "Were it not that it would be too difficult for my Ummah, I would have commanded them to delay the 'Isha

691. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'Were it not that it would be too difficult for my Ummah, I would have delayed the 'Isha' prayer until one third or one half of the night had passed

692. Humaid said:"Anas bin Malik was asked: 'Did the Prophet wear a ring?' He said: 'Yes.' One night he delayed the 'Isha' prayer until almost the middle of the night. When he had prayed, he turned to face us and said: 'The people have prayed and gone to sleep, but you will still be in a state of prayer so long as you are waiting for the (next) prayer.'" (Sahih)Anas said: "It was as if I can see the sparkle from his ring

693. It was narrated that Abu Sa'eed said:"The Messenger of Allah led us for the Maghrib prayer. Then he did not come out until half the night had passed. Then he came out and led them in prayer, then he said: "The people have prayed and gone to sleep, but you are still in a state of prayer so long as you are waiting for the (next) prayer. Were it not for the weak and the sick, I wanted to delay this prayer until the middle of the night

694. It was narrated that Buraidah Al-Aslami said:"We were with the Messenger of Allah on a campaign, and he said: 'Hasten to perform prayer on a cloudy day, for whoever misses the 'Asr prayer, all his good deeds will be in vain

695. It was narrated that Anas bin Malik said:The Prophet was asked about a man who forgets prayer or sleeps and misses it. He said: 'he performs it when he remembers it

696. It was narrated that Anas bin Malik said:"The Messenger of Allah said: 'Whoever forgets a prayer, let him perform it when he remembers it

697. It was narrated from Abu Hurairah that :When the Messenger of Allah was coming back from the battle of Khaibar, night came and he felt sleepy, so he made camp and said to Bilal: "Keep watch for us tonight." Bilal prayed as much as Allah decreed for him, and the Messenger of Allah and his Companions went to sleep. When dawn was approaching, Bilal went to his mount, facing towards the east, watching for the dawn. Then Bilal's eyes grew heavy while he was leaning on his

## Sunan Ibn Majah

mount (and he slept). Neither Bilal nor any of his Companions woke until they felt the heat of the sun. The Messenger of Allah was the first one to wake up. The Messenger of Allah was startled and said: "O Bilal!" Bilal said: "The same thing happened to me as happened to you. May my father and mother be ransomed for you, O Messenger of Allah!" He said: "Bring your mounts forward a little." So they brought their mounts forward a little (away from that place). Then the Messenger of Allah performed ablution and told Bilal to call the Iqamah for prayer, and he led them in the prayer. When the Prophet finished praying, he said: "Whoever forgets a Salah, let him pray it when he remembers, for Allah says: And perform the prayer for My remembrance." [Ta-Ha: 14] He (one of the narrators) said: "Ibn Shihab used to recite this Verse as meaning, 'when you remember

698. Abdullah bin Rabah narrated that Abu Qatadah said: "They mentioned negligence because of sleeping too much, and he said: 'They slept until the sun had risen. The Messenger of Allah said: "There is no negligence when one is sleeping, rather there is negligence when one is awake. If anyone of you forgets to pray, or sleeps and misses a prayer, then let him pray when he remembers, and during its time if it is a day after. (Sahih)' Abdullah bin Rabah said: "Imran bin Husain heard me when I was narrating this Hadith and said: 'O young man, look at how you are narrating the Hadith. I was present at the time of this Hadith with the Messenger of Allah.' And he did not deny anything of the Hadith

699. It was narrated from Abu Hurairah that: The Messenger of Allah said: "Whoever catches one Rak'ah of the 'Asr before the sun sets, then he has caught it, and whoever catches one Rak'ah of the Subh before the sun rises, then he has caught it

700. It was narrated from 'Aishah that: The Messenger of Allah said: "Whoever catches one Rak'ah of the Subh before the sun rises, then he has caught it, and whoever catches one Rak'ah of the 'Asr before the sun sets, then he has caught it." (Sahih) Another chain with similar wording

701. It was narrated that Abu Barzah Al-Aslami said: "The Messenger of Allah used to like to delay the 'Isha', and he disliked sleeping before it, and engaging in conversation after it

702. It was narrated that 'Aishah said: "The Messenger of Allah did not sleep before the 'Isha' nor stay up (talking) after it

703. It was narrated that 'Abdullah bin Mas'ud said: "The Messenger of Allah rebuked us for staying up (talking) after the 'Isha

704. It was narrated that Ibn 'Umar said: "I heard the Messenger of Allah say: 'Do not let the Bedouin make you change the name of your prayer. It is the 'Isha', and they bring their camels in and milk them at nightfall

705. It was narrated from Abu Hurairah that: The Prophet said: "Do not let the Bedouins make you change the name of your prayer." Ibn Harmalah added: "Rather it is the 'Isha', but they say the 'Atamah because they bring their camels in for milking at that time (when it is dark)

### The Book of the Adhan and the Sunnah Regarding It

706. It was narrated from Muhammed bin 'Abdullah bin Zaid that his father said that: The Messenger of Allah was thinking of a horn, and he commanded that a bell be made and it was done. Then 'Abdullah bin Zaid had a dream. He said: "I saw a man wearing two green garments, carrying a bell. I said to him, 'O slave of Allah, will you sell the bell?' He said, 'What will you do with it?' I said, 'I will call (the people) to prayer.' He said, 'Shall I not tell you of something better than that?' I said, 'What is it?' he said, 'Say: Allahu Akbar Allahu Akbar, Allahu Akbar Allahu Akbar; Ash-hadu an la ilaha illallah, Ash-hadu an la ilaha illallah; Ash-hadu anna Muhammadan Rasulullah, Ash-hadu anna Muhammadan Rasulullah; Hayya 'alas-salah, Hayya 'alas-salah; Hayya 'alal-falah, Hayya 'alal-falah; Allahu Akbar Allahu Akbar; La ilaha illallah (Allah is The Most Great, Allah is The Most Great; Allah is The Most Great, Allah is The Most Great; I bear witness that none has the right to be worshipped but Allah, I bear witness that none has the right to be worshipped but Allah; I bear witness that Muhammed is the Messenger of Allah, I bear witness that Muhammed is the Messenger of Allah; Come to the Prayer, Come to the Prayer; Come to the prosperity, Come to the prosperity; Allah is the Most great, Allah is the Most Great; None has the right to be worshipped but Allah)." 'Abdullah bin Zaid went out and came to the Messenger of Allah, and told him what he had seen. He said, "O Messenger of Allah, I saw a man wearing two green garments carrying a bell," and he told him the story. The Messenger of Allah said, "Your companion has had a dream. Go out with Bilal to the mosque and teach it to him, for he has a louder voice than you." I ('Abdullah) went out with Bilal to the mosque, and I started teaching him the words and he was calling them out. 'Umar Al-Khattab heard the voice and came out saying, "O Messenger of Allah! By Allah, I saw the same (dream) as him." (Hasan) Abu 'Ubaid said: "Abu Bakr Al-Hakami told me that 'Abdullah bin Zaid Al-Ansari said concerning that: 'I praise Allah, the Possessor of majesty and honor, A great deal of praise for the Adhan. Since the news of it came to me from Allah, So due to it, I was honored by the information. During the three nights. Each of which increased me in honor

707. It was narrated from Salim, from his father, that: The Prophet consulted the people as to how he could call them to the prayer. They suggested a horn, but he disliked that because of the Jews (because the Jews used a horn). Then they suggested a bell but he disliked that because of the Christians (because the Christians used a bell). Then that night the call to the prayer was shown in a dream to a man among the Ansar whose name was 'Abdullah bin Zaid, and to 'Umar bin Khattab. The Ansari man came to the Messenger of Allah at night, and the Messenger of Allah commanded Bilal to give the call to the prayer. (Da'if) Zuhri said: "Bilal added the phrase "As-salatu khairum minan-nawm (the prayer is better than sleep)" to the call for the morning prayer, and the Messenger of Allah approved of that." 'Umar said: "O Messenger of Allah, I saw the same as he did, but he beat me to it

708. Ibn Juraij narrated: "Abdul-'Aziz bin 'Abdul-Malik bin Abu Mahdhurah narrated from 'Abdullah bin muhairiz who was an orphan under the care of Abu Mahdhurah bin mi'yar that when he was preparing him to travel to Sham, he said: 'O my uncle, I am going out to Sham, and I will be asked about how you started the Adhan.' So he informed me that. Abu Mahdhurah said: 'I went out with a group of people, and we were somewhere on the road, when the Mu'adh-dhin of the

## Sunan Ibn Majah

Messenger of Allah gave the call to prayer in the presence of the Messenger of Allah. We heard the voice of the Mu'adh-dhin, and we were shunning it (the Adhan), so we started yelling, imitating it and mocking it. The Messenger of Allah heard us, so he sent some people who brought us to sit in front of him. He said: 'Who is the one whose voice I heard so loud?' The people all pointed to me, and they were telling the truth. He sent them all away, but kept me there and said to me: 'Stand up and give the call to prayer.' I stood up and there was nothing more hateful to me than the Messenger of Allah and what he was telling me to do. I stood up in front of the Messenger of Allah and the Messenger of Allah himself taught me the call. He said: "Say: 'Allahu Akbar Allahu Akbar, Allahu Akbar Allahu Akbar; Ash-hadu an la ilaha illallah, Ash-hadu an la ilaha illallah; Ash-hadu anna Muhammadan Rasulullah, Ash-hadu anna Muhammadan Rasulullah (Allah is the Most great, Allah is the most Great, Allah is the most Great, Allah is the most Great; I bear witness that none has the right to be worshipped but Allah, I bear witness that none has the right to be worshipped but Allah; I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah).'" Then he said: "Raise your voice (and say). Ash-hadu an la ilaha illallah, Ash-hadu an la ilaha illallah; Ash-hadu anna Muhammadan Rasulullah, Ash-hadu anna Muhammadan Rasulullah; Hayya 'alal-salah, Hayya 'alal-salah; Hayya 'alal-falah, Hayya 'alal-falah; Allahu Akbar Allahu Akbar; La ilaha illallah (I bear witness that none has the right to be worshipped but Allah, I bear witness that none has the right to be worshipped but Allah; I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah; Come to the Prayer, Come to the Prayer; Come to the prosperity, Come to the prosperity; Allah is the Most great, Allah is the Most Great; None has the right to be worshipped but Allah).'" Then he called me when I had finished saying the Adhan, and gave me a small bag in which there was some silver. Then he put his hand on the forelock of Abu Mahdhurah, then passed it over his face, then over his chest, and over his heart, until the hand of the Messenger of Allah reached his navel. Then the Messenger of Allah said: 'May Allah bless you and send blessings upon you.' I said: 'O Messenger of Allah, do you command me to give the call to prayer in Makkah?' He said: 'Yes, I command you (to do so).' Then all the hatred I had felt towards the Messenger of Allah disappeared, and was replaced with love for the Messenger of Allah. I came to 'Attab bin Asid, the governor of the Messenger of Allah in Makkah, and gave the call to prayer with him by command of the Messenger of Allah." (Sahih)He ('Abdul-'Aziz) said: "Someone who met Abu Mahdhurah told me the same as 'Abdullah bin Muhairiz told me

709. It was narrated that Abu Mahdhurah said:"The Messenger of Allah taught me the Adhan with nineteen phrases and the Iqamah with seventeen. The Adhan is: Allahu Akbar Allahu Akbar, Allahu Akbar Allahu Akbar; Ash-hadu an la ilaha illallah, Ash-hadu an la ilaha illallah; Ash-hadu anna Muhammadan Rasulullah, Ash-hadu anna Muhammadan Rasulullah; Ash-hadu an la ilaha illallah, Ash-hadu an la ilaha illallah; Ash-hadu anna Muhammadan Rasulullah, Ash-hadu anna Muhammadan Rasulullah; Hayya 'alal-salah, Hayya 'alal-salah; Hayya 'alal-falah, Hayya 'alal-falah; Allahu Akbar Allahu Akbar; La ilaha illallah (Allah is the Most great, Allah is the most Great, Allah is the most Great, Allah is the most Great; I bear witness that none has the right to be worshipped but Allah, I bear witness that none has the right to be worshipped but Allah; I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah; Come to the Prayer, Come to the Prayer; Come to the prosperity, Come to the prosperity; Allah is the Most great, Allah is the Most Great; None has the right to be worshipped but Allah). And the Iqamah is seventeen phrases: Allahu Akbar Allahu Akbar, Allahu Akbar Allahu Akbar; Ash-hadu an la ilaha illallah, Ash-hadu an la ilaha illallah; Ash-hadu anna Muhammadan Rasulullah, Ash-hadu anna Muhammadan Rasulullah; Hayya 'alal-salah, Hayya 'alal-salah; Hayya 'alal-falah, Hayya 'alal-falah; Qad qamatis-salah, qad qamatis-salah; Allahu Akbar Allahu Akbar; La ilaha illallah (Allah is the Most great, Allah is the most Great, Allah is the most Great, Allah is the most Great; I bear witness that none has the right to be worshipped but Allah, I bear witness that none has the right to be worshipped but Allah; I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah; Come to the Prayer, Come to the Prayer; Come to the prosperity, Come to the prosperity; The prayer is about to begin, the prayer is about to begin; Allah is the Most great, Allah is the Most Great; None has the right to be worshipped but Allah)

710. Abdur-Rahman bin Sa'd bin 'Ammar bin Sa'd, who was the Mu'adh-dhin of the Messenger of Allah narrated from his grandfather, that:The Messenger of Allah commanded Bilal to put his fingers in his ears when calling the Adhan, and he said: "It makes the voice louder

711. It was narrated from 'Awn bin Abu Juhaifah that his father said:"I came to the Messenger of Allah in Abtah, when he was in a red tent. Bilal came out and gave the call to prayer, turning around and putting his fingers in his ears

712. It was narrated that Ibn 'Umar said:"The Messenger of Allah said: There are two characteristics in which the Muslims are dependent upon their Mu'adh-dhins: their prayer and their fasting

713. It was narrated that Jabir bin Samurah said:"Bilal did not delay the Adhan from its proper time, but he sometimes delayed the Iqamah a little

714. It was narrated that 'Uthman bin Abul-As said:"The last instruction that the Messenger of Allah gave to me was that I should not appoint a Mu'adh-dhin who took payment for the Adhan." (sahih)

715. It was narrated that Bilal said:"The Messenger of Allah commanded me (with Tathwib) in the Adhan for Fajr, and he forbade me to do so in the Adhan for 'Isha

716. It was narrated that Bilal came to the Prophet to call him for the Fajr prayer, and was told:"He is sleeping." He said: "As-salatu khairum minan-nawm, As-salatu khairum minan-nawm (The prayer is better than sleep, the prayer is better than sleep). These words were approved of in the Adhan for the Fajr, and that is how it remained

717. It was narrated that Ziyad bin Harith As-Suda'i said:"I was with the Messenger of Allah on a journey, and he commanded me to call the Adhan. Bilal wanted to

## Sunan Ibn Majah

call the Iqamah, but the Messenger of Allah said: 'The brother of Suda' called the Adhan, and the one who calls the Adhan is the one who calls the Iqamah

718. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'When the Mu'adh-dhin calls the Adhan, say as he says

719. Umm Habibah narrated that :When the Messenger of Allah was with her on her day and night, and heard the Mu'adh-dhin calling the Adhan, she heard him saying what he said

720. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allah said: 'When you hear the call (to prayer), say what the Mu'adh-dhin says

721. It was narrated from Sa'd bin Abu Waqqas that: The Messenger of Allah said: "Whoever says, when he hears the Mu'adh-dhin, 'Wa ana Ash-hadu an la ilaha illallah wahdahu la sharika lahu, wa ash-hadu anna Muhammadan 'abduhu wa rasuluhu, radaytu Billahi rabban wa bil-islami dinan wa bi muhammadin nabiyyan (And I bear witness that none has the right to be worshipped but Allah alone, with no partner, and I bear witness that Muhammad is His slave and Messenger, and I am content with Allah as my Lord, Islam as my religion and Muhammad as my Prophet),' his sins will be forgiven to him

722. It was narrated that Jabir bin 'Abdullah said: "The Messenger of Allah said: 'Whoever says when he hears the call to the prayer: "Allahumma Rabba hadhihid-da'watit-tammah was-salatil-qa'imah, ati Muhammadanil-wasilata wal-fadilah, wab'athhu maqaman mahmudanilladhi wa'adtah (O Allah, Lord of this perfect call and the prayer to be offered, grant Muhammad the privilege (of intercession) and also the eminence, and resurrect him to the praised position that You have promised)," my intercession for him will be permitted on the Day of Resurrection

723. It was narrated from 'Abdullah bin 'Abdur-Rahman bin Abu Sa'sa'ah that: His father who was under the care of Abu Sa'eed said: "Abu Sa'eed said to me: 'If you are in the desert, raise your voice when you say the Adhan, for I heard the Messenger of Allah say: 'No jinn, human, tree or rock will hear it, but it will bear witness for you

724. It was narrated that Abu Hurairah said: "I heard the Messenger of Allah himself say: 'The Mu'adh-dhin's sins will be forgiven as far as his voice reaches, and every wet and dry thing will pray for forgiveness for him. For the one who attends the prayer, twenty-five Hasanat (good deeds) will be recorded, and it is will be expiation (for sins committed) between them (the two prayers)

725. It was narrated that 'Esa bin Talhah said: "I heard Mu'awiyah bin Abu Sufyan say that Messenger of Allah said: "The Mu'adh-dhin will have the longest necks of all people on the Day of Resurrection

726. It was narrated that Ibn 'Abbas said: "The Messenger of Allah said: 'Let the best of you give the call to prayer (Adhan), and let those who are most versed in the Qur'an lead you in prayer

727. It was narrated that Ibn 'Abbas said: "The Messenger of Allah said: 'Whoever calls the Adhan for seven years, seeking reward (from Allah), Allah will decree for him deliverance from the Fire

728. It was narrated from Ibn 'Umar that: The Messenger of Allah said: "Whoever calls the Adhan for twelve years, he will be guaranteed Paradise, and for each day sixty Hasanat (good deeds) will be recorded for him by virtue of his Adhan, and thirty Hasanat by virtue of his Iqamah

729. It was narrated that Anas bin Malik said: "They looked for something by means of which they could call out informing of (the time of) the prayer. Then Bilal was commanded to say the phrases of the Adhan twice and the phrases of the Iqamah once

730. It was narrated that Anas said: "Bilal was commanded to say the phrases of the Adhan twice and the phrases of the Iqamah once

731. Abdur-Rahman bin Sa'd bin 'Ammar bin Sa'd narrated (from his great-grandfather of the Messenger of Allah) that: In the Adhan of Bilal, the phrases were two by two, and in his Iqamah they were said once

732. It was narrated that Abu Rafi' said: "I saw Bilal calling the Adhan in front of Allah's Messenger, (saying the phrases) two by two, and saying each phrase once in the Iqamah

733. It was narrated that Abu Sha'tha said: "We were sitting in the mosque with Abu Hurairah when the Mu'adh-dhin called the Adhan. A man got up and walked out of the mosque, and Abu Hurairah followed him with his gaze until he left the mosque. Then Abu Hurairah said: "This man has disobeyed Abul-Qasim

734. It was narrated that 'Uthman said: "The Messenger of Allah said: 'Whoever hears the Adhan when he is in the mosque, then goes out and does not go out for any (legitimate) need and does not intend to return, is a hypocrite

## The Book On The Mosques And The Congregations

735. It was narrated that 'Umar bin Khattab said: "I heard the Messenger of Allah say: 'Whoever builds a mosque in which the Name of Allah is mentioned, Allah will build a house for him in Paradise

736. It was narrated that 'Uthman bin 'Affan said: "I heard the Messenger of Allah say: 'Whoever builds a mosque for the sake of Allah, Allah will build something similar for him in Paradise

737. It was narrated that 'Ali bin Abu Talib said: "The Messenger of Allah said: 'Whoever builds a mosque for the sake of Allah (from his own wealth), Allah will build a house for him in Paradise

738. It was narrated from Jabir bin 'Abdullah that: The Messenger of Allah said: "Whoever builds a mosque for the sake of Allah, like a sparrow's nest for Allah or

## Sunan Ibn Majah

even smaller, Allah will build for him a house in Paradise

739. It was narrated that Anas bin Malik said:"The Messenger of Allah said: 'The Hour will not begin until the people compete in (building) mosques

740. It was narrated that Ibn 'Abbas said:The Messenger of Allah said: 'I see you building your mosque high after I am gone, just as the Jews built their synagogues high and the Christians built their churches high

741. It was narrated that 'Umar bin al-Khattab said:The Messenger of Allah said: "No people's deeds ever became evil deeds but they started to adorn their places of worship

742. It was narrated that Anas bin Malik said:"The location where the Prophet's Mosque was built belonged to Banu Najjar. In it there were date-palm trees and graves of the idolaters. The Prophet said to them: 'Name its price.' They said: 'We will never take any money for it.' The Prophet built it and they were assisting him, and the Prophet was saying: 'The real life is the life of the Hereafter so forgive the Ansar and the Muhajirah.' Before the mosque was built, the Prophet would perform prayer wherever he was when the time for prayer came

743. It was narrated from 'Uthman bin al-'As that:The Messenger of Allah commanded him to build the mosque of Ta'if in the place where the Taghuts used to be

744. It was narrated that Ibn 'Umar was asked about gardens in which excrement was thrown.:He said: "If it has been watered several times, then perform prayer there," and he attributed that to the Prophet

745. It was narrated that Abu Sa'eed Khudri said:"The Messenger of Allah said: 'All the earth is a mosque, except for graveyards and Hammam

746. It was narrated that Ibn 'Umar said:"Allah's Messenger prohibited prayer from being performed in seven places: The garbage dump, the slaughtering area, the graveyard, the commonly used road, the bathroom, in the area that camels rest at, and above the Ka'bah

747. It was narrated from 'Umar bin al-Khattab that:The Messenger of Allah said: "There are seven places where it is not permissible to perform the prayer: The top of the House of Allah; graveyards; garbage dumps; slaughterhouses; bathrooms; the area that camels rest, and the main road

748. It was narrated from Ibn 'Umar that:The Messenger of Allah said: "There are things which are not befitting for the mosque: it should not be taken as a thoroughfare; weapons should not be unsheathed in it; bows should not be drawn nor arrows shot in it; no one should pass through it carrying raw meat; no prescribed punishment or retaliatory punishment should be carried out in it; and it should not be used as a marketplace

749. It was narrated from 'Amr bin al-Shu'aib from his father that his grandfather said:"The Messenger of Allah forbade buying and selling in the mosque, and reciting poetry in the mosque

750. It was narrated from Wathilah bin Asqa' that:The Prophet said: "Keep your infants, your insane and your evil ones away from your mosques. Avoid engaging in transactions and disputes, raising your voices, carrying out your prescribed punishments and unsheathing your swords therein. Make places for purification at their gates, and perfume them with incense on Fridays." (Maudu)

751. It was narrated that Ibn 'Umar said:"We used to sleep in the mosque at the time of the Messenger of Allah

752. Ya'ish bin Qais bin Tikhfah narrated that his father, who was one of the people of Suffah, said:"The Messenger of Allah said to us: 'Come with me.' So we went to the house of 'Aishah, where we ate and drank. Then the Messenger of Allah said to us: 'If you want, you can sleep here, or if you want you can go out to the mosque.' We said: 'We will go out to the mosque

753. It was narrated that Abu Dharr al-Ghifari said:"I said: 'O Messenger of Allah! Which mosque was built first?' He said: 'Al-Masjid Al-Haram (in Makkah).' I said: 'Then which?' He said: 'then Al-Masjid Al-Aqsa (in Jerusalem).' I said: 'How many years between them?' He said: 'Forty years, but the whole earth is a mosque for you, so pray wherever you are when the time for prayer comes

754. Mahmud bin Rabi' al-Ansari, who remembered that the Messenger of Allah spat a mouthful of water from a bucket into a well that belonged to them, narrated that :Itban bin Malik As-Salimi who was the chief of his people Banu Salim and had participated in (the battle of) Badr with the Messenger of Allah said: "I came to the Messenger of Allah and said: 'O Messenger of Allah, my sight is failing and the flood comes and prevents me from reaching the mosque of my people, and it is too hard for me to cross the water. Do you think you could come and perform prayer in my house in a place which I can then take as a place of prayer?' He said: 'I will do that.' The following day, the Messenger of Allah and Abu Bakr came, when the heat of the day had grown intense. He asked permission to enter, and I gave him permission. He did not sit down until he said: 'Where would you like me to perform prayer for you in your house?' I showed him the place where I wanted him to pray, so the Messenger of Allah stood and we lined up behind him, and he led us in praying two Rak'ah (units). Then I asked him to stay and eat some Khazirah that had been prepared for them

755. It was narrated from Abu Hurairah that:A man among the Ansar sent word to the Messenger of Allah saying: "Come and designate a place in my house where I can perform prayer," that was after he had become blind. So he went and did that

756. It was narrated that Anas bin Malik said:"One of my paternal uncles made some food for the Prophet and said to the Prophet: 'I would like you to eat and perform prayer in my house.' So he went to him, and in his house there was one of these Fahl. He ordered that a corner be swept and water sprinkled in it, then he performed prayer and we prayed with him.'" (Sahih)Abu Abdullah bin Majah said: A Fahl is a mat that has become black (through use)



## Sunan Ibn Majah

757. It was narrated that Abu Sa'eed Al-Khudri said:"The Messenger of Allah said: 'Whoever removes something harmful from the mosque, Allah will build for him a house in Paradise

758. It was narrated from 'Aishah that:The Messenger of Allah commanded that mosque to be built in (Ad-Dur) villages, and that they be purified and perfumed

759. It was narrated from 'Aishah that:The Messenger of Allah commanded that places of prayer be established in villages, and that they be purified and perfumed

760. It was narrated that Abu Sa'eed Al-Khudri said:"The first person who put lamps in the mosque was Tamim Ad-Dari

761. It is narrated from Abu Hurairah and Abu Sa'eed Al-Khudri that:The Messenger of Allah saw some sputum on the wall of the mosque. He picked up a stone and scraped it off, then he said, "If anyone of you needs to spit, he should not spit in front of him or to his right; let him spit to his right; let him spit to his left or under his left foot

762. It was narrated from Anas that:The Prophet saw some sputum in the prayer direction of the mosque and he became so angry that his face turned red. Then a woman from among the Ansar came and scraped it off, and put some Khaluq on that spot. The Messenger of Allah said: "How good this is

763. It was narrated that 'Abdullah bin 'Umar said:"The Messenger of Allah saw some sputum in the prayer direction of the mosque, when he was praying in front of the people. He scratched it off, then when the prayer was over, he said: 'When anyone of you is performing prayer, Allah is before him, so none of you should spit toward the front while praying

764. It was narrated from 'Aishah that:The Prophet scratched some spittle from the prayer direction of the mosque

765. It was narrated from Sulaiman bin Burdah that his father said:"The Messenger of Allah performed prayer, then a man said: 'Who was looking for the red camel?' The Prophet said: 'May you not find it! The mosques were built for that for which they were built

766. It was narrated from 'Amr bin Shu'aib from his father, from his grandfather that:The Messenger of Allah forbade making lost-and-found announcements in the mosque

767. It was narrated from Abu 'Abdullah, the freed slave of Shaddad bin Had that:He heard Abu Hurairah say: "I heard the Messenger of Allah say: 'Whoever hears a man making a lost-and-found announcement in the mosque, let him say: "May Allah not return it to you!" For the mosques were not built for that

768. It was narrated that Abu Hurairah said:The Messenger of Allah said: "If you cannot find anywhere (for prayer) except sheep's resting-places and camels' resting-places, then perform prayer in the sheep's resting-places and do not perform prayer in the camels' resting-places

769. It was narrated that 'Abdullah bin Mughaffal Al-Muzani said:"The Prophet said: 'Perform prayer in the sheep's resting-places and do not perform prayer in the camels' resting-places, for they were created from the devils

770. Abdul-Malik bin Rabi' bin Sabrah bin Ma'bad Al-Juhani said:"My father told me, from his father that the Messenger of Allah said: 'Do not perform prayer in the camels' resting-places, and perform prayer in the sheep's resting-places

771. It was narrated that Fatimah the daughter of the Messenger of Allah said:"Whenever the Messenger of Allah entered the mosque he would say: 'Bismillah, was-salamu 'ala Rasulillah, Allahummagh-firli dhunubi waftah li abwaba rahmatika. (In the Name of Allah, and peace be upon the Messenger of Allah. O Allah, forgive me my sins and open to me the gates of Your mercy).' When he left he would say: 'Bismillah, was-salamu 'ala Rasulillah, Allahummagh-firli dhunubi waftah li abwaba fadlika. (In the Name of Allah, and peace be upon the Messenger of Allah. O Allah, forgive me my sins and open to me the gates of Your bounty)

772. It was narrated that Abu Humaid As-Sa'idi said:"The Messenger of Allah said: 'When anyone of you enters the mosque, let him send peace upon the prophet, then let him say: "Allahummaftah li abwaba rahmatika (O Allah, open to me the gates of Your mercy)." And when he leaves, let him say: "Allahumma inni as'aluka min fadlika. (O Allah, I ask of you from Your bounty)

773. It was narrated from Abu Hurairah that:The Messenger of Allah said: "When anyone of enters the mosque, let him send peace upon the Prophet, then let him say: 'Allahumma aftahli abwaba rahmatik (O Allah, open to me the gates of Your mercy).' And when he leaves, let him send peace upon the Prophet and say: 'Allahumma- simni minash-shaitanir-rajim (O Allah, protect me from the accursed Shaitan)

774. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'When one of you performs ablution and does it well, then he comes to the mosque with no other motive but prayer and not seeking anything other than the prayer, he does not take one step but Allah raises him in status one degree thereby, and takes away one of his sins, until he enters the mosque. When he enters the mosque he is in a state of prayer so long as he is waiting for the prayer

775. It was narrated from Abu Hurairah that:The Messenger of Allah said: "When the Iqamah is called for the prayer, do not come running. Come walking with tranquility. Whatever you catch up with, pray, and whatever you miss, complete it

776. It was narrated from Abu Sa'eed Al-Khudri that :He heard the Messenger of Allah say: 'Shall I not tell you of something by means of which Allah expiates for sins and increases good deeds?' They said: 'Yes, O Messenger of Allah.' He said: 'Performing ablution properly despite difficulties, increasing the number of steps one takes towards the mosque and waiting for the next prayer after prayer

777. It was narrated that 'Abdullah said:"Whoever would like to meet Allah tomorrow (i.e. on the Day of Judgment) as a Muslim, let him preserve these five (daily) prayer when the call for them is given, for they are part of the ways of guidance, and Allah prescribed the ways of guidance to your Prophet. By Allah, if each of

## Sunan Ibn Majah

you prays in his house, you will have abandoned the Sunnah of your Prophet, and if you abandon the Sunnah of your Prophet you will go astray. I remember when no one stayed behind from the prayer except a hypocrite who was known for his hypocrisy. I have a man coming supported by two others, until he joined the row (of worshippers). There is no man who purifies himself and does it well, and comes to the mosque and prays there, but for every step that he takes, Allah raises him in status one degree thereby, and takes away one of his sins

778. It was narrated that Abu Sa'eed Al-Khudri said:"The Messenger of Allah said: 'Whoever leaves his house for the prayer and says: 'Allahumma inni asa'luka bi-haqqis-sa'ilina 'alaika, wa as'aluka bi-haqqi mamshaya hadha, fa inni lam akhruj asharan wa la batran, wa la riya'an, wa la sum'atan, wa kharajtu-ttiqa'a sukhrika wabtigha'a mardatika, fa as'aluka an tu'idhani minan-nari wa an taghfira li dhunubi, Innahu la yaghfirudh-dhunuba illa Anta. (O Allah, I ask You by the right that those who ask of You have over You, and I ask by virtue of this walking of mine, for I am not going out because of pride or vanity, or to show off or make a reputation, rather I am going out because I fear Your wrath and seek Your pleasure. So I ask You to protect me from the Fire and to forgive me my sins, for no one can forgive sins except You),' Allah will turn His Face towards him and seventy thousand angels will pray for his forgiveness

779. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'Those who walk to the mosque in the dark are those who are diving into the mercy of Allah

780. It was narrated that Sahl bin Sa'd As-Sa'idi said:"The Messenger of Allah said: 'Give glad tidings, to those who walk to the mosques in the dark, of perfect light on the Day of Resurrection

781. It was narrated that Anas bin Malik said:"The Messenger of Allah said: 'Give glad tidings to those who walk to the mosques in the dark, of perfect light on the Day of Resurrection

782. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'The greater the distance from the mosque, the greater the reward

783. It was narrated that Ubayy bin Ka'b said:"There was a man among the Ansar whose house was the furthest house in Al-Madinah, yet he never missed prayer with the Messenger of Allah. I felt sorry for him and said: 'O so-and-so, why do you not buy a donkey to spare yourself the heat of the scorching sand, to carry over the stony ground, and to keep you away from the vermin on the ground?' He said: 'By Allah! I do not want to live so close to Muhammed.' This troubled me until I came to the house of the Prophet and mentioned that to him. He called (the man) and asked him, and he said something similar, and said that he was hoping for the reward for his steps. The Messenger of Allah said, 'You will have that (reward) that you sought

784. It was narrated that Anas said:"Banu Salimah wanted to move from their homes to somewhere near the mosque, but the Prophet did not want the outskirts of Al-madinah to be left vacant, so he said: 'O Banu Salimah, do you not hope for the reward of your footsteps?' So they stayed (where they were)

785. It was narrated that Ibn 'Abbas said:"The houses of the Ansar were far from the mosque and they wanted to move closer. Then the following Verse was revealed: 'We record that which they send before (them), and their traces.'" [Ya-Sin: 12] He said: So they remained (where they were)

786. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'A man's prayer in congregation is twenty-some levels higher than his prayer in his house or in the marketplace

787. It was narrated from Abu Hurairah that:The Messenger of Allah said: "The prayer in congregation is twenty-five times more virtuous than the prayer of anyone of you on his own

788. It was narrated that Abu Sa'eed Al-Khudri said:"The Messenger of Allah said: 'the prayer of a man in congregation is twenty-five levels higher than his prayer in his home

789. It was narrated that Ibn 'Umar said:"The Messenger of Allah said: 'The prayer of a man in congregation is twenty-seven levels more virtuous than a man's prayer on his own

790. It was narrated that Ubayy bin Ka'b said:"The Messenger of Allah said: 'The prayer of a man in congregation is higher than his prayer on his own by twenty-four or twenty-five levels

791. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'I was thinking of commanding that the call to prayer be given, then I would tell a man to lead the people in prayer, then I would go out with some other men carrying bundles of wood, and go to people who do not attend the prayer, and burn their houses down around them

792. It was narrated that Ibn Umm Maktum said:"I said to the Prophet: 'I am an old man and blind; my house is far away, and I have no one to lead me. Is there any concession (for me not to have to attend the prayer in the mosque)?' He said: 'Can you hear the call?' I said: 'Yes.' He said: 'Then I do not find any concession for you

793. It was narrated from Ibn 'Abbas that:The Prophet said: "Whoever hears the call and does not come, his prayer is not valid, except for those who have an excuse

794. Ibn 'Abbas and Ibn 'Umar narrated that:They heard the Prophet say on his pulpit: "People should desist from failing to attend the congregations, otherwise Allah will seal their hearts, and they will be among the negligent

795. It was narrated that Usamah bin Zaid said:"The Messenger of Allah said: 'Let men desist from failing to attend the congregation, otherwise I will burn their

## Sunan Ibn Majah

houses down

796. Aishah said:"The Messenger of Allah said: 'If the people knew what (reward) there is in the 'Isha' prayer and fajr prayer, they would come even if they had to crawl

797. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'The most burdensome prayers for the hypocrites are the 'Isha' prayer and the Fajr prayer. If only they knew what (reward) there is in them, they would come to them even if they had to crawl

798. It was narrated from 'Umar bin al-Khattab that:The Prophet used to say: "Whoever performs prayer in congregation at the mosque for forty nights, never missing the first Rak'ah of the 'Isha' prayer, Allah will thereby decree for him salvation from the Fire

799. It was narrated that Abu Hurairah said:"The Messenger of Allah said: 'When one of you enters the mosque, he is in a state of prayer, so long as the prayer keeps him there, and the angels will send prayer upon anyone of you so long as he remains in the place where he prayed, saying: "O Allah, forgive him; O Allah, have mercy on him; O Allah, accept his repentance," so long as he does not commit Hadath nor disturb anyone

800. It was narrated from Abu Hurairah that:The Prophet said: "A muslim does not regularly attend the mosques to perform prayer and remember Allah, but Allah feels happy with him just as the family of one who is absent feels happy when he comes back to them

801. It was narrated that 'Abdullah bin 'Amr said:"We performed the Maghrib (prayer) with the Messenger of Allah, then those who went back went back, and those who stayed, stayed. Then the Messenger of Allah came back in a hurry, out of breath, with his garment pulled up to his knees, and said: 'Be of good cheer, for your Lord has opened one of the gates of heaven and is boasting of you before the angels, saying: "Look at My slaves; they have fulfilled one obligatory duty and are awaiting another

802. It was narrated from Abu Sa'eed that:The Messenger of Allah said: "If you see a man frequenting the mosques, then bear witness to his faith. Allah says: 'The mosques of Allah shall be maintained only by those who believe in Allah and the Last Day. [At-Taubah:]

### Establishing the Prayer and the Sunnah Regarding Them

803. Muhammad bin 'Amr bin 'Ata' said:"I heard Abu Humaid As-Sa'di say: 'When the Messenger of Allah (ﷺ) stood up for prayer, he would face the prayer direction, raise his hands, and say: "Allahu Akbar (Allah is Most Great)."

804. It was narrated that Abu Sa'eed Al-Khudri said:"The Messenger of Allah (ﷺ) used to start his prayer by saying: 'Subhanaka Allahumma wa bi hamdika, wa tabarakas-muka, wa ta'ala jadduka, wa la ilaha ghairuka (Glory and praise be to You, O Allah, blessed be Your Name and exalted be Your majesty, none has the right to be worshipped but you)."

805. It was narrated that Abu Hurairah said:"When the Messenger of Allah (ﷺ) said the Takbir (Allah Akbar), he would remain silent between the Takbir and the recitation. I said: 'May my father and mother be ransomed for you! I noticed that you are silent between the Takbir and the recitation; please tell me what you say then.' He said: 'I say: 'Allahumma ba'id baini wa baina khatayaya kama ba'adta bainal-mashriqi wal-maghrib; Allahumma naqqini min khatayay kath-thawbil abyad minad- danas; Allahummaghsilni min khatayaya bil-ma'i waththalji wal-barad (O Allah, distance me from my sins as You have distanced the east from the west; O Allah purify me of my sins as a white garment is purified of dirt; O Allah, cleanse me of my sins with water and snow and hail)."

806. It was narrated from 'Aishah that when the Prophet (ﷺ) started Salat he would say:"Subhanak Allahumma wa bi hamdika, wa tabarakas- muka wa ta'ala jadduka, wa la ilaha ghayruk (Glory and praise is to You, O Allah, blessed is Your Name and exalted is Your majesty, none has the right to be worshipped but You)."

807. It was narrated from Ibn Jubair bin Mut'im that his father said:"I saw the Messenger of Allah (ﷺ) when he started the prayer. He said: 'Allahu Akbaru kabiran, Allahu Akbaru kabiran (Allah is the Most Great indeed),' three times; 'Al-hamdu Lillahi kathiran, al-hamdu Lillahi kathiran (Much praise is to Allah),' three times; 'Subhan Allahi bukratan wa asilan (Glory is to Allah morning and evening),' three times; 'Allahumma inni a'udhu bika minash-Shaitanir-rajim, min hamzihi wa nafkhihi wa nafthihi (O Allah, I seek refuge in You from the accursed Satan, from his madness, his poetry, and his pride)."

808. It was narrated from Ibn Mas'ud that the Prophet (ﷺ) said:"Allahumma inni a'udhu bika minash-Shaitanir-rajim, wa hamzihi wa nafkhihi wa nafthihi (O Allah, I seek refuge in You from the accursed Satan, from his madness, his pride, and his poetry)."

809. It was narrated from Qabisah bin Hulb that his father said:"The Prophet (ﷺ) used to lead us in prayer, and he would take hold of his left hand with his right."

810. It was narrated that Wa'il bin Hujr said:"I saw the Prophet (ﷺ) performing prayer, and he took hold of his left hand with his right."

811. It was narrated that 'Abdullah bin Mas'ud said:"The Prophet (ﷺ) passed by me, and I was putting my left hand on my right. He took hold of my right hand and put it on my left."

812. It was narrated that 'Aishah said:"The Messenger of Allah (ﷺ), Abu Bakr, 'Umar and 'Uthman used to start their recitation with "All praises and thanks are to Allah, the Lord of all that exists. (Al- hamdu Lillahi Rabbil-'Alamin)."' [1:]

813. It was narrated that Anas bin Malik said:"The Messenger of Allah (ﷺ), Abu Bakr and 'Umar used to start their recitation with 'All the praises and thanks are to Allah, the Lord of all that exists (Al-hamdu Lillahi Rabbil-'Alamin)."' [1:]

814. It was narrated from Abu Hurairah that the Prophet (ﷺ) used to start his recitation with 'All the praises and thanks are to Allah, the Lord of all that exists'

## Sunan Ibn Majah

(Al-hamdu Lillahi Rabbil-'Alamin),' [1:]

815. Ibn 'Abdullah bin Mughaffal narrated from his father and he said:"I have rarely seen a man for whom innovation in Islam was harder to bear than him. He heard me reciting: 'In the Name of Allah, the Most Gracious, the Most Merciful' Bismillahir-Rahmanir-Rahim [1:1] and he said: 'O my son, beware of innovation, for I prayed with the Messenger of Allah (), and with Abu Bakr, and with 'Umar, and with 'Uthman, and I never heard any of them saying this. When you (begin to) recite, say: 'All the praises and thanks are to Allah, the Lord of all that exists.' (Al-hamdu Lillahi Rabbil-'Alamin).'" [1:]

816. It was narrated from Qutbah bin Malik that he heard the Prophet () recite:"And tall date palms, with ranged clusters" [50:10] in the Subh

817. It was narrated that 'Amr bin Huraith said:"I performed prayer with the Prophet () when he was reciting in the Fajr, and it is as if I can hear him reciting: 'So verily, I swear by the planets that recede. And by the planets that move swiftly and hide themselves.'" [81:]

818. It was narrated from Abu Barzah that the Messenger of Allah () used to recite between sixty and one hundred (Verses) in Fajr prayer

819. It was narrated that Abu Qatadah said:"The Messenger of Allah () used to lead us in prayer, and he would lengthen the first Rak'ah of the Zuhr and shorten the second Rak'ah, and he would do likewise in the Subh."

820. It was narrated that 'Abdullah bin Sa'ib said:"The Messenger of Allah () recited Al-Mu'minin [Al-Mu'minin 23] in the Subh prayer, and when he came to the mention of 'Eisa, he was overcome with a cough, so he bowed in Ruku'."

821. It was narrated that Ibn 'Abbas said:"For the Subh prayer on Fridays, the Messenger of Allah () used to recite 'Alif-Lam-Mim. The revelation...' [32:1] and 'Has there not been over man...' [76:]

822. It was narrated from Mus'ab bin Sa'd that his father said:"For the Fajr prayer on Fridays, the Messenger of Allah () used to recite 'Alif-Lam-Mim. The revelation...' [32:1] and 'Has there not been over man...' [76:]

823. It was narrated from Abu Hurairah that for the Subh prayer on Fridays, the Messenger of Allah () used to recite 'Alif-Lam-Mim'. The revelation...' [32:1] and 'Has there not been over man...' [76:]

824. It was narrated from 'Abdullah bin Mas'ud that for the Subh prayer on Fridays, the Messenger of Allah () used to recite "Alif-Lam-Mim. The revelation..." [32:1] and "Has there not been over man..." [76:]

825. It was narrated that Qaza'ah said:"I asked Abu Sa'eed Al-Khudri about the prayer of the Messenger of Allah (). He said: 'There is nothing good in that for you.\* I said: 'Explain it, may Allah have mercy on you.' He said: 'The Iqamah would be given for the Zuhr prayer for the Messenger of Allah (), then one of us would go out to Al- Baqi', relieve himself, then come back and perform ablution, and he would find the Messenger of Allah () still in the first Rak'ah of Zuhr.'" [32:1] and "Has there not been over man..." [76:]

826. It was narrated that Abu Ma'mar said:"I said to Khabbab: 'How did you recognize that the Messenger of Allah () was reciting in the Zuhr and the 'Asr?' He said: 'From the movement of his beard.'" [32:1] and "Has there not been over man..." [76:]

827. It was narrated that Abu Hurairah said:"I have never seen anyone whose prayer more closely resembles that of the Messenger of Allah () than so-and-so. He used to lengthen the first two Rak'ah of the Zuhr and shorten the last two Rak'ah, and he used to shorten the 'Asr."

828. It was narrated that Abu Sa'eed Al-Khudri said:"Thirty of the Companions of the Messenger of Allah () who had been at Badr came together and said: 'Come, let us estimate the length of the recitation of the Messenger of Allah () for the prayer in which Qur'an is not recited out aloud.' No two men among them disagreed, and they estimated the length of his recitation in the first Rak'ah of the Zuhr to be thirty Verses and in the second Rak'ah to be half of that. They estimated his recitation in 'Asr to be half of the last two Rak'ah of Zuhr."

829. It was narrated from 'Abdullah bin Abu Qatadah that his father said:"The Messenger of Allah () used to recite when leading us in the first two Rak'ah of the Zuhr prayer, and sometimes he would recite such that we could hear the Verse."

830. It was narrated that Bara' bin 'Azib said:"The Messenger of Allah () used to lead us for the Zuhr, and we would hear him reciting a Verse after the Verses from Surat Luqman (31) and Adh-Dhariyat (51)."

831. It was narrated that Ibn 'Abbas said, narrating from his mother (one of the narrators) Abu Bakr bin Abu Shaibah said:"(She was) Lubabah" that she heard the Messenger of Allah () reciting 'By the winds sent forth one after another...' [Al-Mursalat (77)] in the Maghrib

832. It was narrated from Muhammad bin Jubair bin Mut'im that his father said:"I heard the Prophet () reciting At-Tur (52) in the Maghrib." In a different narration, Jubair said: "And when I heard him recite: 'Were they created by nothing? Or were they themselves the creators?' up to: 'Then let their listener produce some manifest proof', [52:35-38] it was as if my heart were about to take flight."

833. It was narrated that Ibn 'Umar said:"The Prophet () used to recite in the Maghrib: 'Say: O you disbelievers!' [Al-Kafirun (109)] and 'Say: He is Allah, (the) One.'" [Al-Ikhlās]

834. It was narrated from Bara' bin 'Azib that he performed the 'Isha', the later, with the Prophet (). He said:"I heard him reciting 'By the fig, and the olive.'" [Al-Tin]

835. 'Adi bin Thabit narrated something similar from Bara' and said:"I have never heard any man with a better voice or who recites better than him."

836. It was narrated from Jabir that Mu'adh bin Jabal led his companions for the 'Isha' and he made the prayer too long for them. The Prophet () said:"Recite 'By

## Sunan Ibn Majah

the sun and its brightness,[Al-Shams (91)] 'Glorify the Name of your Lord, the Most High,' [Al-A'la (87)] 'By the night as it envelops,' [Al-Lail (92)] or, 'Read! In the Name of your Lord Who has created.'" [Al-'Alaq]

837. It was narrated from 'Ubadah bin Samit that the Prophet () said:"There is no prayer for the one who does not recite Fatihatil-Kitab in it."

838. It was narrated from Abu Sa'ib that he heard Abu Hurairah say:"The Messenger of Allah () said: 'Whoever performs a prayer in which he does not recite Ummul Qur'an (the Mother of the Qur'an, i.e., Al- Fatihah), it is deficient; not complete.'" I said: 'O Abu Hurairah, sometimes I am behind the Imam. He pressed my forearm and said: 'O Persian! Recite it to yourself.'"

839. It was narrated that Abu Sa'eed said:"The Messenger of Allah () said: 'There is no prayer for the one who does not recite in every Rak'ah: Al-Hamd (Al-Fatihah) and a Surah whether in an obligatory prayer or another.'"

840. It was narrated that 'Aishah said:"I heard the Messenger of Allah () say: 'Every prayer in which the Ummul-Kitab (the Mother of the Book) is not recited is deficient.'"

841. It was narrated that from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allah () said:"Every prayer in which Fatihatil-Kitab (the Opening of the Book) is not recited, it is deficient, it is deficient."

842. Abu Idris Al-Khawlani narrated that a man asked Abu Darda':"Should I recite when the Imam is reciting?" He said: "A man asked the Prophet () whether there was recitation in every prayer. The Messenger of Allah () said: 'Yes.' A man among the people said: 'It has become obligatory.'"

843. It was narrated that Jabir bin 'Abdullah said:"We used to recite the Opening of the Book and a Surah behind the Imam in the first two Rak'ah of the Zuhr and the 'Asr, and in the last two Rak'ah (we would recite) the Opening of the Book."

844. It was narrated that Samurah bin Jundab said:"There are two pauses which I memorized from the Messenger of Allah (), but 'Imran bin Husain denied that. We wrote to Ubayy bin Ka'b in Al-Madinah, and he wrote that Samurah had indeed memorized them." (One of the narrators) Sa'eed said: "We said to Qatadah: 'What are these two pauses?' He said: 'When he started his prayer, and when he finished reciting.' Then later he said: 'And when he recited: 'Not (the way) of those who earned your anger, nor of those who went astray.' They used to like (for the Imam) when he had finished reciting to remain silent until he had caught his breath

845. Samurah said:"I memorized two pauses in the prayer, a pause before reciting and a pause when bowing. 'Imran bin Husain denied that, so they wrote to Al-Madinah, to Ubayy bin Ka'b, and he said that Samurah was speaking the truth."

846. It was narrated that Abu Hurairah said:"The Messenger of Allah () said: 'The Imam has been appointed to be followed, so when he says Allahu Akbar, then say Allahu Akbar, when he recites, then listen attentively; when he says: Not (the way) of those who earned Your anger, nor of those who went astray,[1:7] then say Amin; when he bows then bow; when he says Sami' Allahu liman hamidah (Allah hears those who praise Him), then say Allahumma Rabbana wa lakal-hamd (O Allah, our Lord, to You is the praise);" when he prostrates then prostrate; and if he prays sitting down then all of you pray sitting down.'"

847. It was narrated that Abu Musa Al-Ash'ari said:"The Messenger of Allah () said: 'When the Imam recites, then listen attentively, and if he is sitting (in the prayer) then the first remembrance that anyone of you recites should be the Tashahhud.'"

848. It was narrated that Ibn Ukaimah said:"I heard Abu Hurairah say: 'The Prophet () led his Companions in a prayer; we think it was the Subh. He said: "Did anyone among you recite?" A man said: "I did." He said: "I was saying to myself, what is wrong with me that someone is fighting to wrest the Qur'an from me?"

849. It was narrated that Abu Hurairah said:"The Messenger of Allah () led us in prayer," and he mentioned a similar report, and added to it, and he said: "And after that they were quiet in the prayers in which the Imam recites aloud."

850. It was narrated that Jabir said:"The Messenger of Allah () said: 'Whoever has an Imam, the recitation of the Imam is his recitation.'"

851. It was narrated from Abu Hurairah that the Messenger of Allah () said:"When the reciter says Amin, then say Amin, for the angels say Amin, and if a person's Amin coincides with the Amin of the angels, his previous sins will be forgiven."

852. It was narrated that Abu Hurairah said:The Messenger of Allah () said: "When the reciter says Amin, then say Amin, for if a person's Amin coincides with the Amin of the angels, his previous sins will be forgiven."

853. It was narrated that Abu Hurairah said:"The people stopped saying Amin, but when the Messenger of Allah () said 'Not (the way) of those who earned Your Anger, nor of those who went astray'[1:7] he would say Amin, until the people in the first row could hear it, and the mosque would shake with it

854. It was narrated that 'Ali said:"I heard the Messenger of Allah () saying 'Amin' after he said, 'nor of those who went astray.'[1:]

855. It was narrated from 'Abdul-Jabbar bin Wa'il that his father said:"I performed prayer with the Prophet () and when he said: 'Nor of those who went astray',[1:7] he said Amin and we heard that from him."

856. It was narrated from 'Aishah that the Prophet () said:"The Jews do not envy you for anything more than they envy you for the Salam and (saying) 'Amin'."

857. It was narrated from Ibn 'Abbas that the Messenger of Allah () said:"The Jews do not envy you for anything more than they envy you for the Salam and (saying) Amin, so say Amin a great deal."

## Sunan Ibn Majah

858. It was narrated that Ibn 'Umar said: "I saw the Messenger of Allah (ﷺ) raising his hands until they were parallel to his shoulders when he started the prayer, and when he bowed in Ruku', and when he raised his head from Ruku', but he did not raise them between the two prostrations."
859. It was narrated that Malik bin Huwairith said that when the Messenger of Allah (ﷺ) said Allahu Akbar, he would raise his hands until they were close to his ears; when he bowed in Ruku' he did likewise, and when he raised his head from Ruku' he did likewise
860. It was narrated that Abu Hurairah said: "I saw the Messenger of Allah (ﷺ) raising his hands during prayer until they were parallel with his shoulders when he started to pray, when he bowed and when he prostrated."
861. It was narrated that 'Umair bin Habib said: "The Messenger of Allah (ﷺ) used to raise his hands at every Takbir (saying Allahu Akbar) in the obligatory prayer."
862. It was narrated that Muhammad bin 'Amr bin 'Ata' said, concerning Abu Humaid As-Sa'di: "I heard him when he was among ten of the Companions of the Messenger of Allah (ﷺ), one of whom was Abu Qatadah bin Rib'i, saying: 'I am the most knowledgeable of you about the prayer of the Messenger of Allah (ﷺ). When he stood up for prayer, he stood up straight and raised his hands until they were parallel to his shoulders, then he said: Allahu Akbar. When he wanted to bow in Ruku', he raised his hands until they were parallel to his shoulders. When he said Sami' Allahu liman hamidah (Allah hears those who praise Him), he raised his hands and stood up straight. When he stood up after two Rak'ah, he said Allahu Akbar and raised his hands until they were parallel to his shoulders, as he did when he started the prayer.'"
863. 'Abbas bin Sahl As-Sa'di said: "Abu Humaid, Abu Usaid As-Sa'di, Sahl bin Sa'd, and Muhammad bin Maslamah came together and spoke about the prayer of the Messenger of Allah (ﷺ). Abu Humaid said: 'I am the most knowledgeable of you about the prayer of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) stood up and said Allahu Akbar, and raised his hands, then he raised them when he said Allahu Akbar for Ruku', then he stood up and raised his hands, and stood straight until every bone had returned to its place.'"
864. It was narrated that 'Ali bin Abu Talib said: "When the Prophet (ﷺ) stood up to offer a prescribed prayer, he said Allahu Akbar and raised his hands until they were parallel to his shoulders. When he wanted to bow he did likewise; when he raised his head from bowing he did likewise; and when he stood up after the two prostrations he did likewise."
865. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to raise his hands at every Takbir (saying Allahu Akbar)
866. It was narrated from Anas that the Messenger of Allah (ﷺ) used to raise his hands when he entered prayer, and when he bowed in Ruku'
867. It was narrated that Wa'il bin Hujr said: "I said: 'I will look at the Messenger of Allah (ﷺ) and see how he performs the prayer.' He stood up and faced the Qiblah, and raised his hands until they were parallel to his ears. When he bowed, he raised them likewise, and when he raised his head from Ruku', he raised them likewise."
868. It was narrated from Abu Zubair that Jabir bin 'Abdullah would raise his hands when he began the prayer, and when he bowed, and when he raised (his head) from Ruku' he would do likewise, and he said: "I saw the Messenger of Allah (ﷺ) doing that." (One of the narrators) said: "Ibrahim bin Tahman (one of the narrators) raised his hands to his ears."
869. It was narrated that 'Aishah said: "When the Messenger of Allah (ﷺ) bowed, he neither raised his head nor lowered it, rather (he did something) between that."
870. It was narrated that Abu Mas'ud said: "The Messenger of Allah (ﷺ) said: 'No prayer is acceptable in which a man does not settle his spine when bowing and when prostrating.'"
871. It was narrated that 'Ali bin Shaiban who was part of a delegation (to the Prophet (ﷺ)) said: "We set out until we came to the Messenger of Allah (ﷺ), and we gave him our oath of allegiance and performed prayer behind him. He glanced out of the corner of his eye at a man who was not settling his spine when he bowed and prostrated. When the Prophet (ﷺ) finished the prayer, he said: 'O Muslims, there is no prayer for the one who does not settle his spine when bowing and prostrating.'"
872. It was narrated that Rashid said: "I heard Wabisah bin Ma'bad saying: 'I saw the Messenger of Allah (ﷺ) performing prayer, and when he bowed he made his back so straight that if water were poured on it, it would have stayed there.'"
873. It was narrated that Mus'ab bin Sa'd said: "I bowed (in prayer) beside my father, and I put my hands between my knees. He struck my hand and said: 'We used to do that, then we were commanded to put them on the knees.'"
874. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) used to bow with his hands on his knees and his upper arms held away from his sides."
875. It was narrated from Abu Hurairah that when the Messenger of Allah (ﷺ) said: "Sami' Allahu liman hamidah (Allah hears those who praise Him)," he said: "Rabbana wa lakal-hamd (O our Lord, to You is the praise)."
876. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said: "When the Imam says: 'Sami' Allahu liman hamidah (Allah hears those who praise Him),' say: 'Rabbana wa lakal-hamd (O our Lord, to You is the praise).'"
877. It was narrated from Abu Sa'eed Al-Khudri that he heard the Messenger of Allah (ﷺ) say: "When the Imam says: 'Sami' Allahu liman hamidah (Allah hears those who praise Him),' say: 'Allahumma, Rabbana wa lakal-hamd (O Allah! O our Lord! To You is the praise).'"
878. It was narrated that Ibn Abu Awfa said: "When the Messenger of Allah (ﷺ) raised his head from Ruku', he said: 'Sami' Allahu liman hamidah, Allahumma,

## Sunan Ibn Majah

Rabbana lakal-hamd, mil' as-samawati wa mil' al-ard wa mil' ma shi'ta min shay'in ba'd (Allah hears those who praise Him. O Allah! O our Lord, to You is the praise as much as fills the heavens, as much as fills the earth and as much as You will after that)."

879. It was narrated that Abu 'Umar said: "I heard Abu Juhaifah say: Good fortune was mentioned in the presence of the Messenger of Allah (ﷺ) while he was performing prayer. A man said: 'So-and-so's fortune is in horses.' Another man said: 'So-and-so's fortune is in camels.' Another man said: 'So-and-so's fortune is in sheep.' Another man said: 'So-and-so's fortune is in slaves.' While the Messenger of Allah (ﷺ) was finishing his prayer, he raised his head at the end of the last Rak'ah and said: 'Allahumma Rabbana lakal-hamd mil' as-samawati wa mil' al-ard wa mil' ma shi'ta min shay'in ba'du. Allahumma la mani' lima a'taita wa la mu'ti lima mana'ta, wa la yanfa'u dhal-jaddi minkal-jadd (Allah hears those who praise Him. O Allah! O our Lord! To You is the praise as much as fills the heavens, as much as fills the earth and as much as You will after that. O Allah, there is none who can withhold what You give, and none who can give what You withhold, and the good fortune of any fortunate person is to no avail against You).' The Messenger of Allah (ﷺ) elongated the word Jadd (fortune) so that they would know that it was not as they had said."

880. It was narrated from Maimunah that when the Prophet (ﷺ) prostrated, he would hold his forearms away from his sides, such that if a lamb wanted to pass under his arms, it would be able to do so

881. It was narrated from ('Ubaidullah bin 'Abdullah) bin Aqram Al-Khuza'i that his father said: "I was with my father on the plain in Namirah,\* when some riders passed us and made their camels kneel down at the side of the road. My father said to me: 'Stay with your lambs until I go to those people and see what they want.' He said: Then he (my father) went out and I came, (i.e., I came near,) then there was the Messenger of Allah (ﷺ), and the time for prayer came so I prayed with them, and I was looking at the whiteness of the armpits of the Messenger of Allah (ﷺ) every time he prostrated." Ibn Majah said: The people say 'Ubaidullah bin 'Abdullah, but Abu Bakr bin Abu Shaibah said: "The people say 'Abdullah bin 'Ubaidullah." Muhammad bin Bashshar said: "Abdur-Rahman bin Mahdi, Safwan bin 'Eisa and Abu Dawud all said: 'Dawud bin Qais narrated to us, from 'Ubaidullah bin 'Abdullah bin Aqram, from his father, from the Prophet (ﷺ).'" With similar wording

882. It was narrated that Wa'il bin Hujr said: "I saw the Prophet (ﷺ) when he prostrated and put his knees on the ground before his hands, and when he stood up after prostrating, he took his hands off the ground before his knees."

883. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "I have been commanded to prostrate on seven bones."

884. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "I have been commanded to prostrate on seven, but not to tuck up my hair or my garment."

885. It was narrated from 'Abbas bin 'Abdul-Muttalib that he heard the Prophet (ﷺ) say: "When a person prostrates, seven parts of his body prostrate with him: His face, his two hands, his two knees, and his two feet."

886. Ahmar, the Companion of the Messenger of Allah (ﷺ), narrated to us: "We used to feel sorry for the Messenger of Allah (ﷺ) because he took pains to keep his arms away from his sides when he prostrated."

887. 'Uqbah bin 'Amir Al-Juhani said: "When the following was revealed: 'So glorify the Name of your Lord, the Most Great',[69:52] the Messenger of Allah (ﷺ) said to us: 'Say this in your Ruku'.' And when the following was revealed: 'Glorify the Name of your Lord, the Most High.[87:1] the Messenger of Allah (ﷺ) said to us: 'Say this in your prostrations.'"

888. It was narrated from Hudhaifah bin Al-Yaman that he heard the Messenger of Allah (ﷺ) say when he bowed: "Subhana Rabbiyal-'Azim (Glory is to my Lord, the Most Great)" three times, and when he prostrated he said: "Subhana Rabbiyal-A'la (Glory is to my Lord the Most High)" three times

889. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) often used to say when bowing and prostrating: 'Subhanak Allahumma wa bi hamdika, Allahummaghfir li (Glory be to You, O Allah, and praise; O Allah forgive me);' following the command given by the Qur'an." [Surat An-Nasr]

890. It was narrated that Ibn Mas'ud said: "The Messenger of Allah (ﷺ) said: 'When anyone of you bows, let him say in his bowing: "Subhana Rabbiyal-'Azim (Glory is to my Lord, the Most Great)" three times; if he does that his bowing will be complete. And when anyone of you prostrates, let him say in his prostration, 'Subhana Rabbiyal-A'la (Glory if to my Lord, the Most High)" three times; if he does that, his prostration will be complete, and that is the minimum.'"

891. It was narrated that Jabir said: The Messenger of Allah (ﷺ) said: "When anyone of you prostrates let him be balanced in prostration, and not spread his arms as a dog does."

892. It was narrated from Anas bin Malik that the Prophet (ﷺ) said: "Be balanced in prostration; none of you should prostrate with his arms spread out like a dog."

893. It was narrated that 'Aishah said: "When the Messenger of Allah (ﷺ) raised his head from bowing, he would not prostrate until he had stood up straight. When he prostrated, he would raise his head and not prostrate again until he had sat up straight. And he used to spread out his left leg."

894. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) said to me: "Do not squat between the two prostrations."

895. It was narrated that 'Ali said: "The Prophet (ﷺ) said: 'O 'Ali, do not squat like a dog.'"

896. It was narrated that Anas bin Malik said: "The Prophet (ﷺ) said to me: 'When you raise your head from prostration, do not squat like a dog. Put your buttocks between your feet and let the tops of your feet touch the ground.'"

## Sunan Ibn Majah

897. It was narrated from Hudhaifah that the Prophet (ﷺ) used to say between the two prostrations: "Rabbighfir li, Rabbighfir li (O Lord forgive me, O Lord forgive me)."

898. It was narrated that Ibn 'Abbas said: "When praying at night (Qiyamul-Lail), the Messenger of Allah (ﷺ) used to say between the two prostrations: 'Rabbighfir li warhamni wajburni warzuqni warfa'ni (O Lord, forgive me, have mercy on me, improve my situation, grant me provision and raise me in status).'"

899. It was narrated that 'Abdullah bin Mas'ud said: "When we performed prayer with the Prophet (ﷺ) we said: 'Peace be upon Allah from His slaves, peace be upon Jibra'il and Mika'il and so-and-so and so-and-so.' The Messenger of Allah (ﷺ) heard us and said: 'Do not say peace (Salam) be upon Allah, for He is As-Salam. When you sit (during prayer) say: At-Tahiyyatu lillahi was-salawatu wat-tayyibatu; as-salamu 'alayka ayyuhan-Nabiyyu wa rahmatullahi wa barakatuhu; as-salamu 'alayna wa 'ala 'ibadillahis-salihin (All compliments, prayers and good words are due to Allah; peace be upon you, O Prophet, and the mercy of Allah and His blessings; peace be upon us and upon the righteous slaves of Allah).'" For as you say that it will reach every righteous slave in the heavens and on earth. (Then say:) "Ashhadu an la ilaha illallah wa ashhadu anna Muhammadan 'abduhu wa Rasuluhu (I bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammad is His slave and Messenger).'" (Another chain) with similar wording. (Another chain) that 'Abdullah bin Mas'ud said: "The Prophet (ﷺ) used to teach us the Tashahhud." And he mentioned similarly

900. It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) used to teach us the Tashah-hud as he used to teach us a Surah of the Qur'an. He used to say: 'At-Tahiyyatul-Mubarakatus salawatut-tayyibatu lillah; As-salamu 'alayka ayyuhan-Nabiyyu wa rahmatullahi wa barakatuhu; as-salamu 'alayna wa 'ala 'ibadillahis-salihin. Ashhadu an la ilaha illallah wa ashhadu anna Muhammadan 'abduhu wa Rasuluhu (All blessed compliments and good prayers are due to Allah; peace be upon you, O Prophet, and the mercy of Allah and His blessings; peace be upon us and upon the righteous slaves of Allah. I bear witness that none has the right to be worshipped but Allah and I bear witness that Muhammad is His slave and Messenger).'"

901. It was narrated from Abu Musa Al-Ash'ari: "The Messenger of Allah (ﷺ) addressed us and explained the Sunnah for us, and he taught us our prayer. He said: 'When you perform prayer, and you are sitting, let the first thing you say be: At-Tahiyyatut-tayyibatus-salawatu lillah; as-salamu 'alayka ayyuhan-Nabiyyu wa rahmatullahi wa barakatuhu; as-salamu 'alayna wa 'ala 'ibadillahis-salihin. Ashhadu an la ilaha illallah wa ashhadu anna Muhammadan 'abduhu wa Rasuluhu (All compliments, good words and prayers are due to Allah; peace be upon you, O Prophet, and the mercy of Allah and His blessings; peace be upon us and upon the righteous slaves of Allah. I bear witness that none has the right to be worshipped but Allah and I bear witness that Muhammad is His slave and Messenger). Seven phrases which are the greeting of the prayer.'"

902. It was narrated that Jabir bin 'Abdullah said: "The Messenger of Allah (ﷺ) used to teach us the Tashah-hud as he used to teach us a Surah from the Qur'an: 'Bismillahi wa Billahi; at-tahiyyatu lillahi was-salawatu wat-tayyibatu lillah; as-salamu 'alayka ayyuhan-Nabiyyu wa rahmatullahi wa barakatuhu; as-salamu 'alayna wa 'ala 'ibadillahis-salihin. Ashhadu an la ilaha illallah wa ashhadu anna Muhammadan 'abduhu wa rasuluhu. As'alu Allahal-jannah, wa a'udhu billahi minannar (In the name of Allah and by the grace of Allah. All compliments are due to Allah and all prayers and good words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings; peace be upon us and upon the righteous slaves of Allah. I bear witness that none has the right to be worshipped but Allah and I bear witness that Muhammad is His slave and Messenger. I ask Allah for Paradise and I seek refuge with Allah from the Fire).'"

903. It was narrated that Abu Sa'eed Al-Khudri said: "We said: 'O Messenger of Allah! We know what it means to send greetings upon you, but what does it mean to send peace and blessings upon you?' He said: 'Say: "Allahumma salli 'ala Muhammadin 'abdika wa Rasulika kama salayta 'ala Ibrahima, wa barik 'ala Muhammad (wa 'ala ali Muhammadin) kama barakta 'ala Ibrahima [O Allah, send Your grace, honor and mercy upon Muhammad, Your slave and Messenger, as You sent Your (grace, honour and mercy) upon Ibrahim, and send Your blessings upon Muhammad (and the family of Muhammad) as You sent Your blessings upon Ibrahim].'"

904. It was narrated that Hakam said: "I heard Ibn Abi Laila say: 'Ka'b bin 'Ujrah met me and said: "Shall I not give you a gift? The Messenger of Allah (ﷺ) came out to us and we said: 'We know what it means to send greetings on you, but what does it mean to send peace and blessings upon you?' He said: 'Say: Allahumma salli 'ala Muhammadin wa 'ala ali Muhammadin, kama sallayta 'ala Ibrahima, innaka Hamidun Majid; Allahumma barik 'ala Muhammadin wa 'ala ali Muhammadin, kama barakta 'ala Ibrahima, innaka Hamidun Majid (O Allah, send your grace, honour and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace, honour and mercy upon Ibrahim, You are indeed Praiseworthy, Most Glorious. O Allah, send Your blessings upon Muhammad and the family of Muhammad, as You sent Your blessings upon Ibrahim, You are indeed Praiseworthy, Most Glorious).'"

905. It was narrated from Abu Humaid As-Sa'di that they said: "O Messenger of Allah! We have been commanded to send peace and blessings upon you. How should we send peace and blessings upon you?" He said: "Say: Allahumma salli 'ala Muhammadin wa azwajihi wa dhurriyatihi, kama sallayta 'ala Ibrahim; wa barik 'ala Muhammadin wa azwajihi wa dhurriyatihi kama barakta 'ala ali Ibrahim fil-'alamin, innaka Hamidum Majid (O Allah, send Your grace, honour and mercy upon Muhammad and his wives and offspring, as You sent Your grace, honour and mercy upon Ibrahim. O Allah, send Your blessings upon Muhammad and his wives and offspring, as You sent Your blessings upon the family of Ibrahim among the nations, You are indeed Praiseworthy, Most Glorious)."

906. Aswad bin Yazid narrated that 'Abdullah bin Mas'ud said: "When you send peace and blessings upon the Messenger of Allah (ﷺ), then do it well, for you do not know, that may be shown to him." They said to him: "Teach us." He said: "Say: 'Allahumma aj'al salataka wa rahmataka wa barakatika 'ala sayyidil-mursalin wa imamil-muttaqin wa khatamin-nabiyyin, Muhammad 'abdika wa Rasulika imamil-khayri (wa qa'idil-khair), wa Rasulir-Rahmah. Allahummab'athhu maqaman mahmudan yaghibtuhu bihil-awwaluna wal-akhirun. Allahumma salli 'ala Muhammadin wa 'ala ali Muhammadin kama sallayta 'ala Ibrahim wa 'ala ali Ibrahim; Allahumma barik 'ala Muhammadin wa 'ala ali Muhammadin kama barakta 'ala Ibrahim wa 'ala ali Ibrahim, innaka Hamidum Majid (O Allah, send Your grace,



## Sunan Ibn Majah

honour, mercy and blessings upon the leader of the Messengers, the imam of the pious and the seal of the Prophets, Muhammad, Your slave and Messenger, the Imam of the good (and the leader) of the good, and the Messenger of mercy. O Allah, raise him to a station of praise and glory that will be the envy of the first and the last. O Allah, send Your grace, honour and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace, honour and mercy upon Ibrahim, You are indeed Praiseworthy, Most Glorious. O Allah, send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon Ibrahim and the family of Ibrahim, You are Praiseworthy, Most Glorious).”

907. It was narrated that ‘Asim bin ‘Ubaidullah said: “I heard ‘Abdullah bin ‘Amir bin Rabi’ah narrating from his father that the Prophet () said: “There is no Muslim who sends peace and blessings upon me, but the angels will send peace and blessings upon him as long as he sends peace and blessings upon me. So let a person do a little of that or a lot.”

908. It was narrated that Ibn ‘Abbas said: “The Messenger of Allah () said: ‘Whoever forgets to send peace and blessings upon me, then he has missed the road to Paradise.’”

909. Muhammad bin Abi ‘Aishah said: “I heard Abu Hurairah say that the Messenger of Allah () said: ‘When anyone of you finishes the last Tashah-hud, let him seek refuge with Allah from four things: From the torment of Hell, from the torment of the grave, from the trials of life and death, and from the Fitnah (tribulation) of Masihud-Dajjal.’

910. It was narrated that Abu Hurairah said: “The Messenger of Allah () said to a man: ‘What do you say during your Salat?’ He said: ‘The Tashah-hud, then I ask Allah for Paradise, and I seek refuge with Him from Hell, but I do not understand what you and Mu’adh murmur (during Salat). He said: ‘Our murmuring revolves around the same things.’”

911. It was narrated from Malik bin Numair Al-Khuza’i that his father said: “I saw the Prophet () putting his right hand on his right thigh during prayer, and pointing with his finger.”

912. It was narrated that Wa’il bin Hujr said: “I saw the Prophet () making a circle with his thumb and middle finger, and raising the one next to it (the index finger), supplicating with it during the Tashah-hud.”

913. It was narrated from Ibn ‘Umar that the Prophet () used to sit during prayer, putting his hands on his knees and raising his right finger which was next to his thumb, supplicating with it, and with his left hand (spread out) on his knee

914. It was narrated from ‘Abdullah that the Messenger of Allah () used to say the Salam to his right and his left, until the whiteness of his cheek could be seen (saying): “As-salamu ‘alaikum wa rahmatullah (Peace be upon you and the mercy of Allah).”

915. It was narrated from ‘Amir bin Sa’d, from his father, that the Messenger of Allah () used to say the Salam to his right and to his left

916. It was narrated that ‘Ammar bin Yasir said: “The Messenger of Allah () used to say the Salam to his right and to his left, until the whiteness of his cheek could be seen (saying): ‘As-salamu ‘alaikum wa rahmatullah, as-salamu ‘alaikum wa rahmatullah.’”

917. It was narrated that Abu Musa said: “Ali led us in prayer on the day of (the battle of) the Camel, in a way that reminded us of the prayer of the Messenger of Allah (). Either we had forgotten it or we had abandoned it. He said the Salam to his right and to his left.”

918. ‘Abdul-Muhaimin bin ‘Abbas bin Sahl bin Sa’d As-Sa’idi narrated from his father, from his grandfather, that the Messenger of Allah () said one Taslim to the front

919. It was narrated from Hisham bin ‘Urwah, from his father, from ‘Aishah, that the Messenger of Allah (saW) used to say one Salam, to the front

920. It was narrated that Salamah bin Akwa’ said: “I saw the Messenger of Allah () performing the prayer, and he said one Salam.”

921. It was narrated from Samurah bin Jundub that the Prophet () said: “When the Imam says the Salam, then respond to him.”

922. It was narrated that Samurah bin Jundab said: “The Messenger of Allah () commanded us to greet our Imam with Salam, and to greet one another with Salam.”

923. It was narrated that Thawban said: “The Messenger of Allah () said: ‘No person should lead others in prayer, then supplicate only for himself and not for them. If he does that, he has betrayed them.’”

924. It was narrated that ‘Aishah said: “When the Messenger of Allah () said the Salam, he would sit only for as long as it took to say: ‘Allahumma Antas-Salam wa minkas-salam. Tabarakta ya Dhal-jalali wal- ikram. (O Allah, You are As-Salam, From You is all peace, blessed are You O Possessor of majesty and honour).’”

925. It was narrated from Umm Salamah that when the Prophet () performed the Subh (morning prayer), while he said the Salam, he would say: “Allahumma inni as’aluka ‘ilman nafi’an, wa rizqan tayyiban, wa ‘amalan mutaqqabalan (O Allah, I ask You for beneficial knowledge, goodly provision and acceptable deeds).”

926. It was narrated that ‘Abdullah bin ‘Amr said: “The Messenger of Allah () said: ‘There are two characteristics which no Muslim man acquires but he will enter Paradise. They are easy but those who do them are few. At the end of every prayer he should glorify Allah (by saying Subhan Allah) ten times, extol Him (by saying Allahu Akbar) ten times, and praise Him (by saying Al-Hamdu Lillah) ten times.’ I saw the Messenger of Allah () counting them on his hand. That is one hundred and fifty (after all the prayers of the day) on the tongue, and one thousand and five hundred on the Scale. And when he goes to his bed, let him glorify Allah and praise Him and extol Him one hundred times. That will be one hundred on the tongue and one thousand on the Scale. Who among you does two thousand and

## Sunan Ibn Majah

five hundred evil actions in one day?' They said: 'Who would not be keen to do that?' He said: 'But the Shaitan comes to anyone of you while he is performing prayer and says: 'Remember such and such, remember such and such,' until the person becomes distracted and does not understand (what he is saying). And he comes to him when he is in his bed, and makes him sleepy such that he sleeps.'"

927. It was narrated that Abu Dharr said: "It was said to the Prophet (ﷺ) and perhaps (one of the narrators) Sufyan said: I said: O Messenger of Allah! Those who have property and wealth have surpassed us in reward. They say the same as we do, and they spend but we do not spend.' He said to me: 'Shall I not tell you something which, if you do it, you will catch up with those who have surpassed you and you will excel over those who come after you? Praise Allah (by saying Al-Hamdu Lillah) after every prayer, and glorify Him (by saying Subhan- Allah) and extol Him (by saying Allahu Akbar), thirty-three, thirty- three, and thirty-four times.'" Sufyan said: "I do not know which of them was to be recited thirty-four times."

928. Thawban narrated that when he finished his prayer, the Messenger of Allah (ﷺ) would ask for forgiveness three times, then he would say: "Allahumma Antas-Salam wa minkas-salam tabarakta ya Dhal-jalali wal- ikram" (O Allah, You are As-Salam and from You is all peace, Blessed are You O Possessor of majesty and honour)."

929. It was narrated from Qabisah bin Hulb that his father said: "The Prophet (ﷺ) led us (in prayer), and he used to depart from both sides. (i.e. from either side)."

930. It was narrated that Aswad said: " 'Abdullah (bin Mas'ud) said: 'None of you should apportion within himself a part (of his prayer) thinking that it is a right of Allah upon him that he must only turn to his right to leave after finishing the prayer. I saw the Messenger of Allah (ﷺ) and most of the time he turned to his left.'"

931. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "I saw the Prophet (ﷺ) departing to his right and to his left when he finished the prayer."

932. It was narrated that Umm Salamah said: "When the Messenger of Allah (ﷺ) said the Salam, the women would stand up when he finished his Taslim, and he would stay where he was for a little while before standing up. (i.e. to depart)."

933. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said: "If food is served and the Iqamah for prayer is given, then start with the food."

934. It was narrated from Nafi' that Ibn 'Umar said: "The Messenger of Allah (ﷺ) said: 'If food is served and the Iqamah for prayer is given, then start with the food.' He said: "Ibn 'Umar ate dinner one night while he could hear the Iqamah

935. It was narrated from 'Aishah that the Messenger of Allah (ﷺ) said: "If food is ready and the Iqamah is being given, then start with the food."

936. It was narrated that Abu Malih said: "I went out on a rainy night (for congregational prayer), and when I came back I asked for the door to be opened. My father said: 'Who is this?' I said: 'Abu Malih.' He said: 'We were with the Messenger of Allah (ﷺ) at Hudaybiyah and it rained a little, such that the soles of our sandals did not get wet. The announcer of the Messenger of Allah (ﷺ) called out: 'Perform your prayer at your camps.'"

937. It was narrated that Ibn 'Umar said: "On rainy nights or on cold windy nights, the Messenger of Allah (ﷺ) would summon his announcer to call out: 'Perform your prayer at your camps.'"

938. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said, on a Friday that was rainy: "Perform your prayer at your camps."

939. It was narrated from 'Abdullah bin Harith bin Nawfal that Ibn 'Abbas commanded the Mu'adh-dhin to call the Adhan one Friday, which was a rainy day. He said: "Allahu Akbar, Allahu Akbar, Ashhadu an la ilaha illallah, Ashhadu anna Muhammadan Rasulullah (Allah is the Most Great, Allah is Most Great, I bear witness that none has the right to be worshipped but Allah, I bear witness that Muhammad is the Messenger of Allah)." Then he (Ibn 'Abbas) said: "Proclaim to the people that they should pray in their houses." The people said to him: "What is this that you have done?" He said: "One who is better than me did that. Are you telling me that I should bring the people out of their houses and make them come to me wading through the mud up to their knees?"

940. It was narrated from Musa bin Talhah that his father said: "We used to perform prayer while the beasts were passing in front of us. That was mentioned to the Messenger of Allah (ﷺ) and he said: 'If something like the hand of a saddle\* is placed in front of anyone of you, it will not matter whoever passes in front of him.'" \* It is the piece of wood on the camel saddle which is held on to (to climb onto the camel)

941. It was narrated that Ibn 'Umar said: "A small spear (Harbah) would be brought out to the Prophet (ﷺ) when he was travelling; he would plant it (in the ground) to perform prayer while facing it."

942. It was narrated that 'Aishah said: "The Messenger of Allah had a reed mat that he would spread out during the day, and make into a compartment at night, towards which he would perform prayer."

943. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "When anyone of you performs prayer, let him put something in front of him. If he cannot find anything then let him put a stick. If he cannot find one, then let him draw a line. Then it will not matter if anything passes in front of him."

944. Busr bin Sa'eed said: "They sent me to Zaid bin Khalid to ask him about passing in front of one who is performing prayer. He told me that the Prophet (ﷺ) said: 'Waiting for forty is better than passing in front of one who is performing prayer.'" (One of the narrators) Sufyan said: "I do not know if he meant forty years, months, days, or hours

945. It was narrated from Busr bin Sa'eed that Zaid bin Khalid sent word to Abu Juha'im Al-Ansari asking him: "What did you hear from the Prophet (ﷺ) about a man when he is performing prayer?" He said: "I heard the Prophet (ﷺ) saying: 'If anyone of you knew (how great is the sin involved) when he passed in front of his

## Sunan Ibn Majah

brother who is performing prayer, then waiting for forty’,” (one of the narrators) said: “I do not know if he meant forty years, forty months, or forty days, ‘would be better for him than that.”

946. It was narrated that Abu Hurairah said:“The Prophet () said: ‘If anyone of you knew (how great is the sin involved) in passing in front of his brother while he is performing prayer, waiting for one hundred years would be better for him than one step that he takes.”

947. It was narrated that Ibn ‘Abbas said:“The Prophet () was performing prayer at ‘Arafat, and Fadl and I came riding a female donkey. We passed in front of part of the row, then we dismounted and left the donkey, and we came and joined the row.”

948. It was narrated that Umm Salamah said:“The Prophet () was performing prayer in the house of Umm Salamah, and ‘Abdullah or ‘Umar bin Abu Salamah passed in front of him; he gestured his hand, and he went back. Then Zainab bint Umm Salamah passed in front of him, and he gestured his hand, but she kept going. When the Messenger of Allah () finished his prayer, he said: ‘These (women) are more stubborn.”

949. It was narrated from Ibn ‘Abbas that the Prophet () said:“The prayer is severed by a black dog and a woman who has reached the age of menstruation.”

950. It was narrated from Abu Hurairah that the Prophet () said:“The prayer is severed by a woman, a dog and a donkey.”

951. It was narrated from ‘Abdullah bin Mughaffal that the Prophet () said:“The prayer is severed by a woman, a dog and a donkey.”

952. It was narrated from ‘Abdullah bin Samit from Abu Dharr, that the Prophet () said:“The prayer is severed by a woman, a donkey, and a black dog, if there is not something like the handle of a saddle in front of a man.” I (‘Abdullah) said: “What is wrong with a black dog and not a red one?” He (Abu Dharr) said: ‘I asked the Messenger of Allah () the same question, and he said: “The black dog is a Shaitan (satan).”

953. It was narrated that Hasan Al-‘Urani said:‘Mention was made in the presence of Ibn ‘Abbas about what severs the prayer. They mentioned a dog, a donkey and a woman. He said: ‘What do you say about kids (young goats)? The Messenger of Allah () was performing prayer one day, when a kid came and wanted to pass in front of him. The Messenger of Allah () preceded it toward the Qiblah. (to tighten the space and prevent it from passing in front of him).”

954. It was narrated from ‘Abdur-Rahman bin Abu Sa’eed that his father said:“The Messenger of Allah () said: ‘When anyone of you performs prayer, let him pray facing towards a Sutrah, and let him get close to it, and not let anyone pass in front of him. If someone comes and wants to pass in front of him, let him fight him, for he is a Shaitan (satan).”

955. It was narrated from ‘Abdullah bin ‘Umar that the Messenger of Allah () said:“When anyone of you is performing prayer, he should not let anyone pass in front of him. If he insists then let him fight him, for he has a Qarin (devil-companion) with him.”

956. It was narrated from ‘Aishah:“The Prophet () used to pray at night, and I was laying between him and the prayer direction, as a (body for a) funeral horizontally.”

957. It was narrated from Zainab bint Umm Salamah that her mother said that her bed was in front of the place where the Messenger of Allah () prostrated

958. Maimunah, the wife of the Prophet (), said:“The Prophet () used to perform prayer when I was opposite to him, and his garment would sometimes touch me when he prostrated.”

959. It was narrated that Ibn ‘Abbas said:“The Messenger of Allah () forbade performing prayer behind one who is engaged in conversation or one who is sleeping.”

960. It was narrated that Abu Hurairah said:“The Prophet () used to teach us not to bow or prostrate before the Imam; when he says the Takbir then say the Takbir, and when he prostrates, you should prostrate.”

961. It was narrated that Abu Hurairah said:“The Messenger of Allah () said: ‘Does not the one who raises his head before the Imam fear that Allah may turn his head into the head of a donkey?”

962. It was narrated that Abu Musa said:“The Messenger of Allah () said: ‘I have gained weight, so when I bow, then bow, and when I stand up, then stand up, and when I prostrate, then prostrate. I should never find anyone preceding me in bowing or prostration.”

963. It was narrated that Mu’awiyah bin Abu Sufyan said:“The Messenger of Allah () said: ‘Do not bow or prostrate before me. No matter how far ahead of you I bow, you will catch up with me when I stand up, and no matter how far ahead of you I prostrate, you will catch up with me when I raise my head. I have become bulky.”

964. It was narrated from Abu Hurairah that the Messenger of Allah () said:“It is impolite for a man to wipe his forehead a great deal before he finishes prayer.”

965. It was narrated from ‘Ali that the Messenger of Allah () said:“Do not crack your fingers during the prayer.”

966. It was narrated that Abu Hurairah said:“The Messenger of Allah () forbade a man to cover his mouth during the prayer.”

967. It was narrated from Ka’b bin ‘Ujrah that the Messenger of Allah () saw a man who had interlocked his fingers during the prayer, so the Messenger of Allah () separated his fingers

968. It was narrated from Abu Hurairah that the Messenger of Allah () said:“When anyone of you yawns, let him put his hand over his mouth and not make a sound, because Satan laughs at him.”

## Sunan Ibn Majah

969. It was narrated from 'Adi bin Thabit, from his father, from his grandfather, that the Prophet (ﷺ) said: "Spitting, blowing one's nose, menstruating and drowsiness during the prayer are from Satan."
970. It was narrated that 'Abdullah bin 'Amr said: "The Messenger of Allah (ﷺ) said: 'There are three whose prayer are not accepted: A man who leads people while they do not like him; a man who does not come to prayer until its end – meaning after its time has expired – and one who enslaves a freed person.'"
971. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "There are three whose prayer do not rise more than a hand span above their heads: A man who leads people (in prayer) when they do not like him; a woman who has spent the night with her husband angry with her; and two brothers who have severed contact with one another."
972. It was narrated that Abu Musa Al-Ash'ari said: "The Messenger of Allah (ﷺ) said: 'Two or more people are a congregation.'"
973. It was narrated that Ibn 'Abbas said: "I stayed overnight with my maternal aunt Maimunah, and the Prophet (ﷺ) got up during the night to perform prayer. So I got up and stood on his left. He took me by the hand and made me stand on his right."
974. Shurahbil said: "I heard Jabir bin 'Abdullah say: 'The Messenger of Allah (ﷺ) was performing Maghrib, and I came and stood on his left, but he made me stand on his right.'"
975. It was narrated that Anas said: "The Messenger of Allah (ﷺ) led a woman of his household and myself in prayer. I stood to his right and the woman stood behind us."
976. It was narrated that Abu Mas'ud Al-Ansari said: "The Messenger of Allah (ﷺ) used to gently pat our shoulders (to make sure the row was straight) at the time of prayer, saying: 'Keep (the rows) straight, do not differ from one another lest your hearts should suffer from discord. Let those who are forbearing and wise stand closest to me, then those who are next to them, then those who are next to them.'"
977. It was narrated that Anas said: "The Messenger of Allah (ﷺ) liked the Muhajirun and Ansar to stand closest to him, so that they could learn from him."
978. It was narrated from Abu Sa'eed that the Messenger of Allah (ﷺ) saw that some of his Companions tended to stand in the rear, so he said: "Come forward and follow me, and let those who are behind you follow your lead. If people continue to lag behind, Allah will put them back."
979. It was narrated that Malik bin Huwairith said: "I came to the Prophet (ﷺ) with a friend of mine, and when we wanted to leave, he said to us: 'When the time for prayer comes, say the Adhan and Iqamah, then let the older of you lead the prayer.'"
980. Abu Mas'ud said: "The Messenger of Allah (ﷺ) said: 'The people should be led by the one who is most well-Versed in recitation of the Book of Allah. If they are equal in recitation, then they should be led by the one who emigrated first. If they are equal in emigration, then they should be led by the eldest. A man should not be led among his family or in his place of authority; no one should be sat in his place of honor in his house without permission, or without his permission.'"
981. Abu Hazim said: "Sahl bin Sa'd As-Sa'idi used to give preference to the young to lead his people in prayer. It was said to him: 'Do you do that, when you have such seniority (in Islam)?' He said: 'I heard the Messenger of Allah (ﷺ) say: 'The Imam is responsible. If he does well, then he will have the reward and so will they, but if he does badly, then that will be counted against him but not against them.'"
982. It was narrated that Salamah bint Hurr, the sister of Kharashah, said: "I heard the Prophet (ﷺ) say: 'A time will come when the people will stand for a long time and will not be able to find any Imam to lead them in prayer.'"
983. It was narrated from Abu 'Ali Al-Hamdani that he went out in a ship in which 'Uqbah bin 'Amir Al-Juhani was present. The time for prayer came, and we told him to lead us in prayer and said to him: "You are the most deserving of that, you were the Companion of the Messenger of Allah (ﷺ)." But he refused and said: "I heard the Messenger of Allah (ﷺ) say: 'Whoever leads the people and gets it right, the prayer will be for him and for them, but if he falls short, then that will be counted against him but not against them.'"
984. It was narrated that Abu Mas'ud said: "A man came to the Prophet (ﷺ) and said: 'O Messenger of Allah! I stay behind and do not perform the morning prayer (in congregation) because of so-and-so, for he makes it too long for us.' I never saw the Messenger of Allah (ﷺ) preaching with such anger as he did that day. He said; 'O people! There are among you those who repel others. Whoever among you leads others in prayer, let him keep it short, for among them are those who are weak and elderly, and those who have pressing needs.'"
985. It was narrated that Anas bin Malik said: "The Messenger of Allah (ﷺ) used to make his prayer brief but perfect."
986. It was narrated that Jabir said: "Mu'adh bin Jabal Al-Ansari led his companions in the 'Isha' prayer and he made it long. A man among us went away and prayed by himself. Mu'adh was told about that and he said: 'He is a hypocrite.' When the man heard about that, he went to the Messenger of Allah (ﷺ) and told him what Mu'adh had said to him. The Prophet (ﷺ) said: 'Do you want to be a cause of Fitnah (trial, tribulation), O Mu'adh? When you lead the people in prayer, recite "By the sun and its brightness," [Ash-Shams 91] and "Glorify the Name of your Lord the Most High," [Al-A'la 87] and "By the night as it envelopes," [Al-Lail 92] and "Recite in the Name of your Lord." [Al-Alaq]
987. It was narrated that Mutarrif bin 'Abdullah bin Shikhkhair said: "I heard 'Uthman bin Abul-'As say: "The last thing that the Prophet (ﷺ) enjoined on me when he appointed me governor of Ta'if was that he said: "O 'Uthman! Be tolerable in prayer and estimate the people based upon the weakest among them, for among them are the elderly, the young, the sick, those who live far from the mosque, and those who have pressing needs."

## Sunan Ibn Majah

988. 'Uthman bin Abul-'As narrated that the last thing the Messenger of Allah (ﷺ) enjoined on him was that he said: "When you lead people, keep it short for them."
989. It was narrated that Anas bin Malik said: "The Messenger of Allah (ﷺ) said: 'I start prayer and I want to make it long, but then I hear an infant crying, so I make my prayer short, because I know the distress caused to the mother by his crying.'"
990. It was narrated that 'Uthman bin Abul-'As said: "The Messenger of Allah (ﷺ) said: 'I hear an infant crying so I make the prayer short.'"
991. It was narrated from 'Abdullah bin Abu Qatadah that his father said: "The Messenger of Allah (ﷺ) said: 'I get up to perform prayer and I intend to make it long, but then I hear an infant crying, so I make it short, because I do not like to cause distress to his mother.'"
992. It was narrated that Jabir bin Samurah As-Suwa'i said: "The Messenger of Allah (ﷺ) said: 'Will you not form your rows as the angels form their rows before their Lord?' We said: 'How do the angels form their rows before their Lord?' He said: 'They complete the first row and they stand close of one another in the line (leaving no gaps between one another).'"
993. It was narrated that Anas bin Malik said: "The Messenger of Allah (ﷺ) said: 'Make your rows straight, for straightening the rows is part of completing the prayer.'"
994. Simak bin Harb narrated that he heard Nu'man bin Bashir say: "The Messenger of Allah (ﷺ) used to straighten the rows until he made them like a spear or an arrow-shaft. Once he saw a man's chest (sticking out) so the Messenger of Allah (ﷺ) said: 'Make your rows straight or Allah will create division among you.'"
995. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) said: 'Allah and His angels send blessings upon those who complete the rows, and whoever fills a gap, Allah will raise him one degree in status thereby.'"
996. It was narrated from 'Irbad bin Sariyah that the Messenger of Allah (ﷺ) used to ask for forgiveness for the first row three times and for the second row twice
997. Bara' bin 'Azib said: "I heard the Messenger of Allah (ﷺ) say: 'Allah and the angels send blessings upon the first row.'"
998. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) said: 'If they knew what (goodness) there is in the first row, they would cast lots for it.'"
999. It was narrated from Ibrahim bin 'Abdur-Rahman bin 'Awf that his father said: "The Messenger of Allah (ﷺ) said: 'Allah and the angels send blessings upon the first row.'"
1000. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) said: 'The best rows for women are the back rows, and the worst are the front rows, and the best rows for men are the front rows, and the worst are the back rows.'"
1001. It was narrated that Jabir bin 'Abdullah said: "The Messenger of Allah (ﷺ) said: 'The best rows for men are the front rows and the worst rows are the back rows, and the best rows for women are the back rows and the worst are the front rows.'"
1002. It was narrated from Mu'awiyah bin Qurrah that his father said: "We were forbidden to form a row between two pillars at the time of the Messenger of Allah (ﷺ), and we would be repelled from them forcefully."
1003. 'Abdur-Rahman bin 'Ali bin Shaiban narrated that his father, 'Ali bin Shaiban, who was part of the delegation, said: "We set out until we came to the Prophet (ﷺ). We gave him our oath of allegiance and performed prayer behind him. Then we offered another prayer behind him. He finished the prayer and saw a man on his own, praying behind the row." He said: "The Prophet of Allah (ﷺ) stood beside him and when he finished he said: 'Repeat your prayer; there is no prayer for the one who is behind the row.'"
1004. It was narrated that Hilal bin Yasaf said: "Ziyad bin Abu-Ja'd took me by the hand and made me stand near an old man at Raqqah, whose name was Wabisah bin Ma'bad. He said: 'A man performed prayer behind the row on his own, and the Prophet (ﷺ) commanded him to repeat the prayer.'"
1005. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) said: 'Allah and His angels send blessings upon the right side of the rows.'"
1006. It was narrated that Bara' said: "When we performed prayer behind the Messenger of Allah (ﷺ) (One of the narrators) Mis'ar said: 'One of the things we liked, or one of the things I liked' 'was to stand to his right.'"
1007. It was narrated that Ibn 'Umar said: "It was said to the Prophet (ﷺ): 'The left side of the mosque has been abandoned. The Prophet (ﷺ) said: 'Whoever frequents the left side of the mosque, two Kifl\* of reward will be recorded for him.'"
1008. It was narrated that Jabir said: "When the Messenger of Allah (ﷺ) finished Tawaf around the House (the Ka'bah), he came to Maqam of Ibrahim (the Station of Ibrahim). 'Umar said: 'O Messenger of Allah, this is the Station of our father Ibrahim about which Allah said: "And take you (people) the Maqam of Ibrahim as a place of prayer.'" [2:]
1009. It was narrated that Anas bin Malik told that 'Umar said: "I said: 'O Messenger of Allah (ﷺ), why do you not take the Maqam of Ibrahim as a place of prayer?' Then the following was revealed: 'And take you (people) the Maqam of Ibrahim as a place of prayer.'" [2:]
1010. It was narrated that Bara' said: "We prayed with the Messenger of Allah (ﷺ) facing towards Baitul-Maqdis (Jerusalem) for eighteen months, then the Qiblah was changed to the Ka'bah two months after the Prophet (ﷺ) entered Al-Madinah. When the Messenger of Allah (ﷺ) prayed towards Baitul-Maqdis, he would often lift his face towards the heavens, and Allah knew what was in the heart of His Prophet and how he longed to face the Ka'bah (during prayer). Jibril appeared (in the sky), and the Messenger of Allah (ﷺ) started watching him as he was descending between the heavens and the earth, waiting to see what he would bring. Then

## Sunan Ibn Majah

Allah revealed the words: 'Verily, We have seen the turning of your face towards the heaven. Surely, We shall turn you to a Qiblah that shall please you, so turn your face in the direction of Al-Masjid Al-Haram (at Makkah). And wherever you people are, turn your faces (during prayer) in that direction.' [2:144] Then someone came to us and said: 'The Qiblah has been changed to the Ka'bah.' We had performed two Rak'ah facing towards Jerusalem. And we were bowing. So we turned around, and we continued our prayer. The Messenger of Allah () said: 'O Jibril! What about our prayer facing towards Baitul- Maqdis?' Then Allah revealed the words: "And Allah would never make your faith to be lost." [2:]

1011. It was narrated that Abu Hurairah said:"The Messenger of Allah () said: 'What is between the east and the west is the Qiblah (prayer direction).'"\* \*This refers to the Qiblah for the the inhabitants of Al-Madinah. (Makkah is to the exact south of Al-Madinah)

1012. It was narrated from Abu Hurairah that the Messenger of Allah () said:"When anyone of you enters the mosque, let him not sit down until he performs two Rak'ah."

1013. It was narrated from Abu Qatadah that the Prophet () said:"When one of you enters the mosque, let him perform two Rak'ah before he sits down."

1014. It was narrated from Ma'dan bin Abu Talhah Al-Ya'muri that 'Umar bin Khattab stood up one Friday to deliver a sermon, or, he delivered a sermon one Friday. He praised Allah, then he said:"O people, you eat two plants that I find are nothing but obnoxious; this garlic and this onion. At the time of the Messenger of Allah (), if a foul odour was detected from a man, I would see him seized by the arm and taken out to Al-Baqi'. Whoever must eat them, let him cook them to death."

1015. It was narrated that Abu Hurairah said:"The Messenger of Allah () said: 'Whoever eats from this plant; garlic, let him not annoy us with it in this mosque of ours.'"

1016. It was narrated that Ibn 'Umar said:"The Messenger of Allah () said: 'Whoever eats anything from this plant, let him not come to the mosque.'"

1017. It was narrated that 'Abdullah bin 'Umar said:"The Messenger of Allah () came to the mosque at Quba' and performed prayer there. Some men of the Ansar came and greeted him. I asked Suhaib, who was with him: 'How did the Messenger of Allah () respond to them?' He said: 'He gestured with his hand.'"

1018. It was narrated that Jabir said:"The Prophet () sent me on an errand, then I caught up with him while he was performing prayer, and I greeted him. He gestured to me, then when he finished, he called me and said: 'You greeted me before, but I was performing prayer.'"

1019. It was narrated that 'Abdullah said:"We would greet others during the prayer, and it was said to us: 'During the prayer one is preoccupied.'"

1020. It was narrated from 'Abdullah bin 'Amir bin Rabi'ah that his father said:"We were with the Messenger of Allah () on a journey, and the sky was overcast so it was difficult for us to determine the Qiblah. So we performed prayer, and we marked the location.\* Later, when the sun reappeared, we realized that we had prayed facing a direction other than the Qiblah. We mentioned that to the Prophet (), then the Words were revealed: 'So wherever you turn there is the Face of Allah.'" [2:]

1021. It was narrated that Tariq bin 'Abdullah Al-Muharibi said:"The Prophet () said: 'When you perform prayer, do not spit in front of you or to your right, but spit to your left or beneath your feet.'"

1022. It was narrated from Abu Hurairah that the Messenger of Allah () saw some sputum in the direction of the Qiblah of the mosque. He turned to the people and said:"What is wrong with one of you that he stands facing Him (meaning his Lord) and spits in front of Him? Would anyone like to be faced by someone who spits in his face? If anyone of you needs to spit, then let him spit to his left, or let him do like this in his garment." Then Ismail (Abu Bakr bin Abu Shuaibah) showed me how he spat in his garment then rubbed it

1023. It was narrated from Hudhaifah that he saw Shabath bin Rib'i spitting in front of him. He said:"O Shabath! Do not spit in front of you, for the Messenger of Allah () used to forbid that, and he said: 'When a man stands up to perform prayer, Allah turns His Face towards him until he turns away or he commits an evil Hadath.'"\* \* In Injah Al-Hajah, 'Abdul-Ghani Dehlawi said: "Meaning he does a matter that negates the Khushu'(submissiveness) and attentiveness of his prayer. Or, the meaning of Hadath is invalidating the ablution. The only reason that he described it as 'evil' is because in most cases, its occurrence during prayer is from Shaitan

1024. It was narrated from Anas bin Malik that the Messenger of Allah () spat on his garment while he was performing prayer, then he rubbed it

1025. It was narrated that Abu Hurairah said:The Messenger of Allah () said: "Whoever smoothes the pebbles, then he has engaged in Laghw."\* \*Meaning he has done what is not suitable

1026. It was narrated that Mu'aiqib said:"The Messenger of Allah () said, concerning smoothing the pebbles during prayer: 'If you must do that, then do it only once.'"

1027. It was narrated that Abu Dharr said:"The Messenger of Allah () said: 'When anyone of you gets up to perform prayer, then indeed mercy is facing him, so he should not smooth the pebbles.'"

1028. Maimunah the wife of the Prophet () said:"The Messenger of Allah () used to perform prayer on a Khumrah."

1029. It was narrated that Abu Sa'eed said:"The Messenger of Allah () performed prayer on a reed mat."

1030. It was narrated that 'Amr bin Dinar said:"When Ibn 'Abbas was in Basrah, he performed prayer on his rug, then he told his companions that the Messenger

## Sunan Ibn Majah

of Allah () used to perform prayer on his rug.”

1031. It was narrated that ‘Abdullah bin ‘Abdur-Rahman said: “The Prophet () came to us and led us in prayer in the mosque of Banu ‘Abdul- Ashhal, and I saw him putting his hands on his garment when he prostrated.”

1032. It was narrated from ‘Abdullah bin ‘Abdur-Rahman bin Thabit bin Samit, from his father, from his grandfather, that the Messenger of Allah () performed prayer among Banu ‘Abdul-Ashhal, wearing a cloak in which he was wrapped and putting his hands on it to protect them from the cold of the pebbles

1033. It was narrated that Anas bin Malik said: “We used to perform prayer with the Prophet () when it was very hot. When one of us could not place his forehead firmly on the ground, he would spread his garment and prostrate on it.”

1034. It was narrated from Abu Hurairah that the Messenger of Allah () said: “The Tasbih (saying Subhan-Allah) is for men and clapping is for women.”

1035. It was narrated from Sahl bin Sa’d As-Sa’idi that the Messenger of Allah () said: “The Tasbih is for men and clapping is for women.”

1036. It was narrated that Nafi’ used to say: “Ibn ‘Umar said: ‘The Messenger of Allah () granted a concession for the women to clap, and for the men to say the Tasbih.”

1037. It was narrated that Ibn Abu Aws said: “My grandfather, Aws, used to perform prayer, and sometimes he would make a gesture while praying, and I would give him his sandals. He said: ‘I saw the Messenger of Allah () performing prayer in his sandals.”

1038. It was narrated from ‘Amr bin Shu’aib, from his father, that his grandfather said: “I saw the Messenger of Allah () performing prayer both barefoot, and while wearing sandals.”

1039. It was narrated that ‘Abdullah said: “We saw the Messenger of Allah () performing prayer wearing sandals and leather slippers.”

1040. It was narrated that Ibn ‘Abbas said: The Prophet () said: “I was commanded not to tuck up my hair or my garment.” \*Drawing together during prostration to protect it from the dirt

1041. It was narrated that ‘Abdullah said: “We were ordered to not (tuck up our) hair (nor garment) and not to repeat ablution for what we stepped on.”

1042. Mukhawwal said: “I heard Abu Sa’d, a man from the people of Madinah, say: ‘I saw Abu Rafi’, the freed slave of the Messenger of Allah (), when he saw Hasan bin ‘Ali performing prayer, with his hair braided. He undid it, or told him not to do that, and said: “The Messenger of Allah () forbade a man from performing prayer with his hair braided.”

1043. It was narrated that Ibn ‘Umar said: “The Messenger of Allah () said: ‘Do not lift your gaze to the heavens lest your sight be snatched away,” meaning during prayer

1044. It was narrated that Anas bin Malik said: “The Messenger of Allah () led his Companions in prayer one day. When he had finished prayer he turned to face the people and said: ‘What is wrong with some people that they lift their gaze to the heavens?’ He spoke severely concerning that: ‘They should certainly abstain from that or Allah will snatch away their sight.”

1045. It was narrated from Jabir bin Samurah that the Prophet () said: “Let those who lift their gaze to the heavens desist, or their sight will not come back.”

1046. It was narrated that Ibn ‘Abbas said: “A woman used to perform prayer behind the Prophet (), and she was one of the most beautiful of people. Some of the people used to go into the first row so that they would not see her, and some of them used to lag behind so that they would be in the last row, and when they bowed, they would do like this so that they could see her from beneath their armpits. Then Allah revealed: “And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.” [15:24] concerning her matter

1047. It was narrated that Abu Hurairah said: “A man came to the Prophet () and said: ‘O Messenger of Allah! One of us performs prayer in a single garment.’ The Prophet () said: ‘Does everyone have two garments?’”

1048. Abu Sa’eed Al-Khudri narrated that he entered upon the Messenger of Allah () when he was performing prayer in a single garment, wrapping himself in it

1049. It was narrated that ‘Umar bin Abu Salamah said: “I saw the Messenger of Allah () performing prayer in a single garment, wrapping himself in it and throwing the ends over his shoulders.”

1050. It was narrated from ‘Abdur-Rahman bin Kaisan that his father said: “I saw the Messenger of Allah () performing prayer at Bi’r ‘Ulya, in a garment.”

1051. Ibn Kaisan narrated that his father said: “I saw the Prophet () performing the Zuhr and the ‘Asr in a single garment, wrapping it around his chest.”

1052. It was narrated that Abu Hurairah said: “The Messenger of Allah () said: ‘When a son of Adam recites a Sajdah\* and prostrates, Satan withdraws weeping, saying: ‘Woe is me! The son of Adam was commanded to prostrate and he prostrated, and Paradise will be his; I was commanded to prostrate and I refused, so I am doomed to Hell.’” \* An Ayah indicating prostration

1053. It was narrated that Ibn ‘Abbas said: “I was with the Prophet (), and a man came to him and said: ‘Last night while I was sleeping, I saw that I was praying towards the base of a tree. I recited (an Ayah of) prostration and prostrated, and the tree prostrated when I did, and I heard it saying: Allahumma-tut anni biha wizaran, waktub li biha ajran, waj’al-ha li ‘indaka dhukhran (O Allah, reduce my burden of sin thereby, reward me for it and store it for me with You).’ Ibn ‘Abbas said: “I saw the Prophet () recite (an Ayah of) prostration and then prostrate, and I heard him saying in his prostration something like that which the man had

## Sunan Ibn Majah

told him the tree said.”

1054. It was narrated from ‘Ali that whenever the Prophet (ﷺ) prostrated he would say: “Allahumma laka sajadt, wa bika amantu, wa laka aslamtu, Anta rabbi, sajada wajhi lilladhi shaqqa sam’ahu wa basarahu, tabarak Allah ahsanul-khaliqin (O Allah, to You I have prostrated, and in You I have believed, and to You I have submitted. You are my Lord; my face has prostrated to the One Who gave it hearing and sight. Blessed is Allah the best of Creators).”

1055. It was narrated that Umm Darda’ said: “Abu Darda’ told me that he did eleven prostrations\* with the Prophet (ﷺ), including An-Najm.” \*Eleven Ayaat of prostrations

1056. It was narrated that Abu Darda’ said: “I performed eleven prostrations with the Prophet (ﷺ) of which there were none in the Mufassal. Al-A’raf, Ar-Ra’d, An-Nahl, Bani Isra’il, Maryam, Al-Hajj, the prostration in Al-Furqan, Surat An-Naml (mentioning) Sulaiman, As-Sajdah, Sad, and the Ha-Mim Surah.”

1057. It was narrated from ‘Amr bin ‘As that the Messenger of Allah (ﷺ) taught him fifteen prostrations in the Qur’an, including three in the Mufassal and two in Al-Hajj

1058. It was narrated that Abu Hurairah said: “We prostrated with the Messenger of Allah (ﷺ) in “When the heaven is split asunder” [84:1] and “Read! In the Name of your Lord.” [96:]

1059. It was narrated from Abu Hurairah that the Prophet (ﷺ) prostrated in “When the heaven is split asunder.” [84:1] Abu Bakr bin Abu Shaibah said: “This Hadith was narrated from Yahya bin Sa’eed; I did not hear it from anyone but him

1060. It was narrated from Abu Hurairah that a man entered the mosque and performed prayer, and the Prophet (ﷺ) was in a corner of the mosque. The man came and greeted him, and he said: “And also upon you. Go back and repeat your prayer, for you have not prayed.” So he went back and repeated his prayer, then he came and greeted the Prophet (ﷺ). He said: “And also upon you. Go back and repeat your prayer, for you have not prayed.” On the third occasion, the man said: “Teach me, O Messenger of Allah!” He said: “When you stand up to offer the prayer, perform ablution properly, then stand to face the prayer direction and say Allahu Akbar. Then recite whatever you can of Qur’an, and then bow until you can feel at ease bowing. Then stand up until you feel at ease standing, then prostrate until you feel at ease prostrating. Then raise your head until you are sitting up straight. Do that throughout your prayer.”

1061. Muhammad bin ‘Amr bin ‘Ata’ said: “While he was among ten of the Companions of the Messenger of Allah (ﷺ) including Abu Qatadah: ‘I heard Abu Humaid As-Sa’idi say: ‘I am the most knowledgeable of you concerning the prayer of the Messenger of Allah (ﷺ).’ They said: ‘Why? By Allah, you did not follow him more than we did, and you did not accompany him for longer.’ He said: ‘Yes I am.’ They said: ‘Show us.’ He said: ‘When the Messenger of Allah (ﷺ) stood up for prayer, he would say the Takbir, then he would raise his hands parallel to his shoulders, and every part of his body would settle in place. Then he would recite, then he would raise his hands parallel to his shoulders and bow, placing his palms on his knees and supporting his weight on them. He neither lowered his head, nor raised it up, it was evenly balanced (between either extreme). Then he would say: “Sami’ Allahu liman hamidah (Allah hears those who praise Him); and he would raise his hands parallel with his shoulders, until every bone returned to its place. Then he would prostrate himself on the ground, keeping his arms away from his sides. Then he would raise his head and tuck his left foot under him and sit on it, and he would spread his toes when he prostrated.\* Then he would prostrate, then say the Takbir and sit on his left foot, until every bone returned to its place. Then he would stand up and do the same in the next Rak’ah. Then when he stood up after two Rak’ah, he would raise his hands level with his shoulders as he did at the beginning of the prayer. Then he would offer the rest of his prayer in like manner until, when he did the prostration after which the Taslim comes, he would push one of his feet back and sit with his weight on his left side, Mutawarrikan.’\*\* They said: ‘You have spoken the truth; this is how the Messenger of Allah (ﷺ) used to perform the prayer.’” \* Meaning that he would plant them in such a way that they were facing the Qiblah. \*\* Mutawarrikan: i.e., sitting with the left foot brought forward so that one’s buttocks are in direct contact with the ground

1062. It was narrated that ‘Amrah said: “I asked ‘Aishah: ‘How did the Messenger of Allah (ﷺ) perform prayer?’ She said: ‘When the Prophet (ﷺ) performed ablution, he would put his hand in the vessel and say Bismillah, and he would perform ablution properly. Then he would stand and face the Qiblah. He would say the Takbir raising his hands parallel to his shoulders. Then he would bow, putting his hands on his knees and keeping his arms away from his sides. Then he would raise his head and straighten his back, and he would stand a little longer than your standing. Then he would prostrate, pointing his hands towards the Qiblah, keeping his arms away (from his sides) as much as possible, according to what I have seen. Then he would raise his head and sit on his left foot with his right foot held upright, and he disliked leaning towards his left side.’”

1063. It was narrated that ‘Umar said: “The prayer while traveling is two Rak’ah, and Friday is two Rak’ah, and ‘Eid is two Rak’ah. They are complete and are not shortened, as told by Muhammad (ﷺ).”

1064. ‘Umar said: “The prayer when traveling is two Rak’ah, and Friday is two Rak’ah, and Al-Fitr and Al-Adha are two Rak’ah, complete, not shortened, as told by Muhammad (ﷺ).”

1065. It was narrated that Ya’la bin Umayyah said: “I asked ‘Umar bin al-Khattab: ‘Allah says: “And when you travel in the land, there is no sin on you if you shorten the prayer if you fear that the disbelievers may put you in trial (attack you), verily, the disbelievers are ever to you open enemies,” [4:101] but now there is security and people are safe.’ He said: ‘I found it strange just as you do, so I asked the Messenger of Allah (ﷺ) about that, and he said: “It is charity that Allah has bestowed upon you, so accept His charity.”

1066. It was narrated from Umayyah bin ‘Abdullah bin Khalid that he said to ‘Abdullah bin ‘Umar: “We find (mention of) the prayer of the resident and the prayer in



## Sunan Ibn Majah

a state of fear in the Qur'an, but we do not find any mention of the prayer of the traveler. 'Abdullah said to him: "Allah sent Muhammad () to us, and we did not know anything, rather we do what we saw Muhammad () doing."

1067. It was narrated that Ibn 'Umar said: "When the Messenger of Allah () went out from this city (Al-Madinah) he did not perform more than two Rak'ah for prayer until he returned."

1068. It was narrated that Ibn 'Abbas said: "Allah enjoined the prayer upon the tongue of your Prophet (): Four Rak'ah while a resident and two Rak'ah when traveling."

1069. It was narrated from Mujahid, Sa'eed bin Jubair, 'Ata' bin Abi Rabah and Tawus that Ibn 'Abbas told them that the Messenger of Allah () used to combine the Maghrib and 'Isha' when traveling, although there was nothing to make him hurry and no enemy pursuing him, and he was not afraid of anything

1070. It was narrated from Mu'adh bin Jabal that the Prophet () combined the Zuhr and 'Asr, and the Maghrib and 'Isha' when traveling during the campaign of Tabuk

1071. It was narrated from 'Isa bin Hafs bin 'Asim bin 'Umar bin Khattab that his father told him: "We were with Ibn 'Umar on a journey, and he led us in prayer. Then we finished with him and he finished turning around, and saw some people praying. He said: 'What are these people doing?' I said: 'Glorifying Allah.'\* He said: 'If I wanted to glorify Allah (perform voluntary prayer) I would have completed my prayer. O son of my brother! I accompanied the Messenger of Allah () and he never prayed more than two Rak'ah when he was traveling, until Allah took his soul. Then I accompanied Abu Bakr and he never prayed more than two Rak'ah (when he was traveling), until Allah took his soul. Then I accompanied 'Umar and he never prayed more than two Rak'ah, until Allah took his soul. Then I accompanied 'Uthman and he never prayed more than two Rak'ah, until Allah took his soul. Allah says: 'Indeed in the Messenger of Allah (Muhammad ()) you have a good example to follow.'" [33:21] \* Meaning, they were offering voluntary prayer

1072. Usamah bin Zaid said: "I asked Tawus about performing voluntary prayer while traveling. Al-Hasan bin Muslim bin Yannaq was sitting with him and he said: 'Tawus told me that he heard Ibn 'Abbas say: "The Messenger of Allah () enjoined prayer while a resident and prayer when one is traveling. We used to pray when we were residents both before and after (the obligatory prayer), and we used to pray both before and after (the obligatory prayer) when we were traveling."'

1073. It was narrated that 'Abdur-Rahman bin Humaid Az-Zuhri said: "I asked Sa'ib bin Yazid: 'What have you heard about staying in Makkah?' He said: 'I heard 'Ala' bin Hadrami say: "The Prophet () said: 'Three (days) for the Muhajir after departing (from Mina)."'\* \* The meaning of it is: being hished from the rites (of Hajj)

1074. 'Ata' narrated: "Jabir bin 'Abdullah, who was among the people with me, told me that the Prophet () arrived in Makkah in the morning of the fourth day of Dhul-Hijjah."

1075. It was narrated that Ibn 'Abbas said: "The Messenger of Allah () stayed for nineteen days in which he shortened his prayer to two Rak'ah. So, whenever we stayed for nineteen days we would shorten our prayer to two Rak'ah, but if we stayed more than that we would pray four Rak'ah."

1076. It was narrated from Ibn 'Abbas that the Messenger of Allah () stayed in Makkah for fifteen nights during the year of the Conquest, (during which time) he shortened his prayer

1077. Yahya bin Abu Ishaq narrated that Anas said: "We went out with the Messenger of Allah () from Al-Madinah to Makkah, during which time we shortened our prayer to two Rak'ah, until we came back." I asked: "How long did he stay in Makkah?" He said: "Ten (days)."

1078. It was narrated that Jabir bin 'Abdullah said: "The Messenger of Allah () said: 'Between a person and Kufr (disbelief) is abandoning the prayer.'"

1079. 'Abdullah bin Buraidah narrated that his father said: "The Messenger of Allah () said: 'The covenant that distinguishes between us and them is prayer; so whoever leaves it, he has committed Kufr.'"

1080. It was narrated from Anas bin Malik that the Prophet () said: "There is nothing standing between a person and Shirk (polytheism) except leaving the prayer, so if he leaves it he has committed Shirk."

1081. It was narrated that Jabir bin 'Abdullah said: "The Messenger of Allah () delivered a sermon to us and said: 'O people! Repent to Allah before you die. Hasten to do good deeds before you become preoccupied (because of sickness and old age). Uphold the relationship that exists between you and your Lord by remembering Him a great deal and by giving a great deal of charity in secret and openly. (Then) you will be granted provision and Divine support, and your condition will improve. Know that Allah has enjoined Friday upon you in this place of mine, on this day, in this month, in this year, until the Day of Resurrection. Whoever abandons it, whether during my lifetime or after I am gone, whether he has a just or an unjust ruler, whether he takes it lightly or denies (that it is obligatory), may Allah cause him to lose all sense of tranquility and contentment, and may He not bless him in his affairs. Indeed, his prayer will not be valid, his Zakat will not be valid, his Hajj will not be valid, his fasting will not be valid, and his righteous deeds will not be accepted, until he repents. Whoever repents, Allah will accept his repentance. No woman should be appointed as Imam over a man, no Bedouin should be appointed as Imam over a Muhajir, no immoral person should be appointed as Imam over a (true) believer, unless that is forced upon him and he fears his sword or whip.'"

1082. It was narrated that 'Abdur-Rahman bin Ka'b bin Malik said: "I used to guide my father after he lost his sight, and when I took him out for the Friday (prayer), when he heard the Adhan he would pray for forgiveness for Abu Umamah As'ad bin Zurarah, and supplicate for him. I heard that from him for a while, then I said to myself: 'By Allah! What is this weakness? Every time he heard the Adhan for Friday (prayer) I hear him praying for forgiveness for Abu Umamah and supplicate

## Sunan Ibn Majah

for him, and I do not ask him about why he does that.' Then I took him out for Friday (prayer), as I used to take him out, and when he heard the Adhan he prayed for forgiveness as he used to do. I said to him: 'O my father! I see you supplicating for As'ad bin Zurarah every time you hear the call for Friday; why is that?' He said: 'O my son, he was the first one who led us for the Friday prayer before the Messenger of Allah (ﷺ) came from Makkah, in Naqi' Al- Khadamat (a place near Al-Madinah), in the plain of Harrah Banu Bayadah.' I asked: 'How many of you were there at that time?' He said: 'Forty men.'"

1083. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) said: 'Allah led those who came before us astray from Friday. Saturday was for the Jews and Sunday was for the Christians. And they will lag behind us until the Day of Resurrection. We are the last of the people of this world but we will be the first to be judged among all of creation.'"

1084. It was narrated that Abu Lubabah bin 'Abdul-Mundhir said: "The Prophet (ﷺ) said: 'Friday is the chief of days, the greatest day before Allah. It is greater before Allah than the Day of Adha and the Day of Fitr. It has five characteristics: On it Allah created Adam; on it Allah sent down Adam to this earth; on it there is a time during which a person does not ask Allah for anything but He will give it to him, so long as he does not ask for anything that is forbidden; on it the Hour will begin. There is no angel who is close to Allah, no heaven, no earth, no wind, no mountain, and no sea that does not fear Friday.'"

1085. It was narrated that Shaddad bin Aws said: "The Messenger of Allah (ﷺ) said: 'The best of your days is Friday. On it Adam was created, on it the Trumpet will be blown, on it all creatures will swoon. So send a great deal of peace and blessings upon me on that day, for your peace and blessings will be presented to me.' A man said: 'O Messenger of Allah, how will our peace and blessings be shown to you when you will have disintegrated?' He said: 'Allah has forbidden the earth to consume the bodies of the Prophets.'"

1086. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "From one Friday to the next is an expiation for whatever was committed in between, so long as one does not commit any major sin."

1087. Aws bin Aws Ath-Thaqafi said: "I heard the Prophet (ﷺ) say: 'Whoever takes a bath on Friday, and bathes completely, and goes early, arriving early,\* and walks and does not ride (to the mosque), and sits close to the Imam and listens to him, and does not engage in idle talk; for every step he takes he will have the reward of one year, the reward of a year's fasting and praying (at night).'"

1088. It was narrated that Ibn 'Umar said: "I heard the Prophet (ﷺ) say from the pulpit: 'Whoever comes to Friday, let him take a bath.'"

1089. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allah (ﷺ) said: "Bath on Fridays is obligatory for every male who has reached the age of puberty."

1090. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) said: 'Whoever performs ablution and performs ablution well, then comes to Friday (prayer) and sits near (the Imam), and keeps quiet and listens, he will be forgiven for what was between that and the previous Friday (of sins), and three days more. And whoever touches the pebbles then he has engaged in Laghw (idle talk or behaviour).'"

1091. It was narrated from Anas bin Malik that the Prophet (ﷺ) said: "Whoever performs ablution on Friday, it is well and good for him, and he has done what is obligatory for him. But whoever takes a bath, bath is better."

1092. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "When Friday comes, angels stand at every door of the mosque and record the names of the people who come, in order of arrival. When the Imam comes out, they close their records and listen to the sermon. The first one who comes to the prayer is like one who sacrifices a camel; the one who comes after him is like one who sacrifices a cow; the one who comes after him is like one who sacrifices a ram," (and so on) until he made mention of a hen and an egg. Sahl added in his Hadith: "And whoever comes after that comes only to do his duty with regard to the prayer."

1093. It was narrated from Samurah bin Jundab that the Messenger of Allah (ﷺ) described the likeness of Friday, saying that those who come earliest are like the one who sacrifices a camel, then like one who sacrifices a cow, then like one who sacrifices a sheep, until he made mention of a chicken

1094. It was narrated that 'Alqamah said: "I went out with 'Abdullah to Friday (prayer), and he found three men who arrived before him. He said: 'The fourth of four, and the fourth of four is not far away. I heard the Messenger of Allah (ﷺ) say: "On the Day of Resurrection people will gather near Allah according to how early they came to Friday (prayer), the first, second, and third.'"

1095. It was narrated from 'Abdullah bin Salam that he heard the Messenger of Allah (ﷺ) saying on the pulpit one Friday: "There is nothing wrong with anyone of you buying two garments for Friday (prayer), other than his daily work clothes." (Another chain) from Yusuf bin Abdullah bin Salam that his father said: "The Prophet delivered a sermon to us" and he mentioned that

1096. It was narrated from 'Aishah that the Prophet (ﷺ) delivered a sermon to the people one Friday, and he saw them wearing woollen clothes. The Messenger of Allah (ﷺ) said: "There is nothing wrong with any one of you, if he can afford it, buying two garments for Friday, other than his daily work clothes."

1097. It was narrated from Abu Dharr that the Prophet (ﷺ) said: "Whoever takes a bath on a Friday and does it well, and purifies himself and does it well, and puts on his best clothes, and puts on whatever Allah decrees for him of the perfume of his family, then comes to the mosque and does not engage in idle talk or separate (pushing between) two people; he will be forgiven for (his sins) between that day and the previous Friday."

1098. It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) said: 'This day is an 'Eid (festival) which Allah has ordained for the Muslims. Whoever comes

## Sunan Ibn Majah

to Friday (prayer), let him take a bath and if he has perfume then let him put some on. And upon you (I urge to use) is the tooth stick."

1099. It was narrated that Sahl bin Sa'd said:"We did not take a Qailulah nor eat Ghada' until after Friday (prayer)."

1100. Iyas bin Salamah bin Akwa' narrated that his father said:"We used to perform Friday (prayer) with the Prophet (), then we would return, and we would not see any shadow from the walls in which we could seek shade."

1101. 'Abdur-Rahman bin Sa'd bin 'Ammar bin Sad, the Mu'adh-dhin of the Prophet (), said:"My father told me, narrating from his father, from his grandfather, that during the time of the Messenger of Allah (), he used to call the Adhan on Fridays when the shadow was like a sandal strap."

1102. It was narrated that Anas said:"We used to perform the Friday (prayer), then we would return for a nap (Qailulah)."

1103. It was narrated from Ibn 'Umar that the Prophet () used to deliver two sermons, and he would sit briefly between the two. (One of the narrators) Bishr added:"While he was standing."

1104. It was narrated from Ja'far bin 'Amr bin Huraith that his father said:"I saw the Prophet () delivering the sermon on the pulpit, wearing a black turban."

1105. It was narrated that Simak bin Harb said:"I heard Jabir bin Samurah say: 'The Messenger of Allah () used to deliver the sermon standing, but he used to sit down briefly, then stand up.'"

1106. It was narrated that Jabir bin Samurah said:"The Prophet () used to deliver the sermon standing, then he would sit down, then he would stand up and recite some Verses and remember Allah. His sermon was moderate, and his prayer was moderate (i.e., neither too long nor too short)."

1107. 'Abdur-Rahman bin Sa'd bin 'Ammar bin Sa'd narrated that his father told him, from his father, from his grandfather, that when the Messenger of Allah () delivered a speech on the battlefield he would do so leaning on a bow, and when he delivered a sermon on Friday, he would do so leaning on his staff

1108. 'Alqamah narrated that 'Abdullah was asked whether the Prophet () used to deliver the sermon standing or sitting. He said:"Have you not read the Verse: '...and leave you (Muhammad) standing (while delivering the Friday sermon?'" [62:]

1109. It was narrated from Jabir that whenever the Prophet () ascended the pulpit he would greet (the people with Salam)

1110. It was narrated from Abu Hurairah that the Prophet () said:"If you say to your companions: 'Be quiet' on a Friday while the Imam is delivering the sermon, you have engaged in Laghw (idle talk or behaviour)."

1111. 'Ata' bin Yasar narrated from Ubayy bin Ka'b:"The Messenger of Allah () recited Tabarak [Al-Mulk (67)] one Friday, while he was standing and reminding us of the Days of Allah (i.e., preaching to us). Abu Darda' or Abu Dharr raised an eyebrow at me and said: 'When was this Surah revealed? For I have not heard it before now.' He (Ubayy) gestured to him that he should remain silent. When they finished, he said: 'I asked you when this Surah was revealed and you did not answer me.'" Ubayy said: 'You have gained nothing from your prayer today except the idle talk that you engaged in.' He went to the Prophet () and told him about that, and what Ubayy had said to him. The Messenger of Allah () said: 'Ubayy spoke the truth.'"

1112. It was narrated that Jabir bin 'Abdullah said:"Sulaik Ghatafani entered the mosque when the Prophet () was delivering the sermon. He said: 'Have you prayed?' He said: 'No.' He said: 'Then perform two Rak'ah.'"

1113. It was narrated that Abu Sa'eed said:"A man entered the mosque when the Prophet () was delivering the sermon. He said: 'Have you prayed?' He said: 'No.' He said: 'Then pray two Rak'ah.'"

1114. It was narrated that Jabir said:"Sulaik Al-Ghatafani came while the Messenger of Allah () was delivering the sermon. The Prophet () said to him: 'Did you perform two Rak'ah before you came?' He said: 'No.' He said: 'Then perform two Rak'ah, but make them brief.'"

1115. It was narrated from Jabir bin 'Abdullah that a man entered the mosque one Friday when the Messenger of Allah () was delivering the sermon. He started stepping over the people's shoulders, and the Messenger of Allah () said:"Sit down, for you have annoyed (people) and you are late.'"

1116. It was narrated from Sahl bin Mu'adh bin Anas that his father said:"The Messenger of Allah () said: 'Whoever steps over the people's necks on Friday has built a bridge to Hell.'"

1117. It was narrated from Anas bin Malik that the people used to speak to the Prophet () about their needs when he came down from the pulpit on Friday

1118. It was narrated that 'Ubaidullah bin Abu Rafi' said:"Marwan appointed Abu Hurairah in charge of Al-Madinah, and set out for Makkah. Abu Hurairah led us in prayer on Friday, and he recited Surat Al-Jumu'ah in the first Rak'ah, and in the second, 'When the hypocrites come to you,' [Al-Munafiqun (63)] 'Ubaidullah said: 'I caught up with Abu Hurairah when he finished and said to him: 'You recited two Surah that 'Ali used to recite in Kufah.' Abu Hurairah said: 'I heard the Messenger of Allah () reciting them.'"

1119. It was narrated that 'Ubaidullah bin 'Abdullah said:"Dahhak bin Qais wrote to Nu'man bin Bashir, saying: 'Tell us what the Messenger of Allah () used to recite on Friday along with Surah Al-Jumu'ah.' He said: 'He used to recite: "Has there come to you the narration of the overwhelming (i.e., the Day of Resurrection)?"' [Al-Ghashiyah]

1120. It was narrated from Abu 'Inabah Al-Khawlani that the Prophet () used to recite "Glorify the Name of your Lord the Most High" and "Has there come to you the narration of the overwhelming (i.e., the Day of Resurrection)? [Al-A'la (87) and Al-Ghashiyah (88)] on Friday

## Sunan Ibn Majah

1121. It was narrated from Abu Hurairah that the Prophet () said: "Whoever catches one Rak'ah of Friday, let him add another Rak'ah to it."
1122. It was narrated that Abu Hurairah said: "The Messenger of Allah () said: 'Whoever catches one Rak'ah of prayer, he has caught it.'"
1123. It was narrated that Ibn 'Umar said: "The Messenger of Allah () said: 'Whoever catches one Rak'ah of Friday prayer or other than it, then he has caught the prayer.'"
1124. It was narrated that Ibn 'Umar said: "The people of Quba' used to pray with the Messenger of Allah () on Fridays."
1125. It was narrated that Abu Ja'd Ad-Damri who was a Companion said that the Prophet () said: "Whoever abandons Friday (prayer) three times, neglecting it, a seal will be placed over his heart."
1126. It was narrated that Jabir bin 'Abdullah said: "The Messenger of Allah () said: 'Whoever abandons Friday (prayer) three times, for no necessary reason, Allah will place a seal over his heart.'"
1127. It was narrated that Abu Hurairah said: The Messenger of Allah () said: "What if one of you were to take a flock of sheep and look for grass for them one or two miles away, but he cannot find any at that distance, so he goes further away? Then (the time for) Friday comes but he does not attend it, then (another) Friday comes but he does not attend it, and (another) Friday comes but he does not attend it, until Allah places a seal on his heart."
1128. It was narrated from Samurah bin Jundab that the Prophet () said: "Whoever abandons Friday deliberately, let him give a Dinar in charity, and if he cannot afford that, then (let him give) half a Dinar."
1129. It was narrated that Ibn 'Abbas said: "The Prophet () used to perform four Rak'ah before Friday (prayer), and he did not separate any of them."
1130. It was narrated that when 'Abdullah bin 'Umar had prayed Friday, he went and prayed two Rak'ah in his house. Then he said: "The Messenger of Allah () used to do that."
1131. It was narrated from Salim, from his father, that the Prophet () used to pray two Rak'ah after Jumu'ah
1132. It was narrated that Abu Hurairah said: "The Messenger of Allah () said: 'If you pray after Friday, then pray four (Rak'ah).'"
1133. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allah () forbade sitting in circles in the mosque on Fridays before the prayer
1134. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allah () forbade Ihtiba' (sitting with one's thighs gathered up against the stomach while wrapping one's arm or garment around them) on Fridays, meaning, when the Imam is delivering the sermon."
1135. It was narrated that Sa'ib bin Yazid said: "The Messenger of Allah () had only one Mu'adh-dhin. When he came out he would give the Adhan and when he came down (from the pulpit) he would give the Iqamah. Abu Bakr and 'Umar did likewise, but when 'Uthman (became caliph) the numbers of people had increased, he added the third call from atop a house in the marketplace that was called Zawra'. When he came out (the Mu'adh-dhin) would call the Adhan, and when he came down from the pulpit, he would call the Iqamah
1136. It was narrated from 'Adi bin Thabit that his father said: "When the Prophet () stood on the pulpit, his Companions would turn to face him."
1137. It was narrated that Abu Hurairah said: "The Messenger of Allah () said: 'On Friday there is a time when no Muslim man happens to stand in prayer at that time, asking Allah for good things, but He will give that to him.'" And he gestured with his hand to indicate how short that time is
1138. Kathir bin 'Abdullah bin 'Amr bin 'Awf Al-Muzani narrated from his father, that his grandfather said: "I heard the Messenger of Allah () say: 'On Friday there is a time of the day during which no person asks Allah for something but He will give him what he asks for.'" It was said: 'When is that time?' He said: 'When the Iqamah for prayer (is called), until the prayer ends.'"
1139. It was narrated that 'Abdullah bin Salam said: "I said, when the Messenger of Allah () was sitting: 'We find in the Book of Allah that on Friday there is an hour when no believing slave performs prayer and asks Allah for anything at that time, but Allah will fulfill his need.'" 'Abdullah said: "The Messenger of Allah () pointed to me, saying: 'Or some part of an hour.' I said: 'you are right, or some part of an hour.' I said: 'What time is that?' He said: 'It is the last hours of the day.' I said: 'It is not the time of the prayer?' He said: 'Yes (it is so), when a believing slave performs prayer and then sits with nothing but the prayer keeping him, he is still in a state of prayer.'"
1140. It was narrated that 'Aishah said: "The Messenger of Allah () said: 'Whoever persists in performing twelve Rak'ah from the Sunnah, a house will be built for him in Paradise: four before the Zuhr, two Rak'ah after Zuhr, two Rak'ah after Maghrib, two Rak'ah after the 'Isha' and two Rak'ah before Fajr.'"
1141. It was narrated from Umm Habibah bint Abi Sufyan that the Prophet () said: "Whoever performs twelve Rak'ah (of Sunnah) during the day and night, a house will be built for him in Paradise."
1142. It was narrated that Abu Hurairah said: "The Messenger of Allah () said: 'Whoever performs twelve Rak'ah (of Sunnah) each day, a house will be built for him in Paradise: two Rak'ah before Fajr, two Rak'ah before the Zuhr, two Rak'ah after the Zuhr, two Rak'ah, I think he said, before 'Asr, two Rak'ah after Maghrib, and I think he said two Rak'ah after the 'Isha'."
1143. It was narrated from Ibn 'Umar that when the dawn illuminated, the Prophet () would pray two Rak'ah

## Sunan Ibn Majah

1144. It was narrated that Ibn 'Umar said: "The Messenger of Allah (ﷺ) used to pray two Rak'ah before the morning (prayer), as if the Adhan were in his ears. (i.e., he would pray them briefly)
1145. It was narrated from Hafsa bint 'Umar that when the call for the Subh prayer was given, the Messenger of Allah (ﷺ) would pray two short Rak'ah before going to the prayer
1146. It was narrated that 'Aishah said: "When he performed ablution the Prophet (ﷺ) would pray two (short) Rak'ah and then go out for the prayer."
1147. It was narrated that 'Ali said: "The Prophet (ﷺ) used to perform two Rak'ah at the time of the Iqamah."
1148. It was narrated from Abu Hurairah that in the two Rak'ah before the Fajr, the Prophet (ﷺ) used to recite: "Say: 'O you disbelievers!'" [Al-Kafirun (109)] and "Say: Allah is One." [Al-Ikhlâs]
1149. It was narrated that Ibn 'Umar said: "I watched the Prophet (ﷺ) for a month, and in the two Rak'ah before Fajr he used to recite: "Say: O you disbelievers!" [Al-Kafirun (109)] and "Say: Allah is One." [Al-Ikhlâs]
1150. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) used to perform two Rak'ah before Fajr, and he used to say: 'The best two Surah to recite in the two Rak'ah of Fajr are: "Say: Allah is One" [Al-Ikhlâs (112)] and "Say: O you disbelievers." [Al-Kafirun]
1151. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Once the Iqamah has been called, there should be no prayer but the obligatory one." Another chain with similar wording
1152. It was narrated from 'Abdullah bin Sarjis that the Messenger of Allah (ﷺ) saw a man performing the two Rak'ah before the morning prayer while he himself was performing prayer. When he had finished praying he said to him: "Which of your two prayers did you intend to be counted (i.e., accepted)?"
1153. It was narrated that 'Abdullah bin Malik bin Buhainah said: "The Prophet (ﷺ) passed by a man who was praying when the Iqamah for Subh prayer had been called, and he said something to him, I do not know what he said. When he finished, we surrounded the man and asked him: 'What did the Messenger of Allah (ﷺ) say to you?' He said: 'He said to me: "Soon one of you will pray Fajr with four Rak'ah.'"
1154. It was narrated that Qais bin 'Amr said: "The Prophet (ﷺ) saw a man praying two Rak'ah after the Subh prayer and said, 'Is the Subh prayer to be offered twice?' The man said to him: 'I did not pray the two Rak'ah before it, so I prayed them (now).' The Messenger of Allah (ﷺ) remained silent."
1155. It was narrated from Abu Hurairah that the Prophet (ﷺ) slept and missed the two Rak'ah before Fajr, so he made them up after the sun had risen
1156. It was narrated from Qabus that his father said: "My father sent word to 'Aishah, asking which prayer the Prophet (ﷺ) most liked to perform regularly. She said: 'He used to perform four Rak'ah before the Zuhr, in which he would stand for a long time and bow and prostrate perfectly.'"
1157. It was narrated from Abu Ayyub that the Prophet (ﷺ) used to perform four Rak'ah before the Zuhr when the sun had passed its zenith, and he did not separate them with a Taslim. He said, "The gates of heaven are opened when the sun passes its zenith."
1158. It was narrated that 'Aishah said: "If the Messenger of Allah (ﷺ) missed the four Rak'ah before the Zuhr, he would perform them after the two Rak'ah which come after the Zuhr."
1159. It was narrated that 'Abdullah bin Harith said: "Mu'awiyah sent word to Umm Salamah, and I went with his envoy who put the question to Umm Salamah. She said: 'While the Messenger of Allah (ﷺ) was performing ablution for the Zuhr in my house and he had sent a Sa'i,\* the Muhajirun gathered around him in large numbers, and he was busy dealing with them. When a knock on the door came, he went out and performed the Zuhr, then he sat and distributed what had been brought to him.' She said: 'He continued doing that until the 'Asr. Then he came into my house and performed two Rak'ah. Then he said: "The matter of the Sa'i kept me from praying them after Zuhr, so I prayed them after 'Asr."
1160. It was narrated from Umm Habibah that the Prophet (ﷺ) said: "Whoever prays four Rak'ah before the Zuhr and four afterwards, Allah will forbid him to the Fire."
1161. It was narrated that 'Asim bin Damrah As-Saluli said: "We asked 'Ali about the voluntary (prayer) of Allah's Messenger (ﷺ) during the day. He said: 'You will not be able.' We said: 'Inform us of it, we will do what we can of it?' So he said: 'When he prayed the Fajr he would delay praying any more. When the sun appeared over there (west) – like it appears here, meaning in the direction of the east, about the amount for the 'Asr prayer from there, meaning in the direction of the west, meaning before the Maghrib – he would stand and perform two Rak'ah\* then he would delay praying until the sun appeared over there (west), meaning in the direction of the east, about the amount of the Zuhr prayer from there, then he would stand and perform four. And, four before the Zuhr when the sun passed the zenith, and two Rak'ah after it, and, four before the 'Asr, separating between every two Rak'ah with Taslim\*\* upon the angels that are close (to Allah), the Prophets, and those who follow them among the Muslims and the believers.'" 'Ali said: "That is sixteen Rak'ah of voluntary prayer which Allah's Messenger (ﷺ) performed during the day. And there are very few who offer them regularly." Waki` said: "My father added: Habib bin Abu Thabit said: 'O Abu Ishaq, this mosque filled with gold would not be dearer to me than this Hadith of yours.'" \* Meaning, when the sun was low above the eastern horizon. That is the time of the Duha. \*\* Meaning the Tashah-hud
1162. It was narrated that 'Abdullah bin Mughaffal said: "The Prophet of Allah (ﷺ) said: 'Between every two Adhans there is a prayer.' He said it three times, and on the third time he said, 'For those who wish.'"

## Sunan Ibn Majah

1163. 'Ali bin Zaid bin Jud'an said: "I heard Anas bin Malik say: 'The Mu 'adh-dhin would call the Adhan during the time of the Messenger of Allah (ﷺ), and one would think that it was the Iqamah because there were so many people who stood and performed the two Rak'ah before the Maghrib."
1164. It was narrated that 'Aishah said: "The Prophet (ﷺ) used to pray the Maghrib, then he would come back to my house and pray two Rak'ah."
1165. It was narrated that Rafi' bin Khadij said: "We came to the Messenger of Allah (ﷺ) with Banu 'Abdul-Ashhal, and he led us in praying the Maghrib in our mosque. Then he said: 'Pray these two Rak'ah in your houses.'"
1166. It was narrated from 'Abdullah bin Mas'ud that for the two Rak'ah after Maghrib, the Prophet (ﷺ) used to recite: "Say: O you disbelievers!" [Al-Kafirun (109)] and "Say: He is Allah the One." [Al-Ikhlâs]
1167. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "Whoever prays six Rak'ah after the Maghrib and does not say anything bad in between them, will have a reward equal to the worship of twelve years."
1168. It was narrated that Kharijah bin Hudhafah Al-'Adawi said: "The Prophet (ﷺ) came out to us and said: 'Allah has increased a prayer for you which is better for you than red camels. (It is) Witr, which Allah has enjoined on you between the 'Isha' prayer and the onset of dawn.'"
1169. 'Ali bin Abu Talib said: "Witr is not definite (obligatory) nor is it like your prescribed prayers. But the Messenger of Allah (ﷺ) prayed Witr, then he said: 'O people of the Qur'an! Perform Witr, for Allah is Witr\* and He loves the odd (numbered).'" \* Meaning 'one' which is the first of the odd numbers; He is unique, and there is nothing like Him, similar or equal
1170. It was narrated from 'Abdullah bin Mas'ud that the Prophet (ﷺ) said: "Allah is Witr and He loves the odd (numbered), so perform Witr, O people of the Qur'an." A Bedouin said: 'What is the Messenger of Allah (ﷺ) saying?' He said: 'That is not for you or your companions.'"
1171. It was narrated that Ubayy bin Ka'b said: "The Messenger of Allah (ﷺ) used to perform Witr and recite: 'Glorify the Name of your Lord the Most High.', [Al-A'la (87)] 'Say: O you disbelievers!' [Al-Kafirun (109)] and 'Say: Allah is One.'". [Al-Ikhlâs]
1172. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to perform Witr and recite: "Glorify the Name of your Lord the Most High," [Al-A'la (87)] "Say: O you disbelievers!" [Al-Kafirun (109)] and 'Say: Allah is One.'". [Al-Ikhlâs (112)] Another chain with similar wording
1173. It was narrated that 'Abdul-'Aziz bin Juraij said: "We asked 'Aishah what the Messenger of Allah (ﷺ) used to recite in Witr. She said: 'He used to recite: "Glorify the Name of your Lord the Most High," [Al-A'la (87)] in the first Rak'ah, 'Say: "O disbelievers!"' [Al-Kafirun (109)] in the second Rak'ah, and 'Say: Allah is One' in the third and the Mu'awwidhatain (Chapter 113, 114)."
1174. It was narrated that Ibn 'Umar said: "The Messenger of Allah (ﷺ) used to pray (voluntary prayers) at night two by two, and he would pray one Rak'ah of Witr."
1175. Abu Mijlaz narrated that Ibn 'Umar said: "The Messenger of Allah (ﷺ) said: 'Night prayers are to be offered two by two, and Witr is one Rak'ah.' I said: 'What do you think if I become drowsy and I want to sleep?' He said: 'Put "what do you think" up there with that star? (i.e., don't think about it at all).' I raised my head and saw As-Simak.\* He repeated that the Messenger of Allah (ﷺ) said, 'Night prayers are to be offered two by two, and Witr is one Rak'ah, before dawn.'" \* Here, As-Simak refers to a star or stars, either Arcturus (As-Simak Ar-Ramih) or Spica, also called Alpha Virginis (As-Simak Al-A'zal)
1176. A man asked Ibn 'Umar: "How should I perform Witr?" He said: "Pray Witr with one Rak'ah." He said: "I am afraid that the people will say that I am cutting the prayer short." He said: "The Sunnah of Allah and His Messenger." Meaning "This is the Sunnah of Allah and His Messenger."
1177. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) used to say Taslim after every two Rak'ah, and he would perform Witr with one Rak'ah."
1178. It was narrated that Al-Hasan bin 'Ali said: "My grandfather, the Messenger of Allah (ﷺ), taught me some words to say in Qunut of Witr: Allahuḥma 'afini fiman 'afait, wa tawallani fiman tawallait, wahdini fiman hadait, wa qini sharra ma qadait, wa barik li fima a'tait. Innaka taqdi wa la yuqda 'alaika, innahu la yudhillu man walait. Subhanaka rabbana tabarakta wa ta'alaait (O Allah, pardon me along with those whom You have pardoned, be an ally to me along with those whom You are an ally to, guide me along with those whom You have guided, protect me from the evil that You have decreed, and bless for me that which You have bestowed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted)."
1179. It was narrated from 'Ali bin Abi Talib that the Prophet (ﷺ) used to say at the end of Witr: "Allahuḥma inni a'udhu biridaka min sakhatika, wa a'udhu bimu'afatika min 'uqubatika, wa a'udhu bika minka, la uhsi thana'an 'alaika, Anta kama athnaita 'ala nafsika (O Allah, I seek refuge in Your pleasure from Your wrath, and I seek refuge in Your forgiveness from your punishment, and I seek refuge in You from You. I cannot enumerate Your praise, You are as You have praised Yourself)."
1180. It was narrated from Anas bin Malik that the Prophet (ﷺ) did not raise his hands in any of his supplications except when praying for rain (Istisqa'), when he raised his hands so high that the whiteness of his armpits could be seen
1181. It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) said: 'When you call upon Allah, then do so with the palms of your hands (upwards). Do not do so with the back of your hands (upwards). And when you finish, then wipe your face with them.'"
1182. It was narrated from Ubayy bin Ka'b that the Messenger of Allah (ﷺ) used to pray Witr and he would recite Qunut before Ruku'
1183. It was narrated that Anas bin Malik said: He was asked about Qunut in the Subh prayer, and he said: "We used to recite Qunut before Ruku' and afterwards."

## Sunan Ibn Majah

1184. It was narrated that Muhammad said: "I asked Anas bin Malik about Qunut, and he said: 'The Messenger of Allah (ﷺ) recited Qunut after Ruku'."

1185. It was narrated that Masruq said: "I asked 'Aishah about the Witr of the Messenger of Allah (ﷺ). She said: 'He prayed Witr at every part of the night, at the beginning, in the middle and at the end, when he died (he would perform it) just before dawn.'"

1186. It was narrated that 'Ali said: "At every part of the night the Messenger of Allah (ﷺ) prayed Witr, at the beginning and in the middle, and finally his Witr was just before dawn."

1187. It was narrated from Jabir that the Messenger of Allah (ﷺ) said: "Whoever among you fears that he will not wake up at the end of the night, let him pray Witr at the beginning of the night, then go to sleep. Whoever hopes that he will wake up at the end of the night, let him pray Witr at the end of the night, for recitation (of the Qur'an) at the end of the night is attended (by the angels), and that is better."

1188. It was narrated that Abu Sa'eed said: "The Messenger of Allah (ﷺ) said: 'Whoever sleeps and misses Witr, or forgets it, let him pray it when morning comes, or when he remembers.'"

1189. It was narrated that Abu Sa'eed said: "The Messenger of Allah (ﷺ) said: 'Pray Witr before morning comes.'"

1190. It was narrated from Abu Ayyub Al-Ansari that the Messenger of Allah (ﷺ) said: "Witr is Haqq.\* Whoever wishes let him pray Witr with five (Rak'ah), and whoever wishes let him pray Witr with three (Rak'ah), and whoever wishes let him pray Witr with one (Rak'ah)."

1191. It was narrated that Sa'd bin Hisham said: "I asked 'Aishah: 'O Mother of the Believers! Tell me about the Witr of the Messenger of Allah (ﷺ).' She said: 'We used to keep his tooth stick and water for ablution ready for him. Allah would wake him as He willed to during the night, and he would use the tooth stick and perform ablution, then he would pray nine Rak'ah, during which he would not sit until the eighth Rak'ah. Then he would call upon his Lord and remember Allah and praise Him and supplicate to Him. Then he would get up without saying the Salam. Then he would stand up and pray the ninth Rak'ah. Then he would sit and remember Allah and praise Him, and supplicate to his Lord and send blessing upon His Prophet. Then he would say Salam that we could hear. Then he would pray two Rak'ah after the Salam, while he was sitting down. That was eleven Rak'ah. When the Messenger of Allah (ﷺ) grew older and had gained weight, he would pray Witr with seven Rak'ah and then pray two more Rak'ah after he had said the Salam.'"

1192. It was narrated that Umm Salamah said: "The Messenger of Allah (ﷺ) used to pray Witr with seven or five Rak'ah, and he would not say Salam or speak in between them."

1193. It was narrated from Salim that his father said: "The Messenger of Allah (ﷺ) used to pray two Rak'ah while traveling, and he did not do more than that. And he used to pray Tahajjud at night." I asked: "Did he pray Witr?" He said: "Yes."

1194. It was narrated that Ibn 'Abbas and Ibn 'Umar said: "The Messenger of Allah (ﷺ) prescribed two Rak'ah of prayer when traveling; they are complete and are not shortened. And Witr when traveling is Sunnah."

1195. It was narrated from Umm Salamah that the Prophet (ﷺ) used to pray two short Rak'ah after Witr, sitting down

1196. It was narrated that Abu Salamah said: "Aishah narrated to me that the Messenger of Allah (ﷺ) prayed Witr with one Rak'ah, then he prayed two Rak'ah in which he recited while sitting, then when he wanted to bow, he stood up and bowed."

1197. It was narrated that 'Aishah said: "I never used to see the Prophet (ﷺ) at the end of the night, except that he was sleeping near me."

1198. It was narrated that 'Aishah said: "When the Prophet (ﷺ) prayed the two (Sunnah) Rak'ah of Fajr, he would lie down on his right side."

1199. It was narrated that Abu Hurairah said: "When the Messenger of Allah (ﷺ) saw he prayed the two (Sunnah) Rak'ah of Fajr, he would lie down."

1200. It was narrated that Sa'eed bin Yasar said: "I was with Ibn 'Umar and I lagged behind and prayed Witr. He said: 'What kept you?' I said: 'I was praying Witr.' He said: 'Do you not have the best of examples in the Messenger of Allah (ﷺ)?' I said: 'Of course.' He said: 'The Messenger of Allah (ﷺ) used to pray Witr while riding his camel.'"

1201. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) used to pray Witr while riding his mount

1202. It was narrated that Jabir bin 'Abdullah said: "The Messenger of Allah (ﷺ) said to Abu Bakr: 'When do you pray Witr?' He said: 'At the beginning of the night, after 'Isha'.' He said: 'And you, O 'Umar?' He said: 'At the end of the night.' The Prophet (ﷺ) said: 'As for you, O Abu Bakr, you have seized the trustworthy handhold (i.e., you want to be on the safe side), and as for you, O 'Umar, you have seized strength (i.e., you are confident that you have the resolve to get up and pray Witr).'" Another chain with similar meaning

1203. It was narrated that 'Abdullah said: "The Messenger of Allah (ﷺ) prayed, and he added or omitted something." (One of the narrators) Ibrahim said: "The confusion stems from me (i.e., he was not sure which it was)." "It was said to him: 'O Messenger of Allah! Has something been added to the prayer?' He said: 'I am only human, I forget just as you forget. If anyone forgets, let him perform two prostrations when he is sitting (at the end).'" Then the Prophet (ﷺ) turned and prostrated twice."

1204. 'Iyad narrated that he asked Abu Sa'eed Al-Khudri: "One of us prays and he does not know how many (Rak'ah) he has prayed." He said: "The Messenger of Allah (ﷺ) said: 'When anyone of you prays and does not know how many he has prayed, let him perform two prostrations while he is sitting.'"

## Sunan Ibn Majah

1205. It was narrated that 'Abdullah said:“(Once) the Prophet () prayed Zuhr with five Rak'ah, and it was said to him: 'Has something been added to the prayer?' He said: 'What is that?' They told him, and he turned back towards the Qiblah and performed two prostrations.”
1206. It was narrated from Ibn Buhainah:“The Prophet () offered prayer, I think it was the 'Asr, and in the second Rak'ah he stood up before he sat. Before he said the Salam, he prostrated twice.”
1207. It was narrated from 'Abdur-Rahman Al-A'raj that Ibn Buhainah told him that the Prophet () stood up in the second Rak'ah of Zuhr and forgot to sit. When he had finished his prayer, and before he said the Salam, he performed the two prostrations for forgetfulness (Sahw) and said the Salam
1208. It was narrated that Mughirah bin Shu'bah said:“The Messenger of Allah () said: 'If anyone of you stands after two Rak'ah, if he has not yet stood up fully, let him sit down again, but if he has stood up fully, then let him not sit down, and let him perform two prostrations for forgetfulness (Sahw).”
1209. It was narrated that 'Abdur-Rahman bin 'Awf said:“I heard the Messenger of Allah () say: 'If anyone of you is uncertain as to whether he has prayed one or two Rak'ah, let him assume it is one. If he is uncertain as to whether he has prayed two or three, let him assume it is two. If he is uncertain as to whether he has prayed three or four, let him assume it is three. Then let him complete what is left of his prayer, so that the doubt will be about what is more. Then let him prostrate twice while he is sitting, before the Taslim (saying the Salam).”
1210. It was narrated that Abu Sa'eed Al-Khudri said:“The Messenger of Allah () said: 'If anyone of you is uncertain about his prayer, let him put aside uncertainty and act upon that which is certain. When he has made sure his prayer is complete, then let him prostrate twice. Then if his prayer was complete, that (extra) Rak'ah will be counted as voluntary, and if his prayer was lacking, that Rak'ah will complete his prayer, and the two prostrations will rub the Satan's nose in the dust.”
1211. It was narrated that 'Abdullah said:“The Messenger of Allah () offered prayer, and I am not sure whether he did something extra or omitted something. He asked, and we told him, so he turned to face the Qiblah and prostrated twice, then he said the Salam. Then he turned to face us and said: 'If any new command has been revealed concerning the prayer, I would certainly have told you. But I am only human and I forget and you forget. If I forget, then remind me. And if anyone of you is uncertain about the prayer, let him do what is closest to what is correct, then complete the prayer, say the Salam and prostrate twice.”
1212. It was narrated that 'Abdullah said:“The Messenger of Allah () said: 'If anyone of you is uncertain about his prayer, let him try to do what is correct then let him prostrate twice.” Tanafisi said: "This is the basic rule, and no one is able to reject it
1213. It was narrated from Ibn 'Umar that the Messenger of Allah () forgot and said the Taslim after two Rak'ah. A man who was called Dhul-Yadain said to him:“O Messenger of Allah, has the prayer been shortened or did you forget?” He said: 'It has not been shortened and I did not forget.' He said: 'But you prayed two Rak'ah.' He said: 'Is what Dhul-Yadain says true?' They said: 'Yes.' So he went forward and performed two Rak'ah and said the Salam, then he prostrated twice for prostrations of forgetfulness
1214. It was narrated that Abu Hurairah said:“The Messenger of Allah () led us in one of the afternoon prayers, and he prayed two Rak'ah, then he said the Salam. Then he stood up and went to a piece of wood in the mosque, and leaned against it. Those who were in a hurry left the mosque, saying that the prayer had been shortened. Among the people were Abu Bakr and 'Umar, but they dared not say anything. Among the people there was also a man with long hands who was called Dhul- Yadain. He said: 'O Messenger of Allah, has the prayer been shortened or did you forget?' He said: 'It has not been shortened and I did not forget.' He said: 'But you prayed two Rak'ah.' He said: 'Is what Dhul- Yadain says true?' They said: 'Yes.' So he went forward and performed two Rak'ah and said the Salam, then he prostrated twice, and then he said the Salam again.”
1215. It was narrated that 'Imran bin Husain said:“The Messenger of Allah () said the Salam after three Rak'ah for 'Asr, then he stood up and went into the apartment. Khirbaq, a man with big hands, stood up and called out: 'O Messenger of Allah! Has the prayer been shortened?' He came out angrily, dragging his lower garment, and asked about it, and was told (what had happened). So he performed the Rak'ah that he had omitted, then he said the Salam, then he prostrated twice and said the Salam again.”
1216. It was narrated from Abu Hurairah that the Prophet () said:“The Satan comes to any one of you while he is praying and comes between him and his soul, until he does not know whether he as added something or omitted something. If that happens, then he should prostrate twice before the Salam, then he should say the Salam.”
1217. It was narrated from Abu Hurairah that the Prophet () said:“The Satan comes between the son of Adam and his soul, and he does not know how many Rak'ah he has prayed. If a person notices that, then let him prostrate twice before he says the Salam.”
1218. It was narrated from 'Alqamah that Ibn Mas'ud prostrated twice for the prostrations of forgetfulness after the Salam, and he mentioned that the Prophet () did that.”
1219. It was narrated that Thawban said:“I heard the Messenger of Allah () say: 'For every mistake there are two prostrations, after saying the Salam.”
1220. It was narrated that Abu Hurairah said:“The Prophet () came out to pray and said the Takbir, then he gestured to them to wait. He went and took a bath, and his head was dripping with water while he led them in prayer. When he finished he said: 'I came out to you in a state of sexual impurity, and I forgot until I had started to pray.”



## Sunan Ibn Majah

1221. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) said: 'Whoever vomits, has a nosebleed, belches, or emits prostatic fluid, should stop praying; perform ablution, then resume his prayer, and while he is in that state he should not speak.'"
1222. It was narrated from 'Aishah that the Prophet (ﷺ) said: "When anyone of you performs prayer and commits Hadath, (passing wind) let him take hold of his nose, then leave." Another chain with similar wording
1223. It was narrated that 'Imran bin Husain said: "I suffered from Nasur\* and I asked the Prophet (ﷺ) about prayer. He said: 'Perform prayer standing; if you cannot, then sitting; and if you cannot then while lying on your side.'"
1224. It was narrated that Wa'il bin Hujr said: "I saw the Prophet (ﷺ) performing prayer while sitting on his right side when he was sick."
1225. It was narrated that Umm Salamah said: "By the One Who took his soul (i.e., the soul of the Prophet (ﷺ)), he did not die until he offered most of his prayers sitting down. And the dearest of the actions to him was the righteous action that the person does regularly, even if it were a little."
1226. It was narrated that 'Aishah said: "The Prophet (ﷺ) used to recite Qur'an sitting down, then when he wanted to bow he would stand up for as long as it takes a person to recite forty Verses."
1227. It was narrated that 'Aishah said: "I did not see the Messenger of Allah (ﷺ) offer any of the night prayers in any way other than standing, until he became old. Then he started to pray sitting down until, when there were thirty or forty Verses left of his recitation, he would stand up and recite them, and prostrate."
1228. It was narrated that 'Abdullah bin Shaqiq Al-Uqaili said: "I asked 'Aishah about the prayer of the Messenger of Allah (ﷺ) at night. She said: 'He used to pray for a long time at night standing up, and for a long time at night sitting down. If he prayed standing, he would bow standing, and if he prayed sitting, he would bow sitting.'"
1229. It was narrated from 'Abdullah bin 'Amr that the Prophet (ﷺ) passed by him when he was praying sitting down. He said: "The prayer of one who sits down is equivalent to half of the prayer of one who stands."
1230. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) went out and saw some people praying while sitting down. He said: "The prayer of one who sits down is equivalent to half of the prayer of one who stands."
1231. It was narrated from 'Imran bin Husain that he asked the Messenger of Allah (ﷺ) about a man who prays sitting down. He said, "Whoever performs prayer standing up, that is better. Whoever performs prayer sitting down will have half the reward of one who prays standing. And whoever performs prayer lying down will have half the reward of one who prays sitting."
1232. It was narrated that 'Aishah said: "When the Messenger of Allah (ﷺ) fell ill with the sickness that would be his last" – (One of the narrators) Abu Mu'awiyah said: "When he was overcome by sickness" – "Bilal came to tell him that it was time for prayer. He said, 'Tell Abu Bakr to lead the people in prayer.' We said: 'O Messenger of Allah! Abu Bakr is a tender-hearted man, and when he takes your place he will weep and not be able to do it. Why do you not tell 'Umar to lead the people in prayer?' He said: 'Tell Abu Bakr to lead the people in prayer; you are (like) the female companions of Yusuf.'" She said: "So we sent word to Abu Bakr, and he led the people in prayer. Then the Messenger of Allah (ﷺ) began to feel a little better, so he came out to the prayer, supported by two men with his feet making lines along the ground. When Abu Bakr realized that he was there, he wanted to step back, but the Prophet (ﷺ) gestured to him to stay where he was. Then (the two men) brought him to sit beside Abu Bakr, and Abu Bakr was following the lead of the Prophet (ﷺ) and the people were following Abu Bakr."
1233. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) told Abu Bakr to lead the people in prayer when he was sick, and Abu Bakr used to lead them in prayer. Then the Messenger of Allah (ﷺ) began to feel a little better, so he came out, and saw Abu Bakr leading the people in prayer. When Abu Bakr saw him, he stepped back, but the Messenger of Allah (ﷺ) gestured to him to stay where he was. Then the Messenger of Allah (ﷺ) sat beside Abu Bakr. Abu Bakr was following the prayer of the Messenger of Allah (ﷺ), and the people were following the prayer of Abu Bakr."
1234. It was narrated that Salim bin 'Ubaid said: "The Messenger of Allah (ﷺ) fainted when he was sick, then he woke up and said: 'Has the time for prayer come?' They said: 'Yes.' He said: 'Tell Bilal to call the Adhan, and tell Abu Bakr to lead the people in prayer.' Then he fainted, then he woke up and said: 'Has the time for prayer come?' They said: 'Yes.' He said: 'Tell Bilal to call the Adhan, and tell Abu Bakr to lead the people in prayer.' Then he fainted, then he woke up and said: 'Has the time for prayer come?' They said: 'Yes.' He said: 'Tell Bilal to call the Adhan, and tell Abu Bakr to lead the people in prayer.' 'Aishah said: 'My father is a tender-hearted man, and if he stands in that place he will weep and will not be able to do it. If you told someone else to do it (that would be better).' Then he fainted, then woke up and said: 'Tell Bilal to call the Adhan, and tell Abu Bakr to lead the people in prayer. You are (like) the female companions of Yusuf.' So Bilal was told to call the Adhan and he did so, and Abu Bakr was told to lead the people in prayer, and he did so. Then the Messenger of Allah (ﷺ) felt a little better, and he said: 'Find me someone I can lean on.' Barirah and another man came, and he leaned on them. When Abu Bakr saw him, he started to step back, but (the Prophet (ﷺ)) gestured him to stay where he was. Then the Messenger of Allah (ﷺ) came and sat beside Abu Bakr, until Abu Bakr finished praying. Then the Messenger of Allah (ﷺ) passed away."
1235. It was narrated that Ibn 'Abbas said: "When the Messenger of Allah (ﷺ) fell ill with what would be his final illness, he was in the house of 'Aishah. He said: 'Call 'Ali for me.' 'Aishah said: 'O Messenger of Allah, should we call Abu Bakr for you?' He said: 'Call him.' Hafsa said: 'O Messenger of Allah, should we call 'Umar for you?' He said: 'Call him.' Ummul-Fadl said: 'O Messenger of Allah, should we call Al-'Abbas for you?' He said: 'Yes.' When they had gathered, the Messenger of Allah (ﷺ) lifted his head, looked and fell silent. 'Umar said: 'Get up and leave the Messenger of Allah (ﷺ).' Then Bilal came to tell him that the time for prayer had come,

## Sunan Ibn Majah

and he said: 'Tell Abu Bakr to lead the people in prayer.' 'Aishah said: 'O Messenger of Allah, Abu Bakr is a soft and tender-hearted man, and if he does not see you, he will weep and the people will weep with him. If you tell 'Umar to lead the people in prayer (that would be better).' Abu Bakr went out and led the people in prayer, then the Messenger of Allah () felt a little better, so he came out, supported by two men, with his feet making lines along the ground. When the people saw him, they said: 'Subhan-Allah,' to alert Abu Bakr. He wanted to step back, but the Prophet () gestured him to stay where he was. Then the Messenger of Allah () came and sat on his right. Abu Bakr stood up and he was following the lead of the Prophet (), and the people were following the lead of Abu Bakr. Ibn 'Abbas said; 'And the Messenger of Allah () started to recite from where Abu Bakr had reached.'"

1236. Hamzah bin Mughirah bin Shu'bah narrated that his father said: "The Messenger of Allah () lagged behind (on a journey) and we reached the people when 'Abdur Rahman bin 'Awf had already led them in one Rak'ah of the prayer. When he realized that the Prophet () was there, he wanted to step back, but the Prophet () gestured to him that he should complete the prayer. He said: 'You have done well, do the same in the future.'"

1237. It was narrated that 'Aishah said: "The Messenger of Allah () fell ill and some of his Companions came to visit him. The Messenger of Allah () performed prayer while sitting down, and they prayed behind him standing up. He gestured them to sit down, and when he finished he said: 'The Imam is appointed to be followed. When he bows, then bow; when he stands up again, then stand up, and if he prays sitting down then pray sitting down.'"

1238. It was narrated from Anas bin Malik that the Prophet () fell from his horse and he suffered some lacerations on his right side. We went to visit him and the time for prayer came. He led us in prayer sitting down, and we prayed behind him sitting down. When he finished the prayer he said: "The Imam is appointed to be followed. When he says Allahu Akbar, then say Allahu Akbar; when he bows, then bow; when he says Sami' Allahu liman hamidah, then say Rabbana wa lakal-hamd; when he prostrates then prostrate; and if he prays sitting down then pray sitting down."

1239. It was narrated that Abu Hurairah said: "The Messenger of Allah () said: 'The Imam is appointed to be followed. When he says Allahu Akbar, then say Allahu Akbar; when he bows, then bow; when he says Sami' Allahu liman hamidah, then say Rabbana wa lakal-hamd; when he prostrates then prostrate; if he prays standing, then pray standing, and if he prays sitting down then pray sitting down.'"

1240. It was narrated that Jabir said: "The Messenger of Allah () fell ill, and we prayed behind him while he was sitting down, and Abu Bakr was saying the Takbir so that the people could hear them. He turned to us and saw us standing, so he gestured to us to sit down. When he had said the Salam, he said: 'You were about to do the action of the Persians and Romans, who remain standing while their kings are seated. Do not do that. Follow the lead of your Imam; if he prays standing, then pray standing, and if he prays sitting down, then pray sitting down.'"

1241. Sa'd bin Tariq said: "I said to my father: 'O my father! You prayed behind the Messenger of Allah () and behind Abu Bakr, 'Umar and 'Uthman, and behind 'Ali here in Kufah for about five years. Did they recite Qunut in Fajr?' He said: 'O my son! That is an innovation.'"

1242. It was narrated that Umm Salamah said: "The Messenger of Allah () was forbidden to recite Qunut in Fajr."

1243. It was narrated from Anas bin Malik that the Messenger of Allah () used to recite Qunut in the Subh prayer, and he used to supplicate in it against one of the Arab tribes for a month, then he stopped doing so

1244. It was narrated that Abu Hurairah said: "When the Messenger of Allah () raised his head from Ruku' in the Subh prayer, he said: 'O Allah, save Al-Walid bin Walid, Salamah bin Hisham and 'Ayyash bin Abu Rabi'ah, and the oppressed in Makkah. O Allah, tighten Your grip on Mudar, and send them years of famine like the famine of Yusuf.'"

1245. It was narrated from Abu Hurairah that the Prophet () commanded killing the two black ones during prayer; the scorpion and the snake

1246. It was narrated that 'Aishah said: "The Prophet () was stung by a scorpion while he was performing prayer, and he said: 'May Allah curse the scorpion, for it does not spare anyone, whether he is praying or not. Kill them whether you are in Ihram or not.'"

In Al-Hill (outside the sacred precincts of Makkah) or Al-Haram (the sacred precincts or Makkah)

1247. It was narrated from Ibn Abu Rafi', from his father, from his grandfather, that the Prophet () killed a scorpion while he was praying

1248. It was narrated from Abu Hurairah that the Messenger of Allah () forbade two prayers: prayer after the Fajr until the sun has risen, and prayer after 'Asr until the sun has set

1249. It was narrated from Abu Sa'eed Al-Khudri that the Prophet () said: "There is no prayer after the 'Asr until the sun has set, and there is no prayer after the Fajr until the sun has risen."

1250. It was narrated that Ibn 'Abbas said: "Good men among whom was 'Umar bin al-Khattab, and the best of them in my view is 'Umar, testified before me that the Messenger of Allah () said: 'There is no prayer after Fajr until the sun has risen, and there is no prayer after the 'Asr until the sun has set.'"

1251. It was narrated that 'Amr bin 'Abasah said: "I came to the Messenger of Allah () and said: 'Is there any time that is more beloved to Allah than another?' He said: 'Yes, the middle of the night, so pray as much as you want until dawn comes. Then refrain from praying until the sun has risen, and as long as it looks like a shield until it becomes apparent. Then pray as much as you want until a pole stands on its shadow (i.e., noon), then refrain from praying until it has crossed the zenith, for Hell is heated up at midday. Then pray as much as you want until you pray 'Asr, then refrain from praying until the sun has set, for it sets between the two horns of Satan and it rises between the two horns of Satan.'"

## Sunan Ibn Majah

1252. It was narrated that Abu Hurairah said: "Safwan bin Mu'attal asked the Messenger of Allah (ﷺ): 'O Messenger of Allah, I want to ask you about something of which you have knowledge and I know nothing.' He said: 'What is it?' He said: 'Is there any time of the night or day when it is disliked to perform prayer?' He said: 'Yes, when you have prayed the Subh, then do not pray until the sun has risen, for it rises between the two horns of Satan. Then pray, for the prayer is attended (by the angels) and is acceptable (to Allah) until the sun is right overhead like a spear. For at that time Hell is heated up and its gates are opened. (Then refrain from prayer) until the sun passes the zenith. Then when it has passed the zenith, the prayer is attended (by the angels) and is acceptable (to Allah) until you pray the 'Asr. Then stop praying until the sun has set.'"

1253. It was narrated from Abu 'Abdullah As-Sunabihi that the Messenger of Allah (ﷺ) said: "The sun rises between the two horns of Satan" or he said "The two horns of Satan rise with it, and when it has risen, Satan parts from it. When it is in the middle of the sky he accompanies it, then when it has crossed the zenith he parts from it. When it is about to set, he accompanies it, and when it has set he parts from it. So do no pray at these three times."

1254. It was narrated that Jubair bin Mut'im said: "The Messenger of Allah (ﷺ) said: 'O Banu 'Abd Manaf! Do not prevent anyone from circumambulating this House or praying at any time he wants of the day or night.'"

1255. It was narrated that 'Abdullah bin Mas'ud said: "The Messenger of Allah (ﷺ) said: 'You may come across people who offer a prayer at the wrong time. If you meet them, then perform prayer in your houses at the time that you know, then pray with them and make that voluntary.'"

1256. It was narrated from Abu Dharr that the Prophet (ﷺ) said: "Offer prayer on time, and if you reached the Imam leading them in prayers (on time), then perform it with them, and you will be safe with your prayer, otherwise it will be voluntary for you."

1257. It was narrated from 'Ubadah bin Samit that the Prophet (ﷺ) said: "There will be leaders who will be distracted by matters and they will delay the prayer until after its proper time. So make your prayer with them voluntary."

1258. It was narrated that Ibn 'Umar said: "The Messenger of Allah (ﷺ) said concerning the fear prayer: 'The Imam should lead one group in prayer, and they should perform one prostration, and there should be another group between them and the enemy (guarding them). Then those who did the prostration with their leader should move away, and take the place of those who have not yet prayed. Then those who have not yet prayed should come forward and perform one prostration with their leader. Then their leader should move away, and his prayer will be complete. Then each group should perform one prostration by itself. If the fear is too great, then (they should pray) on foot or riding.'"

He said: What is meant by prostration here is a Rak'ah

1259. It was narrated from Sahl bin Abu Hathmah that he said concerning the fear prayer: "The Imam should stand facing the Qiblah, and a group of them should stand with him, and another group should stand in the direction of the enemy, facing towards the row (of worshippers). He should lead them in one Rak'ah, then they should bow and do two prostrations by themselves where they are. Then they should go and take the place of the others, and the others should come and pray one Rak'ah, bowing and prostrating with the leader. Then he will have prayed two Rak'ah and they will have prayed one; then they should perform another Rak'ah, bowing and performing two prostrations."

1260. It was narrated from Jabir bin 'Abdullah that the Prophet (ﷺ) led his Companions in the fear prayer. He led them all in bowing, then the Messenger of Allah (ﷺ) and the row nearest him prostrated, and the others stood up, then when he stood up, they prostrated twice by themselves. Then the front row moved back and took their place, and they moved forward until they formed the front row. Then the Prophet (ﷺ) led them all in bowing, then the Messenger of Allah (ﷺ) and the row nearest to him prostrated, and when they raised their heads, the others prostrated twice. So all of them bowed with the Prophet (ﷺ) and some of them prostrated by themselves, and the enemy was in the direction of the Qiblah

1261. It was narrated that Abu Mas'ud said: The Messenger of Allah (ﷺ) said: "The sun and the moon do not become eclipsed for the death of anyone among mankind. If you see that, then stand and perform prayer."

1262. It was narrated that Nu'man bin Bashir said: "The sun was eclipsed at the time of the Messenger of Allah (ﷺ), and he came out alarmed, dragging his lower garment, until he reached the mosque. He continued to perform prayer until the eclipse was over, then he said: 'Some people claim that the sun and moon only become eclipsed because of the death of a great leader. That is not so. The sun and the moon do not become eclipsed for the death or birth of anyone. When Allah manifests Himself to anything in His creation, it humbles itself before Him.'"

1263. It was narrated that 'Aishah said: "The sun was eclipsed during the life of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) went out to the mosque and stood and said the Takbir, and the people formed rows behind him. The Messenger of Allah (ﷺ) recited for a long time, then he said the Takbir and bowed for a long time. Then he raised his head and said: 'Sami' Allahu liman hamidah, Rabban was lakal-hamd.' Then he stood and recited for a long time, but shorter than the first recitation. Then he said the Takbir and bowed for a long time, but less than the first bowing. Then he said: 'Sami' Allahu liman hamidah, Rabbana wa lakal-hamd.' Then he did the same in the next Rak'ah, and he completed four Rak'ah and four sets of prostration, and the eclipse ended before he finished. Then he stood and addressed the people. He praised Allah as He deserves to be praised, then he said: 'The sun and the moon are two of the signs of Allah. They do not become eclipsed for the death or birth of anyone. If you see that then seek help in prayer.'"

1264. It was narrated that Samurah bin Jundab said: "The Messenger of Allah (ﷺ) led us in the eclipse prayer, and we did not hear his voice."

1265. It was narrated that Asma' bint Abu Bakr said: "The Messenger of Allah (ﷺ) performed the eclipse prayer. He stood for a long time, then he bowed for a long time, then he stood up for a long time, then he bowed for a long time, then he stood up, then he prostrated for a long time, then he sat up, then he prostrated for

## Sunan Ibn Majah

a long time. He stood for a long time, then he bowed for a long time, then he stood up for a long time, then he bowed for a long time, then he stood up, then he prostrated for a long time, then he sat up, then he prostrated for a long time. Then he finished and said: 'Paradise was brought close to me, so that if I had dared, I could have brought you some of its fruits. And Hell was brought near to me, until I said: "O Lord, am I one of them?" Nafi' said: "I think that he said: 'And I saw a woman being scratched by a cat that belonged to her. I said: "What is wrong with this woman?" They said: "She detained it until it died of hunger; she did not feed it and she did not let it loose to eat of the vermin of the earth."

1266. It was narrated from Hisham bin Ishaq bin 'Abdullah bin Kinanah that his father said: "One of the chiefs\* sent me to Ibn 'Abbas to ask him about the prayer for rain. Ibn 'Abbas said: 'What kept him from asking me?' He said: 'The Messenger of Allah (ﷺ) went out humbly, walking with a humble and moderate gait, imploring, and he performed two Rak'ah as he used to pray for 'Eid, but he did not give a sermon like this sermon of yours."

1267. It was narrated that 'Abdullah bin Abu Bakr said: "I heard 'Abbad bin Tamim narrating to my father that his paternal uncle had seen the Prophet (ﷺ) going out to the prayer place to pray for rain. He faced the Qiblah and turned his cloak around, and prayed two Rak'ah." (One of the narrators) Muhammad bin Sabbah said: "Sufyan told us something similar, narrating from Yahya bin Sa'eed, from Abu Bakr bin Muhammad bin 'Amr bin Hazm. from 'Abbad bin Tamim, from his paternal uncle, from the Prophet (ﷺ)." Sufyan narrated that Al-Mas'udi said: "I asked Abu Bakr bin Muhammad bin 'Amr: 'Did he turn it upside down or right to left?' He said: 'No, it was right to left.'"

1268. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) went out one day to pray for rain. He led us in praying two Rak'ah without any Adhan or Iqamah, then he addressed us and supplicated to Allah. He turned to face the Qiblah, raising his hands, then he turned his cloak around, putting its right on the left and its left on the right."

1269. It was narrated from Shurahbil bin Simt that he said to Ka'b: "O Ka'b bin Murrah, narrate to us a Hadith from the Messenger of Allah (ﷺ), but be careful." He said: "A man came to the Prophet (ﷺ) and said: 'O Messenger of Allah, ask Allah for rain!' So the Messenger of Allah (ﷺ) raised his hands and said: 'O Allah! Send wholesome, productive rain upon all of us, sooner rather than later, beneficial and not harmful.' No sooner had they finished performing Friday (prayer) but they were revived. Then they came to him and complained to him about the rain, saying: 'O Allah, around us and not upon us.' Then the clouds began to disperse right and left."

1270. It was narrated that Ibn 'Abbas said: "A Bedouin came to the Prophet (ﷺ) and said: 'O Messenger of Allah, I have come to you from people who have no place to graze their flocks and even their male camels have become weak. He mounted the pulpit and praised Allah, then he said: 'O Allah, send upon us all abundant, wholesome rain, productive and plentiful, sooner rather than later.' Then the rain came down, and no one came to him from any direction but they said: 'We have been revived.'"

1271. Mu'tamir narrated from his father, from Barakah, from Bashir bin Nahik, from Abu Hurairah: "The Prophet (ﷺ) supplicated for rain (raising his hands) until I saw or one could see the whiteness of his armpits."

1272. Salim narrated that his father said: "Sometimes I remember the words of the poet when I was looking at the face of the Messenger of Allah (ﷺ) on the pulpit. He did not come down until all the waterspouts in Al-Madinah were filled with rain. And I remember what the poet said: 'He has a white complexion and rain is sought by virtue of his countenance, He cares for the orphans, and protects the widows, These are the words of Abu Talib.'"

1273. It was narrated that 'Ata' said: "I heard Ibn 'Abbas say: 'I bear witness that the Messenger of Allah (ﷺ) prayed before the sermon, then he delivered the sermon. And he thought that the women had not heard, so he went over to them and reminded them (of Allah) and preached to them and enjoined them to give in charity, and Bilal was spreading his hands like this, and the women started giving their earrings, rings and things.'"

1274. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) prayed on the day of 'Eid with no Adhan and no Iqamah

1275. It was narrated that Abu Sa'eed said: "Marwan brought the pulpit out one 'Eid day and started to deliver the sermon before the prayer. A man stood up and said: 'O Commander of the Believers, you have gone against the Sunnah. You have brought the pulpit out on the day of 'Eid and it was not brought out before, and you started with the sermon before the prayer, when this was not done before.' Abu Sa'eed said: 'As for this man, he has done his duty. I heard the Messenger of Allah (ﷺ) say: "Whoever among you sees an evil action, and he is able to change it with his hand, then change it with his hand (by taking action); if he cannot, (do so) with his tongue then with his tongue (by speaking out); and if he cannot then with his heart (by hating it and feeling that it is wrong), and that is the weakest of faith.'"

1276. It was narrated that Ibn 'Umar said: "The Prophet (ﷺ), then Abu Bakr, then 'Umar, used to pray the 'Eid prayer before delivering the sermon."

1277. 'Abdur-Rahman bin Sa'd bin 'Ammar bin Sa'd, the Mu'adhdhin of the Messenger of Allah (ﷺ), narrated from his father, from his father, from his grandfather, that the Messenger of Allah (ﷺ) used to say the Takbir in the 'Eid prayer, seven times in the first (Rak'ah) before reciting Qur'an, and five times in the second before reciting Qur'an

1278. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet (ﷺ) said the Takbir seven times and five times in the 'Eid prayer

1279. Kathir bin 'Abdullah bin 'Amr bin 'Awf narrated, from his father, from his grandfather, that the Messenger of Allah (ﷺ) said the Takbir in the 'Eid prayers, seven times in the first Rak'ah and five times in the second

1280. It was narrated from 'Aishah that the Messenger of Allah (ﷺ) said the Takbir seven and five times in (the prayer for 'Eid) Fitr and Adha, apart from the Takbir

## Sunan Ibn Majah

for Ruku' (bowing)

1281. It was narrated from Nu'man bin Bashir that the Messenger of Allah (ﷺ) used to recite "Glorify the Name of your Lord, the Most High," [Al-A'la (87)] and "Has there come to you the narration of the overwhelming?" [Al-Ghashiyah (88)] in the 'Eid prayer

1282. It was narrated that 'Ubaidullah bin 'Abdullah said: "Umar went out on the day of 'Eid and sent word to Abu Waqid Al-Laithi asking what the Prophet (ﷺ) used to recite on this day. He said: 'Qaf [Qaf (50)] and 'Iqtarabat.'" [Al-Qamar]

1283. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) used to recite in the 'Eid prayer "Glorify the Name of your Lord, the Most High." [Al-A'la (87)] and "Has there come to you the narration of the overwhelming?" [Al-Ghashiyah]

1284. It was narrated that Isma'il bin Abu Khalid said: "I saw Abu Kahil, and he was a Companion, and my brother narrated to me that he said: 'I saw the Prophet (ﷺ) delivering the sermon atop his she-camel, and an Ethiopian was holding onto its reins.'"

1285. It was narrated that Qais bin 'Aidh, who was Abu Kahil, said: "I saw the Prophet (ﷺ) delivering the sermon atop a beautiful she-camel, and an Ethiopian was holding onto its reins."

1286. It was narrated from Salamah bin Nubait that his father performed Hajj and said: "I saw the Prophet (ﷺ) delivering the sermon atop his camel."

1287. It was narrated from 'Abdur-Rahman bin Sa'd bin 'Ammar bin Sa'd, the Mu'adhdhin, that his father narrated, from his father, that his grandfather said: "The Prophet (ﷺ) used to say the Takbir between the two sermons and he used to say the Takbir a great deal in the sermon of 'Eid."

1288. Abu Sa'eed Al-Khudri said: "The Messenger of Allah (ﷺ) used to go out on the day of 'Eid and lead the people in praying two Rak'ah, then he would say the Salam and stand on his two feet facing the people while they were sitting down. He would say: 'Give in charity. Give in charity.' Those who gave most in charity were the women, (they would give) earrings and rings and things. If he wanted to send out an expedition he would mention it, otherwise he would leave."

1289. It was narrated that Jabir said: "The Messenger of Allah (ﷺ) went out on the Day of Al-Fitr or Al-Adha, and delivered a sermon standing up. Then he sat down briefly, then stood up again."

1290. It was narrated that 'Abdullah bin Sa'ib said: "I attended the 'Eid prayer with the Messenger of Allah (ﷺ). He led us in offering the 'Eid prayer, then he said: 'I have finished the prayer. Whoever wants to sit (and listen to) the sermon, then let him sit, and whoever wants to leave, then let him leave.'"

1291. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) went out and led them in the 'Eid prayer, and he did not pray before it or after it

1292. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet (ﷺ) did not pray before or after the 'Eid prayer

1293. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allah (ﷺ) did not pray before the 'Eid prayer, but when he went back to his house he would pray two Rak'ah."

1294. 'Abdur-Rahman bin Sa'd bin 'Ammar bin Sa'd said: "My father told me, from his father, from his grandfather, that the Prophet (ﷺ) used to go out to the 'Eid prayers walking, and he would come back walking."

1295. It was narrated that Ibn 'Umar said: "The Messenger of Allah (ﷺ) used to go out to the 'Eid prayers walking, and come back walking."

1296. It was narrated that 'Ali said: "It is part of the Sunnah to walk to 'Eid (prayers)."

1297. It was narrated from Muhammad bin 'Ubaidullah bin Abu Rafi', from his father, from his grandfather, that the Messenger of Allah (ﷺ) used to come to 'Eid prayers walking

1298. 'Abdur-Rahman bin Sa'd bin 'Ammar bin Sa'd said: "My father told me, from his father, from his grandfather, that when the Prophet (ﷺ) went out on the two 'Eid, he would pass by the house of Sa'eed bin Abul-'As, then by the people of the tent, then he would leave by a different route, via Banu Zuraiq, then he would go out by the house of 'Ammar bin Yasir and the house of Abu Hurairah to Balat."

1299. It was narrated from Ibn 'Umar that he used to go out to the 'Eid prayers via one route, and return via another, and he said that the Messenger of Allah (ﷺ) used to do that

1300. It was narrated from Muhammad bin 'Ubaidullah bin Abu Rafi', from his father, from his grandfather, that the Messenger of Allah (ﷺ) used to come to 'Eid prayers walking, and that he would go back via a different route than the one he began with

1301. It was narrated from Abu Hurairah that when the Prophet (ﷺ) went out to 'Eid (prayers), he would return via another route than the first one he took

1302. It was narrated that 'Amir said: "Iyad Al-Ash'ari was in Anbar at the time of 'Eid, and he said: 'Why is it that I do not see you engaged in Taqlis\* as was done in the presence of the Messenger of Allah (ﷺ)?'" \*Taqlis means to indulge in celebrations on a festive occasion

1303. It was narrated from 'Amir that Qais bin Sa'd said: "There is nothing that happened during the time of the Messenger of Allah (ﷺ) except that I have seen it, except for one thing, which is that Taqlis\* was performed for the Messenger of Allah (ﷺ) on the Day of Fitr. (Three other chains of narration) with similar wording.

\*Taqlis means to indulge in celebrations on a festive occasion

1304. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) used to set out for the praying place in the morning of the day of 'Eid, and a small spear would be carried before him. When he reached the praying place, it would be set up in front of him, then he would pray facing it, and that was because the

## Sunan Ibn Majah

praying place was an open space in which there was nothing that could serve as a Sutra<sup>\*</sup>. \*Sutra (screen), meaning a barrier of some type

1305. It was narrated that Ibn 'Umar said: "When the Prophet (ﷺ) prayed on the day of 'Eid or on another occasion, a small spear was set up in front of him, and he prayed facing it, and the people were behind him." Nafi' said: It is from here that the leaders have taken this practice

1306. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) prayed 'Eid at the prayer place, using a small spear as a Sutra

1307. It was narrated that Umm 'Atiyyah said: "The Messenger of Allah (ﷺ) commanded us to bring them (the women) out on the day of Fitr and the day of Nahr." Umm 'Atiyyah said: "We said: 'What if one of them does not have an outer covering?' He said: 'Let her sister share her own outer covering with her.'"

1308. It was narrated that Umm 'Atiyyah said: "The Messenger of Allah (ﷺ) said: 'Bring out the women who have attained puberty and those who are in seclusion so that they may attend the 'Eid prayer and (join in) the supplication of the Muslims. But let the women who are menstruating avoid the prayer place.'"

1309. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) used to bring his daughters and his wives out on the two 'Eid

1310. It was narrated that Iyas bin Abi Ramlah Ash-Shami said: "I heard a man asking Zaid bin Arqam: 'Were you present with the Messenger of Allah (ﷺ) when there were two 'Eid on one day?' He said: 'Yes.' He said: 'What did he do?' He said: 'He prayed the 'Eid prayer, then he granted a concession not to pray the Friday, then he said: "Whoever wants to pray (Friday), let him do so.'"

1311. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "Two 'Eid have come together on this day of yours. So whoever wants, that (the 'Eid prayer) will suffice him, and he will not have to pray Friday, but we will pray Friday if Allah wills." Another chain with similar wording

1312. It was narrated that Ibn 'Umar said: "Two 'Eid came together at the time of the Messenger of Allah (ﷺ), so he led the people in prayer, then he said: 'Whoever wishes to come to Friday (prayer), let him come, and whoever wishes to stay behind, let him stay behind.'"

1313. It was narrated that Abu Hurairah said: "Rain fell on the day of 'Eid at the time of the Messenger of Allah (ﷺ), so he led them in prayer in the mosque

1314. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) forbade wearing weapons in the Muslim lands on the two 'Eid, except if the enemy was present

1315. It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) used to have a bath on the day of Fitr and the day of Adha."

1316. It was narrated from 'Abdur-Rahman bin 'Uqbah bin Faki<sup>h</sup> bin Sa'd, from his grandfather Faki<sup>h</sup> bin Sa'd, who was a Companion of the Prophet (ﷺ) that the Messenger of Allah (ﷺ) used to take a bath on the Day of Fitr, the Day of Nahr, and the day of 'Arafah, and Faki<sup>h</sup> used to tell his family to have a bath on these days

1317. Yazid bin Khumair narrated that 'Abdullah bin Busr went out with the people on the Day of Fitr or Adha, and he objected to the Imam's delay. He said: "We would have finished by this time." And that was the time of Tasbi<sup>h</sup>

1318. It was narrated that Ibn 'Umar said: "The Messenger of Allah (ﷺ) used to offer the night prayers two by two."

1319. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) said: "The night prayer is (to be offered) two by two."

1320. It was narrated that Ibn 'Umar said: "The Prophet (ﷺ) was asked about the night prayer. He said: 'Pray two by two, and if you fear that dawn is coming, then perform Witr with one Rak'ah.'"

1321. It was narrated that Ibn 'Abbas said: "The Prophet (ﷺ) used to pray the night prayer two Rak'ah by two Rak'ah."

1322. Ibn 'Umar narrated that the Messenger of Allah (ﷺ) said: "Prayers at night and during the day are to be offered two by two."

1323. It was narrated from Umm Hani' bint Abu Talib that on the day of the Conquest (of Makkah) the Messenger of Allah (ﷺ) prayed voluntary Duha with eight Rak'ah, saying the Salam after each two Rak'ah

1324. It was narrated from Abu Sa'eed that the Prophet (ﷺ) said: "After each two Rak'ah there should be the Taslim."

1325. It was narrated that Muttalib that is, Ibn Abu Wada'ah said: "The Messenger of Allah (ﷺ) said: 'The night prayers are (to be offered) two by two. Say the Tashah-hud after each two Rak'ah, and raise your hands in all humility like one who is poor and needy and say: 'Allāhummaghfir lī (O Allah, forgive me).' And whoever does not do that, it is imperfect.'"

1326. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) said: 'Whoever fasts Ramadan and spends its nights in prayer, out of faith and in hope of reward, his previous sins will be forgiven.'"

1327. It was narrated that Abu Dharr said: "We fasted Ramadan with the Messenger of Allah (ﷺ) and he did not lead us in praying Qiyam (prayers at night) during any part of it, until there were seven nights left. He led us in praying Qiyam on the seventh night until approximately one third of the night had passed. Then on the sixth night which followed it he did not lead us in prayer. Then he led us in praying Qiyam on the fifth night which followed it until almost half the night had passed. I said: 'O Messenger of Allah, would that we had offered voluntary prayers throughout the whole night.' He said: 'Whoever stands with the Imam until he finishes, it is equivalent to spending the whole night in prayer.' Then on the fourth night which followed it, he did not lead us in prayer, until the third night that followed it, when he gathered his wives and family, and the people gathered, and he led us in prayer until we feared that we would miss the Fala<sup>h</sup>." It was asked: "What is the Fala<sup>h</sup>?" He said: "Suhur." He said: "Then he did not lead us in prayer at night for the rest of the month."

1328. It was narrated that Nadr bin Shaiban said: "I met Abu Salamah bin 'Abdur-Rahman and said: 'Tell me a Hadith that you heard from your father, in which mention is made of the month of Ramadan.' He said: 'Yes, my father narrated to me that the Messenger of Allah (ﷺ) mentioned the month of Ramadan and said:

## Sunan Ibn Majah

"A month which Allah has enjoined upon you to fast, and in which I have established Qiyam (prayers at night) as Sunnah for you. So whoever fasts it and spends its nights in prayer out of faith and in hope of reward; he will emerge from his sins as on the day his mother bore him."

1329. It was narrated that Abu Hurairah said:"The Messenger of Allah () said: 'At night Satan ties a rope in which there are three knots to the nape of the neck of anyone of you. If he wakes up and remembers Allah, one knot is untied. If he performs ablution, another knot is untied, and if he gets up to pray, all the knots are untied, so he wakes up energetic and cheerful, he has already earned something good. But if he does not do that, he wakes up bad-tempered, having earned nothing good."

1330. It was narrated that 'Abdullah said:"Mention was made to the Messenger of Allah () of a man who slept until morning came. He said: 'That is because Satan urinated in his ears.'"

1331. It was narrated that 'Abdullah bin 'Amr said:"The Messenger of Allah () said: 'Do not be like so-and-so, who used to pray voluntary night prayers then stopped praying voluntary night prayers."

1332. It was narrated that Jabir bin 'Abdullah said:"The Messenger of Allah () said: 'The mother of Sulaiman bin Dawud said to Sulaiman: "O my son, do not sleep too much at night, for sleeping too much at night will leave a man poor on the Day of Resurrection."

1333. It was narrated that Jabir said:"The Messenger of Allah () said: 'Whoever prays a great deal at night, his face will be handsome during the day.'"

1334. It was narrated that 'Abdullah bin Salam said:"When the Messenger of Allah () came to Al-Madinah, the people rushed towards him and it was said: 'The Messenger of Allah () has come!' I came along with the people to see him, and when I looked at the face of the Messenger of Allah (), I realized that his face was not the face of a liar. The first thing he said was: "O people, spread (the greeting of) Salam, offer food to people and pray at night when people are sleeping, you will enter Paradise in peace."

1335. It was narrated that Abu Sa'eed and Abu Hurairah said that the Prophet () said: 'When a man wakes up at night and wakes his wife, and they pray two Rak'ah, they will be recorded among the men and women who remember Allah much."

1336. It was narrated that Abu Hurairah said:"The Messenger of Allah () said: 'May Allah have mercy on a man who gets up at night and prays, and wakes his wife, and she prays; and if she refuses he sprinkles water in her face. And May Allah have mercy on a woman who gets up at night and prays, and wakes her husband and he prays; and if he refuses, she sprinkles water in his face.'"

1337. It was narrated that 'Abdur-Rahman bin Sa'ib said:"Sa'd bin Abu Waqqas came to us when he had become blind. I greeted him with Salam and he said: 'Who are you?' So I told him, and he said: 'Welcome, O son of my brother. I have heard that you recite Qur'an in a beautiful voice. I heard the Messenger of Allah () say: "This Qur'an was revealed with sorrow, so when you recite it, then weep. If you cannot weep then pretend to weep, and make your voice melodious in reciting it. Whoever does not make his voice melodious, he is not one of us."

1338. It was narrated that 'Aishah the wife of the Prophet () said:"One night at the time of the Messenger of Allah () I was late returning from the 'Isha', then I came and he said: 'Where were you?' I said: 'I was listening to the recitation of a man among your Companions, for I have never heard a recitation or a voice like his from anyone.' He got up and I got up with him, to go and listen to him. Then he turned to me and said: 'This is Salim, the freed slave of Abu Hudhaifah. Praise is to Allah Who has created such men among my Ummah.'"

1339. It was narrated that Jabir said:"The Messenger of Allah () said: 'Among the people who recite the Qur'an with the most beautiful voices is the man who, when you hear him, you think that he fears Allah.'"

1340. It was narrated that Fadalah bin 'Ubaid said:"The Messenger of Allah () said: 'Allah listens more attentively to a man with a beautiful voice who recites Qur'an out loud than the master of a singing slave listens to his slave.'"

1341. It was narrated that Abu Hurairah said:"The Messenger of Allah () entered the mosque and heard a man reciting Qur'an. He asked: 'Who is this?' It was said: '(He is) 'Abdullah bin Qais.' He said: 'He has been given (sweet melodious voice) from the Mazamir of the family of Dawud.'"

1342. It was narrated from Bara' (bin 'Azib) that the Messenger of Allah () said:"Beautify the Qur'an with your voices."

1343. It was narrated that 'Abdur-Rahman bin 'Abdin Al-Qari said:"I heard 'Umar bin al-Khattab say: 'The Messenger of Allah () said: 'Whoever sleeps and misses his daily portion of Qur'an, or any part of it, let him read it between the Fajr prayer and the Zuhr prayer, and it will be recorded as if he had read it during the night.'"

1344. It was narrated that Abu Darda' conveyed that the Prophet () said:"Whoever goes to bed intending to wake up and pray during the night, but is overwhelmed by sleep until morning comes, what he intended will be recorded for him, and his sleep is a charity given to him by his Lord."

1345. It was narrated from 'Uthman bin 'Abdullah bin Aws that his grandfather Aws bin Hudhaifah said:"We came to the Messenger of Allah () in the delegation of Thaqif. The allies of Quraish stayed at the house of Mughirah bin Shu'bah, and the Messenger of Allah () camped Bani Malik in a tent belonging to him. He used to come to us every night after the 'Isha' and speak to us standing on his two feet, until he started to shift his weight from one foot to the other. Most of what he told us was what he had suffered from his people, the Quraish. He said: '(The two sides) were not equal. We were weak and oppressed and humiliated, and when we went out to Al-Madinah, the outcome of the battles between us varied; sometimes we would defeat them and sometimes they would defeat us.' One night he was later than he usually was, and I said: 'O Messenger of Allah, you have come to us late tonight.' He said: 'It occurred to me that I had not read my daily

## Sunan Ibn Majah

portion of Qur'an and I did not want to come out until I had completed it." Aws said: "I asked the Companions of the Messenger of Allah (ﷺ): 'How did you used to divide up the Qur'an?' They said: 'A third, a fifth, a seventh, a ninth, an eleventh, a thirteenth, and Hizbul-Mufasssal.'"

1346. It was narrated that 'Abdullah bin 'Amr said: "I memorized the Qur'an and recited it all in one night. The Messenger of Allah (ﷺ) said: 'I am afraid that you may live a long life and that you may get bored. Recite it over the period of a month.' I said: 'Let me benefit from my strength in my youth.' He said: 'Recite it in ten days.' I said: 'Let me benefit from my strength and my youth.' He said: 'Recite it in seven days.' I said: 'Let me benefit from my strength and my youth,' but he refused (to alter it any further)."

1347. It was narrated from 'Abdullah bin 'Amr that the Messenger of Allah (ﷺ) said: "No one properly understands who reads the Qur'an in less than three days."

1348. It was narrated that 'Aishah said: "I did not know of the Prophet of Allah (ﷺ) reciting the entire Qur'an until morning."

1349. It was narrated that Umm Hani' bint Abi Talib said: "I used to hear the Prophet (ﷺ) reciting at night when I was on the roof of my house."

1350. It was narrated that Jasrah bint Dijajah said: "I heard Abu Dharr say: 'The Prophet (ﷺ) stood reciting a Verse and repeating it until morning came. That Verse was: 'If you punish them, they are Your slaves, and if You forgive them, verily You, only You, are the All- Mighty, the All-Wise.'"" [5:]

1351. It was narrated from Hudhaifah that the Prophet (ﷺ) prayed, and when he recited a Verse which mentioned mercy, he would ask for mercy; when he recited a Verse that mentioned punishment he would pray for deliverance from it; and when he recited a Verse that mentioned the Tanzih of Allah, he would glorify Him

1352. It was narrated that Abu Laila said: "I prayed beside the Prophet (ﷺ) when he was praying voluntary prayers at night. He recited a Verse which mentioned punishment and said: 'I seek refuge with Allah from the Fire, woe to the people of the Fire.'"

1353. It was narrated that Qatadah said; "I asked Anas bin Malik about the recitation of the Prophet (ﷺ) and he said: 'He used to elongate his voice.'"

1354. It was narrated that Ghudaif bin Harith said: "I came to 'Aishah and asked: 'Did the Messenger of Allah (ﷺ) recite Qur'an loudly or softly?' She said: 'Sometimes he would recite loud and sometimes softly.' I said, 'Allahu Akbar! Praise is to Allah Who has made this matter one of broad scope.'"

1355. It was narrated that Ibn 'Abbas said: "When the Messenger of Allah (ﷺ) prayed Tahajjud at night, he would say: 'Allahumma lakal-hamd, Anta nurus-samawati wal-ard wa man fihinna. Wa lakal-hamd, Anta qayyamus-samawati wal-ard wa man fihinna. Wa lakal-hamd, Anta malikus- samawati wal-ard wa man fihinna. Wa lakal-hamd, Antal-haqq, wa wa'duka haqq, wa liqa'uka haqq, wa qawluka haqq, wal-jannatu haqq, wan-naru haqq, was-sa'atu haqq, wan-nabiyyuna haqq, wa Muhammadun haqq. Allahumma laka aslamtu, wa bika amantu, wa `alaika tawakkaltu wa ilaika anabtu, wa bika khasamtu, wa ilaika hakamtu, faghfirli ma qaddamtu wa ma akhkhartu, wa ma asartu wa ma a'lantu. Antal-muqaddimu wa Antal-muakhhiru. La ilaha illa anta wa la ilaha ghairuka, wa la hawla wa la quwwata illa bika (O Allah, to you is praise, You are the Light of the heavens and the earth, and everyone therein. To You is praise, You are the Sustainer of the heavens and the earth, and everyone therein. To You is praise, You are the Sovereign of the heavens and the earth, and everyone therein. To You is praise, You are the Truth; Your promise is true, the meeting with You is true, Your saying is true, Paradise is true, the Fire is true, the Hour is true, the Prophets are true, and Muhammad (ﷺ) is true. O Allah, to You have I submitted, in You I believe, in You have I put my trust, to You I turn in repentance, by Your help I argue, to You I refer my case, so forgive me for my past and future sins, what I have done in secret and what I have done openly. You are the One Who brings forward and puts back. None has the right to be worshipped but You, and there is none who has the right to be worshipped other than You. And there is no power and no strength except with You.' Another chain that Ibn 'Abbas narrated: "When the Messenger of Allah (ﷺ) stood during the night for Tahajjud," and he mentioned something similar

1356. It was narrated that 'Asim bin Humaid said: "I asked 'Aishah: 'With what did the Prophet (ﷺ) start voluntary prayers?' She said: 'You have asked me about something which no one has asked before. He used to say Allahu Akbar ten times, and Al-Hamdu Lillah ten times and Subhan Allah ten times, and he would say Allahumma aghfirli wahdini, warzuqni, wa `afini (O Allah, forgive me, guide me, grant me provision and give me good health),' and he would seek refuge from the difficulty of the standing on the Day of Resurrection."

1357. It was narrated that Abu Salamah bin 'Abdur-Rahman said: "I asked 'Aishah: 'With what did the Prophet (ﷺ) start his voluntary prayers?' She said: 'He would say: "Allahumma Rabba Jibra'il wa Mika'il wa Israfil, Fatiras-samawati wal-ard, `alimal-ghaybi wash- shahadah, Anta tahkumu baina `ibadika fima kanu fihi yakhtalifun, ihdini lima-khtulifa fihi minal-haqqi bi idhnika, innaka latahdi ila siratin mustaqim (O Allah, Lord of Jibra'il, Mika'il and Israfil, Creator of the heavens and the earth, Knower of the unseen and the seen, You judge between Your slaves concerning that wherein they differ. Guide me to the disputed matters of truth by Your Leave, for You are the One Who guides to the straight Path)." (One of the narrators) 'Abdur-Rahman bin 'Umar said: "Bear in mind the word Jibra'il with a Hamzah - this is how it was narrated from the Prophet (ﷺ)."

1358. It was narrated that 'Aishah said, and this is the Hadith of Abu Bakr. "During the period after he finished the 'Isha' prayer until the Fajr, the Prophet (ﷺ) used to pray eleven Rak'ah, saying the Salam after each two Rak'ah and praying Witr with one Rak'ah. He would prostrate for as long as it takes anyone of you to recite fifty Verses before he would raise his head. When the Mu'adh-dhin fell silent after the first Adhan for the Subh prayer, he would get up and pray two brief Rak'ah."

1359. It was narrated that 'Aishah said: "The Prophet (ﷺ) used to pray thirteen Rak'ah at night."

1360. It was narrated from 'Aishah that the Prophet (ﷺ) used to pray nine Rak'ah at night

1361. It was narrated that 'Amir Ash-Sha'bi said: "I asked 'Abdullah bin 'Abbas and 'Abdullah bin 'Umar about the Prophet's prayer at night. They said: '(He prayed)



## Sunan Ibn Majah

thirteen Rak'ah, including eight, and three for Witr, and two Rak'ah after the Fajr."

1362. It was narrated that Zaid bin Khalid Al-Juhani said: "I said, I must observe how the Messenger of Allah (ﷺ) prays tonight. So I lay down at his door. The Messenger of Allah (ﷺ) got up and prayed two brief Rak'ah, then two long ones, which were very, very long, then two Rak'ah which were shorter than the ones preceding them, then two Rak'ah which were shorter than the ones preceding them, then two Rak'ah which were shorter than the ones preceding them, then two Rak'ah, then Witr. That was thirteen Rak'ah."

1363. It was narrated from Kuraib, the freed slave of Ibn 'Abbas, that Ibn 'Abbas told him that he slept at the house of Maimunah, the wife of the Prophet (ﷺ), who was his maternal aunt. He said: "I lay down across the pillow and the Messenger of Allah (ﷺ) and his wife were laying along it. The Prophet (ﷺ) slept until midnight, or a little before, or a little after. The Prophet (ﷺ) woke up and began to rub the sleep from his face with his hand. Then he recited the last ten Verses of Surah Al 'Imran. Then he got up and went to a water skin that was hanging up and performed ablution from it, and he performed ablution well, then he stood up and prayed." 'Abdullah bin 'Abbas said: "I stood up and did what he had done, then I went and stood beside him. The Messenger of Allah (ﷺ) put his right hand on my head, took hold of my right ear and tweaked it. Then he prayed two Rak'ah, then two Rak'ah, then two Rak'ah, then two Rak'ah, then two Rak'ah, then two Rak'ah, then he prayed Witr. Then he lay down until the Mu'adh-dhin came to him and he prayed two brief Rak'ah, then he went out to pray."

1364. It was narrated that 'Amr bin 'Abasah said: "I came to the Messenger of Allah (ﷺ) and said: 'O Messenger of Allah, who became a Muslim with you?' He said: 'A free man and a slave.' I said: 'Is there any hour of the night that is closer to Allah than another?' He said: 'Yes, the last half of the night.'"

1365. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) used to sleep during the first part of the night and stay awake during the latter part."

1366. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Our Lord, the Blessed and Exalted, descends when one third of the night remains, every night and He says: 'Who will ask of Me, that I may give him? Who will call upon Me, that I may answer him? Who will ask My forgiveness, that I may forgive him?' until dawn comes." Hence they used to prefer voluntary prayers at the end of the night rather than at the beginning

1367. It was narrated that Rifa'ah Al-Juhani said: "The Messenger of Allah (ﷺ) said: 'Allah provides respite until, when half or two thirds of the night had passed, He says: "My slave does not ask of anyone other than Me. Whoever calls upon Me, I will answer him; whoever asks of Me, I will give him; whoever asks My forgiveness, I will forgive him," until dawn comes.'"

1368. It was narrated that Abu Mas'ud said: The Messenger of Allah (ﷺ) said: "Whoever recites the last two Verses of Surat Al-Baqarah at night, that will be sufficient for him." In his narration (one of the narrators) Hafs said: "Abdur-Rahman said: 'I met Abu Mas'ud when he was performing Tawaf, and he narrated this to me.'"

1369. It was narrated from Abu Mas'ud that the Messenger of Allah (ﷺ) said: "Whoever recites the last two Verses of Surat Al-Baqarah at night, that will be sufficient for him."

1370. It was narrated that 'Aishah said: "The Prophet (ﷺ) said: 'If anyone of you becomes drowsy, let him sleep until he feels refreshed, for he does not know, if he prays when he feels drowsy, he may want to say words seeking forgiveness but (instead) he ends up cursing himself.'"

1371. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) entered the mosque and saw a rope tied between two pillars. He said, "What is this rope?" They said: "It belongs to Zainab. She prays here and when she gets tired she holds on to it." He said: "Untie it, untie it; let any one of you pray when he has energy, if he gets tired let him sit down."

1372. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "When anyone of you gets up to pray at night, and his tongue stumbles over the words of the Qur'an, and he does not know what he is saying, let him lie down."

1373. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) said: 'Whoever prays twenty Rak'ah between Maghrib and 'Isha', Allah will build for him a house in Paradise.'"

1374. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) said: 'Whoever prays six Rak'ah after the Maghrib and does not speak evil between them, they will be made equivalent to twelve years' worship.'"

1375. It was narrated that 'Asim bin 'Amr said: "A group from the people of 'Iraq came to 'Umar and when they came to him, he said to them: 'Where are you from?' They said: 'From the inhabitants of 'Iraq.' He said: 'Have you come with permission?' They said: 'Yes.' Then they asked him about a man's prayer in his house. 'Umar said: 'I asked the Messenger of Allah (ﷺ) and he said: "As for a man's prayer in his house, it is light, so illuminate your houses.'"

1376. It was narrated from Abu Sa'eed Al-Khudri that the Prophet (ﷺ) said: "When anyone of you has finished his prayer, let him give his house a share of that, for Allah will put something good in his house because of that prayer."

1377. It was narrated that Ibn 'Umar said: "The Messenger of Allah (ﷺ) said: 'Do not make your houses into graves.'"

1378. 'Abdullah bin Sa'd said: "I asked the Messenger of Allah (ﷺ): 'Which is better prayer in my house or prayer in the mosque?' He said: 'Do you not see how close my house is to the mosque?' But praying in my house is dearer to me than praying in the mosque, apart from the prescribed prayers.'"

1379. It was narrated that 'Abdullah bin Harith said: "During the caliphate of 'Uthman, when the people were present in large numbers, I asked about Duha prayer, and I could not find anyone who could tell me that he, meaning the Prophet (ﷺ), had prayed it, apart from Umm Hani'. She told me that he had prayed it with eight

## Sunan Ibn Majah

Rak'ah."

1380. It was narrated that Anas bin Malik said:"I heard the Messenger of Allah () say: 'Whoever prays Duha with twelve Rak'ah, Allah will build for him a palace of gold in Paradise.'"

1381. Mu'adhah Al-'Adawiyyah said:"I asked 'Aishah: 'Did the Prophet () pray Duha?' She said: 'Yes; four (Rak'ah) and he would add whatever Allah willed.'"

1382. It was narrated that Abu Hurairah said:"The Messenger of Allah () said: 'Whoever regularly prays two Rak'ah of Duha, his sins will be forgiven even if they are like the foam of the sea.'"

1383. It was narrated that Jabir bin 'Abdullah said:"The Messenger of Allah () used to teach us Istikharah, just as he used to teach us a Surah of the Qur'an. He said: 'If anyone of you is deliberating about a decision he has to make, then let him pray two Rak'ah of non- obligatory prayer, then say: Allahumma inni astakhiruka bi 'ilmika wa astaqdiruka bi qudratika wa as'aluka min fadlikal-'azim, fa innaka taqdiru wa la aqdir, wa ta'lamu wa la a'lam, wa Anta 'allamul-ghuyub. Allahumma in kunta ta'lamu hadhal-amra (then the matter should be mentioned by name) ma kan min shay'in khairan li fi dini wa ma'ashi wa 'aqibati amri, aw khairanli fi 'ajili amri wa ajilihi, faqdurhu li wa yassirhu li wa barik li fihi. Wa in kunta ta'lamu [O Allah, I seek Your guidance (in making a choice) by virtue of Your knowledge, and I seek ability by virtue of Your power, and I ask You of Your great bounty. You have power, I have none. And You know, I know not. You are the Knower of hidden things. O Allah, if in Your knowledge, this matter (then it should be mentioned by name) is good for me in my religion, my livelihood and my affairs, or both in this world and in the Hereafter then ordain it for me, make it easy for me, and bless it for me. And if in Your knowledge]. Then saying similar to what he said the first time, except: Wa in kana sharran li fasrifhu 'anni wasrifni 'anhu waqdur li al-khair haithuma kana thumma raddini bihi (If it is bad for me then turn it away from me and turn me away from it, and ordain for me the good wherever it may be and make me pleased with it).'"

1384. It was narrated that 'Abdullah bin Abi Awfa Al-Aslami said:"The Messenger of Allah () came out to us and said: 'Whoever has some need from Allah or from any of His creation, let him perform ablution and pray two Rak'ah, then let him say: La ilaha illallahul-Halimul- Karim. Subhan-Allahi Rabbil-'arshil-'azim. Al-hamdu Lillahi Rabbil-'Alamin. Allahumma inni as'aluka mujibat rahmatika, wa 'aza'ima maghfiratika, wal-ghanimata min kulli birrin, was-salamata min kulli ithmin. As'aluka alla tada'a li dhanban illa ghafartahu, wa la hamman illa farrajtahu, wa la hajah hiya laka ridan illa qadaitaha li (None has the right to be worshipped but Allah, the Forbearing, the Most Generous. Glory is to Allah, the Lord of the Mighty Throne. Praise is to Allah, the Lord of the worlds. O Allah, I ask You for the means of Your mercy and forgiveness, the benefit of every good deed and safety from all sins. I ask You not to leave any sin of mine but You forgive it, or any distress but You relieve it, or any need that is pleasing to You but You meet it). Then he should ask Allah for whatever he wants in this world and in the Hereafter, for it is decreed.'"

1385. It was narrated from 'Uthman bin Hunaif that a blind man came to the Prophet () and said:"Pray to Allah to heal me." He said: "If you wish to store your reward for the Hereafter, that is better, or if you wish, I will supplicate for you." He said: "Supplicate." So he told him to perform ablution and do it well, and to pray two Rak'ah, and to say this supplication: "Allahumma inni as'aluka wa atawajjahu ilaika bimuhammadin nabiyyir-rahmah. Ya Muhammadu inni qad tawajjahtu bika ila rabbi fi hajati hadhihi lituqda. Allahumma fashaffi'hu fiya (O Allah, I ask of You and I turn my face towards You by virtue of the intercession of Muhammad the Prophet of mercy. O Muhammad, I have turned to my Lord by virtue of your intercession concerning this need of mine so that it may be met. O Allah, accept his intercession concerning me)"

1386. It was narrated that Abu Rafi' said:"The Messenger of Allah () said to 'Abbas: 'O uncle, shall I not give you a gift, shall I not benefit you, shall I not uphold my ties of kinship with you?' He said: 'Of course, O Messenger of Allah.' He said: 'Pray four Rak'ah, and recite in each Rak'ah the Opening of the Book (Al-Fatihah) and a Surah. When you have finished reciting, say: Subhan-Allah wal-hamdu Lillah wa la ilaha illallah wa Allahu Akbar (Glory is to Allah, praise is to Allah, none has the right to be worshipped but Allah and Allah is the Most Great) fifteen times before you bow in Ruku'. Then bow and say it ten times; then raise your head and say it ten times; then prostrate and say it ten times; then raise your head and say it ten times; then prostrate and say it ten times; then raise your head and say it ten times before you stand up. That will be seventy-five times in each Rak'ah and three hundred times in the four Rak'ah, and even if your sins are like the grains of sand, Allah will forgive you for them.' He said: 'O Messenger of Allah, what if someone cannot say it in one day?' He said: 'Then say it once in a week; if you cannot, then say it once in a month' until he said: 'Once in a year.'"

1387. It was narrated that Ibn 'Abbas said:"The Messenger of Allah () said to 'Abbas bin 'Abdul-Muttalib: 'O 'Abbas, O my uncle, shall I not give you a gift, shall I not give you something, shall I not tell you of something which, if you do it, will expiate for ten types of sins? If you do them, Allah will forgive you your sins, the first and the last of them, the old and the new, the unintentional and the deliberate, the minor and the major, the secret and the open, ten types of sin. Pray four Rak'ah, and recite in each Rak'ah the Opening of the Book (Al-Fatihah) and a Surah. When you have finished reciting in the first Rak'ah, while you are standing, say: Subhan-Allah wal- hamdu Lillah wa la ilaha illallah wa Allahu Akbar (Glory if to Allah, praise is to Allah, none has the right to be worshipped but Allah and Allah is the Most Great) fifteen times. Then bow and say it ten times while you are bowing. Then raise your head from Ruku' and say it ten times. Then go into prostration and say it ten times while you are prostrating. Then raise your head from prostration and say it ten times. Then prostrate and say it ten times. Then raise your head from prostration and say it ten times. That will be seventy-five times in each Rak'ah. Do that in all four Rak'ah. If you can pray it once each day then do so. If you cannot, then once each week; if you cannot, then once each month. If you cannot, then once in your lifetime.'"

1388. It was narrated that 'Ali bin Abu Talib said:"The Messenger of Allah () said: 'When it is the night of the middle of Sha'ban, spend its night in prayer and observe a fast on that day. For Allah descends at sunset on that night to the lowest heaven and says: 'Is there no one who will ask Me for forgiveness, that I may

## Sunan Ibn Majah

forgive him? Is there no one who will ask Me for provision, that I may provide for him? Is there no one who is afflicted by trouble, that I may relieve him?' And so on, until dawn comes."

1389. It was narrated that 'Aishah said: "I missed the Prophet (ﷺ) one night, so I went out looking for him. I found him at Al-Baqi', raising his head towards the sky. He said: 'O 'Aishah, were you afraid that Allah and His Messenger would wrong you?'" She said: "I said: 'No, it is not that, but I thought that you had gone to one of your other wives.' He said: 'Allah descends on the night of the middle of Sha'ban to the lowest heaven, and He forgives more than the numbers of hairs on the sheep of Banu Kalb.'"

1390. It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allah (ﷺ) said: "Allah looks down on the night of the middle of Sha'ban and forgives all His creation, apart from the idolater and the Mushahin." Another chain from Abu Musa, from the Prophet (ﷺ) with similar wording

1391. It was narrated from 'Abdullah bin Abu Awfa that the Messenger of Allah (ﷺ) prayed two Rak'ah on the day when he was given the glad tidings of the head (death) of Abu Jahl

1392. It was narrated from Anas bin Malik that the Prophet (ﷺ) was given glad tidings that a need of his had been met, and he fell down prostrate

1393. It was narrated from 'Abdur-Rahman bin Ka'b bin Malik that his father said that when Allah accepted his repentance, he fell down prostrate

1394. It was narrated from Abu Bakrah that when the Prophet (ﷺ) heard news that made him happy, or for which one should be happy, he would fall down prostrate in gratitude to Allah, the Blessed and Exalted

1395. It was narrated that 'Ali bin Abu Talib said: "If I heard a Hadith from the Messenger of Allah (ﷺ), Allah benefitted me with it as much as He willed, and if I heard it from anyone else, I would ask him to swear me an oath, then if he swore an oath I would believe him. Abu Bakr told me and Abu Bakr spoke the truth that the Messenger of Allah (ﷺ) said: 'There is no man who commits a sin then he performs ablution and does it well, then he prays two Rak'ah,' (one of the narrators) Mis'ar said: 'then performs prayer and seeks the forgiveness of Allah, but Allah will forgive him.'

1396. It was narrated from 'Asim bin Sufyan Thaqafi that they went on the campaign of Salasil, but no battle took place; they only took up their positions. Then they came back to Mu'awiyah, and Abu Ayyub and 'Uqbah bin 'Amir were with him. 'Asim said: "O Abu Ayyub, we have missed out on Jihad this year, and we were told that whoever prays in the four mosques will be forgiven his sins." He said: "O son of my brother, shall I not tell you of something easier than that? I heard the Messenger of Allah (ﷺ) say: 'Whoever performs ablution as he has been commanded, and prays as he has been commanded, will be forgiven his previous (bad) deeds.'" He said: "(Did he not say it) like that, O 'Uqbah?" He said: "Yes."

1397. 'Uthman said: "I heard the Messenger of Allah (ﷺ) say: 'Do you think that if there was a river in the courtyard of anyone of you, and he bathed in it five times each day, would there be any dirt left on him?' They said: '(There would be) nothing.' He said: 'Prayer takes away sins like water takes away dirt.'"

1398. It was narrated from 'Abdullah bin Mas'ud that a man did something with a woman that was less than adultery; I do not know how far it went, but it was less than adultery. He went to the Prophet (ﷺ) and told him about that. Then Allah revealed the words: "And perform the prayer, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful." [11:114] He said: "O Messenger of Allah, is this only for me?" He said: "It is for everyone who acts upon it."

1399. It was narrated that Anas bin Malik said: "The Messenger of Allah (ﷺ) said: 'Allah enjoined fifty prayers upon my nation, and I came back with that until I came to Musa. Musa said: 'What has your Lord enjoined upon your nation?' I said: 'He has enjoined fifty prayers on me.' He said: 'Go back to your Lord, for your nation will not be able to do that.' So I went back to my Lord, and He reduced it by half. I went back to Musa and told him, and he said: 'Go back to your Lord, for your nation will not be able to do that.' So I went back to my Lord, and He said: 'They are five and they are fifty; My Word does not change.' So I went back to Musa and he said: 'Go back to your Lord.' I said: 'I feel shy before my Lord.'"

1400. It was narrated that Ibn 'Abbas said: "Your Prophet (ﷺ) was enjoined to do fifty prayers but he returned to your Lord to make (i.e., reduce) them to five prayers."

1401. It was narrated that 'Ubadah bin Samit said: "I heard the Messenger of Allah (ﷺ) say: 'Five prayers that Allah has enjoined upon His slaves, so whoever does them, and does not omit anything out of negligence, on the Day of Resurrection Allah will make a covenant with him that He will admit him to Paradise. But whoever does them but omits something from them out of negligence, will not have such a covenant with Allah; if He wills He will punish him, and if He wills, He will forgive him.'"

1402. It was narrated from Sharik bin 'Abdullah bin Abu Namir that he heard Anas bin Malik say: "While we were sitting in the mosque, a man entered riding a camel; he made it kneel in the mosque, then he hobbled it and said to them: 'Which of you is Muhammad?' The Messenger of Allah (ﷺ) was reclining among them, so they said: 'This fair-skinned man who is reclining.' The man said to him: 'O son of 'Abdul-Muttalib!' The Prophet (ﷺ) said: 'I am listening to you.' The man said: O Muhammad! I am asking you and will be stern in asking, so do not bear any ill-feelings towards me.' He said: 'Ask whatever you think.' The man said: 'I adjure you by your Lord and the Lord of those who came before you, has Allah sent you to all of mankind?' The Messenger of Allah (ﷺ) said: 'By Allah, yes.; He said: 'I adjure you by Allah, has Allah commanded you to pray the five prayers each day and night?' The Messenger of Allah (ﷺ) said: 'By Allah, yes.' He said: 'I adjure you by Allah, has Allah commanded you to fast this month of each year?' The Messenger of Allah (ﷺ) said: 'By Allah, yes.' He said: 'I adjure you by Allah, has Allah commanded you to take this charity from our rich and distribute it among our poor?' The Messenger of Allah (ﷺ) said: 'By Allah, yes.' The man said: 'I believe in what you have

## Sunan Ibn Majah

brought, and I am the envoy of my people who are behind me. I am Dimam bin Tha'labah, the brother of Banu Sa'd bin Bakr."

1403. Sa'eed bin Musayyab said that Abu Qatadah bin Rib'i told him that the Messenger of Allah (ﷺ) said: "Allah said: 'I have enjoined on your nation five prayers, and I have made a covenant with Myself that whoever maintains them, I will admit them to Paradise, and whoever does not maintain them, has no such covenant with Me.'"

1404. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "One prayer in this mosque of mine is better than a thousand prayers anywhere else, except The Sacred Mosque (Al-Masjid Al-Haram)." (Another chain) from Abu Hurairah from the Prophet (ﷺ) with similar wording

1405. It was narrated from Ibn 'Umar that the Prophet (ﷺ) said: "One prayer in this mosque of mine is better than one thousand prayers in any other mosque except the Sacred Mosque."

1406. It was narrated from Jabir that the Messenger of Allah (ﷺ) said: "One prayer in my mosque is better than one thousand prayers elsewhere, except the Sacred Mosque, and one prayer in the Sacred Mosque is better than one hundred thousand prayers elsewhere."

1407. It was narrated that Maimunah the freed (female) slave of the Prophet (ﷺ) said: I said: "O Messenger of Allah, tell us about Baitil- Maqdis." He said: "It is the land of the Resurrection and the Gathering. Go and pray there, for one prayer there is like one thousand prayers elsewhere." I said: "What if I cannot travel and go there?" He said: "Then send a gift of oil to light its lamps, for whoever does that is like one who goes there."

1408. It was narrated from 'Abdullah bin 'Amr that the Prophet (ﷺ) said: "When Sulaiman bin Dawud finished building Baitil-Maqdis, he asked Allah for three things: judgment that was in harmony with His judgment, a dominion that no one after him would have, and that no one should come to this mosque, intending only to pray there, but he would emerge free of sin as the day his mother bore him." The Prophet (ﷺ) said: "Two prayers were granted, and I hope that the third was also granted."

1409. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "No one should prepare a mount (travel) to visit any mosque except three: the Sacred Mosque, this mosque of mine, and Aqsa Mosque."

1410. It was narrated from Abu Sa'eed and 'Abdullah bin 'Amr bin 'As that the Messenger of Allah (ﷺ) said: "Do not prepare a mount (travel) to visit any mosque except three: the Sacred Mosque, Aqsa Mosque, and this mosque of mine."

1411. Abul-Abrad, the freed slave of Banu Khatmah, said that he heard Usaid bin Zuhair Ansari who was one of the Companions of the Prophet (ﷺ) narrating that the Prophet (ﷺ) said: "One prayer in the Quba' Mosque is like 'Umrah."

1412. (Sahl) bin Hunaif said: "The Messenger of Allah (ﷺ) said: 'Whoever purifies himself in his house, then comes to the Quba' Mosque and offers one prayer therein, will have a reward like that for 'Umrah."

1413. It was narrated that Anas bin Malik said: "The Messenger of Allah (ﷺ) said: 'A man's prayer in his house is equal (in reward) to one prayer; his prayer in the mosque of the tribes is equal to twenty-five prayers; his prayer in the mosque in which Friday prayer is offered is equal to five-hundred prayers; his prayer in Aqsa Mosque is equal to fifty thousand prayers; his prayer in my mosque is equal to fifty thousand prayers; and his prayer in the Sacred Mosque is equal to one hundred thousand prayers."

1414. It was narrated from Tufail bin Ubayy bin Ka'b that his father said: "The Messenger of Allah (ﷺ) used to pray facing the trunk of a date- palm tree when the mosque was still a hut, and he used to deliver the sermon leaning on that trunk. A man from among his Companions said: 'Would you like us to make you something upon which you can stand on Fridays so that the people will be able to see you and hear your sermon?' He said: 'Yes.' So he made three steps for him, as a pulpit. When they put the pulpit in place, they put it in the place where it stands now. When the Messenger of Allah (ﷺ) wanted to stand on the pulpit, he passed by the tree trunk from which he used to deliver the sermon, and when he went beyond the trunk, it moaned and split and cracked. The Messenger of Allah (ﷺ) came down when he heard the voice of the trunk, and rubbed it with his hand until it fell silent. Then he went back to the pulpit and when he prayed, he prayed facing it. When the mosque was knocked down (for renovation) and (the pillars, etc.) were changed, Ubayy bin Ka'b took that trunk and kept it in his house until it became very old and the termites consumed it and it became grains of dust."

1415. It was narrated from Anas that the Prophet (ﷺ) used to deliver the sermon leaning on a tree trunk. When he started to use the pulpit, he went to the pulpit, and the trunk made a sorrowful sound. So he came to it and embraced it, and it calmed down. He said: "If I had not embraced it, it would have continued to grieve until the Day of Resurrection."

1416. It was narrated that Abu Hazim said: "The people differed concerning the pulpit of the Messenger of Allah (ﷺ) and what it was made of. So they came to Sahl bin Sa'd and asked him. He said: 'There is no one left who knows more about that than I. It is made of tamarisk (a type of tree) from Ghabah. It was made by so-and-so, the freed slave of so- and-so (a woman), (who was) a carpenter. He brought it and he (the Prophet (ﷺ)) stood on it when it was put in position. He faced the Qiblah and the people stood behind him. He recited Qur'an, then bowed and raised his head, then he moved backwards until he prostrated on the ground, then he went back to the pulpit and recited Qur'an, then bowed and raised his head, then he moved backwards until he prostrated on the ground."

1417. It was narrated that Jabir bin 'Abdullah said: "The Messenger of Allah (ﷺ) used to stand by the root of a tree, or by a tree trunk, then he started to use a pulpit. The tree trunk made a grieving sound." Jabir said: "So that the people in the mosque could hear it. Until the Messenger of Allah (ﷺ) came to it and rubbed it, and it calmed down. Some of them said: 'If he had not come to it, it would have grieved until the Day of Resurrection.'"

## Sunan Ibn Majah

1418. It was narrated from Abu Wa'il that 'Abdullah said: "I prayed one night with the Messenger of Allah (ﷺ) and he kept standing until I thought of doing something bad." I said: "What was that?" He said: "I thought of sitting down and leaving him."
1419. It was narrated from Ziyad bin 'Ilaqah that he heard Mughirah say: "The Messenger of Allah (ﷺ) stood (in prayer) until his feet became swollen. It was said: 'O Messenger of Allah, Allah has forgiven you your past and future sins.' He said: 'Should I not be a thankful slave?'"
1420. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) used to pray until his feet became swollen. It was said: 'O Messenger of Allah, Allah has forgiven you your past and future sins.' He said: 'Should I not be a thankful slave?'"
1421. It was narrated that Jabir bin 'Abdullah said: "The Prophet (ﷺ) was asked: 'Which prayer is best?' He said: 'That with the longer Qunut.'"
1422. It was narrated from Kathir bin Murrah that Abu Fatimah told him: "I said: 'O Messenger of Allah! Tell me of a deed that I can adhere to and act upon.' He said: 'You should prostrate, for you will not prostrate to Allah but He will raise you in status one degree thereby and erase from you one sin.'"
1423. Ma'dan bin Abu Talhah Al-Ya'muri said: "I met Thawban and said to him: 'Tell me a Hadith that Allah may benefit me thereby.' But he remained silent. Then I said the same and he remained silent. That happened three times. Then he said to me: 'You should prostrate to Allah; for I heard the Messenger of Allah (ﷺ) say: "No one prostrates to Allah but Allah will raise him one degree in status thereby and will erase one of his sins." Ma'dan said: "Then I met Abu Darda' and asked him the same question, and he gave a similar answer."
1424. It was narrated from 'Ubadah bin Samit that he heard the Messenger of Allah (ﷺ) say: "No one prostrates to Allah but Allah will record one Hasanah (good reward) for him, and will erase thereby one bad deed and raise him in status one degree. So prostrate a great deal."
1425. It was narrated that Anas bin Hakim Dabbi said: "Abu Hurairah said to me: 'When you go to your country, tell them that I heard the Messenger of Allah (ﷺ) say: "The first thing for which the Muslim will be brought to account on the Day of Resurrection will be the prescribed prayers. If they are complete, all well and good, otherwise it will be said: 'Look and see whether he has any voluntary prayers.' If he has any voluntary prayers, his prescribed prayers will be completed from his voluntary prayers. Then the same will be done with regard to all his obligatory deeds."'
1426. It was narrated from Tamim Dari that the Prophet (ﷺ) said: "The first thing for which a person will be brought to account on the Day of Resurrection will be his prayer. If it is complete, then the voluntary (prayers) will also be recorded for him (as an increase). If it is not complete then Allah will say to His angels: 'Look and see whether you find any voluntary prayers for My slave, and take them to make up what is lacking from his obligatory prayers.' Then all his deeds will be reckoned in like manner."
1427. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "Is anyone of you incapable, when he prays, of stepping forwards or backwards, or to his right or left?" meaning in order to offer a voluntary prayer
1428. It was narrated from Al-Mughirah bin Shu'bah that the Messenger of Allah (ﷺ) said: "The Imam should not pray in the place where he offered the obligatory prayer, until he moves aside." Another chain from Mughirah, from the Prophet (ﷺ) with similar wording
1429. It was narrated that 'Abdur-Rahman bin Shibl said: "The Messenger of Allah (ﷺ) forbade three things: Pecking like a crow, spreading (the forearms) like a beast of prey, and a man having a place in the mosque in which he usually offers the prayer, like a camel has a place to which it usually goes."
1430. It was narrated from Yazid bin Abu 'Ubaid that Salamah bin Al-Akwa' used to offer the Duha prayer, and he would come to the pillar that was near the Mushaf. I said to him: "Why do you not pray over there?" And I pointed to some corner of the mosque. He said: "I saw the Messenger of Allah (ﷺ) seeking out this place."
1431. It was narrated that 'Abdullah bin Sa'ib said: "I saw the Messenger of Allah (ﷺ) praying on the Day of the Conquest, and he put his shoes on his left."
1432. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) said: 'Keep your shoes on your feet. If you take them off then place them between your two feet; do not place them to your right, or to the right of your companions, or behind you, for they may annoy whoever is behind you.'"

## Chapters Regarding Funerals

1433. It was narrated that 'Ali said that the Messenger of Allah (ﷺ) said: "The Muslim has six courtesies due from the Muslim: He should greet him with Salam when he meets him; he should accept his invitation if he invites him; he should answer [by Yarhamuk-Allah (may Allah have mercy on you)] to him if he sneezes (and says Al- Hamdulillah); he should visit him if he falls sick; he should follow his funeral if he dies; and he should love for him what he loves for himself."
1434. It was narrated from Abu Mas'ud that the Prophet (ﷺ) said: "The Muslim has four things due from the Muslim: He should answer [by saying Yarhamuk-Allah (may Allah have mercy on you)] to him if he sneezes (and says Al-Hamdulillah); he should accept his invitation if he invites him; he should attend his funeral if he dies; and he should visit him if he falls sick."
1435. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Five are the rights of the Muslim: Returning his greeting, accepting his invitation; attending his funeral; visiting the sick; and answering (saying Yarhamuk-Allah) to the one who sneezes, if he praises Allah (says Al-Hamdu Lillah)."
1436. Jabir bin 'Abdullah said: "The Messenger of Allah (ﷺ) came walking to visit me (when I was sick), as did Abu Bakr, when I was with Banu Salimah
1437. It was narrated that Anas bin Malik said: "The Prophet (ﷺ) did not visit any sick person until after three days."

## Sunan Ibn Majah

1438. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allah (ﷺ) said: "When you enter upon one who is sick, cheer him up and give him hope of a long life, for that does not change anything (of the Divine Decree), but it will cheer the heart of the one who is sick."
1439. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) visited a man and said: "What do you long for?" He said: "I long for wheat bread." The Prophet (ﷺ) said: "Whoever has any wheat bread, let him send it to his brother." Then the Prophet (ﷺ) said: "If any sick person among you longs for something, then feed him."
1440. It was narrated that Anas bin Malik said: "The Prophet (ﷺ) entered upon a sick person to visit him. He said: 'Do you long for anything? Do you long for Ka'k (a type of bread)?' He said: 'Yes.' So they sent someone to bring some Ka'k for him."
1441. It was narrated that 'Umar bin Al-Khattab said: "The Prophet (ﷺ) said to me: 'When you enter upon one who is sick, tell him to pray for you, for his supplication is like the supplication of the angels.'"
1442. It was narrated that 'Ali said: "I heard the Messenger of Allah (ﷺ) say: 'Whoever comes to his Muslim brother and visits him (when he is sick), he is walking among the harvest of Paradise until he sits down, and when he sits down he is covered with mercy. If it is morning, seventy thousand angels will send blessing upon him until evening, and if it is evening, seventy thousand angels will send blessing upon him until morning.'"
1443. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Whoever visits a sick person, a caller calls from heaven: 'May you be happy, may your walking be blessed, and may you occupy a dignified position in Paradise.'"
1444. It was narrated that Abu Hurairah that the Messenger of Allah (ﷺ) said: "Urge your dying ones to say La ilaha illallah."
1445. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allah (ﷺ) said: 'Urge your dying ones to say: "La ilaha illallah.'"
1446. It was narrated from Ishaq bin 'Abdullah bin Ja'far that his father said: "The Messenger of Allah (ﷺ) said: 'Urge your dying ones to say: "La ilaha illallahul-Halimul-Karim, Subhan-Allahi Rabbil-'Arshil-'Azim, Al-Hamdu Lillahi Rabbil-'alamin (None has the right to be worshipped but Allah, the Forbearing, the Most Kind. Glory is to Allah, Lord of the magnificent Throne; praise is to Allah, the Lord of the worlds).'" They said: 'O Messenger of Allah, what about those who are alive?' He said: 'Even better, even better.'"
1447. It was narrated that Umm Salamah said: "The Messenger of Allah (ﷺ) said: 'When you visit one who is sick or dying, say good things, for the angels say: Amin to whatever you say.' When Abu Salamah died, I came to the Prophet (ﷺ) and said: 'O Messenger of Allah! Abu Salamah has died.' He said: 'Say: "Allahummaghfir li wa lahu, wa a'qibni minhu 'uqba hasanah (O Allah, forgive me and him, and compensate me with someone better than him).'" She said: 'I said that, and Allah compensated me with someone better than him: Muhammad the Messenger of Allah (ﷺ).'"
1448. It was narrated from Ma'qil bin Yasar that the Messenger of Allah (ﷺ) said: "Recite Qur'an near your dying ones," meaning Ya-Sin
1449. It was narrated from 'Abdur-Rahman bin Ka'b bin Malik, about Ka'b: "When Ka'b was dying, Umm Bishr bint Bara' bin Ma'rur came to him and said: 'O Abu 'Abdur-Rahman! If you meet so-and-so, convey Salam to him from me.' He said: 'May Allah forgive you, O Umm Bishr! We are too busy to think of that.' She said: 'O Abu 'Abdur-Rahman! Did you not hear the Messenger of Allah (ﷺ) say: "The souls of the believers are in green birds, eating from the trees of Paradise?"' He said: 'Yes.' She said: 'That is what I mean.'"
1450. Muhammad bin Munkadir said: "I entered upon Jabir bin 'Abdullah when he was dying, and I said: 'Convey my Salam to the Messenger of Allah (ﷺ).'"
1451. It was narrated from 'Aishah that the Messenger of Allah (ﷺ) entered upon her and there was a close relative of hers who was in the throes of death. When the Prophet (ﷺ) saw how upset she was, he said: "Do not grieve for your relative, for that is part of his Hasanat (merits)."
1452. It was narrated from Abu Buraidah from his father that the Prophet (ﷺ) said: "The believer dies with sweat on his brow."
1453. It was narrated that Abu Musa said: "I asked the Messenger of Allah (ﷺ): 'When does a person stop recognizing people?' he said: 'When he sees.'"
1454. It was narrated that Umm Salamah said: "The Messenger of Allah (ﷺ) entered upon Abu Salamah (after he had died), and his eyes were wide open. He closed his eyes, then he said: 'When the soul is taken, the sight follows it.'"
1455. It was narrated from Shaddad bin Aws that the Messenger of Allah (ﷺ) said: "When you come to your dead ones, close their eyes, for the sight follows the soul. And say good things, for the Angels say Amin to what the members of the household say."
1456. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) kissed 'Uthman bin Maz'un when he had died, and it is as if I can see him with his tears flowing down his cheeks."
1457. It was narrated from Ibn 'Abbas and 'Aishah that Abu Bakr kissed the Prophet (ﷺ) when he died
1458. Muhammad bin Sirin narrated that Umm 'Atiyyah said: "The Messenger of Allah (ﷺ) entered upon us when we were washing his daughter Umm Kulthum. He said: 'Wash her three or five times, or more than that if you think you need to, with water and lote leaves, and put camphor or a little camphor in (the water) for the last washing. When you have finished, call for me.' When we finished, we called him, and he gave his waist-wrapper to us and said: 'Shroud her with it.'"
1459. It was narrated from Ayyub who said: "Hafsah narrated to me, from Umm 'Atiyyah" and it is similar to the Hadith of Muhammad. And in the narration of Hafsah it says: "Wash her an odd number of times." And: "Wash her face three or five times." And "Start on her right, with the places washed in ablution." And it says that Umm 'Atiyyah said: "And we combed her hair into three braids."

## Sunan Ibn Majah

1460. It was narrated that 'Ali said: "The Prophet (ﷺ) said to me: 'Do not show your thigh, and do not look at the thigh of anyone, living or dead.'"
1461. It was narrated from 'Abdullah bin 'Umar that the Messenger of Allah (ﷺ) said: "Let the honest wash your dead."
1462. It was narrated from 'Ali that the Messenger of Allah (ﷺ) said: "Whoever washes a deceased person, shrouds him, embalms him, carries him and offers the funeral prayer for him, and does not disclose what he has seen, he will emerge from his sins as on the day his mother bore him."
1463. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Whoever washes a dead person, let him take a bath."
1464. It was narrated that 'Aishah said: "If I had known then what I know now, no one would have washed the Prophet (ﷺ) but his wives."
1465. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) came back from Al-Baqi' and I had a headache and was saying: 'O my head!' He said: 'Rather, I should say, O my head, O 'Aishah!' Then he said: 'It will not matter if you were to die before me, for I will take care of you, wash you, shroud you, offer the funeral prayer for you and bury you.'"
1466. It was narrated from Abu Buraidah that his father said: "When they started to wash the Prophet (ﷺ), a voice called out from inside (the house) saying: 'Do not remove the shirt of the Messenger of Allah.'"
1467. It was narrated that 'Ali bin Abu Talib said that when he washed the Messenger of Allah (ﷺ) he looked for what which is usually looked for on the deceased (i.e., dirt), and he found none. He said: "May my father be sacrificed for you, you are pure; you were pure in life and you are pure in death."
1468. It was narrated from 'Ali that the Messenger of Allah (ﷺ) said: "When I die, then wash me with seven buckets from me well, the well of Ghars."
1469. It was narrated from 'Aishah that the Prophet (ﷺ) was shrouded in three white Yemeni cloths, among which there was no shirt and no turban. It was said to 'Aishah: "They used to claim that he was shrouded in Hibarah." 'Aishah said: "They brought a Hibarah Burd, but they did not shroud him in it."
1470. It was narrated that 'Abdullah bin 'Umar said: "The Messenger of Allah (ﷺ) was shrouded in three thin white Suhuli cloths."
1471. It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) was shrouded in three garments: The shirt in which he died, and a Najrani Hullah"
1472. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "The best of your garments are those which are white, so shroud your dead in them, and wear them."
1473. It was narrated from 'Ubadah bin Samit that the Messenger of Allah (ﷺ) said: "The best of shrouds is the Hullah (two-piecer)."
1474. It was narrated from Abu Qatadah that the Messenger of Allah (ﷺ) said: "If anyone of you is charged with taking care of his brother (after death), let him shroud him well."
1475. It was narrated that Anas bin Malik said: "When Ibrahim the son of the Prophet (ﷺ) died, the Prophet (ﷺ) said to them: 'Do not wrap him in his shroud until I look at him.' He came to him, bent over and wept."
1476. It was narrated that Bilal bin Yahya said: "If one of the members of his family died, Hudhaifah would say: 'Do not inform anyone of it, for I am afraid that that would be a public death announcement. I heard the Messenger of Allah (ﷺ) with these two ears of mine forbidding making public death announcements.'"
1477. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Hasten with the funeral (procession), for if the person was righteous then you are advancing him towards good, and if he was otherwise then it is evil which you are taking off of your necks."
1478. It was narrated that Abu 'Ubaidah said: " 'Abdullah bin Mas'ud said: 'Whoever follows a funeral (procession), let him carry all (four) corners of it (in turn), for that is Sunnah. Then if he wishes let him voluntarily carry it, and if he wishes let him not do so.'"
1479. It was narrated from Abu Musa that the Prophet (ﷺ) saw a funeral (procession) with which the people were rushing. He said: "You should move with tranquility."
1480. It was narrated that Thawban, the freed slave of the Messenger of Allah (ﷺ), said: "The Messenger of Allah (ﷺ) saw some people riding on their animals in a funeral (procession). He said: 'Do you not feel ashamed that the angels of Allah are walking on foot and you are riding?'"
1481. Al-Mughirah bin Shu'bah said: "I heard the Messenger of Allah (ﷺ) say: 'The rider should travel behind the funeral (procession) but the one who is walking may walk wherever he wants.'"
1482. It was narrated from Salim that his father said: "I saw the Prophet (ﷺ), Abu Bakr and 'Umar walking ahead of the funeral (procession)."
1483. It was narrated that Anas bin Malik said: "The Messenger of Allah (ﷺ), Abu Bakr, 'Umar and 'Uthman used to walk ahead of the funeral (procession)."
1484. It was narrated from 'Abdullah bin Mas'ud that the Messenger of Allah (ﷺ) said: "The funeral should be followed and should not follow. There should be no one with it who walks ahead of it."
1485. It was narrated that 'Imran bin Husain and Abu Barzah said: "We went out with the Messenger of Allah (ﷺ) to attend a funeral, and he saw some people who had cast aside their upper sheets and were walking in their shirts only. The Messenger of Allah (ﷺ) said: 'Are you adopting the practice of the days of ignorance?' or; 'Are you imitating the behavior of the days of ignorance? I was about to supplicate against you that you would return in a different form.' So they put their sheets back on and never did that again."

## Sunan Ibn Majah

1486. It was narrated from 'Ali bin Abu Talib that the Messenger of Allah () said: "Do not delay the funeral once it is ready."

1487. It was narrated from Abu Hariz that Abu Burdah said: "Abu Musa Ash'ari left instructions, when he was dying, saying: 'Do not follow me with a censer.\*' They said to him: 'Did you hear something concerning that?' He said: 'Yes, from the Messenger of Allah ().'"

1488. It was narrated from Abu Hurairah that the Prophet () said: "Whoever has the funeral prayer offered for him by one hundred Muslims, he will be forgiven."

1489. It was narrated that Kuraib the freed slave of 'Abdullah bin 'Abbas said: "A son of 'Abdullah bin 'Abbas died, and he said to me: 'O Kuraib! Get up and see if anyone has assembled (to pray) for my son.' I said: 'Yes.' He said: 'Woe to you, how many do you see? Forty?' I said: 'No, rather there are more.' He said: 'Take my son out, for I bear witness that I hear the Messenger of Allah () say: "No (group of) forty believers intercede for a believer, but Allah will accept their intercession."'

1490. Malik bin Hubairah Ash-Shami, who was a Companion of the Prophet (), said: "If a funeral procession was brought and the number of people who followed it was considered to be small, they would be organized into three rows, then the funeral prayer would be offered." He said: "The Messenger of Allah () said: 'No three rows of Muslims offer the funeral prayer for one who has died, but he will be guaranteed (Paradise).'"

1491. It was narrated that Anas bin Malik said: "A funeral (procession) passed by the Prophet () and they praised (the deceased) and spoke well of him. He said: '(Paradise is) guaranteed for him.' Then another funeral passed by and they spoke badly of him, and he (the Prophet ()) said: '(Hell is) guaranteed for him.' It was said: 'O Messenger of Allah, you said that (Paradise was) guaranteed for this one and that (Hell was) guaranteed for the other one.' He said: 'It is the testimony of the people, and the believers are the witnesses of Allah on earth.'"

1492. It was narrated that Abu Hurairah said: "A funeral passed by the Prophet () and they praised (the deceased) and spoke well of him and mentioned his good characteristics. He said: '(Paradise is) guaranteed for him.' Then another funeral passed by and they spoke badly of him and mentioned his bad characteristics, and he the Prophet () said: '(Hell is) guaranteed for him. You are the witnesses of Allah on earth.'"

1493. It was narrated from Samurah bin Jundab Al-Fazari that the Messenger of Allah () offered the funeral prayer for a woman who had died in nifas\* and he stood level with her middle (i.e. her waist)." \*The postnatal bleeding period

1494. It was narrated that Abu Ghalib said: "I saw Anas bin Malik offering the funeral prayer for a man, and he stood level with his head. Then another funeral was brought, that of a woman, and they said: 'O Abu Hamzah! Offer the funeral prayer for her.' So he stood level with the middle of the bed (the body was upon). 'Ala' bin Ziyad said to him: 'O Abu Hamzah! Is this how you saw the Messenger of Allah () standing in relation to the body of a man and a woman as you have stood?' He said: 'Yes.' Then he turned to us and said: 'Remember this.'"

1495. It was narrated from Ibn 'Abbas that the Prophet () recited the Opening of the Book (Al-Fatihah) in the funeral prayer

1496. Umm Sharik Al-Ansari said: "The Messenger of Allah () commanded us to recite the Opening of the Book (Al-Fatihah) in the funeral prayer."

1497. It was narrated that Abu Hurairah said: "I heard the Messenger of Allah () say: 'When you offer the prayer for the deceased, supplicate sincerely for him.'"

1498. It was narrated that Abu Hurairah said: "When the Messenger of Allah () offered the funeral prayer he would say: 'Allahummaghfir lihayyina wa mayyitina, wa shahidina wa gha'ibina, wa saghirina wa kabirina, wa dhakarina wa unthana. Allahumma man ahyaitahu minna fa'ahyih alal-Islam, wa man tawaffaytahu minna fa tawaffahu alal- iman. Allahumma la tahrimna ajrahu wa la tudillana ba'dah. [O Allah, forgive our living and our dead, those who are present and those who are absent, our young and our old, our males and our females. O Allah, whomever of us You cause to live, let him live in Islam, and whomever of us You cause to die, let him die in (a state of) faith. O Allah, do not deprive us of his reward, and do not let us go astray after him].'"

1499. It was narrated that Wathilah bin Asqa' said: "The Messenger of Allah () offered the funeral prayer for a man among the Muslims and I heard him say: 'O Allah, so-and-so the son of so-and-so is in Your case and under Your protection. Protect him from the trial of the grave and the torment of the Fire, for You are the One Who keeps the promise and You are the Truth. Forgive him and have mercy on him, for You are the Oft-Forgiving, Most Merciful.'"

1500. It was narrated that 'Awf bin Malik said: "I saw the Messenger of Allah () offering the funeral prayer for a man among the Ansar, and I heard him say: 'Allahumma salli 'alayhi waghfirlahu warhamhu, wa 'afihi wa'fu 'anhu, waghsilhu bi ma'in wa thaljin wa baradin, wa naqqihi min adh-dhunubi wal-khataya kama yunaqqath-thawbul-abyadu minad-danas, wa abdilhu bi darihi daran khayran min darihi, wa ahlan khayran min ahlihi, wa qihi fitnatal-qabri wa 'adhaban-nar. (O Allah, send blessing upon him, forgive him, have mercy on him, keep him safe and sound, and pardon him; wash him with water and snow and hail, and cleanse him of sins just as a white garment is cleansed of dirt. Give him in exchange for his house that is better than his house, and a family that is better than his family. Protect him from the trial of the grave and the torment of the Fire).'"

1501. It was narrated that Jabir said: "The Messenger of Allah (), Abu Bakr and 'Umar did not give us so much leeway in anything as they did with regard to the prayer for the deceased," meaning that there was nothing affixed

1502. It was narrated from 'Uthman bin 'Affan that the Prophet () offered the funeral prayer for 'Uthman bin Maz'un, and he said four Takbir over him

1503. Al-Hajari said: "I prayed with 'Abdullah bin Abi Awfa Al-Aslami, the Companion of the Messenger of Allah (), offering the funeral prayer for a daughter of his. He said Takbir over her four times, and he paused for a while after the fourth. I heard the people saying Subhan- Allah to him throughout the rows. Then he said the Salam and said: 'Did you think that I was going to say a fifth Takbir?' They said: 'We were afraid of that.' He said: 'I was not going to do that, but the Messenger of Allah () used to say four Takbir, then pause for a while, and he would say whatever Allah willed he should say, then he would say the Salam.'"



## Sunan Ibn Majah

1504. It was narrated from Ibn 'Abbas that the Prophet () said Takbir four times

1505. It was narrated that 'Abdur-Rahman bin Abi Laila said:"Zaid bin Arqan used to say the Takbir four times in the funeral prayer, and he said the Takbir five times for one funeral. I asked him (about that) and he said: 'The Messenger of Allah () used to do that.'"

1506. It was narrated from Kathir bin 'Abdullah, from his father, from his grandfather, that the Messenger of Allah () said the Takbir five times

1507. Abu Jubair bin Hayyah narrated that he heard Mughirah bin Shu'bah say:"I heard the Messenger of Allah () say: 'The (funeral) prayer should be offered for a child.'"

1508. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah () said:"If a child utters a sound (after being born), the funeral prayer should be offered for him and (his relatives) may inherit from him."

1509. It was narrated that Abu Hurairah said:"The Prophet () said: 'Offer the (funeral) prayer for your children, for they have gone ahead of you (i.e. to prepare your place in Paradise for you).'"

1510. Isma'il bin Abu Khalid said:"I said to 'Abdullah bin Abi Awfa: 'Did you see Ibrahim, the son of the Messenger of Allah ()?' He said: 'He died when he was small, and if it had been decreed that there should be any Prophet after Muhammad (), his son would have lived. But there is no Prophet after him.'"

1511. It was narrated that Ibn 'Abbas said:"Then Ibrahim the son of the Messenger of Allah () died, the Messenger of Allah () prayed and said: 'He has a wet-nurse in Paradise, and if he had lived he would have been a Siddiq and a Prophet. If he had lived his maternal uncles, the Egyptians, would have been set free and no Egyptian would ever have been enslaved.'"

1512. Husain bin 'Ali said:"When Qasim the son of the Messenger of Allah () died, Khadijah said: 'O Messenger of Allah, the milk of Qasim's mother is overflowing. Would that Allah had let him live until he had finished breastfeeding.' The Messenger of Allah () said: 'He will complete his breastfeeding in Paradise.' She said: 'If I know that, O Messenger of Allah, it makes it easier for me to bear.' The Messenger of Allah () said: 'If you wish, I will pray to Allah to let you hear his voice.' She said: 'O Messenger of Allah, rather I believe Allah and His Messenger.'"

1513. It was narrated that Ibn 'Abbas said:"They (the martyrs) were brought to the Messenger of Allah () on the Day of Uhud, and he started to offer the funeral prayer for them, ten by ten. Hamzah lay where he lay, and they were taken away but he was left where he was."

1514. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah () used to put two or three of the slain of Uhud in one shroud. He would ask:"Which of them had memorized more Qur'an?" And if one of them was pointed out to him, he would put him in the niche-grave first. And he said: "I am a witness over them." He commanded that they should be buried with their blood, and that the funeral prayer should not be offered for them and they should not be washed

1515. It was narrated from Ibn 'Abbas that the Messenger of Allah () commanded that the weapons and armor should be removed from the slain of Uhud, and they should be buried in their clothes stained with blood

1516. It was narrated from Aswad bin Qais that he heard Nubaih Al-Anazi say:"I heard Jabir bin 'Abdullah say: 'The Messenger of Allah () commanded that the slain of the battle of Uhud should be returned to the battlefield; they had been moved to Al-Madinah.'"

1517. It was narrated that Abu Hurairah said:"The Messenger of Allah () said: 'Whoever offers the funeral prayer in the mosque will have nothing (i.e., no reward).'"

1518. It was narrated that 'Aishah said:"By Allah! The Messenger of Allah () did not offer the funeral prayer for Suhail bin Baida' anywhere but in the mosque."

1519. 'Uqbah bin 'Amir Al-Juhani said:"There are three times during the day when the Messenger of Allah () forbade us to offer the funeral prayer or bury our dead: When the sun has fully risen (until it is higher up in the sky), when it is overhead at noon until it has passed the meridian, and when it is starting to set until it has set."

1520. It was narrated from Ibn 'Abbas that the Messenger of Allah () placed a man in his grave at night, and he lit a lamp in his grave

1521. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah () said:"Do not bury your dead at night unless you are forced to."

1522. It was narrated from Jabir bin 'Abdullah that the Prophet () said:"Offer the funeral prayer for your dead by night or by day."

1523. It was narrated that Ibn 'Umar said:"When 'Abdullah bin Ubayy died, his son came to the Prophet () and said: 'O Messenger of Allah, give me your shirt so that I may shroud him in it.' The Messenger of Allah () said: 'Notify me when he is ready (i.e., when he has been washed and shrouded).' When the Prophet () wanted to offer the funeral prayer for him: 'You should not do that.' The Prophet () offered the funeral prayer for him, and the Prophet () said to him: 'I have been given two choices: "...ask forgiveness for them (hypocrites) or ask not forgiveness for them..." [9:80] Then Allah revealed: 'And never pray (the funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.'" [9:]

1524. It was narrated that Jabir said:"The leader of the hypocrites in Al- Madinah died, and left instructions that the Prophet () should offer the funeral prayer for him and shroud him in his shirt. He offered the funeral prayer for him and shrouded him in his shirt, and stood by his grave. Then Allah revealed the words: 'And never pray (the funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.'" [9:]

1525. It was narrated from Wathilah bin Asqa' that the Messenger of Allah () said:"Offer prayer for everyone who dies, and strive in Jihad under every chief."

## Sunan Ibn Majah

1526. It was narrated from Jabir bin Samurah that a man from among the Companions of the Prophet (ﷺ) was wounded, and the wound caused him a great deal of pain. He went and took a spearhead, and slaughtered himself with it. The Prophet (ﷺ) did not offer the funeral prayer for him, and that was as an admonition for others
1527. It was narrated from Abu Hurairah that a black woman used to sweep the mosque. The Messenger of Allah (ﷺ) noticed she was missing and he asked about her after a few days. He was told that she had died. He said: "Why did you not tell me?" Then he went to her grave and offered the funeral prayer for her
1528. Kharijah bin Zaid bin Thabit narrated that Yazid bin Thabit, who was older than Zaid, said: "We went out with the Prophet (ﷺ) and when we reached Al-Baqi', we saw a new grave. He asked about it and they said: '(It is) so-and-so (a woman).' He recognized the name and said: 'Why did you not tell me about her?' They said: 'You were taking a nap and you were fasting, and we did not like to disturb you.' He said: 'Do not do that; I do not want to see it happen again that one of you dies, while I am still among you, and you do not tell me, for my prayer for him is a mercy.' Then he went to the grave and we lined up in rows behind him, and he said four Takbir (i.e. for the funeral prayer)."
1529. It was narrated from 'Abdullah bin 'Amir bin Rabi'ah, from his father, that a black woman died and the Prophet (ﷺ) was not told about that. Then he was informed of it, and he said: "Why did you not tell me?" Then he said to his Companions: "Line up in rows to pray for her," and he offered the funeral prayer for her
1530. It was narrated that Ibn 'Abbas said: "A man died whom the Messenger of Allah (ﷺ) used to visit, and they buried him at night. When morning came, they told him. He said: 'What kept you from telling me?' They said: 'It was night and it was dark, and we did not like to cause you any inconvenience.' Then he went to the grave and offered the funeral prayer for him."
1531. It was narrated from Anas that the Prophet (ﷺ) offered the funeral prayer at a grave after the burial
1532. It was narrated from Ibn Buraidah from his father that the Prophet (ﷺ) offered the funeral prayer for a deceased person after he had been buried
1533. It was narrated that Abu Sa'eed said: "There was a black woman who used to sweep the mosque, and she passed away at night. The following morning the Messenger of Allah (ﷺ) was told of her death. He said: 'Why did you not call me?' Then he went out with his Companions and stood at her grave, and said Takbir over her, with the people behind him, and he supplicated for her, then he went away."
1534. It was narrated from Abu Hurairah: "The Messenger of Allah (ﷺ) said: 'Najashi has died.' The Messenger of Allah (ﷺ) and his Companions went out to Al-Baqi', and we lined up in rows behind him, and the Messenger of Allah (ﷺ) went forward, then he said four Takbir."
1535. It was narrated from 'Imran bin Husain: "The Messenger of Allah (ﷺ) said: 'Your brother Najashi has died, so offer the funeral prayer for him.' Then he stood and we prayed behind him. I was in the second row and two rows prayed for him."
1536. It was narrated from Mujammi' bin Jariyah Al-Ansari that the Messenger of Allah (ﷺ) said: "Your brother Najashi has died, so stand and pray for him." So we formed two rows behind him
1537. It was narrated from Hudhaifah bin Asid that the Prophet (ﷺ) led them out and said: "Pray for a brother of yours who has died in a land other than yours." They said: "Who is he?" He said: "Najashi."
1538. It was narrated from Ibn 'Umar that the Prophet (ﷺ) offered the funeral prayer for Najashi and said four Takbir
1539. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "Whoever offers the funeral prayer will have one Qirat and whoever awaits until (the burial) is finished will have two Qirat." They said: 'What are these two Qirat?' He said: 'Like two mountains.'"
1540. It was narrated from Thawban that the Messenger of Allah (ﷺ) said: "Whoever offers the funeral prayer will have one Qirat and whoever attends the burial will have two Qirat." The Prophet (ﷺ) was asked about the Qirat and he said: "(It is) like Uhud."
1541. It was narrated from Ubayy bin Ka'b that the Messenger of Allah (ﷺ) said: "Whoever offers the funeral prayer will have one Qirat; and whoever attends until the burial is over, will have two Qirat. By the One in Whose Hand is the soul of Muhammad! The Qirat is greater than this (mountain of) Uhud."
1542. It was narrated from 'Amir bin Rabi'ah that the Prophet (ﷺ) said: "When you see a funeral (procession) stand up for it until it has passed by or it is placed on the ground."
1543. It was narrated that Abu Hurairah said: "A funeral has passed by the Prophet (ﷺ) and he stood up and said: 'Stand up out of recognition of the enormity of death.'"
1544. It was narrated that 'Ali bin Abu Talib said: "The Messenger of Allah (ﷺ) stood up for a funeral, and we stood up, until he sat down, then we sat down."
1545. It was narrated that 'Ubadah bin Samit said: "When the Messenger of Allah (ﷺ) followed a funeral, he would not sit down until it had been placed in the niche-grave. A rabbi came to him and said: 'This is what we do, O Muhammad!' So the Messenger of Allah (ﷺ) sat down and said: 'Be different from them.'"
1546. It was narrated that 'Aishah said: "I could not find him, meaning the Prophet (ﷺ), and he was in Al-Baqi'. He said: "As-salamu 'alaykum dara qawmin mu'minin. Antum lana faratun wa inna bikum lahiqun. Allahumma la tahrimna ajrahum wa la taftinna ba'dahum. (Peace be upon you, O abode of believing people. You have gone ahead of us and verily we will join you soon. O Allah, do not deprive us of their reward and do not put us to trial after them)."
1547. It was narrated from Sulaiman bin Buraidah that his father said: "The Messenger of Allah (ﷺ) used to teach them, when they went out to the graveyard, to

## Sunan Ibn Majah

say: As-salamu 'alaykum ahlad-diyar minal-mu'minina wal- muslimin, wa inna insha' Allah bikum lahiqun, nas'alul-laha lana wa lakumul-'afiyah (Peace be upon you, O inhabitants of the abodes, believers and Muslims, and we will join you soon if Allah wills. We ask Allah for well-being for us and for you)."

1548. It was narrated that Bara' bin 'Azib said:"We went out with the Messenger of Allah (ﷺ) for a funeral, and he sat facing the Qiblah (prayer direction)."

1549. It was narrated that Bara' bin 'Azib said:"We went out with the Messenger of Allah (ﷺ) for a funeral, and we came to a grave. He sat down and we sat down, as if there were birds on our heads."

1550. It was narrated that Ibn 'Umar said:"When the deceased was placed in the grave, the Prophet (ﷺ) would say: 'Bismillah, wa 'ala millati rasul-illah (In the Name of Allah and according to the religion of the Messenger of Allah).'" Abu Khalid said on one occasion, when the deceased was placed in the grave: "Bismillah wa 'ala sunnati rasul- illah (In the Name of Allah and according to the Sunnah of the Messenger of Allah)." Hisham said in his narration: "Bismillah, wa fi sabil-illah, wa 'ala millati rasul-illah (In the Name of Allah, for the sake of Allah and according to the religion of the Messenger of Allah)."

1551. It was narrated that Abu Rafi' said:"The Messenger of Allah (ﷺ) placed Sa'd gently in his grave and sprinkled water on it."

1552. It was narrated from Abu Sa'eed that the Messenger of Allah (ﷺ) was brought into his grave from the direction of the Qiblah, and he was placed in his grave gently

1553. (It was narrated that Sa'eed bin Musayyab said:"I was present with Ibn 'Umar at a funeral. When the body was placed in the niche-grave) he said, 'Bismillah wa fi sabil-illah wa 'ala millati rasul-illah' (In the Name of Allah, for the sake of Allah and according to the religion of the Messenger of Allah). When he started to place bricks in the niche-grave he said: 'Allahumma ajirha min ash-shaitani wa min 'adhabil-qabr. Allahumma Jafil-arda 'an janbailha, wa sa'id ruhaha, wa laqqiha minka ridwana (O Allah, protect him from Satan and from the torment of the grave; O Allah, keep the earth away from his two sides and take his soul up and grant him pleasure from Yourself).' I said: 'O Ibn 'Umar, is this something that you heard from the Messenger of Allah (ﷺ) or is it your own words?' He said: 'I could have said something like that, but this is something that I heard from the Messenger of Allah (ﷺ).'"

1554. It was narrated that Ibn 'Abbas said:"The Messenger of Allah (ﷺ) said: 'The niche-grave is for us and the ditch-grave is for others.'"

1555. It was narrated that Jarir bin 'Abdullah Al-Bajali said:"The Messenger of Allah (ﷺ) said: 'The niche-grave is for us and the ditch-grave is for others.'"

1556. It was narrated that Sa'd said:"Make a niche-grave for me, and block it up with bricks as was done for the Messenger of Allah (ﷺ)."

1557. It was narrated that Anas bin Malik said:"When the Prophet (ﷺ) died, there was a man in Al-Madinah who used to make a niche in the grave and another who used to dig graves without a niche. They said: 'Let us pray Istikharah to our Lord and call for them both, and whichever of them comes first, we will let him do it.' So they were both sent for, and the one who used to make the niche-grave came first, so they made a niche-grave for the Prophet (ﷺ)."

1558. It was narrated that 'Aishah said:"When the Messenger of Allah (ﷺ) died, they differed as to whether his grave should have a niche or a ditch in the ground, until they spoke and raised their voices concerning that. Then 'Umar said: 'Do not shout in the presence of the Messenger of Allah (ﷺ), living or dead,' or words to that effect. So they sent for both the one who made a niche and the one who dug graves without a niche, and the one who used to make a niche came and dug a grave with a niche for the Messenger of Allah (ﷺ), then he (ﷺ) was buried."

1559. It was narrated that Adra' As-Sulami said:"I came one night to guard the Prophet (ﷺ), and there was a man reciting loudly. The Prophet (ﷺ) came out and I said: 'O Messenger of Allah, this man is showing off.' Then he died in Al-Madinah, and they finished preparing him, then they carried his dead body. The Prophet (ﷺ) said: 'Be gentle with him, may Allah be gentle with him, for he loved Allah and His Messenger.' Then his grave was dug and he (the Prophet (ﷺ)) said: 'Make it spacious for him, and may Allah make it spacious for him.' Some of his Companions said: 'O Messenger of Allah, you are grieving for him.' He said: 'Yes indeed, for he loved Allah and His Messenger.'"

1560. It was narrated from Hisham bin 'Amir that the Messenger of Allah (ﷺ) said:"Dig the grave deep, make it spacious and prepare it well."

1561. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) marked the grave of 'Uthman bin Maz'un with a rock

1562. It was narrated that Jabir said:"The Messenger of Allah (ﷺ) forbade plastering over graves."

1563. It was narrated that Jabir said:"The Messenger of Allah (ﷺ) forbade writing anything on graves."

1564. It was narrated from Abu Sa'eed that the Prophet (ﷺ) forbade building structures over graves

1565. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) offered the funeral prayer, then he came to the grave of the deceased and scattered three handfuls of earth from the side of (the deceased's) head

1566. It was narrated from Abu Hurairah said:The Messenger of Allah (ﷺ) said: "If one of you were to sit on a live coal that burns him, that would be better for him than if he were to sit on a grave."

1567. It was narrated from 'Uqbah bin 'Amir that the Messenger of Allah (ﷺ) said:'If I were to walk on a live coal or a sword, or if I were to sew shoes to my feet, that would be better for me than walking on the grave of a Muslim. And I see no difference between relieving myself in the midst of graves or in the middle of the marketplace."

1568. It was narrated that Bashir bin Khasasiyyah said:"While I was walking with the Messenger of Allah (ﷺ) he said: 'O son of Khasasiyyah, why are you angry with

## Sunan Ibn Majah

Allah when you are walking with the Messenger of Allah?’ I said: ‘O Messenger of Allah! I am not angry with Allah at all. Allah has bestowed all good on me.’ Then he passed by the graves of the Muslims and said: ‘They have caught up with a great deal of good.’ Then he passed by the graves of the idolaters and said: ‘They died before a great deal of good came to them.’ Then he turned and saw a man walking between the graves in his shoes and he said: ‘O you with the shoes, take them off.’” Muhammad bin Bashir narrated from Abdur-Rahman bin Mahdi that he said: Abdullah bin Uthman used to say (about this hadith): “A good hadith and a reliable narrator

1569. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “Visit the graves, for they will remind you of the Hereafter.”

1570. It was narrated from ‘Aishah that the Messenger of Allah (ﷺ) gave permission for visiting the graves

1571. It was narrated from Ibn Mas‘ud that the Messenger of Allah (ﷺ) said, “I used to forbid you to visit the graves, but now visit them, for they will draw your attention away from this world and remind you of the Hereafter.”

1572. It was narrated that Abu Hurairah said: “The Prophet (ﷺ) visited the grave of his mother and wept, causing the people around him to weep. Then he said: ‘I asked my Lord for permission to seek forgiveness for her, but He did not give me permission. Then I asked my Lord for permission to visit her grave and He gave me permission. So visit the graves, for they will remind you of death.’”

1573. It was narrated from Salim that his father said: “A Bedouin came to the Prophet (ﷺ) and said: ‘O Messenger of Allah, my father used to uphold the ties of kinship, and so and so forth, where is he?’ He said: ‘In the Fire.’ It was as if he found that difficult to bear. Then he said: ‘O Messenger of Allah. Where is your father?’ The Messenger of Allah (ﷺ) said: ‘Whenever you pass by the grave of an idolater, give him the tidings of Hell-fire.’ The Bedouin later became Muslim, and he said: ‘The Messenger of Allah (ﷺ) gave me a difficult task. I never passed the grave of an idolater but I gave him the tidings of Hell-fire.’”

1574. It was narrated from ‘Abdur-Rahman bin Hassan bin Thabit that his father said: “The Messenger of Allah (ﷺ) cursed women who visit graves.”

1575. It was narrated that Ibn ‘Abbas said: “The Messenger of Allah (ﷺ) cursed women who visit graves.”

1576. It was narrated that Abu Hurairah said: “The Messenger of Allah (ﷺ) cursed women who visit graves.”

1577. It was narrated that Umm ‘Atiyyah said: “We were prevented from following the funeral, but that was not made binding on us.”

1578. It was narrated that ‘Ali said: “The Messenger of Allah (ﷺ) went out and saw some women sitting, and he said: ‘What are you sitting here for?’ They said: ‘We are waiting for the funeral.’ He said: ‘Are you going to wash the deceased?’ They said: ‘No.’ He said: ‘Are you going to lower him into the grave?’ They said: ‘No.’ He said: ‘Then go back with a burden of sin and not rewarded.’”

1579. It was narrated from Umm Salamah from the Prophet (ﷺ) regarding: “And that they will not disobey you in Ma‘ruf (all that is good in Islam);” he said: “(It is about) wailing.”

1580. Jarir, the freed slave of Mu‘awiyah, said: “Mu‘awiyah delivered a sermon in Hims, and in his sermon he mentioned that the Messenger of Allah (ﷺ) forbade wailing.”

1581. It was narrated from Abu Malik Ash‘ari that the Messenger of Allah (ﷺ) said: “Wailing is one of the affairs of the Days of Ignorance, and if the woman who wails dies without having repented, Allah will cut a garment of pitch (tar) for her and a shirt of flaming fire.”

1582. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) said: “Wailing over the dead is one of the affairs of the Days of Ignorance and if the woman who wails does not repent before she dies, she will be resurrected on the Day of Resurrection wearing a shirt of pitch (tar), over which she will wear a shirt of flaming fire.”

1583. It was narrated that Ibn ‘Umar said: “The Messenger of Allah (ﷺ) forbade following a funeral that was accompanied by a wailing woman.”

1584. It was narrated from ‘Abdullah that the Messenger of Allah (ﷺ) said: “He is not one of us who tears his garments, strikes his cheeks, and cries with the cry of the Days of Ignorance.”

1585. It was narrated from Abu Umamah that the Messenger of Allah (ﷺ) cursed the woman who scratches her face and rends her garment and cries that she is doomed (i.e. because of the death of this person)

1586. ‘Abdur-Rahman bin Yazid and Abu Burdah said: “When Abu Musa fell sick, his wife Umm ‘Abdullah started to wail loudly. He woke up and said to her: ‘Do you not know that I am innocent of those whom the Messenger of Allah (ﷺ) declared innocence of?’ And he told her that the Messenger of Allah (ﷺ) said: ‘I am innocent of those who shave their heads, raise their voices and tear their garments (at times of calamity).’”

1587. It was narrated from Abu Hurairah that the Prophet (ﷺ) was attending a funeral. ‘Umar saw a woman and shouted at her, but the Prophet (ﷺ) said, “Leave her alone, O ‘Umar, for the eye weeps and the heart is afflicted, and the bereavement is recent.”

1588. Usamah bin Zaid said: “The son of one of the daughters of the Messenger of Allah (ﷺ) was dying. She sent for him, asking him to come to her, and he sent word to her, saying: ‘To Allah belongs what He has taken and to Him belongs what He has given. Everything has an appointed time with Him, so be patient and seek reward.’ But she sent for him again, adjuring him to come. So the Messenger of Allah (ﷺ) got up, and I got up with him, as did Mu‘adh bin Jabal, Ubayy bin Ka‘b and ‘Ubadah bin Samit. When we entered they handed the child to the Messenger of Allah (ﷺ), and his soul was rattling in his chest.” I think he was that it was like a water skin. “The Messenger of Allah (ﷺ) wept, and ‘Ubadah bin Samit said to him: ‘What is this, O Messenger of Allah?’ He said: ‘It is compassion which Allah

## Sunan Ibn Majah

has created in the son of Adam. Allah only shows mercy to those of His slaves who are compassionate.”

1589. It was narrated that Asma’ bint Yazid said: “When Ibrahim, the son of the Messenger of Allah (ﷺ), died, the Messenger of Allah (ﷺ) wept. The one who was consoling him, either Abu Bakr or ‘Umar, said to him: ‘You are indeed the best of those who glorify Allah with what is due to him.’ The Messenger of Allah (ﷺ) said: ‘The eye weeps and the heart grieves, but we do not say anything that angers the Lord. Were it not that death is something that inevitably comes to all, and that the latter will surely join the former, then we would have been more than we are, verily we grieve for you.’”

1590. It was narrated from Hamnah bint Jahsh that it was said to her: “Your brother has been killed.” She said: “May Allah have mercy on him. Inna lillahi wa inna ilayhi raji’un (Truly, to Allah we belong and truly, to Him we shall return).” They said: “Your husband has been killed.” She said: “O grief!” The Messenger of Allah (ﷺ) said: “The woman has a strong love for her husband, which she does not have for anything else.”

1591. It was narrated from Ibn ‘Umar that the Messenger of Allah (ﷺ) passed by some women of ‘Abdul-Ashhal who were weeping for their slain on the Day of Uhud. The Messenger of Allah (ﷺ) said: “But there is no one to weep for Hamzah.” So the women of Ansar started to weep for Hamzah. The Messenger of Allah (ﷺ) woke up and said, ‘Woe to them, have they not gone home yet? Tell them to go home and not to weep for anyone who dies after this day.’”

1592. It was narrated that Ibn Abi Awfa said: “The Messenger of Allah (ﷺ) forbade eulogies.”

1593. It was narrated from ‘Umar bin Khattab that the Prophet (ﷺ) said: “The deceased is punished for the wailing over him.”

1594. It was narrated from Asid bin Abu Asid, from Musa bin Abu Musa Ash’ari, from his father that the Prophet (ﷺ) said: “The deceased is punished for the weeping of the living. If they say: ‘O my strength, O he who clothed us, O my help, O my rock,’ and so on, he is rebuked and it is said: ‘Were you really like that? Were you really like that?’” Asid said: “I said: ‘Subhan-Allah! Allah says: “And no bearer of burdens shall another’s burden (35:18).” He said: “Woe to you, I tell you that Abu Musa narrated to me from the Messenger of Allah (ﷺ), and you think that Abu Musa was telling lies about the Prophet (ﷺ)? Or do you think that I am telling lies about Abu Musa?”

1595. It was narrated that ‘Aishah said: “A Jewish woman had died, and the Prophet (ﷺ) heard the weeping for her. He said: ‘Her family is weeping for her, and she is being punished in her grave.’”

1596. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said: “Patience should come with the first shock

1597. It was narrated from Abu Umamah that the Prophet (ﷺ) said: “Allah says: ‘O son of Adam! If you are patient and seek reward at the moment of first shock, I will not approve of any reward for you less than Paradise.’”

1598. It was narrated from Umm Salamah that Abu Salamah told her that he heard the Messenger of Allah (ﷺ) say: “There is no Muslim who is stricken with a calamity and reacts by saying as Allah has commanded: ‘Inna lillahi, wa inna ilayhi raji’un. Allahumma indaka ahtasabtu musibati, fajurni fiha, wa ‘awwidni minha (Truly, to Allah we belong and truly, to Him we shall return. O Allah, with You I seek reward for my calamity, so reward me for it and compensate me),’ but Allah will reward him for that and compensate him with something better than it.” She said: “When Abu Salamah died, I remembered what he had told me from the Messenger of Allah (ﷺ) and I said: ‘Inna lillahi, wa inna ilayhi raji’un. Allahumma indaka ahtasabtu musibati, fajurni alaiha (Truly, to Allah we belong and truly, to Him we shall return. O Allah, with You I seek reward for my calamity, so reward me for it).’ But when I wanted to say wa ‘awwidni minha (and compensate me with better), I said to myself: ‘How can I be compensated with something better than Abu Salamah?’ Then I said it, and Allah compensated me with Muhammad (ﷺ) and rewarded me for my calamity.”

1599. It was narrated that ‘Aishah said: “The Messenger of Allah (ﷺ) opened a door that was between him and the people or drew back a curtain and he saw the people praying behind Abu Bakr. He praised Allah for what he saw of their good situation and hoped that Allah succeed him by what he saw in them.\* He said: ‘O people, whoever among the people or among the believers is stricken with a calamity, then let him console himself with the loss of me, for no one among my nation will be stricken with any calamity worse than my loss.’”

1600. It was narrated from Fatimah bint Husain that her father said: The Prophet (ﷺ) said: “Whoever was stricken with a calamity and when he remembers it he says ‘Inna lillahi, wa inna ilayhi raji’un (Truly, to Allah we belong and truly, to Him we shall return),’ even though it happened a long time ago, Allah will record for him a reward like that of the day it befell him.”

1601. Qais, Abu ‘Umarah, the freed slave of the Ansar, said: “I heard ‘Abdullah bin Abu Bakr bin Muhammad bin ‘Amr bin Hazm narrating from his father, from his grandfather, that the Prophet (ﷺ) said: ‘There is no believer who consoles for his brother for a calamity, but Allah will clothe him with garments of honor on the Day of Resurrection.’”

1602. It was narrated that ‘Abdullah said: “The Messenger of Allah (ﷺ) said: ‘Whoever consoles a person stricken by calamity will have a reward equal to his.’”

1603. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: “No man who loses three of his children will ever enter the Fire, except in fulfillment of the oath (of Allah).”

1604. ‘Utbah bin ‘Abd Sulami said: “I heard the Messenger of Allah (ﷺ) say: ‘There is no Muslim, three of whose children die before reaching the age of puberty, but they will meet him at the eight gates of Paradise and whichever one he wants he will enter through it.’”

1605. It was narrated from Anas bin Malik that the Prophet (ﷺ) said: “There are no two Muslims (mother and father), three of whose children die before reaching

## Sunan Ibn Majah

the age of puberty, but Allah will admit them to Paradise by virtue of His mercy towards them.”

1606. It was narrated from ‘Abdullah that the Messenger of Allah (ﷺ) said: “Whoever sends forth three of his children who had not reached the age of puberty, they will be a strong fortification for him against the Fire.” Abu Dharr said: “I sent forth two.” He said: “And two” Ubayy bin Ka’b, the chief of the reciters, said: “I sent forth one.” He said: “Even one.”

1607. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “A miscarried fetus sent before me is dearer to me than a horseman whom I leave behind.”

1608. It was narrated that ‘Ali said: “The Messenger of Allah (ﷺ) said: ‘The miscarried fetus will plead with his Lord if his parents are admitted to Hell. It will be said: “O fetus who pleads with your Lord! Admit your parents to Paradise.” So he will drag them out with his umbilical cord until he admits them to Paradise.’”

1609. It was narrated from Mu’adh bin Jabal that the Prophet (ﷺ) said: “By the One in Whose Hand is my soul! The miscarried fetus will drag his mother by his umbilical cord to Paradise, if she (was patient and) sought reward (for her loss).”

1610. It was narrated that ‘Abdullah bin Ja’far said: “When news of the death of Ja’far was brought, the Messenger of Allah (ﷺ) said: ‘Prepare food for the family of Ja’far, for there has come to them that which is keeping them busy or something which is keeping them busy.’”

1611. Asma’ bint ‘Umais said: “When Ja’far was killed, the Messenger of Allah (ﷺ) went to his family and said: ‘The family of Ja’far are busy with the matter of their deceased, so prepare food for them.’” (One of the narrators) Abdullah said: “That continued to be the Sunnah, until innovations were introduced, then it was abandoned

1612. It was narrated that Jarir bin ‘Abdullah Al-Bajali said: “We used to think that gathering with the family of the deceased and preparing food was a form of wailing.”

1613. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) said: “Dying in a strange land is martyrdom.”

1614. It was narrated that ‘Abdullah bin ‘Amr said: “A man died in Al-Madinah, and he was one of those who were born in Al-Madinah. The Prophet (ﷺ) offered the funeral prayer for him and said: “Would that he had died somewhere other than his birthplace.” A man among the people said: “Why, O Messenger of Allah?” He said: “If a man dies somewhere other than his birthplace, a space will be measured for him in Paradise (as big as the distance) from the place where he was born to the place where he died.”

1615. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “Whoever dies from a sickness dies as a martyr. He is protected from the torment of the grave and he is granted provision from Paradise morning and evening.”

1616. It was narrated from ‘Aishah that the Messenger of Allah (ﷺ) said: “Breaking the bones of the deceased is like breaking his bones when he is alive.”

1617. It was narrated from Umm Salamah that the Prophet (ﷺ) said: “Breaking the bones of the deceased is, in sin, like breaking his bones when he is alive.”

1618. It was narrated that ‘Ubaidullah bin ‘Abdullah said: “I asked ‘Aishah: ‘O mother! Tell me about the sickness of the Messenger of Allah (ﷺ).’ She said: ‘He felt pain and started to spit (over his body), and we began to compare his spittle to the spittle of a person eating raisins. Like a person eating raisins and spitting out the seeds. He used to go around among his wives, but when he became ill, he asked them permission to stay in the house of ‘Aishah and that they should come to him in turns.’ She said: ‘The Messenger of Allah (ﷺ) entered upon me, (supported) between two men, with his feet making lines along the ground. One of them was ‘Abbas.’ I told Ibn ‘Abbas this Hadith and he said: ‘Do you know who the other man was whom ‘Aishah did not name? He was ‘Ali bin Abu Talib.’”

1619. It was narrated that ‘Aishah said: “The Prophet (ﷺ) used to seek refuge using the following words: ‘Adhhibil-ba’s, Rabbin-nas, washfi Antash-shafi, la shifa’ a illa shifa’uka, shifa’an la yughadiru saqaman (Take away the affliction, O Lord of mankind, and grant healing, for You are the Healer and there is no healing that leaves no sickness).’ When the Prophet (ﷺ) fell sick with the sickness that would be his last, I took his hand and wiped it over his body and recited these words. He withdrew his hand from mine and said: ‘O Allah, forgive me and let me meet the exalted companions (i.e., those who occupy high positions in Paradise).’ Those were the last words of his that I heard.”

1620. It was narrated that ‘Aishah said: “I heard the Messenger of Allah (ﷺ) say: ‘There is no Prophet who fell sick but he was given the choice between this world and the Hereafter.’ She said: ‘When he became sick with the illness that would be his last, (his voice) became hoarse and I heard him say, “In the company of those on whom Allah has bestowed His grace, of the Prophets, the true believers, the martyrs, and the righteous.” [4:69] Then I knew that he had been given the choice.”

1621. It was narrated that ‘Aishah said: “The wives of the Prophet (ﷺ) gathered together and not one of them lagged behind. Fatimah came, and her gait was like that of the Messenger of Allah (ﷺ). He said, ‘Welcome to my daughter.’ Then he made her sit to his left, and he whispered something to her, and she smiled. I said to her: ‘What made you weep?’ She said: ‘I will not disclose the secret of the Messenger of Allah (ﷺ).’ I said: ‘I never saw joy so close to grief as I saw today.’ When she wept I said: ‘Did the Messenger of Allah (ﷺ) tell you some special words that were not for us, then you wept?’ And I asked her about what he had said. She said: ‘I will not disclose the secret of the Messenger of Allah (ﷺ).’ After he died I asked her what he had said, and she said: ‘He told me that Jibra’il used to review the Qur’an with him once each year, but he had reviewed it with him twice that year, (and he said:) “I do not think but that my time is near. You will be the first of my family to join me, and what a good predecessor I am for you.” So I wept. Then he whispered to me and said: “Will you not be pleased to be the leader of the

## Sunan Ibn Majah

women of this Ummah?" So I smiled."

1622. 'Aishah said: "I never saw anyone suffer more pain than the Messenger of Allah (ﷺ)."

1623. It was narrated that 'Aishah said: "I saw the Messenger of Allah (ﷺ) when he was dying, and there was a bowl of water next to him. He put his hand in the vessel and wiped his face with the water, and said: 'O Allah, help me to bear the agonies of death.'"

1624. It was narrated that Zuhri heard Anas bin Malik say: "The last glance that I had of the Messenger of Allah (ﷺ) was when he drew back the curtain on Monday, and I saw his face as if it was a page of the Mushaf (Qur'an), and the people were praying behind Abu Bakr. He (Abu Bakr) wanted to move, but he (the Prophet ﷺ) gestured to him to stand firm. Then he let the curtain fall, and he died at the end of that day."

1625. It was narrated from Umm Salamah that the Messenger of Allah (ﷺ) used to say, during the illness that would be his last: "The prayer, and those whom your hands possess."\* And he kept on saying it until his tongue could no longer utter any words

1626. It was narrated that Aswad said: "They said in 'Aishah's presence that 'Ali was appointed (by the Prophet ﷺ) before he died), and she said: 'When was he appointed? He (the Prophet ﷺ) was resting against my bosom, or in my lap, and he called for a basin, then he became limp in my lap and died, and I did not realize it. So when did he (ﷺ) appoint him?'"

1627. It was narrated that 'Aishah said: "When the Messenger of Allah (ﷺ) passed away, Abu Bakr was with his wife, the daughter of Kharijah, in villages surrounding Al-Madinah. They started to say: 'The Prophet (ﷺ) has not died, rather he has been overcome with what used to overcome him at the time of Revelation.' Then Abu Bakr came and uncovered his (the Prophet's ﷺ) face, kissed him between the eyes and said: 'You are too noble before Allah for Him to cause you to die twice. By Allah, the Messenger of Allah (ﷺ) has indeed died.' Umar was in a corner of the mosque saying: 'By Allah, the Messenger of Allah (ﷺ) has not died and he will never die until the hands and feet of most of the hypocrites are cut off.' Then Abu Bakr stood up, ascended the pulpit and said: 'Whoever used to worship Allah, Allah is alive and will never die. Whoever used to worship Muhammad, Muhammad is dead. "Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah; and Allah will give reward to those who are grateful.'" [3:144] Umar said: 'It was as if I had never read (that Verse) before that day.'"

1628. It was narrated that Ibn 'Abbas said: "When they wanted to dig a grave for the Messenger of Allah (ﷺ), they sent for Abu 'Ubaidah bin Jarrah, who used to dig graves in the manner of the people of Makkah, and they sent for Abu Talhah, who used to dig graves for the people of Al-Madinah, and he used to make a niche in the grave. They sent two messengers to both of them, and they said: 'O Allah, choose what is best for Your Messenger.' They found Abu Talhah and brought him, but they did not find Abu 'Ubaidah. So he dug a grave with a niche for the Messenger of Allah (ﷺ). When they had finished preparing him, on Tuesday, he was placed on his bed in his house. Then the people entered upon the Messenger of Allah (ﷺ) in groups and offered the funeral prayer for him, and when they finished the women entered, and when they finished the children entered, and no one led the people in offering the funeral prayer for the Messenger of Allah (ﷺ). The Muslims differed concerning the place where he should be buried. Some said that he should be buried in his mosque. Others said that he should be buried with his Companions. Then Abu Bakr said: 'I heard the Messenger of Allah (ﷺ) say: "No Prophet ever passed away but he was buried where he died." So they lifted up the bed of the Messenger of Allah (ﷺ) on which he had died, and dug the grave for him, then he (ﷺ) was buried in the middle of Tuesday night. 'Ali bin Abu Talib, Fadl bin 'Abbas and his brother Qutham, and Shuqran the freed slave of the Messenger of Allah (ﷺ) went down in his grave. Aws bin Khawli, who was Abu Laila, said to 'Ali bin Abi Talib: 'I adjure you by Allah! Give us our share of the Messenger of Allah (ﷺ).' So 'Ali said to him: 'Come down.' Shuqran, his freed slave, had taken a Qatifah which the Messenger of Allah (ﷺ) used to wear. He buried it in his grave and said, 'By Allah, no one will ever wear it after you.' So it was buried with the Messenger of Allah (ﷺ)."

1629. It was narrated that Anas bin Malik said: "When the Messenger of Allah (ﷺ) suffered the agonies of death that he suffered, Fatimah said: 'O my father, what a severe agony!' The Messenger of Allah (ﷺ) said: 'Your father will suffer no more agony after this day. There has come to your father that which no one can avoid, the death that everyone will encounter until the Day of Resurrection.'"

1630. It was narrated that Anas bin Malik said: "Fatimah said to me: 'O Anas, how did you manage to scatter dust on the Messenger of Allah (ﷺ)?' And Thabit narrated to us from Anas that Fatimah said: "When the Messenger of Allah (ﷺ) passed away: 'O my father! To Jibra'il we announce his death; O my father, how much closer he is now to his Lord; O my father, the Paradise of Firdaws is his abode; O my father, he has answered the call of his Lord.'" (One of the narrators) Hammad said: "I saw Thabit, when he narrated this Hadith, weeping until I could see his ribs moving up and down

1631. It was narrated that Anas said: "On the day when the Messenger of Allah (ﷺ) entered Al-Madinah, everything was lit up, and on the day when he died, everything went dark, and no sooner had we dusted off our hands (after burying him) but we felt that our hearts had changed."

1632. It was narrated that Ibn 'Umar said: "We used to be guarded in our speech even with our wives at the time of the Messenger of Allah (ﷺ), fearing that Qur'an may be revealed amongst us, but when the Messenger of Allah (ﷺ) died, we began to speak freely."

1633. It was narrated that Ubayy bin Ka'b said: "We were with the Messenger of Allah (ﷺ) and we all had a single focus, but when he passed away we started to look here and there (i.e., have different interests)."

1634. It was narrated that Umm Salamah bint Abi Umayyah, the wife of the Prophet (ﷺ), said: "At the time of the Messenger of Allah (ﷺ), if a person stood to pray,

## Sunan Ibn Majah

his gaze would not go beyond his feet. When the Messenger of Allah (ﷺ) died, if a person stood to pray, his gaze would not go beyond the place where he put his forehead when prostrating. Then Abu Bakr died and it was 'Umar (the caliph). So, when any person stood to pray his gaze would not go beyond the Qiblah. Then came the time of 'Uthman bin 'Affan, and there was Fitnah (tribulation, turmoil), and the people started to look right and left."

1635. It was narrated that Anas said: "After the Messenger of Allah (ﷺ) had died, Abu Bakr said to 'Umar: 'Let us go and visit Umm Ayman as the Messenger of Allah (ﷺ) used to visit her.' He said: 'When we reached her she wept.' They said: 'Why are you weeping? What is with Allah is better for His Messenger.' She said: 'I know that what is with Allah is better for His Messenger, but I am weeping because the Revelation from heaven has ceased.' She moved them to tears and they started to weep with her."

1636. It was narrated from Aws bin Aws that the Messenger of Allah (ﷺ) said: "The best of your days is Friday. On it Adam was created; on it shall be the Nafakhah,\* on it all creation will swoon. So send a great deal of blessing upon me on this day, for your blessing will be presented to me." A man said: "O Messenger of Allah! How will our blessing be presented to you when you have disintegrated?" He said: "Allah has forbidden the earth to consume the bodies of the Prophets."

1637. It was narrated from Abu Darda' that the Messenger of Allah (ﷺ) said: "Send a great deal of blessing upon me on Fridays, for it is witnessed by the angels. No one sends blessing upon me but his blessing will be presented to me, until he finishes them." A man said: "Even after death?" He said: "Even after death, for Allah has forbidden the earth to consume the bodies of the Prophets, so the Prophet of Allah is alive and receives provision."

## Fasting

1638. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Every good deed of the son of Adam will be multiplied manifold. A good deed will be multiplied ten times up to as many as seven hundred times, or as much as Allah wills. Allah says: 'Except for fasting, which is for Me and I shall reward for it. He gives up his desire and his food for My sake.' The fasting person has two joys, one when he breaks his fast and another when he meets his Lord. The smell that comes from the mouth of a fasting person is better before Allah than the fragrance of musk."

1639. Mutarrif, from the tribe of Banu 'Amir bin Sa'sa'ah narrated that 'Uthman bin Abul-'As Ath-Thaqafi invited him to drink some milk that he poured for him. Mutarrif said: "I am fasting." 'Uthman said: "I heard the Messenger of Allah (ﷺ) say: 'Fasting is a shield against the Fire just like the shield of anyone of you against fighting.'"

1640. It was narrated from Sahl bin Sa'd that the Prophet (ﷺ) said: "In Paradise there is a gate called Rayyan. On the Day of Resurrection the call will go out saying: 'Where are those who used to fast?' Whoever is among those who used to fast will enter it, and whoever enters it will never experience thirst again."

1641. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Whoever fasts Ramadan out of faith and the hope of reward will be forgiven his previous sins."

1642. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "When the first night of Ramadan comes, the satans and mischievous jinns are chained up, and the gates of the Fire are closed, and none of its gates are opened. The gates of Paradise are opened and none of its gates are closed. And a caller cries out: 'O seeker of good, proceed, O seeker of evil, stop.' And Allah has necks (people) whom He frees (from the Fire), and that happens every day."

1643. It was narrated from Jabir that the Messenger of Allah (ﷺ) said: "At every breaking of the fast Allah has people whom He frees (from the Fire), and that happens every night."

1644. It was narrated that Anas bin Malik said: "Ramadan began, and the Messenger of Allah (ﷺ) said: 'This month has come to you, and in it there is a night that is better than a thousand months. Whoever is deprived of it is deprived of all goodness, and no one is deprived of its goodness except one who is truly deprived.'"

1645. It was narrated that Silah bin Zufar said: "We were with 'Ammar on the day concerning which there was some doubt. A (roasted) sheep was brought and some of the people moved away. 'Ammar said: 'Whoever is fasting on this day has disobeyed Abu Qasim (ﷺ).'"

1646. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) forbade anticipating the fast by fasting one day before sighting (of the crescent)."

1647. It was narrated from Qasim Abu 'Abdur-Rahman that he heard Mu'awiyah bin Abu Sufyan on the pulpit saying: "The Messenger of Allah (ﷺ) used to say from the pulpit, before the month of Ramadan: 'Fasting will begin on such and such a day, but we are going to start fasting earlier, so whoever wants to start fasting earlier (i.e., in Sha'ban), let him do so, and whoever wants to wait until Ramadan begins, let him do so.'"

1648. It was narrated that Umm Salamah said: "The Messenger of Allah (ﷺ) used to join Sha'ban to Ramadan."

1649. It was narrated that Rabi'ah bin Ghaz asked 'Aishah about the fasting of the Messenger of Allah (ﷺ). She said: "He used to fast all of Sha'ban, until he joined it to Ramadan."

1650. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Do not anticipate Ramadan by fasting one or two days before, except for a man who has a habitual pattern of fasting, in which case let him fast."

1651. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "When it is the middle of Sha'ban, do not fast until Ramadan comes."

1652. It was narrated that Ibn 'Abbas said: "A Bedouin came to the Prophet (ﷺ) and said: 'I have seen the new crescent tonight.' He said: 'Do you bear witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah (ﷺ)?' He said: 'Yes.' He said: 'Get up, O Bilal, and announce to the



## Sunan Ibn Majah

people that they should fast tomorrow.” Abu 'Ali said: "This is how it was narrated from Walid bin Abu Thawr and Hasan bin 'Ali. It was also narrated from Hammad bin Salamah, but he did not mention Ibn 'Abbas. He said: 'And he announced that they should perform the prayer and that they should fast

1653. It was narrated that 'Umar bin Anas bin Malik said: "My paternal uncles among the Ansar who were among the Companions of the Messenger of Allah (ﷺ) told me: 'The new crescent of Shawwal was covered with clouds, so we fasted the next day. Then some riders came at the end of the day and testified to the Prophet (ﷺ) that they had seen the new crescent the night before. The Messenger of Allah (ﷺ) commanded them to break their fast and to go out to offer the 'Eid prayer the following morning."

1654. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) said: "When you see the new crescent, fast, and when you see it, stop fasting. If it is cloudy then calculate it (as thirty days)." Ibn 'Umar used to fast one day before the new crescent was seen

1655. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "When you see the new crescent then fast, and when you see it then stop fasting. If it is cloudy then fast thirty days."

1656. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "How much of the month has passed?" We said: "Twenty-two (days), and there are eight left." The Messenger of Allah (ﷺ) said: "The month is like that, and the month is like that, (and the month is like that), three times, and he withheld one finger the last time."

1657. It was narrated from Muhammad bin Sa'd bin Abu Waqqas that his father said: "The Messenger of Allah (ﷺ) said: 'The month is like that and like that and like that,' and he showed nine fingers on the third time to indicate twenty-nine."

1658. It was narrated that Abu Hurairah said: "(The months in which) We fasted twenty-nine days at the time of the Messenger of Allah (ﷺ), were more than (the months in which) we fasted thirty days

1659. It was narrated that from 'Abdur-Rahman bin Abu Bakrah, from his father, that the Prophet (ﷺ) said: "Two months of 'Eid whose reward cannot be reduced (even if they are twenty-nine days): 'Ramadan and Dhul-Hijjah."

1660. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Al-Fitr is the day when you break your fast and Al-Adha is the day when you offer sacrifices."

1661. It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) fasted while he was traveling, and he broke his fast."

1662. It was narrated that 'Aishah said: "Hamzah Al-Aslami asked the Messenger of Allah (ﷺ): 'I am fasting, should I fast while traveling?' The Messenger of Allah (ﷺ) said: 'If you wish, then fast, and if you wish, then break your fast.'"

1663. It was narrated that Abu Darda' said: "We were with the Messenger of Allah (ﷺ) on one of his journeys on a hot day, and it was extremely hot. A man would put his hand over his head because of the intense heat. No one among the people was fasting except for the Messenger of Allah (ﷺ) and 'Abdullah bin Rawahah."

1664. It was narrated from Ka'b bin 'Asim that the Messenger of Allah (ﷺ) said: "It is not an act of righteousness to fast while traveling."

1665. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) said: "It is not an act of righteousness to fast while traveling

1666. It was narrated from 'Abdur-Rahman bin 'Awf that the Messenger of Allah (ﷺ) said: "The one who fasts Ramadan while traveling is like one who breaks his fast when not traveling." Abu Ishaq said: "This Hadith is of no significance

1667. It was narrated from Anas bin Malik that a man from the tribe of Banu 'Abdul-Ashhal, while (one narrator) 'Ali bin Muhammad said (he was) a man from the tribe of Banu 'Abdullah bin Ka'b, said: "The cavalry of the Messenger of Allah (ﷺ) attacked us, so I came to the Messenger of Allah (ﷺ) while he was eating a meal. He said: 'Come and eat.' I said: 'I am fasting.' He said: 'Sit down and I will tell you about fasting. Allah has relieved the traveler of half of the prayer, and He has relieved the traveler, the pregnant, and the nursing mothers of the duty to fast.' By Allah, the Prophet (ﷺ) said them, both, or one of them, and now I feel so disappointed that I had not eaten of the food of the Messenger of Allah (ﷺ)."

1668. It was narrated that Anas bin Malik said: "The Messenger of Allah (ﷺ) granted a concession to pregnant women who fear for themselves, allowing them not to fast, and to nursing mothers who fear for their infants."

1669. It was narrated that Abu Salamah said: "I heard 'Aishah say: 'I used to owe fasts from the month of Ramadan, and I would not make them up for until Sha'ban came.'"

1670. It was narrated that 'Aishah said: "We used to menstruate at the time of the Prophet (ﷺ), and he would order us to make up for the (missed) fasts.'"

1671. It was narrated that Abu Hurairah said: "A man came to the Prophet (ﷺ) and said: 'I am doomed.' He said: 'Why are you doomed?' He said: 'I had intercourse with my wife in Ramadan.' The Prophet (ﷺ) said: 'Free a slave.' He said: 'I cannot.' He said: 'Fast for two consecutive months.' He said: 'I cannot.' He said: 'Feed sixty poor persons.' He said: 'I cannot.' He said: 'Sit down.' So he sat down, and while doing so a basketful of dates was brought. The Prophet (ﷺ) said: 'Go and give this in charity.' He said: 'O Messenger of Allah, by the One Who sent you with the truth, there is no household between its two lava fields (i.e., in Al-Madinah) that is more in need of it than us.' He said: 'Then go and feed your family.' Another chain from Abu Hurairah with additional words: "Then he (the Prophet SAW) said: "And fast a day in its place

1672. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Whoever does not fast one day in Ramadan without having a concession allowing

## Sunan Ibn Majah

that, fasting for a lifetime will not make up for that.”

1673. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “Whoever eats out of forgetfulness while fasting, let him complete his fast, for it is Allah Who has fed him and given him to drink

1674. It was narrated that Asma’ bint Abu Bakr said: “We broke our fast on a cloudy day at the time of the Messenger of Allah (ﷺ), then the sun appeared.” I (one of the narrators) said to Hisham: “Were they commanded to make up for that day?” He said: “It had to be made up.” (According to Hisham's opinion)

1675. It was narrated that Abu Masruq said: “I heard Fadalah bin ‘Ubaid Al- Ansari narrating that the Prophet (ﷺ) came out to them on a day when he was fasting. He called for a vessel and drank. We said: ‘O Messenger of Allah, you were fasting today.’ He said: ‘Yes, but I vomited.’”

1676. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: “Whoever unintentionally vomits, he does not have to make up for the fast, but whoever makes himself vomit, has to make up for the fast.”

1677. It was narrated from ‘Aishah that the Messenger of Allah (ﷺ) said: “One of the best actions of the fasting person is using the tooth stick.”

1678. It was narrated that ‘Aishah said: “The Messenger of Allah (ﷺ) applied kohl to his eyes while he was fasting.”

1679. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “The cupper and the one for whom cupping is done both break their fast.”

1680. It was narrated that Thawban said: “I heard the Prophet (ﷺ) say: ‘The cupper and the one for whom cupping is done both break their fast.’”

1681. It was narrated from Abu Qilabah that when Shaddad bin Aws was walking with the Messenger of Allah (ﷺ) in Al-Baqi’, he passed by a man who was being cupped, after eighteen days of the month (of Ramadan) had passed. The Messenger of Allah (ﷺ) said: “The cupper and the one for whom cupping is done both break their fast.”

1682. It was narrated that Ibn ‘Abbas said: “The Messenger of Allah (ﷺ) said: “The Messenger of Allah (ﷺ) had cupping done when he was fasting and in Ihram.”

1683. It was narrated that ‘Aishah said: “The Prophet (ﷺ) used to kiss during the month of fasting.”

1684. It was narrated that ‘Aishah said: “The Messenger of Allah (ﷺ) used to kiss when he was fasting, and who among you can control his desire as the Messenger of Allah (ﷺ) used to control his desire?”

1685. It was narrated from Hafsa that: The Messenger of Allah (ﷺ) used to kiss when he was fasting

1686. It was narrated that Maimunah the freed (female) slave of the Messenger of Allah (ﷺ), said: “The Prophet (ﷺ) was asked about a man who kissed his wife when they were both fasting. He said: ‘They have broken their fast.’”

1687. It was narrated that Ibrahim said: “Al-Aswad and Masruq entered upon ‘Aishah and said: ‘Did the Messenger of Allah (ﷺ) touch (his wife) when he was fasting?’ She said: ‘He used to do that, and he was the strongest of all of you in controlling his desire.’”

1688. It was narrated that Ibn ‘Abbas said: “A concession was granted to those who are older with regard to touching while fasting, but it was disliked on the part of those who are younger.”

1689. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “Whoever does not give up evil and ignorant speech, and acting in accordance with that, Allah has no need of his giving up his food and drink.”

1690. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “There are people who fast and get nothing from their fast except hunger, and there are those who pray and get nothing from their prayer but a sleepless night.”

1691. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “When anyone of you is fasting, let him not utter evil or ignorant speech. If anyone speaks to him in an ignorant manner, let him say: ‘I am fasting.’”

1692. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said: “Eat Suhur, for in Suhur there is a blessing.”

1693. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) said: “Seek help by eating Suhur for fasting that day, and by taking a brief rest (at midday) for praying at night.”

1694. It was narrated from Anas bin Malik that Zaid bin Thabit said: “We ate Suhur with the Messenger of Allah (ﷺ) then we got up to perform prayer.” I said: “How long was there between the two?” He said: “As long as it takes to recite fifty verses.”

1695. It was narrated that Hudhaifah said: “I ate Suhur with the Messenger of Allah (ﷺ) when it was daybreak but the sun had not yet risen.” [(One of the narrators) Abu Ishaq said: “The Hadith of Hudhaifah is abrogated and does not mean anything.”

1696. It was narrated from ‘Abdullah bin Mas’ud that the Messenger of Allah (ﷺ) said: “The Adhan of Bilal should not prevent anyone of you from eating Suhur, for he gives the Adhan to alert those among you who are asleep, and so that anyone who is praying can prepare himself for fasting. The Fajr does not come in this manner, rather it comes in this manner, and it appears along the horizon.”

1697. It was narrated from Sahl bin Sa’d that the Prophet (ﷺ) said: “The people will remain upon goodness as long as they hasten to break their fast.”

1698. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “The people will remain upon goodness so long as they hasten to break the fast.

## Sunan Ibn Majah

Hasten to break the fast, for the Jews delay it

1699. Salman bin 'Amr narrated that the Messenger of Allah (ﷺ) said: "When any one of you breaks his fast, let him break it with dates. If he cannot find dates, then let him break it with water, for it is a means of purification

1700. It was narrated from Hafsa that the Messenger of Allah (ﷺ) said: "There is no fast for the one who did not make it incumbent upon himself from the night before

1701. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) would enter upon me and say: 'Do you have anything (any food)?' If we said: 'No,' he would say: 'Then I am fasting.' So he would continue fasting, then it we were given some food, he would break his fast." She said: "Sometimes he would fast and (then) break fast (i.e., combine fasting and breaking fast in one day)." I said: "How is that?" She said: "Like the one who goes out with charity (i.e., something to give in charity), and he gives some away and keeps some."

1702. It was narrated that 'Abdullah bin 'Amr Al-Qari said: "I heard Abu hurairah say: 'No, by the Lord of the Ka'bah! I did not say: 'Whoever wakes up in a state of sexual impurity (and wants to fast) then he must not fast.'" Muhammad (ﷺ) said it."

1703. It was narrated that 'Aishah said: "The Prophet (ﷺ) used to spend the night in a state of sexual impurity, then Bilal would come to him and inform him that it is time for prayer. So he would get up and have a bath, and I would see the water dripping from his head, then he would go out and I would hear his voice during Fajr prayer." (One of the narrators) Mutarrif said: "I said to Amir: 'Was that during Ramadan?' He said: 'In Ramadan and at other times

1704. It was narrated that Nafi' said: "I asked Umm Salamah about a man who gets up in the morning when he is in a state of sexual impurity and wants to fast. She said: "The Messenger of Allah (ﷺ) used to get up in the morning in a state of sexual impurity after having intercourse, not from a wet dream, then he would take a bath and complete his fast."

1705. It was narrated from 'Abdullah bin Shikhhair that his father said: "The Prophet (ﷺ) said: 'Whoever fasts continually, he neither fasts nor breaks his fast.'"

1706. It was narrated from 'Abdullah bin 'Amr that the Messenger of Allah (ﷺ) said: "There is no fasting for one who fasts continually."

1707. It was narrated from 'Abdul-Malik bin Minhal, from his father that: The Messenger of Allah (ﷺ) used to enjoin fasting the bright days – the thirteenth, fourteenth and fifteenth (when the moon is full). He said: "It is like fasting for a lifetime." Another chain from 'Abdul-Malik bin Qatadah bin Malhan Al-Qaisi, from his father, from the Prophet (ﷺ) with similar wording. Ibn Majah said: Shu'bah erred (in the name of one of the narrators) and Hammam was correct

1708. It was narrated from Abu Dharr that the Messenger of Allah (ﷺ) said: "Whoever fasts three days in every month, that is fasting for a lifetime." Then, in testimony of that, Allah revealed: "Whoever brings a good deed shall have ten times the like thereof to his credit." [6:160] So one day is equivalent to ten (in reward)

1709. It was narrated from Mu'adhah Al-'Adawiyah that 'Aishah said: "The Messenger of Allah (ﷺ) used to fast three days of each month." I said: "Which were they?" She said: "He did not care which days they were."

1710. It was narrated that Abu Salamah said: "I asked 'Aishah about the fasting of the Prophet (ﷺ). She said: 'He used to fast until we thought he would always fast. And he used to not fast until we thought he would always not fast. I never saw him fast more in any month than in Sha'ban. He used to fast all of Sha'ban; he used to fast all of Sha'ban except a little.'"

1711. It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) used to fast until we thought he would never stop fasting. And he used to not fast until we thought we would never fast. And he never fasted any complete month apart from Ramadan, from the time he came to Al-Madinah."

1712. It was narrated from 'Abdullah bin 'Amr that the Messenger of Allah (ﷺ) said: "The most beloved fast to Allah is the fast of Dawud, for he used to fast one day and not the next. And the most beloved of prayer to Allah is the prayer of Dawud; he used to sleep half of the night, pray one-third of the night and sleep one-sixth of the night."

1713. It was narrated that Abu Qatadah said: "Umar bin al-Khattab said: 'O Messenger of Allah! What about a person who fasts two days and does not fast one day?' He said: 'Is anyone able to do that?' He said: 'O Messenger of Allah! What about a person who fasts one day and not the next?' He said: 'That is the fast of Dawud.' He said: 'What about a man who fasts one day and does not fast the next two days?' He said: 'I wish that I were given the ability to do that.'"

1714. It was narrated from Abu Firas that he heard 'Abdullah bin 'Amr say: "I heard the Messenger of Allah (ﷺ) say: '(Prophet) Nuh fasted for a lifetime, except for the Day of Fitr and the Day of Adha.'"

1715. It was narrated from Thawban, the freed slave of the Messenger of Allah (ﷺ), that the Messenger of Allah (ﷺ) said: "Whoever fasts six days after the Fitr will have completed the year, for whoever does a good deed will have the reward of ten like it."

1716. It was narrated from Abu Ayyub that the Messenger of Allah (ﷺ) said: "Whoever fasts Ramadan then follows it with six days of Shawwal, it is as if he fasted for a lifetime."

1717. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allah (ﷺ) said: "Whoever fasts one day in the cause of Allah, Allah will keep the Fire away from his face the distance of seventy autumns (years) for that day."

1718. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Whoever fasts one day for the sake of Allah, Allah will move his face away from the Fire a distance of seventy autumns (years)."

## Sunan Ibn Majah

1719. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "The days of Mina (11th, 12th, and 13th of Dhul-Hijjah) are days of eating and drinking."
1720. It was narrated from Bishr bin Suhaïm that the Messenger of Allah (ﷺ) delivered a sermon on the days of Tashriq (11th, 12th, and 13th of Dhul-Hijjah) and said: "No one will enter Paradise but a Muslim soul, and these days are the days of eating and drinking."
1721. It was narrated from Abu Sa'eed that the Messenger of Allah (ﷺ) forbade fasting on the Day of Fitr and the Day of Adha
1722. It was narrated that Abu 'Ubaïd said: "I was present for 'Eid with 'Umar bin al-Khattab. He started with the prayer before the sermon, and said: 'The Messenger of Allah (ﷺ) forbade fasting on these two days, the Day of Fitr and the Day of Adha. As for the Day of Fitr, it is the day when you break your fast, and on the Day of Adha you eat the meat of your sacrifices.'"
1723. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) forbade fasting on a Friday unless it (is joined to) the day before or the day after."
1724. It was narrated that Muhammad bin 'Abbad bin Ja'far said: "While I was circumambulating the House, I asked Jabir bin 'Abdullah: 'Did the Prophet (ﷺ) forbid fasting on a Friday?' He said: 'Yes, by the Lord of this House.'"
1725. It was narrated that 'Abdullah bin Mas'ud said: "I rarely saw the Messenger of Allah (ﷺ) not fasting on a Friday."
1726. It was narrated from 'Abdullah bin Busr that the Messenger of Allah (ﷺ) said: "Do not fast on Saturdays apart from days when you are obliged to fast. If anyone of you cannot find anything other than grape stalks or the bark of a tree, let him suck on it." Another chain from 'Abdullah bin Busr, from his sister who said: "The Messenger of Allah (ﷺ) said," and he mentioned similarly
1727. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "There are no days during which righteous deeds are more beloved to Allah than these days," meaning the (first) ten days of Dhul-Hijjah. They said: "O Messenger of Allah! Not even Jihad in the cause of Allah?" He said: "Not even Jihad in the cause of Allah, unless a man goes out with himself and his wealth and does not bring anything back."
1728. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "There are no days in this world during which worship is more beloved to Allah, Glorious is He, than the (first) ten days (of Dhul-Hijjah). Fasting one of these days is equivalent to fasting for one year, and one night of them is equal to Lailatul-Qadr."
1729. It was narrated from Aswad that 'Aishah said: "I never saw the Messenger of Allah (ﷺ) fasting the (first) ten days (of Dhul-Hijjah)."
1730. It was narrated from Abu Qatadah that the Messenger of Allah (ﷺ) said: "Fasting on the Day of 'Arafah, I hope from Allah, expiates for the sins of the year before and the year after."
1731. It was narrated that Qatadah bin Nu'man said: "I heard the Messenger of Allah (ﷺ) say: 'Whoever fasts the Day of 'Arafah, his sins of the previous and following year will be forgiven.'"
1732. It was narrated that 'Ikrimah said: "I entered upon Abu Hurairah in his house and asked him about fasting the Day of 'Arafah at 'Arafat. Abu Hurairah said: 'The Messenger of Allah (ﷺ) forbade fasting the Day of 'Arafah at 'Arafat.'"
1733. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) used to fast 'Ashura', and he ordered (others) to fast it too."
1734. It was narrated that Ibn 'Abbas said: "The Prophet (ﷺ) came to Al-Madinah, and he found the Jews observing a fast. He said: 'What is this?' They said: 'This is the day when Allah saved Musa and drowned Pharaoh, so Musa fasted this day in gratitude.' The Messenger of Allah (ﷺ) said: 'We have more right to Musa than you do.' So he fasted (that day) and enjoined (others) to fast it also."
1735. It was narrated from Muhammad bin Saifi that the Messenger of Allah (ﷺ) said to us on the Day of 'Ashura': "Has anyone among you eaten today?" We said: "Some of us have eaten and some of us have not." He said: "Complete the rest of your day (i.e., do not eat for the rest of the day), whoever has eaten and whoever has not eaten. And send word to the people of the suburbs to complete the rest of their day." He was referring to the people of the suburbs around Al-Madinah
1736. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "If I live until next year, I will fast the ninth day (of Muharram) too."
1737. It was narrated from 'Abdullah bin 'Umar that the Day of 'Ashura' was mentioned in the presence of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: "That was a day when the people of the Ignorance used to fast. So whoever among you wants to fast may do so, and whoever does not want to may leave it."
1738. It was narrated from Abu Qatadah that the Messenger of Allah (ﷺ) said: "Fasting the day of 'Ashura', I hope, will expiate for the sins of the previous year."
1739. It was narrated from Rabi'ah bin Ghaz that he asked 'Aishah about the fasting of the Messenger of Allah (ﷺ). She said: "He used to make sure he fasted on Mondays and Thursdays."
1740. It was narrated from Abu Hurairah that the Prophet (ﷺ) used to fast on Mondays and Thursdays. It was said: "O Messenger of Allah, why do you fast on Mondays and Thursdays?" He said: "On Mondays and Thursdays Allah forgives every Muslim except two who have forsaken one another. He says: 'Leave these two until they reconcile.'"
1741. It was narrated from Abu Mujibah al-Bahili that his father or, his paternal uncle, said: "I came to the Prophet (ﷺ) and said: 'O Prophet of Allah, I am the man who came to you last year.' He said: 'Why do I see your body so thin (and weak)?' He said: 'O Messenger of Allah! I do not eat during the day; I only eat at night.' He

## Sunan Ibn Majah

said: 'Who commanded you to punish yourself?' I said: 'O Messenger of Allah! I am strong enough.' He said: 'Fast the month of patience\* and one day after it.' I said: 'I am strong enough (to do more).' He said: 'Fast the month of patience and two days after it.' I said: 'I am strong enough (to do more).' He said: 'Fast the month of patience and three days after it, and fast the sacred months.'"

1742. It was narrated that Abu Hurairah said: "A man came to the Prophet (ﷺ) and said: 'Which fasting is better after the month of Ramadan?' He said: 'The month of Allah which is called Muharram.'"

1743. It was narrated from Ibn 'Abbas that: The Prophet (ﷺ) forbade fasting Rajab

1744. It was narrated from Muhammad bin Ibrahim that Usamah bin Zaid used to fast the sacred months. The Messenger of Allah (ﷺ) said to him: "Fast Shawwal." So he forsook the sacred months and he continued to fast Shawwal until he died

1745. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "For everything there is Zakat and the Zakat of the body is fasting." (A narrator in one of the chains) Muhriz added in his narration: "And the Messenger of Allah (ﷺ) said: 'Fasting is half of patience

1746. It was narrated from Zaid bin Khalid Al-Juhani that the Messenger of Allah (ﷺ) said: "Whoever gives food for a fasting person to break his fast, he will have a reward like theirs, without that detracting from their reward in the slightest."

1747. It was narrated that 'Abdullah bin Zubair said: "The Messenger of Allah (ﷺ) broke his fast with Sa'd bin Mu'adh and said: 'Aftara 'indakumus-saimun, wa akala ta'amakumul-abrar, wa sallat 'alaikumul-mala'ikah (May fasting people break their fast with you, may the righteous eat your food, and may the angels send blessing upon you)."

1748. It was narrated that Umm 'Umarah said: "The Messenger of Allah (ﷺ) came to us and we brought food for him. Some of those who were with him were fasting, and the Messenger of Allah (ﷺ) said: 'If food is eaten in the presence of one who is fasting, the angels send blessing upon him.'"

1749. It was narrated from Sulaiman bin Buraidah that his father said: "The Messenger of Allah (ﷺ) said to Bilal: 'Come and eat, O Bilal.' He said: 'I am fasting.' The Messenger of Allah (ﷺ) said: 'We are eating our provision, but most of Bilal's provision is in Paradise. Do you realise, O Bilal, that the bones of the fasting person glorify Allah and the angels pray for forgiveness for him so long as food is eaten in front of him?'"

1750. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "If anyone of you is invited to eat when he is fasting, let him say: 'I am fasting.'"

1751. It was narrated from Jabir that the Messenger of Allah (ﷺ) said: "Whoever is invited to eat when he is fasting, let him accept the invitation; and if he wants to let him eat, and if he wants let him not eat."

1752. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: There are three whose supplications are not turned back: A just ruler, and a fasting person until he breaks his fast. And, the supplication of one who has been wronged is raised by Allah up to the clouds on the Day of Resurrection, and the gates of heaven are opened for it, and Allah says, 'By My Might I will help you (against the wrongdoer) even if it is after a while.'"

1753. It was narrated from 'Abdullah bin 'Amr bin 'As that the Messenger of Allah (ﷺ) said: "When the fasting person breaks his fast, his supplication is not turned back." (One of the narrators) Ibn Abi Mulaikah said: "When he broke his fast, I heard 'Abdullah bin 'Amr say: 'O Allah! I ask You by Your mercy, which encompasses all things, to forgive me

1754. It was narrated that Anas bin Malik said: "The Prophet (ﷺ) would not go out on the Day of Fitr until he had eaten some dates."

1755. It was narrated that Ibn 'Umar said: "The Prophet (ﷺ) would not go out on the Day of Fitr until he had given his Companions some of the charity of Fitr to eat."

1756. It was narrated from Ibn Buraidah from his father, that: The Messenger of Allah (ﷺ) would not go out on the Day of Fitr until he had eaten, and he would not eat on the Day of Nahr (the day of sacrifice) until he came back

1757. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) said: "Whoever dies owing the fasts of a month, one poor person should be fed on his behalf for each day."

1758. It was narrated that Ibn 'Abbas said: "A woman came to the Prophet (ﷺ) and said: 'O Messenger of Allah, my sister has died and she owed a fast of two consecutive months.' He said: 'Do you not think that if your sister owed a debt, you would pay it off for her?' She said: 'Of course.' He said: 'The right of Allah is greater.'"

1759. It was narrated from Ibn Buraidah that his father said: "A woman came to the Prophet (ﷺ) and said: 'O Messenger of Allah, my mother has died and she owed a fast. Should I fast on her behalf?' He said: 'Yes.'"

1760. It was narrated that 'Atiyyah bin Sufyan bin 'Abdullah bin Rabi'ah said: "Our delegation who went to the Messenger of Allah (ﷺ) to announce the Islam of Thaqif told us that they came to him in Ramadan. He set up a tent for them in the mosque, and when they became Muslim, they fasted what was left of the month."

1761. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "When her husband is present, no woman should fast any day apart from the month of Ramadan without his permission."

## Sunan Ibn Majah

1762. It was narrated that Abu Sa'eed said:"The Messenger of Allah (ﷺ) forbade women from fasting without the permission of their husbands."

1763. It was narrated from 'Aishah that the Prophet (ﷺ) said:"If a man stays among a people, he should not fast without their permission."

1764. It was narrated from Abu Hurairah that the Prophet (ﷺ) said:"A grateful eater is equal to a patient fasting person."

1765. It was narrated from Sinan bin Sannah Al-Aslami, the Companion of the Prophet (ﷺ), that the Messenger of Allah (ﷺ) said:"A grateful eater will have a reward like that of a patient fasting person."

1766. It was narrated that Abu Sa'eed Al-Khudri said:"We observed I'tikaf with the Messenger of Allah (ﷺ) during the middle ten days of Ramadan. He said: 'I have been shown Lailatul-Qadr, then I was caused to forget it, so seek it in the last ten night, on the odd-numbered nights.'"

1767. It was narrated that 'Aishah said:"The Prophet (ﷺ) used to strive hard (in worship) in the last ten nights of Ramadan as he never did at any other time."

1768. It was narrated that 'Aishah said:"When the last ten days of Ramadan began, the Prophet (ﷺ) used to stay up at night, tighten his waist- wrap, and wake up his family (to pray)."

1769. It was narrated that Abu Hurairah said:"The Prophet (ﷺ) used to observe I'tikaf for ten days every year. In the year in which he passed away, he observed I'tikaf for twenty days. And the Qur'an would be reviewed with him once every year, but in the year in which he passed away, it was reviewed with him twice."

1770. It was narrated from Ubayy bin Ka'b that:The Prophet (ﷺ) used to spend the last ten days of Ramadan in I'tikaf. One year he was traveling, so the following year he spent twenty days in I'tikaf

1771. It was narrated that 'Aishah said:"When the Prophet (ﷺ) wanted to start I'tikaf, he would pray the Subh, then he would enter the place where he wanted to observe I'tikaf. He wanted to spend the last ten days of Ramadan in I'tikaf, so he ordered that a tent be set up for him." Then 'Aishah ordered that a tent be set up for her, and Hafash ordered that a tent be set up for her. When Zainab saw their two tents, she also ordered that a tent be set up for her. When the Messenger of Allah (ﷺ) saw that, he said: "It is righteousness that you seek?" Then he did not observe I'tikaf during Ramadan, and he observed I'tikaf during ten days of Shawwal

1772. It was narrated from 'Umar that he had vowed during the days of Ignorance to spend one night in I'tikaf. He asked the Prophet (ﷺ) about it, so he commanded him to spend it in I'tikaf

1773. It was narrated from 'Abdullah bin 'Umar that:The Messenger of Allah (ﷺ) used to spend the last ten days of Ramadan in I'tikaf. Nafi' said: " Abdullah bin 'Umar showed me the place where the Messenger of Allah (ﷺ) used to observe I'tikaf

1774. It was narrated from Ibn 'Umar that:When the Prophet (ﷺ) observed I'tikaf, his bedding would be spread for him, or his bed would be placed there for him, behind the Pillar of Repentance

1775. It was narrated from Abu Sa'eed Al-Khudri that:The Messenger of Allah (ﷺ) observed I'tifak in a Turkish tent, over the door of which was a piece of reed matting. He pushed the mat aside, then he put his head out and spoke to the people

1776. It was narrated that 'Aishah said:"I used to enter the house to relieve myself, and there was a sick person there, and I only inquired after him as I was passing through." She said: "And the Messenger of Allah (ﷺ) would not enter the house except to relieve himself, then they were observing I'tikaf."

1777. It was narrated that Anas bin Malik said:"The Messenger of Allah (ﷺ) said: 'The person observing I'tikaf may attend funerals and visit the sick.'"

1778. It was narrated that 'Aishah said:"The Messenger of Allah (ﷺ) used to bring his head towards me when he was next door (observing I'tikaf), and I would wash it and comb his hair, when I was in my apartment and I was menstruating, and he was in the mosque."

1779. It was narrated from Safiyyah bint Huyai, the wife of the Prophet (ﷺ), that she came to visit the Messenger of Allah (ﷺ) when he was in I'tikaf during the last ten days of the month of Ramadan. She spoke with him for a while during the evening, then she stood up to go back. The Messenger of Allah (ﷺ) got up to take her home. When she reached the door of the mosque that was by the home of Umm Salamah, the wife of the Prophet (ﷺ), two men from among the Ansar passed by them. They greeted the Messenger of Allah (ﷺ) with peace, then went away. The Messenger of Allah (ﷺ) said:"Take it easy, she is Safiyyah bint Huyai." They said: "Glorious is Allah, O Messenger of Allah!" And they were very upset by that (i.e., that he thought they may have some doubts). The Messenger of Allah (ﷺ) said: "The Satan flows through the son of Adam like blood, and I was afraid that he might cast some doubt into your hearts."

1780. 'Aishah said:"One of the wives of the Messenger of Allah (ﷺ) observed I'tikaf with him, and she used to see red and yellow discharge, and sometime she would put a basin beneath her."

1781. It was narrated from Ibn 'Abbas that:The Messenger of Allah (ﷺ) said concerning the person observing I'tikaf. "He is refraining from sin and he will be given a reward like that of one who does all kinds of good deeds."

1782. It was narrated from Abu Umamah that the Prophet (ﷺ) said:"Whoever spends the nights of the two 'Eid in praying voluntary prayers, seeking reward from Allah, his heart will not die on the Day when hearts will die."

## The Chapters Regarding Zakat

1783. Ibn Abbas(RAH) narrated that:the Prophet send Muadh to Yemen, and said: "You are going to some people among the People of the Book. Call them to bear witness that none has the right to be worshipped but Allah, and that I am the messenger of Allah. If they obey that, then tell them that Allah has enjoined upon

## Sunan Ibn Majah

them five prayers every day and night. If they obey that, then tell them that Allah has enjoined upon them charity (Zakat) from their wealth, to be taken from the rich and given to their poor. If they obey that, then beware of (taking) the best of their wealth. And beware of the supplication of the oppressed, for there is no barrier between and Allah.”

1784. Abdullah bin Masud (RAH) narrated that:the Messenger of Allah said: “There is no one who does not pay Zakat on his wealth but a bald headed snake will be made to appear to him on the Day of Resurrection, until it encircles his neck.” Then the messenger of Allah recited the following Verse from the Book of Allah the Most High: “And let not those who covetously withhold of that which Allah had bestowed on them of His Bounty(wealth) think that is good for them”

1785. Abu Dharr narrated that:the Messenger of Allah said: “There is no now owner of camels, sheeps or cattle who does not pay Zakat on them, but they will come on the Day of Resurrection as big and as fat as they ever were, butting him with their horns and trampling him with their hooves. Every time the of them has passed, the first of them will come back to him, until judgment is passed upon the people.”

1786. Abu Hurairah narrated that:the Messenger of Allah said: “The camels on which the dues (i.e. Zakat) were not paid will come, trampling their owners with their hooves. And cattle and sheep will come and trample at their owners with their hooves and butt them with their horns, And hoarded treasure will come in the form of a bald-headed snale, and will meet its owner on the Day of Resurrection. Its owner will flee from it two time, then it will come to him and he will flee again, and will say: 'What do I have to do with you?' and it will say: 'I am your hoarded treasure, I am your hoarded treasure.' He will try to shield himself with this hand and it will devour it.”

1787. Khalid bin Aslam, the freed slave of Umar bin Khattab, said:“I went out with Abdullah bin Umar, and a Bedouin met him and recited to him the words of Allah: 'And those who hoard up gold and silver (the money, the Zakah of which has not been paid) and spend them not in the way of Allah.' Ibn Umar Said to him: 'The one who hoards it and does not pay Zakat due on it, woe to him. But this was before the (ruling on) Zakat was revealed. When it was revealed, Allah made it a purification of wealth.' Then he turned away and said: 'I do not mind if I have the (the equivalent of) Uhud in gold, provided that I know how much it is and I pay Zakat on it, and I use it in obedience of Allah, the Mighty and Sublime”

1788. Abu Hurairah narrated that:the Messenger of Allah said: “When you pay Zakat on your wealth, then you have done what is required to you.”

1789. Fatima bint Qais narrated that:she heard him, meaning the Prophet say: “There is nothing due on wealth other then Zakat.”

1790. Ali narrated that:the Messenger of Allah said: “I have exempted you from having to pay Zakat on horses and slaves, bring one quarter of one-tenth of every forty Dirhan: one Dirham.”

1791. Ibn 'Umar and 'Aishah narrated that:that from every twenty Dinar or more. The Prophet used to take half a Dinar and from forty Dinar, one Dinar

1792. It was narrated that :Aishah said: “I heard the Messenger of Allah() say: 'There is not Zakat on wealth until Hawl (one year) has passed.' ”

1793. Abu Sa'eed Al-Khudri narrated that :he heard the Prophet say: “There is no sadaqah on anything less than five Awsaq of dates, five Awaq of silver and five camels.”

1794. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah () said:“There is no Sadaqah on less than five camels; there is no Sadaqah on less than five Awaq; and there is no Sadaqah on less than five Awsaq

1795. Ali bin Abu Talib narrated that :Abbas asked the Prophet about paying his Sadaqah before it is due, and he granted him permission to do that

1796. Abdullah bin Abu Awfa said:“Whenever a man brought Sadaqah to the Messenger of Allah, he would bless him. I brought him the Sadaqah of my wealth and he said: 'Allhumma, salli ala ali abi awfa(O Allah! Send blessing upon the family of Abu Awfa).' ”

1797. Abu Hurairah narrated that :the Messenger of Allah() said: “When you give Zakat, do not forget its reward, and say 'Allahummaj'-alha maghnaman wa la taj'-alha maghrama (O Allah! Make it a gain and do not make it a loss).' ” (Maudu)

1798. Ibn Shihab narrated from Salim bin Abdullah, from his father, from the Prophet():Ibn Shihab said: “Salim read to me a letter that the Messenger of Allah had written concerning Sadaqat, before Allah caused him to pass away, in which it was said: 'For five camels one sheep; for ten, two sheep; for twenty, four sheep. For twenty five, a Bint Makhad(a one year old she-camel), up to thirty-five; if there is no Bint Makhad, then a Bin Labun ( a two-year-old male camel). If there are more than thirty-five even one, then a Bint Labun ( a two-year-old she-camel) must be given up to forty-five. If there are more than forty-five, even one, then a Hiqqah (a three-year-old she-camel), up to sixty camels. If there are more than sixty, even one more, then a Jadha'ah ( a four-year-old she-camel) must be given, up to seventy-five. If there are more than seventy-five, even one more, then two Bint Labun must be given, upto ninety. If there are more than ninety, even one more, then two Hiqqah must be given, up to one hundred and twenty. If there are many camels, then for each fifty, one Hiqqah must be given and for each forty a Bint Labun' ”

1799. It was narrated that:that Abu Sa'eed Al-Khudri said: “The Messenger of Allah said: 'There is no Sadaqah on any less then five camels, or for four. If the number of camels reaches five then one sheep must be given, up to nine. If the number reaches ten, then two sheep must be given, up to fourteen. If the number reaches fifteen, then three sheep must be given, up to nineteen. If the number reaches twenty, then four sheep must be given, up to twenty-four. If the number reaches twenty-five, then a Bint Makhad (a one year old she-camel), must be given up to thirty-five; if there is not Bint Makhad, then a Bin Labun (a two-year-old male camel). If there are more camels then a Bint Labun (a two-year-old she-camel) up to forty-five. If there are more camels then a Hiqqah (a three-year-old

## Sunan Ibn Majah

she-camel) must be given up to sixty. If there are more camels then a Jadha'ah (a five-year-old she-camel) must be given up to seventy-five. If there are more camels, then two Bint Labun must be given, up to ninety. If there are more camels, then two Hiqqah must be given, up to one hundred and twenty. The for each fifty, one Hiqqah, and for each forty, a Bint Labun.' "

1800. Anas bin Malik narrated that:Abu Bakr Siddiq wrote to him: "In the name of Allah, the Most Gracious, the Most Merciful. This is the obligation of Sadaqah which the Messenger of Allah enjoined upon the Muslims, as Allah commanded the Messenger of Allah. The ages of camels to be given (in Zakat) may be made up in sheep. So if a man has camels on which the Sadaqah is a Jadha'ah (a four-year-old she-camel) and he does not have a Jadha'ah but he has a Hiqqah (a three year old she-camel), then the Hiqqah should be accepted from him, and two sheep should be given (in addition), if they are readily available, or twenty Dirham. If a man has camels on which the Sadaqah is a Hiqqah, and he only has a Bin Labun(a two-year-old she-camel), then the Bint Labun should be accepted from him, along with two sheep or twenty Dirhams.If a man has camels on which the sadaqah is a Bint Labun, and he does not have one, but he has a Hiqqah, then it should be accepted from him, and the Zakat collector should give him back twenty Dirham or two sheep. If a man has camels on which Sadaqah is a Bint Labun, and he does not have one, but he has a Bint Makhad(a one-year-old she-camel), then the Bint Makhad should be accepted from him, along with twenty Dirham or two sheep. If a man has camels on which the Sadaqah is a Bint Makhad, and he does not have one, but he has a Bint Labun, then the Bint Labun should be accepted from him, and the Zakat collector should give him back twenty Dirhams or two sheep. Whoever does not have a Bint Makhad, but he has a Bint Labun (a two-year-old male camel), then it should be accepted from him and nothing else should be given along with it.' "

1801. It was narrated that:Suwaid bin Ghafalah said: "The Zakah collector of the Prophet came to us, and I took him by the hand and read in his order: 'Do not gather separate herds and do not separate herd for fear of Sadaqah'. A man brought him a huge, fat she-camel, but he refused to accept it. So he brought him another of lower quality and he accepted it. He said: 'What land would shelter me, if I came to the Messenger of Allah having taken the nest of a Muslim man's camels?' "

1802. Jarir bin Abdullah narrated that:the Messenger of Allah said: "The Zakat collector should not come back unless the people are pleased with him."

1803. It was narrated that:Suwa Mu'adh bin Jabal said: "The Messenger of Allah() send me to Yemen and commanded me; for every forty cows, to take a Musinnah and for every thirty, a Tabi or Tabi'ah."

1804. Abdullah narrated that:the Prophet said: "For every thirty cattle, Tabi or Tabi'ah and for every forty a Musinnah."

1805. It was narrated from Ibn Shihab, from Salim bin Abdullah, from his father, from the Messenger of Allah:Salim said: "My father read to me a letter that the Messenger of Allah () had written about Sadaqat before Allah caused him to pass away. I read in it: 'For forty sheep, one sheep, up to one hundred and twenty. If there is more than that - even one - then two sheep, up to two hundred, If there is one more than that - even one = then three sheep, up to three hundred. If there are many sheep, then for each hundred, one sheep.' And I read in it: 'Separate flocks should not be combined, and a combined flock should not be separated.' And I read in it: 'And a male goat should not be taken for Sadaqah, nor a decrepit nor defective animal.' "

1806. Ibn Umar narrated that:the Messenger of Allah said: "The Sadaqah of Muslims should be taken at their watering places."

1807. Ibn Umar narrated that:the Messenger of Allah said: "For forty sheep, one sheep up to one hundred and twenty. If there is one more. Then two sheep, up to two hundred. If there is one more, then three sheep, up to three hundred. If there are more than that, then for every hundred one sheep. Do not separate combined flock and do not combine separate flocks for fear of Sadaqah. Each partner (who has a share in the flock) should pay in proportion to his shares. And the Zakat collector should not accept any decrepit or defective animal, nor any male goat, unless he wishes to."

1808. Anas bin Malik narrated that:the Messenger of Allah said: "The one who is unjust in Sadaqah is like the one who withholds it."

1809. It was narrated that:Rafi bin Khadij said: "I heard the Messenger of Allah say: 'The person who is appointed to collect the Sadaqah - who does so with sincerity and fairness is like one who goes out to fight for the sake of Allah, until he returns to the house.' "

1810. Abdullah bin Unais said that he and Umar bin Khattab were speaking about Sadaqah one day, and:Umar bin Khattab said: "Did you not hear the Messenger of Allah when he mentioned Ghulul with the Sadaqah (and said): 'Whoever steals a camel or a sheep from it, he will be brought carrying it on the Day of Resurrection?' " Abdullah bin Unais said: "Yes."

1811. Ibrahim bin Ata, the freed slave of Imran bin Husain, said:"My father told me that 'Imran bin Hussain was appointed to collect the Sadaqah. When he came back, it was said to him: 'Where is the wealth?' He said: 'Was it for wealth that you sent me? We took it from where we used to take it at the time of the Messenger of Allah, and we distributed it where we used to distribute it.' "

1812. Abu Huraitah narrated that:the Messenger of Allah said: "The Muslim is not obliged to pay Sadaqah on his slave not his horse."

1813. Ali narrated that:the Messenger of Allah said: "I have exempted you from having to pay Sadaqah on horses and slaves."

1814. Mu'adh bin Jabal narrated that:the Messenger of Allah sent him to Yemen and said to him: "Take grains from grains, sheep from sheep, camels from camels and cows from cows"

1815. It was narrated from Amr bin:Shu'aib, from his father, that his grandfather said: "The Messenger of Allah only prescribed Zakat on these five things: wheat, barley, dates, raisins and corn."



## Sunan Ibn Majah

1816. Abu Hurairah narrated that:the Messenger of Allah () said: "For crops that are irrigated by the sky (i.e. rain) and springs, one-tenth. For those that are irrigated by watering, one half of one-tenth."
1817. Salim narrated that:that his Father said: "I heard the Messenger of Allah say: 'For whatever is irrigated by the sky, rivers and springs, or draws up water from deep roots, one-tenth. For whatever is irrigated by animals (i.e. by artificial means) one half of one-tenth.' "
1818. It was narrated that:Mu'adh bin Jabal said: "The Messenger of Allah () sent me to Yemen and commanded me to take one-tenth of that which was irrigated by deep roots, and to take one half of one-tenth of that which was irrigated by means of buckets."
1819. Attab bin Asid narrated that:the Prophet used to send to the people one who would assess their vineyards and fruits
1820. Ibn Abbas narrated that:when the Prophet conquered Khaibar, he stipulated that the land, and all the yellow and white, meaning gold and silver belonged to him. The people of Khaibar said to him: "We know the land better, so give it to us so that we may work the land, and you will have half of its produce and we will have half." He maintained that, he gave it to them on that basis. When the time for the date harvest came, he sent Ibn Rawahah to them. He assesses the date palms, and he said: "For this tree, such and such (amount)." They said: "You are demanding too much of us, O Ibn Rawahah!" He said: "This is my assessment and I will give you half of what I say." They said: "This is fair, and fairness is what heaven and earth are based on." They said: "We Agree to take (accept) what you say."
1821. It was narrated that:Awf bin Malik Al-Ashja'i said: "The Messenger of Allah went out, and a man had hung up one or more bunches of dates. He (the Prophet) had a stick in his hand and he started hitting that bunch of dates repeatedly, saying: 'If the owner of these dates wanted to give in charity, he should have given something better than these. The owner of this charity will eat rotten and shriveled dates on the Day of Resurrection.' "
1822. It was narrated that:Bara bin Azib said concerning the Verse: "And of that which We have produced from the earth for you, and don not aim at that which is bad to spend from it. " [Al-Baqarah 2:267] "This was revealed concerning the Ansar. At the time of the new date-palm harvest, they would take a bunch of dates that were beginning to ripen and hang it on a rope between two of the pillars in the mosque of the Messenger of Allah (), and the poor emigrants would eat from it." One of them deliberately mixed a bunch containing rotten and shriveled dates, and thought this was permissible because of the large number of dates that had been put there. So the following was revealed about the one who did that: '... and do not aim at that which is bad to spend from it'. Meaning do not seek out the rotten and shriveled dates to give in charity: '...(thought) you would not accept it save if you close your eyes and tolerate therein.' Meaning, if you were given this as a gift you would only accept it because you felt embarrassed, and you would get angry that he had sent something of which you have no need. And know that Allah has no need of your charity."
1823. It was narrated that:Abu Sayyarah Al-Muta said: "I said: 'O Messenger of Allah! I have bees.' He said: 'Give one-tenth.' I said: 'O Messenger of Allah!' Protect it for me.' And he protected it for me."
1824. Abdullah bin 'Amr narrated that:the Prophet took one-tenth of honey (as Zakat)
1825. Ibn Umar narrated that:the Messenger of Allah enjoined Zakatul-Fitr, one Sa of dates or one Sa of barley.Abdullah said: The people made two Mudd (equal to half of a Sa) of wheat as its equivalent
1826. It was narrated that:Umar said: "The Messenger of Allah enjoined Sadaqatul-Fitr, one Sa, of barley or one Sa of dates for every Muslim, free or slave, male or female."
1827. It was narrated that:Ibn Abbas said: "The Messenger of Allah () enjoined Zakatul-Fitr as a purification for the fasting person from idle talk and obscenities, and to feed the poor. Whoever pays it before the (Eid) prayer, it is an accepted Zakah, and whoever pays it after the prayer, it is (ordinary) charity."
1828. It was narrated that:Qais bin Sa'ad said: "The Messenger of Allah () enjoined Sadaqatul-Fitr upon is before (the command of) Zakat was revealed. He neither ordered us (to pay) nor forbade us (from paying it), so we did it."
1829. It was narrated that:Abu Sa'eed Al-Khudri said: "We used to pay Zakatul-Fitr when the Messenger of Allah was among us, one Sa of food, one Sa of dates, one Sa of barley, one Sa of sun-baked cottage cheese, one Sa of raisins. We continued to do that until Mu'awiyah came to us in Al-Madinah. One of the things he said to the people was: 'I think that two Mudd wheat from Sham is equivalent to one Sa of this (i.e. dates).' So the people followed that."Abu Sa'eed said: "I'll continue to pay it as I used to pay it at the time of Messenger of Allah for as long as I live."
1830. It was narrated from Ammar bin Sa'eed, the Mu'adhdhin of the Messenger of Allah from his father,;that the Messenger of Allah enjoined Sadaqatul-Fitr, one Sa of dates, one Sa of barley, or one Sa of Sult (a kind of barley without skin on it, resembling wheat)
1831. It was narrated:that Ala bin Hadrami said: "The Messenger of Allah sent me to Bahrain or Hajar. I used to go to a garden that was shared by some brothers, one of whom had become Muslim. I would take the Ushr (one-tenth of the harvest) from the Muslim, and Kharaj from the Mushrik."
1832. Abu Sa'eed narrated and attributed to the Prophet:"A Wasq is sixty Sa."
1833. It was narrated that:Jabir bin Abdullah said: "The Messenger of Allah said: 'A Wasq is sixty Sa.' "
1834. It was narrated that:Zainab, the wife of Abdullah said: "I asked the Messenger of Allah: 'Will it be accepted as charity on my part if I spend on my husband and the orphans in my care?' The Messenger of Allah said: 'She will have two rewards, the reward for charity and the reward for upholding ties of kinship.'"
1835. It was narrated that:Umm Salamah said: "The Messenger of Allah enjoined charity upon us. Zainab, the wife of Abdullah said: 'Will it be accepted as charity

## Sunan Ibn Majah

on my part if I give charity to my husband who is poor, and to the children of a brother of mine who are orphans, spending such and such on them, and in all circumstances?' He said: 'Yes.'"

1836. It was narrated from Hisham bin Urwah, from his father, that:his grandfather said: "The Messenger of Allah said: 'If one of you were to take his rope (or ropes) and go to the mountains, and bring a bundle of firewood on his back to sell, and thus become independent of means, that would be better for him than begging from people who may either give him something or not give him anything.'"

1837. Abdur-Rahman bin Yazid narrated that:Thawban said: "The Messenger of Allah said: 'Who will commit himself to one thing, I will guarantee him paradise?' I said: 'I will.' He said: 'Do not ask people for anything.' So Thawban would drop his whip while he was on his mount, and he would not say to anyone: 'Get that for me' rather he would dismount and grab it."

1838. Abu Hurairah narrated that:the Messenger of Allah() said: "Whoever begs from people so as to accumulate more riches, he is asking for alive coal from hell, so let him ask for a lot or a little."

1839. Abu Hurairah narrated that:the Messenger of Allah said: "Charity is not permissible for a rich person, or for one who is strong and healthy. "

1840. Abdullah bin Mas'ud narrated that:the Messenger of Allah said: "Whoever begs when he has enough to suffice him, his begging will come on the Day of Resurrection like lacerations on his face. " It was said: "O Messenger of Allah, what is sufficient for him?" He said: "Fifty Dirham or their value in gold."

1841. Abu Sa'eed Al-Khudri narrated that:the Messenger of Allah said: "Charity is not permissible for a rich man except in five cases: One who is appointed to collect it, a warrior fighting in the cause of Allah, a rich man who buys it with his own money, a poor man who receives the charity and gives it as a gift to a rich man, and a debtor."

1842. Sa'eed bin Yasar narrated that:he heard Abu Hurairah say: "The Messenger of Allah said: 'No one gives charity from good sources - for Allah does not accept anything but that which is good - but the Most Merciful takes it in His right hand, even if it is a date, and it flourishes in the Hand of the Most Merciful until it becomes bigger than a mountain and he tends it as anyone of you would tend to his colt (i.e., young pony) or his young (weaned) camel.'"

1843. Adi bin Hatim narrated that:the Messenger of Allah said: "Each one of you will be spoken to by his lord, with no mediator between them. He will look in from of him and the fire will be facing him. He will look to his right and will not see anything but something that he had sent on before. He will look to his left and will not see anything but something that he had sent on before. Whoever among you can save himself in Fire, even with half a date, let him do so."

1844. Salman bin Amir Dabbi narrated that:the Messenger of Allah said: "Charity given to the poor is charity, and that given to a relative is two things: charity and upholding the ties of kinship."

## The Chapters on Marriage

1845. It was narrated that:Alqamah bin Qais said: "I was with Abdullah bin Masud in Mina, and Uthman took him aside. I was sitting near him. Uthman said to him: 'Would you like that I marry you to a young virgin who will remind you of how you were in the past?' When Abdullah saw that he did not say anything to him apart from that, he gestured to me, so I came and he said: 'As you say that the Messenger of Allah said "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. Whoever cannot afford it, let him fast, for it will diminish his desire." ' "

1846. It was narrated from Aishah that:the Messenger of Allah said: "Marriage is part of my sunnah, and whoever does not follow my sunnah has nothing to do with me. Get married, for I will boast of your great numbers before the nations. Whoever has the means, let him get married, and whoever does not, then he should fast for it will diminish his desire."

1847. It was narrated from Ibn Abbas that:the Messenger of Allah said: "There is nothing like marriage, for two who love one another."

1848. It was narrated that:Sa'd said: "The Messenger of Allah disapproved of Uthman bin Maz'un's desire to remain celibate; if he had given him permission, we would have gotten ourselves castrated."

1849. It was narrated from Samurah that:the Messenger of Allah() forbade celibacy. Zaid bin Akhzam added: "And Qatadah recited: 'And indeed We sent Messengers before you (O Muhammad ()), and made for them wives and offspring.'"

1850. It was narrated from Hakim bin Muawiyah, from his father, that:a man asked the Prophet(): "What are the right of the woman over her husband?" He said: "That he should feed her as he feeds himself and clothe her as he clothes himself; he should not strike her on the face nor disfigure her, and he should not abandon her except in the house (as a form of discipline)." (Hassan)

1851. It was narrated that:Sulaiman bin Amr bin Ahwas said: "My father told me that he was present at the Farewell Pilgrimage with the Messenger of Allah. He praised and glorified Allah, and reminded and exhorted (the people). Then he said: 'I enjoin good treatment of women, for they are prisoners with you, and you have no right to treat them otherwise, unless they commit clear indecency. If they do that, then forsake them in their beds and hit them, but without causing injury or leaving a mark. If they obey you, then do not seek means of annoyance against them. You have rights over your women and your women have rights over you. Your rights over your women are that they are not to allow anyone whom you dislike to tread on your bedding (furniture), nor allow anyone whom you dislike to enter your houses. And their right over you are that you should treat them kindly with regard to their clothing and food.' "

## Sunan Ibn Majah

1852. It was narrated from Aishah:that the messenger of Allah of said: "If I were to command anyone to prostrate to anyone else, I would have commanded women to prostrate to their husbands. If a man were to command his wife to move (something) from a red mountain to a black mountain, and from a black mountain to a red mountain, her duty is to obey to him."

1853. It was narrated that:Abdullah bin Abu Awfa said "When Muadh bin Jabal came from Sham, he prostrated to the Prophet who said: 'What is this, O Muadh?' He said: 'I went to Sham and saw them prostrating to their bishops and patricians and I wanted to do that for you.' The messenger of Allah said: 'Do not do that. If I were to command anyone to prostrate to anyone other than Allah, I would have commanded women to prostrate to their husbands. By the One in Whose Hand is the soul of Muhammad! No woman can fulfill her duty towards Allah until she fulfills her duty towards her husband. If he asks her (for intimacy) even if she is on her camel saddle, she should not refuse.' "

1854. It was narrated that from Musawir Al Himyari from his mother that:she heard Umm Salamah say: "I heard the Messenger of Allah say: 'Any woman who dies when her husband is pleased with her, will enter Paradise.' "

1855. It was narrated that from Abdullah bin Amr that :the Messenger of Allah said: "This world is but provisions, and there is no provision in this world better than a righteous wife."

1856. It was narrated that:Thawban said: "When the Verse concerning silver and gold was revealed, they said: 'What kind of wealth should we acquire?' Umar said: 'I will tell you about that.' So he rode on his camel and caught up with the Prophet, and I followed him. He said: 'O Messenger of Allah what kind of wealth should we acquire?' He said: 'Let one of you acquire a thankful heart, a tongue that remembers Allah and a believing wife who will help him with regard to the Hereafter.' "

1857. It was narrated from Abu Umamah that:the Prophet used to say: "Nothing is of more benefit to the believer after Taqwa of Allah than a righteous wife whom, if he commands her she obeys him, if he looks at her he is pleased, if he swears an oath concerning her she fulfills it, and when he is away from her she is sincere towards him with regard to herself and his wealth."

1858. It was narrated from Abu Hurairah that:the Prophet said: "A woman may be married for four things: Her wealth, her lineage, her beauty or for her religion. Choose the religious, may your hands be rubbed with dust (i.e., may you prosper)."

1859. It was narrated from Abdullah bin Amr that:the Prophet said: "Do not marry women for their beauty for it may lead to their doom. Do not marry them for their wealth, for it may lead them to fall into sin. Rather, marry them for their religion. A black slave woman with piercings who is religious is better."

1860. It was narrated that:Jabir bin Abdullah said: "I married a woman during the time of the Prophet and he said: 'Have you got married, O Jabir?' I said: 'Yes'. He said: 'To a virgin or to a previously-married woman?' I said: 'A previously married woman.' He said: 'Why not a virgin so you could play with her?' I said: 'I have sisters and did not want her to create trouble between them and me.' He said: 'That is better then.' "

1861. It was narrated from Abdur-Rahman bin Salim bin Utbah bin Salim bin Uwaim bin Sa'idah Al-Ansari, from his father that:his grandfather said: "The Messenger of Allah said: 'You should marry virgins, for their mouths are sweeter, their wombs are more prolific and they are satisfied with less.'"

1862. It was narrated that:Anas bin Malik said: "I heard the Messenger of Allah say: 'Whoever wants to meet Allah pure and purified, let him marry free women.' "

1863. It was narrated from Abu Hurairah that:the Messenger of Allah said: "Marry, for I will boast of your great numbers."

1864. It was narrated that:Muhammad bin Salamah said: "I proposed marriage to a woman, then I hid and waited to see her until I saw her among some date palm trees that belonged to her." It was said to him: "Do you do such a thing when you are a companion of the Messenger of Allah?" He said: "I heard the Messenger of Allah saying: 'When Allah causes a man to propose to a woman, there is nothing wrong with him looking at her.' "

1865. It was narrated from Anas bin Malik that:Mughirah bin Shubah wanted to marry a woman. The Prophet () said to him: "Go and look at her, for that is more likely to create love between you." So he did that, and married her, and mentioned how well he got along with her

1866. It was narrated that:Mughirah bin Shubah said: "I came to the Prophet and told him of a woman to whom I had to propose marriage. He said: 'Go and look at her, for that is more likely to create love between you.' So I went to a woman among the Ansar and proposed marriage through her parents. I told them what the Prophet had said, and it was as if they did not like that. Then I heard that woman, behind her curtain, say: 'If the Messenger of Allah has told you to do that, then do it, otherwise I adjure you by Allah (not to do so)'. And it was as if she regarded that as a serious matter. So I looked at her and married her." And he mentioned how well he got along with her

1867. It was narrated from Abu Hurairah that:the Messenger of Allah said: "A man should not propose to a woman to whom his brother has already proposed."

1868. It was narrated from Ibn Umar that:the Messenger of Allah said: "A man should not propose to a woman to whom his brother has already proposed."

1869. It was narrated that:Abu Bakr bin Abu Jahm bin Sukhair Al-Adawi said: "I heard Fathima bint Qais say: 'The Messenger of Allah said to me: "When you become lawful, tell me." So I told him.' Then Muawiyah, Abu Jahm bin Sukhair and Usamah bin Zaid proposed marriage to her. The Messenger of Allah said: 'As for Muawiyah, he is a poor man who has no money. As from Abu Jahm he is a man who habitually beats woman. But Usamah (is good).' She gestured with her hand, saying: 'Usamah, Usamah!?' The Messenger of Allah said to her: 'Obedience to Allah and obedience to His Messenger is better for you.' She said: 'So I married him and I was pleased with him.' "

## Sunan Ibn Majah

1870. It was narrated from Ibn Abbas that:the Messenger of Allah said: “A widow has more right (to decide) concerning herself than her guardian, and a virgin should be consulted”. It was said: “O Messenger of Allah, a virgin may be too shy to speak.” He said: “Her consent is her silence.”

1871. It was narrated from Abu Hurairah that:the Messenger of Allah said: “A previously-married woman should not be married until she is consulted, and a virgin should not be married until her consent is sought, and her consent is her silence.”

1872. It was narrated from Adi bin Adi Al-Kindi that:his father said: “The Messenger of Allah said: 'A previously-married woman can speak for herself, and the consent of a virgin is her silence.' ”

1873. Abdur Rahman bin Yazid Al-Ansari and Mujamma bin Yazid Al-Ansari said:that a man among them who was called Khidam arranged a marriage for his daughter, and she did not like the marriage arranged by her father. She went to the Messenger of Allah and told him about that, and he annulled the marriage arranged by her father. Then she married Abu Lubabah bin Abdul-Mundhir

1874. It was narrated from Ibn Buraidah that:his father said: “A girl came to the Prophet and said: 'My father married me to his brother's son so that he might raise his status thereby.' The Prophet gave her the choice, and she said: 'I approve of what my father did, but I wanted women to know that their fathers have no right to do that.' ”

1875. It was narrated from Ibn Abbas that:a virgin girl came to the Prophet and told him that her father arranged a marriage that she did not like, and the Prophet gave her the choice

1876. It was narrated that:Aishah said: “The Messenger of Allah married me when I was six years old. Then we came to Al-Madinah and settled among Banu Harith bin Khazraj. I became ill and my hair fell out, then it grew back and became abundant. My mother Umm Ruman came to me while I was on an Urjuhah with some of my friends, and called for me. I went to her, and I did not know what she wanted. She took me by the hand and made me stand at the door of the house, and I was panting. When I got my breath back, she took some water and wiped my face and head, and led me into the house. There were some woman of the Ansar inside the house, and they said: 'With blessings and good fortune (from Allah).' (My mother) handed me over to them and they tidied me up. And suddenly I saw the Messenger of Allah in the morning. And she handed me over to him and I was at that time, nine years old.”

1877. It was narrated that:Abdullah said: “The Prophet married Aishah when she was seven years old, and consummated the marriage with her when she was nine, and he passed away when she was eighteen.”

1878. It was narrated from Ibn Umar that:when Uthman bin Mazun died, he left behind a daughter. Ibn Umar said: “My maternal uncle Qudamah, who was her paternal uncle, married me to her, but he did not consult her. That was after her father had died. She did not like this marriage, and the girl wanted to marry Mughirah bin Shubah, so she married him.”

1879. It was narrated from Aishah that :the Messenger of Allah said: “Any woman whose marriage is not arranged by her guardian, her marriage is invalid, her marriage is invalid, her marriage is invalid. If (the man) has had intercourse with her, then the Mahr belongs to her in return for his intimacy with her. And if there is any dispute then the ruler is the guardian of the one who does not have a guardian.”

1880. It was narrated that:Aisha and Ibn Abbas said: “The Messenger of Allah said: 'There is no marriage except with a guardian.' ”According to the Hadith of Aishah: “And the ruler is the guardian of the one who does not have a guardian.”

1881. It was narrated from Abu Musa that:the Messenger of Allah said: “There is no marriage except with a guardian.”

1882. It was narrated from Abu Hurairah that:the Messenger of Allah said: “No woman should arrange the marriage of another woman, and no woman should arrange her own marriage. The adulteress is the one who arranges her own marriage.”

1883. It was narrated that:Ibn Umar said: “The Messenger of Allah forbade Shighar. Shighar is when a man says to another man: 'Marry your daughter or sister to me, on condition that I will marry my daughter or sister to you,' and they do not give any dower (i.e. neither of them give other the dower).”

1884. It was narrated that:Abu Hurairah said: “The Messenger of Allah forbade Shighar.”

1885. It was narrated from Anas bin Malik that:the Messenger of Allah said: “There is no Shighar in Islam.”

1886. It was narrated that:Abu Salamah said: “I asked Aishah: 'How much was the dowry of the wives of the Prophet?' She said: 'The dowry he gave to his wives was twelve Uqiyyah and a Nash (of silver). Do you know what a Nash is? It is one half of an Uqiyyah. And that is equal to to five hundred Dirham.' ”

1887. It was narrated that:Abu Ajfa As-Sulami said: “Umar bin Khattab said: 'Do not go to extremes with regard to the dowries of women, for if that were a sign of honor and dignity in this world or a sign of Taqwa before Allah, then Muhammad () would have done that before you. But he did not give any of his wives and none of his daughters were given more than twelve uqiyyah. A man may increase dowry until he feels resentment against her and says: “You cost me everything I own,” or, “You caused me a great deal of hardship.”’” (Hassan)

1888. It was narrated from Abdullah bin Amir bin Rabi'ah from his father, that:A man among Banu Fazarah got married for a pair of sandals, and the Prophet permitted his marriage

1889. It was narrated that:Sahl bin Sa'd said: “A woman came to the Prophet and he said: 'Who will marry her ?' A man said: 'I will.' The Prophet said: 'Give her something, even if it is an iron ring.' He said: 'I do not have one.' He said: 'I marry her to you for what you know of the Quran.’”

## Sunan Ibn Majah

1890. It was narrated from Abu Saeed Al-Khudri that:the Prophet () married Aishah with the household goods the value of which was fifty Dirham

1891. It was narrated from Masruq that:Abdullah was asked about a man who married a woman and died without having consummated the marriage with her, nor stipulating the dowry. Abdullah said: "The dowry is hers, and the inheritance is hers and she has to observe the waiting period." Ma'qil bin Sinan Al-Ashja'i said: "I saw the Messenger of Allah () pass a similar ruling concerning Birwa' bint Washiq." (Sahih) Another chain from 'Alqamah, from Abdullah, with similar wording. It was narrated from Masruq that: Abdullah was asked about a man who married a woman and died without having consummated the marriage with her, nor stipulating the dowry. Abdullah said: "The dowry is hers, and the inheritance is hers and she has to observe the waiting period." Ma'qil bin Sinan Al-Ashja'i said: "I saw the Messenger of Allah pass a similar ruling concerning Birwa' bint Washiq." (Sahih) Another chain from 'Alqamah, from Abdullah, with similar wording

1892. It was narrated that:Abdullah bin Mas'ud said: "The Messenger of Allah () was granted a combination of all manner of goodness, as well as its seal," or he said: "The opening (of the way to) all good. He () taught us the Khutbah of prayer and Khutbah of need. 'The Khutbah of prayer is: At-tahiyyatu lillahi was-salawatu wat-tayyibat. As-salamu `alaika ayyuhan-Nabiyyu was rahmat-ullahi was barakatuhu. As-salamu `alaina wa `ala `ibadillahis-salihin. Ashhadu an la ilaha illallah. Wa ashadu anna Muhammadan `abduhu wa rasuluh (All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that none has the right to be worshiped but Allah. And I bear witness that Muhammad () is His slave and Messenger). The Khutbah of need is: Al-hamdu lillahi nahmadhu wa nasta'inuhu wa nastaghfiruhu, wa na'udhu billahi min shururi anfusina wa min sayi'ati a'malina, man yahdihillahu fala mudilla lahu, wa man yudlil fala hadiya lahu. Wa ashadu an la ilaha illallahu wahduhu la sharika lahu, wa anna Muhammadan `abduhu wa rasuluhu. (Praise is to Allah, we praise Him and we seek His help and His forgiveness. We seek refuge with Allah from the evil of our own souls and from our bad deeds, Whomsoever Allah guides will never be led astray; and whomsoever is led astray, no one can guide. I bear witness that none has the right to be worshiped but Allah, alone with no partner or associate, and that Muhammad () is His slave and His Messenger). Then add to your Khutbah the following three verses: 'O you who believe! Fear Allah as He should be feared, and die not except in the state of Islam (as Muslims) with complete submission to Allah.' And: 'O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women, and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.' And: 'O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins...' until the end of the verse."

1893. It was narrated from Ibn `Abbas that:The Prophet () said: "Al-hamdu lillahi nahmadhu wa nasta'inuhu wa na'udhu billahi min shururi anfusina wa min sayi'ati a'malina, man yahdihillahu fala mudilla lahu, wa man yudlil fala hadiya lahu. Wa ashadu an la ilaha illallahu wahduhu la sharika lahu, wa anna Muhammadan `abduhu wa rasuluhu. Amma ba'd. (Praise is to Allah, we praise Him and we seek His help. We seek refuge with Allah from the evil of our own souls and from our bad deeds, Whomsoever Allah guides will never be led astray; and whomsoever is led astray, no one can guide. I bear witness that none has the right to be worshiped but Allah, alone with no partner or associate, and that Muhammad is His slave and His Messenger. To proceed)."

1894. It was narrated from Abu Hurairah that:the Messenger of Allah said: "Every important matter that does not start with praise of Allah, is devoid (of blessings)."

1895. It was narrated from 'Aishah:that the Prophet said: "Announce this marriage, and beat the sieve for it."

1896. It was narrated from Muhammad bin Hatib that the Messenger of Allah said:"What differentiates between the lawful and the unlawful is (beating) the Daff and raising the voices (in song) at the time of marriage."

1897. It was narrated that Abu Husain, whose name was Khalid Al-Madani, said:"We were in Al-Madinah on the Say of 'Ashura and the girls were beating the Daff and singing. We entered upon Rubai' bin Mu'awwidh and mentioned that to her. She said: 'The Messenger of Allah entered upon me on the morning of my wedding, and there were two girls with me who were singing and mentioning the qualities of my forefathers who were killed on the Day of Badr. One of the things they were saying was: "Among us there is a Prophet who knows what will happen tomorrow." He said: "Do not say this, for no one knows what will happen tomorrow except Allah."

1898. It was narrated that 'Aishah said:"Abu Bakr entered upon me, and there were two girls from the Ansar with me, singing about the Day of Bu'ath." She said: "And they were not really singers. Abu Bakr said: 'The wind instruments of Satan in the house of the Prophet ? That was on the day of 'Eid(Al-Fitr). But the Prophet said: 'O Abu Bakr, every people has its festival and this is our festival.' "

1899. It was narrated from Anas bin Malik:that the Prophet passed by some part of Al-Madinah and saw some girls beating their Daff And singing, saying: "We are girls from Banu Najjar what an excellent neighbor is Muhammad." The Prophet said: "Allah knows that you are dear to me."

1900. It was narrated that Ibn'Abbas said:'Aisha arranged a marriage for a female relative of hers among the Ansar. The Messenger of Allah came and said: Have you taken the girl (to her husbands house)?" They said: "Yes." He said: "Have you sent someone with her to sing?" She said: "No." The Messenger of Allah said: "The Ansar are People with romantic feelings. Why don't you send someone with her to say: 'We have come to you, we have come to you, may Allah bless you and us?'"

1901. It was narrated that Mujahid said:"I was with Ibn Umar, and he heard the sound of a drum, so he put his fingers in his ears and turned away. He did that three times, then he said: "This is what I saw the Messenger of Allah do.' "

1902. It was narrated from Umm Salamah:that the Prophet Mohammad entered upon her, and he heard an effeminate man say to 'Abdullah bin Abu Umayyah: "If

## Sunan Ibn Majah

Allah enables you to conquer Ta'if tomorrow, I will show you a woman who comes in on four (rolls of fat) and goes out on eight." The Messenger of Allah said: "Throw them out of your houses."

1903. It was narrated from Abu Hurairah:that the Messenger of Allah cursed women who imitate men and men who imitate women

1904. It was narrated from Ibn 'Abbas:that the Prophet cursed men who imitate women and woman who imitate men

1905. It was narrated from Abu Hurairah:that the Prophet used to say, when offering congratulations of the occasion of marriage: "Barak Allahu lakum, wa barak 'alaikum, wa jama'a bainakuma fi khair (May Allah bless you and bestow blessings upon you, and bring you together in harmony)."

1906. It was narrated from `Aqil bin Abu Talib:that he married a woman from Banu Jusham, and they said: "May you live in harmony and have many sons." He said: "Do not say that, rather say what the Messenger of Allah said: 'Allahumma barik lahum wa barik `alaihim (O Allah, bless them and bestow blessings upon them).'" "

1907. It was narrated from Anas bin Malik:the Prophet saw traces of yellow perfume on 'Abdur-Rahmaan bin 'Awf, and he asked him "What is this?" He said: "O Messenger of Allah, I married a women for the weight of a Nawah (Stone) of gold. He said: "May Allah bless you. Give a feast even if it is only with one sheep."

1908. It was narrated that Anas bin Malik said:"I never saw the Messenger of Allah give a wedding feast for any of his wives like the feast he gave for Zainab, for which he slaughtered a sheep."

1909. It was narrated from Anas bin Malik:that the Prophet offered Sawiq and dates as a wedding feast for Safiyyah

1910. It was narrated from Sufyan (Ibn 'Uyainah) from `Ali bin Zaid bin Ju`dan from Anas bin Malik who said:"I attended a wedding feast for the Prophet in which there was no meat and no bread." Ibn Majah said: It was not narrated except by Ibn `Uyainah

1911. It was narrated that 'Aishah and Umm Salamah said:"The Messenger of Allah commanded us to prepare Fatimah (for her wedding) and take her in to 'Ali. We went to the house and sprinkled it with soft earth from the land of Batha'. Then we stuffed two pillows with (date - palm) fiber which we picked with our own hands. Then we offered dates and raisins to eat, and sweet water to drink. We went and got some wood and set it up at the side of the room, to hang the clothes and water skins on. And we never saw any wedding better than the wedding of Fatimah."

1912. It was narrated that Sahl bin Sa'd As-Sa'idi said:"Abu Usaid As-Sa'idi invited the Messenger of Allah to his wedding, and the bride herself served them. She said: 'Do you know what I gave the Messenger of Allah to drink? I had soaked some dates the night before, then in the morning I strained them and gave him that water to drink.'" "

1913. It was narrated that Abu Hurairah said:"The worst of food is food of a wedding feast to which the rich are invited and the poor are not. Whoever does not accept an invitation has disobeyed Allah and His Messenger.'" "

1914. It was narrated from Ibn 'Umar:that the Messenger of Allah said: "If anyone of you is invited to a wedding feast, let him accept."

1915. It was narrated from Abu Hurairah:that the Messenger of Allah said: 'The wedding feast on the first day is an obligation, on the second day is a custom and on the third day is showing off."

1916. It was narrated from Anas:that the Messenger of Allah said: "Three days for a previously-married woman and seven days for a virgin."

1917. It was narrated from Al-Harith from his father that when when the Messenger of Allah () married Umm Salamah, he stayed with her for three days, then he said:"You are not insignificant in your husband's eyes. If you wish, I will stay with you for seven days, but then I will stay with my other wives for seven days too."

1918. It was narrated from 'Abdullah bin 'Amr:that the Prophet said: "When anyone of you gets a new wife, a servant, or an animal, let him take hold of the forelock and say: Allahumma inni as'aluka min khayriha wa khayri ma jubilat `alaihi, wa 'audhu bika min sharriha wa sharri ma jubilat `alaih (O Allah, I ask You for the goodness within her and the goodness that she is inclined towards, and I seek refuge with you from the evil to which she is inclined).'" "

1919. It was narrated from Ibn `Abbas:that the Prophet said: "When anyone of you has intercourse with his wife, let him say: Allahumma jannibnish-Shaitana wa jannibish-Shaitana ma razaqtani (O Allah, keep Satan away from me and keep Satan away from that with which You bless me).'" Then if they have a child, Allah will never allow Satan to gain control over him or he will never harm him."

1920. Bahz bin Hakim narrated from his father that his grandfather said:"I said: 'O Messenger of Allah, with regard to our 'Awrah, what may we uncover of it and what must we conceal?' He said: 'Cover your 'Awrah, except from your wife and those whom your right hand possesses.' I said: 'O Messenger of Allah, what if the people live close together?' He said: 'If you can make sure that no one sees it, then do not let anyone see it.' I said: 'O Messenger of Allah, what if one of us is alone?' He said: 'Allah is more deserving that you should feel shy before Him than People.'" "

1921. It was narrated from 'Utbah bin 'Abd Sulaiman:that the Messenger of Allah said: "When anyone of you has intercourse with his wife, let him cover himself and not be naked liked donkeys."

1922. It was narrated from a freed slave of 'Aishah that 'Aishah said:"I never looked at or I never saw the private part of the Messenger of Allah.'" "

1923. It was narrated from Abu Hurairah:that the Prophet said: "Allah will not look at a man who has intercourse with his wife in her buttocks."

1924. It was narrated from Khuzaimah bin Thabit:That the Messenger of Allah () said: "Allah is not too shy to tell the truth," three times. "Do not have intercourse

## Sunan Ibn Majah

with women in their buttocks.”

1925. It was narrated from Muhammad bin Munkadir:that he heard Jabir bin 'Abdullah say: “The Jews used to say that if a man has intercourse with a woman in her vagina from the back, the child would have a squint. Then Allah, Glorious is He, revealed: 'Your wives are a tilth for you, so go to your tilth, when or how you will.' ”

1926. It was narrated that Abu Sa'eed Al-Kudri said:“A man asked the Messenger of about coitus interruptus. He said: 'Do you do that? If you do not do so, it will not harm; for there is no soul that (SWT) has decreed will exist but it will come into being.' ”

1927. It was narrated that Jabir said:‘We used to practice coitus interruptus during the time of the Messenger of Allah when the Qur'an was being revealed.’

1928. It was narrated that 'Umar bin Khattab said: “The Messenger of Allah forbade practicing coitus interruptus with a free woman except with her consent.”

1929. It was narrated from Abu Hurairah: that the Prophet said: “A woman should not be married to a man who is married to her paternal aunt or maternal aunt (at the same time).”

1930. It was narrated that Abu Sa'eed Al-Khudri said:“I heard the Messenger of Allah forbid two types of marriage: For a man to be married to a woman and her paternal aunt (at the same time), and to a woman and her maternal aunt( at the same time).”

1931. Abu Bakr bin Abu Musa narrated that his father said:“The Messenger of Allah said: “A man should not be married to a woman and her paternal aunt or maternal aunt at the same time.”

1932. It was narrated from 'Aishah:that the wife of Rifa'ah Al-Qurazi came to the Messenger of Allah and said: “I was married to Rifa'ah, and he divorced me and made it irrevocable. Then I married ' Abdur-Rahman bin Zubair, and what he has is like the fringe of a garment.” The Prophet smiled and said: “Do you want to go back to Rifa'ah? No, not until you taste his ('Abdur-Rahman's) sweetness and he tastes your sweetness.”

1933. It was narrated from Ibn 'Umar;from the Prophet, concerning a man who had a wife then divorced her, then another man married her but divorced her before consummating the marriage. Could she go back to the first man? He said: “No, not until he tastes her sweetness.”

1934. It was narrated that Ibn 'Abbas said:“The Messenger of Allah cursed the Muhallil and the Muhallal lahu.”

1935. It was narrated that 'Ali said:“The Massenger of Allah cursed the Muhallil and the Muhallal lahu.”

1936. Uqbah bin 'Amir narrated:that the Messenger of said: 'Shall I not tell you of a borrowed billy goat.” They said: “Yes, O Messenger of!” He said: “He is Muhallil. May curse the Muhallil and the Muhallal lahu.”

1937. It was narrated from 'Aishah:that the Messenger of Allah said: 'Breast-feeding makes unlawful (for marriages) the same things that blood tie make unlawful.”

1938. It was narrated from Ibn 'Abbas:that the Messenger of was offered the daughter of Hamzah bin 'Abdul-Muttalib in marriage, and he said: “She is the daughter of my brother through breastfeeding, and breastfeeding makes unlawful (for marriage) the same things that blood ties make unlawful.”

1939. It was narrated from 'Urwah bin Zubair that Zainab bint Abi Salmah told him that Umm Habibah told her that she said to Messenger of Allah:“Marry my sister 'Azzah.” The Messenger of Allah said: 'Would you like that? “She said: “Yes, O Messenger of Allah. I am not the only one living with you and the one who most deserves to share good thingswith me is my sister.” The Messenger of Allah said: “But that is not permissible for me.” She said: “But we thought that you wanted to marry Durrah bint Abi Salmah.” The Messenger of Allah said: The daughter of Umm Salamah?” She said: “Yes” The Messenger of Allah said: “Even if she were not my step-daughter who is under my care, she would not be permissible for me, because she is the daughter of my brother through breastfeeding. Tuwaibah breastfed both her father and I. So do not offer your sisters and daughters to me for marriage.”

1940. It was narrated that Umm Fadl said:that the Messenger of Allah said: “Breastfeeding once or twice, or suckling once or twice, does not make (marriage) unlawful.”

1941. It was narrated from 'Aishah:that the Prophet Allah said: “Suckling once or twice does not make (marriage) unlawful.”

1942. It was narrated that 'Aishah said:“Once of the things that Allah revealed in the the Qur'an and then abrogated was that nothing makes marriage prohibited except ten breastfeedings or five well-known (breastfeedings).”

1943. It was narrated that 'Aishah said:“Sahlah bint Suhail came to the Prophet and said: 'O Messenger of Allah, I see signs of displeasure on the face of Abu Hudhaifah when Salim enters upon me.” The Prophet said: “Breastfeed him.” She said: “How can I breastfeed him when he is a grown man? The Messenger of Allah smiled and said: “I know that he is a grown man.” So she did that, then she came to the Prophet and said: “I have never seen any signs of displeasure on the face of Abu Hudhayfah after that.” And he was present at (the battle of) Badr

1944. It was narrated that 'Aishah said:“The Verse of stoning and of breastfeeding an adult ten times was revealed<sup>1</sup>, and the paper was with me under my pillow. When the Messenger of Allah died, we were preoccupied with his death, and a tame sheep came in and ate it.” <sup>1</sup>: These verses were abrogated in recitation but not ruling. Other ahadith establish the number for fosterage to be

1945. It was narrated from 'Aishah:that the Prophet entered upon her and there was a man with her. He said: “Who is this? She said: “This is my brother.” He said:

## Sunan Ibn Majah

“Look at whom you allow to enter upon you, because the breastfeeding (that makes a person Mahram) is that which satisfies hunger.”

1946. It was narrated from 'Abdullah bin Zubair:that the Messenger of Allah said: “There is no breastfeeding except that which fills the stomach.”

1947. It was narrated from Zainab bint Abi Salamah:that the wives of the Prophet all differed with 'Aishah and refused to allow anyone with ties of breastfeeding like Salim, the freed slave of Abu Hudhaifah, to enter upon them. They said: “How do we know? That may be a concession granted only to Salim.”

1948. It was narrated that 'Aishah said:“My paternal uncle through breastfeeding, Aflah bin Abu Qu'ais, came and asked permission to visit me, after the ruling on veiling had been enjoined, and I refused to let him in, until the Prophet came in and said: 'He is your paternal uncle; let him in.' I said: 'But it is the woman who breastfed me; the man did not breastfeed me.' He said: 'May your hands be rubbed with dust', or: 'May your right hand be rubbed with dust!’”

1949. It was narrated that 'Aishah said:X“My paternal uncle through breastfeeding came to visit me and I refused to let him in. The Messenger of Allah said: 'Let your paternal uncle visit you.' I said: 'But it is the woman who breastfed me; the man did not breastfeed me.' He said: 'He is your paternal uncle; let him visit you.’”

1950. It was narrated that Dailami said:“I came to the Messenger of Allah, and I was married to two sisters whom I had married during the Ignorance period. He said: 'When you go back, divorce one of them.' ”

1951. Dahhak bin Fairuz Dailami narrated that his father said:I came to the Prophet and said: 'O Messenger of Allah! I have become Muslim and I am married to two sisters.' The Messenger of Allah said: 'Divorce whichever of them you want.' ”

1952. It was narrated that Qais bin Harith said:“I became Muslim and I had eight wives. I went to the Prophet and told him about that. He said: 'Choose four of them.' ”

1953. It was narrated that Ibn 'Umar said:“Ghailan bin Salamah became Muslim and he had ten wives. The Prophet said to him: 'Choose four of them.' ”

1954. It was narrated from 'Uqbah bin 'Amir:that the Prophet said: “The conditions most deserving to be fulfilled are those by means of which the private parts become permissible for you.”

1955.

1956. It was narrated from Abu Musa that the Messenger of Allah said:'Whoever has a slave woman and teaches her good manners and educates her, then sets her free and marries her, will have two rewards. Any man from among the People of the Book who believed in his Prophet and believed in Muhammad will have two rewards. Any slave who does his duty towards Allah and towards his masters will have two rewards.” (Sahih)(one of the narrators) Salih said: “Sha'bi said: 'I have given this (Hadith) to you for little effort on your part. A rider would travel to Al-Madinah for less than this.' ”

1957. It was narrated that Anas said:“Safiyah was given to Dihyah Al-Kalbi (as his share of the war booty), then she was given to the Messenger of Allah after that. He married her, and made her ransom (i.e., freedom from slavery) her dowry.” (Sahih)Hammad said: “Abdul-'Aziz said to Thabit: 'O Abu Muhammad! Did you ask Anas what her bridal-money was?' He said: 'Her bridal-money was her freedom.' ”

1958. It was narrated from 'Aishah:that the Messenger of Allah () set Safiyah free, and made her ransom her dowry, and he married her

1959. It was narrated from Ibn 'Umar:that the Messenger of Allah said : "If a slave gets married without his master's permission, he is a fornicator

1960. It was narrated from Ibn 'Umar:that the Messenger of Allah said : "Any slave who gets married without his master's permission, is a fornicator

1961. It was narrated from 'Ali bin Abu Talib that:The Messenger of Allah forbade on the Day of Khaibar, the temporary marriage of women and (he forbade) the flesh of domestic donkeys

1962. It was narrated from Rabi'bin Sabrah that his father said :“We went out with the Messenger of Allah on the Farewell pilgrimage, and they said : 'O Messenger of Allah, () celibacy has become too difficult for us'. He said : 'Then make temporary marriages with these women'. So we went to them, but they insisted on setting a fixed time between us and them. They mentioned that to the Prophet and he said : 'Set a fixed time between you and them.' So I went out with a cousin of mine. He had a cloak and I had a cloak, but his cloak was finer than mine, and I was younger than him. We came to a women and she said: 'One cloak is like another.' So I married her and stayed with her that night. Then the next day I saw the Messenger of Allah standing between the Rukn (corner) and the door (of the Ka'bah), saying : 'O people, I had permitted temporary marriage for you, but Allah has forbidden it until the Day of Resurrection. however had any temporary wives, he should let them go, and do not take back anything that you had given to them

1963. It was narrated that Ibn 'Umar said:“When 'Umar bin al-Khattab was appointed caliph, he addressed the people and said: 'The Messenger of Allah permitted temporary marriage for us three times, then he forbade it. By Allah, If I hear of any married person entering a temporary marriage, I will stone him to death, unless he can bring me four witnesses who will testify that the Messenger of Allah, allowed it after he forbade it

1964. Maimunah bint Harith narrated:that the Messenger of Allah married her when he was Halal (not in Ihram). (Sahih).He (one of the narrators-Yazid) said: "And she was my maternal aunt and the maternal aunt of Idn 'Abbas also

1965. It was narrated from Ibn 'Abbas that the Prophet got married while he was a Muhrim (in Ihram)

1966. It was narrated from Aban bin 'Uthman bin 'Affan' that his father said:“The Messenger of Allah said: 'The one in Ihram should not get married, nor arrange a marriage for anyone else, nor Propose marriage



## Sunan Ibn Majah

1967. It was narrated from Abu Hurairah:that the Messenger of Allah said: "If there comes to you one with whose character and religious commitment you are pleased, then marry (your daughter or female relative under your care) to him, for if you do not do that there will be Fitnah in the land and widespread corruption

1968. It was narrated from 'Aishah:that the Messenger of Allah said: "Choose the best for your sperm, and marry compatible women and propose marriage to them

1969. It was narrated from Abu Hurairah:that the Messenger of Allah said: "Whoever has two wives and favors one of them over the other, he will come on the Day of Resurrection with one of his sides leaning

1970. It was narrated from 'Aishah:that whenever the Messenger of Allah was to travel, he would cast lots among his wives

1971. It was narrated that 'Aishah said:"The Messenger of Allah used to divide his time equally among his wives, then he would say 'O Allah, this is what I am doing with regard to that which is within my control, so do not hold me accountable for that which is under Your control and is beyond my control

1972. Urwah narrated from 'Aishah:that when Saudah bint Zam'ah grew old, she gave her day to 'Aishah, and the Messenger of Allah went to 'Aishah on Saudah's day

1973. It was narrated from 'Aishah:that the Messenger of Allah became angry with Safiyyah bint Huyai for something, and Safiyyah said: "O 'Aishah, can you make the Messenger of Allah be pleased with me, and I will give you my day?" She said: "Yes." So she took a headcover of hers that was dyed with saffron and sprinkled it with water so that its fragrance would become stronger, then she sat beside the Messenger of Allah. The Prophet said: "O 'Aishah, go away, because it is not your day!" She said: "That is the Grace of Allah which He bestows on whom He pleases." Then she told him about that matter and he was pleased with her

1974. It was narrated that 'Aishah said:"This Verse 'And making peace is better.' was revealed concerning a man who had been married to a woman for a long time, and she had given birth to his children and he wanted to exchange her (for a new wife). She agreed that he would stay with her (the new wife) and would not give her (the first wife) a share of his time. (i.e.) not spend the nights with her

1975. It was narrated that Abu Ruhm said:"The Messenger of Allah said: 'One of the best kinds of intercession is interceding between two people concerning marriage

1976. It was narrated that 'Aishah said:"Usamah stumbled at the threshold of the door and cut his face. The Messenger of Allah said: 'Remove the harm (the blood) from him,' but I was repulsed by that. He started to suck the blood and remove it from his face, then he said: 'If Usamah were a girl, I would have adorned him and dressed him until I married him off

1977. It was narrated from Ibn 'Abbas that:the Prophet said: "The best of you is the one who is best to his wife, and I am the best of you to my wives

1978. It was narrated from 'Abdullah bin 'Amr that:the Messenger of Allah said: "The best of you are those who are best to their womenfolk

1979. It was narrated that 'Aishah said:"The Prophet raced with me and I beat him

1980. It was narrated that 'Aishah said:When the Messenger of Allah came to Al-Madinah, he had just married Safiyyah bint Huyai, and the women of the Ansar came and told us about that. My expression changed and I covered my face and went away. The Messenger of Allah looked at my eyes and recognized me. I turned away and walked quickly, but he caught up with me and put his arm around me and said: 'What did you see?' I said: 'Let me go, (I saw) a Jewish woman among other Jewish women

1981. Urwah bin Zubair narrated that 'Aishah said:"I did not know until Zainab burst in on me without permission and she was angry. Then she said: 'O Messenger of Allah, is it enough for you that the young daughter of Abu Bakr waves her hands in front of you?' Then she turned to me, but I ignored her until the Prophet said: 'You should say something to defend yourself.' So I turned on her, (and replied to her) until I saw that her mouth had become dry, and she did not say anything back to me. And I saw the Prophet with his face shining." (Hasan)

1982. It was narrated that 'Aishah said:"I used to play with dolls when I was with the Messenger of Allah, and he used to bring my friends to me to play with me

1983. It was narrated that 'Abduleh bin Zam'ah said:The Prophet delivered a sermon then he made mention of women, and exhorted (the men) concerning them. Then he said: 'How long will one of you whip his wife like a slave, then lie with her at the end of the day?

1984. It was narrated that 'Aishah said:"The Messenger of Allah never beat any of his servants, or wives, and his hand never hit anything

1985. It was narrated that Iyas bin 'Abdullah bin Abu Dhubab said:"The Prophet said: 'Do not beat the female slaves of Allah.' Then 'Umar came to the Prophet and said: 'O Messenger of Allah, the woman have become bold towards their husbands? So order the beating of them,' and they were beaten. Then many women went around to the family of Muhammad,. The next day he said: 'Last night seventy women came to the family of Muhammad, each woman complaining about her husband. You will not find that those are the best of you

1986. It was narrated that Ash'ath bin Qais said:"I was a guest (at the home) of 'Umar one night, and in the middle of the night he went and hit his wife, and I separated them. When he went to bed he said to me: 'O Ash'ath, learn from me something that I heard from the Messenger of Allah" A man should not be asked why he beats his wife, and do not go to sleep until you have prayed the Witr.'" And I forgot the third thing

1987. It was narrated from Ibn 'Umar that:the Prophet cursed the woman who does hair extensions and the one who has that done, and the woman who does tattoos and the one who has that done

## Sunan Ibn Majah

1988. It was narrated that Asma' said: "A woman came to the Prophet and said: 'My daughter is going to get married, and she had the measles and her hair has fallen out. Can I put extensions in her hair?', The Messenger of Allah said: 'Allah has cursed the one who does hair extensions and the one who has that done

1989. It was narrated that 'Abdulleh said: "The Messenger of Allah cursed the woman who does tattoos and the one who has them done, and those who pluck their eyebrows and file their teeth for the purpose of beautification, and those who change the creation of Allah." News of that reached a woman of Banu Asad who was called Umm Ya'qub. She came to him and said: "I have heard that you said such and such." He said: 'Why should I not curse those whom the Messenger of Allah cursed ? And it is in the Book of Allah." She said: "I read what is between its two covers 'and I have not found that." He said: "If you read it properly you would have found it. Have you not read the words: 'And whatsoever the Messenger (Muhammad) gives you, take it; and whatsoever he forbids you, abstain (from it).'" She said: "Of course." He said: 'The Messenger of Allah forbade that." She said: 'I think that your wife does it.' He said: " Go and look." So she went and looked and she did not see what she wanted. She said: "I have not seen anything!" 'Abdullah said: "If she was as you say, I would not have kept her with me

1990. It was narrated that 'Aishah said: "The Prophet, married me in Shawwal, and he consummated the marriage with me in Shawwal, and which of his wives was more favored to him than I." 'Airhuh used to like marriage to be consummated with her female relatives in Shawwal

1991. It was narrated from 'Abdul-Malik bin Harith bin Hisham, from his father, that: the Prophet married Umm Salamah in Shawwal, and consummated the marriage with her in Shawwal

1992. It was narrated from 'Aishah that: the Messenger of Allah told her to take a woman to her husband before he had given her anything (i.e. bridal-money). (Da' if)

1993. It was narrated from Hakim bin Mu'awiyah that his paternal uncle Mikhmar bin Mu'awiyah said: "I heard the Messenger of Allah say: 'Do not believe in omens, and good fortune is only to be found in three things: A woman, a horse and a house

1994. It was narrated from Sahl bin Sa'd that: the Messenger of Allah said: "If it exists, it is in three things: a horse, and woman and a house," meaning omens

1995. It was narrated from Salim, from his father, that: the Messenger of Allah said: "Omens are only to be found in three things: a horse, a woman and a house." (Sahih)(One of the narrators) Az-Zuhri said: " Abu 'Ubaidah bin 'Abdullah bin Zam'ah said that his mother, Zainab, narrated to him, from Umm Salamah, that she used to list these three, and add to them "the sword

1996. It was narrated from Abu Hurairah that: the Messenger of Allah said: "There is a kind of protective jealousy that Allah loves and a kind that Allah hates. As for that which Allah loves, it is protective jealousy when there are grounds for suspicion. And as for that which He hates, it is protective jealousy when there are no grounds for suspicion

1997. It was narrated that 'Aishah said: "I never felt as jealous of any woman as I did of Khadijah, because I saw how the Messenger of Allah remembered her, and his Lord had told him to give her the glad tidings of a house in Paradise made of Qasab

1998. It was narrated that Mishwar bin Makhramah said: "I heard the Messenger of Allah when he was on the pulpit, say: 'Banu Hisham bin Mughirah asked me for permission to marry their daughter to 'Ali bin Abu Talib, but I will not give them permission, and I will not give them permission, and I will not give them permission, unless 'Ali bin Abu Talib wants to divorce my daughter and marry their daughter, for she is a part of me, and what bothers her bothers me, and what upsets her upsets me

1999. Ali bin Husain said that Miswar bin Makhramah told him that: 'Ali bin Abu Talib proposed to the daughter of Abu Jahl, when he was married to Fatimah the daughter of the Prophet. When Fatimah heard of that she went to the Prophet, and said: "Your people are saying that you do not feel angry for your daughters. This 'Ali is going to marry the daughter of Abu Jahl." Miswar said: "The Prophet stood up, and I heard him when he bore witness (i.e., said the Shahadah), then he said: 'I married my daughter (Zainab) to Abul-As bin Rabi', and he spoke to me and was speaking the truth. Fatimah bint Muhammad is a part of me, and I hate to see her faced with troubles. By Allah, the daughter of the Messenger of Allah and the daughter of the enemy of Allah will never be joined together in marriage to one man." He said: So, 'Ali abandoned the marriage proposal

2000. It was narrated from Hisham bin 'Urwah, from his father that 'Aishah used to say: "Wouldn't a woman feel too shy to offer herself to the Prophet?" Until Aileh revealed; "You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will." She said: "Then I said: 'Your Lord is quick to make things easy for you

2001. Thabit said: "We were sitting with Anas bin Mahk, and a daughter of his was with him. Anas said: 'A woman came to the Prophet and offered herself to him. She said: " O Messenger of Allah, do you have any need of me?"' His daughter said: 'How little modesty she had!' He said: 'She was better than you, because she wanted (to marry) the Messenger of Allah, and she offered herself to him

2002. It was narrated that Abu Hurairah said: "A man from Banu Fazdrah came to the Messenger of Allah, and said: 'O Messenger of Allah, my wife has given birth to a black boy! The Messenger of Allah said: 'Do you have camels?' He said: 'Yes.' He said: 'What color are they?' He said: 'Red.' He said: 'Are there any grey ones among them?' He said: 'Yes, there are some grey ones among them.' He said: 'Where does that come from?' He said: 'Perhaps it is hereditary.' He said: 'Likewise, perhaps this is hereditary

2003. It was narrated from Ibn 'Umar that: a man from the desert people came to the Prophet and said: "O Messenger of Allah, my wife has given birth on my bed to a black boy, and there are no black people among my family." He said: "Do you have camels?" He said: "Yes." He said: "What color are they?" He said: "Red." He

## Sunan Ibn Majah

said: are there any black ones among them?" He said, "No." He said: "Are there any grey ones among them?" He said- "Yes." He said "How is that?" He said: "Perhaps it is hereditary." He said: "Perhaps (the color of) this son of yours is also hereditary"

2004. It was narrated that 'Aishah said: Ibn Zam'ah and Sa'd (Ibn Abu Waqqas) referred a dispute to the Prophet concerning the son of Zam'ah's slave woman. Sa'd said : " O Messenger of Allah my brother (Utbah bin Abu Waqqas) left instructions in his will that when I come to Makkah, I should look for the son of the slave woman of Zam'ah and take him into my care." 'Abd bin Zam'ah said: "He is my brother and the son of the slave woman of my father; he was born on my father's bed." The Prophet saw that he resembled 'Utbah, and said: "He belongs to you, O 'Abd bin Zam'ah. The child is for the bed. Observe Hijab before him, O Saudah." (sahih)

2005. It was narrated from 'Umar that: the Messenger of Allah ruled that the child belonged to the bed

2006. It was narrated from Abu Hurairah that: the Prophet said: "The child is for the bed (i.e., belongs to the husband) and the fornicator gets nothing

2007. Shurahbil bin Muslim said: "I heard Abu Umamah Al-Bahili say: 'I heard the Messenger of Allah say: "The child is for the bed and the fornicator gets nothing

2008. It was narrated from Ibn 'Abbas that: a woman came to the Prophet and became Muslim, and a man married her. Then her first husband came and said: "O Messenger of Allah, I became Muslim with her, and she knew that I was Muslim." So the Messenger of Allah took her away from her second husband and returned her to her first husband

2009. It was narrated from Ibn 'Abbas that: the Messenger of Allah returned his daughter to Abul-'As bin Rabi' after two years, on the basis of the first marriage contract

2010. It was narrated from 'Amr bin Shuaib, from his father, from his grandfather, that: the Messenger of Allah, returned his daughter Zainab to Abul-'As bin Rabi', with a new marriage contract

2011. It was narrated that Judamah bint Wahb Al-Asadiyyah said: "I heard the Messenger of Allah say: 'I wanted to forbid intercourse with a nursing mother, but then (I saw that) the Persians and the Romans do this, and it does not kill their children.' And I heard him say/when he was asked about coitus interruptus: 'It is the disguised form of burying children alive

2012. It was narrated from Muhajir bin Abu Muslim, from Asma' bint Yazid bin Sakariyyah who was his freed slave woman that: she heard the Messenger of Allah say: "Do not kill your children secretly, for by the One in Whose Hand is my soul, intercourse with a breastfeeding woman catches up with people when they are riding their horses (in battle) and wrestles them to the ground

2013. It was narrated that Abu Umamah said: "A woman came to the Prophet with two of her children, carrying one and leading the other. The Messenger of Allah said: 'They carry children and give birth to them and are compassionate. If they do not annoy their husbands, those among them who perform prayer will enter Paradise

2014. It was narrated from Mu'adh bin Jabal that: the Messenger of Allah said: "No woman annoys her husband but his wife among houris (of Paradise) says: 'Do not annoy him, may Allah destroy you, for he is just a temporary guest with you and soon he will leave you and join us

2015. It was narrated from Ibn 'Umar that: the Prophet, said: "What is Haram does not make what is Halal into what is Haram."

## The Chapters on Divorce

2016. It was narrated from 'Umar bin al-Khattab that: the Messenger of Allah divorced Hafsa then took her back

2017. It was narrated from Abu Musa that: the Messenger of Allah said: What is wrong with people who play with the limits imposed by Allah, and one of them says: "I divorce you, I take you back, I divorce you?"

2018. It was narrated from 'Abdullah bin 'Umar that: the Messenger of Allah said: "The most hated of permissible things to Allah is divorce

2019. It was narrated that Ibn 'Umar said: "I divorced my wife when she was menstruating. 'Umar mentioned that to the Messenger of Allah and he said: 'Tell him to take her back until she becomes pure (i.e., her period ends), then she has her period (again), then she becomes pure (again), then if he wishes he may divorce her before having sexual relations with her, and if he wishes he may keep her. This is the waiting period that Allah has enjoined

2020. It was narrated that 'Abdullah said: "Divorce according to the Sunnah means divorcing her when she is pure, (i.e., not menstruating) and without having had intercourse with her (during that cycle)

2021. It was narrated that 'Abdullah said: "Divorce according to the Sunnah means divorcing her with one divorce in each cycle when she is pure, then when she becomes pure the third time, then he pronounces divorce again, and after that she must wait one more menstrual cycle

2022. It was narrated that Yunus bin Jubair, Abu Ghallab, said: "I asked Ibn 'Umar about a man who divorced his wife when she was menstruating. He said: 'Do you know 'Abdullah bin 'Umar? He divorced his wife when she was menstruating then 'Umar came to the Prophet (ﷺ) (and told him what had happened). He ordered him to take her back.' I said: 'Will that be counted (as a divorce)?' He said: 'Do you think he was helpless and behaving foolishly? [i.e., Yes, it counts (as a divorce)]

2023. It was narrated from Ibn 'Umar that: he divorced his wife when she was menstruating, and 'Umar mentioned that to the Prophet (ﷺ). He said: "Tell him to take her back then divorce her when she is pure (not menstruating) or pregnant

## Sunan Ibn Majah

2024. It was narrated that 'Amir Sha'bi said:"I said to Fatimah bint Qais: 'Tell me about your divorce.' She said: 'My husband divorced me three times when he was leaving for Yemen, and the Messenger of Allah () allowed that

2025. Imran bin Husain:was asked about a man who divorced his wife then had intercourse with her, and there were no witnesses to his divorcing her or his taking her back. 'Imran said: "You have divorced (her) in a manner that is not according to the Sunnah, and you have taken her back in a manner that is not according to the Sunnah. Bring people to witness your divorcing her and taking her back

2026. It was narrated from Zubair bin 'Awwam that:he was married to Umm Kulthum bint 'Uqbah, and she said to him when she was pregnant. "I will accept one divorce." So he divorced her once. Then he went out for prayer, and when he came back she had given birth. He said: "What is wrong with her? She misled me may Allah mislead her!" Then he came to the Prophet (), who said: "Her waiting period is over (and she is divorced); propose marriage a new to her

2027. It was narrated that Abu Sanabil said:"Subai'ah Aslamiyyah bint Harith gave birth twenty-odd days after her husband died. When her postnatal bleeding ended, she adorned herself, and was criticized for doing that. Her case was mentioned to the Prophet () and he said: 'If she does that, then her waiting period is over

2028. It was narrated that Masruq and 'Amr bin 'Utbah wrote to Subai'ah bint Harith, asking about her case.:She wrote to them saying that she gave birth twenty-five days after her husband died. Then she prepared herself, seeking to remarry. Abu Sanabil bin Ba'kak passed by her and said: "You are in a hurry; observe waiting period for the longer period, four months and ten days." "So I went to the Prophet () and said: 'O Messenger of Allah, () pray for forgiveness for me.' He said: 'Why is that.'" I told him (what had happened). He said: 'If you find a righteous husband then marry him

2029. It was narrated from Miswar bin Makhramah that:the Prophet () told Subai'ah to get married, when her postnatal bleeding ended

2030. It was narrated that' Abdullah bin Mas'ud said:"By Allah, for those who would like to go through the process of praying for Allah's curse to be upon the one who is wrong, the shorter Surah concerning women[1] was revealed after (the Verses[2] which speak of the waiting period of) four months and ten (days)." [1] (65:40), [2] (2:)

2031. It was narrated from Zainab bint Ka'b bin 'Ujrah, who was married to Abu Sa'eed Al-Khudri,:that his sister Furai'ah bint Malik said: "My husband went out to pursue some slaves of his. He caught up with them at the edge of Qadumttl and they killed him. News of his death reached me when I was in one of the houses of the Ansar, far away from the house of my family and my brothers. I went to the Prophet () and said: 'O Messenger of Allah (), there has come to me news of my husband's death and I am in a house far away from the house of my people and the house of my brothers. He did not leave any money that could be spent on me, or any inheritance, or any house I may take possession of. If you think that you could give me permission to join my family and my brothers, then that is what I prefer and is better for me in some ways.' He said: 'Do that if you wish.' Then I went out, feeling happy with the ruling of Allah given upon the lips of the Messenger of Allah (), until, when I was in the mosque, or, in one of the apartments, he called me and said: 'What did you say?' I told him the story, and he said: 'Stay in the house in which the news of your husband's death came to you, until your waiting period is ever.'" She said: "So I observed the waiting period there for four months and ten (days)

2032. It was narrated from Hisham bin 'Urwah that his father said:"I entered upon Marwan and said to him: 'A women from your family has been divorced. I passed by her and she was moving. She said: 'Fatimah bint Qais told us to do that, and she told us that the Messenger of Allah () told her to move.' Marwan said: 'She told them to do that.'" 'Urwah said: "I said: 'By Allah, 'Aishah did not like that, and said: 'Fatimah was living in a deserted house and it was feared for her (safety and well being), so the Messenger of Allah () granted a concession to her

2033. It was narrated that 'Aishah said:"Fatimah bint Qais said: 'O Messenger of Allah, () I am afraid that someone may enter upon me by force.' So he told her to move

2034. It was narrated that Jabir bin 'Abdullah said:"My maternal aunt was divorced, and she wanted to collect the harvest from her date-palm trees. A man rebuked her for going out to the trees. She went to the Prophet (), who said: 'No, go and collect the harvest from your trees, for perhaps you will give some in charity or do a good deed with it

2035. It was narrated that Abu Bakr bin Abu Jahm bin Sukhair Al-'Adawi said:"I heard Fatimah bint Qais say that her husband divorced her ttree times, and the Messenger of Allah () did not say that she was entitled to accommodation and maintenance

2036. It was narrated that Sha'bi said:Fatimah bint Qais said: "My husband divorced me at the time of the Messenger of Allah () three times. The Messenger of Allah () said: 'You have no right to accommodation or to maintenance.'" "

2037. It was narrated from 'Aishah that:'Amrah bint Jawn sought refuge.with Allah from the Messenger of Allah () when she was brought to him (as a bride) He said: "You have sought refuge with Him in Whom refuge is sought." So he divorced her and told Usamah or Anas to give her, a gift of three garments of white flax

2038. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that:the Prophet () said: "If a woman claims that her husband has divorced her, and she brings a witness of good character (to testify) to that, her husband should be asked to swear an oath. If he swears, that will invalidate the testimony of the witness, but if he refuses then that will be equivalent to a second witness, and the divorce will take effect

2039. It was narrated from Abu Hurairah that:the Messenger of Allah () said: "There are three matters in which seriousness is serious and joking is serious: marriage, divorce and taking back (one's wife)

## Sunan Ibn Majah

2040. It was narrated from Abu Hurairah that:the Messenger of Allah () said: "Allah has forgiven my nation for what they think of to themselves, so long as they do not act upon it or speak of it
2041. It was narrated from Aishah that:the Messenger of Allah said. "The Pen has been lifted from three : from the sleeping person until he awakens, from the minor until he grows up, and from the insane person until he comes to his senses."In his narration, (one of the narrators Abu Bakr (Ibn Abu Shaibah) said: "And from the afflicted person, unit he recovers
2042. It was narrated from 'Ali bin Abu Talib that:the Messenger of Allah () said: "The Pen is lifted from the minor, the insane person and the sleeper
2043. It was narrated from Abu Dharr Al-Ghifari that the Messenger of Allah () said:Allah has forgiven for me my nation their mistakes and forgetfulness, and what they are forced to do
2044. It was narrated from Abu Hurairah that the:Messenger of Allah () said : "Allah has forgiven my nation for the evil suggestions of their hearts, so long as they do not act upon it or speak of it, and for what they are forced to do
2045. It was narrated from Ibn 'Abbas that the Prophet () said :."Allah has forgiven my nation for mistakes and forgetfulness, and what they are forced to do
2046. It was narrated that Safiyyah bint Shaibah said:"Aishah told me that the Messenger of Allah () said: 'There is no divorce and no manumission at the time of coercion
2047. It was narrated from "Amr bin Shu'aib, from his father, from his grandfather, that:the Messenger of Allah said : "There is no divorce regarding that which one does not possess
2048. It was narrated from Miswar bin Makhramah that the Prophet () said:"There is no divorce before marriage, and no manumission before taking possession
2049. It was narrated from ' Ali bin Abu Talib that the Prophet () said :."There is no divorce before marriage
2050. Awza'i said :."I asked Zuhri: 'Which of the wives of the Prophet () sought refuge with Allah from him? He said : "Urwah told me, (narrating) from 'Aishah, that when the daughter of Jawn entered upon the Messenger of Allah () and he came close to her, she said: "I seek refuge with Allah from you." the Messenger of Allah () said : "You have sought refuge in the Almighty" go to your family
2051. It was narrated from 'Abdullah bin 'Ali bin Yazid bin Rukanah, from his father, from his grandfather, that:he divorced his wife irrevocably, then he came to the Messenger of Allah () and asked him. He said: "What did you mean by that?" He said: "One (divorce)." He said: "By Allah did you only mean one (divorce) thereby?" He said: "By Allah, I meant one." Then he sent her back to him. (Da'if)Muhammad bin Majah said: I heard Abul-Hasan ' Ali bin Muhammad Tanafisi saying: "How noble is this Hadith." Ibn Majah said: 'Abu 'Ubaid left it (i.e., did not accept its narration) and Ahmad was fearful of it (i.e., of narrating it)
2052. It was narrated that Aishah said:"The Messenger of Allah gave us the choice, and we chose him, and he did not consider it as something (i.e., an effective divorce)
2053. It was narrated that Aishah said:"When the following was revealed: 'But if you desire Allah and His Messenger, () the Messenger of Allah () entered upon me and said: 'O Aishah I want to say something to you, and you do not have to hasten (in making a decision) until you have consulted your parents.'" She said: "He knew, by Allah, that my parents would never tell me to leave him." She said: "Then he recited to me: ' O Prophet (Muhammad)! Say to your wives: " If you desire the life of this world, and its glitter.'" I said: 'Do I need to consult my parents about this? I choose Allah and His Messenger
2054. It was narrated from Ibn 'Abbas that the Prophet () said:"No woman asks for divorce when it is not absolutely necessary, but she will never smell the fragrance of paradise, although its fragrance can be detected from a distance of forty years' travel
2055. It was narrated from Thawban that the Messenger of Allah () said:'Any woman who asks her husband for a divorce when it is not absolutely necessary, the fragrance of Paradise will be forbidden to her
2056. It was narrated from Ibn 'Abbas that:Jamilah bint Salul came to the Prophet () and said: "By Allah, I do not find any fault with Thabit regarding his religion nor his behavior, but I hate disbelief after becoming Muslim and I cannot stand him. "The Prophet () said to her: 'Will you give him back his garden?" She said: "Yes." So the Messenger of Allah () told him to take back his garden from her and no more than that
2057. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said:"Habibah bint Sahl was married to Thabit bin Qais bin Shammās, who was an ugly man. She said: 'O Messenger of Allah, () by Allah, were it not for fear of Allah when he enters upon me I would spit in his face.' The Messenger of Allah () said: 'Will you give him back his garden?' She :said: 'Yes.' So she gave him back his garden and the Messenger of Allah () separated them
2058. It was narrated from 'Ubadah bin Samit from Rubai' bint Mu'awwidh bin 'Afra':.He said: "I said to her: 'Tell me your Hadith.' She said: 'I got Khul' from my husband, then I came to 'Uthman and asked him: "What waiting period do I have to observe?" He said: "You do not have to observe any waiting period, unless you had intercourse with him recently, in which case you should stay with him until you have menstruated." In that he was following the ruling of the Messenger of Allah () concerning Maryam Maghaliyyah, who was married to Thabit bin Qais and she got Khul' from him
2059. It was narrated that 'Aishah said:"The Messenger of Allah () swore that he would not enter upon his wives for a month, and he stayed for twenty-nine days until, on the eve of the thirtieth, he entered upon me. I said: 'You swore not to enter upon us for a month.' He said: 'The month may be like this,' and he held up his (ten) fingers three times; 'or the month may be like this,' and he held up his fingers three times, keeping one finger down on the third time

## Sunan Ibn Majah

2060. It was narrated from Aishah that:the Messenger of Allah (ﷺ) swore to keep away from his wives, because Zainab had sent back her gift and 'Aishah said: "She has disgraced you." He became angry and swore to keep away from them
2061. It was narrated from Umm Salamah that:the Messenger of Allah (ﷺ) swore to keep away from some of his wives for a month. On the twenty-ninth day, in the evening or the morning, it was said: "O Messenger of Allah, only twenty-nine days have passed." He said: "The month is twenty-nine days
2062. It was narrated that Salamah bin Sakhr Al-Bayadi said:"I was a man who had a lot of desire for women, and I do not think there was any man who had as great a share of that as me. When Ramadan began, I declared Zihar upon my wife (to last) until Ramadan ended. While she was talking to me one night, part of her body became uncovered. I jumped on her and had intercourse with her. The next morning I went to my people and told them, and said to them: 'Ask the Messenger of Allah (ﷺ) for me.' They said: 'We will not do that, lest Allah reveal Quran concerning us or the Messenger of Allah (ﷺ) says, something about us, and it will be a lasting source of disgrace for us. Rather we will leave you to deal with it yourself. Go yourself and tell the Messenger of Allah (ﷺ) about your problem.' So I went out and when I came to him, I told him what happened. The Messenger of Allah (ﷺ) said: 'Did you really do that?' I said: 'I really did that, and here I am, O Messenger of Allah. (ﷺ) I will bear Allah's ruling on me with patience.' He said: 'Free a slave.' I said: 'By the One Who sent you with the truth, I do not own anything but myself.' He said: 'Fast for two consecutive months.' I said: 'O Messenger of Allah, the thing that happened to me was only because of fasting.' He said: 'Then give charity, or feed sixty poor persons.' I said: 'By the One Who sent you with the truth we spent last night with no dinner.' He said: 'Then go to the collector of charity of Banu Zuraiq, and tell him to give you something, then feed sixty poor persons, and benefit from the rest
2063. It was narrated from 'Urwah bin Zubair, that 'Aishah said:"Blessed is the One Whose hearing encompasses all things. I heard some of the words of Khawlah bint Tha'labah, but some of her words were not clear to me, when she complained to the Messenger of Allah (ﷺ) about her husband, and said: 'O Messenger of Allah, (ﷺ) he has consumed my youth and I split my belly for him (i.e., bore him many children), but when I grew old and could no longer bear children he declared Zihar upon me; O Allah, I complain to You.' She continued to complain until Jibra'il brought down these Verses: 'Indeed Allah has heard the statement of she who pleads with you (O Muhammad) concerning her husband, and complains to Allah" (58:)
2064. It was narrated from Salamah bin Sakhr Al-Bayedi that:the Prophet (ﷺ) said concerning a man who declared Zihar upon his wife having intercourse with her before compensation: "Let him offer one expiation
2065. It was narrated from Ibn 'Abbas that:a man declared Zihar upon his wife, then he had intercourse with her before offering expiation. He came to the Prophet (ﷺ) and told him about that. He said: "What made you do that?" He said: "I saw her ankles in the moonlight, and I could not control myself, and I had intercourse with her." The Messenger of Allah (ﷺ) smiled and told him not to go near her until he had offered expiation
2066. It was narrated that Sahl bin Sa'd As-Sa'idi said:"Uwaimir came to 'Asim bin 'Adi and said: 'Ask the Messenger of Allah (ﷺ) for me: "Do you think that if a man finds another man with his wife and kills him, he should be killed in retaliation, or what should he do?" 'Asim asked the Messenger of Allah (ﷺ) about that, and the Messenger of Allah (ﷺ) disapproved of the question. Then 'Uwaimir met him ('Asim) and asked him about that, saying: 'What did you do?' He said: I did that and you have not brought me any good. I asked the Messenger of Allah (ﷺ) and he disapproved of this question.' Uwaimir said: 'By Allah, I will go to the Messenger of Allah (ﷺ) myself and ask him.' So he went to the Messenger of Allah (ﷺ) and found that Qur'an had been revealed concerning them, and the Prophet (ﷺ) told them to go through the procedure of Li'an. 'Uwaimir said: 'O Messenger of Allah, (ﷺ) by Allah if I take her back, I would have been telling lies about her.' So he left her before the Messenger of Allah (ﷺ) told him to do so, and that became the Sunnah for two who engage in the procedure of Li'an. Then the Prophet (ﷺ) said: 'Wait and see. If she gives birth to a child who is black in color with widely-spaced dark eyes and large buttocks, then I think that he was telling the truth about her, but if she gives birth to a child with a red complexion like a Wahrah,[1] then I think that he was lying.' Then she gave birth to a child with features resembling those of the man concerning whom she was accused
2067. It was narrated from Ibn 'Abbas that:Hilal bin Umayyah accused his wife in the presence of the Prophet (ﷺ) of (committing adultery) with Sharik bin Sahma'. The Prophet said: "Bring proof or you will feel the Hadd (punishment) on your back." Hilal bin Umayyah said: "By the One Who sent you with the truth, I am telling the truth, and Allah will send down revelation concerning my situation which will spare my back." Then the following was revealed: "And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e., testifies four times) by Allah that he is one of those who speak the truth. And the fifth (testimony should be) the invoking of the curse of Allah on him if he be of those who tell a lie (against her). But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allah, that he (her husband) is telling a lie. And the fifth (testimony) should be that the wrath of Allah be upon her if he (her husband) speaks the truth." The Prophet (ﷺ), turned and sent for them, and they came. Hilal bin Umayyah stood up and bore witness, and the Prophet (ﷺ) said: "Allah knows that one of you is lying. Will either of you repent?" Then she stood up and affirmed her innocence. On the fifth time, meaning that the wrath of Allah be upon her if he (her husband) speaks the truth, they said to her: "It will invoke the wrath of Allah." Ibn 'Abbas said: "She hesitated and backed up, until we thought that she was going to recant. Then she said: 'By Allah, I cannot dishonor my people for ever.' Then the Prophet (ﷺ) said: 'Wait and see. If she gives birth to a child with black eyes, fleshy buttocks and big calves, then he is the son of Sharik bin Sahma'." And she gave birth to such a child. Then the Prophet (ﷺ) said: 'Had it not the matter been settled by the Book of Allah, I would have punished her severely
2068. It was narrated that 'Abdullah said:"We were in the mosque one Friday night when a man said: 'If a man finds a man with his wife and kills him, will you kill him, and if he speaks,will you flog him. By Allah I will mention that to the Prophet (ﷺ). So he mentioned that to the Prophet (ﷺ), and Allah revealed the Verses of Li'an. Then after that the man came and accused his wife, so the Prophet (ﷺ) told them to go through the procedure of Li'an and he said: 'Perhaps she will give

## Sunan Ibn Majah

birth to a black child.' Then she gave birth to a black child with curly hair

2069. It was narrated from Ibn 'Umar that: a man invoked curses on his wife, and refused to accept her child. The Messenger of Allah (ﷺ) separated them, and left the child with the woman

2070. It was narrated that Ibn 'Abbas said: "A man from among the Ansar married a woman from Bal'iljan. He entered upon her and spent the night with her, then in the morning he said: 'I did not find her to be a virgin.' Her case was taken to the Prophet (ﷺ), and he called the girl and asked her. She said: 'No, I was a virgin.' So he told them to go through the procedure of Li'an, and gave her the bridal-money." (D a'if)

2071. It was narrated from 'Amr bin Shuaib, from his father, from his grandfather, that: the Prophet (ﷺ) said: "There are four kinds of women for whom there is no Li'an: a Christian woman married to a Muslim, a Jewish woman married to a Muslim, a free woman married to a slave, and a slave woman married to a free man

2072. It was narrated that 'Aishah said: "The Messenger of Allah swore to keep away from his wives and declared them as unlawful for him, so he made something permissible forbidden, and he offered expiation for having sworn to do so

2073. It was narrated from Sa'eed bin Jubair that Ibn 'Abbas said: "For the one who makes unlawful is the swearing." (Sahih) And Ibn 'Abbas used to say: "You had the best example in the Messenger of Allah." (33:)

2074. It was narrated from 'Aishah that: she freed Barirah and the Messenger of Allah (ﷺ) gave her the choice, and she (Barirah) had a free husband

2075. It was narrated that Ibn 'Abbas said: "The husband of Barirah was a slave called Mughith. It is as if I can see him now, walking behind her and weeping, with tears running down his cheeks. The Prophet (ﷺ) said to 'Abbas: 'O Abbas, are you not amazed by the love of Mughith for Barirah, and the hatred of Barirah for Mughith?' And the Prophet said to her: Why don't you take him back, for he is the father of your child?' She said: 'O Messenger of Allah, are you commanding me (to do so)?' He said: 'No, rather I am interceding.' She said: 'I have no need of him

2076. It was narrated that 'Aishah said: "Three Sunan were established because of Barirah: She was given the choice (of whether to remain married) when she was freed, and her husband was a slave; they used to give her charity and she used to give it as a gift to the Prophet (ﷺ), and he would say: 'It is charity for her and a gift for us,' and he said, the 'Wala' is for the one who set the slave free

2077. It was narrated that 'Aishah said: "Barirah was told to observe the waiting period for three menstrual cycles

2078. It was narrated from Abu Hurairah that: the Messenger of Allah (ﷺ) gave Barirah the choice

2079. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ), said: "The divorce of a slave woman is twice, and her waiting period is two menstrual cycles

2080. It was narrated from 'Aishah that the Prophet (ﷺ) said: "The divorce of a slave woman is twice, and her (waiting) period is two menstrual cycles." Abu 'Asim said: "I mentioned this to Muzahir and said: 'Tell me what you told Ibn Juraij.' So he told me, narrating from Qasim from 'Aishah, that the Prophet (ﷺ) said: 'The divorce of a slave woman is twice, and her (waiting) period is two menstrual cycles

2081. It was narrated that Ibn 'Abbas said: "A man came to the Prophet (ﷺ) and said: 'O Messenger of Allah, my master married me to his slave woman, and now he wants to separate me and her.' The Messenger of Allah (ﷺ) ascended the pulpit and said: 'O people, what is the matter with one of you who marries his slave to his slave woman, then wants to separate them? Divorce belongs to the one who takes hold of the calf (i.e., her husband).' "

2082. It was narrated that Abul Hasan, the freed slave of Banu Nawfal, said: "Ibn 'Abbas was asked about a slave who divorces his wife twice, then (they are freed). Can he marry her? He said: 'Yes.' It was said to him: 'On what basis?' He said: 'The Messenger of Allah (ﷺ) passed such a judgement.' " (D a' if)

2083. It was narrated that 'Amr bin 'As said: "Do not corrupt the Sunnah of our Prophet Muhammad (ﷺ). The waiting period of an Umm Walad is four months and ten (days)

2084. It was narrated from Humaid bin Nafi' that: he heard Zainab the daughter of Umm Salamah narrating that she heard Umm Salamah and Umm Habibah mention that a woman came to the Prophet (ﷺ) and said that her daughter's husband had died, and she was suffering from an eye disease, and she wanted to apply kohl to her eyes (as a remedy). The Messenger of Allah (ﷺ) said: "One of you would throw a she-camel's dropping when a year had passed (since the death of her husband. Rather it is four months and ten (days)

2085. It was narrated from 'Aishah that: the Prophet (ﷺ) said: "It is not permissible for a woman to mourn for any deceased person for more than three days, except for her husband

2086. It was narrated from Hafsa the wife of the Prophet (ﷺ) that: the Messenger of Allah (ﷺ), said: "It is not permissible for a woman who believes in Allah and the Last Day to mourn for any deceased person for more than three days, except for her husband

2087. It was narrated from Umm 'Atiyyah that the Messenger of Allah (ﷺ) said: "No deceased person should be mourned for more than three days, except a woman should mourn for her husband for four months and ten days, and she should not wear dyed clothes, except for a garment of 'Asb, and she should not wear kohl or perfume, except at the beginning of her purity, when she may apply a little Qust and Azfar."

2088. It was narrated that 'Abdullah bin 'Umar said: "I had a wife whom I loved, but my father hated her. 'Umar mentioned that to the Prophet (ﷺ) and he ordered me to divorce her, so I divorced her

## Sunan Ibn Majah

2089. It was narrated from 'Abdur-Rahman that: a man's father or mother - Shu'bah (one of the namators) was not sure - ordered him to divorce his wife, and he made a vow that he would free one hundred slaves if he did that. He came to Abu Darda' while he was praying the Duha, and he was making his prayer lengthy, and he prayed between Zuhr and 'Asr. Then he asked him and Abu Darda' said: "Fulfill your vow and honor your parents." Abu Ad-Darda' said: "I heard the Messenger of Allah () say: '(Honoring) one's father may lead one to enter through the best of the gates of Paradise; so take care of your parents, (it is so, whether you take care of them) or not

### The Chapters on Expiation

2090. It was narrated that Rifa'ah Al - Juhani said: "When the Prophet () took an oath he would say: 'By the One in Whose Hand is the soul of Muhammad

2091. It was narrated that Rifa'ah bin 'Arabah A-Juhani said: "The swearing of the Messenger of Allah () when he took an oath and I bear witness before Allah was: 'By the One in Whose Hand is my soul

2092. It was narrated from Salim that his father said: "The swearing most frequently sworn by the Messenger of Allah () was: 'No, by the Controller of the hearts

2093. It was narrated that Abu Hurairah said: "The swearing of the Messenger of Allah () was: 'No, and I ask Allah for forgiveness

2094. It was narrated from Salim bin 'Abdullah bin 'Umar, from his father, from 'Umar, that :the Messenger of Allah () heard him swearing by his father. The Messenger of Allah () said: 'Allah forbids you from making oaths by your forefathers." 'Umar said: I never took an oath by them (i.e., my forefathers) myself nor narrating such words from anyone else."

2095. It was narrated from 'Abdur-Rahman bin Samurah that :the Messenger of Allah () said: 'Do not take oaths by idols nor by your forefathers

2096. It was narrated from Abu Hurairah that :the Messenger of Allah () said: "Whoever takes an oath, and swears, saying: 'By Al-Lat and Al-Uzza,' let him say: 'La ilaha illallah

2097. It was narrated that Sa'd said: "I took an oath by Lat and 'Uzza. The Messenger of Allah () said : 'Say: "La ilaha illallah wahdahu la sharika lahu" (None has the right to be worshipped but Allah alone, with no partner or associate)," then spit toward your left three times, and seek refuge with Allah, and do not do that again

2098. It was narrated that Thabit bin Ad-Dahhak said: The Messenger of Allah () said: 'Whoever takes an oath to follow a religion other than Islam, telling a deliberate lie, he will be as he said

2099. It was narrated from Anas that the Messenger of Allah () heard a man say: "If that happens, I will be a Jew." The Messenger of Allah () said: 'That is guaranteed

2100. It was narrated from Abdullah bin Buraidah that his father told that :the Messenger of Allah () said: "Whoever says: 'I have nothing to do with Islam,' if he is lying then he is as he said, and if he is telling the truth, his Islam will not be sound

2101. It was narrated that Ibn 'Umar said: "The Messenger of Allah () heard a man taking an oath by his father and said: 'Do not make oaths by your forefathers. Whoever makes an oath by Allah, let him fulfill his oath, and if an oath is sworn for a person by Allah, let him accept it. Whoever is not content with Allah has nothing to do with Allah

2102. It was narrated from Abu Hurairah that the Prophet () said: "Eisa bin Maryam saw a man stealing and said: 'Did you steal?' He said: 'No, by the One besides Whom there is no other God.' 'Eisa said: 'I believe in Allah, and I do not believe what my eyes see

2103. It was narrated from Ibn 'Umar that :the Messenger of Allah () said: "An oath (leads to) either sin or regret

2104. It was narrated from Abu Hurairah that the Messenger of Allah () said: 'Whoever swears an oath and says In sha' Allah, he will have made an exception

2105. It was narrated from Ibn 'Umar that the Messenger of Allah () said: "Whoever swears an oath and says In sha' Allah, if he wishes he may go ahead and if he wishes he may not, without having broken his oath

2106. It was narrated from Ibn 'Umar: "Whoever swears an oath and says In sha' Allah, will never break his oath

2107. It was narrated from Abu Burdah that his father Abu Musa said: "I came to the Messenger of Allah () with a group of Asharites and asked him to give us animals to ride. He said: 'By Allah, I cannot give you anything to ride, and I have nothing to give you to ride.' We stayed as long as Allah willed, then some camels were brought to him. He ordered that we be given three she-camels with fine humps. When we left, we said to one another: 'We came to the Messenger of Allah () to ask him for animals to ride, and he swore by Allah that he would not give us anything to ride, then he gave us something. Let us go back.' So we went to him and we said: 'O Messenger of Allah! We came to you seeking mounts, and you took an oath that you would not give us mounts, then you gave us some mounts.' He said: 'By Allah, I did not give you animals to ride, rather Allah gave you them to ride. I, by Allah, if Allah wills, do not swear and then see something better than it, but I offer expiation for what I swore about, and do that which is better.' Or he said: 'I do that which is better and offer expiation for what I swore about

2108. It was narrated from 'Adi bin Hatim that :the Messenger of Allah (), said: "Whoever swears an oath then sees that something else is better than it, let him do that which is better and offer expiation for what he swore about

2109. It was narrated from Abul-Ahwas 'Awf bin Malik Al- Jushami that his father said: "I said: 'O Messenger of Allah, my cousin comes to me and I swear that I will



## Sunan Ibn Majah

not give him anything or uphold the ties of kinship with him.' He said: 'Offer expiation for what you swore about

2110. It was narrated from 'Aishah that the Messenger of Allah (ﷺ) said: "Whoever takes an oath to cut off the ties of kinship, or to do something that is not right, the fulfillment of his vow is not to do that

2111. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said that the Prophet (ﷺ) said: "Whoever swears an oath then sees that something else is better than it, let him not do it, and his leaving it is the expiation for it

2112. It was narrated that Ibn Abbas said: "The Messenger of Allah (ﷺ) offered expiation of a Sa' of dates, and he enjoined the people to do likewise. Whoever does not have that (must give) half a Sa' of wheat

2113. It was narrated that Ibn 'Abbas said: "A man would give his family food that was abundant and another would give his family food that was barely sufficient, then the following was revealed: 'With the Awsat of that with which you feed your families...'"

2114. It was narrated that Hammam heard Abu Hurairah saying that 'Abul-Qasim (ﷺ) said: "If anyone of you insists on fulfilling what he swore to (after learning that it is wrong) then it is more sinful before Allah than (breaking the oath for which) the expiation that has been enjoined upon him

2115. It was narrated that Bara' bin 'Azib said: 'The Messenger of Allah (ﷺ) commanded us to help fulfill the oath

2116. It was narrated from Mujahid, that 'Abdur-Rahman bin Safwan, or Safwan bin 'Abdur-Rahman Al-Qurashi said: "On the Day of the conquest of Makkah, he came with his father and he said: 'O Messenger of Allah, give my father a share of Hijrah.' He said: 'There is no Hijrah.' Then he went away and entered upon 'Abbas and said: 'Do you know who I am?' He said: 'Yes.' Then 'Abbas went out, wearing a shirt and no upper wrap, and said: 'O Messenger of Allah, do you know so-and-so with whom we have friendly ties? He brought his father to swear an oath of allegiance (i.e., promise) to emigrate.' The Prophet (ﷺ) said: 'There is no Hijrah.'" 'Abbas said: 'I adjure you to do it.' The Prophet (ﷺ) stretched forth his hand and touched his hand, and said: 'I have fulfilled the oath of my uncle, but there is no Hijrah.'" (Da'if) Another chain with similar wording. Yazid bin Abu Ziyad said: "Meaning: There is no Hijrah from a land whose people have accepted Islam

2117. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "When anyone of you swears an oath, let him not say: 'What Allah wills and what you will.' Rather let him say: 'What Allah wills and then what you will

2118. It was narrated from Hudhaifah bin Yaman that :a Muslim man saw in a dream that he met a man from among the People of the Book, who said: "What good people you would be if only you were not committing Shirk. For you say: 'What Allah wills and Muhammad wills.'" He mentioned that to the Prophet (ﷺ) and he said: "By Allah, I am aware of that. Say: 'What Allah wills then what Muhammad wills.'" Another chain from Tufail bin Sakhbarah, the brother of 'Aishah by her mother, from the Prophet (ﷺ), with similar wording

2119. It was narrated that Suwaid bin Hanzalah said: "We went out looking for the Messenger of Allah (ﷺ) and Wa'il bin Hujr was with us. An enemy of his seized him and the people were reluctant to swear an oath but I swore that he was my brother, so they set him free. We came to the Messenger of Allah (ﷺ) and I told him that the people had been reluctant to swear an oath, but I had sworn that he was my brother. He said: 'You told the truth. The Muslim is the brother of his fellow Muslim

2120. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "The oath is only according to the intention of the one who requests the oath to be taken

2121. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Your oath is as your companion understands it to be

2122. It was narrated that 'Abdullah bin 'Umar said: "The Messenger of Allah (ﷺ) forbade vows and said: 'They are just a means of taking wealth from the miserly

2123. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Vows do not bring the son of Adam anything unless it has been decreed for him. But he is dominated by Divine preordainment, and will get what is decreed for him. And (vows) are a means of making the miser give something, so what he desires becomes obtainable for him, which was not obtainable before his vow. And Allah says: 'Spend, I will spend on you

2124. It was narrated from 'Imran bin Husain that the Messenger of Allah (ﷺ) said: "[There is no vow to commit disobedience and] no vow concerning that which the son of Adam does not possess

2125. It was narrated from 'Aishah that the Messenger of Allah (ﷺ) said: "There is no vow to commit disobedience, and the expiation (for such a vow) is the expiation for breaking an oath

2126. It was narrated from 'Aishah that the Messenger of Allah (ﷺ) said: "Whoever vows to obey Allah, let him obey Him, and whoever vows to disobey Allah, let him not disobey Him

2127. It was narrated from 'Uqbah bin 'Amit Al-Juhani that the Messenger of Allah (ﷺ) said: "Whoever makes a vow and does not state it specifically, the expiation (for such a vow) is the expiation for breaking an oath

2128. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "Whoever makes a vow and does not state it specifically, the expiation (for such a vow) is the expiation for breaking an oath. Whoever makes a vow and is not able to fulfill it, the expiation for that is the expiation for breaking an oath. Whoever makes a vow and is able to fulfill it, let him do so

2129. It was narrated that 'Umar bin Khattab said: "I made a vow during the Ignorance period and I asked the Prophet (ﷺ) (about it) after I became Muslim. He told

## Sunan Ibn Majah

me to fulfill my vow

2130. It was narrated from Ibn Abbas that a man came to the Prophet (ﷺ) and said: "O Messenger of Allah, I vowed to offer a sacrifice at Buwanah." He said: "Do you intend any action of Ignorance period?" He said: "No." He said: "Then fulfill your vow

2131. It was narrated from Maimunah bint Kardam Al-Yasariyyah that :her father met the Prophet (ﷺ) when she was riding behind him. He said: "I vowed to offer a sacrifice at Buwanah." The Messenger of Allah (ﷺ) said: "Is there any idol there?" He said: "No." He said: " Fulfill your vow." (Hasan)Another chain with similar wording

2132. It was narrated from Ibn 'Abbas' that :Sa'd bin 'Ubadah asked the Messenger of Allah (ﷺ) about a vow which his mother had made, but she had died without fulfilling it. The Messenger of Allah (ﷺ) said: "Fulfill it on her behalf

2133. It was narrated from Jabir bin 'Abdullsh that :a woman came to the Messenger of Allah (ﷺ) and said: "My mother has died, and she had made a vow to fast, but she died before she could fulfill it. The Messenger of Allah (ﷺ) said: 'Let her guardian fast on her behalf

2134. It was narrated from Abu Sa'eed Ar-Ru'aini that 'Abdullah bin Malik told him, that :Uqbah bin 'Amir told him, that his sister vowed to walk, barefoot and bareheaded, and he mentioned that to the Messenger of Allah (ﷺ) He said: "Order her to ride and to cover her head, and to fast for three days

2135. It was narrated that Abu Hurairah said:"The Prophet (ﷺ) saw an old man walking between his two sons, and he said: What is the matter with him?' His sons said: 'A vow, O Messenger of Allah.' He said: 'Let this old man ride, for Allah has no need of you or your vow

2136. It was narrated from Ibn Abbas that the :Messenger of Allah (ﷺ) passed by a man in Makkah who was standing in the sun. He said: "What is this?" They said: "He vowed to fast and not to seek shade until night comes, and not to speak, and to remain standing." He said: "Let him speak and seek shade and let him sit down, but let him complete his fast."Another chain from Ibn 'Abbas, from the Prophet (ﷺ), with similar wording. expiation for breaking an oath

### The Chapters on Business Transactions

2137. It was narrated from 'Aishah that the Messenger of Allah (ﷺ) said:'The best (most pure) food a man consumes is that which he has earned himself, and his child (and his child's wealth) is part of his earnings

2138. It was narrated from Miqdam bin Ma'dikarib (Ar- Zubaidi) that the Messenger of Allah (ﷺ) said:"No man earns anything better than that which he earns with his own hands, and what a man spends on himself, his wife, his child and his servant, then it is charity

2139. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) said:'The trustworthy, honest Muslim merchant will be with the martyrs on the Day of Resurrection

2140. It was narrated from Abu Hurairah that the Prophet (ﷺ) said:'The one who strives to support the widow and the poor is like a Mujahid who fights in the cause of Allah, and like one who stands in the night (in voluntary prayer) and fasts by day

2141. It was narrated from Mu'adh bin 'Abdullah bin Khubaib, from his father, that his paternal uncle said:"We were sitting in a gathering, and the Prophet (ﷺ) came with traces of water on his head. One of us said to him: 'We see that you are of good cheer today.' He said: 'Yes, praise is to Allah.' Then he spoke to the people about being rich. He said: 'There is nothing wrong with being rich for one who has piety, but good health for one who has piety is better than riches, and being of good cheer is a blessing

2142. It was narrated from Abu Humaid As-Sa'idi that the Messenger of Allah (ﷺ) said:Be moderate in seeking worldly things, for everyone will be facilitated for which he was created

2143. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said:The one who has the most concerns is the believer who is concerned about both his worldly affairs and his Hereafter.'" (Da'if)Abu 'Abdullah said: "This Hadith is Gharib' Isma'il, alone, has narrated it

2144. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah (ﷺ) said:"O people, fear Allah and be moderate in seeking a living, for no soul will die until it has received all its provision, even if it is slow in coming. So fear Allah and be moderate in seeking provision; take that which is permissible and leave that which is forbidden

2145. It was narrated that Qais bin Abu Gharazah said:"At the time of the Messenger of Allah (ﷺ) we used to be called brokers, but the Messenger of Allah (ﷺ) passed by us and called by a name that was better than that. He said: 'O merchants, selling involves (false) oaths and idle talk, so mix some charity with it

2146. It was narrated from Isma'il bin 'Ubaid bin Rifa'ah, from his father, that his grandfather Rifa'ah said:"We went out with the Messenger of Allah (ﷺ) and the people were trading early in the morning. He called them: 'O merchants!' and when they looked up and craned their necks, he said : 'The merchants will be raised on the Day of Resurrection as immoral people, apart from those who fear Allah and act righteously and speak the truth (i.e. those who are honest)

2147. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said:'Whoever achieves at something, let him stick with It

2148. It was narrated that Nafi' said:I used to send trade goods to Sham and Egypt, then I prepared to send trade goods to 'Iraq. I went to 'Aishah, the Mother of the Believers, and said to her: " O Mother of the Believers I used to send trade goods to Sham and I am preparing to send trade goods to 'Iraq." She said: "Do not do that. What is wrong with the way you have been doing it? I heard the Messenger of Allah (ﷺ) say: 'If Allah causes provision to come to one of you through a

## Sunan Ibn Majah

certain means, he should not leave it unless it changes or deteriorates

2149. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Allah has not sent any Prophet but he was a shepherd." His Companions said to him: "Even you, O Messenger of Allah?" He said: "Even me I used to tend the sheep of the people of Makkah for a few Qirats." (Sahih)(One of the narrators) Suwaid said: " Meaning one Qirat for every sheep

2150. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Zakariyya was a carpenter

2151. It was narrated from 'Aishah that the Messenger of Allah (ﷺ) said: "The image-makers will be punished on the Day of Resurrection and will be told: 'Give life to that which you have created

2152. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "The most dishonest of people are the dyers and the goldsmiths

2153. It was narrated from 'Umar bin Khattab that the Messenger of Allah (ﷺ) said: "The importer is blessed with provision and the hoarder is cursed

2154. It was narrated from Ma'mar bin 'Abdullah bin Nadlah that the Messenger of Allah (ﷺ) said: "No one hoards but a sinner

2155. It was narrated that 'Umar bin Khattab said: "I heard the Messenger of Allah (ﷺ) say: 'Whoever hoards food (and keeps it from) the Muslims, Allah will afflict him with leprosy and bankruptcy

2156. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allah (ﷺ) sent us, thirty horsemen, on a military campaign. We camped near some people and asked them for hospitality but they refused. Then their leader was stung by a scorpion and they said: 'Is there anyone among you who can recite Ruqyah for a scorpion sting?' I said: 'Yes, I can, but I will not recite Ruqyah for him until you give us some sheep.' They said: 'We will give you thirty sheep.' So we accepted them, and I recited Al-Hamd (i.e. Al-Fatihah) over him seven times. Then he recovered, and I took the sheep. Then some doubts occurred within ourselves. Then we said: 'Let us not hasten (to make a decision concerning the sheep) until we come to the Prophet (ﷺ)' So when we came back: 'I told him what I had done. He said: 'How did you know that it is a Ruqyah? Divide them up and give me a share as well

2157. It was narrated that 'Ubadah bin Samit said: "I taught people from Ahtus-Suffah" Qur'an and how to write, and one of them gave me a bow. I said: 'It is not money, and I can shoot (with it) for the sake of Allah., I asked the Messenger of Allah (ﷺ) about it and he said: 'If it would please you to have a necklace of fire placed around your neck, then accept it

2158. It was narrated that Ubayy bin Ka'b said: "I taught a man the Qur'an, and he gave me a bow. I mentioned that to the Messenger of Allah (ﷺ) and he said: 'If you accept it you will be accepting a bow of fire.' So I returned it

2159. It was narrated from Abu Mas'ud that :the Prophet (ﷺ) forbade the price of a dog, the payment (given to a prostitute) and the payment made to a soothsayer

2160. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) forbade the price of a dog and studding a stallion

2161. It was narrated from Abu Az-Zubair that Jabir said: "The Messenger of Allah (ﷺ) forbade the price of a cat

2162. It was narrated from Ibn 'Abbas that :the Prophet (ﷺ) was treated with cupping and he gave him (the cupper) his wages. (Sahih)Ibn Abu 'Umar was alone in narrating it. That was said by Ibn Majah

2163. It was narrated that 'Ali said: "The Messenger of Allah (ﷺ) was treated with cupping and he told me to give the cupper his wages

2164. It was narrated from Anas bin Malik that:the Prophet (ﷺ) was treated with cupping and gave the cupper his wages

2165. It was narrated that Abu Mas'ud, 'Uqbah bin 'Amr, said: "The Messenger of Allah (ﷺ), forbade the earnings of a cupper

2166. It was narrated from Haram bin Munayyisah that :his father asked the Prophet (ﷺ) about the earnings of a cupper and he forbade him from that. Then he mentioned his need and he said: "Spend it on feeding your she-camels that draw water

2167. Ata' bin Abu Rabah said:I heard Jabir bin 'Abdullah say: "In the Year of the Conquest, while he was in Makkah the Messenger of Allah (ﷺ), said: 'Allah and His Messenger have forbidden the sale of wines, meat of dead animals, pigs and 'idols.' It was said to him: 'O Messenger of Allah, what do you think of the fat of dead animals, for it is used to caulk ships, it is daubed on animal skins and people use it to light their lamps?' He said: 'No, it is unlawful.' Then the Messenger of Allah (ﷺ) said: 'May Allah curse the jews, for Allah forbade them the fat (of animals) but they rendered it, (i.e. melted it) sold it and consumed its price

2168. It was narrated that Abu Umamah said: "The Messenger of Allah, forbade selling or buying singing girls, and their wages, and consuming their price

2169. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) forbade two kinds of transactions: Mulimasah and Mundbadhah

2170. It was narrated from Abu Sa'eed Al-Khudri that :the Messenger of Allah (ﷺ) forbade Mulamasah and Munabadhah. (Sahih) Sahl added: "Sufyan said: 'Mulamasah means when a man touches something with his hand without seeing it, and Munabadhah means when he says: "Toss me what you have, and I will toss you what have

2171. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) said: "Let one of you not undersell another

2172. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "A man is not to undersell his brother, nor is he to fry to outhaggle his brother

2173. It was narrated from Ibn 'Umar that :the Prophet (ﷺ) forbade the Najsh

## Sunan Ibn Majah

2174. It was narrated from Abu Hurairah that the Prophet said: "Do not practice Najsh

2175. It was narrated from Abu Hurairah that the Messenger of Allah () said: "A City-dweller should not sell for a Bedouin

2176. It was narrated from Jabir bin 'Abdullah that the Prophet () said: "A city-dweller should not sell for a Bedouin. Leave people to (engage in trade) and Allah will grant them provision through one another

2177. Ibn Tawus narrated from his father that Ibn 'Abbas said: "The Messenger of Allah () forbade a city-dweller to sell for a Bedouin." (Sahih)I (Tawus) said to Ibn 'Abbas: "What is meant by the words: 'A city-dweller selling for a Bedouin?' He said: "He should not be a broker for him

2178. It was narrated from Abu Hurairah that the Prophet () said: "Do not meet the traders on the way, and whoever meets any of them and buys from him, the vendor has the choice of annulling the transaction when he comes to the marketplace

2179. It was narrated that Ibn 'Umar said: "The Messenger of Allah () forbade meeting traders on the way

2180. It was narrated that 'Abdullah bin Mas'ud said: "The Messenger of Allah () forbade. meeting the owners of goods (away from the market)

2181. It was narrated from 'Abdullah bin 'Umar that the Messenger of Allah said: "When two men enter into a transaction, each of them has the choice (of annulling it) so long as they have not yet parted and are still together, or one of them has given the option or choice to the other. Once he has accepted the terms of the other, then the transaction is binding. If they part after concluding the transaction and neither of them has rescinded the transaction then the transaction is binding."

2182. It was narrated from Abu Barzah Al-Aslami that the Messenger of Allah () said: "The two parties to a transaction have the choice (of annulling it) so long as they have not yet parted

2183. It was narrated from Samurah that the Messenger of Allah () said: "The two parties to a transaction have the choice (of annulling it) so long as they have not yet parted

2184. It was narrated that Jabir bin 'Abdullah said: "The Messenger of Allah () bought a load of fodder from a Bedouin man. When the transaction was concluded, the Messenger of Allah () said: 'Choose (either to go ahead or to cancel the transaction).' The Bedouin said: 'May Allah grant you a long life of good transaction

2185. It was narrated from Dawud bin Salih Al Madani that his father said: I heard Abu Sa'eed Al-Khudri say: "The Messenger of Allah () said: 'Transactions may only be done by mutual consent

2186. It was narrated from Qasim bin 'Abdur Rahman from his father that :Abdullah bin Mas'ud sold one of the slaves from the state[1] to Ash'ath bin Qais, and they differed concerning the price. Ibn Mas'ud said: "I sold him to you for twenty thousand," but Ash'ath bin Qais said: "I bought him from you for ten thousand." 'Abdullah said: "If you want, I will tell you a Hadith which I heard from the Messenger of Allah ()" He said: "Tell me it." He said: "I heard the Messenger of Allah () say: 'If two parties to a transaction differ, and they have no proof, and the sale item remains (unredeemed), then what the seller says is valid. Or they may cancel the transaction.'" He said: "I want to cancel the transaction." And he cancelled it

2187. It was narrated that Hakim bin Hizam said: "I said: 'O Messenger of Allah, a man is asking me to sell him something that I do not possess; Shall I sell it to him?' He said: 'Do not sell what is not with you

2188. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allah () said: 'It is not permissible to sell something that is not with you, nor to profit from what you do not possess

2189. It was narrated from 'Ata that 'Attab bin Asid said that :when the Messenger of Allah () sent him to Makkah, he forbade him from profiting off of what he did not possess

2190. It was narrated from 'Uqbah bin 'Amir or Samurah bin Jundab that the Messenger of Allah () said: "Any man who sells to two men, it is for the one who was first

2191. It was narrated from Samurah that the Messenger of Allah (), said: "If two (separate) authorized persons make a sale (of the same thing), then the first transaction is the one that is valid

2192. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather that :the Prophet () forbade the deal involving earnest money

2193. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather that :the Prophet () forbade the deal involving earnest money. (Hasan)Abu 'Abdullah said: Earnest money refers to when a man buys an animal for one hundred Dinar, then he gives the seller two Dinar in advance and says: "If I do not buy the animal, then the two Dinar are yours." And it was said that it refers, and Allah knows best, to when a man buys something, and gives the seller a Dirham or less or more, and says: "If I take it (all well and good), and if I do not, then the Dirham is yours

2194. It was narrated that Abu Hurairah said: "The Messenger of Allah () forbade Gharar transaction sand Hasah transactions

2195. It was narrated that Ibn 'Abbas said: "The Messenger of Allah () forbade Gharar transactions

2196. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allah () forbade selling what is in the wombs of cattle until they give birth, and selling what is in their udders unless it is measured out, and selling a slave who has fled, and selling spoils of war until it has been distributed, and selling Sadaqah until it

## Sunan Ibn Majah

has been received, and what a diver is going to bring up

2197. It was narrated from Ibn 'Umar that :the Prophet () forbade selling Hablul-Habalah

2198. It was narrated from Anas bin Malik that :a man from among the Ansar came to the Prophet () and begged from him. He said, "Do you have anything in your house?" He said: "Yes, a blanket, part of which we cover ourselves with and part we spread beneath us, and a bowl from which we drink water." He said: "Givethem to me." So he brought them to him, and the Messenger of Allah () took them in his hand and said, "Who will by these two things?" A man said: "I will by them for one Dirham." He said: "Who will offer more than a Dirham?" two or three times. A man said: "I will buy them for two Dirham." So he gave them to him and took the two Dirham, which he gave to the Ansari and said: "Buy food with one of them and give it to your family, and buy an axe with the other and bring it to me." So he did that, and the Messenger of Allah () took it and fixed a handle to it, and said: "Go and gather firewood, and I do not want to see you for fifteen days." So he went and gathered firewood and sold it, then he came back, and he had earned ten Dirham. (The Prophet ()) said: "Buy food with some of it and clothes with some." Then he said: "This is better for you than coming with begging (appearing) as a spot on your face on the Day of Resurrection. Begging is only appropriate for one who is extremely poor or who is in severe debt, or one who must pay painful blood money."

2199. It was narrated from Abu Hurairah that the Messenger of Allah () said:Whoever agrees with a Muslim to cancel a transaction Allah will forgive his sins on the Day of Resurrection

2200. It was nanated that Anas bin Malik said:"Prices rose during the time of the Messenger of Allah (), and they said: 'O Messenger of Allah, prices have risen, so fix the prices for us.' He said: 'Indeed Allah is the Musa'ir, [1] the Qabid, (Restrainer) the Basit,[2] the Razzaq (Provider). And I am hopeful that I meet my Lord and none of you are seeking (recompense from) me for an injustice involving blood or wealth

2201. It was narrated that Abu Sa'eed said:"Prices rose at the time of the Messenger of Allah (), and they said: 'Why do you not fix the food prices, O Messenger of Allah?' He said: 'I hope that when I leave you, no one among you will be demanding restitution for a wrong that I have done to him

2202. Uthman bin 'Affan narrated that the Messenger of Allah () said:"Allah will admit to Paradise a man who was lenient when he sold and when he bought

2203. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah () said:"May Allah have mercy on a person who is lenient when he sells, lenient when he buys, and lenient when he asks for payment

2204. It was narrated that Qailah Umm Bani Anmar said:"I came to the Messenger of Allah (), during one of his 'Umrah at Marwah and said: 'O Messenger of Allah, I am a woman who buys and sells. When I want to buy something, I state a price less than I want to pay, then I raise it gradually until it reaches the price I want to pay. And when I want to sell something, I state a price more than I want, then I lower it until it reaches the price I want.' The Messenger of Allah () said: 'Do not do that, O Qailah. When you want to buy something, state the price you want, whether it is given or not. And when you want to sell something, state the price you want, whether it is given or not

2205. It was narrated that Jabir bin 'Abdullah said:"I was with the Prophet () on a military campaign, and he said to me: 'Will you sell this camel of yours for a Dinar?' I said: 'O Messenger of Allah, it is yours when I get to Al-Madinah.' He said: 'Then sell it for two Dinar, may Allah forgive you.' And he kept increasing the price for me, saying: 'May Allah forgive you,' each time, until the amount reached twenty Dinar. When I came to Al-Madinah, I took hold of the camel's head and brought it to the Prophet () and he said: 'O Bilal, give him twenty Dinar from the spoils of war.' And he said: 'Take your camel away and go to your people with it

2206. It was narrated that 'Ali said:"The Messenger of Allah () forbade haggling before sunrise, and (he forbade) slaughtering animals that yield milk

2207. It was narrated from Abu Hurairah that the Messenger of Allah () said:"There are three to whom Allah will not speak on the Day of Resurrection, nor will He look at them or purify them, and theirs will be a painful torment: A man who has surplus water in the desert but refuses to give any to a wayfarer; a man who sells a product to a man after 'Asr and swears by Allah that he bought it for such and such amount, and he believes him, when that is not the case; and a man who swears allegiance to a ruler, and only does so for worldly gains, so if he gives him some of (these worldly benefits) he fulfills his oath of allegiance, and if he is not given anything he does not uphold his oath of allegiance

2208. It was narrated from Abu Dharr that the Prophet () said:"There are three to whom Allah will not speak on the Day of Resurrection nor will He look at them or purify them, and theirs will be a painful torment." I said: "Who are they, O Messenger of Allah? For they are indeed losers." He said: "The one who lets his garment hang beneath his ankles, the one who reminds another of what he has given him, and the one who sells his product by means of false oaths

2209. It was narrated from Abu Qatadah that the Messenger of Allah (), said:"Beware of swearing oaths when selling, for it may help you to make a sale but it destroys the blessing

2210. It was narrated from Ibn 'Umar that the Messenger of Allah () said:"Whoever buys a palm tree that has been pollinated, its fruits belong to the seller, unless the purchaser stipulated a condition." (Sahih) Another chain from Ibn 'Umar, from the Prophet (), with similar wording

2211. It was narrated from Salim bin 'Abdullah, bin 'Umar, from Ibn 'Umar, that :the Messenger of Allah () said: "Whoever sells a palm tree that has been pollinated, its fruits belong to the seller, unless the purchaser stipulated a condition. And whoever buys a slave who has wealth, his wealth belongs to the seller, unless the purchaser stipulated a condition

2212. It was narrated from Nafi' from Ibn 'Umar that the Prophet () said:"Whoever sells a palm tree and sells a slave." Mentioning both of them together

## Sunan Ibn Majah

2213. It was narrated that 'Ubadah bin Samit said:"The Messenger of Allah () ruled that the fruit of a palm tree belongs to the one who pollinated it, and that the wealth of a slave belongs to the one who sold him, unless the purchaser stipulated a condition
2214. It was narrated from Ibn 'Umar that the Messenger of Allah () said:"Do not sell fruits until they have ripened." And he forbade (both) the seller and the purchaser (to engage in such a transaction)
2215. It was narrated from Abu Hurairah that the Messenger of Allah () said:"Do not sell fruits until they have ripened
2216. It was narrated from Jabir that :the Prophet () forbade selling fruits until they have ripened
2217. It was narrated from Anas bin Malik that :the Messenger of Allah () forbade selling fruits until they have changed the color, and selling grapes until they have turned black, and selling grains until they have hardened
2218. It was narrated from Jabir bin 'Abdullah that :the Messenger of Allah () forbade selling for many years ahead
2219. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah () said:"Whoever sells fruits then the crop fails, should not take any of his brother's money. Why would any of you take the money of his Muslim brother?
2220. It was narrated that Suwaid bin Qais said:"Makhrafah Al' Abdi and I brought linens from Hajar[1] The Messenger of Allah () came to us to bargain with us with some trousers. There was someone with me who weighed (the goods) in exchange for a wage. So the Prophet () said to the one weighing: 'Weigh and add more
2221. It was narrated that Simak bin Harb said:"I heard Malik Abu Safwan bin 'Umairah, say: 'I bought a pair of trousers from the Messenger of Allah () before the Hijrah, and he weighed it for me and allowed more
2222. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah () said:"When you weigh, allow more
2223. It was narrated that Ibn 'Abbas said:"When the Prophet () came to Al-Madinah, they were the worst people in weights and measures. Then Allah, Glorious is He revealed: "Woe to the Mutaaffun (those who give less in measure and weight)",[1] and they were fair in weights and measures after that
2224. It was narrated that Abu Hurairah said:"The Messenger of Allah () passed by a man who was selling food. He put his hand in it and saw that there was something wrong with it. The Messenger of Allah () said, 'He is not one of us who cheats
2225. It was narrated that Abu Hamra' said:"I saw the Messenger of Allah () pass by a man having food in a vessel. He put his hand in it and said: 'Perhaps you are cheating. Whoever cheats us is not one of us
2226. It was narrated from Ibn 'Umar that the Prophet () said:"Whoever buys food, let him not sell it until he has taken full possession of it
2227. It was narrated that Ibn 'Abbas said:"The Messenger of Allah () said: 'Whoever buys food, let him not sell it until he has taken full possession of it.'" (Sahih) In his narration, (one of the narrators) Abu 'Awanah said: "Ibn 'Abbas said: 'I think everything is like food
2228. It was narrated that Jabir said:'The Messenger of Allah () forbade selling food bought by measure until two Sa' have been measured - the Sa' of the seller and the Sa' of the buyer
2229. It was narrated that Ibn 'Umar said:"We used to buy food from troops of riders (i.e., the caravans) without knowing the amount, but the Messenger of Allah () forbade us to sell it until it had been delivered to us
2230. It was narrated that 'Uthman bin 'Affan said:"I used to sell dates in the marketplace, and I would say: 'This was such and such an amount (when I bought it).'
- I Would give the purchaser a specific amount of dates according to the way it had been measured for me, and take my profit. Then I began to have some doubts about that, so I asked the Messenger of Allah (), and he said: 'When you name the amount, measure it in front of the purchaser
2231. It was narrated that Abdullah bin Busr Al-Mazini said:"I heard the Messenger of Allah () say: 'Measure your food, may you be blessed therein
2232. It was narrated from Abu Ayyub that the Prophet () said:"Measure your food, may you be blessed therein
2233. It was narrated that Abu Usaid said that :the Messenger of Allah () went to the market of Nabit,[1] and looked at it, and said: "This is not a market for you." Then we went to another market and looked at it, and said: "This is not a market for you." Then he came back to this market and walked around in it then he said: "This is your market. It will always be your market and no duty will be levied on it." (Do,if)
2234. It was narrated that Salman said : "I heard the Messenger of Allah () saying: 'Whoever goes to the Morning prayer first thing in the morning, he goes out with the banner of faith but whoever goes out to the marketplace first thing in the morning, he goes out under the banner of Iblis (Satan)
2235. It was narrated from Salim bin 'Abdullah bin 'Umar, from his father, that his grandfather told that the Messenger of Allah () said:"Whoever says, when he enters the marketplace: 'La ilaha illallah wahdahu la sharika lahu, la hul-mulk wa la hul-hamdu, yuhyi wa yumitu, wa Huwa hayyun la yamutu, bi yadihil-khairu kulluhu, wa Huwa ala kulli shay'in Qadir (None has the right to be worshiped but Allah alone, with no partner, to Him belongs all sovereignty and to Him is the praise, He gives life and gives death, and He is Ever-Living and does not die; in His Hand is all goodness and He is Able to do all things),' Allah will record for him one million good deeds, and will erase from him one million bad deeds, and will build for him a house in Paradise
2236. It was narrated from Sakhr Al-Ghamidi that the Messenger of Allah () said:"O Allah, bless my nation in their early mornings (i.e., what they do early in the

## Sunan Ibn Majah

morning)." (Hasan)He said: "When he sent out a raiding party or an army, he would send them at the beginning of the day." He said: (1) "Sakhr was a man engaged in trade, and he used to send his goods out at the beginning of the day, and his wealth grew and increased

2237. It was narrated from Abu Hurairah that the Messenger of Allah () said:"O Allah, bless my nation early in the morning of Thursday

2238. It was narrated from Ibn Umar that the Messenger of Allah () said:"O Allah, bless my nation early in the morning

2239. It was narrated from Ibn 'Umar that the Prophet () said:"O Allah, bless my nation in their early mornings.". It was narrated from Abu Hurairah that the Prophet () said: "Whoever buys a Musarrah, he has the choice (of annulling the deal) for three days. If he returns it, then he must also give a Sa' of dates, not Samra'." Meaning wheat

2240. Abdullah bin 'Umar said:"The Messenger of Allah () said: 'Whoever buys a Muhaffalah, (1) he has the choice (of annulling the deal) for three days. If he returns it, then he must also give wheat equal to twice, the amount of its milk, or equal to the amount of its milk

2241. It was narrated that 'Abdullah bin Mas'ud said:"I bear witness that the true and truly inspired one Abul-Qasim () told us: 'Selling a Muhaffalah is Khilabah, and Khilabah is not lawful for the Muslim.'" (Ibn Majah said: " Meaning: 'Deception)

2242. It was narrated from Aishah that :the Messenger of Allah () ruled that what a slave earns belongs to his guarantor

2243. It was narrated from 'Aishah that:a man bought a slave and put him to work, then he found some defect in him, so he returned him. He (the seller) said: "O Messenger of Allah he put my slave to work." The Messenger of Allah () said: "A slave's earnings belong to his guarantor

2244. It was narrated from Samurah bin Jundab that the Messenger of Allah () said:"The contractual obligation regarding a slave lasts for three days

2245. It was narrated from 'Uqbah bin 'Amir that the Messenger of Allah () said:"There is no contractual obligation after four (days)

2246. It was narrated that 'Uqbah bin 'Amir said:"I heard the Messenger of Allah () say: 'The Muslim is the brother of another Muslim, and it is not permissible for a Muslim to sell his brother goods in which there is a defect, without pointing that out to him

2247. It was narrated that Wathilah bin Asqa' said:"I heard the Messenger of Allah () say: 'Whoever sells defective goods without pointing it out, he will remain subject to the wrath of Allah, and the angels will continue to curse him

2248. It was narrated that 'Abdullah bin Mas'ud said:"When captives were brought to him, the Prophet () would give the members of one family together (to one person), not wanting to separate them

2249. It was narrated that 'Ali said:"The Messenger of Allah () gave me two slaves who were brothers, and I sold one of them. He said: 'What happened with the two slaves?' I said: 'I sold one of them.' He said: 'Take him back

2250. It was narrated that Abu Musa said:"The Messenger of Allah () cursed the one who separates a mother and her child, or a brother from his brother

2251. It was narrated that 'Abdul-Majid bin Wahb said:"Adda' bin Khalid bin Hawdhah said to me: 'Shall I not read to you a letter that the Messenger of Allah (), wrote to me?' I said: 'Yes.' So he took out a letter. In it was: 'This is what 'Adda' bin Khalid bin Hawdhah bought [from] Muhammad the Messenger of Allah () He bought from him a slave' or 'a female slave, having no ailments, nor being a runaway, not having any malicious behavior. Sold by a Muslim to a Muslim

2252. It was narrated from 'Amr bin Shu'aib from his father that his grandfather told that the Messenger of Allah () said:"When anyone of you buys a slave woman let him say: 'Allahumma inni as'aluka khairaha wa khaira ma jabaltaha alaihi, wa a'udhu bika min sharriha wa sharri ma jabaltaha alaihi (O Allah, I ask You for the goodness within her and the goodness that You have made her inclined towards, and I seek refuge with You from the evil within her and the evil that You have made her inclined towards).' And he should pray for blessing. And if anyone of you buys a camel then he should take hold of its hump and pray for. blessing and say similar words

2253. It was narrated that Malik bin Aws bin Hadathan Nasri said:"I heard 'Umar bin Al-Khattab say: 'The Messenger of Allah () said: "Exchanging gold for gold is usury unless it is done on the spot. (Exchanging) wheat for wheat is usury, unless it is done on the spot. (Exchanging) barley for barley is usury unless it is done on the spot. (Exchanging) dates for dates is usury, unless it is done on the spot

2254. Muslim bin Yasar and 'Abdullah bin 'Ubaid said :'"Ubadah bin Samit and Mu'awiyah happened to meet, either in a church or in a synagogue. 'Ubadah bin Samit narrated to them and said: 'The Messenger of Allah () forbade us from selling silver for silver, gold for gold, wheat for wheat, barley for barley, and dates for dates.'I one of them said: "And salt for salt," but the other did not say it. "And he commanded us to sell wheat for barley, or barley for wheat, hand-to-hand, however we wished

2255. It was narrated from Abu Hurairah that the Prophet () said: '(Sell) silver for silver, gold for gold, barley for barley, wheat for wheat, like for like

2256. It was narrated that Abu Sa'eed said:"The Prophet used to give us dates from the collection (mixed) [1] dates, and we would exchange them for dates that were better, and we add to the price. [2] The Messenger of Allah said: 'It is not right to give one Sa of dates for two Sa, nor one Dirham for two Dirham. A Dirham for a Dirham and a Dinar for a Dinar is allowed: the only difference between them is in weight (i.e., the weight must be equal.)'" Sahih

2257. It was narrated that Abu Hurairah said:"I heard Abu Saeed Al-Khudri say: 'A Dirham for a Dirham and a Dinar for a Dinar.' So I said: 'I heard Ibn 'Abbas say something other than that.' He said: 'But I met Ibn 'Abbas and said: "Tell me about what you say concerning exchange is it something that you heard from the

## Sunan Ibn Majah

- Messenger of Allah () or something that You found in the Book of Allah?" He said: "I did not find it in the Book of Allah, and I did not hear it from the Messenger of Allah; rather Usamah bin Zaid told me that the Messenger of Allah () said: "Usury is only in credit
2258. It was narrated that Abu Jawza' said:"I heard him meaning Ibn 'Abbas allowing exchange (of Dirhams for Dirham etc., if extra was given) and that was narrated from him. Then I heard that he has taken back this opinion. I met him in Makkah and said: 'I heard that you had taken back (your opinion).'
- He said: 'Yes. That was just my own opinion, but Abu Sa'eed narrated from the Messenger of Allah () that he forbade exchange (of like items if extra is given)
2259. It was narrated that Zuhri heard Malik bin Aws bin Hadathan say:"I heard 'Umar say: "The Messenger of Allah (), said: 'Gold for silver is usury, unless it is exchanged on the spot.'" (Sahih) Abu Bakr bin Abu-Shaibah said: "I heard sufyan saying: 'Gold for silver.'" memorize (this)
2260. It was narrated that Malik bin Aws bin Hadathan said:"I came saying. 'Who will exchange Dirham?' Talhah bin 'Ubaidullah, who was with 'Umar bin Khattab, said: 'Show us your gold, then come to us; when our treasure comes, we will give you your silver.'
- 'Umar said: 'No, by Allah, you will give him silver (now), or give him back his gold, for the Messenger of Allah () said: "Silver for gold is usury, unless it is exchanged on the spot
2261. It was narrated from Umar bin Muhammad bin 'Ali bin abi Talib, from his father, that his grandfather said:'The Messenger of Allah () said: 'Dinar for Dinar, Dirham for Dirham, with no increase between them. Whoever has need of silver, let him trade gold for it, and whoever has need of gold, let him trade silver for it, and let the transaction be done on the spot
2262. It was narrated that Ibn 'Umar said:"I used to sell camels, and I used to buy gold for silver and silver for gold, Dinar for Dirham and Dirham for Dinar. I asked the Prophet () about that, and he said: 'If you take one of them and give the other, then you and your companion should not separate until everything is clear (i.e., the exchange is completed).'" (Hasan) Another chain with similar wording
2263. It was narrated from 'Alqamah bin 'Abdullah that his father said:"The Messenger of Allah () forbade breaking the coins of the Muslims that are in circulation among them, without any necessary reason."
2264. It was narrated from 'Abdullah bin Yazid, the freed slave of Al-Aswad bin Sufyan, that :Zaid, Abu 'Ayyash, the freed slave of Bani Zuhrah, told him that he asked Sa'd bin Abu Waqqas about buying wheat with barley. Sa'd said to him: "Which of them is better?" He said: "Wheat." He told him not to do that and said: "I heard the Messenger of Allah () being asked about buying fresh dates with dried dates, and he said: 'Do fresh dates decrease in weight when they become dry?' They said: 'Yes.'
- So he told them not to do that
2265. It was narrated that 'Abduilah bin 'Umar said:"The Messenger of Allah () forbade the Muzabanah. The Muzdbanah means when a man sells the dates of his grove when they are still on the tree, for a measure of dty dates;[2] or, if it is grapes, he sells them when they are still on the vine, for a measure of raisins; or if it is a crop, he sells it for food, estimating the amount (of the crop in the field). He forbade all of these things
2266. It was narrated from Sabir bin 'Abdullah that :the Messenger of Allah () forbade the Muhaqalah and the Muzabanah
2267. It was narrated that Rafi, bin Khadij said:"The Messenger of Allah () forbade the Muhaqalah and the Muzabanah
2268. It was narrated from Salim from his father:"Zaid bin Thabit narrated to me that the Messenger of Allah () gave a concession regarding the sale of 'Araya."
2269. It was narrated from 'Abdullah bin 'Umar that he said:"Zaid bin Thabit told me that the Messenger of Allah () gave a concession regarding the sale of the estimated harvest of 'Araya return for dried dates." (Sahih) Yahya (one of the narrators) said: "The 'Araya is when a man purchases dates on the trees for food that his family has that is ripe, by estimating them (the dates)
2270. It was narrated from Samurah bin Jundub that :the Messenger of Allah () forbade selling animals for animals on credit
2271. It was narrated from Jabir that the Messenger of Allah () said:"There is nothing wrong with selling animals, one for two, hand to hand," but he disliked selling them on credit
2272. It was narrated from Anas that :the Prophet () bought Safiyyah for seven slaves. (Sahih) (One of the narrators) 'Abdur-Rahman said: "From Dihyah Kalbi
2273. It was narrated from Abu Hurairah that the Messenger of Allah () said:' ""On the night in which I was taken on the Night Journey (Al-Isra'), I came to people whose stomachs were like houses, in which there were snakes that could be seen from outside their stomachs. I said: 'Who are these, O Jibra'il?' He said: 'They are the ones who consumed usury
2274. It was narrated from Abu Hurairah that the Messenger of Allah () said:"There are seventy degrees of usury, the least of which is equivalent to a man having intercourse with his mother
2275. It was narrated from 'Abdullah that the Prophet () said:"There are seventy-three degrees of usury
2276. It was narrated that 'Umar bin Khattab said:"The last thing to be revealed was the Verse on usury but the Messenger of Allah () died before he had explained it to us. So give up usury (interest) and doubtful things
2277. It was narrated from 'Abdullah bin Mas'ud that :Xthe Messenger of Allah () cursed the one who consumes usury, the one who pays it, those who witness it and the one who writes it down
2278. It was narrated from Abu Hurairah that the Messenger of Allah () said:"There will come a time when there will be no one left who does not consume usury



## Sunan Ibn Majah

(interest), and whoever does not consume it will nevertheless be affected by it

2279. It was narrated from Ibn Mas'ud that the Prophet (ﷺ) said: "There is no one who deals in usury a great deal (to increase his wealth) but he will end up with little (i.e., his wealth will be decreased)

2280. It was narrated that Ibn 'Abbas said: "When the Prophet (ﷺ) came (to Al-Madinah), they used to pay in advance for dates, two or three years in advance. He said: 'Whoever pays in advance for dates, let him pay for a known amount or a known weight, to be delivered at a known time.'"

2281. It was narrated from Muhammad bin Hamzah bin Yusuf bin 'Abdullah bin Salam, from his father, that his grandfather 'Abdullah bin Salam said: "A man came to the Prophet (ﷺ) and said, 'The tribe of Banu so-and-so, who were descended from the Jews, have become Muslim, and they are starving, and I am afraid that they may apostatize.' The Prophet (ﷺ) said: 'Who has something with him?' A Jewish man said: 'I have such and such, and he named it, and I think he said three hundred Dinar for such and such 'an amount (of produce) from the garden of the tribe of Banu so-and-so.' The Messenger of Allah (ﷺ) said: 'For such and such a price at such and such a time, but not from the garden of the tribe of Banu so-and-so

2282. It was narrated that Abu Mujalid said: "Abdullah bin Shaddad and Abu Barzah had a dispute about paying in advance. They sent me to 'Abdullah bin Abu Awfa to ask him about it. He said: 'We used to make payments in advance at the time of the Messenger of Allah (ﷺ) and the time of Abu Bakr and 'Umar, for wheat, barley, raisins and dates, to people who did not yet possess those things.' I asked Ibn Abza, and he said something similar

2283. It was narrated from Abu Sa'eed that the Messenger of Allah (ﷺ) said: "When you have paid in advance for something, do not exchange it for something else." (Da'if) Another chain with similar wording

2284. It was narrated that Najrani said: "I said to 'Abdullah bin 'Umar: 'Can I pay in advance for a date palm before it bears fruit?' He said: 'No.' I said: 'Why not?' He said: 'A man paid in advance for a grove of trees during the time of the Messenger of Allah (ﷺ), before they had produced any fruit, and they did not bear anything that year. The purchaser said: 'They belong to me until they produce but the seller said: 'I only sold the trees to you for this year! They referred their dispute to the Messenger of Allah who said to the seller: 'Did he take anything from your date palms?' He said: 'No.' He said: 'Then why do you regard his wealth as lawful for You? Give back what you took from him, and do not take payment in advance for date palms until their usefulness appears

2285. It was narrated from Abu Rafi' that: the Prophet (ﷺ) asked a man to give as a loan a young camel and said: "When the camels of the Sadaqah come, we will pay you back." When the camels came, he said: "O Abu Rafi', pay this man back for his Young camel." But all I could find was a seven-year-old camel or that which is better. I told the Prophet (ﷺ) and he said: "Give it to him, for the best of People are those who are best in repaying

2286. Sa'eed bin Hani' said: "I heard 'Irbad bin Sariyah say: 'I was with the Prophet (ﷺ) and a Bedouin said: "Pay me back for my young camel, and he gave him an older (i.e., better) camel." He said: 'O Messenger of Allah! It is older (i.e., better) than my camel.' The Messenger of Allah (ﷺ) said: 'The best of people are those who are best in repaying

2287. It was narrated that Sa'ib said to the Prophet (ﷺ): "You were my partner during the Ignorance period and you were the best of partners, you did not contend or dispute

2288. It was narrated that 'Abdullah said: "Sa'd, 'Ammar and I entered into a partnership on the day of Badr, (agreeing to share) whatever was allotted to us. 'Ammar and I did not get anything, but Sa'd got two men (slaves)

2289. It was narrated from Salih bin Suhaib that his father said: "The Messenger of Allah (ﷺ) said: 'There are three things in which there is blessing: A sale with deferred payment; Muqaradhah (profit sharing); and mixing wheat with barley for one's house, but not for sale

2290. It was narrated from 'Aishah that the Messenger of Allah (ﷺ) said: "The best of your provision is what you earn, and your children are part of what you earn

2291. It was narrated from Jabir bin 'Abdullah that a man said: "O Messenger of Allah, I have wealth and a son, and my father wants to take all my wealth." He said: "You and your wealth belong to your father

2292. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "A man came to the Messenger of Allah (ﷺ), and said: 'My father is taking all my wealth.' He said: 'You and your wealth belong to your father.' And the Messenger of Allah (ﷺ) said: 'Your children are among the best of your earnings, so eat from your wealth.'"

2293. It was narrated that 'Aishah said: "Hind came to the Prophet (ﷺ) and said: 'O Messenger of Allah, Abu Sufyan is a stingy man and he does not give me enough for me and my child, except for what I take from his wealth without him realizing.' He said: Take what is sufficient for you and your child, on a reasonable basis

2294. It was narrated from 'Aishah that the Messenger of Allah (ﷺ) said: "When a woman spends" and my father said: - "When a woman feeds (the poor) from her husband's house, without spending too much, she will have her reward, and he will be rewarded likewise because he earned it, and she will be rewarded for what she spent. The same applies to the storekeeper, without anything being detracted from their rewards."

2295. Shurahbil bin Muslim Al-Khawlani said: I heard Abu Umamah Al-Bahili say: I heard the Messenger of Allah (ﷺ) say: "No woman should spend anything from her house without her husband's permission." They said: "O Messenger of Allah, not even food?" He said: "That is among the best of our wealth

2296. It was narrated from Muslim Al-Mula'i that he heard Anas bin Malik say: "The Messenger of Allah (ﷺ) used to accept the invitation of a slave

2297. It was narrated that 'Umair, the freed slave of Aabi Lahm, said: "My master used to give me food and I would feed others from it, then he stopped me," or he

## Sunan Ibn Majah

said: "He beat me. So I asked the Prophet," -or- "he asked him and I said: 'I will not stop.' He said: 'Both of you will be rewarded

2298. It was narrated that Abu Bishr Ja'far bin Abu Jyas said: "I heard 'Abbad bin Shurahbil, a man from Banu Ghubar, say: 'We suffered a year of famine, and I came to Al-Madinah. I came to one of its gardens and took an ear of corn, I rubbed it, ate some and put the rest in my garment. The owner of the garden came and beat me and took my garment. I came to the Prophet () and told him (what had happened). He said to the man: "You did not feed him when he was hungry and you did not teach him when he was ignorant."' Then the Prophet () told him to give back his garment and ordered that a Wasq or half a Wasq of food be brought to him

2299. It was narrated that Rafi' bin 'Amr Al-Ghifari said: "When I was a boy, I used to throw stones at our date-palm trees"[1] - or he said: "the date-palm trees of the Ansar." I was brought to the Prophet () and he said: 'O boy' - (one of the narrators) Ibn Kasib said: He said: 'O my son - why are you throwing stones at the date-palm trees?' I said: 'So I can eat.' He said: 'Do not throw stones at the date-palm trees. Eat from what falls to the ground from them.' Then he patted me on the head and said: 'O Allah give him enough to eat.'"

2300. It was narrated from Abu Sa'eed that the Prophet () said: "When you come to a shepherd, call him three times. If he answers (all well and good), otherwise drink (milk from the flock) without taking advantage. And when you come to a garden call the owner of the garden three times. If he answers (all well and good), otherwise eat (from the produce of the garden) without taking advantage

2301. It was narrated from Ibn 'Umar that the Messenger of Allah () said: "When anyone of you passes by a garden let him eat therefrom, but he should not carry any away in his garment

2302. It was narrated from 'Abdullah bin 'Umar that the Messenger of Allah () stood up and said: "No one of you should milk from the livestock of another man without his permission. Would anyone of you like someone to break into his storeroom and take his food? The udders of their livestock store food for them, so none of you should milk the livestock of another man without his permission

2303. Abu Hurairah said: "While we were with the Messenger of Allah () on a journey, we saw some camels with their udders tied, among some thorny trees. We rushed towards it, but the Messenger of Allah () called us and we came back to him. He said: 'These camels belong to a family of Muslims, and this is their support (and blessing) after Allah. Would you be happy if you went back to your vessels and found that what was in them had been taken away? Do you think that is fair?' They said: 'No.' He said: 'This is like that.' We said: 'What do you think if we are in need of food and drink?' He said: 'Eat but do not carry any away: drink but do not carry any away

2304. It was narrated from Umm Hani' that the Prophet () said to her: "Keep sheep, for in them is blessing

2305. It was narrated that 'Urwah Al-Bariqi said in a Marfu' report: "Camels are the pride of their owners, and sheep are a blessing, and goodness is tied to the forelocks of horses until the Day of Resurrection

2306. It was narrated from Ibn 'Umar that the Messenger of Allah () said: "Sheep are among the animals of Paradise

2307. It was narrated that Abu Hurairah said: "The Messenger of Allah () commanded the rich to keep sheep, and he commanded the poor to keep chickens, and he said: 'When the rich keep chickens, then Allah will give permission for the town to be destroyed

## The Chapters on Rulings

2308. It was narrated from Abu Hurairah that the Prophet () said: "Whoever is appointed judge between the people, he has been slaughtered without a knife."

2309. It was narrated from Anas bin Malik that the Messenger of Allah () said: "Whoever asks to be appointed a judge, will be entrusted to himself, but "Whoever asks to be appointed a judge, will be entrusted to himself, but whoever is forced to accept position, an angel will come down to him and guide him.'"

2310. It was narrated that 'Ali said: "The Messenger of Allah () sent me to Yemen. I said: 'O Messenger of Allah, you are sending me to judge between them while I am a young man, and I do not know how to judge.' He struck me on the chest with his hand and said: 'O Allah, guide his heart and make his tongue steadfast.' And after that I never doubted in passing judgment between two people."

2311. It was narrated that 'Abdullah said: "The Messenger of Allah () said: "There is no judge who judges between the people but on the Day of Resurrection an angel will come and take hold of the back of his head towards the sky and if it said: "Throw him, "he will throw into an abyss the depth of forty autumns (years).'"

2312. It was narrated from 'Abdullah bin Abu Awfa that the Messenger of Allah () said: "Allah is with the judge so long as he is not unjust, but if he rules unjustly, He entrusts him to himself."

2313. It was narrated from 'Abdullah bin 'Amr that the Messenger of Allah () said: "The curse of Allah is upon the one who offers a bribe and the one who takes it."

2314. It was narrated from 'Amr bin 'As that he heard the Messenger of Allah () say: "When the judge passes a judgement and does his best and gets it right, he will have two rewards, and if he passes a judgement and does his best and gets it wrong, he will have one reward." (Sahih) Yazid (one of narrators) said : "So I Narrated it to Abu Bakr bin 'Amr bin Hazm. He said: 'This is how it was narrated to me by Abu Salamah from Abu Hurairah.'"

2315. Abu Hashim said: "Were it not for the Hadith of Ibn Buraidah from his father, from the Prophet () who said: 'Judges are of three types, two of whom will be in Hell and one will be in Paradise. The man who knows the truth and rules in accordance with it, will be in Paradise. The man who passes judgment on the people

## Sunan Ibn Majah

in ignorance will be in Hell' - we would have said that if the judge does his best he will be in Paradise."

2316. It was narrated from 'Abdul-Malik bin 'Umair that he heard 'Abdur-Rahman bin Abu Bakrah (narrate) from his father that the Messenger of Allah () said:"Let the judge (Qadi) not pass a judgment when he is angry."

2317. It was narrated from Umm Salamah that the Messenger of Allah () said:"You refer your disputes to me and I am only human. Perhaps some of you may be more eloquent in presenting your case than others, so I rule in your favor because of what I hear from you. If I pass a judgement in favor of one of you that detracts from his brother's rights, then he should not take it, because it is a piece of fire that is given to him which he will bring forth on the Day Resurrection."

2318. It was narrated from Abu Hurairah that the Messenger of Allah () said:"I am only human, and some of you may be more eloquent in presenting your case than others. If I pass a judgement in his favor that detracts from his brother's rights, I am giving him a piece of fire."

2319. It was narrated from Abu Dharr that he heard the Messenger of Allah () say:"Whoever claims something that does not belong to him; he is not one of us, so let him take his place in Hell."

2320. It was narrated from Ibn 'Umar that the Messenger of Allah () said:"Whoever takes the wrongdoer's side in a dispute or supports wrongdoing, he will remain subject to the wrath of Allah until he gives it up."

2321. It was narrated from Ibn 'Abbas that the Messenger of Allah () said:"If the people were given what they claimed, some would have claimed the lives and property of men. But the one the claim is made against is obliged to swear an oath."

2322. It was narrated that Ash'ath bin Qais Said:"There was a dispute between myself and a Jewish man concerning some land, and he denied me my rights so I brought him to the Prophet (). The Messenger of Allah () said to me: 'Do you have proof' I said: 'No.' He said to the Jews, 'Swear an oath.' I said: 'If he swears an oath he will take my property.' Then Allah, Glorious is He, revealed: 'Verily, those who purchase a small gain at the cost of Allah's covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah neither speak to them nor look at them on the Day of Resurrection nor will He purifies them, and they shall have a painful torment.'"

2323. It was narrated from 'Abdullah bin Mas'ud that the Messenger of Allah () said:"Whoever swears a false oath in order to seize the wealth of a Muslim unlawfully, he will meet Allah when He is angry with him."

2324. Abu Umamah Al-Harithi narrated that he heard the Messenger of Allah () say:"No man seizes the wealth of a Muslim unlawfully by means of his (false) oath, but Allah will deny Paradise to him and will doom him to Hell." A man among the people said: "O Messenger of Allah, even if it is something small?" He said: "Even if it is a twig of an Arak tree."

2325. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah () said:"Whoever swears a false oath near this pulpit of mine, let him take his place in Hell, even if it is for a green twig."

2326. Muhammad bin Yahya, who is Abu Yunus Al-Qawi, said:I heard Abu Salamah say: I heard Abu Hurairah say: "The Messenger of Allah () said: 'No man or woman swears a false oath beside this pulpit, even if it is for a fresh twig, but he will be doomed to Hell.'"

2327. It was narrated from Bara' bin 'Azib that the Messenger of Allah () called one of the Jewish scholars and said:" Swear by the One Who sent the Torah (Tawrah) down to Musa."

2328. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah () said to two Jews:"Swear by Allah Who sent the Tawrah down to Musa, peace be upon him."

2329. It was narrated from Abu Hurairah that:he said that two men laid claim to an animal, and neither of them had any proof, so the Prophet () commanded them to cast lots as to which of them should swear an oath

2330. It was narrated from Abu Musa that :two men referred a dispute to the Messenger of Allah () concerning an animal, and neither of them had proof, so he ruled that it should be divided in half

2331. It was narrated from Samurah bin Jundub that the Messenger of Allah () said:"If a man loses something, or it is stolen from him, and he finds it in the possession of a man who bought it, then he has more right to it, and the one who bought it should ask for his money back from the one who sold it to him.' "

2332. It was narrated from Ibn Shihab that :Ibn Muhayyisah Al-Ansari told him that a she-camel belonging to Bara used to wander free. It entered a garden belonging to some people and caused some damage. The Messenger of Allah () was told of that, and he ruled that property was to be protected by its owners of livestock were responsible for any damage caused by their animals during the night

2333. It was narrated that a man from Banu Suwa'ah said:'I said to 'Aishah: Tell me about the character of the Messenger of Allah ().' She said: 'Have you not read the Qur'an: "And verily, you (O Mohammed {SAW}) are on an exalted (standard of) character?"' She said: 'The Messenger of Allah () was with his Companions, and I made some food for him, and Hafsa made some food for him, but Hafsa got there before me. So I said to the slave girl: "Overturn her bowl." She went and caught up with her, and she was about to put (the bowl) in front of the Messenger of Allah (). She overturned it and the bowl broke, scattering the food. The Messenger of Allah () gathered the pieces and the food on the leather mat and they ate. Then he sent for my bowl and gave it to Hafsa, and said: "Take this pot in place of your pot, and eat what is in it." And I did not see any expression of anger on the face of the Messenger of Allah ().' "

## Sunan Ibn Majah

2334. It was narrated that Anas bin Malik said: "The Prophet (ﷺ) was with one of the Mothers of the Believers (his wives) and another (wife) sent a bowl containing food. She (the first wife) struck the hand of the Messenger of Allah (ﷺ) and the bowl fell and broke. The Messenger of Allah (ﷺ) took the two pieces and put them back together, then he started gathering up the food and putting it in (the bowl). He said: 'Your mother was jealous. Eat.' So they ate, and she (the wife who broke the bowl) brought the bowl that was in her house and gave the intact bowl to the Messenger of Allah (ﷺ), who left the broken bowl in the house of the one who broke it."
2335. It was narrated that Anas bin Malik said: "The Prophet (ﷺ): 'When anyone of you asks his neighbor for permission to fix a piece of wood to his wall, he should not refuse him. 'When Abu Hurairah told them this, they lowered their heads, and when he saw them he said: 'Why do I see you turning away from it? By Allah, I will force you to accept it.' "
2336. Ikrimah bin Salamh narrated that :there were two brothers from among the sons of Mughirah. One of them swore an oath to set a slave free if the other one fixed a piece of wood to his wall. Mujammi' bin Yazid and many men from among the Ansar came and said: "We bear witness that the Messenger of Allah (ﷺ) said: 'None of you should refuse to let his neighbor fix a piece of wood to his wall.' " He said: 'O my brother, judgment has been passed in your favor against me, but I have sworn an oath.' So go ahead and fix your wood to my wall."
2337. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "No one of you should refuse to let his neighbor fix a piece of wood to his wall."
2338. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Make the path seven forearms length wide."
2339. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "When you dispute concerning a path, make it seven forearms length wide." "
2340. It was narrated from 'Ubadah bin Samit that the Messenger of Allah (ﷺ) ruled: "There should be neither harming nor reciprocating harm."
2341. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "There should be neither harming nor reciprocating harm."
2342. It was narrated from Abu Sirmah that the Messenger of Allah (ﷺ) said: "Whoever harms others, Allah (SWT) will harm him; and whoever causes hardship to other Allah will cause hardship to him."
2343. It was narrated from Nimran bin Jariyah, from his father, that :some people referred a dispute to the Prophet (ﷺ) about a hut, so that he could judge between them. He sent Hudhaifah to judge between them, and he ruled in favor of those who had the rope (with which the hut was blinded together). When he went back to the Prophet (ﷺ) he told him (what he had done) and he said: "You did the right thing, and you did well."
2344. It was narrated from ('Uqbah bin 'Amir or) Samurah bin Jundub that :the Messenger of Allah (ﷺ) said: "If a product is sold to two men, it is for the one who was first."
2345. It was narrated from 'Imran bin Husain that :a man had six slaves, and he did not have any other wealth apart from them, and he set them free when he died. The Messenger of Allah (ﷺ) divided them into groups, set two free and left four as slaves
2346. It was narrated from Abu Hurairah that :two men disputed concerning a transaction, and neither of them had proof. The Messenger of Allah commanded them to draw lots as to which of them should swear an oath, whether they liked it or not
2347. It was narrated from 'Aishah that :when the Prophet (ﷺ) traveled, he would cast lots among his wives (to decide which one would accompany him)
2348. It was narrated that Zaid bin Arqam said: "A case was brought to 'Ali bin Abu Talib when he was in Yemen, concerning three men who had intercourse with a woman during one period of being free from menses. He asked two of them: "Do you affirm that this child belongs to (the third man)?" And they said: "No." He asked another two of them: "Do you affirm that this child belongs to (the third man)?" And they said: "No." Every time he asked two of them whether they affirmed that the child belonged to the third, they would say no. So he cast lots between them, and attributed the child to the one whose name was chosen in this manner, and obliged him to pay two thirds of the Diah. The Prophet (ﷺ) was told of this, and he smiled so broadly that his back teeth became visible
2349. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) came in one day looking happy, and said: 'O 'Aishah, did you not see that Mujazziz Al-Mudliji entered upon me and saw Usamah and Zaid. There was a blanket over them and their faces were covered but their feet were exposed, and he said: 'These feet belong to one another'." "
2350. It was narrated from Ibn 'Abbas that :the Quraish went to a sorceress and they said to her: "Tell us whose footprints most resemble those of the owner of Al-Maqam (the station of Ibrahim)." She said: "If you spread a piece of cloth over this soft earth and walk over it, I will tell you." So they spread out a piece of cloth and the people walked over it. She saw the footprints of the Messenger of Allah (ﷺ) and said: "This one most closely resembles him among you." After that twenty years passed, of as long as Allah willed, then Allah sent Muhammad (ﷺ) (i.e., missioned him as the Prophet)
2351. It was narrated from Abu Hurairah that :the Prophet (ﷺ) gave a child the choice between his father and his mother (i.e., which parent to live with). He said: "O boy, this is your mother and this is your father."
2352. It was narrated from 'Abdul-Hamid bin Salamah, from his father, from his grandfather, that :his parents referred their dispute to the Prophet (ﷺ), and one of them was a disbeliever. He (the Prophet (ﷺ)) said: "O Allah, guide him," and he turned towards the Muslim, and he ruled that he should go with that parent
2353. Kathir bin 'Abdullah bin 'Amr bin 'Awf narrated from his father that his grandfather said: "I heard the Messenger of Allah (ﷺ) say: 'Reconciling between Muslims is permissible, except reconciliation that forbids something that is allowed, or allows something that is forbidden.'"
2354. It was narrated from Anas bin Malik that :there was a man at the time of the Messenger of Allah (ﷺ) whose mental faculties were lacking, and he used to buy

## Sunan Ibn Majah

and sell. His family came to the Prophet (ﷺ) and said, "O Messenger of Allah, stop him." So The Prophet (ﷺ) called him, and told him not to do that. He said: "O Messenger of Allah (ﷺ), I cannot bear to be away from business." He said, "If you engage in a transaction then say: 'Take it (i.e., the goods) and don't cheat (me).'

2355. It was narrated that Muhammad bin Yahya bin Habban said: "My grandfather was Munqidh bin 'Amr. He was a man who had suffered a head wound and lost the power of speech, but that did not stop him from engaging in trade. He was always being cheated, so he went to the Prophet (ﷺ) and told him about that. He said to him: 'When you buy something, say: 'There should be no intention of cheating,' and for every product you buy, you have the choice for three nights. If you are pleased with it, keep it, and if you are displeased then return it.'"

2356. It was narrated that Abu Sa'eed Al-Khudri said: "At the time of the Messenger of Allah (ﷺ), a man suffered loss of some fruit that he had purchase, and his debts increased. The Messenger of Allah (ﷺ) said: 'Give him charity.' So the people gave him charity, but that was not enough to pay off his debts. The Messenger of Allah (ﷺ) said: "Take what you find, but you have no right to more than that, meaning his creditors."

2357. It was narrated from Jabir bin 'Abdullah that :the Messenger of Allah (ﷺ) rid Mu'adh bin Jabal of his creditors, then he appointed him governor of Yemen. Mu'adh said: "The Messenger of Allah (ﷺ) settled my debts with my creditors using what wealth I had, then he appointed me as governor."

2358. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Whoever finds his exact property with a man who has become bankrupt, and then he has more right to it than anyone else."

2359. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "Any man who sells a product with the man who has become bankrupt, and he has not taken any of its price, it belongs to him, but if he had taken any of its price, then he is like any other creditor."

2360. It was narrated that Ibn Khaldah, who was a judge in Al-Madinah, said: We came to Abu Hurairah and asked him about a companion of ours who had become bankrupt. He said: "This is what the Prophet (ﷺ) ruled: 'Any man who dies or becomes bankrupt, the owner of the product has more right to it, if he finds the exact thing.'"

2361. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Any man who dies and has the property of another man, whether he paid something towards it or not, (the owner of those goods) is like any other creditor."

2362. Abdullah bin Mas'ud said: "The Messenger of Allah (ﷺ) was asked, 'Which of the people are best?' He said: 'My generation, then those that follow them, then those that follow them. Then there will come people whose testimony precedes their oath and whose oath precedes their testimony.'"

2363. It was narrated that Jabir bin Samurah said: 'Umar bin Khattab addressed us at Jabiyah and said: "The Messenger of Allah (ﷺ) stood up among us as I stand among you, and said: 'Honor my Companions for my sake, then those who come after them, then those who come after them. Then lying will prevail until a man will give testimony without being asked to do so, and he will swear an oath without being asked to do so.' "

2364. Zaid bin Khalid Al-Juhani said that he heard the Messenger of Allah (ﷺ) say: "The best of witnesses is the one who gives his testimony before he is asked for it."

2365. It was narrated that :Abu Sa'eed Al-Khudri recited this Verse: "O you who believe! When you contract a debt for a fixed period..." until: "then if one of you entrusts the other." Then he said: "This abrogates what came before."

2366. It was narrated from 'Amr bin Shuaib from his father that his grandfather said: "The Testimony of a man or woman who is treacherous, or of one who has been subjected to one of the Haad punishments of Islam, or of one who bears a grudge against his brother, is not permissible."

2367. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) say: "The testimony of a Bedouin against a town-dweller is not permissible."

2368. It was narrated from Abu Hurairah that: the Messenger of Allah (ﷺ) passed judgment on the basis of an oath (from the claimant) along with a (single) witness. [This is in the absence of two witnesses]

2369. It was narrated from Jabir that: the Prophet (ﷺ) passed judgement on the basis of an oath (from the claimant) along with a (single) witness

2370. It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) passed judgement on the basis of a witness along with an oath by the claimant

2371. It was narrated from Surraq that :the Prophet (ﷺ) allowed the testimony of a man along with the oath of the claimant

2372. It was narrated that Khuraim bin Fatik Al-Asadi said that :the Prophet (ﷺ) prayed the Morning prayer, and when he had finished, he stood up and said: "Bearing false witness is equivalent to associating others with Allah," three times. Then he recited this Verse: "And shun lying speech (false statements), Hunafa' Lillah (i.e., worshiping none but Allah), not associating partners (in worship) to Him."

2373. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) said: 'The one who bears false witness will not move away (on the Day of Resurrection) until Allah condemns him to Hell.' "

2374. It was narrated from Jabir bin 'Abdullah that :the Messenger of Allah (ﷺ) allowed the People of the Book to testify against one another

## The Chapters on Gifts

2375. It was narrated that Nu'man bin Bashir said that his father took him to the Prophet (ﷺ) and said: "Bear witness that I have given Nu'man such and such from my wealth." He said: "Have you given all your children something like that which you have given to Nu'man?" He said: "No." He said: "Then let someone other than

## Sunan Ibn Majah

me bear witness to that.” And he said: “Would you not like all your children to honor you equally?” He said: “Of course.” He said: “Then do not do this.”

2376. It was narrated from Nu'man bin Bashir that:his father gave him a gift of a slave, and he came to the Prophet (ﷺ) so that he could witness the gift. He said: “Have you given something to all of your children?” He said: “No.” He said: “Then take back (your gift).”

2377. It was narrated from Ibn 'Abbas and Ibn 'Umar, who attributed the Hadith to the Prophet (ﷺ) that he said:“It is not permissible for a man to give a gift then take it back, except what a father gives to his child.”

2378. It was narrated from Amr bin Shu'aib, from his father, from, his Grandfather, that the Prophet (ﷺ) of Allah (SWT) said:“None of you should take back his gift, except a father (taking it back) from his son.”

2379. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:“There is no lifelong grant. Whoever is given something as a lifelong grant, it is his.”

2380. It was narrated that Jabir said:“I heard the Messenger of Allah (ﷺ) say: 'Whoever gives a lifelong grant to a man, it belongs to him (the recipient) and to his heirs. His (the giver's) words put an end to his right to it, and it belongs to the one to whom it was given for life and to his heirs.”

2381. It was narrated from Zaid bin Thabit that :the Prophet (ﷺ) ruled that a gift given for life belongs to the heirs (of the recipient)

2382. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) said:“There is no Ruqba. Whoever is given a gift on the basis of Ruqba, it belongs to him, whether he lives or dies.”

2383. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah (ﷺ) said:“Umra belongs to the one to whom it is given, and Ruqba belongs to the one to whom it is given.”

2384. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:“The likeness of one who takes back his gift is that of a dog that eats until it is full and vomits; then it goes back to its vomit and eats it again.”

2385. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said:“The one who takes back his gift is like the one who goes back to his vomit.”

2386. It was narrated from Ibn`Umar that the Prophet (ﷺ) said:“The one who takes back his gift is like the dog that goes back to its vomit.”

2387. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:“A man has more right to his gift so long as he has not gotten something in return for it.”

2388. It was narrated from 'Amr bin Shu'aib, from his father that he delivered:“It is not permissible for a woman to dispose of her wealth except with her husband's permission, once he has married her.”

2389. It was narrated from 'Abdullah bin Yahya, one of the sons of Ka'b bin Malik, from his grandfather, that :his grandmother Khairah, the wife of Ka'b bin Malik, came to the Messenger of Allah (ﷺ) with some jewelry belonging to her and said, I am giving this in charity. The Messenger of Allah (ﷺ) said to her: “It is not permissible for a woman to dispose of her wealth without her husband's permission. Did you ask Ka'b's permission?” She said: “Yes.” So the Messenger of Allah (ﷺ) sent for Ka'b bin Malik, her husband, and said, “Did you give Khairah permission to give her jewelry in charity?” He said: “Yes.” So the Messenger of Allah (ﷺ) accepted it from her

## The Chapters on Charity

2390. It was narrated from 'Umar bin al-Khattab that:the Messenger of Allah (ﷺ) said: “Do not take back your charity.”

2391. Abdullah bin 'Abbas narrated that the Messenger of Allah (ﷺ) said:“The likeness of the one who gives charity then takes it back is that of a dog who vomits then goes back and eats its vomit.”

2392. It was narrated from 'Umar, meaning, from his father, his grandfather 'Umar, that :he gave a horse in charity at the time of the Messenger of Allah (ﷺ), then he saw its owner selling it for a low price. He went to the Prophet (ﷺ) and asked him about that, and he said: “Do not buy what you gave in charity.”

2393. It was narrated from Zubair bin 'Awwam that :he gave a horse called Ghamr or Ghamrah to someone, then he saw one of its colts or fillies attributed to his horse being sold, but he refrained from (buying) it

2394. It was narrated from 'Abdullah bin Buraidah that his father said:“A woman came to-the Prophet (ﷺ) and said: 'O Messenger of Allah (ﷺ), I gave my mother a slave girl of mine, and she has died.' The Messenger of Allah (ﷺ) said: 'Allah (SWT) has rewarded you, and returned to you your inheritance (without your seeking that.' ”)

2395. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said:“A man came to the Prophet (ﷺ) and said: 'I gave my mother a garden of mine, and she has died and has no other heir but me.' The Messenger of Allah(ﷺ) said: 'Your charity is valid and your garden has been returned to you.' ”

2396. It was narrated that Ibn 'Umar said:“Umar bin al-Khattab acquired some land at Khaibar, and he came to the Prophet (ﷺ) and consulted him. He said: 'O Messenger of Allah(ﷺ), I have been given some wealth at Khaibar and I have never been given any wealth that is more precious to me than it. What do you command me to do with it? He said: 'If you wish, you can make it an endowment and give (its produce) in charity.' So 'Umar gave it on the basis that it would not be sold, given away or inherited, and (its produce) was to be given to the poor, to relatives, for freeing slaves, in the cause of Allah, to way fares and to guests; and there was nothing wrong if a person appointed to be in charge of it consumed from it on a reasonable basis or feeding a friar, without accumulating it for

## Sunan Ibn Majah

himself.”

2397. It was narrated that Ibn 'Umar said:“Umar bin Khattab said: 'O Messenger of Allah (), the one hundred shares of the Khaibar I have never been given any wealth that is more beloved to me than them, and I wanted to give them in charity.' The Prophet () said: 'Make it an endowment and give its produce in the cause of Allah (SWT).”

2398. Shurahbil Muslim said:I heard Abu Umamah say: “I heard the Messenger of Allah () say: 'Borrowed items are to be returned and an animal borrowed for milking is to be returned.”

2399. It was narrated that Anas bin Malik said:“I heard the Messenger of Allah () say: 'Borrowed items are to be returned and an animal borrowed for milking is to be returned.' ”

2400. It was narrated from Samurah that the Messenger of Allah () said:“The hand that takes is responsible for what it has taken until it returns it.”

2401. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said:“The Messenger of Allah () said: 'Whoever is entrusted with an item for safekeeping, is not responsible for it (so long as he is not negligent).’ ”

2402. It was narrated from 'Urwah Al-Bariqi that :the Prophet () gave him a Dinar to buy him a sheep, and he bought two sheep for him, then he sold one of them for a Dinar, and bought a Dinar and a sheep to the Prophet (). The Messenger of Allah () prayed for blessing for him

2403. It was narrated from Abu Hurairah that the Messenger of Allah () said:“(Wrongdoing) is when a rich man takes a long time to repay a debt, and if one of you is referred to a rich man (to collect a debt), he should accept that referral.”

2404. It was narrated from Ibn 'Umar that the Messenger of Allah () said:“When a rich man takes too long to repay a debt, this is wrongdoing, and if the debt is transferred to a rich man, you should accept if.”

2405. Shurahbil bin Muslim Al-Khawlani said:I heard Abu Umamah Al-Bahil say: “I heard the Messenger of Allah() say: “The guarantor is responsible and the debt must be repaid.’ ”

2406. It was narrated from Ibn 'Abbas:That during the time of the Messenger of Allah (), a man pursued a debtor who owed him ten Dinar, and he said: “I do not have anything to give you.” He (the creditor) said: “No, by Allah, I will not leave you until you pay the debt or you bring me a guarantor.” Then he dragged him to the Prophet () and the Prophet () said to him: “How long will you wait?” He said: “One month.” The Messenger of Allah () said: “I will be a guarantor for him.” Then he came to him at the time the Prophet () had said, and the Prophet () said to him: “Where did you get this from?” He said: “From a mine.” He said: “There is nothing good in it,” and he paid the debt for him

2407. It was narrated that 'Uthman bin 'Abdullah bin Mawhab said:“I heard 'Abdullah bin Abu Qatadah narrate from his father that a corpse was brought to the Prophet () for him to offer the funeral prayer, and he said: 'Pray for your companion, for he owes a debt.' Abu Qatadah said: 'I will stand surely for him?' The Prophet () said: 'In full?' He said: 'In full.' And the debt he owed was eighteen or nineteen Dirham.”

2408. It was narrated that :the Mother of the Believers Maimunah used to take out loans frequently, and some of her family said: “Do not that,” and they denounced her for that. She said: “No. I heard my Prophet () and my close friend say: 'There is no Muslim who takes out a loan and Allah(SWT) knows that he intends to pay it back, but Allah(SWT) will pay it back for him in this world.'”

2409. It was narrated from 'Abdullah bin Ja'far that the Messenger of Allah () said:“Allah will be the borrower until he pays off his debt, so long as it (the loan) is not for something that Allah dislikes.”

2410. Suhaib Al-Khair narrated that the Messenger of Allah () said:“ Any Man who takes out a loan, having resolved not to pay it back, will meet Allah (SWT) as a thief.”

2411. It was narrated from Abu Hurairah that the Prophet () said:“Whoever takes people's wealth with the intention of destroying it, Allah (SWT) will destroy him.”

2412. It was narrated from Thawban, the freed slave of the Messenger of Allah (), that the Messenger of Allah () said:“Anyone whose soul leaves his body and he is free of three things, will enter Paradise: Arrogance, stealing from the spoils of war, and debt.”

2413. It was narrated from Abu Hurairah that the Messenger of Allah () that the Messenger of Allah () said:“The soul of the believer is attached to his debt until it is paid off.”

2414. It was narrated from Ibn 'Umar that the Messenger of Allah () said:“Whoever dies owing a Dinar or a Dirham, it will be paid back from his good deeds, because then there will be no Dinar or Dirham.”

2415. It was narrated from Abu Hurairah that:if a believer died at the time of the Messenger of Allah () and he had debts, the Messenger of Allah () would ask: “Did he leave anything with which to off his debt?” If they said yes, then he would offer the funeral prayer for him, but if they said no, then he would say: “Pray for your companion.” When Allah granted his Prophet () the conquests, he said: “I am nearer to the believers than their own selves. Whoever dies owing a debt, I will pay it off for him, and whoever leaves behind wealth, it will be for his heirs.”

2416. It was narrated from Jabir that the Messenger of Allah () said:“Whoever leaves behind money, it is for his heirs, and whoever leaves behind a debt for children, I am nearer to the believers.”

## Sunan Ibn Majah

2417. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Whoever is easy with (a debtor) who is in difficulty, Allah will be easy with him in this world and in the Hereafter."
2418. It was narrated from Buraidah Al-Aslami that the Prophet (ﷺ) said: "Whoever gives respite to one in difficulty, he will have (the reward of) an act of charity for each day. Whoever gives him respite after payment becomes due, will have (the reward of) an act of charity equal to (the amount of the loan) for each day."
2419. It was narrated from Abu Yasar, the Companion of the Prophet (ﷺ) that the Messenger of Allah (ﷺ) said: "Whoever would like Allah to shade him with His shade, let him give respite to one in difficulty, or waive repayment of the loan."
2420. It was narrated from Hudhaifah that the Prophet (ﷺ) said: "A man died and it was said to him: 'What did you do?' Either he remembered or was reminded and said: 'I used to be easy going in coins and cash collecting debts due, and I used to give respite to (the debtor) who was in difficulty. So, Allah (SWT) forgave him.' " Abu Masud said: "I heard that from the Messenger of Allah (ﷺ)."
2421. It was narrated from Ibn 'Umar and 'Aishah that the Messenger of Allah (ﷺ) said: "Whoever demands his rights let him do so in a decent manner as much as he can."
2422. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said to the one who was entitled to something: "Take your rights in a decent manner as much as he can."
2423. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "The best of you - or among the best of you - are those who pay off their debts in the best manner."
2424. Isma'il bin Abi Rabi'ah Al-Makhzumi narrated from his father, from his grandfather, that the Prophet (ﷺ) borrowed thirty or forty thousand from him, when he fought at Hunain. When he came back he paid the loan, then the Prophet (ﷺ) said to him: 'May Allah (SWT) bless your family and your wealth for you. The reward for lending is repayment and words of paradise.'
2425. It was narrated that Ibn 'Abbas said: "A man came to ask the Prophet of Allah (ﷺ) for some debt or some right, and he spoke harshly to him, and the Companions of the Messenger of Allah (ﷺ) wanted to rebuke him. But the Messenger of Allah (ﷺ) said: 'Let him be, for the one who is owed something has authority over the debtor, until it is paid off.' "
2426. It was narrated that Abu Sa'eed Al-Khudri said: "A Bedouin came to the Prophet (ﷺ) to ask him to pay back a debt that he owed him, and he spoke harshly, saying: 'I will make things difficult for you unless you repay me.' His Companions rebuked him and said: 'Woe to you, do you know who you are speaking to?' He said: 'I am only asking for my rights.' The Prophet (ﷺ) said: 'Why do you not support the one who has a right?' Then he sent word to Khawlah bint Qais, saying to her: 'If you have dates, lend them to us until our dates come, then we will pay you back.' She said: 'Yes, may my father be ransomed for you, O Messenger of Allah (ﷺ)!' So she gave him a loan, and he paid back the Bedouin and fed him. He (the Bedouin) said: 'You have paid me in full, may Allah (SWT) pay you in full.' He (the Prophet (ﷺ)) said: 'Those are the best of people. May that nation not be cleansed (of sin) among whom the weak cannot get their rights without trouble.' "
2427. It was narrated from 'Amr bin Sharid that his father said that the Messenger of Allah (ﷺ) said: "If one who can afford it delays repayment, his honor and punishment become permissible."
2428. Hirmas bin Habib narrated from his father that his grandfather said: "I came to the Prophet (ﷺ) with a man who owed me money, and he said to me: 'Keep him.' Then he passed by me at the end of the day and said: 'What did your prisoner do, O brother of Banu Tamim?' "
2429. It was narrated from 'Abdullah bin Ka'b bin Malik from his father that he demanded payment owed by Ibn Abi Hadrad in the mosque. Their voices became so loud that the Messenger of Allah (ﷺ) heard them when he was in his house. He came out and called Ka'b who said: "Here I am, O Messenger of Allah (ﷺ)!" He said: "Waive this much of your loan," and gestured with his hand to indicate half. He said: "I will do that," and he said: "Get up and repay it."
2430. It was narrated that Qais bin Rumi said: "Sulaiman bin Udhunan lent 'Alqamah one thousand Dirham until he got his salary, When he got his salary, he demanded that he pay him back and treated him harshly. He paid him back, and it was as if 'Alqamah was angry. Several months passed then he came to him and said: 'Lend me one thousand Dirham until my salary comes.' He said 'Yes, it would be an honor. O Umm 'Utbah! Bring me that sealed leather bag that you have.' He said: 'By Allah(SWT), these are your Dirham that you paid back to me; I did not touch a single Dirham., ' What made you do what you did to me (i.e., treat me so harshly)?' He said: 'What I heard from you.' He said: 'What did you hear from me?' He said: 'I heard you narrated from Ibn Mas'ud that the Prophet (ﷺ) said: "There is no Muslim who lends something to another Muslim twice, but it will be like giving charity once." He said: 'That is what Ibn Mas'ud told me.' "
2431. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said: "On the night on which I was taken on the Night Journey (Isra), I saw written at the gate of Paradise: 'Charity brings a tenfold reward and a loan brings an eighteen fold reward.' I said: 'O Jibril! Why is a loan better than charity?' He said: 'Because the beggar asks when he has something, but the one who asks for loan does so only because he is in need.' "
2432. It was narrated that Yahya bin Abu Ishaq Al-Huna'i said: "I asked Anas bin Malik: 'What if a man gives his brother a loan, then (the borrower) give him a gift?' The Messenger of Allah (ﷺ) said: 'If anyone of you borrow something then he gives (the lender) a gift or gives him a ride on his riding-beast, he should not accept the gift or the ride, unless they used to treat each other in that manner beforehand.' "
2433. It was narrated from Sa'd bin Atwal that his brother died, leaving behind three hundred Dirham and dependents. "I wanted to spend (his money) on his



## Sunan Ibn Majah

dependents, but the Prophet () said: 'Your brother is being detained by his debt, so pay it off for him.'" He said "O Messenger of Allah (), I have paid it off apart from two Dinar, which a woman is claiming but she has no proof." He said: "Give them to her for she is telling the truth."

2434. It was narrated from Jabir bin 'Abdullah that :his father died owing thirty Wasq to a Jewish man. Jabir bin Abdullah asked him for respite but he refused. Jabir asked the Messenger of Allah () to intercede for him with him, so the Messenger of Allah () went and spoke to the Jew, asking him to accept dates in lieu of what was owed, but he refused. The Messenger of Allah () spoke to him but he refused to give respite. Then the Messenger of Allah () went in among the date-palm trees and walked among them. Then he said to Jabir: "Pick (dates) for him and pay off what is owed to him in full." So he picked thirty Wasq of dates after the Messenger of Allah () came back, and there were twelve Wasq more (than what was owed). Jabir came to the Messenger of Allah () to tell him what had happened, and he found that the Messenger of Allah () was absent. When the Messenger of Allah () came back he came to him and told him that he had paid off the debt in full, and he told him about the extra dates. The Messenger of Allah () said: "Tell 'Umar bin Khattab about that." So Jabir went to 'Umar said to him: "I knew when the Messenger of Allah () walked amongst them that Allah (SWT) would bless them for us."

### The Chapters on Divorce

2435. It was narrated from 'Abdullah bin 'Amr that the Messenger of Allah () said:"A debt will be settled on the Day of Resurrection if the one who owes it dies, apart from three: A man who lost his strength fighting in the cause of Allah (SWT), so he borrows in order to become strong again to fighting in the cause of Allah (SWT), so he borrows in order to become strong again to fight the enemy of Allah (SWT) and his enemy. A man who sees a Muslims die and he cannot find anything with which to shroud him except by taking a loan. A man who sees a Muslim die and he cannot find anything with which to shroud him except, by taking a loan. A man who fears Allah (SWT) if he stays single, so he gets married for fear of (losing) his religious commitment. Allah will pay off the debt for these people on the Day of Resurrection."

### The Chapters on Pawning

2436. It was narrated from 'Aisha that :the Messenger of Allah () bought some food from a Jew with payment to be made later, and he pawned his armor for that

2437. It was narrated that Anas said:"The Messenger of Allah () pawned his armor to a Jew in Al-Madinah, and took barely for his family in return."

2438. It was narrated from Asma' bin Yazid that:the Prophet () died while his armor was pawned to a Jew for food

2439. It was narrated from Ibn 'Abbas that:the Messenger of Allah () died while his armor was pawned to a Jew for thirty Sa's of barley.' "

2440. It was narrated from Abu Hurairah that the Messenger of Allah () said:"A mount may be ridden when it is pawned, and its milk may be drunk when it is pawned, but the one who rides it or milks it must pay for its upkeep.' "

2441. It was narrated from Abu Hurairah that the Messenger of Allah () said:"Do not forfeit items held in pledge."

2442. It was narrated from Abu Hurairah that the Messenger of Allah () said:(Allah (SWT) says:) "I am the opponent of three on the Day of Resurrection, and if I am someone's opponent I will defeat him: A man who makes promises in My Name, then proves treacherous; a man who sells a free man and consumes his price; and a man who hires a worker, makes use to him, then does not give him his wages."

2443. It was narrated from 'Abdullah bin 'Umar that the Messenger of Allah () said:"Give the worker his wages before his sweat dries."

2444. It was narrated that 'Ali bin Rabah said:"I heard 'Utbah bin Nuddar say: 'We were with the Messenger of Allah () and he recited Ta-Sin. When he reached the story of Musa, he said: 'Musa (A.S) hired himself out for eight years, or ten, in return for his chastity and food in his stomach.' "

2445. Salim bin Hayyan said:I heard Abu Hurairah say: "I grew up an orphan, and I emigrated as a poor man, and I was hired by the daughter of Ghazwan in return for food and a turn riding the camel. I would gather firewood for them when they stopped to camp and urge their camels along for them by singing when they rode. Praise is to Allah (SWT) who has caused His religion to prevail and has made Abu Hurairah an Imam."

2446. It was narrated that Ibn 'Abbas said:"The Prophet () was in need of food, and news of that reached 'Ali. He went out seeking work so that he could earn something to give to the Messenger of Allah (). He came to a garden belonging to a Jewish man, and he drew seventeen buckets of water for him, each bucket for a date. The Jew gave him the option to take seventeen of his 'Ajwah dates (a high quality of dates) and he brought them to the Prophet of Allah ()."

2447. It was narrated that 'Ali said:"I used to draw water, one bucket for a date, and I stipulated that they should be good quality, dried dates."

2448. It was narrated that Abu Hurairah said:"A man from among the Ansar Came and said: 'O Messenger of Allah (), why do I see that your color has changed?' He said: 'Hunger.' So the Ansari went to his dwelling, but he did not find anything in his dwelling, so he went out looking, and he found a Jew watering his date-palm trees. The Ansari stipulated that he would not take any dates that were black (rotten), hard and dried out or inferior, and he would only take good quality dates. He earned nearly two Sa's (of dates), and he brought it to the Prophet ()."

2449. It was narrated that Rafi' bin Khadij said:"The Messenger of Allah () forbade Muhaqalah and Muzabanah, and said: 'Only three may cultivate: A man who has land which he cultivates a man who was given some land and cultivates what he was given; and a man who takes land on lease for gold or silver.' "

2450. It was narrated that 'Amr bin Dinar said:"I heard Ibn 'Umar say: 'We used to lend land for cultivation in return for a share of the harvest, and we did not see anything wrong with that, until we heard Rafi' bin Khadij say: "The Messenger of Allah () forbade it." Then we stopped because of what he said.' "

## Sunan Ibn Majah

2451. Ata' said:"I heard Jabir bin 'Abdullah say: Some men among us had extra land which they would rent out for one third or one quarter (of the crop). The Prophet () said: "Whoever has extra land, let him cultivate it (himself) or let him give it to his brother (for free, to cultivate it), and if he does not want to do that, let him keep his land."

2452. It was narrated from Abu Hurairah that the Messenger of Allah () said:"Whoever has land, let him cultivate it (himself) or let him give it to his brother (for free, to cultivate it), and if he does not want to do that, let him keep his land."

2453. It was narrated from Ibn 'Umar that:he used to lease out some land that belonged to him, for cultivation. Then someone came to him and told him that Rafi' bin Khadij said that the Messenger of Allah () had forbidden leasing out land for cultivation. Ibn 'Umar went, and I went with him, until he met him in Balat, and asked him about that, and he told him that the Messenger of Allah () had forbidden leasing out land for cultivation. So 'Abdullah stopped lessening out land

2454. It was narrated that Jabir bin 'Abdullah said:"The Messenger of Allah () addressed us and said: 'Whoever has land, let him cultivate it or allow someone else to cultivate it, and not rent it out.' "

2455. It was narrated from Abu Sufyan, the freed slave of Ibn Abu Ahmad, that he told him that he heard Abu Sa'eed Al-Khudri say:"The Messenger of Allah () forbade Muhaqlah." (Sahih)Muhaqlah means leasing out land

2456. It was narrated from Ibn 'Abbas that he heard that people were leasing out land more. He said:"Subhan-Allah, the Messenger of Allah () said: 'Why does not one of you lend it to his brother?' But he did not forbid leasing it out.' "

2457. It was narrated from Ibn 'Abbas that the Messenger of Allah () said:"If one of you were to lend his brother his land, it would be better for him than taking such and such rent for it."

2458. It was narrated that Hazalah bin Qais said:"I asked Rafi' bin Khadij and he said: 'We used to lease out land on the basis that you would have what is produced by this piece of land, and I would have what is produced by this (other) piece of land, and we were forbidden to lease it out on the basis of crop-sharing but he did not forbid us to rent out land for silver."

2459. Rafi'bin Khadij narrated that his paternal uncle Zuhair said:"The Messenger of Allah () forbade us from doing something that was convenient for us." I said: "What the Messenger of Allah () said is true." He said that the Messenger of Allah () said: "What do you with your farms?" We said: "We rent them out for one third or one quarter of their yield, and a certain amount of wheat and barley." He said: "Do not do that; cultivate them or let others cultivate them."

2460. It was narrated from Usaid bin Zuhair, the paternal nephew of Rafi' bin Khadij, that Rafi' bin Khadij said:"If one of us did not need his land, he would give it (to someone else to cultivate) in return for one third, or one half of the yield , and he would stipulate (that the should receive) the produce grows on the banks of three streams, and the grains that remain in the ear after threshing, and the produce irrigated by a stream. Life at that time was hard, and he would work (the land) with iron and whatever Allah (SWT) willed, and he would benefit from it. Then Rafi bin Khadij came to us and said: 'The Messenger of Allah () forbade you to do something that may seem beneficial to you, but obedience to Allah and obedience to His Messenger are more beneficial for you. The Messenger of Allah () forbade Haq for you, and he said: "Whoever has no need of his land, let him give it to his brother (to cultivate) or let him leave it (uncultivated)."

2461. Zaid bin Thabit said:"May Allah (SWT) forgive Rafi' bin Khadij. By Allah (SWT)! I have more knowledge of Ahadith than he does. Two men who had quarreled came to the Prophet () and he said: 'If this is your situation, do not lease farms,' and what Rafi' bin khadij heard was 'Do not lease farms.' "

2462. It was narrated that 'Amr bin Dinar said:I said to Tawus: "O Abu 'Abdur-Rahman, why do you not give up this Mukhabarah because they claim that the Messenger of Allah () forbade it." He said: "O 'Amr, I help them by taking their land and cultivating it, and giving them something in return, and Mu'adh bin Jabal allowed people here to do that. The most knowledgeable of them - meaning Ibn'Abbas - told me that the Messenger of Allah () did not forbid it, rather he said: 'For one you to give (land) to his brother is better than if he were to take a set amount in rent for it.'"

2463. It was narrated from Tawus that :Mu'adh bin Jabl leased some land during the time of the Messenger of Allah (), Abu Bakr, 'Umar and 'Uthmah, in return for one third or one fourth (of the yield), and he was still doing that until this day of yours

## The Chapters on Divorce

2464. It was narrated from Tawus that Ibn'Abbas told that the Messenger of Allah () merely said:"For one of you to give (land) to his brother is better for him than if he were to take a set amount in rent for it."

## The Chapters on Pawning

2465. It was narrated that Rafi' bin khadij said:We used to give land in return for food at the time of the Messenger of Allah (), and some of my paternal uncles came to them and said: "The Messenger of Allah () said: 'Whoever has land, he should not rent it out for a set amount of food.'"

2466. It was narrated that Rafi' bin Khadij said:"The Messenger of Allah () said: 'Whoever cultivates people's land without their permission, he has no right to any produce, but he should be recompensed for his expenditure.' "

2467. It was narrated from Ibn `Umar that :the Messenger of Allah () entered into a contract with the people of Khaibar for one half of the fruits or crops yielded

2468. It was narrated that Anas bin Malik said:"When the Messenger of Allah () gave Khaibar to its people in return of its palm trees and land

## Sunan Ibn Majah

2469. It was narrated that Anas bin Malik said: "When the Messenger of Allah (ﷺ) conquered Khaibar, he gave it (to its people) in return for half (of its yield)."

2470. It was narrated from Simak that he heard Musa bin Talhah bin 'Ubaidullah narrating that his father said: "I passed by some palm trees with the Messenger of Allah (ﷺ) and he saw some people pollinating the trees. He said: 'What are these people doing?' They said: 'They are taking something from the male part (of the plant) and putting it in the female part.' He said: 'I do not think that this will do any good.' News of that reached them, so they stopped doing it, and their yield declined. News of that reached the Prophet (ﷺ) and he said: 'That was only my thought. If it will do any good, then do it. I am only a human being like you, and what I think may be right or wrong. But When I tell you: "Allah (SWT) says," I will never tell lies about Allah (SWT).'"

2471. It was narrated from 'Aisha that the Prophet (ﷺ) heard some sounds and said: "What is this noise?" They said: "Palm trees that are being pollinated." He said: "If they did not do that it would be better." So they did not pollinate them that year, and the dates did not mature properly. they mentioned that to the Prophet (ﷺ) and he said: "If it is one of the matters of your religion, then refer to me."

2472. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "The Muslims are partners in three things: water, pasture and fire, and their price is unlawful."

2473. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Three things cannot be denied to anyone: water, pasture and fire."

2474. It was narrated that 'Aishah said: "O Messenger of Allah (ﷺ), what are the things which are not permissible to withhold?" He said: "Water, salt and fire." She said: "I said: 'O Messenger of Allah (ﷺ), we know what water is, but what about salt and fire?' He said: "O Humaira', whoever gives fire (to another), it is as if he has given in charity all the food that is cooked on that fire. And whoever gives salt, it is as if he has given in charity all that the salt makes good. And whoever gives a Muslim water to drink when water is available, it is as if he freed a slave; and whoever gives a Muslim water to drink when there is no water available, it is as if he brought him back to life."

2475. It was narrated from Abyad bin Hammal: That he asked for a salt flat called the Ma'rib Dam to be given to him, and it was given to him. Then Aqra bin Habis At-Tamimi came to the Messenger of Allah (ﷺ) and said: "O Messenger of Allah (ﷺ), I used to come to the salt flat during the Ignorance period and it was in a land in which there was no water, and whoever came to it took from it. It was (plentiful) like flowing water." So the Messenger of Allah (ﷺ) asked Abyad bin Hammal to give back his share of the salt flat. He said: "I give it to you on the basis that you make it charity given by me." The Messenger of Allah (ﷺ) said: "It is a charity from you, and it is like flowing water, whoever comes to it may take from it." (One of the narrators) Faraj said: "That is how it is today, whoever comes to it takes from it." He said: "The Prophet (ﷺ) gave him land and palm trees in Jurf Murad instead, when he took back the salt flat from him."

### The Chapters on Divorce

2476. It was narrated that Abu Minhal said: "I heard Iyas bin 'Abd Muzani say - when he saw people selling water: 'Do not sell water, for I heard the Messenger of Allah (ﷺ) forbidding selling of water.'"

2477. It was narrated that Jabir said: "The Messenger of Allah (ﷺ) forbade selling surplus water."

### The Chapters on Pawning

2478. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "No one of you should withhold surplus water from common pastureland."

2479. It was narrated from Aishah that the Messenger of Allah (ﷺ) said: "Surplus water should not be withheld, and neither should surplus water from a well"

2480. It was narrated from 'Abdullah bin Zubair that :a man from among the Ansar had a dispute with Zubair in the presence of the Messenger of Allah (ﷺ) concerning the streams of the Harrah with which he irrigated his palm trees. The Ansari said: "Let the water flow," but he refused. So they referred their dispute to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: "Irrigate (your trees) O Zubair, then let the water flow to your neighbor." The Ansari became angry and said: "O Messenger of Allah (ﷺ), is it because he is your cousin (son of your paternal aunt)?" The expression of the Messenger of Allah (ﷺ) changed, then he said: "O Zubair, irrigate (your trees) then retain the water until it reaches the walls." Zubair said: "I think this Verse was revealed concerning that: "But no, by your Lord, they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission [1]."" (Sahih) [1] An-Nisa

2481. It was narrated that Tha'labah bin Abu Malik said: "The Messenger of Allah (ﷺ) ruled concerning the stream of Mahzur that the higher ground took precedence over the lower, so the higher ground should be irrigated until the water reached the ankles, then it should be released to those who were lower"

2482. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that :the Messenger of Allah (ﷺ) ruled concerning the stream of Mahzur that the water should be retained until it reached the ankles, then released

2483. It was narrated from 'Ubadah bin Samit that :the Messenger of Allah (ﷺ) ruled concerning the irrigation of palm trees from streams, that the higher ground should be irrigated before the lower, and that the water should be allowed to reach the ankles, then released to flow the nearest lower ground, and so on, until all the fields were watered or until the water ran out

2484. It was narrated from Kathir bin 'Abdullah bin 'Amr bin 'Awf Al-Muzani, from his father, that his grandfather said: "The Messenger of Allah (ﷺ) said: 'Start with the horses on the day that you bring (the animals to drink).'"

## Sunan Ibn Majah

2485. It was narrated from Ibn `Abbas that the Messenger of Allah () said: "Every division that was allocated according to (the rules of) the Ignorance days, stands as it is, and every division that was allocated according to (the rules of) Islam, stands according to the rules of Islam."

2486. It was narrated from 'Abdullah bin Mughaffal that the Prophet () said: "Whoever digs a well, is entitled to forty forearms' length surrounding it is as a resting place for his flocks."

2487. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allah () said: "The land around a well (that is considered to be part of it) is the length of the well rope (in all directions)."

2488. It was narrated from 'Ubadah bin Samit that :the Messenger of Allah () ruled concerning one, two or three date palms belonging to a man among other palm trees - when they differ concerning entitlement to the surrounding land. He ruled that the land around each of those trees, as far as their leaves reach, measured from the bottom of the tree, belongs to the owner of the tree

2489. It was narrated from Ibn 'Umar that the Messenger of Allah Said: "The land around a date-palm tree, as far as its branches reach, belongs to the owner of the tree."

2490.

2491. It was narrated from Hudhaifah bin Yaman that the Messenger of Allah () said: "Whoever sells a house and does not use the money for something similar, will not to be blessed therein.' "

### The Chapters on Pre-emption

2492. It was narrated that Jabir said: "The Messenger of Allah () said: 'Whoever has a date-palm tree or land, should not sell it until he has offered it to his partner.' "

2493. It was narrated from Ibn Abbas that the Prophet () said: "Whoever has land and wants to sell it, let him offer it to his neighbor."

2494. It was narrated from Jabir that the Messenger of Allah () said: "The neighbor has more right to preemption of his neighbor, so let him wait for him even if he is absent, if they share a path."

2495. It was narrated from Abu Rafi' that the Prophet () said: "The neighbor has more right to property that is near."

2496. It was narrated that Sharid bin Suwaid said: "I said: 'O Messenger of Allah, (what do you think of) land owned by only one person but this land has neighbors?' He said: 'The neighbor has more right to property that is near.' "

2497.

2498. It was narrated from Abu Rafi' that the Messenger of Allah () said: "The partner has more right to what is near him, so long as he is still a partner."

2499. It was narrated from Jabir bin Abdullah that: the Messenger of Allah () ruled that preemption takes effect in all cases where land has not been divided. But if the boundaries have been set and the roads laid out, then there is no preemption."

2500. It was narrated from Ibn 'Umar that the Messenger of Allah () said: "Preemption is like undoing the 'Iqal."

2501. It was narrated from Ibn 'Umar that the Messenger of Allah () said: "There is no preemption for a partner when his co-partner has beaten him to it (in another deal before), not for a minor nor one who is absent."

### The Chapters on Lost Property

2502. It was narrated from Mutarrif bin 'Abdullah bin Shikhhir that his father said: "The Messenger of Allah () said: 'The lost animal of the Muslim may lead to the burning flame of Hell.' "

2503. It was narrated that Mundhir bin Jarir said: "I was with my father in Bawazij and the cows came back in the evening. He saw a cow did not recognize it. He said: 'What is this?' He said: 'A cow that joined the herd.' And he issued orders that it be driven away until it disappeared from view. Then he said: 'I heard the Messenger of Allah () say: "No one gives refuge to a stray animal but one who is also astray."

2504. It was narrated from Zaid bin Khalid that the Prophet () was asked about a lost camel. :He turned red, and he said: "What does it have to do with you? It has its feet and its water supply, it can go and drink water and eat from the trees until its owner finds it." And he was asked about lost sheep, and he said: "Take it, for it will be for you or for your brother or for the wolf." And he was asked about lost property and he said: "Remember the features of its leather bag and strap, and announce it for one year, then if someone claims it, describing it to you with those features (give it to him), otherwise incorporate it into your own wealth."

2505. It was narrated from 'Iyad bin Himar that the Messenger of Allah () said: "Whoever finds lost property, let him ask one or two men of good character to witness it, then he should not alter it nor conceal it. If its owner comes along, then he has more right to it, otherwise it belongs to Allah (SWT), Who gives it to whomsoever He wills."

2506. It was narrated that Suwaid bin Ghafalah said: "I went out with Zaid bin Suhan and Salman bin Rabi'ah, and when we were at `Udhaib, I found a whip. They said to me: 'Throw it away,' but I refused. When we came to Al-Madinah I went to Ubayy bin Ka'b and told him about that. He said: 'You did the right thing. I found

## Sunan Ibn Majah

one hundred dinar that had been lost at the time of the Messenger of Allah (ﷺ), and I asked him about it. He said, "Announce it for a year." So I Announced it, and I did not find anyone who recognized it. He said: "Remember the features of its bag and strap, and how many it contains, then announce it for a year. If someone comes who describes it with those features, (give it to him), otherwise it is like your own property."

2507. It was narrated from Zaid bin Khalid Al-Juhani that the Messenger of Allah (ﷺ) was asked about lost property. He said: "Announce it for a year, then if someone describes it with its features, return it to him. If no one claims it, then remember the features of its leather bag and strap, and consume it (use it). Then if its owner comes along, give it to him."

2508. It was narrated from Miqdad bin 'Amr: That he went out one day to Al-Baqi', which is the graveyard, to relieve himself. People used to go out to relieve themselves only every two or three days, and their faces were like that of a camel (because of hunger and rough food). Then he entered a ruin and while he was squatting to relieve himself, he saw a rat bringing a Dinar out of a hole, then it went in and brought out another, until it had brought out seventeen Dinars. Then it brought out a piece of red rag. Miqdad said: "I picked up the rag and found another Dinar inside it, thus completing eighteen Dinars. I took them out and brought them to the Messenger of Allah (ﷺ), and told him what had happened. I said, 'Take its Sadaqah (charity), O Messenger of Allah (ﷺ).' He said: 'Take them back, for no Sadaqah is due on them. May Allah (SWT) bless them for you.' Then he said: 'Perhaps you put your hand in the hole?' I said: 'No, by the One Who has honored you with the truth.'"

2509. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "One fifth is due on buried treasure."

2510. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "One fifth is due on buried treasure."

2511. Sulaiman bin Hayyan said: "I heard my father narrate from Abu Hurairah that the Prophet (ﷺ) said: 'Among those who came before you there was a man who bought some property and found therein a jar of gold. He said: "I bought land from you, but I did not buy the gold from you." The man said: "Rather I sold you the land with whatever is in it." They referred their case to (a third) man who said: "Do you have children?" One of them said: "I have a boy." The other said: "I have a girl." He said: "Marry the boy to the girl, and let them spend on themselves from it and give in charity."'

## The Chapters on Manumission (of Slaves)

2512. It was narrated from Jabir that: the Messenger of Allah (ﷺ) sold a Mudabbar

2513. It was narrated that Jabir bin 'Abdullah said: "A man among us promised freedom to a slave after his death, and he did not have any property other than him (this slave). So the Prophet (ﷺ) sold him, and Ibn (Nahham), a man from Banu 'Adi, bought him."

2514. It was narrated from Ibn 'Umar that the Prophet (ﷺ) said: "The Mudabbar is part of the one third of the estate."

2515. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "Any man whose slave won an bears him a child, she will be free after he dies."

2516. It was narrated that Ibn 'Abbas said: "Mention was made of the mother of Ibrahim in the presence of the Messenger of Allah (ﷺ), and he said: 'Her son set her free.'"

2517. Jabir bin 'Abdullah was heard to say: "We used to sell our slave women and the mothers of our children (Umahat Awaldina) when the Prophet (ﷺ) was still living among us, and we did not see anything wrong with that."

2518. Abu Hurairah (ra) said that the Messenger of Allah (ﷺ) said "Three who's support is a right upon Allah: the warrior in the path of Allah, the mukatab seeking to fulfill (his manumission debt), and the one getting married seeking chastity

2519. It was narrated from 'Amr bin Shuaib, from his father, from his grandfather that the Messenger of Allah (ﷺ) said: "Any slave who has made a contract to buy his freedom for one hundred Uqiyah and pays it all except ten Uqiyah; he is still a slave." (One Uqiyah is equal to 40 Dirham)

2520. It was narrated from Umm Salamah that the Prophet (ﷺ) said: "If anyone of you (women) has a Mukatab, and he has enough (wealth) to pay off (his contract of manumission), she must veil herself from him."

2521. It was narrated from Hisham bin 'Urwah, from his father, about 'Aishah the wife of the Prophet (ﷺ) - that Barirah came to her when she came to her when she was Muktabah, and her masters had written a contract of manumission for nine Uqiyah. She ('Aishah) said: "If your masters wish I will pay them that in one sum, and the right of inheritance will belong to me." He said: "So she went to her masters and told them about that, but they insisted that the right of inheritance should belong to them. 'Aishah mentioned that to the Prophet (ﷺ) and he said: 'Do it.' Then the Prophet (ﷺ) stood up and addressed the people. He praised and glorified Allah (SWT), then he said: 'What is the matter with some people who stipulated conditions that are not in the Book of Allah (SWT)? Every conditions that is not in the Book of Allah (SWT) is invalid, even if there are one hundred conditions. The Book of Allah (SWT) is more deserving of being followed and the conditions of Allah (SWT) are more binding. And the Wala belongs to the one who manumits (the slave)."

2522. It was narrated that Shurahbil bin Simt said: I said to Ka'b bin Murrah, tell us a Hadith from the Messenger of Allah (ﷺ), but be careful. He said: I heard the Messenger of Allah (ﷺ) say: "Whoever frees a Muslim man, he will be his ransom from the Fire; each of his bones will suffice (as a ransom) for each of his bones. Whoever frees two Muslim women, they will be his ransom from the Fire; each of their two bones will suffice (as a ransom) for each of his bones."

2523. It was narrated that Abu Dharr said: "I said: 'O Messenger of Allah (ﷺ), which slave is best?' He said: 'The one who is most precious to his master and most

## Sunan Ibn Majah

valuable in price.' ”

2524. It was narrated from Samurah bin Jundub that the Prophet () said: “Whoever becomes the master of a Mahram relative (with whom marriage is not lawful), he becomes free.”

2525. It was narrated from Ibn`Umar that the Messenger of Allah () said: “Whoever becomes the master of a Mahram relative, he becomes free.”

2526. It was narrated from that Safinah - Abu 'Abdur-Rahman-said : “Umm Salamah freed me but stipulated that I should serve the Prophet () as long he lived.”

2527. It was narrated from Abu Hurairah that the Messenger of Allah () said: “Whoever frees his share of a slave or part of his share, must pay from his wealth if he has any wealth if he has any wealth (in order to buy the rest of the slave's freedom). If he does not have wealth, then the slave should be asked to work for the price (of his freedom), without that causing him too much hardship.”

### The Chapters on Charity

2528. It was narrated from Ibn`Umar that the Messenger of Allah () said: “Whoever frees his share of a slave, the price of the slave should be fairly evaluated, and he (the partner who initiated this process) should free him (in full, by giving the rest of his price to the other co-owners), if he has enough wealth to do so. Otherwise, he will have freed whatever he freed.”

### The Chapters on Manumission (of Slaves)

2529. It was narrated from Ibn`Umar that the Messenger of Allah () said: “Whoever frees a slave who has some wealth, the slave's wealth belongs to him, unless the master stipulates that it will belong to him.”

2530. It was narrated from Ishaq bin Ibrahim, from his grandfather 'Umair, who was the freed slave of Ibn Mas'ud, that `Abdullah said to him: “O Umair, I have set you free in a good way. I heard the Messenger of Allah () say: 'Any man who frees a slave and does not say anything about his (the slave's) wealth, it belongs to him (the slave).' So tell me, how much wealth do you have?” Another chain reports a similar hadith

2531. It was narrated from Maimunah bint Sa'd, the freed slave woman of the Prophet () that :the Messenger of Allah () was asked about illegitimate children. He said: “Two sandals in which I wage Jihad are better than freeing an illegitimate child.”

2532. It was narrated that :`Aishah had a male slave and a female slave who were married. She said: “O Messenger of Allah (), I want to free them both.” The Messenger of Allah () said: “If you free them, then start with the man before the woman.”

### The Chapters on Legal Punishments

2533. It was narrated from Abu Umamah bin Sahl bin Hunaif that: `Uthman bin 'Affan looked at them when they spoke of killing. He said: “Are they kill threatening to kill me? Why would they kill me? I heard the Messenger of Allah () say: “It is not lawful to shed the blood of a Muslim except in one of three (cases): a man who commits adultery when he is a married person, then he should be stoned; a man who kills a soul not in retaliation for murder; and a man who apostatizes after becoming Muslim.' By Allah (SWT), I never committed adultery either during Ignorance days nor in Islam, and I have never killed a Muslim soul, and I have not apostatized since I became Muslim.”

2534. It was narrated from 'Abdullah, who is Ibn Mas`ud, that the Messenger of Allah () said: “It is not lawful to shed the blood of a Muslim who bears witness that none has the right to be worshiped but Allah (SWT), and that I am the Messenger of Allah (), except in one of three cases: a soul for a soul; a married person who commits adultery, and one who leaves his religion and splits from the Jama`ah.”

2535. It was narrated from Ibn`Abbas that the Messenger of Allah () said: “Whoever changes his religion, execute him.”

2536. It was narrated from Bahz bin Hakim, from his father, from his grandfather that the Messenger of Allah () said: “Allah (SWT) will not accept any good deed from a polytheist who committed polytheism after having become Muslim, until he leaves the polytheists and joins the Muslims.”

2537. It was narrated from Ibn `Umar that the Messenger of Allah () said: “Carrying out one of the legal punishments prescribed by Allah (SWT) is better than if it were to rain for forty nights in the land of Allah (SWT), Glorified is He.”

2538. It was narrated from Abu Hurairah that the Messenger of Allah () said: “A legal punishment that is carried out in the land is better for the people of that land than if it were to rain for forty days.”

2539. It was narrated from Ibn`Abbas that the Messenger of Allah said: “Whoever denies a Verse of the Qur'an, it is permissible to strike his neck (i.e., execute him) Whoever says, Lailaha illallahu wahduhu la sharika lahu, wa anna Muhammadan `abduhu wa rasuluhu (None has the right to be worshiped but Allah (SWT) alone, and Muhammad () is His slave and Messenger), no one has any was of harming him, unless he (does something which) deserves a legal punishment, and it is carried out on him.”

2540. It was narrated from `Ubadah bin Samit that the Messenger of Allah () said: “Carry out the legal punishments on relatives and strangers, and do not let the fear of blame stop you from carrying out the command of Allah (SWT).”

2541. It was narrated that 'Abdul-Malik bin `Umair said: “I heard 'Atiyah Al-Quradhi say: 'We were presented to the Messenger of Allah () on the Day of

## Sunan Ibn Majah

Quraidhah. Those whose pubic hair had grown were killed, and those whose pubic hair had not yet grown were let go. I was one of those whose pubic hair had not yet grown, so I was let go."

2542. It was narrated that 'Abdul-Malik bin 'Umair said:"I heard 'Atiyyah Al-Qurazi say: Here I am still among you,' "

2543. It was narrated that Ibn 'Umar said:"I was presented to the Messenger of Allah (ﷺ) on the day of Uhud, when I was fourteen years old, but he did not permit me (to fight). I was presented to him on the Day of Khandaq when I was fifteen years old, and he permitted me (to fight)."

2544. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:"Whoever covers (the sin of) a Muslim, Allah will cover him (his sin) in this world and in the Hereafter."

2545. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:"Ward off the legal punishments as much as you can."

2546. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said:"Whoever conceals the (hidden) fault of his Muslim brother, Allah (SWT) will conceal his faults on the Day of Resurrection. Whoever exposes the fault of his Muslim brother, Allah will expose his faults, until (so that) He shames him, due to it, in his (own) house."

2547. It was narrated from 'Aishah :that Quraish became concerned about the case of the Makhzumi woman who had stolen, and they said: "Who will speak to the Messenger of Allah (ﷺ) concerning her?" They said: "Who would dare to do that other than Usamah bin Zaid, the beloved of the Messenger of Allah (ﷺ)?" So Usamah spoke to him, and the Messenger of Allah (ﷺ) said, "Are you interceding concerning one of the legal punishments of Allah (SWT)?" Then he stood up and addressed (the people) and said: "O people! Those who came before you were only destroyed because when one of their nobles stole, they let him off, but when one of the weak people among them stole, they would carry out the punishment on him. By Allah, if Fatimah the daughter of Muhammad were to steal, I would cut off her hand." (Sahih)(One of the narrators) Muhammad bin Rumh said: "I heard Laith bin Sa'd say: 'Allah(SWT) protected her (Fatimah) from stealing, and every Muslim should say this.'"

2548. It was narrated from 'Aishah bin Mas'ud bin Aswad, that her father said:"When the woman stole the Qatifah from the house of the Messenger of Allah (ﷺ), we regarded that as a serious matter. She was a woman from Quraish. So we came to the Prophet (ﷺ) and spoke to him, and said: 'We will ransom her for forty Uqiyah.' The Messenger of Allah (ﷺ) said: 'Purification is better for her.'" When we heard the Messenger of Allah (ﷺ) speak so kindly, we went to Usamah and said: 'Speak to the Messenger of Allah (ﷺ) . ' When the Messenger of Allah (ﷺ) saw that, he stood up to speak and said: 'How much do you intercede with me concerning one of the legal punishments of Allah (SWT) that has befallen one of the female slaves of Allah (SWT)! By the One in Whose Hand is the soul of Muhammad, if Fatimah the daughter of the Messenger of Allah (ﷺ) were to do what she has done, Muhammad would cut off her hand."

2549. It was narrated that Abu Hurairah, Zaid bin Khalid and Shibl said:"We were with the Messenger of Allah (ﷺ) and a man came to him and said: 'I adjure you by Allah (SWT) to judge between us according to the Book of Allah (SWT).' His opponent, who was more knowledgeable than him, said: 'Judge between us according to the Book of Allah (SWT), but let me speak first.' He said: 'Speak.' He said: 'My son was a servant of this man, and he committed adultery with his wife, and I ransomed him for one hundred sheep and a servant. I asked some men of knowledge and I was told that my son should be given one hundred lashes and exiled for a year, and that the wife of this man should be stoned.'" The Messenger of Allah (ﷺ) said: 'By the One in Whose Hand is my soul, I will judge between you according to the Book of Allah (SWT). The one hundred sheep and the servant are to be returned to you and your son is to be given one hundred lashes and exiled for a year. Go tomorrow, O Unais, to the wife of this man and if she admits I then stone her.'"

2550. It was narrated from 'Ubadah bin Samit that the Messenger of Allah (ﷺ) said:"Learn from me. Allah (SWT) has ordained for them (women) another way. (If) a virgin (commits illegal sexual intercourse) with a virgin, (the punishment is) one hundred lashes and exile for one year. (If) a Thayyib (commits adultery) with a Thayyib (the punishment is) one hundred lashes and stoning."

2551. It was narrated that Habib bin Salim said:"A man who had intercourse with the slave woman of his wife was brought to Nu'man bin Bashir. He said: 'I will pass no other judgement than that of the Messenger of Allah (ﷺ) He said: 'If (his wife) had made her lawful for him, then I will give him one hundred lashes, but if she has not given permission, I will stone him.' "

2552. It was narrated from Salamah bin Muhabbiq that:the case of a man who had intercourse with the slave woman of his wife was referred to the Messenger of Allah (ﷺ), and he did not stipulate any legal punishment for him

2553. It was narrated from Ibn'Abbas that 'Umar bin Khattab said:"I fear that after a long time has passed, some will say: 'I do not find (the sentence of) stoning in the Book of Allah (ﷻ),' and they will go astray by abandoning one of the obligations enjoined by Allah (SWT). Rather stoning is a must if a man is married (or previously married) and proof is established, or if pregnancy results or if he admits it. I have read it (in the Quran). "And if an old man and an old woman commit adultery, stone them both." The Messenger of Allah (ﷺ) stoned (adulterers) and we stoned (them) after him.' "

2554. It was narrated that Abu Hurairah said:"Ma'iz bin Malik came to the Prophet (ﷺ) and said: 'I have committed fornication,' and he (the Prophet (ﷺ)) turned away from him. He said: 'I have committed fornication,' and he turned away from him. Then, he said: I have committed fornication, and he turned away from him, until when he had confessed four times, he ordered that he should be stoned. When he was being struck with the stones, he ran away, but a man caught up with him who had a camel's jawbone in his hand; he struck him and he fell down. The Prophet (ﷺ) was told about how he fled when the stones hit him and he said: 'Why did you not let him be?'"

2555. It was narrated from 'Imran bin Husain that :a woman came to the Prophet (ﷺ) and confessed to committing fornication. He issued orders, and her

## Sunan Ibn Majah

garments were tightened around her (so that her private parts would not become uncovered) then he stoned her, then he offered the funeral prayer for her

2556. It was narrated from Ibn`Umar:The Prophet () stoned two Jews, and I was among those who stoned them. I saw (the man) trying to shield (the woman) from the stones."

2557. It was narrated from Jabir bin Samurah that :the Prophet () stoned a Jewish man and a Jewish woman

2558. It was narrated that Bara' bin Azib said:"The Messenger of Allah () passed by a Jew with a blackened face who had been flogged. He called them and said: 'Is this the punishment for the adulterer that you find in your Book?' They said: 'Yes.' Then he called one of their scholars and said: 'I adjure you by Allah (SWT) Who sent down the Tawrah (Torah) to Musa! Is this the punishment for the adulterer that you find in your Book?' He said: 'No; if you had not adjured me by Allah (SWT), I would not have told you. The punishment for the adulterer that we find in our Book is stoning, but many of our nobles were being stoned (because of the prevalence of adultery among them), so if we caught one of our nobles (committing adultery), we would let him go; but if we caught one of the weak among us, we would carry out the punishment on him. We said: "Come, let us agree upon something that we may impose on both noble and weak alike." So we agreed to blacken the face and whip them, instead of stoning.' The Prophet () 'O Allah (SWT), I am the first of those who revive your command which they had killed off,' and he issued orders that (the man) be stoned."

2559. It was narrated from Ibn`Abbas that the Messenger of Allah () said:"If I were to stone anyone without proof, I would have stoned so-and-so, for there is obviously doubt concerning her speech, her appearance and those who enter upon her."

2560. It was narrated that Qasim bin Muhammad said:"Ibn `Abbas mentioned two people who had engaged in the process of Li'an. Ibn Shaddad said to him: 'Is this the one of whom the Messenger of Allah () said: "If I were to stone anyone without proof I would have stoned so-and-so." Ibn`Abbas said: 'No, that was a woman who, (although she was a Muslim), used to expose herself.'"

2561. It was narrated from Ibn`Abbas that the Messenger of Allah () said:"Whoever you find doing the action of the people of Lut, kill the one who does it, and the one to whom it is done."

2562. It was narrated from Abu Hurairah that the Prophet () said concerning those who do the action of the people of Lut:"Stone the upper and the lower, stone them both."

2563. It was narrated from Jabir bin`Abdullah that the Messenger of Allah () said:"The thing that I most fear for my nation is the action of the people of Lut."

2564. It was narrated from Ibn`Abbas that the Messenger of Allah () said:"Whoever has intercourse with a Mahram relative, kill him; and whoever has intercourse with an animal, kill him, and kill the animal."

2565. It was narrated that Abu Hurairah, Zaid bin Khalid and Shibl said:"We were with the Prophet () and a man asked him about a slave woman who commits fornication (again), whip her, even if that is for a rope of hair.' "

2566. Aishah narrated that the Messenger of Allah() said:"If a slave woman commits fornication then whip her, and if she commits fornication then whip her, and if she commits fornication then whip her, then sell her even if that is for a rope."

2567. It was narrated that 'Aishah said:"When my innocence was revealed, the Messenger of Allah () stood on the pulpit and mentioned that, and he recited Quran. When he came down, he ordered that the legal punishment (of slandering) be carried out on two men and a woman."

2568. It was narrated from Ibn Abbas that the Prophet () said:"If one man says another: 'O effeminate one!' give him twenty lashes. And if one man says to another: 'O homosexual!' give him twenty twenty lashes."

2569. Ali bin Abi Talib said:"I would not pay the blood money (Diyah) for those on whom I carried out the legal punishment, except for the wine-drinker. The Messenger of Allah did not institute anything in that case, rather it is something that we would do."

2570. It was narrated that Anas bin Malik said:"The Messenger of Allah () used to beat (offenders) for drinking wine with sandals and date-palm stalks."

2571. Hudain bin Mundhir said:"When Walid bin `Uqbah was brought to `Uthman, they had testified against him. He said to 'Ali: 'You are close to your uncle's son, so carry out the legal punishment on him.' So 'Ali whipped him. He said: 'The Messenger of Allah () gave forty lashes, and Abu Bakr gave forty lashes, and 'Umar gave eighty all are Sunnah.'"

2572. It was narrated from Abu Hurairah that the Messenger of Allah () said:"If he gets drunk, then whip him. If he does it again, then whip him. If he does it again, then whip him.' And he said concerning the fourth time: 'If he does it again, then strike his neck (i.e., execute him).' "

2573. It was narrated from Mu`awiyah bin Abu Sufyan that the Messenger of Allah () said:"If they drink (again), then whip them. If they drink (again), then whip them. If they drink (again), then whip them. If they drink (again), then kill them."

2574. It was narrated that Sa'eed bin Sa'd bin `Ubadah said:"There was a man living among our dwellings who had a physical defect, and to our astonishment he was seen with one of the slave women of the dwellings, committing illegal sex with her. Sa'd bin 'Ubadah referred his case to the Messenger of Allah (), who said: 'Give him one hundred lashes.' They said: 'O Prophet () of Allah (), he is too weak to bear that. If we give him one hundred lashes he will die.' He said: "Then take a branch with a hundred twigs and hit him once." Another chain reports a similar hadith

2575. It was narrated from Abu Hurairah that the Messenger of Allah () said:"Whoever bears weapons against us is not one of us."



## Sunan Ibn Majah

2576. It was narrated from Ibn `Umar that the Messenger of Allah () said: "Whoever bears weapons against us is not one of us."

2577. It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allah () said: "Whoever brandishes weapons against us is not one of us."

2578. Anas bin Malik narrated that :some people from (the tribe of) `Urainah came to us (to Al-Madinah) during the time of the Messenger of Allah (), but they did not want to stay in Al-Madinah because the climate did not suit them. He said: "Go out to the camels which belong to us, and drink their milk and urine." So they did that (and recovered), then they apostatized from Islam and killed the herdsman of the Messenger of Allah () and stole his camels. The Messenger of Allah () sent people after them, and they were brought back. Then he cut off their hands and feet, branded their eyes and left them in Harrah until they died

2579. It was narrated from 'Aishah that :some people raided the she-camels of the Messenger of Allah () , so the Prophet() cut off their hands and feet (on opposite sides) and lanced (gouged out) their eyes

2580. It was narrated from Sa'eed bin Zaid bin 'Amr bin Nufail that the Prophet () said: "Whoever is killed defending his property, he is a martyr."

2581. It was narrated from Ibn `Umar that the Messenger of Allah () said: "If a man's property is targeted, and he is fought and fights back and is killed, he is a martyr."

2582. It was narrated that Abu Hurairah said: "The Messenger of Allah () said: 'If a man's property is wrongfully targeted, and he is killed, he is a martyr.'"

2583. It was narrated from Abu Hurairah that the Messenger of Allah (S.A.W.) said: "May Allah curse the thief! He steals an egg and his hand is cut off, and he steals a rope and his hand is cut off"

2584. It was narrated that Ibn Umar said: "The Prophet (S.A.W.) cut off (the hand of a thief) for a shield worth three Dirham."

2585. It was narrated from Aishah that the Messenger of Allah (S.A.W.) said: "Do not cut off (the thief's hand) except for something worth one quarter of a Dinar or more

2586. It was narrated from Amir bin Sa'd, from his father, that the Prophet () said: "The hand of the thief is to be cut off for the price of a shield

2587. It was narrated that Ibn Muhairiz said: "I asked Fadal bin Ubaid about hanging the hand (of the thief) from this neck, and he said: 'It is sunnah. The messenger of Allah () cut off a man's hand then hung it from his neck

2588. It was narrated from Abdur-Rahman bin Tha'labah Al-Ansari, from his father, that Amr bin Samurah bin Habib bin Abd Shams came to the Messenger of Allah () and said: "O Messenger of Allah ()! I stole a camel belonging to Banu so-and-so; purify me!" The Prophet () sent word to them and they said: "(Yes), we have lost a camel of ours." So the Prophet () ordered that his hand be cut off. Tha'labah said: "I was looking at him when his hand fell and he said (to it) 'Praise is to Allah (STW) Who has purified me of you; you wanted to cause my whole body to enter Hell

2589. It was narrated Abu Hurairah that the Messenger of Allah () said: "If a slave steals, then sell him, even for half Price." "

2590. It was narrated from Ibn Abbas that :one of the slaves of Khumus stole something from the Khumus, and the matter was referred to the Prophet () but he did not cut off his hand, and he said ' The Property of Allah, (STW) part of it stealing another part.' "

2591. It was narrated from Jabir bin Abdullah that the Messenger of Allah () said: "The hand of the one who betrays a trust, the robber and the pilferer is not to be cut off"

2592. It was narrated from Ibrahim bin Abdur-Rahman bin A'waf that his father said: "I heard the Messenger of Allah () say: 'The hand of the pilferer is not to be cut off"

2593. It was narrated from Rafi bin Khadij that the Messenger of Allah () said: "The hand is not to be cut off for (stealing) produce or the spadix of palm trees."

2594. It was narrated from Abu Hurairah that the Messenger of Allah () said: "The hand is not to be cut off for (stealing) produce or the spadix of palm trees."

2595. It was narrated from Abdullah bin Safwan that :his father slept in the mosque, using his upper wrap as a pillow, and it was taken from beneath his head. He brought the thief to the Prophet () and the Prophet () ordered that his hand be cut off. Safwan said: "O Messenger of Allah , () I did not want this! I give my upper wrap to him in charity." The Messenger of Allah () said: "Why did you not give it to him before you brought him to me?"

2596. XOIIt was narrated from Amr bin Shu'aib, from his father, from his grandfather, that a man from Muzainah asked the Prophet () about fruits. :He said: "What is taken from the tree and carried away, its value and the like of it along with it (meaning double its price must be paid). What (is taken) from the place where dates are dried, (the penalty) is cutting off the hand if the amount taken is equal to the price of a shield. But if (the person) eats it and does not take it away, there is no penalty." He said: "What about the sheep taken from the pasture, O Messenger of Allah ()?" He said: "(The thief) must pay double its price and be punished, and if it was in the pen then his hand should be cut off, if what was taken was worth the price of a shield."

2597. It was narrated from Ishaq bin Abu Talhah: "I heard Abu Mundhir, the freed slave of Abu Dharr, say that Abu Umayyah narrated to him, that a thief was brought to the Messenger of Allah () and he admitted his crime, although the stolen goods were not found with him. The Messenger of Allah () said: 'I do not think you stole them.' He said: 'Yes I did.' Then he said (again): 'I do not think that you stole them.' and he said: 'Yes I did.' Then he ordered that his hand be cut off. The Prophet () ' Say: I seek Allah's forgiveness and I repent to Him.' So he (the thief) said: 'I seek Allah's forgiveness and I repent to him.' He (the Prophet () said twice: 'O Allah! Accept his repentance.'"

## Sunan Ibn Majah

2598. It was narrated from 'Abdul Jabbar bin Wa'il that his father said: "A Woman was coerced (i.e., raped) during the time of Messenger of Allah () He waived the legal punishment for her and carried it out on the one who had attacked her, but he (the narrator) did not say that he rules that she should be given a bridal-money."

2599. It was narrated from Ibn Abbas that the Messenger of Allah () said: "Do not carry out the legal punishment in the mosque."

2600. Amr bin Shu'aib narrated from his father, from his grandfather, that: the Messenger of Allah () forbade lashing for the legal punishment in the mosques

2601. It was narrated from Abu Burdah bin Niyar that the Messenger of Allah () used to say: "No one should be given more than ten lashes, except in the case of one of the legal punishments of Allah (SWT)."

2602. It was narrated from Abu Hurairah that the Messenger of Allah () said: "Do not punish with more than ten whips."

2603. It was narrated from Ubadah bin Samit that the Messenger of Allah () said: "Whoever among you undergoes a Hadd, his punishment has been brought forward, and it is an expiation for him otherwise his case rests with Allah."

2604. It was narrated from Ali that the Messenger of Allah () said: "Whoever commits a sin in this world and is punished for it, Allah (STW) is too just to repeat the punishment for his slave (in the hereafter). And whoever commits a sin in this world and Allah conceals him, Allah is too generous to go back to something that He has pardoned."

2605. It was narrated from Abu Hurairah that Sa'd bin Ubadah Al-Ansari said: "O Messenger of Allah () if a man finds another man with his wife, should he kill him?" The Messenger of Allah () said: "No." Sa'd said: "Yes he should, by the one who honored you with the Truth!" The Messenger of Allah () said: "Listen to what your leader says!"

2606. It was narrated that Salamah bin Muhabbiq said: "When the Verse of legal punishments was revealed, it was said to Abu Thabit Sa'd bin Ubadah, who was a jealous man: 'If you found another man with your wife, what would you do?' He said: 'I would strike them both wife the sword; do you think I should wait until I bring four (witness) and he has satisfied himself and gone away? Or should I say I saw such and such, and you will carry out the legal punishment punishment on me (for slander) and never accept my testimony thereafter?' Mention of that was made to the prophet () and he said: 'The sword is sufficient as a witness.' Then he said: 'No (on second thought) I am afraid that the drunkard and the jealous would pursue that.'" (Da'if) Abu Abdullah - meaning Ibn Majah - said: "I heard Abu Zurah saying: 'This is a Hadith of Ali bin Muhammad At-Tanafisi, I did not hear it from him.'"

2607. It was narrated that Bara bin Azib said: "My maternal uncle passed by me - (one of the narrators) Hushaim named him in his narration as Harith bin Amr - and the Prophet () had given him a banner to carry. I said to him: 'Where are you going?' He said: 'The Messenger of Allah () has sent me to a man who married his father's wife after he died, and has commanded me to strike his neck (i.e. execute him).'"

2608. It was narrated from Mu'awiyah bin Qurrah that his father said: "The Messenger of Allah () sent me to a man who had married his father's wife after he died, to strike his neck (execute him) and confiscate his wealth."

2609. It was narrated from Ibn Abbas that the Messenger of Allah () said: "Whoever claims to belong to someone other than his father, or (a freed slave) who claims that his Wala is for other than his real master, the curse of Allah (SWT), the angels and all the people will be upon him."

2610. It was narrated that Abu Uthman Nahdi said: "I heard Sa'd and Abu Bakrah both say that they heard directly from Muhammad () saying it and memorized: 'Whoever claims to belong to someone other than his father knowing the he is not his father, Paradise will be forbidden to him.'"

2611. It was narrated from Abdullah bin Amr that the Messenger of Allah () said: "Whoever claims to belong to someone other than his father will not smell the fragrance of Paradise, even though its fragrance may be detected from a distance of five hundred years."

2612. Muslim bin Haisam narrated from Ash'ath bin Qais who said: "I came to the Messenger of Allah () with a delegation from Kindah, and they thought that I was the best of them. I said: 'O Messenger of Allah () are you not from among us?' He said: 'We are the tribe of Banu Nadr bin Kinanah, and we do not attribute ourselves to our mother and we do not deny our forefathers.'" He said: "Ash'ath bin Qais used to say: 'If any man is brought to me who suggests that a man from Quraish does not belong to Nadr bin Kinanah, I would carry out the legal punishment (for slander) on him.'"

2613. Safwan bin Umayyah said: "We were with the Messenger of Allah () and Amr bin Murrah came and said: 'O Messenger of Allah (), Allah (SWT) has decreed that I be doomed, and He has not guided me to earn a living except by beating my tambourine with my hand; give me permission to sing without doing anything immoral.' The Messenger of Allah () said: 'I will not give you permission, or honor you nor give you, what you want. You are lying, O enemy of Allah. Allah (SWT) has granted you a good, lawful provision, but you have chosen the provision that Allah (SWT) has forbidden to you instead of that which He has permitted. If I had warned you before, I would have done such and such to you. Get away from me and repent to Allah (SWT). If you do that again, after this warning, I will give you a painful beating and shave your head, to make an example of you, and I will banish you from among your people, and tell the young men of Al-Madinah to come and take your goods,' Amr stood up, suffering grief and humiliation that is known only to Allah (SWT). When he went away, the Prophet () said: 'Those sinners, whoever among them dies without having repented, Allah (SWT) will gather him on the Day of Resurrection just as he was in this world, effeminate and naked, with not even a piece of cloth to conceal him from the people. Every time he gets up, he will fall to the ground.'"

2614. It was narrated from Umm Salamah that :the Prophet () entered upon her, and heard an effeminate man saying to Abdullah bin Abu Umayyah: "If Allah

enable us to conquer Ta'if tomorrow, I will show you a woman who comes in on four (roll of fat) and goes out on eight" The Prophet () said: "Throw them out of your houses."

### The Chapters on Blood Money

2615. It was narrated from Abdullah that the Messenger of Allah () said: "The first matter concerning which judgment will be passed among the people on the Day of Resurrection will be bloodshed."

2616. It was narrated from Abdullah that the Messenger of Allah () said: "No person is killed wrongfully, but a share of responsibility for his blood will be upon, the first son of Adam, because he was the first one to kill."

2617. It was narrated from Abdullah that the Messenger of Allah () said: "The first matter concerning which judgment will be passed among the people on the Day of Resurrection will be bloodshed."

2618. It was narrated from Uqbah bin Amir Al-Juhani that the Messenger of Allah () said: "Whoever meets Allah (SWT) not associating anything in worship with him, and not having shed any blood unlawfully, will enter Paradise."

2619. It was narrated from Bara' bin Azib that the Messenger of Allah () said: "If this world were to be destroyed, that would be less significant before Allah (SWT) than the unlawful killing of a believer."

2620. It was narrated from Abu Hurairah that the Messenger of Allah () said: "Whoever helps to kill a believer, even with half a world, he will meet Allah (SWT) with (the words) written between his eyes, 'He has no hope of the mercy of Allah (SWT).'"

2621. It was narrated that Salim bin Abu Jad said: "Ibn Abbas was asked about one who kills a believer deliberately, then repents, believes, does righteous deeds and follows true guidance. He said: 'Woe to him can there be any guidance for him? I heard your Prophet () say: "The killer and his victim will be brought on the day of Resurrection, with slain holding onto the head of his killer, saying: 'O Lord, ask this one, why did he kill me?" By Allah (SWT), Allah (SWT) the Mighty and Sublime revealed it to your Prophet () then He did not abrogate it after He revealed it.'"

2622. It was narrated that Abu Sa'eed Al Khudri said: "Shall I not tell you what I heard directly from the Messenger of Allah ()? I heard it and memorized it: 'A man killed ninety-nine people, then the idea of repentance occurred to him. He asked who was the most knowledgeable of people on earth, and he was told of a man so he went to him and said: "I have killed ninety-nine people. Can I repent?" He said: "After ninety-nine people?!" He said: 'So he drew his sword and killed him, thus completing one hundred. Then the idea of repentance occurred to him (again), so he asked who was the most knowledgeable of people, and he was told of a man (so he went to him) and said: "I have killed one hundred people. Can I repent?" He said: "Woe to you, what is stopping you from repenting? Leave the evil town where you are living and go to a good town, such and such town and worship your Lord there." So he went out, heading for the good town, but death came to him on the road. The angels of mercy and angels of punishment argued over him. Iblis (Satan) said: "I have more right to him, for he never disobeyed me for a moment." But the angels of mercy said: "He went out repenting." (One of the narrators) Hammam said: "Humaid At-Tawil narrated to me from Bakr bin Abdullah that Abu Rafi said: 'So Allah (SWT) sent an angel to whom they referred (the case). He said: "Look and see which of the two towns was he closer, and put him with its people." (One of the narrators) Qatadah said: "Hasan narrated to us: 'When death came to him he strove and drew closer to the good town, and farther away from the evil town, so they put him with the people of the good town.'"

2623. It was narrated from Abu Sharaih Al-Khuzai that the Messenger of Allah () said: "Whoever suffers from killing or wounding, has the choice of three things, and if he wants the fourth then restrain him. He may kill (the killer), or forgive him, or take the blood money. Whoever accepts any of these (options), then kills (the killer) after that will have the fire of hell to abide therein forever."

2624. It was narrated from Abu Hurairah that the Messenger of Allah () said: "If a person's relative is killed, he has the choice of two things: He may either have the killer killed, or he may demand the blood money."

2625. It was narrated that Ziyad bin Sa'd bin Dumairah (said): "My father and my paternal uncle, who were present at Hunain with the Messenger of Allah () narrated to me: 'The Prophet () prayed Zuhr, then he sat beneath a tree. Aqra' bin Habis, who was the chief of Khindaf, came to him arguing in defense of Muhallim bin Jaththamah. Uyainah bin Hisn came to him demanding vengeance for 'Amir bin Adbat who was from the tribe of Ashja. The Prophet () said to them: "Will you accept the blood money?" But they refused. Then a man from Banu Laith, whose name was Mukaital, stood up and said: 'O Messenger of Allah ()! By Allah (SWT)! This man who was killed in the early days of Islam is like Sheep that come to drink but stones are thrown at them, so the last of them runs away (i.e. ,the murderer should be killed).' The Prophet () said: 'You will have fifty (camels) while we are traveling and fifty (camels) when we return.' So they accepted the blood money."

2626. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather that the Messenger of Allah () said: "Whoever kills deliberately, he will be handed over to the heirs of the victim. If they want, they may kill him, or if they want, they may accept the blood money, which is thirty Hiqqah, thirty Jadha'ah and forty Khalifah. This is the blood money for deliberate slaying. Whatever is settled by reconciliation belongs to them, and that is a binding covenant."

2627. It was narrated from Abdullah bin 'Amr that the Prophet () said: "Killing by mistake that resembles intentionally, is killing with a whip or stick, for which the blood money is one hundred camels, of which forty should be pregnant she-camels in middle of their pregnancies, with their young in their wombs." Another

## Sunan Ibn Majah

chain reports a similar hadith

2628. It was narrated from Ibn Umar that :the Messenger of Allah (ﷺ) stood up on the Day of the conquest of Makkah, on the steps of the Ka'bah. He praised and glorified Allah (SWT), then he said: "Praise is to Allah (SWT) who has fulfilled His promise, granted victory to His slave and defeated the Confederates alone. The one who is killed by mistake is the one who is killed with a whip or a stick; for him the blood money is one hundred camels, of which forty should be pregnant she-camels with their youngs in their wombs. Every custom of Ignorance period, and every blood claim, is beneath these two feet of mine (i.e. is abolished), except for the custodianship of the Ka'bah and the provision of water for the pilgrims, which I confirm still belong to the people to whom they belonged before."

2629. It was narrated from Ibn 'Abbas that :the Messenger of Allah (ﷺ) set the blood money at twelve thousand (Dirham)

2630. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allah (ﷺ) said:"Whoever is killed by mistake, his blood money in camels is thirty Bint Makhad (a one-year-old she-camel), thirty Bint Labun (a two-year-old she-camel), thirty Hiqqah (a three-year-old she-camel) and ten Bani Labun (two-years-old male-camel)." The Messenger of Allah (ﷺ) used to fix the value (of the blood money for accidental killing) among town-dwellers at four hundred Dinar or the equivalent value in silver. When he calculated the price in terms of camels (for Bedouins), it would vary from one time to another. When prices rose, the value (in dinars) would rise: and when prices fell, the value (in Dinar) would fall. At the time of the Messenger of Allah (ﷺ) the value was between four hundred and eight hundred dinar, or the equivalent value in silver, eight thousand Dirham. And the Messenger of Allah (ﷺ) ruled that if a person's blood money was paid in cattle, among those who kept cattle, the amount was two hundred cows; and if person's blood money was paid in sheep, among those who kept sheep, the value was two thousand sheep. (Hasan)

2631. It was narrated from 'Abdullah bin Masud that the Messenger of Allah (ﷺ) said:"The blood money of one who killed by mistake is twenty Hiqqah (three-year-old she camels), twenty Jadha'ah (four year old she camels), twenty Bint Makhad (one year old she camel), twenty Bint Labun (two year old she camels), and twenty Bani Makhad (one year old she camels)."

2632. It was narrated from 'Ikrimah, from Ibn 'Abbas, that :the Prophet (ﷺ) set the blood money at twelve thousand (Dirham). He said: "This is what Allah says: 'And they could not find any cause to do so except that Allah and his Messenger (ﷺ) had enriched them of His bounty.'" He said: "By their taking the blood money."

2633. It was narrated that Mughirah bin Shu'bah said:"The Messenger of Allah (ﷺ) ruled that the blood money must be paid by the 'Aqilah."

2634. It was narrated from Miqdam Ash-Shami that the Messenger of Allah (ﷺ) said:"I am the heir of the one who has no heir, and I will pay blood money on his behalf and inherit from him, and the maternal uncle is the heir of the one who has no heir; he pays the blood money on his behalf and inherits from him."

2635. It was narrated from Ibn 'Abbas, who attributed it to the Prophet (ﷺ):"Whoever kills out of folly or for tribal motives, using a rock, a whip, or a stick; he must pay the blood money for killing by mistake. Whoever kills deliberately, he is to be killed in retaliation. Whoever tries to prevent that, upon him is the curse of Allah, the angels and all the people, and no change nor equitable exchange will be accepted from him."

2636. Nimran bin Jariyah narrated from his father that :a man struck another man on the wrist with his sword and severed it, not at the joint. He appealed to the Prophet (ﷺ) who ordered that the Diyah be paid. The man said: "O Messenger of Allah (ﷺ), I want retaliation." He said: "Take the compensation and may Allah bless you therein." And he did not rule that he be allowed retaliation

2637. It was narrated from 'Abbas bin 'Abdul-Muttalib that the Messenger of Allah (ﷺ) said:"There is no retaliation for a head wound that does not reach the brain, a spear wound that does not penetrate deeply, or a wound that dislocates a bone."

2638. It was narrated from 'Aishah that :the Messenger of Allah (ﷺ) sent Abu Jahm bin Hudhaifah to collect Sadaqah. A man disputed with him concerning his Sadaqah, and Abu Jahm struck him and wounded his head. They came to Prophet (ﷺ) and said: "Compensatory money, O Messenger of Allah (ﷺ)!" The Prophet (ﷺ) said: "You will have such and such," but they did not accept that. He said: "You will have such and such," and they agreed. Then the Prophet (ﷺ) said: "I am going to address the people and tell them that you agreed." They said: "Yes." So the Prophet (ﷺ) addressed (the people) and said: "These people of Laith came to me seeking compensatory money, and I have offered them such and such. Do you agree?" They said: "No." The Emigrants wanted to attack them, but the Prophet (ﷺ) told them not to, so they refrained. Then he called them and offered them more and said: "Do you agree?" They said: "Yes." He said: "I am going to address the people and tell them that you agreed." They said: "Yes." So the Prophet (ﷺ) addressed (the people) then said: "Do you Agree?" They said: "Yes."

2639. It was narrated that Abu Hurairah said:"The Messenger of Allah (ﷺ) ruled concerning a fetus that (the blood money) was a slave, male and female. The one against whom this verdict was passed said: ' Should we pay blood money for one who neither ate, drunk, shouted, nor cried, (at the moment of birth)? One such as this should be overlooked .' The Messenger of Allah (ﷺ) said: 'This man speaks like a poet. (But the blood money for a fetus is) a slave, male, or female.'"

2640. It was narrated that Miswar bin Makhramah said:"Umar bin al-Khattab consulted the people concerning a woman who had been caused to miscarry. Al-Mughirah bin Shu'bah said: 'I saw the messenger of Allah (ﷺ) rule that a slave, male or female, be given as blood money (for a fetus).' 'Umar said: 'Bring me someone who will testify alongside you. So he brought Muhammad bin Maslamah to testify along with him.'"

2641. It was narrated from 'Umar bin al-Khattab that :he asked the people about the ruling of the Prophet (ﷺ) concerning that - concerning a fetus. Hamal bin Malik bin Nabighah stood up and said: "I was between my two wives and one of them struck the other with a tent-pole, killing her and a fetus. The Messenger of Allah (ﷺ) ruled that the blood money for the fetus was a slave, and that she would be killed in retaliation."

2642. It was narrated from Sa'eed bin Musayyab that 'Umar used to say:"The blood money is for the near male relatives from the father's side and the wife does

## Sunan Ibn Majah

not inherit anything from the blood money of her husband," until Ad-Dahhak bin Sufyan wrote to him, and told him that the Prophet () ruled that the wife of Ashyam bin Dibabi should inherit from the blood money of her husband

2643. It was narrated from 'Ubadah bin Samit: That the Prophet () ruled that Hamal bin Malik Hudhali Al-Lihyani should inherit from his wife who was killed by his other wife

2644. It was narrated from 'Amr bin Shu'aib, from his grandfather, that :the Messenger of Allah () ruled that the blood money for the people of the book is half of that of the blood money for the Muslims, and they are the Jews and Christians

2645. It was narrated from Abu Hurairah that :the Messenger of Allah () said: "The killer does not inherit."

2646. It was narrated from 'Amr bin Shu'aib that :Abu Qatadah, a man from Banu Mudlij, killed his son, and 'Umar took one hundred camels from him, thirty Hiqqah, thirty Jadha'ah and forty Khalifah. Then he said: "Where is the brother of slain? I heard the Messenger of Allah () say: 'The killer does not inherit.'"

2647. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allah () ruled that a woman's blood money (if she kills someone) should be paid by her male relatives on her father's side, whoever they are, and they should not inherit anything from her, except what is left over after her heirs have been taken their shares. If she is killed than her blood money is to be shared among her heirs, since they are the ones who may kill the one who killed her."

2648. It was narrated that Jabir said: "The Messenger of Allah () ruled that the blood money should be paid by the near male relations from the father's side of the killer, and the such relatives of slain woman said: 'O Messenger of Allah (), her legacy is for us.' He said: 'No, her legacy is for her husband and children.'"

2649. It was narrated that Anas said: "Rubai, the paternal aunt of Anas, broke the tooth of a girl and they (her family) asked (the girl's family) to let her off, but they refused. They offered to pay compensatory money, but they refused. So they came to Prophet () who ordered retaliation. Anas bin Nadr said: 'O Messenger of Allah (), will the tooth of Rubai' be broken? By the One Who sent you with the truth, it will not be broken!' The Prophet () said: 'O Anas, what Allah has decreed is retaliation.' So the people accepted that and forgave her. The Messenger of Allah () said: 'there are among the slaves of Allah those who, if they swear by Allah, Allah fulfills their oath.'"

2650. It was narrated from Ibn 'Abbas that the Messenger of Allah () said: "Teeth are all the same; the incisor and the molar are the same."

2651. It was narrated from Ibn 'Abbas that :the Prophet () ruled that (the compensatory money) for a tooth was five camels

2652. It was narrated from Ibn 'Abbas that the Prophet () said: "This and this are the same" - meaning the pinky finger, ring finger and thumb

2653. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allah () said: "The fingers are all same, and (the compensatory money) for each of them is ten camels

2654. It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allah () said: "The fingers are the same."

2655. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet () of said: "For a wound that exposes a bone, is five; (the compensation) is five camels."

2656. It was narrated from Ya'la and Salamah the sons of Ummayah said: "We went out with the Messenger of Allah () on the military expedition of Tabuk, and with us was a friend of ours. He fought with another man while we were on the road. The man bit the hand on his opponent, who pulled away his hand and the man's tooth fell out. He came to Messenger of Allah () demanding compensatory money for his tooth, and the Messenger of Allah () said: 'Would anyone of you go and bite his brother like a stallion, then come demanding compensatory money? There is no compensatory for this.'"

Hence, The Messenger of Allah () invalidated it (i.e compensatory in such case)

2657. It was narrated from 'Imran bin Husain that a :man bit another man on his forearm; he pulled away his arm away and the man's tooth fell out. The matter was referred to Prophet () who invalidated it and said: 'Would one of you bite (another) like a stallion?'"

2658. It was narrated that Abu Juhaifah said: "I said to 'Ali bin Abu Talib: 'Do you have any knowledge that the people do not have?' He said: 'No, by Allah, we only know what the people know, except that Allah may bless a man with understanding of Qur'an or what is in this sheet, in which are mentioned the rulings on blood money from the Messenger of Allah () and it says that a Muslim should not be killed in retaliation for the murder of disbeliever.'"

2659. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allah () said: "A Muslim should not be killed in retaliation for the murder of a disbeliever."

2660. It was narrated from Ibn 'Abbas that the Prophet () said: "A believer should not be killed in retaliation for the murder of a disbeliever, and a person who has a treaty should not be killed during the time of the treaty."

2661. It was narrated from Ibn 'Abbas that the Messenger of Allah () said: "A father should not be killed for his son."

2662. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that 'Umar bin Khattab said: "I heard the Messenger of Allah () say: 'A father should not be killed for his son.'"

2663. It was narrated from Samurah bin Jundab that the Messenger of Allah () said: "Whoever kills his slave, we will kill him, and whoever mutilates (his slave) we

## Sunan Ibn Majah

will mutilate him.”

2664. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "A man killed his slave deliberately and with malice aforethought, so the Messenger of Allah (ﷺ) gave him one hundred lashes, banished him for one year, and cancelled his share from among the Muslims."

2665. It was narrated from Anas bin Malik that :a Jew crushed the head of a woman between two rocks and killed her, so the Messenger of Allah (ﷺ) crushed his head between two rocks

2666. It was narrated from Anas bin Malik that :a Jew killed a girl for her jewelry. He asked her (as she was dying): "Did so-and-so kill you?" and she gestured with her head to say no. Then he asked her again, and she gestured with her head to say no. he asked her a third time and she gestured with her head to say yes. So the Messenger of Allah (ﷺ) killed him (by crushing his head) between two rocks

2667. It was narrated from Nu'man bin Bashir that the Messenger of Allah (ﷺ) said: "There is no retaliation except with the sword."

2668. It was narrated from Abu Bakrah that the Messenger of Allah (ﷺ) said: "There is no retaliation except with the sword."

2669. It was narrated from Sulaiman bin Amr bin Ahwas that his father said: I heard the Messenger of Allah (ﷺ) saying during the Farewell pilgrimage: "No criminal commits a crime but he brings. (the punishment for that) upon himself. No father can bring punishment upon his son by his crime, and no son can bring punishment upon his father."

2670. It was narrated that Tariq Al-Muharibi said: "I saw the Messenger of Allah (ﷺ) raising his hands until I saw the whiteness of his armpits, saying: 'No child should be punished because of his mother's crime, no child should be punished because of his mother's crime.'"

2671. It was narrated that Khashkhash Al-Anbari said: "I came to the Prophet (ﷺ) and my son was with me. He said: 'You will not be punished because of his crime and he will not be punished because of yours.'"

2672. It was narrated from 'Usamah bin Sharik that the Messenger of Allah (ﷺ) said: "No person will be punished because of another's crime."

2673. It was narrated from Abu Hurairah that the Allah's Messenger (ﷺ) said: "The injuries caused by the beast are without liability, and wells are without liability, and mines are without liability."

2674. Khathir bin 'Abdullah bin 'Amr bin 'Awf narrated that his grandfather said: "I heard the Messenger of Allah (ﷺ) say: 'The injuries cause by the beast are without liability, and mines are without liability.'"

2675. It was narrated that 'Ubadah bin Samit said: "The Messenger of Allah (ﷺ) ruled that there is no liability for injuries caused by falling into a mines or a well, nor those caused by a beast."

2676. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "(The injuries caused by) a fire are without liability, and by falling into a well."

2677. It was narrated from Sahl bin Abu Hathmah from the elders of his people that : 'Abdullah bin Sahl and Muhayyishah set out for Khaibar because of some problem that had arisen. Someone came to Muhayyishah, and he told him that Abdullah bin Sahl had been killed and thrown into a pit or well in Khaibar. He came to the Jews and said: "By Allah, you killed him." They said: "By Allah, we did not kill him." Then he went back to his people and told them about that. Then he and his brother Huwayyisah, who was older than him, and 'Abdur-Rahman bin Sahl, came (to the Prophet (ﷺ)). Muhayyisah, who was the one who had been at Khaibar, went and he began to speak, but the Messenger of Allah (ﷺ) said: "Let the elder speak first." So Huwayyisah spoke, then Muhayyisah spoke. The Messenger of Allah (ﷺ) said: "Either (the Jews) will pay the blood money for your companion, or war will be declared on them." The Messenger of Allah (ﷺ) sent a letter to that effect (to the Jews) and they wrote back saying: "By Allah, we did not kill him." The Messenger of Allah (ﷺ) said to Huwayyisah, Muhayyisah and Abdur-Rahman: "Will you swear an oath establishing your claim to the blood money of your companion?" They said: "No" He said: "Should the Jews swear an oath for you?" They said: "They are not Muslims." So the Messenger of Allah (ﷺ) paid the blood money himself, and he sent one hundred she-camels to them and some of them entered the house. Sahl said: "A red she-camels from among them kicked me."

2678. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that :Huwayyisah and Muhayyisah , the sons of Mas'ud, and 'Abdullah and 'Abdur-Rahman the sons of Sahl, went out to search for food in Khaibar. 'Abdullah was attacked and killed, and mention of that was made to the Messenger of Allah (ﷺ). He said: "Will you swear an oath and establish your right to blood money?" They said: "O Messenger of Allah (ﷺ), how can we swear an oath when we did not witness anything?" He said: "Do you want the Jews to swear that they are innocent?" They said: "O Messenger of Allah (ﷺ), then they will kill us too." So the Messenger of Allah (ﷺ) paid the blood money himself

2679. It was narrated from Salamah bin Rawh bin Zinba', that :his grandfather came to the Prophet (ﷺ) and he had castrated a slave of his. The Prophet (ﷺ) manumitted the slave in compensation for having been mutilated

2680. Amr bin Shu'aib narrated from his father that his grandfather said: "A man came to the Prophet (ﷺ) screaming. The Messenger of Allah (ﷺ) said to him: 'What is the matter with you?' He said: 'My master saw me kissing a slave woman of his, so he cut off my penis.' The Prophet (ﷺ) said: 'Take me to the man.' He was sought but could not be found, so the Messenger of Allah (ﷺ) said: 'Go, for you are free.' He said: 'Who will protect me, O Messenger of Allah (ﷺ)? What if my master enslaves me again?' The Messenger of Allah (ﷺ) said: 'Your protection will be (incumbent upon) every believer or Muslim.'"

2681. Abdullah said that the Messenger of Allah (ﷺ) said: "The most decent of the people in killing are the people of faith."

## Sunan Ibn Majah

2682. It was narrated that 'Abdullah that the Messenger of Allah () said: "The most decent people in killing are the people of faith."

2683. It was narrated from Ibn 'Abbas that the Prophet () said: "The blood of every Muslims is equal, they are one hand against others. The asylum offered by the lowest of them in status applies to them (all), and the return is granted to the farthest of them."

2684. It was narrated from Ma'qil bin Yasar that the Messenger of Allah () said: "The Muslims are one hand against others, and their blood is equal."

2685. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather that the Messenger of Allah () said: "The hand of the Muslims is over others, and their blood and wealth is equal in value. The (asylum granted by) the lowest of them applies to the Muslims, and the Muslims return (the spoils of war) to the farthest of them."

2686. It was narrated from 'Abdullah bin 'Amr that the Messenger of Allah () said: "Whoever kills a Mu'ahid, will not smell the fragrance of Paradise, even though its fragrance may be detected from a distance of forty years."

2687. It was narrated from Abu Hurairah that the Prophet () said: "Whoever kills a Mu'ahid who has the protection of Allah and the protection of his Messenger, will not smell the fragrance of Paradise, even though its fragrance may be detected from a distance of Seventy years."

2688. It was narrated that Rifa'ah bin Shaddad Al-Qitbani said: "Were it not for a word that I heard from 'Amr bin Hamiq Khuza'i, I would have separated the head of Al-Mukhtar from his body. I heard him saying: "The Messenger of Allah () said: 'If a man trusts someone with his life then he kills him, he will carry a banner of treachery on the day of Resurrection.'"

2689. It was narrated that Rifa'ah said: "I entered upon Mukhtar in his palace and he said: 'Jibril has just left me.' Nothing stopped me from striking his neck (i.e, killing him) but a Hadith that I heard from Sulaiman bin Surad, according to which the Prophet () said: 'If a man trusts you with his life, then do not kill him.' That is what stopped me."

2690. It was narrated that Abu Hurairah said: "A man killed (another) during the time of the Messenger of Allah () and was referred to the Prophet (). He handed him over to the victim's next of kin, but the killer said: 'O Messenger of Allah (), by Allah I did not mean to kill him.' The Messenger of Allah () said to the next of kin, 'If he is telling the truth and you kill him, you will go to Hell.' So he let him go. He had been tied with a rope, and he went out dragging his rope, so he became known as Dhan-Nis'ah (the one with the rope)

2691. It was narrated that Anas bin Malik said: "A man brought the killer of his relative to the Messenger of Allah () and the Messenger of Allah () said: 'Pardon him,' but he refused. He said: 'Take the blood money,' but he refused. He said: 'Go and kill him, but then you will be like him.' Someone caught up with him and reminded him that the Messenger of Allah () had said: 'Go and kill him, but then you will be like him.' So he let him go. He said: So he was seen dragging his strap going to his family. He said: It seemed that he had tied him up. It's narrated that AbdurRahman bin AlQasim said "Then it is not (permissible) for anyone after the Prophet to say 'Go and kill him, but then you will be like him

2692. It was narrated that 'Ata bin Abu Maimunah said: "I only know it from Anas bin Malik who said: 'No case involving retaliation was referred to the Messenger of Allah () but he enjoined forgiveness."

2693. Abu Darda said: "I heard the Messenger of Allah () say: 'There is no man who suffers some (injury) on his body and forgives (the perpetrator), but Allah (SWT) will raise him one degree in status thereby, or erase from him one sin.' My own ears heard it and my heart memorized it."

2694. Mu'adh bin Jabal, Abu Ubaidah bin Jararah, Ubadah bin Samit and Shaddad bin Aws narrated that the Messenger of Allah () said: "If a woman kills someone deliberately, she should not be killed until she delivers what is in her womb, if she is pregnant, and until the child's sponsorship is guaranteed. And if a woman commits illegal sex, she should not be stoned until she delivers what is in her womb and until her child's sponsorship is guaranteed."

## The Chapters on Wills

2695. It was narrated that Aishah said: "The Messenger of Allah () did not leave behind a Dinar nor a Dirham, nor a sheep, nor a camel, and he did not make a will concerning anything."

2696. It was narrated from Malik bin Mighwal that Talhah bin Musarrif said: "I said to Abdullah bin Abu Awfa: 'Did the Messenger of Allah () make a will concerning anything?' He said: 'No.' I said: 'How come he told the Muslims to make wills?' He said: 'He enjoined (them to adhere to) the book of Allah (SWT).'" Malik said: "Talhah bin Musarrif said: 'Huzail bin Shurahbil said: "Abu Bakr was granted leadership according to the will of Allah's Messenger ()?" (Rather) Abu Bakr wished that the found a covenant (in that regard) from Allah's Messenger (), so he could fetter his nose with a (camel's) nose ring."

2697. It was narrated that Anas bin Malik said: "What the Messenger of Allah () most enjoined when he was dying and breathing his last was: The prayer; and those whom your right hands possess."

2698. It was narrated that 'Ali bin Abu Talib said: "The last words of the Prophet () were: The prayer; and those whom your right hands possess."

2699. It was narrated from Ibn 'Umar that the Messenger of Allah () said: "The Muslim man has no right to spend two nights, if he has something for which a will should be made, without having a written will with him."

2700. It was narrated from Anas bin Malik that the Messenger of Allah () said: "The one who is deprived is the one who is deprived of a will."

## Sunan Ibn Majah

2701. It was narrated from Jabir bin Abdullah that the Messenger of Allah (ﷺ) said: "Whoever dies leaving a will, he dies on the right path and Sunnah, and he dies with piety and witness, and he dies forgiven."
2702. It was narrated from Ibn 'Umar that the Prophet (ﷺ) said: "The Muslim man has no right to spend two nights, if he has something for which will should be made, without having a written will with him."
2703. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said: "Whoever tries to avoid giving the inheritance to his heirs, Allah (SWT) will deprive him of his inheritance in Paradise on the Day of Resurrection."
2704. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "A man may do the deeds of the people of goodness for seventy years, then when he makes his will, he is unjust in his will, so he ends (his life) with evil deeds and enters Hell. And a man may do the people of evil for seventy years, then he is just in his will, so he ends (his life) with good deeds and enters Paradise." Abu Hurairah said: "Recite, if you wish: 'These are the limits (set by) Allah (STW) up to His saying: 'a disgraceful torment'"
2705. It was narrated from Mu'awiyah bin Qurrah, from his father that the Messenger of Allah (ﷺ) said: "Whoever makes a will as death approaches, and his will is in accordance with the book of Allah (SWT) it will be an expiation for whatever he did not pay of his Zakah during his lifetime."
2706. It was narrated that Abu Hurairah said: "A man came to the Prophet (ﷺ) and said: 'O Messenger of Allah (ﷺ), tell me, which of the people has most right to my good companionship?' He said: 'Yes, by your father, you will certainly be told.' He said: 'Your mother,' He said: 'Then who?' He said: 'Then your mother.' He said: 'Then who?' He said: 'Then your mother.' He said: 'Then who?' He said: 'Then your mother.' He said: 'Then who?' He said: 'Then your father.' He said: 'Tell me, O Messenger of Allah (ﷺ) about my wealth- how should I give in charity?' He said: 'Yes, by Allah (SWT) you will certainly be told. You should give in charity when you are still healthy and greedy for wealth, hoping for a long life and fearing poverty. Do not tarry until your soul reaches here and you say: 'My wealth of for so-and-so,' and 'My wealth of for so-and-so,' and it will be for them even though you dislike that.'"
2707. It was narrated that Busr bin Jahhash Al-Quraishi that :the Prophet (ﷺ) spat in his palm then pointed to it with his index finger and said: "Allah (SWT) says: 'Do you think you can escape from My punishment, O son of Adam, when I have created you from something like this? When your soul reaches here' - and (the Prophet (ﷺ)) pointed to his throat - 'You say: I give charity.' But it is too late for charity?"
2708. It was narrated from 'Amir bin Sa'd that his father said: "I became sick during the year of the Conquest, and was at death's door. The Messenger of Allah (ﷺ) came to visit me and I said: 'O Messenger of Allah (ﷺ), I have a great deal of wealth and no one will inherit from me apart from my daughter. Can I give two thirds of my wealth in charity?' He said: 'No.' I said: 'Then half?' He said: 'No.' I said: 'One third?' He said: 'One third and one third is a lot. If you leave your heirs rich that is better than leaving them destitute and begging from people.'"
2709. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Allah (SWT) has been charitable with you over the disposal of one third of your wealth at the time of your death, so that you may be able to add to the record of your good deeds."
2710. It was narrated from Ibn Umar that the Messenger of Allah (ﷺ) said: "(Allah says) O son of Adam! I have given you two things which you do not deserve (except by mercy of Allah (SWT)): I allow you to dispose of a share of your wealth when you are on your deathbed, in order to cleanse and purify you, and my slaves pray for you after your life is over."
2711. It was narrated that Ibn Abbas said: "I would like the people to reduce (the will) from one third to one quarter, because the Messenger of Allah (ﷺ) said: 'One third is a lot.'"
2712. It was narrated from 'Amr bin Kharijah: "The Prophet (ﷺ) addressed them when he was on his camel. His camel was chewing its cud and its saliva was dripping between my shoulders. He said: 'Allah (SWT) has allocated for each heir his share of the inheritance, so it is not permissible (to make) a bequest for an heir. The child belong to the bed and the adulterer gets the stone. Whoever claims to belong to someone other than his father, or (a freed slave) who claims that his Wala is for other than his Mavali, upon him will be the curse of Allah, the angels and all the people, and no charge nor equitable exchange will be accepted from him.' Or he said: "No equitable exchange nor change."
2713. Shurahbil bin Muslim Al-Khawlani narrated from Abu Umamah Al-Bahili that he heard :the Messenger of Allah (ﷺ) say in his sermon, during the year of the Farewell pilgrimage: "Allah (SWT) has given each person who has rights his rights, and there is no bequest for in heir."
2714. It was narrated that Anas bin Malik said: "I was under the she-camel of the Messenger of Allah (ﷺ) and its saliva was dripping between my shoulders, and I heard him say: 'Allah (SWT) has given each person who has rights his rights, but there is no bequest for an heir.'"
2715. It was narrated that 'Ali said: "The Messenger of Allah (ﷺ) ruled that the debts should be paid off before the execution of the will. You recite: '(The distribution in all cases is) after the payment of legacies he may have bequeathed or debts.' The sons of one mother (from the same father) inherit from one another, but not the sons from different mothers (but the same father)."
2716. It was narrated from Abu Hurairah that a man asked the Messenger of Allah (ﷺ): "My father died and left behind wealth, but he did not make a will. Will it expiate for him if I give charity on his behalf?" He said: "Yes."
2717. It was narrated from Aishah that a man came to the Prophet (ﷺ) and said: "My mother died unexpectedly and she had not made a will. I think that if she



## Sunan Ibn Majah

could have spoken, she would have given in charity. Will she have a reward if I give in charity on her behalf, and will I have a reward?" He said: "Yes."

2718. It was narrated from 'Amr bin Shu'aib from his father, that his grandfather said: "A man came to the Prophet (ﷺ) and said: 'I do not have anything and I have no wealth, but I have an orphan (under my care) who has wealth.'" He said: "Eat from the wealth of your orphan, without being extravagant or use it for trade." He (narrator) said: "And I think he said: 'Do not preserve your wealth using his instead.'"

### Chapters on Shares of Inheritance

2719. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "O Abu Hurairah. Learn about the inheritance and teach it, for it is half of knowledge, but it will be forgotten. This is the first thing that will be taken away from my nation."

2720. It was narrated that Jabir bin 'Abdullah said: "The wife of Sa'd bin Rabi' came with the two daughters of Sa'd to the Prophet (ﷺ) and said: 'O Messenger of Allah, these are the two daughters of Sa'd. He was killed with you on the day of Uhud, and their paternal uncle has taken all that their father left behind, and a woman is only married for her wealth.' The Prophet (ﷺ) remained silent until the Verse of inheritance was revealed to him. Then the Messenger of Allah (ﷺ) called the brother of Sa'd bin Rabi' and said: 'Give the two daughters of Sa'd two thirds of his wealth, and give his wife on eighth, and take what is left.'"

2721. It was narrated that Huzail bin Shurahbil said: "A man came to Abu Musa Al-Ash'ari and Salman bin Rabi'ah Al-Bahili and asked them about (the shares of) a daughter, a son's daughter, a sister through one's father and mother. They said: 'The daughter gets one half, and what is left goes to the sister. Go to Ibn Mas'ud, for he will concur with what we say.' So the man went to Ibn Mas'ud, and told him what they had said. 'Abdullah said: 'I will go astray and will not be guided (if I say that I agree); but I will judge as the Messenger of Allah (ﷺ) judged. The daughter gets one half, and the son's daughter gets one-sixth. That makes two thirds. And what is left goes to the sister.'"

2722. It was narrated that Ma'qil bin Yasar Al-Muzani said: "I heard the Prophet (ﷺ) when a case was brought to him which involved the share of a grandfather. He gave him one third, or one sixth."

2723. It was narrated that Ma'qil bin Yasar said: "The Messenger of Allah (ﷺ) ruled concerning a grandfather who was among us, that he should receive one sixth."

2724. It was narrated that Ibn Dhu'aib said: "A grandmother came to Abu Bakr Siddiq and asked him for her inheritance. Abu Bakr said to her: 'You have nothing according to the Book of Allah, and I don't know of anything for you according to the Book of Allah, and I don't know of anything for you according to the Sunnah of the Messenger of Allah (ﷺ). Go back until I ask the people.' So he asked the people and Al-Mughirah bin Shu'bah said: 'I was present with the Messenger of Allah (ﷺ) and he gave her (the grandmother) one sixth.' Abu Bakr said: 'Is there anyone else with you (who will corroborate what you say)?' Muhammad bin Maslamah Al-Ansari stood up and said something like what Mughirah bin Shu'bah had said. So Abu Bakr applied it in her case."

2725. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) gave a grandmother one sixth of the inheritance

2726. It was narrated from Ma'dan bin Abu Talhah Al-Ya'muri that 'Umar bin al-Khattab stood up to deliver a sermon one Friday, or he addressed them one Friday. He praised and glorified Allah, and said: "By Allah, I am not leaving behind any problem more difficult than the one who leaves behind an heir. I asked the Messenger of Allah (ﷺ), and he never spoke so harshly to me about anything as he spoke to me about this. He jabbed his finger into my side or my chest and said: 'O 'Umar, sufficient for you is the Verse that was revealed in summer, at the end of Surat An-Nisa'."

2727. 'Umar bin al-Khattab said: "There are three things, if the Messenger of Allah (ﷺ) had clarified them, that would have been dearer to me than the world and everything in it: a person who leaves behind no heir, usury, and the caliphate."

2728. It was narrated from Muhammad bin Munkadir that he heard Jabir bin 'Abdullah say: "I fell sick and the Messenger of Allah (ﷺ) came to visit me, he and Abu Bakr with him, and they came walking. I had lost consciousness, so the Messenger of Allah (ﷺ) performed ablution and poured some of the water of his ablution over me. I said: 'O Messenger of Allah, what should I do? How should I decide about my wealth?' Until the Verse of inheritance was revealed at the end of An-Nisa': "If the man or woman whose inheritance is in question has left neither ascendants or descendants." [4:12] And: "They ask you for a legal verdict. Say: 'Allah directs (thus) about those who leave neither descendants nor ascendants as heirs.'" [4:]

2729. It was narrated from Usamah bin Zaid, who attributed it to the Prophet (ﷺ): "The Muslim does not inherit from a disbeliever and the disbeliever does not inherit from a Muslim."

2730. It was narrated from Usamah bin Zaid that he said: "O Messenger of Allah, will you stay in your house in Makkah?" He said: "Has 'Aqeel left us any houses?" 'Aqeel had inherited Abu Talib along with Talib. Neither Ja'far nor 'Ali inherited anything because they had been Muslims, and 'Aqeel and Talib had been disbelievers. So on account of that, Umar would say the believer does not inherit from the disbeliever. And Usamah said: the Messenger of Allah (ﷺ) said "The Muslim does not inherit from the disbeliever nor the disbeliever from the Muslim"

2731. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allah (ﷺ) said: "People of two different religions do not inherit from one another."

2732. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "Rabab bin Hudhaifah (bin Sa'eed) bin Sahm married Umm Wa'il bint Ma'mar Al-Jumahiyyah, and she bore him three sons. Their mother died and her sons inherited her houses and the Wala' of her freed slaves. 'Amr bin 'As took them out to Sham, and they died of the plague of 'Amwas. 'Amr inherited from them, and he was their 'Asabah.\* When 'Amr came back, Banu Ma'mar came to him

## Sunan Ibn Majah

and they referred their dispute with him concerning the Wala' of their sister to 'Umar. 'Umar said: 'I will judge between you according to what I heard from the Messenger of Allah (). I heard him say: "What the son or father acquires goes to his. 'Asabah, no matter who they are.'" So he ruled in our favour and wrote a document to that effect, in which was the testimony of 'Abdur-Rahman bin 'Awf, Zaid bin Thabit and someone else. Then when 'Abdul-Malik bin Marwan was appointed caliph, a freed slave of hers (Umm Wa'il's) died, leaving behind two thousand Dinar. I heard that that ruling had been changed, so they referred the dispute to Hisham bin Isma'il. We referred the matter to 'Abdul-Malik, and brought him the document of 'Umar. He said: 'I thought that this was a ruling concerning which there was no doubt. I never thought that the people of Al-Madinah would reach such a state that they would doubt this ruling. So he ruled in our favour, and it remained like that afterwards."

2733. It was narrated from 'Aishah that the freed slave of the Prophet () fell from a palm tree and died. He left behind wealth but he had no child or close relative. The Prophet () said: "Give his legacy to a man from his village."

2734. It was narrated that the daughter of Hamzah said: "My freed slave died, leaving behind a daughter. The Messenger of Allah () divided his wealth between myself and his daughter, giving me half and her half."

2735. It was narrated from Abu Hurairah that the Messenger of Allah () said: "The killer does not inherit."

2736. It was narrated from 'Abdullah bin 'Amr that the Messenger of Allah () stood up, on the day of the conquest of Makkah, and said: "A woman inherits from the blood money and wealth of her husband, and he inherits from her blood money and wealth, so long as one of them did not kill the other. If one of them killed the other deliberately, then he or she inherits nothing from the blood money or wealth. If one of them killed the other by mistake, he or she inherits from the other's wealth, but not from the blood money."

2737. It was narrated from Abu Umamah bin Sahl bin Hunaif that a man shot an arrow at another man and killed him, and he had no heir except a maternal uncle. Abu 'Ubaidah bin Jarrah wrote to 'Umar about that, and 'Umar wrote back to him saying that the Prophet () said: "Allah and His Messenger are the guardians of the one who has no guardian, and the maternal uncle is the heir of one who has no other heir."

2738. It was narrated from Miqdam Abu Karimah, a man from Sham who was one of the Companions of the Messenger of Allah (), that the Messenger of Allah () said: "Whoever leaves behind wealth, it is for his heirs. Whoever leaves behind poor dependents and a debt, it is for us to take care of – or he said: 'It is for Allah and His Messenger (to take care of) – I am the heir of the one who has no heir, I will pay the blood money on his behalf and inherit from him. And the maternal uncle is the heir of the one who has no heir, he pays blood money on his behalf and inherits from him."

2739. It was narrated that 'Ali bin Abu Talib said: "The Messenger of Allah () ruled that the sons from the same mother inherit from one another, but not sons from different mothers. A man inherits from his full brother from the same father and mother, but not his brothers from his father."

2740. It was narrated that Ibn 'Abbas said: "The Messenger of Allah () said: 'Distribute wealth among those who are entitled to shares of inheritance, according to the Book of Allah, then whatever is left over goes to the nearest male relative.'"

2741. It was narrated that Ibn 'Abbas said: "A man died at the time of the Messenger of Allah (), and he left no heir except for a slave whom he had set free. The Messenger of Allah () gave the legacy to him."

2742. It was narrated from Wathilah bin Asqa' that the Prophet () said: "A woman may get three types of inheritance: From her freed slave woman, a foundling whom she raised, and her child concerning whom she swore in Li'an that he was legitimate."

2743. It was narrated that Abu Hurairah said: "Then the Verse of Li'an was revealed, the Messenger of Allah () said: 'Any woman who attributed her child to people to whom he does not belong, then she has no relation to (the religion of) Allah, and she will never enter Paradise, and any man who rejects his child, while he recognizes him, Allah will screen Himself from him on the Day of Resurrection and disgrace him before the witnesses.'"

2744. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet () said: "It is disbelief for a man to attribute himself to someone other than his father knowingly, or to deny his connection to his father, even subtly."

2745. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather that the Messenger of Allah () said: "Whoever commits adultery with a slave woman or a free woman, his child is illegitimate, and he cannot inherit from him or be inherited from (i.e., this child cannot inherit from him)."

2746. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allah () said: "Every child who is attributed to his father after his father to whom he is attributed has died, and his heirs attributed him to him after he died, he ruled that\* whoever was born to a slave woman whom he owned at the time when he had intercourse with her, he should be named after the one to whom he was attributed, but he has no share of any inheritance that was distributed previously. Whatever inheritance he finds has not yet been distributed, he will have a share of it. But he cannot be named after his father if the man whom he claimed as his father did not acknowledge him. If he as born to a slave woman whom his father did not own, or to a free woman with whom he committed adultery, then he cannot be named after him and he does not inherit from him, even if the one whom he claims as his father acknowledges him. So he is an illegitimate child who belongs to his mother's people, whoever they are, whether she is a free woman or a slave."

2747. It was narrated that Ibn 'Umar said: "The Messenger of Allah () forbade selling the right of inheritance or giving it away."

2748. It was narrated that Ibn 'Umar said: The Messenger of Allah () forbade selling the right of inheritance, or giving it as a gift

## Sunan Ibn Majah

2749. It was narrated from 'Abdullah bin 'Umar that the Messenger of Allah () said: "Whatever division of inheritance was made during the Ignorance period, stands according to the division of the Ignorance period, and whatever division of inheritance was made during Islam, it stands according to the division of Islam."

2750. It was narrated from Jabir that the Messenger of Allah () said: "If the child has cried, the (funeral) prayer should be offered for him (if he dies) and he is an heir."

2751. It was narrated from Jabir bin 'Abdullah and Miswar bin Makhrumah that the Messenger of Allah () said: "No child inherits until he raises his voice or cries."

2752. It was narrated that 'Abdullah bin Mawhab said: "I heard Tamim Ad-Dari say: 'I said: O Messenger of Allah, what is the Sunnah concerning a man from among the People of the Book who becomes a Muslim at the hands of another man?' He said: 'He is the closest of all people to him in life and in death.'"

### The Chapters on Jihad

2753. It was narrated from Abu Hurairah that the Messenger of Allah () said: "Allah has prepared (reward) for those who go out (to fight) in His cause: 'And do not go out except (to fight) for Jihad in My cause, out of faith in Me and belief in My Messengers, but he has a guarantee from Me that I will admit him to Paradise, or I will return him to his dwelling from which he set out, with the reward that he attained, or the spoils that he acquired.' Then he said: 'By the One in Whose Hand is my soul, were it not that it would be too difficult for the Muslims, I would never have stayed behind from any expedition that went out in the cause of Allah. But I could not find the resources to give them mounts and they could not find the resources to follow me, nor would they be pleased to stay behind if I went. By the One in Whose Hand is the soul of Muhammad, I wish I could fight in the cause of Allah and be killed, then fight and be killed, then fight and be killed.'"

2754. It was narrated from Abu Sa'eed Al-Khudri that the Prophet () said: "The one who fights in the cause of Allah has a guarantee from Allah. Either He will raise him to His forgiveness and mercy, or He will send him back with reward and spoils of war. The likeness of the one who fights in the cause of Allah is that of one who fasts and prays at night without ceasing, until he returns."

2755. It was narrated from Abu Hurairah that the Messenger of Allah () said: "Going out in the morning in the cause of Allah, or in the evening, is more virtuous than the world and what is in it."

2756. It was narrated from Sahl bin Sa'd As-Sa'idi that the Messenger of Allah () said: "Going out in the morning in the cause of Allah, or in the evening, is better than the world and what is in it."

2757. It was narrated from Anas bin Malik that the Messenger of Allah () said: "Going out in the morning in the cause of Allah, or in the evening, is better than the world and what is in it."

2758. It was narrated that 'Umar bin al-Khattab said: "I heard the Messenger of Allah () say: 'Whoever equips a warrior in the cause of Allah until he is fully equipped, he will have a reward like his, until he dies or returns.'"

2759. It was narrated from Zaid bin Khalid Al-Juhani that the Messenger of Allah () said: "Whoever equips a warrior in the cause of Allah, he will have a reward like his, without that detracting from the warrior's reward in the slightest."

2760. It was narrated from Thawban that the Messenger of Allah () said: "The best Dinar that a man can spend is a Dinar that he spends on his family, a Dinar that he spends on a horse in the cause of Allah, and a Dinar that a man spends on his companions in the cause of Allah."

2761. It was narrated from 'Ali bin Abu Talib, Abu Darda', Abu Hurairah, Abu Umamah Al-Bahili, 'Abdullah bin 'Umar, 'Abdullah bin 'Amr, Jabir bin 'Abdullah and 'Imran bin Husain, all of them narrating that the Messenger of Allah () said: "Whoever sends financial support in the cause of Allah and stays at home, for every Dirham he will have (the reward of) seven hundred Dirham. Whoever fights himself in the cause of Allah, and spends on that, for every Dirham he will have (the reward of) seven hundred thousand Dirham." Then he recited the Verse: "Allah gives manifold increase to whom He wills." [2:]

2762. It was narrated from Abu Umamah that the Prophet () said: "Whoever does not fight, or equip a fighter, or stay behind to look after a fighter's family, Allah will strike him with a calamity before the Day of Resurrection."

2763. It was narrated from Abu Hurairah that the Messenger of Allah () said: "Whoever meets Allah with no mark on him (as a result of fighting) in His cause, he will meet Him with a deficiency."

2764. It was narrated that Anas bin Malik said: "When the Messenger of Allah () was returning from the campaign of Tabuk, and had drawn close to Al-Madinah, he said: 'In Al-Madinah there are people who, as you traveled and crossed valleys, were with you.' They said: 'O Messenger of Allah, even though they are in Al-Madinah?' He said: 'Even though they were in Al-Madinah. They were kept behind by (legitimate) excuses.'"

2765. It was narrated from Jabir that the Messenger of Allah () said: "In Al-Madinah there are men who, every time you crossed a valley or travelled a road, they shared with you in the reward. They were kept behind by (legitimate) excuses."

2766. It was narrated that 'Abdullah bin Zubair said: "Uthman bin 'Affan addressed the people and said: 'O people! I heard a Hadith from the Messenger of Allah () and nothing kept me from narrating it to you except for the fact that I did not want to lose you and your companionship. So it is up to you. I heard the Messenger of Allah () saying: "Whoever spends a night guarding the frontier in the cause of Allah, it will be like a thousand nights spent in fasting and prayer.'"

## Sunan Ibn Majah

2767. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Whoever dies being prepared in the cause of Allah, will be given continuously the reward for the good deeds that he used to do, and he will be rewarded with provision, and he will be kept safe from Fattan,\* and Allah will raise him on the Day of Resurrection free of fright."

2768. It was narrated that Ubayy bin Ka'b said: "The Messenger of Allah (ﷺ) said: 'For guarding the frontier for a day in the cause of Allah, defending the Muslims, seeking reward, apart from in the month of Ramadan, there is a reward granted greater than worshipping for a hundred years, fasting and praying. Guarding the frontier for a day in the cause of Allah, defending the Muslims, seeking reward, in the month of Ramadan, is better before Allah and brings a greater reward' – I think he said – "than worshipping for a thousand years, fasting and praying. If Allah returns him to his family safe and sound, no bad deed will be recorded for him for a thousand years, but his good deeds will be recorded, and the reward for guarding the frontier will come to him until the Day of Resurrection."

2769. It was narrated from 'Uqbah bin 'Amir Al-Juhani that the Messenger of Allah (ﷺ) said: "May Allah have mercy on the one who keeps watch over the troops."

2770. It was narrated that Sa'eed bin Khalid bin Abu Tuwail said: I heard Anas bin Malik saying: I heard the Messenger of Allah (ﷺ) say: "Standing guard one night in the cause of Allah is better than a man fasting and praying, among his family, for a thousand years. The year is three hundred and sixty days and a day is like a thousand years."

2771. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said to a man: "I advise you to fear Allah and to say the Takbir (Allahu Akbar) in every high place."

2772. It was narrated from Hammad bin Zaid from Thabit, that the Prophet (ﷺ) was mentioned before Anas bin Malik and he said: "He was the best of people, the most generous of people, the most courageous of people. The people of Al-Madinah became alarmed one night, and he was the first of them to investigate the noise and din. He was riding a horse belonging to Abu Talhah, bareback, with no saddle. His sword was hanging from his neck and he was saying: 'O people, do not be afraid,' sending them back to their houses. Then he said of the horse, 'We found it like a sea,' or, 'It is a sea.'"

2773. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "If you are called to arms then go forth."

2774. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "The dust (of Jihad) in the cause of Allah and the smoke of Hell will never be combined in the interior of a Muslim."

2775. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said: "Whoever goes out in the cause of Allah will have the equivalent of the dust that got on him, in musk, on the Day of Resurrection."

2776. It was narrated from Anas bin Malik that his maternal aunt Umm Harim bint Milhan said: "The Messenger of Allah (ﷺ) slept near me one day, then he woke up smiling. I said: 'O Messenger of Allah, what has made you smile?' He said: 'People of my nation who were shown to me (in my dream) riding across this sea like kings on thrones.' I said: 'Supplicate to Allah to make me one of them.'" So he prayed for her. Then he slept again, and did likewise, and she said the same as she said before, and he replied in the same manner. She said: "Pray to Allah to make me one of them," and he said: "You will be one of the first ones." He said: "Then she went out with her husband, 'Ubadah bin Samit, as a fighter, the first time that the Muslims crossed the sea with Mu'awiyah bin Abu Sufyan. On their way back, after they had finished fighting, they stopped in Sham. An animal was brought near for her to ride it, but it threw her off, and she died."

2777. It was narrated from Abu Darda' that the Messenger of Allah (ﷺ) said: "A military expedition by sea is like ten expeditions by land. The one who suffers from seasickness is like one who gets drenched in his own blood in the cause of Allah."

2778. It was narrated that Sulaim bin 'Amr said: I heard Abu Umamah saying: I heard the Messenger of Allah (ﷺ) say: "The martyr at sea is like two martyrs on land, and the one who suffers seasickness is like one who gets drenched in his own blood on land. The time spent between one wave and the next is like a lifetime spent in obedience to Allah. Allah has appointed the Angel of Death to seize souls, except for the martyr at sea, for Allah Himself seizes their souls. He forgives the martyrs on land for all sins except debt, but (He forgives) the martyr at sea all his sins and his debt."

2779. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Even if there was only one day left of this world, Allah would make it last until a man from my household took possession of (the mountain of) Dailam and Constantinople."

2780. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said: "The horizons will be opened to you, and you will conquer a city called Qazvin. Whoever is stationed there for forty days or forty nights, will have pillars of gold in Paradise, with green chrysolite and topped by a dome of rubies. It will have seventy thousand doors, at each door will be a wife from among the wide-eyed houris."

2781. It was narrated that Mu'awiyah bin Jahimah As-Sulaimi said: "I came to the Messenger of Allah (ﷺ) and said: 'O Messenger of Allah, I want to go for Jihad with you, seeking thereby the Face of Allah and the Hereafter.' He said: 'Woe to you! Is your mother still alive?' I said: 'Yes.' He said: 'Go back and honor her.' Then I approached him from the other side and said: 'O Messenger of Allah, I want to go for Jihad with you, seeking thereby the Face of Allah and the Hereafter.' He said: 'Woe to you! Is your mother still alive?' I said: 'Yes.' He said: 'Go back and honour her.' Then I approached him from in front and said: 'O Messenger of Allah, I want to go for Jihad with you, seeking thereby the Face of Allah and the Hereafter.' He said: 'Woe to you! Is your mother still alive?' I said: 'Yes.' He said: 'Go back and serve her, for there is Paradise.'" Another chain reports a similar hadith. Ibn Majah said: This is Jahimah bin 'Abbas bin Mirdas As-Sulaimi who criticized the Prophet the Day of Hunain

2782. It was narrated that 'Abdullah bin 'Amr said: "A man came to the Messenger of Allah (ﷺ) and said: 'O Messenger of Allah, I have come seeking to go out in

## Sunan Ibn Majah

Jihad with you, seeking thereby the Face of Allah and the Hereafter. I have come even though my parents are weeping.' He said: 'Go back to them and make them smile as you have made them weep.'"

2783. It was narrated that Abu Musa said: "The Prophet (ﷺ) was asked about a man who fights to prove his courage, or out of pride and honour for his close relatives, or to show off. The Messenger of Allah (ﷺ) said: 'Whoever fights so that the Word of Allah may be supreme is the one who (is fighting) in the cause of Allah.'"

2784. It was narrated that Abu 'Uqbah, who was the freed slave of some Persian people, said: "I was present with the Prophet (ﷺ) on the Day of Uhud. I struck a man from among the idolaters and said: 'Take that! And I am a Persian slave!' News of that reached the Prophet (ﷺ) and he said: 'Why did you not say: "Take that! And I am an Ansari slave!?"'

2785. 'Abdullah bin 'Amr said: "I heard the Prophet (ﷺ) say: 'There is no band of warriors that fights in the cause of Allah and acquires war spoils, but they have been given two thirds of their reward, but if they do not get any spoils of war, then they will have their reward in full (in the Hereafter).'"

2786. It was narrated from 'Urwah Al-Bariqi that the Messenger of Allah (ﷺ) said: "Goodness is tied to the forelocks of horses until the Day of Resurrection."

2787. It was narrated from 'Abdullah bin 'Umar that the Messenger of Allah (ﷺ) said: "There is goodness in the forelocks of horses until the Day of Resurrection."

2788. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "There is goodness in the forelocks of horses" – or he said: "There is goodness tied in the forelocks of horses." Suhail (one of the narrators) said: "I am not certain of" – "until the Day of Resurrection. And horses are of three types: those that bring reward to a man, those that are a means of protection for a man, and those that are a burden (of sin) for a man. As for those that bring reward, a man keeps them in the cause of Allah and keeps them constantly ready (for Jihad), so they do not take any fodder into their stomachs but a reward will be written for him, and if he puts them out to pasture, they do not eat anything but reward will be written for him. If he gives them to drink from a flowing river, for every drop that enters their stomachs there will be reward," (continuing) until he mentioned reward in conjunction with their urine and droppings, and even when they run here and there by themselves, for each step they take a reward will be written for him – 'As for those that are a means of protection, a man keeps them because they are a source of dignity and adornment, but he does not forget the rights of their backs and stomachs (i.e., their right not to be overworked and their right to be fed) whether at times of their difficulty or ease. As for those that bring a burden (of sin), the one who keeps them for purposes of wrongdoing or for pomp and show before people, is the one for whom they bring a burden of sin."

2789. It was narrated from Abu Qatadah Al-Ansari that the Messenger of Allah (ﷺ) said: "The best of horses are those that are deep black, with a blaze on the forehead, white marks on the legs and white nose and upper lip, and with no whiteness on the right foreleg. If not deep-black, then reddish-brown, with these markings."

2790. It was narrated that Abu Hurairah said: "The Prophet (ﷺ) used to dislike horses that had three legs with white markings on them, and one leg the same color as the rest of the body."

2791. It was narrated that Tamim Ad-Dari said: "I heard the Messenger of Allah (ﷺ) say: 'Whoever ties a horse in the cause of Allah, then feeds it with his own hand, he will have one merit for every grain.'"

2792. Mu'adh bin Jabal narrated that he heard the Prophet (ﷺ) say: "Any Muslim who fights in the cause of Allah for the time between two milkings of a she-camel, he will be guaranteed Paradise."

2793. It was narrated that Anas bin Malik said: "I was present in a war, and 'Abdullah bin Rawahah said: O soul of mine! I see that you do Not want to go to Paradise. I swear by Allah that you surely Will enter it, willingly or Unwillingly."

2794. It was narrated that 'Amr bin 'Abasah said: "I came to the Prophet (ﷺ) and said: 'O Messenger of Allah, which Jihad is best?' He said: '(That of a man) whose blood is shed and his horse is wounded.'"

2795. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "There is no one who is wounded in the cause of Allah – and Allah knows best of who is wounded in His cause – but he will come on the Day of Resurrection with his wounds looking as they did on the day he was wounded; their color will be the color of blood but their smell will be the fragrance of musk."

2796. Isma'il bin Abu Khalid said: "I heard 'Abdullah bin Abu Awfa say: 'The Messenger of Allah (ﷺ) supplicated to Allah against the Confederates (Al-Ahzab) and said: 'O Allah, Who has sent down the Book and is Swift in bringing to account, destroy the Confederates. O Allah, destroy them and shake them.'"

2797. Sahl bin Abu Umamah bin Sahl bin Hunaif narrated from his father, from his grandfather that the Prophet (ﷺ) said: "Whoever asks Allah for martyrdom, sincerely from his heart, Allah will cause him to reach the status of the martyrs even if he dies in his bed."

2798. It was narrated from Abu Hurairah: "Mention of the martyrs was made in the presence of the Prophet (ﷺ) and he said: 'The earth does not dry of the blood of the martyr until his two wives rush to him like two wet nurses who lost their young ones in a stretch of barren land, and in the hand of each one of them will be a Hullah\* that is better than this world and everything in it.'"

2799. It was narrated from Miqdam bin Ma'dikarib that the Messenger of Allah (ﷺ) said: "The martyr has six things (in store) with Allah: He is forgiven from the first drop of his blood that is shed; he is shown his place in Paradise; he is spared the torment of the grave; he is kept safe from the Great Fright; he is adorned with a

## Sunan Ibn Majah

garment of faith; he is married to (wives) from among the wide-eyed houris; and he is permitted to intercede for seventy of his relatives.”

2800. It was narrated from Jabir bin ‘Abdullah: “When ‘Abdullah bin ‘Amr bin Haram was killed, on the Day of Uhud, the Messenger of Allah (ﷺ) said: ‘O Jabir, shall I not tell you what Allah said to your father?’ I said: ‘Yes.’ He said: ‘Allah does not speak to anyone except from behind a screen, but He spoke to your father face to face and said: “O My slave, ask Me and I shall give you.” He said: “O my Lord, bring me back to life so that I may be killed for Your sake a second time.” He said: “I have already decreed that they will not return (to the world after death).” He said: “O Lord, convey (the good news about my state) to those whom I have left behind.” So Allah revealed this Verse: ‘Think not of those as dead who are killed in the way of Allah.’” [3:]

2801. It was narrated from ‘Abdullah concerning the Verse: “Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision,” [3:169] that he said: “We asked about that, and (the Prophet (ﷺ)) said: ‘Their souls are like green birds that fly wherever they wish in Paradise, then they come back to lamps suspended from the Throne. While they were like that, your Lord looked at them and said, “Ask me for whatever you want.” They said: “O Lord, what should we ask You for when we can fly wherever we wish in Paradise?” When they saw that they would not be left alone until they had asked for something, they said: “We ask You to return our souls to our bodies in the world so that we may fight for Your sake (again).” When He saw that they would not ask for anything but that, they were left alone.’”

2802. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “The martyr does not feel anything more when he is killed than one of you feels if he is pinched (by a bug).”

2803. It was narrated from ‘Abdullah bin ‘Abdullah bin Jabir bin ‘Atik, from his father, that his grandfather fell sick and the Prophet (ﷺ) came to visit him. One of his family members said: “We hoped that when he died it would be as a martyr in the cause of Allah.” The Messenger of Allah (ﷺ) said: “In that case the martyrs of my nation would be few. Being killed in the cause of Allah is martyrdom; dying of the plague is martyrdom; when a pregnant woman dies in childbirth that is martyrdom; and dying of drowning, or burning, or of pleurisy, is martyrdom.”

2804. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: “What do you say among yourselves about the martyr?” They said: “The one who is killed in the cause of Allah.” He said: “In that case the martyrs among my nation would be few. Whoever is killed in the cause of Allah is a martyr; whoever dies in the cause of Allah is a martyr; whoever dies of a stomach disease is a martyr; and whoever dies of the plague is a martyr.” Another chain narrates with the addition of “and the drowned is a martyr

2805. It was narrated from Anas bin Malik that the Prophet (ﷺ) entered Makkah on the day of the Conquest, with a helmet on his head

2806. It was narrated from Sa’ib bin Yazid, if Allah wills, that the Prophet (ﷺ) wore two coats of mail on the Day of Uhud, one over the other

2807. Sulaiman bin Habib said: “We entered upon Abu Umamah and he saw some silver ornaments on our swords. He got angry and said: ‘People conquered lands and their swords were not adorned with gold and silver, but with lead and iron and ‘Alabi.’”

2808. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) acquired his sword Dhulfiqar, from the spoils of war on the Day of badr

2809. It was narrated that ‘Ali bin Abi Talib said: “When Mughirah bin Shu’bah fought alongside the Prophet (ﷺ) he would carry a spear, and when he would come back he would throw his spear down so that someone would pick it up and give it back to him.” ‘Ali said to him: “I will tell the Messenger of Allah (ﷺ) about that.” He (the Prophet (ﷺ)) said: “Do not do that, for it you do that it will not be picked up as a lost item to be returned.”

2810. It was narrated that ‘Ali said: “The Messenger of Allah (ﷺ) had an Arabian bow in his hand, and he saw a man who had a Persian bow in his hand. He said: ‘What is this? Throw it away. You should use this and others like it, and Qana\* spears. Perhaps Allah will support His religion thereby and enable you to conquer lands.’”

2811. It was narrated from ‘Uqbah bin ‘Amir Al-Juhani that the Prophet (ﷺ) said: “Allah will admit three people to Paradise by virtue of one arrow: The one who makes it, seeking reward by making it well; the one who shoots it; and the one who hands it to him.” And the Messenger of Allah (ﷺ) said: “Shoot and ride, and if you shoot that is dearer to me than if you ride. All things that a Muslim man does for entertainment are in vain except for shooting arrows, training his horse and playing with his wife, for these are things that bring reward.”

2812. It was narrated that ‘Amr bin ‘Abasah said: “I heard the Messenger of Allah (ﷺ) say: ‘Whoever shoots an arrow at the enemy and his arrow reaches the enemy, whether it hits him or not, that is equivalent to him freeing a slave.’”

2813. It was narrated that ‘Uqbah bin ‘Amir Al-Juhani said: “I heard the Messenger of Allah (ﷺ) reciting on the pulpit: ‘And make ready against them all you can of power.’ [8:60] (And saying that) three times – ‘Power means shooting.’”

2814. It was narrated that ‘Uqbah bin ‘Amir Al-Juhani said: “I heard the Messenger of Allah (ﷺ) say: ‘Whoever learns how to shoot (arrows) then abandons it, has disobeyed me.’”

2815. It was narrated that Ibn ‘Abbas said: “The Prophet (ﷺ) passed by some people who were shooting (arrows) and said: ‘Shoot, Banu Isma’il, for your father was an archer.’”

2816. It was narrated that Harith bin Hassan said: “I came to Al-Madinah and saw the Prophet (ﷺ) standing on the pulpit, and Bilal standing in front of him, with his sword by his side, and (I saw) a black flag. I said: ‘Who is this?’ He said: ‘This is ‘Amr bin ‘As, who has just come back from a campaign.’”

## Sunan Ibn Majah

2817. It was narrated from Jabir bin 'Abdullah that the Prophet (ﷺ) entered Makkah on the Day of the Conquest, and his standard was white

2818. It was narrated from Ibn 'Abbas that the flag of the Messenger of Allah (ﷺ) was black, and his standard was white

2819. It was narrated from Abu 'Umar, the freed slave of Asma', from Asma' bint Abi Bakr, that she brought out a cloak edged with brocade and said: "The Prophet (ﷺ) used to wear this when he met the enemy."

2820. It was narrated from 'Umar that he used to forbid silk and brocade except that which was like that, then he gestured with his finger, then his second finger, then his third, then his fourth,\* and said: "The Messenger of Allah (ﷺ) used to forbid that to us."

2821. Ja'far bin 'Amr bin Huraith narrated that his father said: "It is as if I can see the Messenger of Allah (ﷺ), wearing a black turban, with its two ends hanging between his shoulders."

2822. It was narrated from Jabir that the Prophet (ﷺ) entered Makkah wearing a black turban

2823. It was narrated that Kharijah bin Zaid said: "I saw a man asking my father about a man who goes out to fight and buys and sells and trades during his campaign. My father said to him: 'We were with the Messenger of Allah (ﷺ) in Tabuk, and we bought and sold, and he saw us and did not forbid us (to do that).'"

2824. It was narrated from Sahl bin Mu'adh bin Anas, from his father, that the Messenger of Allah (ﷺ) said: "For me to have a good send-off to a warrior who is going to fight in the cause of Allah, and to guard his goods when he goes out in the morning or evening, is dearer to me than this world and everything in it."

2825. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) gave me a send-off and said: 'I command you to Allah's keeping, Whose trust is never lost.'"

2826. It was narrated that Ibn 'Umar said: "When the Messenger of Allah (ﷺ) would dispatch troops, he would say to the leader: 'I commend to Allah's keeping your religious commitment, your dignity and the end of your deeds.'"

2827. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said to Aktham bin Al-Jawn Al-Khuza'i: "O Aktham! Fight alongside people other than your own, it will improve your attitude and make you generous to your companions. O Aktham, the best number of companions is four, the best number of troops on an expedition is four hundred, the best number of an army is four thousand, and twelve thousand will never be overpowered because of their small number."

2828. It was narrated that Bara' bin 'Azib said: "We were talking about how, on the Day of Badr, the Companions of the Messenger of Allah (ﷺ) numbered three hundred ten and something, the same number as the Companions of (Talut) who crossed the river with him, and no one crossed the river with him but a believer."

2829. It was narrated that Lahi'ah bin 'Uqbah said: "I heard Abul-Ward, the Companion of the Messenger of Allah (ﷺ), say: 'Beware of the troop which, when it meets (the enemy) it flees, and when it takes spoils of war, it steals from it.'"

2830. It was narrated from Qabisah bin Hulb that his father said: "I asked the Messenger of Allah (ﷺ) about the food of the Christians and he said: 'Do not have any doubt about food, (thereby) following the way of the Christians in that.'"

2831. 'Urwah bin Ruwaim Al-Lakhmi narrated that Abu Tha'labah Al-Khushani – whom he said he met and spoke with – said: "I came to the Messenger of Allah (ﷺ) and asked him: 'O Messenger of Allah! Can we cook in the vessels of the idolaters?' He said: 'Do not cook in them.' I said: 'What if we need them and cannot find anything else?' He said: 'Wash them well, then cook and eat.'"

2832. It was narrated from 'Aishah that the Messenger of Allah (ﷺ) said: "We do not seek the help of the polytheist."

2833. It was narrated from 'Aishah that the Prophet (ﷺ) said: "War is deceit."

2834. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "War is deceit."

2835. It was narrated that Qais bin 'Ubaid said: "I heard Abu Dharr swearing that these verses were revealed concerning those six people on the Day of Badr: 'These two opponents (believers and disbelievers) dispute with each other about their Lord.' [22:19] to the words 'Verily, Allah does what he wills.' [22:14] (that is) Hamzah bin 'Abdul-Muttalib, 'Ali bin Abi Talib, 'Ubaidah bin Al-Harith, 'Utbah bin Rabi'ah, Shaibah bin Rabi'ah and Al-Walid bin 'Utbah. They argued with one another on the Day of Badr."

2836. It was narrated from Iyas bin Salamah bin Akwa' that his father said: "I fought a man and killed him, and the Messenger of Allah (ﷺ) awarded me his spoils."

2837. It was narrated from Abu Muhammad, the freed slave of Abu Qatadah (from Abu Qatadah) that the Messenger of Allah (ﷺ) awarded him the spoils of a man whom he killed on the Day of Hunain

2838. It was narrated from the son of Samurah bin Jundub that his father said: "The Messenger of Allah (ﷺ) said: 'Whoever kills, the spoils are his.'"

2839. It was narrated that Ibn 'Abbas said: "Sa'b bin Jaththamah said: 'The Prophet (ﷺ) was asked about the polytheists who are attacked at night, and their women and children are killed.' He said: 'They are from among them.'"

2840. It was narrated from Iyas bin Salamah bin Awka', that his father said: "We attacked Hawazin, with Abu Bakr, during the time of the Prophet (ﷺ), and we arrived at an oasis belonging to Bani Fazarah during the last part of the night. We attacked at dawn, raiding the people of the oasis, and killed them, nine or seven households."

## Sunan Ibn Majah

2841. It was narrated from Ibn 'Umar that the Prophet (ﷺ) saw a woman who had been killed on the road, and he forbade killing women and children

2842. It was narrated that Hanzalah Al-Katib said: "We went out to fight alongside the Messenger of Allah (ﷺ), and we passed by a slain woman whom the people had gathered around. They parted (to let the Prophet (ﷺ) through) and he said: 'This (woman) was not one of those who were fighting.' Then he said to a man: 'Go to Khalid bin Walid and tell him that the Messenger of Allah (ﷺ) commands you: "Do not kill any children or women, or any (farm) laborer."' Another chain reports a similar hadith

2843. It was narrated that Usamah bin Said said: "The Messenger of Allah (ﷺ) sent me to a village called Ubna, and said: "Go to Ubna in the morning and burn it."

2844. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) burned the palm trees of Banu Nadir, and cut down Buwairah (the name of their garden). Then Allah revealed the words: "What you (O Muslims) cut down of the palm trees (of the enemy), or you left them standing..." [59:]

2845. It was narrated from Ibn 'Umar that the Prophet (ﷺ) burned the palm trees of Banu Nadir and cut them down. Concerning that, their poet said: "It is easy for the elite of Banu Luai – To burn Al-Buwairah in a Frightening manner."

2846. It was narrated from Ayas bin Salamah bin Akwa' that his father said: "We attacked, Hawazin at the time of the Messenger of Allah (ﷺ) with Aby Bakr. He awarded me a slave girl from Banu Fazarah, among the most beautiful of the Arabs, who was wearing an animal skin of hers. I did not divest her of her clothing until I reached Al-Madinah. Then the Prophet (ﷺ) met me in the marketplace, and said: 'By Alla, give her to me.' So I gave her to him, and he sent her as a ransom for some of the Muslim prisoners who were in Makkah."

2847. It was narrated that Ibn 'Umar said that a horse of his went out and the enemy captured it. Then the Muslims defeated them and it was returned to him. (That was) during the time of the Messenger of Allah (ﷺ). He said: "And a slave of his absconded and joined up with the Romans, then the Muslims defeated them, and Khalid bin Walid returned him to me, after the death of the Messenger of Allah (ﷺ)."

2848. It was narrated that Zaid bin Khalid Al-Juhani said: "A man from (the tribe of) Ashja' died in Khaibar, and the Prophet (ﷺ) said: 'Offer the funeral prayer for your companion.' The people found that strange.\* When he saw that, he said: 'Your companion stole from the spoils of war (when fighting) in the cause of Allah.'"

2849. It was narrated that 'Abdullah bin 'Amr said: "There was a man called Kirkah in charge of the goods of the Prophet (ﷺ), who died. The Prophet (ﷺ) said: 'He is in Hell.' They went and looked, and found him wearing a garment or a cloak that he had stolen from the spoils of war."

2850. It was narrated that 'Ubadah bin Samit said: "The Messenger of Allah (ﷺ) led us in prayer on the Day of Hunain, beside a camel that was part of the spoils of war. Then he took something from the camel, and extracted from it a hair, which he placed between two of his fingers. Then he said: 'O people, this is part of your spoils of war. Hand over a needle and thread and anything greater than that or less than that. For stealing from the spoils of war will be a source of shame for those who do it, and ignominy and Fire, on the Day of Resurrection.'"

2851. It was narrated from Habib bin Maslamah that the Prophet (ﷺ) awarded one third (of the spoils of war) after the one fifth (had been taken)

2852. It was narrated from 'Ubadah bin Samit that the Prophet (ﷺ) awarded one quarter of the spoils to those who attacked the enemy at the beginning and one third to those who attacked at the end

2853. 'Amr bin Shu'aib narrated from his father that his grandfather said: "There is no awarding of the spoils after the Messenger of Allah (ﷺ), rather whatever the army acquires (of spoils of war) will be distributed among strong and weak alike."

2854. It was narrated from Ibn 'Umar that the Prophet (ﷺ) distributed the war spoils on the Day of Khaibar, giving three shares to the horseman, two shares for the horse, and one share for the man

2855. 'Umais, the freed slave of Aabi Lahm – Waki' said; - "He used to not eat meat" – said: "I fought alongside my master on the Day of Khaibar, and I was a slave. I was not given anything from the spoils of war but I was given from the least of the utensils (goods) a sword, which I dragged when I put it around my waist."

2856. It was narrated that Umm 'Atiyyah Al-Ansariyyah said: "I fought alongside the Messenger of Allah (ﷺ) in seven campaigns, looking after their goods, making food for them, tending the wounded and looking after the sick."

2857. It was narrated that Safwan bin 'Assil said: "The Messenger of Allah (ﷺ) sent us in a military detachment and said: 'Go in the Name of Allah, and in the cause of Allah. Fight those who disbelieve in Allah. Do not mutilate, do not be treacherous, do not steal from the spoils of war, and do not kill children.'"

2858. It was narrated from Ibn Buraidah that his father said: "Whenever he appointed a man to lead a military detachment, the Messenger of Allah (ﷺ) would advise him especially to fear Allah and treat the Muslims with him well. He (ﷺ) said: 'Fight in the Name of Allah and in the cause of Allah. Fight those how disbelieve in Allah. Fight but do not be treacherous, do not steal from the spoils of war, do not mutilate and do not kill children. When you meet your enemy from among the polytheists, call them to one of three things. Whichever of them they respond to, accept it from them and refrain from fighting them. Invite them to accept Islam, and if they respond then accept it from them and refrain from fighting them. Then invite them to leave their land and move to the land of the polytheists. Tell them that if they do that, then they will have the same rights and duties as the polytheists. If they refuse, then tell them that they will be like the Muslim Bedouins (who live in the desert), subject to the same rulings of Allah as the believers. But they will have no share of Fay\* or war spoils, unless they fight alongside the Muslims. If they refuse to enter Islam, then ask them to pay the Poll-tax. If they do that, then accept it from them and refrain from fighting them. But if they refuse, then seek the help of Allah against them and fight them. If you lay siege to them and they want you to give them the protection of Allah and your Prophet,



## Sunan Ibn Majah

do not give them the protection of Allah and your Prophet, rather give them your protection and the protection of your father and your Companions, for if you violate your protection and the protection of your fathers, that is easier than violating the protection of Allah and the protection of His Messenger. If you lay siege to them and they want you to let them come out with a promise of the judgement of Allah and His Messenger (), do not offer them a promise of the judgement of Allah and His Messenger (), rather offer them your judgement, because you do not know if you will actually pass (the same as) Allah's judgement regarding them or not." Another chain reports a similar hadith

2859. It was narrated from Abu Hurairah that the Messenger of Allah () said: "Whoever obeys me, obeys Allah, And whoever disobeys me, disobeys Allah. Whoever obeys the ruler, obeys me, and whoever disobeys the ruler, disobeys me."

2860. It was narrated from Anas bin Malik that the Messenger of Allah () said: "Listen and obey, even if the one appointed over you is an Ethiopian slave with a head like a raisin."

2861. It was narrated from Umm Husain that she heard the Messenger of Allah () say: "Even if the one appointed over you is a mutilated Ethiopian slave whose nose and ears have been cut off, listen to him and obey, so long as he leads you according to the Book of Allah."

2862. It was narrated from Abu Dharr that he reached Rabadhah when the Iqamah for the prayer had already been given, and there was a slave leading them in prayer. It was said: "This is Abu Dharr," so he (the slave) started to move back. But Abu Dharr said: "My close friend (i.e., the Prophet ()) told me to listen and obey, even if (the leader was) an Ethiopian slave with amputated limbs."

2863. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allah () sent 'Alqamah bin Mujazziz at the head of a detachment, and I was among them. When he reached the battle site, or when he was partway there, a group of the army asked permission to take a different route, and he gave them permission, and appointed 'Abdullah bin Hudhafah bin Qais As-Sahmi as their leader, and I was one of those who fought alongside with him. When we were partway there, the people lit a fire to warm themselves and cook some food. 'Abdullah, who was a man who liked to joke, said: "Do I not have the right that you should listen to me and obey?" They said: "Yes." He said: "And if I command you to do something, will you not do it?" They said: "Of course." He said: "Then I command you to jump into this fire." Some people got up and got ready to jump, and when he saw that they were about to jump, he said: "Restrain yourselves, for I was joking with you." When we came to Al-Madinah, they mentioned that to the Prophet (), and the Messenger of Allah () said: "Whoever among you commands you to do something that involves disobedience to Allah, do not obey him."

2864. It was narrated from Ibn 'Umar that the Messenger of Allah () said: "The Muslim is obliged to obey (the ruler) whether he likes it or not, unless he is commanded to commit an act of disobedience. If he is commanded to commit a sin then he should neither listen nor obey."

2865. It was narrated from 'Abdullah bin Mas'ud that the Prophet () said: "Among those in charge of you, after I am gone, will be men who extinguish the Sunnah and follow innovation. They will delay the prayer from its proper time." I said: "O Messenger of Allah, if I live to see them, what should I do?" He said: "You ask me, O Ibn 'Abd, what you should do? There is no obedience to one who disobeys Allah."

2866. It was narrated that 'Ubadah bin Samit said: "We gave our pledge to the Messenger of Allah (), pledging to listen and obey in times of hardship and times of ease, willingly or reluctantly, and when others are shown preference over us, and that we would not dispute the order of those in charge, that we would speak the truth wherever we are, and that we would not fear the blame of anyone when acting or speaking for the sake of Allah."

2867. 'Awf bin Malik Al-Ashja'i said: "We were with the Prophet () – seven or eight or nine of us – and he said: 'Will you not give pledge to the Messenger of Allah?' So we stretched forth our hands and someone said: 'O Messenger of Allah, we have already given you our pledge. On what basis shall we give this pledge?' He said: '(On the basis that) you will worship Allah and not associate anything with Him, you will establish the five daily prayers, you will listen and obey' – then he spoke some words under his breath – 'and you will not ask the people for anything.' He said: 'I saw some of that group. If he dropped his whip he would not ask anyone to pick it up for him.'"

2868. It was narrated that 'Attab, the freed slave of Hurmuz, said: "I heard Anas bin Malik say: 'We gave our pledge to the Messenger of Allah () on the basis that we would listen and obey. He () said: "As much as you can.'"

2869. It was narrated that Jabir said: "A slave came and gave his pledge to the Prophet (), pledging to emigrate, and the Prophet () did not realize that he was a slave. Then his master came looking for him, and the Prophet () said: 'Sell him to me,' and he brought him in exchange for two black slaves. Then after that he did not accept the pledge from anyone until he had asked whether he was a slave."

2870. It was narrated from Abu Hurairah that the Messenger of Allah () said: "There are three to whom Allah will not speak on the Day of Resurrection, nor will He look at them nor purify them, and theirs will be a painful torment: A man who has surplus water in the desert and withholds it from a wayfarer; a man who sells a man his product after 'Asr, swearing by Allah that he bought it for such and such a price, and the other believes him, but that is not the case; and a man who gives his pledge to a ruler, only doing to for the purpose of worldly gain, and if he is given something he fulfills it, but if he is not given anything he does not fulfill it."

2871. It was narrated from Abu Hurairah that the Messenger of Allah () said: "The affairs of the Children of Israel were administered by their Prophets. Every time a Prophet left, he was followed by another, but there will be no Prophet among you after I am gone." They said: "What will happen, O Messenger of Allah?" He said: "There will be caliphs and there will be many of them." They said: "What should we do?" He said: "Fulfill your pledge to the first one, then the one who comes after him, and do the duties required of you, for Allah will question them about the duties upon them."

## Sunan Ibn Majah

2872. It was narrated from 'Abdullah that the Messenger of Allah () said: "A banner will be set up for every traitor on the Day of Resurrection, and it will be said: 'This is the treachery of so-and- so.'"

2873. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allah () said: "For every traitor a banner will be set up on the Day of Resurrection, commensurate with his treachery."

2874. Muhammad bin Munkadir said that he heard Umaimah bint Ruqaiqah say: "I came to the Prophet () with some other women, to offer our pledge to him. He said to us: '(I accept your pledge) with regard to what you are able to do. But I do not shake hands with women.'"

2875. 'Aishah the wife of the Prophet () said: "When the believing women emigrated to the Messenger of Allah (), they would be tested in accordance with Allah's saying: 'O Prophet! When believing women come to you to give you the pledge...' "[60:12] 'Aishah said: "Whoever among the believing women affirmed this, passed the test. When they affirmed that, the Messenger of Allah () would say to them: 'Go, for you have given your pledge.' No, by Allah! The hand of the Messenger of Allah () never touched the hand of any woman, rather he accepted their pledge in words only." 'Aishah said: "By Allah, the Messenger of Allah () did not demand of women (in their pledge) anything other than that which Allah had commanded, and the hand of the Messenger of Allah () never touched the hand of a woman. He would say to them, when he had accepted their pledge: 'You have given your pledge,' verbally."

2876. It was narrated from Abu Hurairah that the Messenger of Allah () said: "Whoever enters a horse (in a race) between two other horses, not knowing whether it will win, that is not gambling. But whoever enters a horse (in race) between two other horses, certain that it will win, that is gambling."

2877. It was narrated that Ibn 'Umar said: "The Messenger of Allah () made a horse lean, and he would send the horse that he had made lean from Hafya' to Thaniyyatul-Wada', and (he would send) the horse that he had not made lean from Thaniyyatul-Wada' to the mosque of Banu Zuraiq."

2878. It was narrated from Abu Hurairah that the Messenger of Allah () said: "There should be no prizes for racing except races with camels and horses."

2879. It was narrated from Ibn 'Umar that the Messenger of Allah () forbade traveling with the Qur'an to the land of the enemy, lest the enemy gets hold of it

2880. It was narrated from Ibn 'Umar that the Messenger of Allah () used to forbid traveling with the Qur'an to the land of the enemy, lest the enemy gets hold of it

2881. It was narrated from Sa'eed bin Musayyab that Jubair bin Mut'im told him that he and 'Uthman bin 'Affan came to the Messenger of Allah () to speak to him about the way in which the one fifth from Khaibar had been distributed to Banu Hashim and Banu Muttalib. They said: "You have distributed it to our brothers Banu Hashim and Banu Muttalib, but we are related to you (to Banu Hashim) in the same way (as Banu Muttalib)." The Messenger of Allah () said: "Rather I think that Banu Hashim and Banu Muttalib are the same."

## Chapters on Hajj Rituals

2882. It was narrated from Abu Hurairah that the Messenger of Allah () said: "Traveling is a kind of torment, it keeps anyone of you from his sleep, food and drink. When anyone of you has fulfilled the purpose for which he traveled, let him hasten to return to his family." Another chain reports a similar hadith

2883. It was narrated from Ibn 'Abbas that Fadl said – or vice versa: "The Messenger of Allah () said: 'Whoever intends to perform Hajj, let him hasten to do so, for he may fall sick, lose his mount, or be faced with some need.'"

2884. It was narrated that 'Ali said: "When the following was revealed: "And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, for whoever can bear the way." [3:97] They asked: 'O Messenger of Allah, is Hajj every year?' He remained silent. They asked: 'Is it every year?' He said: 'No. If I had said yes, it would have become obligatory.' Then the following was revealed: "O you who believe! Ask not about things which, if made plain to you, may cause you trouble.'" [5:]

2885. It was narrated that Anas bin Malik said: "They said: 'O Messenger of Allah, is Hajj (required) every year?' He said: 'If I were to say yes, it would have become obligatory, and if it were to become obligatory, you would not (be able to) do it, and if you did not do it you would be punished.'"

2886. It was narrated from Ibn 'Abbas that Aqra' bin Habis asked the Prophet (): "O Messenger of Allah, is Hajj (required) every year, or just once?" He said: "Rather it is just once. And whoever can perform Hajj voluntarily, let him do so."

2887. It was narrated from 'Umar that the Prophet () said: "Perform Hajj and 'Umrah, one after the other, for performing them one after the other removes poverty and sin as the bellows removes impurity from iron." Another chain reports a similar hadith

2888. It was narrated from Abu Hurairah that the Prophet () said: "From one 'Umrah to another is an expiation for the sins that came in between them, and Hajj Mabru (an accepted Hajj) brings no less a reward than Paradise."

2889. It was narrated from Abu Hurairah that the Messenger of Allah () said: "Whoever performs Hajj to this House, and does not have sexual relations nor commit any disobedience, will go back like the day his mother bore him."

2890. It was narrated that Anas bin Malik said: "The Prophet () performed Hajj on an old saddle, wearing a cloak that was worth four Dirham or less. Then he said: 'O Allah, a Hajj in which there is no showing off nor reputation sought.'"

2891. It was narrated that Ibn 'Abbas said: "We were with the Messenger of Allah () between Makkah and Al-Madinah, and we passed through a valley. He said:

## Sunan Ibn Majah

'What valley is this?' They said: 'Azraq Valley.' He said: 'It is as if I can see Musa (as) – and he mentioned something about the length of his hair, which Dawud (one of the narrators) did not remember – 'putting his fingers in his ears and raising his voice to Allah reciting the Talbiyah, passing through this valley.' Then we traveled on until we came to a narrow pass, and he said: 'What pass is this?' They said: 'Thaniyyat Harsha' or 'Laft.' He said: 'It is as if I can see Yunus, on a red she-camel, wearing a woollen cloak and holding the reins of his she-camel, woven from palm fibres, passing through this valley, reciting the Talbiyah.'"

2892. It was narrated from Abu Hurairah that the Messenger of Allah () said: "The pilgrims performing Hajj and 'Umrah are a delegation to Allah. If they call upon Him, He will answer them; and if they ask for His forgiveness, He will forgive them."

2893. It was narrated from Ibn 'Umar that the Prophet () said: "The one who fights in the cause of Allah, and the pilgrim performing Hajj and 'Umrah are a delegation to Allah. He invited them, so they responded to Him, and they ask Him and He gives to them."

2894. It was narrated from Ibn 'Umar (from 'Umar) that he asked the Prophet () for permission to perform 'Umrah, and he gave him permission and said to him: "O younger brother, give us a share of your supplication, and do not forget us."

2895. It was narrated from Safwan bin 'Abdullah bin Safwan said that he was married to a daughter of Abu Darda'. He came to her and found Umm Darda' there, but he did not find Abu Darda'. She said to him: "Do you intend to perform Hajj this year?" He said: "Yes." She said: "Pray to Allah for us to grant us goodness, for the Prophet () used to say: 'The supplication of a man for his brother in his absence will be answered. By his head there is an angel who says Amin to his supplication, and every time he prays for his brother, he says: "Amin, and the same for you."' He said: "Then I went out to the marketplace where I met Abu Darda', and he told me something similar from the Prophet ()."

2896. It was narrated that Ibn 'Umar said: "A man stood up and said to the Prophet (): 'O Messenger of Allah! What makes Hajj obligatory?' He said: 'Provision and a mount.' He said: 'O Messenger of Allah, what is the (real) Hajj?' He said: 'The one with dishevelled hair and no perfume.' Another (man) stood up and said: 'O Messenger of Allah, what is the (real) Hajj?' He said: 'Raising one's voice and slaughtering the sacrificial animal.'"

2897. It was narrated from Ibn 'Abbas that the Messenger of Allah () said: "Provision and a mount," meaning, about Allah's saying: "Whoever can bear the way." [3:]

2898. It was narrated from Abu Sa'eed that the Messenger of Allah () said: "No woman should travel the distance of three days or more, unless she is with her father, brother, son, husband or a Mahram."

2899. It was narrated from Abu Hurairah that the Prophet () said: "It is not permissible for a woman who believes in Allah and the Last Day to travel for more than one day's distance without a Mahram."

2900. It was narrated that Ibn 'Abbas said: "A Bedouin came to the Prophet () and said: 'I have enlisted for such and such a military campaign and my wife is going for Hajj.' He said: 'Go back with her.'"

2901. It was narrated that 'Aishah said: "I said: 'O Messenger of Allah, is Jihad obligatory for women?' He said: "Yes: Upon them is a Jihad in which there is no fighting: Al-Hajj and Al-'Umrah."

2902. It was narrated from Umm Salamah that the Messenger of Allah () said: "Hajj is the Jihad of every weak person."

2903. It was narrated from Ibn 'Abbas that the Messenger of Allah () heard a man saying: "Labbaik 'an Shubrumah (Here I am (O Allah) on behalf of Shubrumah." The Messenger of Allah () said: "Who is Shubrumah?" He said: "A relative of mine." He said: "Have you ever performed Hajj?" He said: "No." He said: "Then make this for yourself, then perform Hajj on behalf of Shubrumah."

2904. It was narrated that Ibn 'Abbas said: "A man came to the Prophet () and said: 'Shall I perform Hajj on behalf of my father?' He said: 'Yes, perform Hajj on behalf of your father, for if you cannot add any good to his record (at least) you will not add anything bad.'"

2905. It was narrated from Abu Ghawth bin Husain – a man from Furu' – that he consulted the Prophet () about a Hajj that his father owed, but he had died and had not gone for Hajj. The Prophet () said: "Perform Hajj on behalf of your father." And the Prophet () said: "The same applies to fasting in fulfillment of a vow – it should be made up for."

2906. It was narrated from Abu Razin Al-'Uqaili that he came to the Prophet () and said: "O Messenger of Allah, my father is an old man and he cannot perform Hajj or 'Umrah, and he is not able to ride the mount (due to old age)." He said: "Perform Hajj and 'Umrah on behalf of your father."

2907. It was narrated from 'Abdullah bin 'Abbas that a woman from Khath'am came to the Prophet () and said: "O Messenger of Allah, my father is an old man who has become weak, and now the command of Allah has come for His slaves to perform Hajj, but he cannot do it. Will it discharge his duty if I perform it on his behalf?" The Messenger of Allah () said: "Yes."

2908. It was narrated that Ibn 'Abbas said: Husain bin 'Awf told me: I said: "O Messenger of Allah, the command for Hajj has come but my father cannot perform Hajj unless he is tied to a saddle." Some time passed, then he said: "Perform Hajj on behalf of your father."

2909. It was narrated from Ibn 'Abbas that his brother Fadl was riding behind the Messenger of Allah () in the morning of sacrifice (i.e., the 10th of Dhul-Hijjah), when a woman from Khath'am came and said: "O Messenger of Allah, the command of Allah has come for His slaves to perform Hajj, but my father is an old man and cannot ride. May I perform Hajj on his behalf?" He said: "Yes, because if your father owed a debt you would pay it off."

## Sunan Ibn Majah

2910. It was narrated that Jabir bin 'Abdullah said: "A woman held up a child of hers to the Prophet (ﷺ) during Hajj and said: 'O Messenger of Allah, is there Hajj for this one?' He said: 'Yes, and you will be rewarded.'"
2911. It was narrated that 'Aishah said: "Asma' bint 'Umais gave birth at Shajarah, and the Messenger of Allah (ﷺ) told Abu Bakr to tell her to take a bath and begin the Talbiyah."
2912. It was narrated from Abu Bakr that he went out for Hajj with the Messenger of Allah (ﷺ), and Asma' bint 'Umais was with him. She gave birth, at Shajarah, to Muhammad bin Abu Bakr. Abu Bakr came to the Prophet (ﷺ) and told him about that, and the Messenger of Allah (ﷺ) told him to tell her to take a bath, then begin the Talbiyah for Hajj, and to do everything that the people did, apart from circumambulating the House (Tawaf)
2913. It was narrated that Jabir said: "Asma' bint 'Umais gave birth to Muhammad bin Abi Bakr and sent word to the Prophet (ﷺ). He told her to take a bath, fasten a cloth around her private part and begin the Talbiyah."
2914. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) said: "The people of Al-Madinah should begin the Talbiyah from Dhul-Hulaifah, the people of Sham from Juhfah, and the people of Najd from Qarn." 'Abdullah said: "As for these three, I heard them from the Messenger of Allah (ﷺ). And it reached me that the Messenger of Allah (ﷺ) said: 'And the people of Yemen should enter Ihram from Yalamlam.'"
2915. It was narrated that Jabir said: "The Messenger of Allah (ﷺ) addressed us and said: 'The Talbiyah of the people of Al-Madinah begins at Dhul-Hulaifah. The Talbiyah of the people of Sham begins at Juhfah. The Talbiyah of the people of Yemen begins at Yalamlam. The Talbiyah of the people of Najd begins at Qarn. The Talbiyah of the people of the east begins at Dhat 'Irq.' Then he turned to face the (eastern) horizon and said: 'O Allah, make their hearts steadfast.'"
2916. It was narrated from Ibn 'Umar that when the Messenger of Allah (ﷺ) put his foot in the stirrup and his riding beast rose up with him, he would say the Talbiyah from the mosque of Dhul-Hulaifah
2917. It was narrated that Anas bin Malik said: "I was by the knees of the she-camel of the Messenger of Allah (ﷺ), at Shajarah. When it rose up with him, he said: 'Labbaika bi 'Umrah wa Hajjah ma'an [Here I am (O Allah) for 'Umrah and Hajj together].' That was during the Farewell Pilgrimage."
2918. It was narrated from Nafi', that Ibn 'Umar said: "I learned the Talbiyah from the Messenger of Allah (ﷺ) who said: Labbaika Allahumma labbaik, labbaika la sharika laka labbaik. Innal-hamda wan- ni'mata laka, wal-mulk. La sharika laka (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner)." He said: "And Ibn 'Umar used to add: Labbaika labbaika labbaika wa sa'daika wal-khairu fi yadaika, labbaika war-raghba'u ilaika wal-'amal (Here I am, here I am, here I am, and at Your service; all good is in Your Hands, here I am, seeking Your pleasure and striving for Your sake)."
2919. It was narrated that Jabir said: "The Talbiyah of the Messenger of Allah (ﷺ) was: 'Labbaika Allahumma labbaik, (labbaika) la sharika laka labbaik. Innal-hamd wan-ni'mata laka, wal-mulk. La sharika laka (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).'"
2920. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) used to say in his Talbiyah: "Labbaika ilahal-haqq, labbaika (Here I am, O god of Truth, here I am)."
2921. It was narrated from Sahl bin Sa'd As-Sa'idi that the Messenger of Allah (ﷺ) said: "There is no (pilgrim) who recites the Talbiyah but that which is to his right and left also recites it, rocks and trees and hills, to the farthest ends of the earth in each direction, from here and from there."
2922. It was narrated from Khallad bin Sa'ib, from his father, that the Messenger of Allah (ﷺ) said: "Jibra'il came to me and told me to command my Companions to raise their voices when reciting the Talbiyah."
2923. It was narrated from Zaid bin Khalid Al-Juhani that the Messenger of Allah (ﷺ) said: "Jibril came to me and said: 'O Muhammad! Tell your Companions to raise their voices when reciting the Talbiyah, for it is one of the symbols of Hajj.'"
2924. It was narrated from Abu Bakr As-Siddiq that the Messenger of Allah (ﷺ) was asked: "Which actions are best?" He said: "Raising one's voice and slaughtering the sacrificial animal."
2925. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah (ﷺ) said: "There is no Muhrim (pilgrim in Ihram) who exposes himself to the sun all day for the sake of Allah, reciting the Talbiyah until the sun goes down, but his sins will disappear and he will go back like on the day his mother bore him."
2926. It was narrated that 'Aishah said: "I put perfume on the Messenger of Allah (ﷺ) for his Ihram before he entered into it, and when he exited Ihram before he returned."
2927. It was narrated that 'Aishah said: "It is as if I can see the traces of perfume in the parting (of hair) of the Messenger of Allah (ﷺ), while he is reciting the Talbiyah."
2928. It was narrated that 'Aishah said: "It is as if I can see the traces of perfume in the parting (of hair) of the Messenger of Allah (ﷺ) after three days, and he was a Muhrim."
2929. It was narrated from 'Abdullah bin 'Umar that a man asked the Messenger of Allah (ﷺ), what clothes may the Muhrim wear? The Messenger of Allah (ﷺ) said: "He should not wear a shirt, or turbans (or head cover), pants or pajamas, hooded cloaks and no leather socks, unless he cannot find sandals, in which case

## Sunan Ibn Majah

he may wear leather socks but should cut them to below the ankles. And he should not wear any clothes that have been touched (dyed) with saffron or Wars.”

2930. It was narrated that ‘Abdullah bin ‘Umar said: “The Messenger of Allah (ﷺ) forbade the Muhrim to wear a garment dyed with Wars or saffron.”

2931. It was narrated that Ibn ‘Abbas said: “I heard the Prophet (ﷺ) delivering a sermon – (one of the narrators) Hisham said: ‘On the pulpit’ – and he said: ‘Whoever does not have a waist wrap, let him wear pants or pajamas, and whoever does not have sandals, let him wear leather socks.’” In his narration, Hisham said: “If he does not find any, then let him wear pants or pajamas.”

2932. It was narrated from Ibn ‘Umar that the Messenger of Allah (ﷺ) said: “Whoever does not have sandals let him wear leather socks, and let him cut them to below the ankle.”

2933. It was narrated that Asma’ bint Abu Bakr said: “We went out with the Messenger of Allah (ﷺ) until, when we were in ‘Arj, we stopped to camp. The Messenger of Allah (ﷺ) sat, with ‘Aishah by his side, and I was sitting beside Abu Bakr. Our mount\* and the mount of Abu Bakr was one, under the care of the slave of Abu Bakr. The slave looked and his camel was not with him, so he said to him: ‘Where is your camel?’ He said: ‘I lost it yesterday.’ He said: ‘You have one camel with you and you lost it?’ He started to beat him, and the Messenger of Allah (ﷺ) said: ‘Look at what this Muhrim is doing!’”

2934. It was narrated from Ibrahim bin ‘Abdullah bin Hunain, from his father, that ‘Abdullah bin ‘Abbas and Miswar bin Makhramah disagreed at Abwa’. Abdullah bin ‘Abbas said that the Muhrim may wash his head, and Miswar said that the Muhrim may not wash his head. Ibn ‘Abbas sent me to Abu Ayyub Al-Ansari to ask him about that, and I found him taking a bath near the well, screened with a piece of cloth. I greeted him with Salam, and he said: “Who is this?” I said: “I am ‘Abdullah bin Hunain. ‘Abdullah bin ‘Abbas sent me to you to ask you how the Messenger of Allah (ﷺ) used to wash his head when he was in Ihram.” He said: “Abu Ayyub put his hand on the cloth and lowered it until his head appeared, then he said to someone who was pouring water for him, Pour water. So he poured water on his head. Then he rubbed his head with his hands, forwards and backwards, and said: ‘This is what I saw him (ﷺ) doing.’”

2935. It was narrated that ‘Aishah said: “We were with the Prophet (ﷺ), and we were in Ihram. When a rider met us we would lower our garments from the top of our heads, and when he has gone, we would lift them up again.” Another chain reports a similar hadith

2936. It was narrated from Abu Bakr bin ‘Abdullah bin Zubair from his grandmother – he (the narrator) said: “I do not know if it was Asma’ bint Abu Bakr or Su’da bint ‘Awf – that the Messenger of Allah (ﷺ) entered upon Duba’ah bint ‘Abdul-Muttalib and said: “What is keeping you, O my aunt, from performing Hajj?” She said: “I am a sick woman, and I am afraid of being prevented (from completing Hajj).” He said: ‘Enter Ihram and stipulate the condition that you will exit Ihram from the point where you are prevented.’”

2937. It was narrated that Duba’ah said: “The Messenger of Allah (ﷺ) entered upon me when I was unwell. He said: ‘Do you intend to perform Hajj this year?’ I said: ‘I am sick, O Messenger of Allah.’ He said: ‘Go for Hajj and say: “I will exit Ihram from the point where I am prevented.’”

2938. It was narrated that Ibn ‘Abbas said: Duba’ah bint Zubair bin ‘Abdul- Muttalib came to the Messenger of Allah (ﷺ) and said: “I am a heavy woman and I want to go for Hajj. How should I enter Ihram?” He said: “Enter Ihram and stipulate the condition that you will exit Ihram from the point where you are prevented.”

2939. It was narrated that ‘Abdullah bin ‘Abbas said: “The Prophets used to enter the Haram walking barefoot. They would circumambulate the House and complete all the rituals barefoot and walking.”

2940. It was narrated from Ibn ‘Umar that the Messenger of Allah (ﷺ) used to enter Makkah from the upper mountain pass and when he left, he would leave from the lower mountain pass

2941. It was narrated from Ibn ‘Umar that the Prophet (ﷺ) entered Makkah by day

2942. It was narrated that Usamah bin Zaid said: “I said: ‘O Messenger of Allah, where will you stay tomorrow?’ That was during his Hajj. He said: ‘Has ‘Aqil left us any house?’ Then he said: ‘Tomorrow we will stay in the valley of Banu Kinanah, Muhassab where the Quraish swore an oath of disbelief.’” That was where the Banu Kinana had sworn an oath with the Quriash against Banu Hashim, that they would not intermarry with them or engage in trade with them. Ma’mar said: “Zuhri said: Khaif means a valley.”

2943. It was narrated that ‘Abdullah bin Sarjis said: “I saw the bald forehead of ‘Umar bin Khattab when he kissed the Black Stone and said: ‘I am kissing you, although I know that you are only a stone and you can neither cause harm nor bring benefit. Had I not seen the Messenger of Allah (ﷺ) kissing you, I would not have kissed you.’”

2944. It was narrated that Sa’eed bin Jubair said: I heard Ibn ‘Abbas say: The Messenger of Allah (ﷺ) said: “This Stone will be brought on the Day of Resurrection, and it will be given two eyes with which to see, and a tongue with which to speak, and it will bear witness for those who touched it in sincerity.”

2945. It was narrated that Ibn ‘Umar said: “The Messenger of Allah (ﷺ) turned to face the Stone, then he put his lips on it and wept for a long time. Then he turned and saw ‘Umar bin Khattab weeping. He said: ‘O ‘Umar, this is the place where tears should be shed.’”

2946. It was narrated from Salim bin ‘Abdullah that his father said: “The Messenger of Allah (ﷺ) did not touch the corners of the Ka’bah apart from the Black Corner (i.e., the corner where the Black Stone is) and the one that is next to it facing the houses of Banu Jumah (i.e., the Yemenite Corner).”

2947. It was narrated that Safiyyah bint Shaibah said: “When the Messenger of Allah (ﷺ) saw that things had settled down, in the year of the Conquest (of Makkah), he performed Tawaf on his camel, touching the corner with a staff in his hand. Then he entered the House and found a dove made of aloeswood. He broke it,

## Sunan Ibn Majah

then he stood at the door of the Ka'bah and threw it out, and I was watching him."

2948. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) performed Tawaf on a camel during the Farewell Pilgrimage, touching the corner with a staff

2949. Ma'ruf bin Kharrabudh Al-Makki narrated:"I heard Abu Tufail, 'Amir bin Wathilah, say: 'I saw the Prophet (ﷺ) performing Tawaf on his camel, touching the corner with his staff and kissing the staff.'"

2950. It was narrated from Nafi', from Ibn 'Umar that when the Messenger of Allah (ﷺ) performed Tawaf around the House for the first time, he walked briskly with short steps in the first three circuits, and walked normally in the last four, starting and ending at the Hijr.\* And Ibn 'Umar used to do that

2951. It was narrated from Jabir that the Prophet (ﷺ) walked briskly (Ramala), from the Hijr to the Hijr, three times, then he walked normally for four

2952. It was narrated from Zaid bin Aslam that his father said:"I heard 'Umar say: 'Why do they perform Ramal now, when Allah has established Islam and done away with disbelief and its people? By Allah,\* we will not give up something that we used to do at the time of the Messenger of Allah (ﷺ).'"

2953. It was narrated that Ibn 'Abbas said:"During his 'Umrah after Hudaibiyah – when they wanted to enter Makkah – the Prophet (ﷺ) said to his Companions: 'Your people will see you tomorrow, so let them see you looking strong.' When they entered the mosque, they touched the corner and started to walk briskly, and the Prophet (ﷺ) was with them. When they reached the Yemenite Corner, they walked normally to the Black Corner (the corner where the Black Stone is), then they walked briskly until they reached the Yemenite Corner, then they walked normally to the Black Corner. They did that three times, then they walked normally for four circuits."

2954. It was narrated from Ibn Ya'la bin Umayyah that his father Ya'la said:"The Prophet (ﷺ) performed Tawaf while doing Idtiba'."\* (In his narration, one of the narrators) Qabisah said: "While wearing a Yemenite cloth."

2955. It was narrated that 'Aishah said:"I asked the Messenger of Allah (ﷺ) about the Hijr, and he said: 'It is part of the House.' I said: 'What kept them from incorporating it into it?' He said: 'They ran out of funds.' I said: 'Why is its door so high up that it can only be reached with a ladder?'"\* He said: 'That is what your people did so that they could let in whoever they wanted and keep out whoever they wanted. Were it not that your people have so recently left disbelief behind, and I am afraid that it would bother them, I would have changed it, incorporating what they left out and I would put its door at ground level.'

2956. It was narrated that 'Abdullah bin 'Umar said:"I heard the Messenger of Allah (ﷺ) say: 'Whoever performs Tawaf around the House and prays two Rak'ah, it is as if he freed a slave.'"

2957. Humaid bin Abu Sawiyyah said:I heard Ibn Hisham asking 'Ata' bin Abu Rabah about the Yemenite Corner, when he was performing Tawaf around the House. 'Ata' said: Abu Hurairah told me that the Prophet (ﷺ) said: "Seventy angels have been appointed over it. Whoever says: Allahumma inni as'alukal-'afwa wal-'afiyah fid-dunya wal-akhirah; Rabbana atina fid-dunya hasanah, wa fil-akhirati hasanah, wa qina 'adhaban-Nar (O Allah, I ask You for pardon and well-being in this world and in the Hereafter. Our Lord, give us good in this world and good in the Hereafter and protect us from the torment of the Fire), they say: Amin." When he reached the Black Corner (where the Black Stone is), he said: O Abu Muhammad! What have you heard about this Black Corner? 'Ata' said: Abu Hurairah told me that he heard the Messenger of Allah (ﷺ) say: "Whoever faces it is facing the Hand of the Most Merciful." Ibn Hisham said to him: O Abu Muhammad, what about Tawaf? 'Ata' said: Abu Hurairah told me that he heard the Prophet (ﷺ) say: "Whoever performs Tawaf around the House seven times and does not say anything except: Subhan Allah wal-hamdu lillah, wa la ilaha illallah wa Allahu Akbar, wa la hawla wa la quwwata illa billah (Glory is to Allah, praise is to Allah, none has the right to be worshipping but Allah, and there is no power nor strength except with Allah), ten bad deeds will be erased from him, ten merits will be recorded for him, and he will be raised ten degrees in status. Whoever performs Tawaf and talks when he is in that situation, is wading in mercy like one who wades in water."

2958. It was narrated that Muttalib said:"When he finished seven (circuits of Tawaf), I saw the Messenger of Allah (ﷺ) come until he was parallel with the Corner, then he prayed two Rak'ah at the edge of the Mataf (area for Tawaf), and there was nothing between him and the people who were performing Tawaf."

2959. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) came and performed Tawaf around the House seven times, then he prayed two Rak'ahs. Waki' said:"Meaning, at the Maqam,\* then he went out to Safa."

2960. It was narrated that Jabir said:"When Allah's Messenger (ﷺ) finished circumambulating the House, he came to Maqam Ibrahim. 'Umar said: 'O Messenger of Allah, this is the Maqam of our father Ibrahim, about which Allah says, "And take you (people) the Maqam (place) of Ibrahim as a place of prayer.'" [2:]

2961. It was narrated from Umm Salamah that she fell sick, so the Messenger of Allah (ﷺ) told her to perform Tawaf from behind the people, riding. She said:"I saw the Messenger of Allah (ﷺ) praying facing the House, and reciting: "By the Tur (Mount), And by the Book Inscribed." [52:]

2962. 'Amr bin Shu'aib narrated from his father that his grandfather said:"I performed Tawaf with 'Abdullah bin 'Amr, and when we had finished seven (circuits), we prayed two Rak'ah at the back of the Ka'bah. I said: 'Why do you not seek refuge with Allah from the Fire?' He said: 'I seek refuge with Allah from the fire.' Then he went and touched the Corner, then he stood between the (Black) Stone and the door (of the Ka'bah) and clung with his chest, hands and cheek against it. Then he said: 'I saw the Messenger of Allah (ﷺ) do this.'"

2963. It was narrated that 'Aishah said:"We went out with the Messenger of Allah (ﷺ), intending only to perform Hajj. When we were in Sarif or close to Sarif, my menses came. The Messenger of Allah (ﷺ) entered upon me when I was weeping. He said: 'What is the matter with you? Have your menses come?' I said: 'Yes.' He

## Sunan Ibn Majah

said: 'This is something that Allah has decreed for the daughters of Adam. Do all the rites, but do not circumambulate the House.'" She said: "And the Messenger of Allah () sacrificed a cow on behalf of his wives."

2964. It was narrated from 'Aishah that the Messenger of Allah () performed Hajj Ifrad

2965. It was narrated from 'Aishah the Mother of the Believers that the Messenger of Allah () performed Hajj Ifrad

2966. It was narrated from Jabir that the Messenger of Allah () performed Hajj Ifrad (Single Hajj)

2967. It was narrated from Jabir that the Messenger of Allah (), Abu Bakr, 'Umar and 'Uthman performed Hajj Ifrad (Single Hajj)

2968. It was narrated that Anas bin Malik said: "We went out with the Messenger of Allah () to Makkah, and I heard him say: 'Labbaika 'Umratan wa hajjatan [Here I am (O Allah), for 'Umrah and Hajj].'"

2969. It was narrated from Anas that the Prophet () said: "Labbaika bi-'Umratin wa hajjatin [Here I am (O Allah), for 'Umrah and Hajj]."

2970. It was narrated that 'Abdah bin Abu Lubabah said: "I heard Abu Wa'il, Shaiq bin Salamah, say: 'I heard Subai bin Ma'bad say: 'I was a Christian man, then I became Muslim and I entered Ihram for Hajj and 'Umrah. Salman bin Rabi'ah and Zaid bin Suhan heard me when I was entering Ihram for them both together at Qadisiyyah. They said: 'This man is more lost than his camel!' It was as if they had heaped a mountain on me with their words. I went to 'Umar bin al-Khattab and told him about that. He turned to them and reproached them, then he turned to me and said: 'You have been guided to the Sunnah of the Prophet (), you have been guided to the Sunnah of the Prophet ().'" Another chain reports a similar narration

2971. It was narrated that Ibn 'Abbas said: "Abu Talhah told me that the Messenger of Allah () performed Hajj and 'Umrah together (Qiran)."

2972. It was narrated from Jabir bin 'Abdullah, Ibn 'Umar and Ibn 'Abbas that when the Messenger of Allah () and his Companions came (to Makkah) to perform their Hajj and 'Umrah, they only performed Tawaf once

2973. It was narrated from Jabir that the Prophet () performed one Tawaf for Hajj and 'Umrah

2974. It was narrated from Ibn 'Umar that he came (to Makkah) to perform Hajj and 'Umrah together (Qiran). He circumambulated the House seven times, and performed Sa'y between Safa and Marwah, then he said: "This is what the Messenger of Allah () did."

2975. It was narrated from Ibn 'Umar that the Messenger of Allah () said: "Whoever enters Ihram for Hajj and 'Umrah, one Tawaf is sufficient for both, and he should not exit Ihram until he has completed his Hajj, when he should exit Ihram for both."

2976. 'Umar bin al-Khattab said: I heard the Messenger of Allah () say, when he was in 'Aqiq: "Someone came to me from my Lord and said: 'Pray in this blessed valley and say: (I intend to do) 'Umrah in Hajj.'"

2977. It was narrated that Suraqah bin Ju'shum said: "The Messenger of Allah () stood up to deliver a speech in this valley, and said: 'Lo! 'Umrah has been included in Hajj until the Day of Resurrection.'"

2978. It was narrated that Mutarrif bin 'Abdullah bin Shikhkhir said: "Imran bin Husain said to me: 'I will tell you a Hadith, that Allah may benefit you thereby after this day. Know that Allah's Messenger () had a group from his family perform 'Umrah during the ten (days) of Dhul-Hijjah, and the Messenger of Allah () did not forbid that, and no abrogation of that was revealed, and it does not matter what anyone else suggests.'"

2979. It was narrated from Ibrahim bin Abu Musa: "Abu Musa al-Ash'ari used to issue rulings concerning Tamattu'. Then a man said to him: 'Withhold some of your rulings, for you do not know what the Commander of the Believers has introduced into the rites after you.' (Abu Musa said:) 'Then when I met him later on, I asked him.' 'Umar said: 'I know that the Messenger of Allah () and his Companions did it, but I did not like that people should lie with their wives in the shade of the Arak trees and then go out for Hajj with their heads dripping,' (i.e. due to the bath after sexual relations)."

2980. It was narrated that Jabir bin 'Abdullah said: "We began our Talbiyah for Hajj only with Allah's Messenger (), and we did not mix it with 'Umrah. We arrived in Makkah when four nights of Dhul-Hijjah had passed, and when we had performed Tawaf around the Ka'bah and Sa'y between Safa and Marwah, the Messenger of Allah () commanded us to make it 'Umrah, and to come out of Ihram and have relations with our wives. We said: 'There are only five (days) until 'Arafah. Will we go out to it with our male organs dripping with semen?' The Messenger of Allah () said: 'I am the most righteous and truthful among you, and were it not for the sacrificial animal, I would have exited Ihram.' Suraqah bin Malik said: 'Is this Tamattu' for this year only or forever?' He said: 'No, it is forever and ever.'"

2981. It was narrated that 'Aishah said: "We went out with the Messenger of Allah () when there were five nights left of Dhul-Qa'dah, intending only to perform Hajj. When we came close, the Messenger of Allah () ordered that whoever did not have a sacrificial animal, then he should exit the Ihram. So all the people exited Ihram, except those who had the sacrificial animal. When the Day of Sacrifice i.e., the 10th of Dhul-Hijjah came, some beef was brought to us, and it was said: 'The Messenger of Allah () has offered a sacrifice on behalf of his wives.'"

2982. It was narrated that Bara' bin 'Azib said: "The Messenger of Allah () and his Companions came out to us and we entered Ihram for Hajj. When we came to Makkah, he said: 'Make your Hajj (to) 'Umrah.' The people said: 'O Messenger of Allah, we have entered Ihram for Hajj, how can we make it 'Umrah?' He said: 'Look at what I command you to do, and do it.' They repeated their question and he got angry and went away. Then he entered upon 'Aishah angry and she saw anger in his face, and said: 'Who has made you angry? May Allah vex him!' He said: 'Why should I not get angry, when I give a command and it is not obeyed?'"

2983. It was narrated that Asma' bint Abi Bakr said: "We went out with the Messenger of Allah () in Ihram. The Prophet () said: 'Whoever has a sacrificial animal

## Sunan Ibn Majah

with him, let him remain in Ihram. Whoever does not have a sacrificial animal with him, let him exit Ihram.' She said: 'I did not have a sacrificial animal with me, so I exited Ihram, but Zubair had a sacrificial animal with him, so he did not exit Ihram. So I put on my regular clothes and came to Zubair, and he said: 'Go away from me.' I said: 'Are you afraid I am going to jump on you?'"

2984. It was narrated from Harith bin Bilal bin Harith, that his father said: "I said: 'O Messenger of Allah, do you think that this cancellation of Hajj and it being replaced with 'Umrah is only for us, or for all people?' The Messenger of Allah () said: 'No, it is only for us.'"

2985. It was narrated that Abu Dharr said: "Tamattu' in Hajj was for the Companions of Muhammad () specifically."

2986. It was narrated that Hisham bin 'Urwah said: "My father told me: 'I said to 'Aishah: 'I do not think there is any sin on me if I do not perform Tawaf\* between Safa and Marwah.'" She said: "Allah says: 'Verily, Safa and Marwah are of the Symbols of Allah. So it is not a sin on him who performs Hajj or 'Umrah of the House to perform Tawaf between them.'" [2:158] If the matter were as you say, then it would have said, 'it is not a sin on him to not perform the Sa'y between them.' Rather this was revealed concerning some people among the Ansar who previously, when they stated the Talbiyah, they used to recite it for Manat, and it was not lawful for them to perform Sa'y between Safa and Marwah. When they arrived with the Prophet () for Hajj, they mentioned that to him, and Allah revealed this Verse. By Allah, Allah will not accept the Hajj as complete if one who does not perform Sa'y between Safa and Marwah."

2987. It was narrated that an Umm Walad\* of Shaibah said: "I saw the Messenger of Allah () performing Sa'y between Safa and Marwah saying: 'The valley should not be crossed except quickly.'"

2988. It was narrated that Ibn 'Umar said: "If I go quickly between Safa and Marwah, that is because I saw the Messenger of Allah () going quickly, and if I walk that is because I saw the Messenger of Allah () walking, even though I am an old man."

2989. It was narrated from Talhah bin 'Ubaidullah that he heard the Messenger of Allah () say: "Hajj is Jihad and 'Umrah is voluntary."

2990. Isma'il narrated: "I heard 'Abdullah bin Abu Awfa say: 'We were with the Messenger of Allah () when he performed 'Umrah. He performed Tawaf (around the Ka'bah) and we performed Tawaf with him. He prayed and we prayed with him, and we were shielding him from the people of Makkah lest anyone harm him.'"

2991. It was narrated from Wahb bin Khanbash that the Messenger of Allah () said: " 'Umrah during Ramadan is equivalent to Hajj (i.e. in reward)."

2992. It was narrated from Harim bin Khanbash that the Messenger of Allah () said: " 'Umrah during Ramadan is equivalent to Hajj (i.e., in reward)."

2993. It was narrated from Abu Ma'qil that the Prophet () said: " 'Umrah during Ramadan is equivalent to Hajj."

2994. It was narrated from Ibn 'Abbas that the Messenger of Allah () said: "Umrah during Ramadan is equivalent to Hajj."

2995. It was narrated from Jabir that the Prophet () said: " 'Umrah during Ramadan is equivalent to Hajj."

2996. It was narrated from Ibn 'Abbas that the Messenger of Allah () did not perform any 'Umrah except in Dhul-Qa'dah."

2997. It was narrated that 'Aishah said: "The Messenger of Allah () did not perform any 'Umrah except in Dhul-Qa'dah."

2998. It was narrated that 'Urwah said: "Ibn 'Umar was asked: 'In which month did the Messenger of Allah () perform 'Umrah?' He said: 'In Rajab.' But 'Aishah said: 'The Messenger of Allah () never performed 'Umrah during Rajab, and he never performed 'Umrah, but he (meaning Ibn 'Umar) was with him.'"

2999. 'Abdur-Rahman bin Abu Bakr narrated that the Prophet () told him to seat 'Aishah behind him on his riding animal, and perform 'Umrah with her from Tan'im

3000. It was narrated that 'Aishah said: "We went out with the Messenger of Allah () on the Farewell Pilgrimage, close to the time of the crescent of Dhul-Hijjah. The Messenger of Allah () said: 'Whoever among you wants to begin the Talbiyah for 'Umrah, let him do so. If it were not for the fact that I have brought a sacrificial animal with me, I would have begun the Talbiyah for 'Umrah.'" She said: "Some of the people began the Talbiyah for 'Umrah, and some began the Talbiyah for Hajj. I was one of those who began the Talbiyah for 'Umrah." She said: "We set out until we reached Makkah, then the Day of 'Arafah came while I was in menses, but I did not exit Ihram for 'Umrah I complained about that to the Prophet () and he said: 'Leave your 'Umrah, undo your hair and comb it, and begin the Talbiyah for Hajj.'" She said: "So I did that, then on the night of Hasbah (i.e., the twelfth night of Dhul-Hijjah), when Allah had enabled us to complete our Hajj, he sent 'Abdur-Rahman bin Abu Bakr with me. He seated me behind him and went out to Tan'im, then I began the Talbiyah for 'Umrah and Allah enabled us to complete our Hajj and 'Umrah, and there was no sacrificial animal, charity nor fasting."

3001. It was narrated from Umm Salamah that the Messenger of Allah () said: "Whoever begins the Talbiyah for 'Umrah from Baitul-Maqdis, will be forgiven."

3002. It was narrated from Umm Salamah, the wife of the Prophet (), that the Messenger of Allah () said: "Whoever begins the Talbiyah for 'Umrah from Baitul-Maqdis, that will be an expiation for all his previous sins." She said: "So I went out." Meaning, from Baitul-Maqdis for 'Umrah

3003. It was narrated that Ibn 'Abbas said: "The Messenger of Allah () performed 'Umrah four times: The 'Umrah of Hudaibiyah, the 'Umrah to make up for (the one not completed previously), the third from Ji'ranah and the fourth that he did with his Hajj."

3004. It was narrated from Ibn 'Abbas that the Messenger of Allah () prayed in Mina, on the Day of Tarwiyah (the 8th of Dhul-Hijjah), Zuhr, 'Asr, Maghrib, 'Isha' and Fajr, then he went in the morning to 'Arafat

3005. It was narrated from Ibn 'Umar that he used to pray all five prayers in Mina, then he would tell them that the Messenger of Allah () used to do that



## Sunan Ibn Majah

3006. It was narrated that 'Aishah said: 'I said: 'O Messenger of Allah, should we not build you a house in Mina?' He said: 'No, Mina is just a stopping place for those who get there first.'"

3007. It was narrated that 'Aishah said: "We said: 'O Messenger of Allah, should we not build you a house in Mina that will be a means of shade for you?' He said: 'No, Mina is just a stopping place for those who get there first.'"

3008. It was narrated that Anas said: "We went in the morning on this day with the Messenger of Allah (ﷺ) from Mina to 'Arafat. Some of us recited the Takbir (Allahu Akbar) and some of us recited the Tahlil (La ilaha illallah), and neither criticized the other."

3009. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) used to stop at 'Arafat in Namirah Valley. When Hajjah killed Ibn Zubair, he sent word to Ibn 'Umar asking: "At what hour did the Prophet (ﷺ) go out on this day?" He said: "When that time comes, we will go out." So Hajjah sent a man to watch for the time when they went out. When Ibn 'Umar wanted to set out, he said: "Has the sun passed the zenith?" They said: "It has not passed the zenith yet." So he sat down. Then he said: "Has the sun passed the zenith?" They said: "It has not passed the zenith yet." So he sat down. Then he said: "Has the sun passed the zenith?" They said: "Yes." When they said that it had passed the zenith, he set out

3010. It was narrated that 'Ali said: "The Messenger of Allah (ﷺ) stopped at 'Arafat and said: 'This is the place of standing, and all of 'Arafat is a place of standing.'"

3011. It was narrated that Yazid bin Shaiban said: "We were standing in a place that was far from the place of standing. Ibn Mirba' came to us and said: 'I am the messenger of the Messenger of Allah (ﷺ) to you. He said: "Stay where you are today for today you are on the legacy of Ibrahim.'"

3012. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah (ﷺ) said: "All of 'Arafat is the place of standing, but keep away from the interior of 'Uranah. And all of Muzdalifah is the place of standing but keep away from the interior of Muhassir. And all of Mina is the place of sacrifice, except for what is beyond 'Aqaba."

3013. 'Abdullah bin Kinanah bin 'Abbas bin Mirdas As-Sulami narrated that his father told him, from his father, that the Messenger of Allah (ﷺ) prayed for forgiveness for his nation one evening at 'Arafat, and the response came: "I have forgiven them, except for the wrongdoer, with whom I will settle the score in favor of the one whom he wronged." He said: "O Lord, if You will, then grant Paradise to the one who is wronged, and forgive the wrongdoer." No response came (that evening). The next day at Muzdalifah he repeated the supplication, and received a response to what he asked for. He (the narrator) said: "The Messenger of Allah (ﷺ) laughed," or he said, "He smiled. Abu Bakr and 'Umar said to him: 'May my father and mother be ransomed for you, this is not a time when you usually laugh. What made you laugh, may Allah make your years filled with laughter?' He said: 'The enemy of Allah, Iblis, when he came to know that Allah answered my prayer and forgiven my nation, took some dust and started to sprinkle it on his head, uttering cries of woe and doom, and what I saw of his anguish made me laugh.'"

3014. It was narrated from Ibn Musayyab that 'Aishah said that the Messenger of Allah (ﷺ) said: "There is no day on which Allah ransoms slaves from the Fire than the Day of 'Arafah. He draws closer and closer, then He boasts about them before the angels and says: 'What do these people want?'"

3015. Sufyan bin Bukair bin 'Ata' said: "I heard 'Abdur-Rahman bin Ya'mur Dili say: 'I saw the Messenger of Allah (ﷺ) when he was standing at 'Arafat, and some people from Najd came to him and said: "O Messenger of Allah, what is Hajj?" He said: "Hajj is 'Arafah. Whoever comes before Fajr prayer on the night of Jam', he has completed his Hajj. The days at Mina are three. 'But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him.' [2:203] Then he seated a man behind him on his mount and he started calling out these words." Another chain reports a similar hadith

3016. It was narrated from 'Urwah bin Mudarris At-Ta'i that he performed Hajj during the time of the Messenger of Allah (ﷺ), and he did not catch up with the people until they were at Jam' (Al-Muzdalifah). He said: "I came to the Prophet (ﷺ) and said: 'O Messenger of Allah, I have made my camel lean (because of the long journey) and I have worn myself out. By Allah, there is no sand hill on which I did not stand. Have I performed Hajj?' The Prophet (ﷺ) said: 'Whoever attended the prayer (i.e., Fajr at Muzdalifah) with us and departed from 'Arafat, by night or day, may remove the dirt and has completed his Hajj.'"

3017. It was narrated from Usamah bin Zaid that he was asked: "How did the Messenger of Allah (ﷺ) travel when he departed from 'Arafat?" He said: "He moved at a quick pace, and when he reached an open space he would make his camel run."

3018. It was narrated that 'Aishah said: "The Quraish said: 'We are the neighbors of the House and we do not leave the sanctuary.' Allah said: 'Then depart from the place whence all the people depart.' [2:]

3019. It was narrated that Usamah bin Zaid said: "I departed from 'Arafat with the Messenger of Allah (ﷺ), and when he reached the mountain path at which the chiefs would dismount, he dismounted and urinated, then performed ablution. I said: '(Is it time for) prayer?' He said: 'The prayer is still ahead of you.' When he reached Jam' (Muzdalifah) he called the Adhan and Iqamah, then he prayed Maghrib. Then no one among the people unloaded (the camels) until he had prayed 'Isha'."

3020. It was narrated from 'Abdullah bin Yazid Al-Khatmi that he heard Abu Ayyub Al-Ansari say: "I prayed Maghrib and 'Isha' with the Messenger of Allah (ﷺ) during the Farewell Pilgrimage, at Muzdalifah."

3021. It was narrated from 'Ubaidullah, from Salim, from his father, that the Prophet (ﷺ) prayed Maghrib at Muzdalifah. When we halted he said: "Prayer should be done with Iqamah."

## Sunan Ibn Majah

3022. It was narrated that 'Amr bin Maimun said: "We performed Hajj with 'Umar bin al-Khattab, and when we wanted to depart from Muzdalifah, he said: 'The idolators used to say: "May the sun rise over you, O Thabir!\*" So that we may begin our journey (to Mina)," and they did not depart until the sun had risen.' So the Messenger of Allah (ﷺ) differed from them by departing before the sun rose."

3023. Jabir said: "The Messenger of Allah (ﷺ) departed during the Farewell Pilgrimage in a tranquil manner, and he urged them to be tranquil. He told them to throw small pebbles. He hastened through al-Muhassir Valley, and said: 'Let my nation learn its rites (of Hajj), for I do not know, perhaps I will not meet them again after this year.'"

3024. It was narrated from Bilal bin Rabah that the Prophet (ﷺ) said to him, on the morning of al-Jama': "O Bilal, calm the people down," or "make them be quiet." Then he said: "Allah has been very gracious to you in this Jam' of yours. He has forgiven the wrongdoers among you because of the righteous among you, and He has given the righteous among you whatever they ask. Move on in the Name of Allah."

3025. It was narrated that Ibn 'Abbas said: "We youngsters from the clan of 'Abdul-Muttalib came to the Messenger of Allah (ﷺ), from al-Jam', on donkeys of ours. He started striking our thighs and saying: 'O my sons, do not stone the Pillar until the sun rises.'"

3026. It was narrated that Ibn 'Abbas said: "I was among the weak ones of his family (i.e., the women and children) whom the Messenger of Allah (ﷺ) sent on ahead."

3027. It was narrated from 'Aishah that Sawdah bint Zam'ah was a slow-moving woman, so she asked the Messenger of Allah (ﷺ) for permission to depart from al-Jam' ahead of the people, and he gave her permission

3028. It was narrated from Sulaiman bin 'Amr bin al-Ahwas that his mother said: "I saw the Prophet (ﷺ) on the Day of Sacrifice, at 'Aqabah Pillar, riding a mule. He said: 'O people! When you stone the Pillar, throw small pebbles.'"

3029. It was narrated that Ibn 'Abbas said: "On the morning of 'Aqabah, when he was atop his she-camel, the Messenger of Allah (ﷺ) said: 'Pick up some pebbles for me.' So I picked up seven pebbles for him, suitable for al-Khadhf.\* He began to toss them in his hand, saying: 'Throw something like these.' Then he said: 'O people, beware of exaggeration in religious matters for those who came before you were doomed because of exaggeration in religious matters.'"

3030. It was narrated that 'Abdur-Rahman bin Yazid said: "When 'Abdullah bin Mas'ud stoned 'Aqabah Pillar, he went to the bottom of the valley and turned to face the Ka'bah, with the Pillar on his right hand side. Then he threw seven pebbles, saying the Takbir with each one. Then he said: 'From here, by the One besides Whom there is none worthy of worship, did the one throw, to whom Surat al-Baqarah was revealed.'"

3031. It was narrated from Sulaiman bin 'Amr bin al-Ahwas that his mother said: "I saw the Prophet (ﷺ) on the Day of Sacrifice, at 'Aqabah Pillar. He went to the interior of the valley and threw seven pebbles, saying Takbir with each pebble, then he departed." Another chain reports a similar hadith

3032. It was narrated that Ibn 'Umar stoned 'Aqabah Pillar, but he did not stay there, and he mentioned that the Prophet (ﷺ) had done likewise

3033. It was narrated that Ibn 'Abbas said: "When the Messenger of Allah (ﷺ) had stoned 'Aqabah Pillar, he would continue on, and would not stay there."

3034. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) stoned the Pillar from atop his mount

3035. It was narrated that Qudamah bin 'Abdullah al-'Amiri said: "I saw the Prophet (ﷺ) stone the Pillar, on the Day of Sacrifice, from atop a reddish-brown camel of his, without beating anyone, driving them off or telling them to go away."

3036. It was narrated from Abu Baddah bin 'Asim, from his father, that the Prophet (ﷺ) granted permission for some shepherds to stone one day and to not stone (the next) day

3037. It was narrated from Abu Baddah bin 'Asim that his father said: "The Messenger of Allah (ﷺ) granted permission to some camel herders regarding staying (in Mina),\* and allowing them to stone the Pillars on the Day of Sacrifice, then to combine the stoning of two days after the sacrifice, so that they could do it on one of the two days."\*\* Malik said: "I think that he said: 'On the first of the first of the two days, then they could stone them on the day of departure (from Mina).'"

3038. It was narrated that Jabir said: "We performed Hajj with the Messenger of Allah (ﷺ), and there were women and children with us. We recited Talbiyah on behalf of the children and stoned the Pillars on their behalf."

3039. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) recited Talbiyah until he stoned 'Aqabah Pillar

3040. It was narrated that Ibn 'Abbas said: "Fadl bin 'Abbas said: 'I was riding behind the Prophet (ﷺ) and I continued to hear him reciting the Talbiyah until he stoned 'Aqabah Pillar, and when he stoned it, he stopped reciting the Talbiyah.'"

3041. It was narrated that Ibn 'Abbas said: "When you have stoned the Pillar, everything becomes permissible to you except your wives. A man said to him: 'O Ibn 'Abbas, and perfume?' He said: 'I saw the Messenger of Allah (ﷺ) perfume his head with musk. Is that perfume or not?'"

3042. It was narrated that 'Aishah said: "I applied perfume to the Messenger of Allah (ﷺ) for his Ihram when he entered Ihram, and when he exited Ihram."

3043. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "O Allah, forgive those who shave (their heads)." They said: "O Messenger of Allah, and those who cut (their hair)?" He said; "O Allah, forgive those who shave (their heads)," three times. They said: "O Messenger of Allah, and those who cut (their hair)?" He said: "And those who cut (their hair)."

## Sunan Ibn Majah

3044. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) said: "May Allah have mercy on those who shave (their heads)." They said: "And those who cut (their hair), O Messenger of Allah!" He said: "May Allah have mercy on those who shave (their heads)." They said: "And those who cut (their hair), O Messenger of Allah!" He said: "May Allah have mercy on those who shave (their heads)." They said: "And those who cut (their hair), O Messenger of Allah!" He said: "And those who cut (their hair)."

3045. It was narrated that Ibn 'Abbas said: "It was said: 'O Messenger of Allah, why did you support (by supplicating for) those who shave (their heads) three times and those who cut (their hair) only once?' He said: 'Because they did not entertain any doubts.'"

3046. It was narrated from Ibn 'Umar that Hafsa, the wife of the Prophet (ﷺ), said: "I said: 'O Messenger of Allah, what is the matter with people who have exited Ihram when you have not exited your Ihram?' He said: 'I have applied something to my head to keep my hair together, and I have garlanded my sacrificial animal, so I will not exit Ihram until I have offered my sacrifice.'"

3047. It was narrated from Salim, from his father: "I heard the Messenger of Allah (ﷺ) reciting the Talbiyah when he entered Ihram with something applied to his head to keep the hair together."

3048. It was narrated from Jabir that the Messenger of Allah (ﷺ) said: "All of Mina is a place of sacrifice. Every road of Makkah is a thoroughfare and a place of sacrifice. All of 'Arafat is the place of standing, and all of Muzdalifah is a place of standing."

3049. It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) was never asked about someone who had done one thing before another, but he would gesture with both his hands to say: 'There is no harm in that.'"

3050. It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) was asked on the Day of Mina, and he would say: 'There is no harm in that, there is no harm in that.' A man came to him and said: 'I shaved my head before I slaughtered (my sacrifice),' and he said: 'There is no harm in that.' He said: 'I stoned (the Pillar) after evening came,' and he said: 'There is no harm in that.'"

3051. It was narrated from 'Abdullah bin 'Amr that the Prophet (ﷺ) was asked about a man who slaughtered his sacrifice before shaving his head, or who shaved his head before slaughtering his sacrifice, and he said: "There is no harm in that."

3052. Jabir bin 'Abdullah said: "The Messenger of Allah (ﷺ) sat in Mina, on the Day of Sacrifice, for the people (to come and speak to him). A man came to him and said: 'O Messenger of Allah, I shaved my head before I slaughtered my sacrifice.' He said: 'There is no harm in that.' Then another man came and said: 'O Messenger of Allah, I slaughtered my sacrifice before I stoned (the Pillar).' He said: 'There is no harm in that.' And he was not asked that day about anything being done before another but he replied: 'There is no harm in that.'"

3053. It was narrated that Jabir said: "I saw the Messenger of Allah (ﷺ) stoning 'Aqabah Pillar at forenoon, but after that day, he would do it after the sun had passed its zenith."

3054. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to stone the Pillars when the sun had passed its zenith, to the extent that, as soon as he finished stoning them, he would pray Zuhr

3055. It was narrated from Sulaiman bin 'Amr bin Ahwas that his father said: "I heard the Prophet (ﷺ) say, during the Farewell Pilgrimage: 'O people! Which day is the most sacred?' three times. They said: 'The day of the greatest Hajj.' He said: 'Your blood and your wealth and your honor are sacred to one another, as sacred as this day of yours, in this land of yours. No sinner commits a sin but it is against himself. No father is to be punished for the sins of his child, and no child is to be punished for the sins of his father. Satan has despaired of ever being worshipping in this land of yours, but he will be obeyed in some matters which you regard as insignificant, and he will be content with that. All the blood feuds of the Ignorance days are abolished, and the first of them that I abolish is the blood feud of Harith bin 'Abdul-Muttalib, who was nursed among Banu Laith and killed by Hudhail. All the usuries of the Ignorance days are abolished, but you will have your capital. Do not wrong others and you will not be wronged. O my nation, have I conveyed (the message)?' (He asked this) three times. They said: 'Yes.' He said: 'O Allah, bear witness!' three times."

3056. It was narrated from Muhammad bin Jubair bin Mut'im that his father said: "The Messenger of Allah (ﷺ) stood up in Khaif in Mina, and said: 'May Allah make his face shine, the man who hears my words and conveys them. It may be that the bearer of knowledge does not understand it, and it may be that he takes it to one who will understand it more than he does. There are three things in which the heart of the believer does not betray: sincerity of action for the sake of Allah, offering sincere advice to the rulers of the Muslims, and adhering to the Jama'ah (main body of the Muslims). Their supplication is answered (i.e. encompassing every good, and all of the people)."

3057. It was narrated that 'Abdullah bin Mas'ud said: "The Messenger of Allah (ﷺ) said, when he was atop his camel with the clipped ears in 'Arafat: 'Do you know what day this is, what month this is and what land this is?' They said: 'This is a sacred land, a sacred month and a sacred day.' He said: 'Your wealth and your blood are sacred to you as this month of yours, in this land of yours, on this day of yours. I will reach the Cistern (Hawd) before you, and I will be proud of your great numbers before the nations, so do not blacken my face (i.e., cause me to be ashamed). I will rescue some people, and some people will be taken away from me. I will say: "O Lord, my companions!" and He will say: "You do not know what innovations they introduced after you were gone.'"

3058. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) stood, on the Day of Sacrifice, between the Pillars, during the Hajj that he performed. The Prophet (ﷺ) said: "What day is this?" They said: "The day of sacrifice." He said: "What land is this?" They said: "This is the sacred land of Allah." He said: "What month

## Sunan Ibn Majah

is this?" They said: "The sacred month of Allah." He said: "This is the day of the greatest Hajj, and your blood, your wealth and your honor are sacred to you, as sacred as this land, in this month, on this day." Then he said: "Have I conveyed (the message)?" They said: "Yes." Then the Prophet (ﷺ) started to say: "O Allah, bear witness." Then he bade farewell to the people, and they said: "This is the Farewell Pilgrimage."

3059. It was narrated from 'Aishah and Ibn 'Abbas that the Prophet (ﷺ) delayed Tawafuz-Ziyarah until nighttime

3060. It was narrated from 'Abdullah bin 'Abbas that the Prophet (ﷺ) did not walk quickly (Ramal) during the seven circuits of Tawaful-Ifadah (done on 10th day of Dhul-Hijjah)

3061. It was narrated that Muhammad bin 'Abdur-Rahman bin Abu Bakr said: "I was sitting with Ibn 'Abbas, and a man came to him and he said: 'Where have you come from?' He said: 'From Zamzam.' He said: 'Did you drink from it as you should?' He said: 'How is that?' He said: 'When you drink from it, turn to face the Qiblah and mention the name of Allah, drink three draughts and drink your fill of it. When you have finished, then praise Allah.' The Messenger of Allah (ﷺ) said: 'The sign (that differentiates) between us and the hypocrites is that they do not drink their fill from Zamzam.'"

3062. It was narrated that Jabir bin 'Abdullah said: "I heard the Messenger of Allah (ﷺ) say: 'The water of Zamzam is for whatever it is drunk for.'"

3063. It was narrated that Ibn 'Umar said: "The Messenger of Allah (ﷺ) entered the Ka'bah on the Day of the Conquest (of Makkah), with Bilal and 'Uthman bin Shaibah, and they locked the door behind them from the inside. When they came out, I asked Bilal: 'Where did the Messenger of Allah (ﷺ) pray?' He told me that when he entered, he turned to his right and prayed in the direction that he was facing, between the two columns."

3064. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) went out delighted, then he came back to me sad. I said: 'O Messenger of Allah, (why did) you go out happy and come back sad?' He said: 'I entered the Ka'bah, and I wish that I had not done that, because I am afraid that I may have caused difficulty for my nation after I am gone.'"

3065. It was narrated that Ibn 'Umar said: "Abbas bin 'Abdul-Muttalib asked the Messenger of Allah (ﷺ) for permission to stay overnight in Makkah on the nights of Mina for the purpose of supplying water to the pilgrims, and he gave him permission

3066. It was narrated that Ibn 'Abbas said: "The Prophet (ﷺ) did not allow anyone to stay overnight in Makkah apart from 'Abbas, for the purpose of supplying water to the pilgrims."

3067. It was narrated that 'Aishah said: "Staying in Abtah is not Sunnah; the Messenger of Allah (ﷺ) only stayed there because it was more convenient for his departure."

3068. It was narrated that 'Aishah said: "The Prophet (ﷺ) set out before daybreak, on the night of departure, from Batha'."

3069. It was narrated that Ibn 'Umar said: "The Messenger of Allah (ﷺ), Abu Bakr, 'Umar and 'Uthman used to stay at Abtah."

3070. It was narrated that Ibn 'Abbas said: "The people were going in all directions, and the Messenger of Allah (ﷺ) said: 'No one should depart until the last thing he does is (Tawaf around) the House.'"

3071. It was narrated that Ibn 'Umar said: "The Messenger of Allah (ﷺ) forbade a man to depart until the last thing he did was (Tawaf around) the House."

3072. It was narrated that 'Aishah said: "Safiyyah bint Huyai got her menses after she had done Tawaful-Ifadah." 'Aishah said: "I mentioned that to the Messenger of Allah (ﷺ) and he said: 'Has she detained us?' I said: 'She performed Tawaful-Ifadah then she got her menses after that.' The Messenger of Allah (ﷺ) said: 'Then let her depart.'"

3073. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) mentioned Safiyyah and we said: 'She has got her menses.' He said: 'Aqra Halqa!\* I think that she has detained us.' I said: 'O Messenger of Allah, she performed Tawaful-Ifadah on the Day of Sacrifice.' He said: 'No then, tell her to depart.'"

3074. Ja'far bin Muhammad narrated that his father said: "We entered upon Jabir bin 'Abdullah, and when we reached him he asked about the people (i.e., what their names were, etc.). When he reached me, I said: 'I am Muhammad bin 'Ali bin Husain.' He stretched forth his hand towards my head, and undid my top button, then undid my lower button. Then he placed his hand on my chest, and I was a young boy at that time. Then he said: 'Welcome to you, ask whatever you want.' So I asked him, and he was blind. The time for prayer came, so he stood up, wrapping himself in a woven cloth. Every time he put it on his shoulders, its edges came up, because it was too small. And his cloak was beside him on a hook. He led us in prayer, then he said: 'Tell us about the Hajj of the Messenger of Allah (ﷺ).' He held up his hands, showing nine (fingers), and said: 'The Messenger of Allah (ﷺ) stayed for nine years without performing Hajj, then it was announced to the people in the tenth year that the Messenger of Allah (ﷺ) was going for Hajj. So many people came to Al-Madinah, all of them seeking to follow the Messenger of Allah (ﷺ) and do what he did. He set out and we set out with him, and we came to Dhul-Hulaifah where Asma' bint 'Umais gave birth to Muhammad bin Abu Bakr. She sent word to the Messenger of Allah (ﷺ) asking what she should do. He said: "Perform Ghusl, fasten a cloth around your waist and enter Ihram." The Messenger of Allah (ﷺ) prayed in the mosque, then he rode Qaswa' (his she-camel) until, when his she-camel arose with him upon Baida', Jabir said: 'As far as I could see, I saw people riding and walking in front of him, and I saw the same to his right and left, and behind him, and the Messenger of Allah (ﷺ) was among us and Qur'an was being revealed to him, and he understood its meaning. Whatever he did, we did too. Then he began the Talbiyah of monotheism: "Labbaika Allahumma labbaik, labbaika la sharika laka labbaik. Innal-hamda wan-ni'mata laka wal-mulk, la sharika laka (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner)." And the people repeated his words. And the Messenger

## Sunan Ibn Majah

of Allah () approved of that. And the Messenger of Allah () continued to recite the Talbiyah.' Jabir said: 'We did not intend (to do) anything but Hajj. We were not aware of 'Umrah. Then when we reached the House with him, he touched the Corner, and walked quickly (Ramal) for three circuits and walked (normally) for four. Then he stood at the place of Ibrahim and said: "And take you (people) the place of Ibrahim as a place of prayer." [2:125] He stood with the place between him and the House. My father used to say:\* "And I do not think that he mentioned it other than from the Prophet (): That he used to recite in those two Rak'ah (at the place of Ibrahim): "Say: 'O you disbelievers!'" [Al-Kafirun (109)] and "Say: 'He is Allah, (the) One.'" [Al-Ikhlās (112)] "Then he went back to the House and touched the Corner, then he went out through the gate to Safa. When he drew near to Safa he recited: "Verily, Safa and Marwah are among the symbols of Allah," [2:158] (and said:) "We will start with that with which Allah started." So he started with Safa and climbed it until he could see the House, then proclaimed the greatness of Allah (by saying: Allahu Akbar) and said Tahlil (La ilaha illallah) and praised Him (saying Al-Hamdulillah), and he said: "La ilaha illallah wahdahu la sharika lahu, lahul-mulku, wa lahul-hamdu, yuhyi wa yumit wa huwa 'ala kulli shai'in Qadir. La ilaha illallah wahdahu, La sharika lahu anjaza wa'dahu, wa nasara 'abduhu, wa hazamal-Ahzaba wahdahu (None has the right to be worshiped but Allah alone, with no partner or associate; His is the dominion, all praise is due to Him, He gives life and causes death and He is able to do all things. None has the right to be worshiped but Allah alone; He has no partner or associate, He fulfilled His promise, granted victory to His slave, and defeated the Confederates alone)." And he said that three times, supplication in between. Then he headed towards Marwah walking normally until, when he started to go downhill, he walked quickly (Ramal) in the bottom of the valley. When he started to go uphill, he walked normally, until he reached Marwah, and he did atop Marwah what he had done atop Safa. At the end of his Sa'y, atop Marwah he said: "If I had known before what I have come to know now, I would not have garlanded the sacrificial animal, and I would have made it 'Umrah. Whoever among you does not have a sacrificial animal with him, let him exit Ihram and make it 'Umrah." So all the people exited Ihram and cut their hair, except the Prophet () and those who had sacrificial animals with them. Suraqah bin Malik bin Ju'shum stood up and said: "O Messenger of Allah! Is this for this year only, or forever and ever?" The Messenger of Allah () interlaced his fingers and said: "Umrah is included in Hajj like this," twice. "No, it is forever and ever." 'Ali brought the camels of the Prophet (), and he found that Fatimah was one of those who had exited Ihram. She had put on a dyed garment and used Kohl. 'Ali disliked this action on her part, but she said: "My father told me to do this." 'Ali used to say in Iraq: "So I went to the Messenger of Allah (), feeling upset with Fatimah because of what she had done, to ask the Messenger of Allah () about what she had said that he said, and that I had disliked that. He said: 'She spoke the truth, she spoke the truth. What did you say when you began your Hajj?'" He said: "I said: 'O Allah, I begin the Talbiyah for that for which your Messenger () begins the Talbiyah.' (He said:) 'And I have the sacrificial animal with me, so do not exit Ihram.' He said: "The total number of sacrificial animals that 'Ali had brought from Yemen and that the Prophet () brought from Al-Madinah were one hundred. Then all the people exited Ihram and cut their hair, apart from the Prophet () and those who had sacrificial animals with them. When the day of Tarwiyah came (the 8th of Dhul-Hijjah), they headed for Mina and began the Talbiyah for Hajj. The Messenger of Allah () rode. He prayed Zuhr, 'Asr, Maghrib, 'Isha' and Fajr at Mina. Then he stayed for a short while until the sun rose, and he ordered that a tent of goat hair be pitched for him in Namirah. Then the Messenger of Allah () set out, and the Quraish were certain that he was going to stay at Al-Mash'ar Haram or at Al-Muzdalifah, as Quraish used to do during the Ignorance days. But the Messenger of Allah () continued until he came to 'Arafat, where he found that the tent had been pitched for him in Namirah, and he stopped there. Then when the sun had passed its zenith, he called for Qaswa' and she was saddled for him. He rode until he came to the bottom of the valley, and he addressed the people and said: 'Your blood and your wealth are sacred to you, as sacred as this day of yours, in this month of yours, in this land of yours. Every matter of Ignorance days is abolished, beneath these two feet of mine. The blood feuds of the Ignorance days are abolished, and the first blood feud of Rabī'ah bin Harith, who was nursed among Banu Sa'd and killed by Hudhail. The usuries of Ignorance days are abolished, and the first usury (that I abolish) is our usury, the usury due to 'Abbas bin 'Abdul-Muttalib. It is all abolished. Fear Allah with regard to women, for you have taken them as a trust from Allah, and intimacy with them has become permissible to you through Allah's Word. Your rights over them are that they should not allow anyone whom you dislike to sit on your bedding.\*\* If they do that, then hit them, but in a manner that does not cause injury or leave a mark. Their rights over you are that you should provide for them and clothe them in a reasonable manner. I have left behind you something which, if you adhere to it, you will never go astray: the Book of Allah. You will be asked about me. What will you say?' They said: 'We bear witness that you have conveyed (the message) and fulfilled (your duty) and offered sincere advice.' He gestured with his forefinger towards the sky and then towards the people, (and said:) 'O Allah, bear witness, O Allah bear witness,' three times. Then Bilal called the Adhan, then the Iqamah, and he prayed Zuhr. Then he made Iqamah and prayed 'Asr, and he did not offer any prayer between them. Then the Messenger of Allah () rode until he came to the place of standing, and he made his she-camel face Sakharat\*\*\* with the path in the sand in front of him, and he faced the Qiblah, then he remained standing until the sun had set and the afterglow had lessened somewhat, when the disk of the sun disappeared. Then he seated Usamah bin Zaid behind him and the Messenger of Allah () set out. He pulled Qaswa's reins tight until her head was touching the saddle, and he gestured with his right hand: 'O people, calmly, calmly!' Every time he came to a hill, he released the reins a little so that she could climb. Then he came to Muzdalifah where he prayed Maghrib and 'Isha' with one Adhan and two Iqamah, offering no prayer in between. Then the Messenger of Allah () lay down until dawn came, and he prayed Fajr, when he saw that morning had come, with one Adhan and one Iqamah. Then he rode Qaswa' until he came to Al-Mash'ar Al-Haram. He climbed it and praised Allah and proclaimed His greatness and that He is the only One worthy of worship. Then he remained standing until it had become quite bright, then he moved on before the sun rose. He seated Fadl bin 'Abbas behind him, who was a man with lovely hair, white and handsome. When the Messenger of Allah () moved on, he passed some women riding camels. Fadl started to look at them, so the Messenger of Allah () put his hand on the other side. Fadl turned his face to the other side to look. When he came to Muhassir, he sped up a little. Then he followed the middle road that brings you out to the biggest Pillar, until he reached the Pillar that is by the tree. He threw seven pebbles, saying the Takbir with each throw, pebbles suitable for Khadhif (i.e., the size of a chickpea) throwing from the bottom of the valley. Then he went to the place of slaughter, and slaughtered sixty-three camels with his own hand. Then he handed it over to 'Ali who slaughtered the rest, and

## Sunan Ibn Majah

he gave him a share in his sacrificial animal. Then he ordered that a piece from each camel be brought; (the pieces) were put in a pot and cooked, and they (the Prophet () and 'Ali) ate from the meat and drank from the soup. Then the Messenger of Allah () hastened to the House, and prayed Zuhr in Makkah. He came to Banu 'Abdul-Muttalib, who were providing water to the pilgrims at Zamzam, and said: 'Draw me some water, O Banu 'Abdul-Muttalib. Were it not that the people would overwhelm you, I would have drawn water with you.' So they drew up a bucket for him and he drank from it." \* It appears that the speaker is Ja'far bin Muhammad who is narrating from his father, from Jabir. \*\*And they say that the meaning if 'your furniture' or, 'your special place' in which case the objective is to say that the wife is not to admit anyone in the house whom the husband would be displeased with. \*\*\*Sakharat plural of Sakhras rock or boulder. Nawawi said: "They are the rocks that lay at the base of the Mount of Mercy, and it is the mount in the middle of 'Arafat."

3075. It was narrated that 'Aishah said:"We went out with the Messenger of Allah () for Hajj in three ways. Some of us began the Talbiyah for Hajj and 'Umrah together, some of us began the Talbiyah for Hajj on its own, and some of us began the Talbiyah for 'Umrah on its own. Those who began the Talbiyah for Hajj and 'Umrah together did not exit Ihram at all until they had completed the rites of Hajj. Those who began the Talbiyah for Hajj on its own did not exit ihram at all until they had completed the rites of Hajj. And those who began the Talbiyah for 'Umrah on its own circumambulated the House and ran between Safa and Marwah, then whatever had been forbidden to them became permissible until the time for Hajj came."

3076. Sufyan said:"The Messenger of Allah () performed Hajj three times, twice before he emigrated, and once after he had emigrated, and once after he had emigrated to Al-Madinah. He performed 'Umrah along with his Hajj. The total number of camels brought by the Prophet () and 'Ali was one hundred. Among them was a (male) camel belonging to Abu Jahl, which had a silver ring in its nose. The Prophet () slaughtered sixty-three with his own hand, and 'Ali slaughtered the rest."

3077. It was narrated from 'Ikrimah:"Hajjaj bin 'Amr Ansari narrated to me, he said: 'I heard the Prophet () say: "Whoever breaks a bone or becomes lame, has exited Ihram, but he must perform another Hajj."

3078. It was narrated from 'Ikrimah, from 'Abdullah bin Rafi', the freed slave of Umm Salamah, that he said:"I asked Hajjaj bin 'Amr about a Muhrim being prevented (from completing Hajj). He said: 'The Messenger of Allah () said: "Whoever breaks a bone, falls sick or becomes lame, has exited Ihram, and he has to perform Hajj the following year." 'Ikrimah (a subnarrator) said: I narrated it to Ibn 'Abbas and Abu Hurairah. They said he spoke the truth

3079. It was narrated that 'Abdullah bin Ma'qil said:"I sat with Ka'b bin 'Ujrah in the mosque and asked him about this Verse: 'He must pay a compensation of either fasting (three days) or giving charity (feeding six poor persons) or offering sacrifice (one sheep).' [2:196] Ka'b said: it was revealed concerning me. I had trouble with my head, so I was carried to the Messenger of Allah (), with lice crawling on my face. He said: 'I did not think that you were suffering as much as I see. Do you have a sheep?' I said: 'No.' Then this Verse was revealed: "He must pay a Fidyah (ransom) of either fasting (three days) or giving Sadaqah (charity – feeding six poor persons) or offering sacrifice (one sheep)." [2:196] He said: 'Fasting is three days, charity is to be given to six poor persons, giving each one half of a Sa' of food, and the sacrifice is a sheep."

3080. It was narrated that Ka'b bin 'Ujrah said:"The Prophet () commanded me, when I was suffering, from live, to shave my head and fast for three days or feed six poor persons. He knew that I did not have an animal I could sacrifice."

3081. It was narrated from Ibn 'Abbas that the Prophet () was treated with cupping when he was fasting and in the state of Ihram

3082. It was narrated from Jabir that the Prophet () was treated with cupping when he was in the state of Ihram, because he did not feel well

3083. It was narrated from Ibn 'Umar that the Prophet () used to put oil on his head when he was in the state of Ihram, but not oil that was perfumed

3084. It was narrated from Ibn 'Abbas that a man's neck was broken by his mount (from falling) while he was in the state of Ihram. The Prophet () said:"Wash him with water and lote leaves, and shroud him in his two garments, but do not cover his face or his head, for he will be raised on the Day of Resurrection reciting the Talbiyah." Another chain reports the same except a different verb was used for the break of the neck and he said "do not bring him near perfume, for he will be raised on the Day of Resurrection reciting the Talbiyah."

3085. It was narrated that Jabir said:"The Messenger of Allah () stipulated (the penalty of) a man for a hyena killed by a man in Ihram, and he considered it as game."

3086. It was narrated from Abu Hurairah that the Messenger of Allah () said, concerning an ostrich egg taken by a Muhrim:"Its cost (must be paid as a penalty)."

3087. It was narrated from 'Aishah that the Prophet () said:"There are five vermin that might be killed whether one is in or outside the sacred precincts: the snake, the speckled crow, the mouse, the vicious dog, and the kite."

3088. It was narrated from Ibn 'Umar that the Messenger of Allah () said:"There are five animals, for which there is no sin on a person if he kills them" – or he said: "if he kills them when in Ihram – the scorpion, the crow, the kite, the mouse and the vicious dog."

3089. It was narrated from Abu Sa'eed that the Prophet () said:"The one in Ihram may kill the snake, the scorpion, the aggressive predator, the vicious dog and the harmful mouse." It was said to him: "Why is it said that they are harmful?" He said:\* "Because the Messenger of Allah () woke up because of one, and it had taken the wick (of the lamp) to burn down the house."

3090. It was narrated that Ibn 'Abbas said:"Sa'b bin Jaththamah told us: 'The Messenger of Allah () passed by me when I was in Abwa' or Waddan, and I gave him

## Sunan Ibn Majah

some meat of a wild donkey, but he gave it back to me, and when he saw from my face that I was upset, he said: 'The only reason that we are giving it back is that we are in Ihram.'"

3091. It was narrated that 'Ali bin Abu Talib said: "The Prophet (ﷺ) brought some meat from some game when he was in Ihram, and he did not eat it."

3092. It was narrated from Talhah bin 'Ubaidullah that the Prophet (ﷺ) gave him some wild donkey meat, and told him to distribute it among his Companions, who were in Ihram

3093. It was narrated from 'Abdullah bin Abu Qatadah that his father said: "I went out with the Messenger of Allah (ﷺ) at the time of Hudaibiyah, and his Companions entered Ihram, but I did not. I saw a donkey do I hunted it. I mentioned that to the Messenger of Allah (ﷺ) and told him: 'I had not entered Ihram, and I was hunting it for you.' The Prophet (ﷺ) told his Companions to eat it, but he did not eat from it, because I told him that I had hunted it for him."

3094. 'Aishah the wife of the Prophet (ﷺ) said; "The Messenger of Allah (ﷺ) used to send the sacrificial animal from Al-Madinah, and I would twist the garlands for his sacrificial animal, then, he would not (because of that) avoid the things that the one in Ihram avoids."

3095. It was narrated that 'Aishah the wife of the Prophet (ﷺ) said: "I used to twist the garlands for the sacrificial animal of the Prophet (ﷺ), and his sacrificial animal would be garlanded and sent (to Makkah), and he would stay (in Al-Madinah) without avoiding any of the things that the one in Ihram avoids."

3096. It was narrated that 'Aishah said: "On one occasion the Messenger of Allah (ﷺ) sent sheep to the House, and he garlanded them."

3097. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) marked the sacrificial animal on the right side of the hump and wiped away the blood

3098. It was narrated from 'Aishah that the Prophet (ﷺ) garlanded, and marked, and sent (the sacrificial animals), but he did not avoid anything that the one in Ihram avoids

3099. It was narrated that 'Ali bin Abu Talib said: "The Messenger of Allah (ﷺ) commanded me to look after his sacrificial camels, to share out their covers and skins, and not to give the butcher any of it. He said: 'We will give him (his wages).'"

3100. It was narrated from Ibn 'Abbas that among the sacrificial animals the Prophet (ﷺ) included a (male) camel belonging to Abu Jahl, which had a silver nose ring

3101. It was narrated from Iyas bin Salamah, from his father, that the Prophet (ﷺ) had a (male) camel among his sacrificial animals

3102. It was narrated from Ibn 'Umar that the Prophet (ﷺ) bought his sacrificial animal from Qudaid

3103. It was narrated from Abu Hurairah that the Prophet (ﷺ) saw a man driving a camel and said: "Ride it." He said: "It is a sacrificial animal." He said: "Ride it, woe to you!"

3104. It was narrated from Anas bin Malik that the Prophet (ﷺ) was brought a sacrificial animal and he said (to the man driving the animal): "Ride it." He said: "It is a sacrificial animal." He said: "Ride it." He said: "I saw him riding it with the Prophet (ﷺ), and there was a sandal (tied) around its neck."

3105. It was narrated from Ibn 'Abbas that Dhu'aib Al-Khuza'i narrated that the Prophet (ﷺ) used to send the sacrificial animals with him, then he would say: "If any of them becomes unfit and you are afraid that it will die, then slaughter it, dip the sandal (tied around its neck) in its blood and place it on its side, but neither you nor any of your companions should eat anything from it."

3106. It was narrated that Najiyah Al-Khuza'i – in his narration, 'Amr (one of the narrators) said that he was the one who looked after the sacrificial animals of the Prophet (ﷺ) – said: "I said: 'O Messenger of Allah, what should I do with those sacrificial animals that become unfit?' He said: 'Slaughter them, dip its sandal in its blood, then place it on its side, and leave them for the people to eat.'"

3107. It was narrated that 'Alqamah bin Nadlah said: "The Messenger of Allah (ﷺ), Abu Bakr and 'Umar died, and the houses in Makkah were still called free. Whoever needed to, lived there, and whoever had no need of them allowed others to live there (without asking for rent)."

3108. Abu Salamah bin 'Abdur-Rahman bin 'Awf narrated that 'Abdullah bin 'Adiy bin Hamra' said to him: "I saw the Messenger of Allah (ﷺ), when he was on his she-camel, standing in Al-Hazwarah\* saying: 'By Allah, you are the best land of Allah, and the dearest of the land of Allah to me. By Allah, had I not been expelled from you I would never have left.'"

\*A place in Makkah

3109. It was narrated that Safiyyah bint Shaibah said: "I heard the Prophet (ﷺ) delivering a sermon in the Year of the Conquest (of Makkah), and he said: 'O people, Allah made Makkah sacred the day He created the heavens and the earth, and it is sacred until the Day of Resurrection. Its trees are not to be cut, its game is not to be disturbed, and its lost property is not to be taken except by one who will announce it.'"

Abbas said: 'Except for Idhkhir (a kind of fragrant grass), for it is (used) for houses and graves.' The messenger of Allah (ﷺ) said: 'Except for Idhkhir.'"

3110. It was narrated from 'Ayyash bin Abu Rabi'ah (Makhzumi) that the Messenger of Allah (ﷺ) said: "The goodness of this nation will not cease as long as they revere this sanctuary\* as it is due. But when they lose that reverence, they will be doomed."

3111. it was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Faith will retreat to Al-Madinah as a snake retreats to its hole."

3112. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) said: "Whoever among you can die in Al-Madinah, let him do so, for I will bear witness in favor of those who die there."

## Sunan Ibn Majah

3113. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "O Allah! Ibrahim was Your Friend and Prophet, and You declared Makkah to be sacred through Ibrahim. O Allah! I am Your slave and Prophet, and I declare what is between its two lava fields to be sacred."

3114. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Whoever wishes bad upon the people of Al-Madinah, Allah will cause him to melt as salt melts in water."

3115. It was narrated that 'Abdullah bin Miknaf said: "I heard Anas bin Malik say: 'The Messenger of Allah (ﷺ) said: "Uhud is a mountain which loves us and we love it, and it stands at one of the gates of Paradise. And 'Aer\* stands at one of the gates of Hell.'"

3116. It was narrated that Shaiq said: "A man sent some Dirham through me to the House." He said: "I entered the House and Shaibah was sitting on a chair. I handed it (the money) to him and he said: 'Is this yours?' I said: 'No, if it were mine I would not have given it to you.' He said: 'Since you say that, 'Umar was sitting in the place where you are sitting now and said: "I will not go out until I distribute the wealth of the poor Muslims." I said: "You will not do that." He said: "I will certainly do that." He said: "Why is that?" I said: "Because, the Prophet (ﷺ) and Abu Bakr saw where it was, and they had more need of the money than you do. But, they did not move it. Then, he stood up just as he was and went out."

3117. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "Whoever is in Makkah when the month of Ramadan comes, and he fasts it and prays at night as much as he can, Allah will record for him (reward equivalent to that for) one hundred thousand months of Ramadan observed elsewhere. For each day Allah will record for him (reward equivalent to that for) freeing a slave, and for each day (reward equivalent to that for) providing a horse in the cause of Allah, and for every day merits and for every night merits."

3118. Dawud bin 'Ajlan said: "We performed Tawaf with Abu 'Iqal in the rain, and when we finished our Tawaf, we came behind the Maqam. He said: I performed Tawaf with Anas bin Malik in the rain. When we finished the Tawaf, we came behind the Maqam and prayed two Rak'ah.' Anas said to us: 'Start your deeds anew, for you have been forgiven. This is what the Messenger of Allah (ﷺ) said to us when we performed Tawaf with him in the rain.'"

3119. It was narrated that Abu Sa'eed said: "The Prophet (ﷺ) and his Companions performed Hajj walking from Al-Madinah to Makkah. He said: 'Tie your lower garments around your waists,' and he alternated between walking and jogging."

## Chapters on Sacrifices

3120. It was narrated from Anas bin Malik: "The Messenger of Allah (ﷺ) used to sacrifice two horned, black-and-white rams and he would say the Name of Allah and pronounce His greatness. I saw him slaughtering them with his own hand, putting his foot on their sides."

3121. It was narrated that Jabir bin 'Abdullah said: "The Messenger of Allah (ﷺ) sacrificed two rams on the Day of 'Eid. When he turned them to face towards the prayer direction he said: 'Verily, I have turned my face towards Him Who has created the heavens and the earth, as a monotheist, and I am not of the polytheists. Verily, my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims. [6:79,162-163] O Allah, from You to You, on behalf of Muhammad and his nation.'"

3122. It was narrated from 'Aishah and Abu Hurairah that when the Messenger of Allah (ﷺ) wanted to offer a sacrifice, he brought two large, fat, horned, black-and-white, castrated rams. He slaughtered one on behalf of his nation, for whoever testified to Allah with monotheism and that he had conveyed (the Message), and he slaughtered the other on behalf of Muhammad and the family of Muhammad (ﷺ)

3123. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Whoever can afford it, but does not offer a sacrifice, let him not come near our prayer place."

3124. It was narrated that Muhammad bin Sirin said: "I asked Ibn 'Umar about sacrifices and whether they are obligatory. He said: 'The Messenger of Allah (ﷺ) and the Muslims after him offered sacrifices, and this is the Sunnah.'"

3125. It was narrated that Mikhnaf bin Sulaim said: "We were standing with the Prophet (ﷺ) at 'Arafat and he said: 'O people, each family, each year, must offer Udhiyah and 'Atirah.'"

3126. It was narrated from 'Aishah that the Prophet (ﷺ) said: "The son of Adam does not do any deed on the Day of Sacrifice that is dearer to Allah than shedding blood. It will come on the Day of Resurrection with its horns and cloven hoofs and hair. Its blood is accepted by Allah before it reaches the ground. So be content when you do it."

3127. It was narrated that Zaid bin Arqam said: "The Companions of the Messenger of Allah (ﷺ) said: 'O Messenger of Allah, what are these sacrifices?' He said: 'The Sunnah of your father Ibrahim.' They said: 'What is there for us in them, O Messenger of Allah?' He said: 'For every hair, one merit.' They said: 'What about wool, O Messenger of Allah?' He said: 'For every hair of wool, one merit.'"

3128. It was narrated that Abu Sa'eed said: "The Messenger of Allah (ﷺ) sacrificed a horned, defectless ram with a black stomach, black feet and black around its eyes."

3129. Yunus bin Maisarah bin Halbas said: "I went out with Abu Sa'eed Az- Zuraqi, the Companion of the Messenger of Allah (ﷺ), to buy animals or sacrifice." Yunus said: "Abu Sa'eed pointed to a ram that had some blackness around its ears and jaw, and was neither too big nor too small, and said to me: 'Buy this one for them, as it seems to resemble the ram of the Messenger of Allah (ﷺ).'"



## Sunan Ibn Majah

3130. It was narrated from Abu Umamah Al-Bahili that the Messenger of Allah (ﷺ) said: "The best of shrouds is a two piece Najrani garment and the best of sacrifices is a horned ram."
3131. It was narrated that Ibn 'Abbas said: "We were with the Messenger of Allah (ﷺ) on a journey, and the (day of) Al-Adha came. We (sacrificed) one camel on behalf of ten (people) and one cow on behalf of seven."
3132. It was narrated that Jabir said: "We offered sacrifices at Al- Hudaibiyah with the Prophet (ﷺ), a camel on behalf of seven (people) and a cow on behalf of seven."
3133. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) slaughtered a cow on behalf of all his wives who had performed 'Umrah, during the Farewell Pilgrimage."
3134. It was narrated that Ibn 'Abbas said: "Camels became scarce at the time of the Messenger of Allah (ﷺ), so he commanded them to sacrifice cows."
3135. It was narrated from 'Aishah that the Messenger of Allah (ﷺ) sacrificed one cow during the Farewell Pilgrimage on behalf of the family of Muhammad (ﷺ)
3136. It was narrated from Ibn 'Abbas that a man came to the Prophet (ﷺ) and said: "I have to offer a sacrifice and I can afford it, but I cannot find (a camel) to buy." The Prophet (ﷺ) told him to buy seven sheep and slaughter them
3137. It was narrated that Rafi' bin Khadij said: "We were with the Messenger of Allah (ﷺ) in Dhul-Hulaifah in (the land of) Tihamah. We acquired sheep and camels and the people hastened to put cooking pots on the fires before they had been distributed. The Messenger of Allah (ﷺ) came to us and ordered that they be overturned,\* then he made one camel equivalent to ten sheep."
3138. It was narrated from 'Uqbah bin 'Amir Al-Juhani that the Messenger of Allah (ﷺ) gave him some sheep, and he distributed them among his Companions to be sacrificed. There remained an 'Atud.\* He mentioned that to the Messenger of Allah (ﷺ) and he said: "You sacrifice it yourself."
3139. Umm Bilal bint Hilal narrated from her father that the Messenger of Allah (ﷺ) said: "It is permissible to offer a Jadh'a'a\* among sheep as a sacrifice."
3140. It was narrated from 'Asim bin Kulaib that his father said: "We were with a man from among the Companions of the Messenger of Allah (ﷺ) who was called Mujashi', from Banu Sulaim, and sheep became scarce. He ordered a caller to call out that the Messenger of Allah (ﷺ) used to say: 'A Jadh'a'a suffices for whatever a two-year-old sheep suffices.'"
3141. It was narrated from Jabir that the Messenger of Allah (ﷺ) said: "Do not slaughter anything but a Musinnah,\* unless there is none available, in which case you can slaughter a Jadh'a'a among sheep."
3142. It was narrated that 'Ali said: "The Messenger of Allah (ﷺ) forbade sacrificing the Muqabalah, the Mudabarah, the Sharqa', the Kharqa' and the Jad'a'a."
3143. It was narrated that 'Ali said: "The Messenger of Allah (ﷺ) commanded us to examine the eyes and ears."
3144. Sulaiman bin 'Abdur-Rahman said: "I heard 'Ubaid bin Fairuz say: 'I said to Bara' bin 'Azib: "Tell us of the sacrificial animals that the Messenger of Allah (ﷺ) disliked or forbade." He said: "Allah's Messenger (ﷺ) said like this with his hand. And my hand is shorter than his hand:\* 'There are four that will not be accepted as sacrifices: The one-eyed animal that is obviously blind in one eye; the sick animal that is obviously sick; the lame animal with an obvious limp; and the animal that is so emaciated that it is as if there is no marrow in its bones.'" He said:\*\* "And I dislike that the animal should have some fault in its ears." He said: "What you dislike, forget about it and do not make it forbidden to anyone."
3145. It was narrated from Qatadah that he said that he heard Juray bin Kulaib narrate that he heard 'Ali narrate that the Messenger of Allah (ﷺ) forbade sacrificing animals with broken horns and ears
3146. It was narrated that Abu Sa'eed Al-Khudri said: "We bought a ram for sacrifice, then a wolf tore some flesh from its rump and ears. We asked the Prophet (ﷺ) and he told us to offer it as a sacrifice."
3147. It was narrated that 'Ata' bin Yasar said: "I asked Abu Ayyub Al- Ansari: 'How were sacrifices offered among you at the time of the Messenger of Allah (ﷺ)?' He said: 'At the time of the Prophet (ﷺ), a man would sacrifice a sheep on behalf of himself and the members of his household, and they would eat some of it and give some to others. Then people started to compete and it became as you see (nowadays).'"
3148. It was narrated that Abu Sariyah said: "My family started to put pressure on me after I came to know the Sunnah. People used to sacrifice one or two sheep, but now our neighbors call us stingy."
3149. It was narrated from Umm Salamah that the Prophet (ﷺ) said: "When the ten days (of Dhul-Hijjah) begin, and one of you wants to offer a sacrifice, let him not remove anything from his hair or skin."
3150. It was narrated from Umm Salamah that the Messenger of Allah (ﷺ) said: "Whoever among you sees the new crescent of Dhul-Hijjah and wants to offer a sacrifice, let him not take anything from his hair or nails."
3151. It was narrated from Anas bin Malik that a man slaughtered on the Day of Sacrifice, (meaning) before the 'Eid prayer, and the Prophet (ﷺ) ordered him to do it again
3152. It was narrated from Aswad bin Qais that he heard Jundub Al-Bajali say: "I was present on Adha day with the Messenger of Allah (ﷺ), and some people

## Sunan Ibn Majah

slaughtered before the prayer. The Prophet () said: 'Whoever among you has slaughtered before the prayer, let him repeat his sacrifice, and whoever has not, let him offer his sacrifice in the Name of Allah.'"

3153. It was narrated from 'Uwaimir bin Ashqar that he slaughtered before the prayer, and he mentioned that to the Prophet () who said: "Repeat your sacrifice."

3154. It was narrated that Abu Zaid Al-Ansari said: "The Messenger of Allah () passed by one of the houses of the Ansar and noticed the smell of a cooking pot. He said: 'Who is this who has slaughtered?' A man from among us came out and said: 'It is me, O Messenger of Allah, I slaughtered before the prayer so that I could feed my family and neighbors.' He commanded him to repeat it. He said: 'No, by the One besides Whom there is none worthy of worship, I do not have anything but a one-year-old sheep or a lamb.' He () said: 'Sacrifice it, but a one-year-old sheep will not do for anyone after you.'"

3155. It was narrated that Anas bin Malik said: "I saw the Messenger of Allah () slaughter his sacrifice with his own hand, placing his foot on its side."

3156. 'Abdur-Rahman bin Sa'd bin 'Ammar bin Sa'd, the Mu'adhdhin of the Messenger of Allah (), told us: "My father told me, from my grandfather, that the Messenger of Allah () slaughtered his sacrifice at the side of an alley, on the road of Banu Zuraiq, with his own hand, using a blade."

3157. 'Ali bin Abu Talib narrated that the Messenger of Allah () commanded him to distribute the entire sacrificial camel – its meat, skin and covers – among the poor

3158. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah () ordered that a piece from every camel that had been slaughtered be brought and placed in a pot, then they ate from its meat and drank some of the broth

3159. It was narrated that 'Aishah said: "The Messenger of Allah () only forbade storing the meat of the sacrifices because the people were facing hardship. Then later he permitted that."

3160. It was narrated from Nubaishah that the Messenger of Allah () said: "I used to forbid you to store the meat of the sacrifices for more than three days, but (now) eat some and store some."

3161. It was narrated from Ibn 'Umar that the Prophet () used to slaughter at the prayer place (of the 'Eid congregation)

### Chapters on Slaughtering

3162. It was narrated that Umm Kurz said: "I heard the Prophet () say: 'On behalf of a boy, two sheep of equal age and on behalf of a girl one sheep.'"

3163. It was narrated that 'Aishah said: "The Messenger of Allah () commanded us to sacrifice two sheep for a boy's 'Aqiqah and one sheep for a girl."

3164. It was narrated from Salman bin 'Amir that he heard the Prophet () say: "For a boy there should be an 'Aqiqah, so shed blood for him and remove the harm from him."

3165. It was narrated from Samurah that the Prophet () said: "Every boy is mortgaged by his 'Aqiqah, so slaughter for him on the seventh day, and shave his head, and name him."

3166. Yazid bin 'Abdul-Muzani narrated that the Prophet () said: "Offer an 'Aqiqah for the boy, but do not smear his head with blood."

3167. It was narrated that Nubaishah said: "A man called the Messenger of Allah () and said: 'O Messenger of Allah, we used to sacrifice the 'Atirah during the Ignorance days in Rajab,; what do you command us to do?' He said: "Sacrifice to Allah whatever month it is, do good for the sake of Allah and feed (the poor). They said: 'O Messenger of Allah, we used to sacrifice the Far'ah during the Ignorance days; what do you command us to do?' He said: 'For every Sa'imah\* (flock of grazing animals), feed the firstborn as you feed the rest of your flock until it reaches an age where it could be used to carry loads, then sacrifice it, and give its meat in charity' – I\*\* think he said – 'to the wayfarer, for that is good.'"

3168. It was narrated from Abu Hurairah that the Prophet () said: "There is no Far'ah and no 'Atirah."

3169. It was narrated from Muhammad bin Abu ('Umar) 'Adani that the Prophet () said: "There is no Far'ah and no 'Atirah."

3170. It was narrated from Shaddad bin Aws that the Messenger of Allah () said: "Allah has prescribed Al-Ihsan (proficiency) in all things. So if you kill, then kill well, and if you slaughter, then slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters."

3171. It was narrated that Abu Sa'eed Al-Khudri said: "The Prophet () passed by a man who was dragging a sheep by its ear. He said: 'Leave its ear alone and hold it by the sides of its neck.'"

3172. It was narrated that 'Abdullah bin 'Umar said: "The Messenger of Allah () commanded that the blade should be sharpened, and hidden from the animals, and he said: 'When one of you slaughters, let him do it quickly.'"

Another chain reports the same

3173. It was narrated from Ibn 'Abbas: "And certainly, the Shayatin (devils) do inspire their friends (from mankind)." [6:121] He said: "They used to say: 'Whatever the Name of Allah has been mentioned over, do not eat it, and whatever the Name of Allah has not been mentioned over, eat it.' Then Allah said: "Eat not of that over which Allah's Name has not been pronounced." [6:]

3174. It was narrated from 'Aishah, the Mother of the Believers, that some people said: "O Messenger of Allah, some people bring us meat, and we do not know whether the Name of Allah has been mentioned over it or not." He said: "Say: Bismillah and eat.' They were new in Islam

## Sunan Ibn Majah

3175. It was narrated that Muhammad bin Saifi said: "I slaughtered two rabbits with a sharp-edged stone and brought them to the Prophet (ﷺ), and he told me to eat them."
3176. It was narrated from Zaid bin Thabit that a wolf bit a sheep, and they slaughtered it with a sharp-edged stone, and the Messenger of Allah (ﷺ) allowed them to eat it
3177. It was narrated that 'Adi bin Hatim said: "I said: 'O Messenger of Allah, we hunt game but we cannot find anything but the sharp edge of a stone or stick (with which to slaughter it).' He said: 'Cause the blood to flow with whatever you want, and mention the Name of Allah over it.'"
3178. It was narrated that Rafi' bin Khadij said: "We were with the Prophet (ﷺ) on a journey, and I said: 'O Messenger of Allah, we are (sometimes) on military campaigns, and we have no knife with us.' He said: '(Use) whatever causes the blood to flow, mention the Name of Allah and eat, but (do not use) teeth or nails, for the tooth is a bone and the nail is the knife of the Ethiopians.'"
3179. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allah (ﷺ) passed by a boy who was skinning a sheep. The Messenger of Allah (ﷺ) said to him: "Step aside and I will show you how." The Messenger of Allah (ﷺ) put his hand between the skin and the flesh, and thrust his arm in until it disappeared up to the armpit, and said: "O boy, this is how you skin it." Then he went and led the people in prayer and did not perform Wudu'
3180. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) came to a man from among the Ansar who had picked up a knife to slaughter an animal for the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said to him: "Avoid those that are lactating." (i.e. those from which milk is received)
3181. Abu Hurairah narrated that Abu Bakr bin Abu Quhafah narrated that the Messenger of Allah (ﷺ) said to him and to 'Umar: "Let us go out to Waqifi." He said: "So we went out in the moonlight until we came to the garden and he (the owner of the garden) said: 'Welcome.' Then he took up the knife and went among the sheep (to choose one for slaughter), and the Messenger of Allah (ﷺ) said: 'Avoid those that are lactating.'"
3182. It was narrated from a son of Ka'b bin Malik, from his father, that a woman slaughtered a sheep with a stone, and that was mentioned to the Messenger of Allah (ﷺ), but he did not see anything wrong with that
3183. It was narrated that Rafi' bin Khadij said: "We were with the Prophet (ﷺ) on a journey, and a camel ran away. A man shot an arrow at it and the Prophet (ﷺ) said: 'It has the inclination to run away like a wild animal. If this happens to any of you, do likewise.'"
3184. It was narrated from Abu 'Ushara' that his father said: "I said: 'O Messenger of Allah, should slaughtering only be done in the throat or upper chest?' He said: 'If you stab it in the thigh that will suffice you.'"
3185. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allah (ﷺ) forbade mutilating animals."
3186. It was narrated that Anas bin Malik said: "The Messenger of Allah (ﷺ) forbade tying up animals."
3187. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "Do not take anything with a soul as a target."
3188. Jabir bin 'Abdullah said: "The Messenger of Allah (ﷺ) forbade killing any animal when it is tied up (for use as a target)."
3189. It was narrated that Ibn 'Umar said: "The Messenger of Allah (ﷺ) forbade the meat and milk of Al-Jallalah."
3190. It was narrated that Asm'a bint Abu Bakr said: "We slaughtered a horse and ate its meat during the time of the Messenger of Allah (ﷺ)."
3191. It was narrated from Abu Zubair that he heard Jabir bin 'Abdullah say: "At the time of Khaibar we ate horses and wild donkeys."
3192. It was narrated that Abu Ishaq Shaibani said: "I asked 'Abdullah bin Abu Awfa about the flesh of domesticated donkeys and he said: 'We were starving on the Day of Khaibar, when we were with the Prophet (ﷺ). The people had gotten some donkeys as spoils of war on the way out from Al-Madinah, so we slaughtered them and our cooking pots were boiling when the caller of the Messenger of Allah (ﷺ) cried out, telling us to overturn our pots and not to eat anything of the flesh of donkeys. So we overturned them.' I said to 'Abdullah bin Abu Awfa: 'Was it made unlawful?' He said: 'We think that the Messenger of Allah (ﷺ) forbade it altogether because it eats excrement.'"
3193. It was narrated from Miqdam bin Ma'dikarib Al-Kindi that the Messenger of Allah (ﷺ) forbade several things, until he mentioned (the meat of) domesticated donkeys
3194. It was narrated that Bara' bin 'Azib said: "The Messenger of Allah (ﷺ) commanded us to throw away the meat of domesticated donkeys, raw or cooked, then he did not say anything to us about it after that."
3195. It was narrated that Salamah bin Akwa' said: "We went out with the Messenger of Allah (ﷺ) on the campaign of Khaibar, and in the evening the people lit their fires. The Prophet (ﷺ) said: 'What are you cooking?' They said: 'The meat of domesticated donkeys.' He said: 'Throw out what is in them (the pots) and break them.' A man said: 'Or can we throw out what is in them and wash them?' The Prophet (ﷺ) said: 'Or (do) that.'"
3196. It was narrated from Anas bin Malik that the caller of the Prophet (ﷺ) cried out: "Allah and His Messenger forbid you to eat the flesh of domesticated donkeys, for it is filthy."
3197. It was narrated that 'Ata' narrated that Jabir bin 'Abdullah said: "We used to eat the meat of horses." I said: "And mules?" He said: "No."
3198. It was narrated that Khalid bin Walid said: "The Messenger of Allah (ﷺ) forbade the flesh of horses, mules and donkeys."

## Sunan Ibn Majah

3199. It was narrated that Abu Sa'eed said: "We asked the Messenger of Allah (ﷺ) about the fetus. He said: 'Eat it if you wish, for it is considered legally slaughtered with the slaughtering of its mother.'"

### Chapters on Hunting

3200. It was narrated from 'Abdullah bin Mughaffal that the Messenger of Allah (ﷺ) commanded that dogs be killed, then he said: "What do they use dogs for?" Then he permitted them to keep hunting dogs

3201. It was narrated from 'Abdullah bin Mughaffal that the Messenger of Allah (ﷺ) commanded that dogs be killed, then he said: "What do they use dogs for?" Then he permitted them to keep farming dogs and dogs of 'Ein. Bundar said: "The 'Ein refers to the walls of Al-Madinah."

3202. It was narrated that Ibn 'Umar said: "The Messenger of Allah (ﷺ) commanded that dogs be killed."

3203. It was narrated from Salim that his father said: "I heard the Messenger of Allah (ﷺ) raising his voice and commanding that dogs be killed, and dogs were killed, except for hunting dogs or dogs kept for herding livestock."

3204. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) said: 'Whoever keeps a dog, one Qirat will be deducted from him (good) deeds every day, except a dog for farming or herding livestock.'"

3205. It was narrated from 'Abdullah bin Mughaffal that the Messenger of Allah (ﷺ) said: "Were it not that dogs form one of the communities (or nations – of creatures), I would have commanded that they be killed. But kill those that are all black. There are no people who keep a dog, except for dogs used for herding livestock, hunting or farming, but two Qirat will be deducted from their reward each day."

3206. It was narrated that Sufyan bin Abu Zuhair said: "I heard the Prophet (ﷺ) say: 'Whoever keeps a dog that he does not need for farming or herding, one Qirat will be deducted from his (good) deeds each day.'"

3207. It was narrated that Abu Tha'labah Al-Khushani said: "I came to the Messenger of Allah (ﷺ) and said: 'O Messenger of Allah, we live in a land of the People of the Book and we eat from their vessels. And we live in a land (where there is) game, so I hunt with my bow and with my trained dog and with my untrained dog.' The Messenger of Allah (ﷺ) said: 'As for what you say about living in a land of the People of the Book, do not eat from their vessels unless you can find no alternative. If you can find no alternative then wash them and eat from them. With regard to what you say about hunting, whatever you catch with your bow, say the Name of Allah over it and eat. Whatever you catch with your trained dog, say the Name of Allah over it and eat. But whatever you catch with your untrained dog, then catch it, slaughter it, then eat.'"

3208. It was narrated that 'Adi bin Hatim said: "I asked the Messenger of Allah (ﷺ): 'We are people who hunt with these dogs.' He said: 'If you send out your trained dogs and mention the Name of Allah over them, then eat whatever they catch even if they kill it, unless the dog has eaten any of it. If the dog has eaten any of it then do not eat it, for I fear that it will have caught it for itself. And if another dog joins it, then do not eat it.'"

3209. It was narrated that Jabir bin 'Abdullah said: "We were forbidden (to eat) the game caught by their dogs and birds – meaning the Zoroastrians."

3210. It was narrated that Abu Dharr said: "I asked the Messenger of Allah (ﷺ) about the all-black dog and he said: '(It is) a devil.'"

3211. It was narrated from Abu Tha'labah that the Prophet (ﷺ) said: "Eat what your bow brings you."

3212. It was narrated that 'Adi bin Hatim said: "I said: 'O Messenger of Allah, we are people who shoot (arrows).' He said: 'If you shoot and pierce (the game), then eat what you pierced.'"

3213. It was narrated that 'Adi bin Hatim said: "I said: 'O Messenger of Allah, what if I shoot the game but it vanishes at night?' He said: 'If you find your arrow in it and you do not find anything else, then eat it.'"

3214. It was narrated that 'Adi bin Hatim said: "I asked the Messenger of Allah (ﷺ) about hunting with Mi'rad. He said: 'Whatever it struck with its sharp edge, then eat it, but what is struck with its side is something that has been killed by a violent blow.'"

3215. It was narrated that 'Adi bin Hatim said: "I asked the Messenger of Allah (ﷺ) about Mi'rad. He said: 'Do not eat unless you pierce (the game).'"

3216. It was narrated from Ibn 'Umar that the Prophet (ﷺ) said: "Whatever is cut from an animal when it is still alive, what is cut from it is Maitah (dead meat)."

3217. It was narrated that Tamim Dari said: "The Messenger of Allah (ﷺ) said: 'At the end of time there will be people who will cut off camels' humps and sheep's tails. But what is cut from a living animal is dead.'"

3218. It was narrated from 'Abdullah bin 'Umar that the Messenger of Allah (ﷺ) said: "Two kinds of dead meat have been permitted to us: fish and locusts."

3219. It was narrated that Salman said: "The Messenger of Allah (ﷺ) was asked about locusts. He said: '(They are) the most numerous troop of Allah. I neither eat them nor forbid them.'"

3220. It was narrated that Abu (Sa'eed) Baqqal heard Anas bin Malik say: "The wives of the Prophet (ﷺ) used to give each other gifts of locusts on trays."

3221. It was narrated from Jabir and Anas bin Malik that whenever the Messenger of Allah (ﷺ) supplicated against the locusts, he said: "O Allah, destroy their large ones and kill their small ones, spoil their eggs and root them out. Take their mouths away from our livelihood and provision, for You are the One Who hears the

## Sunan Ibn Majah

prayers.” A man said: “O Messenger of Allah, are you praying against one of the troops of Allah, that they may be rooted out?” He said: “Locusts were sneezed out by the fish in the sea.”

3222. It was narrated that Abu Hurairah said: “We went out with the Prophet (ﷺ) for Hajj or ‘Umrah, and we encountered a swarm of locusts or a type of locust. We started hitting them with out whips and sandals. The Prophet (ﷺ) said: ‘Eat them for they are the game of the sea.’”

3223. It was narrated that Abu Hurairah said: “The Messenger of Allah (ﷺ) forbade killing shrikes\*, frogs, ants and hoopoes.”

3224. It was narrated that Ibn ‘Abbas said: “The Messenger of Allah (ﷺ) forbade killing four kinds of animals: Ants, bees, hoopoes and shrikes.”

3225. It was narrated from Abu Hurairah that the Prophet of Allah (ﷺ) said: “One of the Prophets was bitten by an ant, so he ordered that the ant colony be burned. Then Allah revealed to him: ‘Because one ant bit you, you destroy one of the nations that glorify Allah?’” Another chain reports a similar hadith

3226. It was narrated from Sa‘eed bin Jubair that a relative of ‘Abdullah bin Mughaffal threw some small pebbles. He told him not to do that and said: “The Prophet (ﷺ) forbade throwing small pebbles and said: ‘They do not kill any game nor hurt the enemy, but they can break a tooth or put out an eye.’” He did it again, and he (‘Abdullah) said: “I tell you that the Prophet (ﷺ) forbade that and then you go and do it again? I will never speak to you again.”

3227. It was narrated that ‘Abdullah bin Mughaffal said: “The Prophet (ﷺ) forbade throwing small pebbles and said: ‘They do not kill any game or hurt the enemy, but they can break a tooth or put out an eye.’”

3228. It was narrated from Umm Sharik that the Prophet (ﷺ) told her to kill house lizards

3229. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “Whoever kills a house lizard with one blow will have such and such a reward. Whoever kills it with two blows will have such and such a reward,” less than the first. “And whoever kills it with three blows will have such and such reward,” less than that mentioned the second time

3230. It was narrated from ‘Aishah that the Messenger of Allah (ﷺ) said concerning house lizards: “Vermin.”

3231. It was narrated from Sa‘ibah, the freed slave woman of Fakiḥ bin Mughirah, that she entered upon ‘Aishah and saw a spear in her house. She said: “O Mother of the Believers, what do you do with this?” She said: “We kill these house lizards with it, for the Prophet of Allah (ﷺ) told us that when Ibrahim was thrown into the fire, there was no beast on earth that did not try to put it out, apart from the house lizard that blew on it. So the Messenger of Allah (ﷺ) commanded that they should be killed.”

3232. It was narrated from Abu Tha‘labah Al-Khushani that the Prophet (ﷺ) forbade eating any predatory animal that has fangs

3233. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: “Eating any predatory animal that has fangs is unlawful.”

3234. It was narrated that Ibn ‘Abbas said: “On the Day of Khaibar, the Messenger of Allah (ﷺ) forbade eating any predatory animal that has fangs and any bird that has talons.”

3235. It was narrated that Khuzaimah bin Jaz’ said: “I said: ‘O Messenger of Allah, I have come to ask you about the vermin of the earth. What do you say about foxes?’ He said: ‘Who eats foxes?’ I said: ‘O Messenger of Allah, what do you say about wolves?’ He said: ‘Does anyone in whom there is anything good eat wolves?’”

3236. It was narrated that Ibn Abu ‘Ammar, who is ‘Abdur-Rahman, said: “I asked Jabir bin ‘Abdullah about hyenas: ‘Are they game (that can be hunted)?’ He said: ‘Yes.’ I said: ‘Can I eat them?’ He said: ‘Yes.’ I said: ‘Is this something that you heard from the Messenger of Allah (ﷺ)?’ He said: ‘Yes.’”

3237. It was narrated that Khuzaimah bin Jaz’ said: “I said: ‘O Messenger of Allah (ﷺ), what do you say about hyenas?’ He said: ‘Who eats hyenas?’”

3238. It was narrated that Thabit bin Yazid Al-Ansari said: “We were with the Prophet (ﷺ) and the people caught a mastigure. They grilled it and ate from it. Then I caught a mastigure so I grilled it and brought it to the Prophet (ﷺ). He took a palm stalk and started counting his finger with it, and said: ‘A nation from among the Children of Israel was turned into beasts of the earth, and I do not know if this is they.’ I said: ‘The people have grilled them and eaten them.’ He did not eat it and he did not forbid it.”

3239. It was narrated from Jabir bin ‘Abdullah: “The Prophet (ﷺ) did not forbid (eating) mastigures, but he found that distasteful. It is the food of most shepherds, and Allah, the Mighty and Sublime, has benefited more than one person thereby. If I had some I would eat it.” Another chain reports a similar hadith

3240. It was narrated that Abu Sa‘eed Al-Khudri said: “A man from among Ahlus-Suffah called the Messenger of Allah (ﷺ) when he had finished the prayer, saying: ‘O Messenger of Allah! Our land is a land infested with mastigures. What do you think of (eating) mastigures?’ He said: ‘I have heard that a nation was transformed.’ He did not tell us to eat them, and he did not forbid that.”

3241. It was narrated from Khalid bin Walid that a grilled mastigure was brought to the Messenger of Allah (ﷺ) and placed near him. He stretched out his hand to eat (some of it), then those who were present said: “O Messenger of Allah, it is the flesh of a mastigure.” He took his hand away, and Khalid said to him: “O Messenger of Allah, is a mastigure unlawful?” He said: “No, but it is not found in my land and I find it distasteful.” He said: “Then Khalid bent over the mastigure and ate some of it, and the Messenger of Allah (ﷺ) was looking at him.”

3242. It was narrated from Ibn ‘Umar that the Messenger of Allah (ﷺ) said: “I do not forbid it,” meaning mastigure

3243. It was narrated that Anas bin Malik said: We passed by Marr Az-Zahran and startled a rabbit. They chased it but got tired, so I chased it and caught it. I

## Sunan Ibn Majah

brought it to Abu Talhah who slaughtered it and sent its rump and thigh to the Prophet (), who accepted it

3244. it was narrated from Muhammad bin Safwan that he passed by the Prophet () with two rabbits hanging down. He said: "O Messenger of Allah, I caught these two rabbits but I cannot find any iron\* with which to slaughter them with Marwah\*\* and eat them?" He said: "Eat."

3245. It was narrated that Khuzaimah bin Jaz' said: "I said: 'O Messenger of Allah, I have come to you to ask you about the vermin of the earth. What do you say about mastigures?' He said: 'I do not eat them and I do not forbid them.' I said: 'I will eat of that which you have not forbidden. But why (do you not eat them), O Messenger of Allah?' He said: 'One of the nations was turned into beasts and I looked at this creature and was uncertain.' I said: 'O Messenger of Allah, what do you say about rabbits?' He said: 'I do not eat them and I do not forbid them.' I said: 'I will eat of that which you have not forbidden. But why (do you not eat them), O Messenger of Allah?' He said: 'I have been told that it menstruates.'"

3246. Mughirah bin Abu Burdah, who was of the tribe of Banu 'Abd-Dar, narrated that he heard Abu Hurairah say: "The Messenger of Allah () said: 'The water of the sea is a means of purification and its dead meat is permissible.'"

3247. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah () said: "Whatever the sea throws out or is left behind when the tide ebbs, eat it, but whatever rises to its surface, do not eat it."

3248. It was narrated that Ibn 'Umar said: "Who eats crows? The Messenger of Allah () called them vermin, By Allah, they are not from among the good and permissible things."

3249. It was narrated from 'Aishah that the Messenger of Allah () said: "Snakes are vermin, scorpions are vermin, mice are vermin and crows are vermin."

3250. It was narrated that Jabir said: "The Messenger of Allah () forbade eating cats and he forbade their price."

### Chapters on Food

3251. 'Abdullah bin Salam said: "When the Prophet () came to Al-Madinah, the people rushed to meet him, and it was said: 'The Messenger of Allah () has come! The Messenger of Allah () has come! The Messenger of Allah () has come!' Three times. I came with the people to see him, and when I saw his face clearly, I knew that his face was not the face of a liar. The first thing I heard him say was when he said: 'O people! Spread (the greeting of) Salam, feed others, uphold the ties of kinship, and pray during the night when people are sleeping, and you will enter Paradise with Salam.'"

3252. 'Abdullah bin 'Umar used to say that the Messenger of Allah () said: "Spread (the greeting of) Salam, offer food (to the needy), and be brothers as Allah, the Mighty and Sublime, has honored you."

3253. It was narrated from 'Abdullah bin 'Amr that a man asked the Messenger of Allah (): "O Messenger of Allah, which (aspect) of Islam is the best?" He said: "Offering food (to the needy) and greeting with Salam those whom you know and those whom you do not know."

3254. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah () said: "The food of one person is sufficient for two, the food of two is sufficient for four, and the food for four is sufficient for eight."

3255. It was narrated from 'Umar bin Khattab that the Messenger of Allah () said: "The food of one is sufficient for two, and the food of two is sufficient for three or four, and the food of four is sufficient for five or six."

3256. It was narrated from Abu Hurairah that the Messenger of Allah () said: "The believer eats with one intestine and the disbeliever eats with seven intestines."

3257. It was narrated from Ibn 'Umar that the Prophet () said: "The disbeliever eats with seven intestines and the believer eats with one intestine."

3258. It was narrated from Abu Musa that the Messenger of Allah () said: "The believer eats with one intestine and the disbeliever eats with seven intestines."

3259. It was narrated from Abu Hazim that Abu Hurairah said: "The Messenger of Allah () never criticized any food. If it pleased him, he would eat it and if it did not he would leave it." Another chain reports the same

3260. Kathir bin Sulaim narrated that he heard Anas bin Malik say: "The Messenger of Allah () said: 'Whoever would like Allah to increase the goodness of his house, should perform ablution (wash hands) when his breakfast is brought to him and when it is taken away.'"

3261. It was narrated from Abu Hurairah that the Messenger of Allah () went out to toilet, then food was brought. A man said: "O Messenger of Allah, are you not going to perform ablution?" He said: 'Am I going to pray?'

3262. It was narrated from Abu Juhaifah that the Messenger of Allah () said: "I do not eat while reclining."

3263. 'Abdullah bin Busr said: "I gave the Prophet () a gift of a sheep, and the Messenger of Allah () sat on his knees to eat. A Bedouin said: 'What is this sitting?' He said: 'Allah has made me a humble and generous slave (of Allah) and has not made me arrogant and stubborn.'"

3264. It was narrated that 'Aishah said: "The Messenger of Allah () was eating food with six of his Companions when a Bedouin came and ate it all in two bites. The Messenger of Allah () said: 'If he had said Bismillah, it would have sufficed you (all). When any one of you eats food, let him say Bismillah, and if he forgets to say Bismillah at the beginning, let him say Bismillah fi awwalihi wa akhirih (In the Name of Allah at the beginning and at the end).'"

3265. It was narrated that 'Umar bin Abu Salamah said: "The Prophet () said to me, when I was eating: 'Say the Name of Allah, the Glorified and Exalted.'"

## Sunan Ibn Majah

3266. It was narrated from Abu Hurairah that the Prophet () said: "Let one of you eat with his right hand and drink with his right hand, and take with his right hand and give with his right hand, for Satan eats with his left hand, drinks with his left hand, gives with his left hand and takes with his left hand."
3267. It was narrated from Wahb bin Kaisan that he heard 'Umar bin Abu Salamah say: "I was a boy in the care of the Prophet () and my hand used to wander all over the plate. He said to me: 'O boy! Say the Name of Allah, eat with your right hand, and eat from what is in front of you.'"
3268. It was narrated from Jabir that the Messenger of Allah () said: "Do not eat with your left hand, for Satan eats with his left hand."
3269. It was narrated from Ibn 'Abbas that the Prophet () said: "When one of you eats food, let him not wipe his hand until he has licked it or has someone else to lick it."
3270. It was narrated from Jabir that the Messenger of Allah () said: "None of you should wipe his hand until he has licked it, for he does not know where the blessing is in his food."
3271. It was narrated that Umm 'Asim said: "Nubaishah, the freed slave of the Messenger of Allah (), entered upon us when we were eating from a bowl. He said that the Messenger of Allah () said: 'Whoever eats from a bowl and cleans it, the bowl will pray for forgiveness for him.'"
3272. Mu'alla bin Rashid Abu Yaman said: "My grandmother narrated to me from a man of Hudhail who was called Nubaishah Al-Khair. She said: 'Nubaishah entered upon us when we were eating from a bowl of ours. He said: 'The Messenger of Allah () said: 'Whoever eats from a bowl then cleans it, the bowl will pray for forgiveness for him.'"
3273. It was narrated from Ibn 'Umar that the Messenger of Allah () said: "When food is served, eat from that which is in front of you, and do not take from what is in front of your companion."
3274. It was narrated that 'Ikrah bin Dhu'aib said: "The Prophet () was brought a bowl filled with Tharid and fatty meat, and we started to eat from it. My hand was wandering all over, so he said: 'O 'Ikrah, eat from one spot, for it is all the same food.' Then we were brought a plate on which were different kinds of fresh dates, and he hand of the Messenger of Allah () went all around the plate. He said: 'O 'Ikrah, eat from wherever you want, for they are not all the same.'"
3275. 'Abdullah bin Busr narrated that the Messenger of Allah () was brought a bowl (of food). The Messenger of Allah () said: "Eat from the sides and leave the top, so that it may be blessed."
3276. It was narrated that Wathilah bin Asqa' Al-Laithi said: "The Messenger of Allah () took hold of the top of the Tharid and said: 'Eat in the Name of Allah from its sides and leave the top, for the blessing comes from its top.'"
3277. It was narrated from Ibn 'Abbas that the Messenger of Allah () said: "When food is served, take from the sides and leave the middle, for the blessing descends in the middle."
3278. It was narrated from Hasan about Ma'qil bin Yasar: "While (he) was eating lunch, a morsel of food fell on the floor. He picked it up, removed whatever dirt had gotten onto it, and ate it. The villagers and farmers winked at one another (finding it odd) and it was said: 'May Allah help the chief! These villagers and farmers are winking at one another because you picked up a morsel (from the ground) when you have this food in front of you.' He said: 'I am not going to give up something I heard from the Messenger of Allah () for these non-Arabs. We were told, if one of us dropped a morsel of food, to pick it up, remove whatever dirt was on it, and eat it, and not to leave it for Satan.'"
3279. It was narrated from Jabir that the Messenger of Allah () said: "If a morsel falls from the hand of anyone of you, let him wipe off whatever dirt that is on it and eat it."
3280. It was narrated from Abu Musa Al-Ash'ari that the Prophet () said: "Many men have attained perfection but no women have attained perfection except Maryam bint 'Imran (Mary) and Asiyah the wife of Fir'aun. And the superiority of 'Aishah over other women is like the superiority of Tharid over all other foods."
3281. It was narrated from 'Abdullah bin 'Abdur-Rahman that he heard Anas bin Malik say: "The Messenger of Allah () said: 'The superiority of 'Aishah over other women is like the superiority of Tharid over all other foods.'"
3282. It was narrated that Jabir bin 'Abdullah said: "During the time of the Messenger of Allah () we often did not find anything to eat, and if we did, we did not have handkerchiefs, except our hands, arms and feet. Then we would pray without performing ablution."
3283. It was narrated that Abu Sa'eed said: "Whenever the Prophet () ate, he would say: Al-hamdu lillahil-ladhi at'amana wa saqana wa ja'alana Muslimin (Praise is to Allah Who has fed us, given us to drink, and made us Muslims)."
3284. It was narrated from Abu Umamah Al-Bahili that when his food, or whatever was in front of him was cleared away, the Prophet () used to say: "Al-hamdu lillahi hamdan kathiran tayyiban mubarkan ghaira makfiyyin wa la muwadda'in wa la mustaghnan 'anhu, Rabbana (Praise is to Allah, abundant good and blessed praise, a never-ending praise, a praise that we will never bid farewell to and an indispensable praise, He is our Lord)."
3285. It was narrated from Sahl bin Mu'adh bin Anas Al-Juhani, from his father, that the Prophet () said: "Whoever eats food and said: Al-hamdu lillahil-ladhi at'amani hadha wa razaqanihi min ghayri hawlin minni wa la quwwatin (Praise is to Allah Who has fed me this and provided it for me without any strength or power on my part), - his previous sins will be forgiven."
3286. Wahshi bin Harb bin Wahshi bin Harb narrated from his father, from his grandfather, that they said: "O Messenger of Allah, we eat and do not feel full." He

## Sunan Ibn Majah

said: "Perhaps you eat separately?" They said: "Yes." He said: "Gather to eat together, and mention the Name of Allah over it, then it will be blessed for you."

3287. Salim bin 'Abdullah bin 'Umar said: "I heard my father say: 'I heard 'Umar bin al-Khattab say: "The Messenger of Allah (ﷺ) said: 'Eat together and do not eat separately, for the blessing is in being together.'"

3288. It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) never blew onto his food or drink, and he did not breathe into the vessel."

3289. Isma'il bin Abu Khalid narrated from his father: "I heard Abu Hurairah say: 'The Messenger of Allah (ﷺ) said: "When the servant of anyone of you brings him his food, let him make him sit by his side and eat with him, and if he refuses then let him give him some.'"

3290. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "When the slave of anyone of you brings his food to him, for which he (the slave) has worked hard and endured heat, let him invite him to eat with him, and if he does not do that then let him take a morsel and put it in his hand."

3291. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) said: "When the servant of anyone of you brings his food, let him make him sit down with him or give him some of it, for he is the one who put up with its heat and smoke."

3292. It was narrated from Qatadah, that Anas bin Malik said: "The Prophet (ﷺ) never ate from a dish or from an individual plate." He said: "From where did he eat?" He said: "From the dining sheet."

3293. It was narrated that Anas said: "I never saw the Messenger of Allah (ﷺ) eat from a dish until he died."

3294. It was narrated from 'Aishah that the Messenger of Allah (ﷺ) forbade standing up before the food had been cleared away

3295. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) said: "When a meal is served, a man should not stand up until it is removed, and he should not take his hand away, even if he is full, until the people have finished. And let him continue eating.\* For a man may make his companion shy, causing him to withhold his hand, and perhaps he has a need for the food."

3296. It was narrated from Husain bin 'Ali that his mother, Fatimah the daughter of the Messenger of Allah (ﷺ), said: "The Messenger of Allah (ﷺ) said: 'A man has no one to blame but himself, if he goes to bed with a smell emanating from his hand.'"

3297. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "If anyone of you goes to bed with a smell emanating from his hand, and he does not wash his hand, and something happens to him, he should not blame anyone but himself."

3298. It was narrated that Asma' bint Yazid said: "Some food was brought to the Prophet (ﷺ) and it was offered to us. We said: 'We do not have any appetite for it.' He said: 'Do not combine hunger and lies.'"

3299. It was narrated that Anas bin Malik – a man from the tribe of Banu 'Abdul-Ashhal – said: "I came to the Prophet (ﷺ) when he was eating breakfast and he said: 'Come and eat.' I said: 'I am fasting. Alas! Would that I had eaten of the food of the Messenger of Allah (ﷺ).'"

3300. It was narrated that 'Abdullah bin Harith bin Jaz' Az-Zubaidi said: "At the time of the Messenger of Allah (ﷺ) we used to eat bread and meat in the mosque."

3301. It was narrated that Ibn 'Umar said: "At the time of the Messenger of Allah (ﷺ) we used to eat while walking, and drink while standing up."

3302. It was narrated that Anas said: "The Prophet (ﷺ) like gourd."

3303. It was narrated that Anas said: "Umm Sulaim sent with me a basket of fresh dates for the Messenger of Allah (ﷺ), but I did not find him, as he had just gone out to a freed slave of his who had invited him and made food for him. I came to him and he was eating, and he called me to eat with him. He (the freed slave) had served him Tharid with meat and gourd, and he liked the gourd, so I started to collect the (pieces of) gourd and put them near him. When he had eaten he went back to his house and I put the basket (of dates) before him, and he started to eat them and share them, until he finished the last of them."

3304. It was narrated from Hakin bin Jabr that his father said: "I entered upon the Prophet (ﷺ) in his house, and he had some of this gourd. I said: 'What is this?' He said: 'This is Qar'; it is Dubba'. We augment our food with it."

3305. It was narrated from Abu Darda' that the Messenger of Allah (ﷺ) said: "The best food of the people of this world and the people of Paradise is meat."

3306. It was narrated that Abu Darda' said: "The Messenger of Allah (ﷺ) was never invited to eat meat but he would respond, and he was never offered meat as a gift but he would accept it."

3307. It was narrated that Abu Hurairah said: "One day some meat was brought to the Messenger of Allah (ﷺ) and the foreleg was offered to him which he liked, so he bit it with his front teeth."

3308. 'Abdullah bin Ja'far told Ibn Zubair, who had slaughtered a camel for them, that he heard the Messenger of Allah (ﷺ), and he ('Abdullah) said: "Some people were bringing meat to the Messenger of Allah (ﷺ) and he said: 'The best meat is the meat of the back.'"

3309. It was narrated that Anas bin Malik said: "I do not know of the Messenger of Allah (ﷺ) ever seeing a roasted sheep\* until he met Allah."

3310. It was narrated that Anas bin Malik said: "No leftovers of roast meat\* were ever cleared from in front of the Messenger of Allah (ﷺ), and no carpet was ever carried with him."

3311. It was narrated that 'Abdullah bin Harith bin Jaz' Az-Zubaidi said: "We ate food with the Messenger of Allah (ﷺ) in the mosque, meat that had been roasted. Then we wiped our hands on the pebbles and got up to perform prayer without performing ablution."



## Sunan Ibn Majah

3312. It was narrated that Abu Mas`ud said: "A man came to the Prophet (ﷺ) and his voice trembled out of awe as he spoke to him. The Prophet said to him, "Be calm, for I am not a king. Verily, I am only the son of a woman who ate dried meat."
3313. It was narrated that 'Aishah said: "We used to store trotters and the Messenger of Allah (ﷺ) would eat them fifteen days after the sacrifice."
3314. It was narrated from 'Abdullah bin 'Umar that the Messenger of Allah (ﷺ) said: "Two kinds of dead meat and two kinds of blood have been permitted to us. The two kinds of dead meat are fish and locusts, and the two kinds of blood are the liver and spleen."
3315. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said: "The best of your seasonings is salt."
3316. It was narrated from 'Aishah that the Messenger of Allah (ﷺ) said: "What a blessed condiment vinegar is."
3317. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah (ﷺ) said: "What a blessed condiment vinegar is."
3318. Umm Sa'd said: "The Messenger of Allah (ﷺ) entered upon 'Aishah, when I was with her, and said: 'Is there any food?' She said: 'We have bread, dates and vinegar.' The Messenger of Allah (ﷺ) said: 'What a blessed condiment vinegar is. O Allah, bless vinegar, for it was the condiment of the Prophets before me, and no house will ever be poor in which there is vinegar.'"
3319. It was narrated from 'Umar that the Messenger of Allah (ﷺ) said: "Season (your food) with olive oil and anoint yourselves with it, for it comes from a blessed tree."
3320. 'Abdullah bin Sa'eed narrated that his grandfather said: "I heard Abu Hurairah say: The Messenger of Allah (ﷺ) said: 'Eat (olive) oil and anoint yourselves with it, for it is blessed.'"
3321. I heard 'Aishah say: "The Messenger of Allah (ﷺ) would say, when milk was brought to him: 'A blessing,' or 'Two blessings.'"
3322. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "Whoever is given food by Allah, let him say: Allahumma barik lana fihi wa arzuqna khairan minhu (O Allah, bless it for us and provide us with something better than it). And whoever is given milk to drink by Allah, let him say: Allahumma barik lana fihi wa zidna minhu (O Allah, bless it for us and give us more of it). For I do not know of any food or drink that suffices, apart from milk."
3323. (It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) used to like sweets and honey."
3324. It was narrated that 'Aishah said: "My mother was trying to fatten me up when she wanted to send me to the Messenger of Allah (ﷺ) (when she got married), but nothing worked until I ate cucumbers with dates; then I grew plump like the best kind of plump."
3325. It was narrated 'Abdullah bin Ja'far said: "I saw the Messenger of Allah (ﷺ) eating cucumbers with dates."
3326. It was narrated that Sahl bin Sa'd said: "The Messenger of Allah (ﷺ) used to eat dates with melon."
3327. It was narrated from 'Aishah that the Messenger of Allah (ﷺ) said: "A house in which there are no dates, its people will go hungry."
3328. It was narrated from 'Ubaidullah bin Abu Rafi', from his grandmother Salma, that the Prophet (ﷺ) said: "A house in which there are no dates is like a house in which there is no food."
3329. It was narrated from Abu Hurairah that when the first fruits (of the season) were brought, the Messenger of Allah (ﷺ) would say: "O Allah, bless us in our city and in our fruits, in our Mudd and in our Sa',\* blessing upon blessing." Then he would give it to the smallest of the children present
3330. It was narrated from 'Aishah that the Messenger of Allah (ﷺ) said: "Eat unripe dates with ripe one and eat old dates with new ones, for Satan gets angry and says: 'The son of Adam will survive so long as he eats old dates with new ones.'"
3331. Ibn 'Umar said: "The Messenger of Allah (ﷺ) forbade eating two dates at once unless he asks his companions permission to do so."
3332. It was narrated from Sa'd, the freed slave of Abu Bakr – and Sa'd used to serve the Messenger of Allah (ﷺ) and he liked this Hadith – that the Prophet (ﷺ) forbade eating two dates at once
3333. It was narrated that Anas bin Malik said: "I saw the Messenger of Allah (ﷺ) when he was brought some old dates; he started to inspect them."
3334. It was narrated that the two sons of Busr, who were of the tribe of Sulaim, said: "The Messenger of Allah (ﷺ) entered upon us. We placed a velvet cloth of ours beneath him and sprinkled water on it.\* He sat on it, and Allah sent down Revelation to him in our house. We offered him butter and dates, and he (ﷺ) liked butter."
3335. 'Abdul-'Aziz bin Abu Hazim said: My father told me: I asked Sahl bin Sa'd: "Did you ever see dough made from well-sifted flour?" He said: "I never saw dough made from well-sifted flour until the Messenger of Allah (ﷺ) passed away." I said: "Did they have sieves at the time of the Messenger of Allah (ﷺ)?" He said: "I never saw a sieve until the Messenger of Allah (ﷺ) passed away." I said: "How did you eat barley that was not sifted?" He said: "We used to blow on it, and whatever flew away, flew away, and whatever was left we made dough with it."
3336. It was narrated from Umm Ayman that she sifted some flour and made a loaf of bread for the Prophet (ﷺ). He said: "What is this?" She said: "It is food that we make in our land, and I wanted to make a loaf of it for you. He said: "Fold it onto itself and knead it."
3337. It was narrated that Anas bin Malik said: "The Messenger of Allah (ﷺ) never saw a thin loaf made from well-sifted flour with his own eyes, until he met Allah."

## Sunan Ibn Majah

3338. It was narrated from Ibn 'Ata that his father said: "Abu Hurairah visited his people, meaning, a village" – I (one of the narrators) think he said: "Yuna" – "And they brought him some of the first thin loaves of bread. He wept and said: 'The Messenger of Allah (ﷺ) never saw such a thing with his own eyes.'"

3339. Qatadah said: "We used to go to (visit) Anas bin Malik." (One of the narrators) Ishaq said: "And his baker was standing there." (In another narration) Darimi said: "And his table was set. He said one day: '(Come and) eat, for the Messenger of Allah (ﷺ) never saw any thin loaf of bread until he met Allah, nor any roasted sheep (with skin).'"

3340. It was narrated that Ibn 'Abbas said: "The first we heard of Faludhaj\* was when Jibril (as) came to the Prophet (ﷺ) and said: 'The world will be opened for your nation and they will conquer the world, until they eat Faludhaj.' The Prophet (ﷺ) said: 'What is Faludhaj?' He said: 'They mix ghee and honey together.' At that, the Prophet (ﷺ) sobbed."

3341. It was narrated that Ibn 'Umar said: "One day, the Messenger of Allah (ﷺ) said: 'I wish that we had some white bread made of brown wheat, softened with ghee, that we could eat.' A man from among the Ansar heard that, so he took some (of that food) and brought it to him. The Messenger of Allah (ﷺ) said: 'Where was this ghee kept?' He said: 'In a container made of mastigure skin.' And he refused to eat it."

3342. It was narrated that Anas bin Malik said: "Umm Sulaim made some bread for the Prophet (ﷺ), and she put a little ghee on it. Then she said: 'Go to the Prophet (ﷺ) and invite him (to come and eat).' So I went and told him: 'My mother is inviting you (to come and eat).' So he stood up, and said to the people who were with him: 'Get up.' I went ahead of him and told her. Then the Prophet (ﷺ) came and said: 'Bring what you have made.' She said: 'I only made it for you alone.' He said: 'Bring it.' Then he said: 'O Anas, bring (them) in to me ten by ten.' So I kept bringing them in ten by ten, and they ate their fill, and there were eighty of them."

3343. It was narrated that Abu Hurairah said: "By the One in Whose Hand is my soul, the Prophet of Allah (ﷺ) never ate his fill of wheat bread for three days in a row, until Allah took his soul."

3344. it was narrated that 'Aishah said: "The family of Muhammad (ﷺ) never ate their fill of wheat bread for three nights in a row, from the time they came to Al-Madinah until he passed away."

3345. It was narrated that 'Aishah said: "When the Prophet (ﷺ) passed away, there was nothing in my house that any living soul could eat, except a little bit of barley on a shelf of mine. I ate it for a long time, then I weighed it and soon it was all gone."

3346. It was narrated that 'Aishah said: "The family of Muhammad (ﷺ) never ate their fill of barley bread until he was taken (i.e. died)."

3347. It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) used to spend many nights in a row hungry and his family could find no supper, and usually their bread was barley bread."

3348. It was narrated from Hasan that Anas bin Malik said: "The Messenger of Allah (ﷺ) wore wool, and his shoes were sandals."

3349. Miqdam bin Madikarib said: "I heard the Messenger of Allah (ﷺ) say: 'A human being fills no worse vessel than his stomach. It is sufficient for a human being to eat a few mouthfuls to keep his spine straight. But if he must (fill it), then one third of food, one third for drink and one third for air.'"

3350. It was narrated that Ibn 'Umar said: "A man burped in the presence of the Prophet (ﷺ) and he said: 'Withhold your burps from us! For the most hungry of you on the Day of Resurrection will be those who most ate their fill in this world.'"

3351. It was narrated that 'Atiyyah bin 'Amir Al-Juhani said: "I heard Salman, when he was forced to eat food, say: 'It is sufficient for me that I heard the Messenger of Allah (ﷺ) say: The people who most eat their fill in this world will be the most hungry on the Day of Resurrection.'"

3352. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said: "It is extravagance to eat everything you want."

3353. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) entered the house and saw a piece of bread that had been thrown (on the floor). He picked it up, wiped it and ate it, and said: 'O 'Aishah, show honor to the precious (i.e., food), for is the blessing of food departs from people, it never comes back.'"

3354. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) used to say: 'Allahumma inni a'udhu bika minal-ju', fa innahu bi'sad- daji', wa a'udhu bika minal-khiyanah, fa innaha bi'satil-bitanah (O Allah, I seek refuge with You from hunger, for it is a bad companion, and I seek refuge with You from treachery, for it is a bad thing to hide in one's heart).'"

3355. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah (ﷺ) said: "Do not leave dinner, even if it is only a handful of dates, because abandoning it makes one weak."

3356. (It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said: "Goodness comes more quickly to a house where there are frequent guests than a knife to camel's hump."

3357. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "Goodness comes more quickly to a house where food is eaten than a knife to a camel's hump."

3358. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "It is the Sunnah for a man to go out with his guest to the door of the house."

3359. It was narrated that 'Ali said: "I made some food and called the Messenger of Allah (ﷺ) (to come and eat). He came and saw some images in the house, so he went back."

## Sunan Ibn Majah

3360. Safinah, Abu 'Abdur-Rahman, narrated that a man visited 'Ali bin Abu Talib and he made some food for him.\* Fatimah said: "Why don't we invite the Prophet () to eat with us?" So they invited him and he came. He put his hand on the doorpost of the house and saw a thin curtain in the corner of the house, so he went back. Fatimah said to 'Ali: "Go and catch up with him, and ask him: 'What made you go back, O Messenger of Allah?" He said: "I do not enter a well-decorated house."

3361. It was narrated that Ibn 'Umar said that 'Umar entered upon him when he was eating, and he made room for him in the middle of the gathering. He said: Bismillah, then he took a morsel and ate it, then a second. Then he said: "I notice some fat in the food but it is not the fat of the meat." 'Abdullah said: "O Commander of the Believers! I went out to the marketplace looking for some fatty meat (bones with plenty of meat on them) to buy, but it was expensive, so I bought some lean meat (bones with not much meat on them) for a Dirham, and added a Dirham's worth of ghee. I wanted my family to go through it bone by bone." 'Umar said: "The Messenger of Allah () never had these two things together; he would eat one and give the other in charity."

3362. It was narrated from Abu Dharr that the Prophet () said: "When you make broth, add more water and give some to your neighbor."

3363. It was narrated from Ma'dan bin Abu Talhah Al-Ya'muri that 'Umar bin Khattab stood up one Friday delivering a sermon. He praised and glorified Allah, then he said: "O people, you eat two plants which I do not regard as anything but offensive: This garlic and these onions. At the time of the Messenger of Allah (), I would see a man, if the smell (of these vegetables) was found on him, being taken by the hand and led out to Baqi' (graveyard). Whoever must eat them, let him cook them to death."

3364. It was narrated that Umm Ayyub said: "I made some food for the Prophet () in which there were some vegetables. He did not eat it, and he said: 'I do not like to annoy my companion.'"

3365. It was narrated from Jabir that a group of people came to the Prophet () and he noticed the smell of leeks coming from them. He said: "Did I not forbid you to eat these vegetables? For the angels are offended by that which offends people."

3366. 'Uqbah bin 'Amir Al-Juhani said: "The Messenger of Allah () said to his Companions: 'Do not eat onions,' then he said in a low voice: 'Raw.'"

3367. It was narrated that Salman Al-Farisi said: "The Messenger of Allah () was asked about ghee, cheese and wild donkeys. He said: 'What is lawful is that which Allah has permitted, in His Book and what is unlawful is that which Allah has forbidden in His Book. What He remained silent about is what is pardoned.'"

3368. It was narrated that Nu'man bin Bashir said: "The Prophet () was given a gift of some grapes from Ta'if. He called me and said: 'Take this bunch of grapes and give it to your mother.' But I ate it before I gave it to her. A few night later he said to me: 'What happened to the bunch of grapes? Did you give it to your mother?' I said: 'No, So he called me treacherous.'"

3369. It was narrated that Talhah said: "I entered upon the Prophet () and in his hand was some quince. He said: 'Take it, O Talhah, for it soothes the heart.'"

3370. It was narrated from Salim that his father said: "The Messenger of Allah () forbade a man from eating while lying down on his face."

## Chapters on Drinks

3371. It was narrated that Abu Darda' said: "My close friend () advised me: 'Do not drink wine, for it is the key to all evils.'"

3372. 'Ubadah bin Samit said: "I heard Khabbab bin Arat narrating that the Messenger of Allah () said: 'Beware of wine! For its sins overwhelm other sins, just as the grapevine overwhelms other trees.'"

3373. It was narrated from Ibn 'Umar that the Messenger of Allah () said: "Whoever drinks wine in this world, he will not drink it in the Hereafter, unless he repents."

3374. Abu Hurairah narrated that the Messenger of Allah () said: "Whoever drinks wine in this world, he will not drink it in the Hereafter."

3375. It was narrated from Abu Hurairah that the Messenger of Allah () said: "The one who is addicted to wine is like one who worships idols."

3376. It was narrated from Abu Darda' that the Prophet () said: "No one who is addicted to wine will enter Paradise."

3377. It was narrated from 'Abdullah bin 'Amr that the Messenger of Allah () said: "Whoever drinks wine and gets drunk, his prayer will not be accepted for forty days, and if he dies he will enter Hell, but if he repents, Allah will accept his repentance. If he drinks wine again and gets drunk, his prayer will not be accepted for forty days, and if he dies he will enter Hell, but if he repents, Allah will accept his repentance. If he drinks wine again and gets drunk, his prayer will not be accepted for forty days, and if he dies he will enter Hell, but if he repents Allah will accept his repentance. But if he does it again, then Allah will most certainly make him drink of the mire of the puss or sweat on the Day of Resurrection." They said: "O Messenger of Allah, what is the mire of the pus or sweat? He said: "The drippings of the people of Hell."

3378. It was narrated from Abu Hurairah that the Messenger of Allah () said: "Wine comes from these two trees: The date palm and the grapevine."

3379. It was narrated from Nu'man bin Bashir that the Messenger of Allah () said: "From wheat comes wine, from barley comes wine, from raisins comes wine, from dates comes wine and from honey comes wine."

3380. It was narrated from Ibn 'Umar that the Messenger of Allah () said: "Wine is cursed from ten angles: The wine itself, the one who squeezes (the grapes etc), the one for whom it is squeezed, the one who sells it, the one who buys it, the one who carries it, the one to whom it is carried, the one who consumes its price,

## Sunan Ibn Majah

the one who drinks it and the one who pours it.”

3381. Anas said:“The Messenger of Allah () cursed ten with regard to wine: The one who squeezes (the grapes etc.), the one who asks for it to be squeezed, the one for whom it is squeezed, the one who carries it, the one to whom it is carried, the one who sells it, the one for whom it is brought, the one who pours it, the one for whom it is poured, until he counted ten like this.”

3382. It was narrated that ‘Aishah said:“When the Verses at the end of Surat Al-Baqarah concerning usury were revealed, the Messenger of Allah() went out and forbade dealing in wine.”

3383. It was narrated that Ibn ‘Abbas said:Umar heard that Samurah had sold some wine, and he said: “May Allah ruin Samurah! Does he not know that the Messenger of Allah () said: ‘May Allah curse the Jews, for animal fat was forbidden to them, so they melted it down and sold it.”

3384. It was narrated from Abu Umamah Al-Bahili that the Messenger of Allah () said:“Night and day will not cease until a group among my nation drinks wine, calling it by some other name.”

3385. It was narrated from ‘Ubadah bin Samit that the Messenger of Allah () said:“People among my nation will drink wine, under some other name that they will give it.”

3386. It was narrated from ‘Aishah, narrating it from the Prophet ():“Every drink that causes intoxication is unlawful.”

3387. Salim bin ‘Abdullah bin ‘Umar narrated that his father said:“The Messenger of Allah () said: ‘Every intoxicant is unlawful.”

3388. It was narrated from Ibn Mas‘ud that the Messenger of Allah () said:“Every intoxicant is unlawful.”

3389. Mu‘awiyah said:“I heard the Messenger of Allah () say: ‘Every intoxicant is unlawful for every believer.”

3390. It was narrated from Ibn ‘Umar that the Messenger of Allah () said:“Every intoxicant is Khamr (wine) and every Khamr is unlawful.”

3391. It was narrated from Abu Musa that the Messenger of Allah () said:“Every intoxicant is unlawful.”

3392. It was narrated from ‘Abdullah bin ‘Umar that the Messenger of Allah () said:“Every intoxicant is unlawful and whatever causes intoxication in large amounts, a small amount of it is (also) unlawful.”

3393. It was narrated from Jabir bin ‘Abdullah that the Messenger of Allah () said:“Whatever causes intoxication in large amounts, a small amount of it is (also) unlawful.”

3394. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Messenger of Allah () said:“Whatever causes intoxication in large amounts a small amount of it is (also) unlawful.”

3395. It was narrated from Jabir bin ‘Abdullah that the Messenger of Allah () forbade making Nabidh\* with dates and raisins together, or with unripe dates and fresh dates together.” Another chain reports the same

3396. It was narrated from Abu Hurairah that the Messenger of Allah () said:“Do not make Nabidh with dried dates and unripe dates together, make Nabidh with each of them on its own.”

3397. It was narrated from ‘Abdullah bin Abu Qatadah, from his father, that he heard the Messenger of Allah () say:“Do not combine fresh dates and unripe dates, or raisins and dates; rather make Nabidh with each one of them on its own.”

3398. It was narrated that ‘Aishah said:“We used to make Nabidh for the Messenger of Allah () in a water skin. We would take a handful of dates or a handful of raisins, and put them in it, then pour water over it. We would make that in the morning and he would drink it in the evening, or we would make it in the evening and he would drink it in the morning.”

3399. It was narrated that Ibn ‘Abbas said:“Nabidh would be made for the Messenger of Allah () and he would drink it on the same day, or the next day, or the third day, and if there was any left he would throw it away or give orders that it was to be thrown away.”

3400. It was narrated that Jabir bin ‘Abdullah said:“Nabidh would be made for the Messenger of Allah () in a vessel of stone.”

3401. It was narrated that Abu Hurairah said:“The Messenger of Allah () forbade making Nabidh in Naqir, Muzaffat, Dubba’, and Hantamah. And he said: ‘Every intoxicant is unlawful.”

3402. It was narrated that Ibn ‘Umar said:“The Messenger of Allah () forbade making Nabidh in Muzaffat or a gourd.”

3403. It was narrated that Abu Sa‘eed Al-Khudri said:“The Messenger of Allah () forbade drinking from Hantam, Dubba’ and Naqir

3404. It was narrated that ‘Abdur-Rahman bin Ya‘mar said:“The Messenger of Allah () forbade Dubba’ and Hantam.”

3405. It was narrated from Ibn Buraidah from his father that the Prophet () said:“I used to forbid you to use certain vessels, but now make Nabidh in them, but avoid all intoxicants.”

3406. It was narrated from Ibn Mas‘ud that the Messenger of Allah () said:“I used to forbid you from making Nabidh in certain vessels, but a vessel does not make something unlawful. All intoxicants are unlawful.”

## Sunan Ibn Majah

3407. It was narrated that 'Aishah said: "Is anyone of you incapable of taking a water skin from the skin of her sacrifice each year?" Then she said: "The Messenger of Allah (ﷺ) forbade making Nabidh in (earthenware) jars, and in such and such, and such and such, except for vinegar."
3408. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) forbade making Nabidh in (earthenware) jars."
3409. It was narrated that Abu Hurairah said: "Some Nabidh from an (earthenware) jar was brought to the Messenger of Allah (ﷺ) and it was bubbling. He said: 'Throw this against the wall, for this is the drink of one who does not believe in Allah and the Last Day.'"
3410. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah (ﷺ) said: "Cover your vessels, tie your water skins, extinguish your lamps and lock your doors, for Satan does not untie a water skin, open a door or uncover a vessel. If a person cannot find anything but a stick with which to cover his vessel and mention the Name of Allah, then let him do so. And the mouse could set fire to the house with its people inside."
3411. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) commanded us to cover our vessels, tie up our water skins and turn over our vessels."
3412. It was narrated that 'Aishah said: "I used to prepare three covered vessels for the Messenger of Allah (ﷺ) at night: A vessel for his water for purification, a vessel for his tooth stick and a vessel for his drink."
3413. It was narrated from Umm Salamah that the Messenger of Allah (ﷺ) said: "The one who drinks from a silver vessel is swallowing Hell-fire into his belly."
3414. It was narrated that Hudhaifah said: "The Messenger of Allah (ﷺ) forbade drinking from vessels of gold and silver. He said: 'They are for them in this world and for you in the Hereafter.'"
3415. It was narrated from 'Aishah that the Prophet (ﷺ) said: "Whoever drinks from a silver vessel, it is as if he is swallowing Hell-fire into his belly."
3416. It was narrated from Anas that he used to drink from a vessel in three draughts, and Anas said that the Messenger of Allah (ﷺ) used to drink from a vessel in three draughts
3417. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) drank, and took two breaths while doing so
3418. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allah (ﷺ) forbade tipping up water skins in order to drink from their mouths."
3419. It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) forbade tipping up water skins. After the Messenger of Allah (ﷺ) had forbidden that, a man got up at night and tipped up a water skin, and a snake fell out of it onto him."
3420. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) forbade drinking (directly) from the mouth of a water skin."
3421. It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) forbade drinking (directly) from the mouth of a water skin."
3422. 'Asim narrated from Sha'bi, from Ibn 'Abbas who said: "I drew water from Zamzam for the Prophet (ﷺ) and he drank standing up."
3423. It was narrated from 'Abdur-Rahman bin Abi 'Amrah, from a grandmother of his who was called Kabshah Al-Ansariyyah, that the Messenger of Allah (ﷺ) entered upon her, and there was a water skin hanging there. He drank from it while standing, and she cut off the mouth of the water skin, seeking the blessing of the place where the mouth of the Messenger of Allah (ﷺ) had been
3424. It was narrated from Anas that the Messenger of Allah (ﷺ) forbade drinking while standing up
3425. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) was brought some milk mixed with water. On his right there was a Bedouin and on his left was Abu Bakr. He drank some, then he gave it to the Bedouin and said: "Pass it around to the right."
3426. It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) was brought some milk. On his right was Ibn 'Abbas and on his left was Khalid bin Walid. The Messenger of Allah (ﷺ) said to Ibn 'Abbas: 'Will you permit me to give Khalid to drink?' Ibn 'Abbas said: 'I would not like to give preference to anyone over myself when it comes to the leftover drink of the Messenger of Allah (ﷺ). So Ibn 'Abbas took it and drank some, then Khalid drank some."
3427. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "When anyone of you drinks, let him not breathe into the vessel. If he wants to continue drinking, let him move the vessel away (in order to breathe) then bring it back, if he wants."
3428. It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) forbade breathing into the vessel."
3429. It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) forbade blowing into the vessel."
3430. It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) did not blow into his drinks."
3431. It was narrated from 'Asim bin Muhammad bin Zaid bin 'Abdullah, from his father, that his grandfather said: "The Messenger of Allah (ﷺ) forbade us to drink while (lying) on our bellies, lapping up water, and he forbade us to drink from one hand only. He said: 'None of you should lap up water as a dog does, and he should not drink water from one hand as the people with whom Allah is angry do, and he should not drink from a vessel at night without stirring it first, unless the vessel was covered. Whoever drinks from his hand when he is able to drink from a vessel, with the intention of humility, Allah will record good deeds equivalent to the number of fingers for him. It (i.e., the hand) is the vessel of 'Eisa bin Maryam, (as) when he threw away the cup and said: 'Ugh! That belongs to this world.'"
3432. It was narrated that Jabir bin 'Abdullah said: "The Messenger of Allah (ﷺ) entered upon a man among the Ansar when he was watering his garden. The Messenger of Allah (ﷺ) said to him: 'If you have any water that has been kept overnight in a water skin, then give us some to drink, otherwise we will drink by putting out mouths in the basin.' He said: 'I have water that has been kept in a water skin. So he went and we went with him, to the shelter, where he milked a

## Sunan Ibn Majah

sheep for him and (mixed it with) the water that had been kept overnight in a water skin. He drank from it, then he did likewise for his Companion who was with him."

3433. It was narrated that Ibn 'Umar said:"We passed by a pond and we started to lap up water from it. The Messenger of Allah () said: 'Do not lap up the water, rather wash your hands then drink from them, for there is no better vessel than the hand.'"

3434. It was narrated from Abu Qatadah that the Messenger of Allah () said:"The oen who serves water to others should be the last one to drink from it."

3435. It was narrated that Ibn 'Abbas said:"The Messenger of Allah () had a glass cup from which he would drink."

### Chapters on Medicine

3436. It was narrated that Usamah bin Sharik said:"I saw the Bedouins asking the Prophet (): 'Is there any harm in such and such, is there any harm in such and such?' He said to them: 'O slaves of Allah! Allah has only made harm in that which transgresses the honor of one's brother. That is what is sinful.' They said: 'O Messenger of Allah! Is there any sin if we do not seek treatment?' He said: 'Seek treatment, O slaves of Allah! For Allah does not create any disease but He also creates with it the cure, except for old age.' They said: 'O Messenger of Allah, what is the best thing that a person may be given?' He said: 'Good manners.'"

3437. It was narrated that Abu Khizamah said:"The Messenger of Allah () was asked: 'Do you think that the medicines with which we treat ourselves, the Ruqyah by which we seek healing, and the means of protection that we seek, change the decree of Allah at all?' He said: 'They are part of the decree of Allah.'"

3438. It was narrated from 'Abdullah that the Prophet () said:"Allah does not send down any disease, but He also sends down the cure for it."

3439. It was narrated from Abu Hurairah that the Messenger of Allah () said:"Allah does not send down any disease, but He also sends down the cure."

3440. It was narrated from Ibn 'Abbas that the Prophet () visited a man (who was sick) and said to him:"What do you desire?" He said: "I want wheat bread." The Prophet () said: "Whoever has wheat bread, let him send it to his brother." Then the Prophet () said: "When a sick person among you desires something, give it to him."

3441. It was narrated that Anas bin Malik said:"The Prophet () went to visit a sick person, and said: 'Do you want anything? Do you want cake?' He said: 'Yes.' So they looked for some for him."

3442. It was narrated that Umm Mundhir bint Qais Ansariyyah said:"The Messenger of Allah () entered upon us, and with him was 'Ali bin Abu Talib, who had recently recovered from an illness. We had bunches of unripe dates hanging up, and the Prophet () was eating from them. 'Ali reached out to eat some, and the Prophet () said to 'Ali: 'Stop, O 'Ali! You have just recovered from an illness.' I made some greens and barley for the Prophet (), and the Prophet () said to 'Ali: 'O 'Ali, eat some of this, for it is better for you.'"

3443. It was narrated that Suhaib said:"I came to the Prophet () and in front of him there were some bread and dates. The Prophet () said: 'Come and eat.' So I started to eat some of the dates. Then the Prophet () said: 'Are you eating dates when you have an inflammation in your eye?' I said: 'I am chewing from the other side.' And the Messenger of Allah () smiled."

3444. It was narrated from 'Uqbah bin 'Amir Al-Juhani that the Messenger of Allah () said:"Do not force your sick ones to eat or drink. Allah will feed them and give them to drink."

3445. It was narrated that 'Aishah said:"If any of his family members became ill, the Messenger of Allah () would order that some broth be made. And he would say: 'It consoles the grieving heart and cleanses the ailing heart, as anyone of you cleanses her face of dirt with water.'"

3446. It was narrated from 'Aishah that the Prophet () said:"You should eat the beneficial thing that is unpleasant to eat: Talbinah," meaning broth. If any member of the family of the Messenger of Allah () was sick, the cooking pot would remain on the fire until one of two things happened, either the person recovered or died

3447. Abu Hurairah narrated that he heard the Messenger of Allah () say:"In black seed there is healing for every disease, except the Sam." "Sam means death. And black seed is Shuwniz

3448. It was narrated that 'Uthman bin 'Abdul-Malik said:"I heard Salim bin 'Abdullah narrating from his father that the Messenger of Allah () said: 'You should eat this black seed, for in it there is healing from every disease, except the Sam (death).'"

3449. It was narrated that Khalid bin Sa'd said:"We went out and with us was Ghalib bin Abjar. He fell sick along the way, and when we came to Al-Madinah he was sick. Ibn Abu 'Atiq came to visit him and said to us: 'You should use this black seed. Take five or seven (seeds) and grind them to a powder, then drop them into his nose with drops of olive oil, on this side and on this side. For 'Aishah narrated to them that she heard the Messenger of Allah () say: "This black seed is a healing for every disease, except the Sam." I said: "What is the Sam?" He said: "Death.'"

3450. It was narrated from Abu Hurairah that the Messenger of Allah () said:"Whoever eats honey three mornings each month, will not suffer any serious calamity."

3451. It was narrated that Jabir bin 'Abdullah said:"Some honey was given as a gift to the Prophet (), and he shared among us spoonful by spoonful. I took my spoonful then I said: 'O Messenger of Allah, can I have another?' He said: 'Yes.'"

## Sunan Ibn Majah

3452. It was narrated from 'Abdullah that the Messenger of Allah () said: "You should take the two that bring healing: Honey and the Qur'an."

3453. It was narrated from Abu Sa'eed and Jabir that the Messenger of Allah () said: "Truffles are a type of manna, and their water is a healing for eye (diseases). And the 'Ajwah\* are from Paradise, and they are healing for possession."\*\* Another chain from Abu Sa'eed from the Prophet () with similar wording

3454. 'Amr bin Huraith said: "I heard Sa'eed bin Zaid bin 'Amr bin Nufail narrating from the Prophet () that: 'Truffles are a type of manna that Allah sent down to the Children of Israel, and their water is a healing for eye (diseases).'"

3455. It was narrated that Abu Hurairah said: "We used to narrate from the Messenger of Allah () and mention truffles, and they said: '(It is) the smallpox of the earth.' When the Messenger of Allah () was told of what they were saying; he said: 'Truffles are a type of manna, and the Ajwah are from Paradise, and they are a healing from poison.'"

3456. Rafi' bin 'Amr Al-Muzani said: "I heard the Messenger of Allah () say: "Ajwah and the rock\* are from Paradise.'"

3457. Ibrahim bin Abu 'Ablah said: "I heard Abu Ubayy bin Umm Haram, who had prayed with the Messenger of Allah () facing both the Qiblah, saying: 'I heard the Messenger of Allah () say: "You should use senna and the Sannut, for in them there is healing for every disease, except the Sam." It was said: "O Messenger of Allah, what is the Sam?" He said: "Death." (One of the narrators) 'Amr said: "Ibn Abu 'Ablah said: the 'Sannut is dill." Others said: "Rather, it is honey that is kept in a skin (i.e., receptacle) used for ghee."

3458. It was narrated that Abu Hurairah said: "The Prophet () set out in the early morning and I did likewise. I prayed, then I sat. The Prophet () turned to me and said: 'Do you have a stomach problem?'\* I said: 'Yes, O Messenger of Allah.' He said: 'Get up and pray, for in prayer there is healing.'" Another chain with similar wording. Abu 'Abdullah said: A man narrated it to his people, then they were stirred up against him

3459. It was narrated that Abu Hurairah said: "The Messenger of Allah () forbade treating illness with foul things (Khabith), meaning poison."

3460. It was narrated from Abu Hurairah that the Messenger of Allah () said: "Whoever drinks poison and kills himself, will be sipping it in the fire of Hell forever and ever."

3461. It was narrated that Asma' bint 'Umais said: "The Messenger of Allah () said to me: 'What do you use as a laxative?' I said: 'The Shubrum (spurge – Euphorb).' He said: '(It is) hot and powerful.' Then I used senna as a laxative and he said: 'If anything were to cure death, it would be senna. Senna is a cure for death.'"

3462. It was narrated that Umm Qais bint Mihsan said: "I brought a son of mine to the Prophet (), and I had pressed on an area of his throat due to tonsillitis. He said: 'Why do you poke your children with this pressing?' You should use this aloeswood, for in it there are seven cures. It should be inhaled for pustules in the throat, and given in the side of the mouth for pleurisy." (Another chain) from Umm Qais bint Mihsan, from the Prophet () with similar wording

3463. Anas bin Malik said: "I heard the Messenger of Allah () saying: 'The cure for sciatica is the fat from the tail of a Bedouin sheep (or wild sheep), which should be melted and divided into three parts, one part to be taken each day on an empty stomach.'"

3464. It was narrated that Sahl bin Sa'd As-Sa'idi said: "The Messenger of Allah () was wounded on the Day of Uhud. His molar was broken and his helmet was crushed on his head. Fatimah was washing the blood from him and 'Ali was pouring water on him from a shield. When Fatimah realized that the water was only making the bleeding worse, she took a piece of a mat and burnt it, and when it had turned to ashes, she applied it to the wound to stop the bleeding

3465. It was narrated from 'Abdul-Muhaimin bin 'Abbas bin Sahl bin Sa'd As- Sa'idi, from his father, that his grandfather said: "On the Day of Uhud, I recognized the one who wounded the face of the Messenger of Allah (), the one who was washing the blood from the face of the Messenger of Allah () and treating him, and the one who was bringing the water in a shield, and with what the wound was treated until the bleeding stopped. The one who was carrying the water in the shield was 'Ali. The one who was treating the wound was Fatimah. When the bleeding would not stop, she burned a piece of a worn out mat and applied the ashes to it (the wound), then the bleeding stopped

3466. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allah () said: 'Whoever gives medical treatment, with no prior knowledge of medicine, is responsible (for any harm done).'"

3467. It was narrated that Zaid bin Arqam said: "The Messenger of Allah () prescribed Wars (memecyclon tinctorium), Indian aloeswood and olive oil for pleurisy, to be administered through the side of the mouth."

3468. Umm Qais bint Mihsan said: "The Messenger of Allah () said: 'You should use Indian aloeswood for it contains seven cures, including (a cure for) pleurisy.'"

3469. It was narrated that Abu Hurairah said: "Mention of fever was made in the presence of the Messenger of Allah (), and a man cursed it. The Prophet () said: 'Do not curse it, for it erases sin as fire removes filth from iron.'"

3470. It was narrated from Abu Hurairah that the Prophet () visited a sick person, due to an illness that he was suffering from and Abu Hurairah was with him. The Messenger of Allah () said: "Be of good cheer, for Allah says: 'It is My fire which I have caused to overwhelm My believing slave in this world, to be his share of the Fire in the Hereafter.'"

3471. It was narrated from 'Aishah that the Prophet () said: "Fever is from the heat of the Hell-fire, so cool it down with water."

3472. It was narrated from Ibn 'Umar that the Prophet () said: "Intense fever is from the heat of Hell-fire, so cool it down with water."

## Sunan Ibn Majah

3473. It was narrated that Rafi' bin Khadij said: "I heard the Prophet (ﷺ) say: 'Fever is from the heat of the Hell-fire, so cool it down with water.' He entered upon a son of 'Ammar and said: 'Take away the harm, O Lord of mankind, O God of mankind.'"
3474. It was narrated from Asma' bint Abu Bakr that a woman suffering from fever would be brought to her, and she would call for water and pour it onto the neck of her garment. She said: The Prophet (ﷺ) said: "Cool it down with water," and he said: "It is from the heat of Hell-fire."
3475. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Fever is one of the bellows of Hell, so avert it from yourselves with cold water."
3476. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "If there is any good in any of the remedies you use, it is in cupping."
3477. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "On the night on which I was taken on the Night Journey (Isra'), I did not pass by any group of angels but all of them said to me: 'O Muhammad, you should use cupping.'"
3478. It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) said: 'What a good slave is the cupper. He takes away the blood, reduces pressure on the spine, and improves the eyesight.'"
3479. Anas bin Malik said: "The Messenger of Allah (ﷺ) said: 'On the night on which I was taken on the Night Journey (Isra'), I did not pass by any group (of angels) but they said to me: 'O Muhammad, tell your nation to use cupping.'"
3480. It was narrated from Jabir that Umm Salamah, the wife of the Prophet (ﷺ), asked the Messenger of Allah (ﷺ) for permission to be cupped, and the Prophet (ﷺ) told Abu Taibah to cup her
3481. 'Abdur-Rahman Al-A'raj said: "I heard 'Abdullah bin Buhainah say: 'The Messenger of Allah (ﷺ) was cupped in Lahyi Jamal,\* in the middle of his head, while he was a Muhrim.'"
3482. It was narrated that 'Ali said: "Jibra'il came down to the Prophet (ﷺ) with (the recommendation of) cupping in the two veins at the side of the neck and the base of the neck."
3483. It was narrated from Anas that the Prophet (ﷺ) was cupped in the two veins at the side of the neck and the base of the neck
3484. It was narrated from Abu Kabshah Al-Anmari that the Prophet (ﷺ) used to be cupped on his head and between his shoulders, and he said: "Whoever lets blood from these places, it does not matter if he does not seek treatment for anything else."
3485. It was narrated from Jabir that the Prophet (ﷺ) fell from his horse onto the trunk of a palm tree and dislocated his foot. (One of the narrators) Waki' said: "Meaning that the Prophet (ﷺ) was cupped because of that for bruising."
3486. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said: "Whoever wants to be cupped, let him seek out the seventeenth, nineteenth or twenty-first (of the month); and let none of you allow his blood to rage so that it kills him."
3487. It was narrated that Ibn 'Umar said: "O Nafi! The blood is boiling in me, find me a cupper, but let it be someone gentle if you can, not an old man or a young boy. For I heard the Messenger of Allah (ﷺ) say: 'Cupping on an empty stomach is better, and in it there is healing and blessing, and it increases one's intellect and memory. So have yourselves cupped for the blessing of Allah on Thursdays, and avoid cupping on Wednesdays, Fridays, Saturdays and Sundays. Have yourselves cupped on Mondays and Tuesdays, for that is the day on which Allah relieved Ayyub of Calamity, and He inflicted calamity upon him on a Wednesday, and leprosy and leucoderma only appear on Wednesdays, or on the night of Wednesday.'"
3488. It was narrated that Nafi' said: "Ibn 'Umar said: 'O Nafi! The blood is boiling in me. Bring me a cupper and let him be a young man, not an old man or a boy.' Ibn 'Umar said: 'I heard the Messenger of Allah (ﷺ) say: 'Cupping on an empty stomach is better, and it increases one's intellect and memory. And it increases the memory of one who has a good memory so whoever wants to be cupped, (let him do it) on a Thursday, in the Name of Allah. Avoid cupping on Fridays, Saturdays and Sundays. Have yourselves cupped on Mondays and Tuesdays, and avoid cupping on Wednesdays, for that is the day on which the calamity befell Ayyub, and leprosy and leucoderma only appear on Wednesday or the night of Wednesday.'"
3489. It was narrated from 'Aqqar bin Al-Mughirah from his father that the Prophet (ﷺ) said: "Whoever seeks treatment by cauterization, or with Ruqyah, then he had absolved himself of reliance upon Allah."
3490. It was narrated that 'Imran bin Husain said: "The Messenger of Allah (ﷺ) forbade cauterization. I had myself cauterized and I have not prospered or succeeded."
3491. It was narrated that Ibn 'Abbas said: "Healing is in three things: A drink of honey, the glass of the cupper, and cauterizing with fire, but I forbid my nation to use cauterization." And he attributed it to the Prophet (ﷺ)
3492. Muhammad bin 'Abdur-Rahman bin Sa'd bin Zurarah Al-Ansari said: "I heard my paternal uncle Yahya – and I have not seen a man among us like him – tell the people that Sa'd bin Zurarah, who was the grandfather of Muhammad through his mother, was suffering from pain in his throat, known as croup. The Prophet (ﷺ) said: 'I shall do my best for Abu Umamah.' Such that I will be excused (i.e., free of blame if he is not healed). And he cauterized him with his own hand, but he died. The Prophet (ﷺ) said: 'May the Jews be doomed! They will say: 'Why could he not avert death from his Companions?' But I have no power to do anything for him or for my own self.'"
3493. It was narrated that Jabir said: "Ubayy bin Ka'b fell sick, and the Prophet (ﷺ) sent a doctor to him who cauterized him on his medical arm vein."



## Sunan Ibn Majah

3494. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah (ﷺ) cauterized Sa'd bin Mu'adh on his medial arm vein, twice

3495. Salim bin 'Abdullah narrated that his father said: "The Messenger of Allah (ﷺ) said: 'You should use antimony, for it improves the eyesight and makes the hair (eyelashes) grow.'"

3496. It was narrated that Jabir said: "I heard the Messenger of Allah (ﷺ) say: 'You should use antimony when you go to sleep, for it improves the eyesight and makes the hair (eyelashes) grow.'"

3497. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "The best of your kohl is antimony, for it improves the eyesight and makes the hair (eyelashes) grow."

3498. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "Whoever applies kohl, let him do it an odd number of times. Whoever does that has done well, and whoever does not, it does not matter."

3499. It was narrated that Ibn 'Abbas said: "The Prophet (ﷺ) had a kohl container from which he would apply kohl three times, to each eye."

3500. It was narrated that Tariq bin Suwaid Al-Hadrami said: "I said: 'O Messenger of Allah, in our land there are grapes which we squeeze (to make wine). Can we drink from it?' He said: 'No.' I repeated the question and said: 'We treat the sick with it.' He said: 'That is not a cure, it is a disease.'"

3501. It was narrated from 'Ali that the Messenger of Allah (ﷺ) said: "The best remedy is the Qur'an."

3502. Salma Umm Rafi', the freed slave woman of the Messenger of Allah (ﷺ), said: "The Prophet (ﷺ) did not suffer any injury or thorn-prick but he would apply henna to it."

3503. It was narrated from Anas that some people from 'Urainah came to the Messenger of Allah (ﷺ) but they were averse to the climate of Al-Madinah. He (ﷺ) said: "Why don't you go out to a flock of camels of ours, and drink their milk and urine." And they did that

3504. Abu Sa'eed narrated that the Messenger of Allah (ﷺ) said: "On one of the wings of a fly there is a poison and on the other is the cure. If it falls into the food, then dip it into it, for it puts the poison first and holds back the cure."

3505. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "If a fly falls into your drink, dip it into it then throw it away, for on one of its wings is a disease and on the other is a cure."

3506. It was narrated from 'Abdullah bin 'Amir bin Rabi'ah, from his father, that the Prophet (ﷺ) said: "The evil eye is real."

3507. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "The evil eye is real."

3508. It was narrated from 'Aishah that the Messenger of Allah (ﷺ) said: "Seek refuge with Allah, for the evil eye is real."

3509. It was narrated that Abu Umamah bin Sahl bin Hunaif said: " 'Amir bin Rabi'ah passed by Sahl bin Hunaif when he was having a bath, and said: 'I have never seen such beautiful skin.' Straightaway, he (Sahl) fell to the ground. He was brought to the Prophet (ﷺ) and it was said: 'Sahl has had a fit.' He said: 'Whom do you accuse with regard to him?' They said: " 'Amir bin Rabi'ah.' They said: 'Why would anyone of you kill his brother? If he sees something that he likes, then let him pray for blessing for him.' Then he called for water, and he told 'Amir to perform ablution, then he washed his face and his arms up to the elbows, his knees and inside his lower garment, then he told him to pour the water over him."

3510. It was narrated that 'Ubad bin Rifa'ah Az-Zuraqi said: "Asma' said: 'O Messenger of Allah! The children of Ja'far have been afflicted by the evil eye, shall I recite Ruqyah\* for them?' He said: 'Yes, for if anything were to overtake the Divine decree it would be the evil eye.'"

3511. It was narrated that Abu Sa'eed said: "The Messenger of Allah (ﷺ) used to seek refuge from the evil eye of the jinn and of mankind. When the Mu'awwidhatain\* were revealed, he started to recite them and stopped reciting anything else."

3512. It was narrated from 'Aishah that the Prophet (ﷺ) commanded her to recite Ruqyah to treat the evil eye

3513. It was narrated from Buraidah that the Messenger of Allah (ﷺ) said: "There is no Ruqyah except for the evil eye or from the sting of a scorpion."

3514. It was narrated from Abu Bakr bin Muhammad that Khalidah bint Anas, the mother of Banu Hazm As-Sa'diyyah, came to the Prophet (ﷺ) and recited a Ruqyah to him, and he told her to use it

3515. It was narrated that Jabir said: "There was a family among the Ansar, called Al-'Amr bin Hazm, who used to recite Ruqyah for the scorpion sting, but the Messenger of Allah (ﷺ) forbade Ruqyah. They came to him and said: 'O Messenger of Allah! You have forbidden Ruqyah, but we recite Ruqyah against the scorpion's sting.' He said to them: 'Recite it to me.' So they recited it to him, and he said: 'There is nothing wrong with this, this is confirmed.'"

3516. It was narrated from Anas that the Prophet (ﷺ) allowed Ruqyah for the scorpion's sting, the evil eye, and Namlah (sores or small pustules/ulcers or sores on a person's sides)

3517. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) allowed Ruqyah for snakebites and scorpion stings."

3518. It was narrated that Abu Hurairah said: "A scorpion stung a man and he did not sleep all the night. It was said to the Prophet (ﷺ): 'So- and-so was stung by a scorpion and he did not sleep all the night.' He said: 'If he had said, last night: A'udhu bikalimatil-lahit-tammati min sharri ma khalaq (I seek refuge in the Perfect Words of Allah from the evil of that which He has created), the scorpion sting would not have harmed him, until morning.'"

## Sunan Ibn Majah

3519. It was narrated that 'Amr bin Hazm said: "I recited the Ruqyah for snakebite to the Messenger of Allah (ﷺ), or it was recited to him, and he commanded that it be used."
3520. It was narrated that 'Aishah said: "When the Messenger of Allah (ﷺ) came to a sick person, he would make supplication for him, and would say: Adhhibil-bas, Rabb-nas, washfi Antash-Shafi, la shifa'a illa shifa'uka shifa'an la yughadiru saqama (Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing that leaves no trace of sickness)."
3521. It was narrated from 'Aishah that one of the things that the Prophet (ﷺ) used to say for the sick person, with saliva on his finger (dipped in dust), was: "Bismillah, turbatu ardina, biriqli ba'dina, liyushfa saqimuna. Bi'dhni Rabbina (In the Name of Allah, the dust of our land mixed with the saliva of one of us, to cure our sick one by the permission of our Lord)."
3522. It was narrated that 'Uthman bin Abul-'As Thaqafi said: "I came to the Prophet (ﷺ) and I was suffering pain that was killing me. The Prophet (ﷺ) said to me: 'Put your right hand on it and say: Bismillah, a'udhu bi'izzatil-lahi wa qudratihi min sharri ma ajidu wa uhadhiru. (In the Name of Allah, I seek refuge in the might and power of Allah from the evil of what I feel and what I fear),' seven times.' I said that, and Allah healed me."
3523. It was narrated from Abu Sa'eed that Jibra'il came to the Prophet (ﷺ) and said: "O Muhammad, you are ill. He said: 'Yes.' He said: Bismillahi arqika, min kulli shay'in yu'dhika, min sharri kulli nafsin aw 'aynin aw hasidin. Allahu yashfika, bismillahi arqika (In the Name of Allah I perform Ruqyah for you, from everything that is harming you, from the evil of every soul or envious eye, may Allah heal you. In the Name of Allah I perform Ruqyah for you)
3524. It was narrated that Abu Hurairah said: "The Prophet (ﷺ) came to visit me (when I was sick), and said to me: 'Shall I not recite for you a Ruqyah that Jibra'il brought to me?' I said: 'May my father and mother be ransomed for you! Yes, O Messenger of Allah!' He said: Bismillah arqika, wallahu yashfika, min kulli da'in fika, min sharrin- naffathati fil-'uqad, wa min sharri hasidin idha hasad (In the Name of Allah I perform Ruqyah for you, from every disease that is in you, and from the evil of those who (practice witchcraft when they) blow in the knots, and from the evil of the envier when he envies), three times."
3525. It was narrated that Ibn 'Abbas said: "The Prophet (ﷺ) used to seek refuge for Hasan and Husain and say: A'udhu bi kalimatil-lahil- tammati, min kulli shaitanin wa hammah, wa min kulli 'aynin lammah (I seek refuge for you both in the Perfect Words of Allah, from every devil and every poisonous reptile, and from every evil eye).' And he would say: 'Thus Ibrahim used to seek refuge with Allah for Isma'il and Ishaq,' or he said: 'for Isma'il and Ya'qub.'"
3526. It was narrated from Ibn 'Abbas that, for fever and all kinds of pain, the Prophet (ﷺ) used to teach them to say: "Bismillahil-kabir, a'udhu billahil-'Azim min sharri 'irqin na'ar wa, min sharri harrin- nar (In the Name of Allah the Great, I seek refuge with Allah the Almighty from the evil of a vein gushing (with blood) and the evil of the heat of the Fire." (One of the narrators) Abu 'Ammar said: "I differed with the people on this, I said: 'Screaming.'" Another chain from Ibn 'Abbas, from the Prophet (ﷺ) with similar wording, and he said: "From the evil of a vein screaming (with blood)."
3527. It was narrated from 'Umair that he heard Junadah bin Abu Umayyah say: "I heard 'Ubadah bin Samit say: 'Jibra'il (as) came to the Prophet (ﷺ) when he was suffering from fever and said: 'Bismillahi arqika, min kulli shay'in yu'dhika, min hasadi hasidin, wa min kulli 'aynin, Allahu yashfika (In the Name of Allah I perform Ruqyah for you, from everything that is harming you; from the envy of the envier and from every evil eye, may Allah heal you)."
3528. It was narrated from 'Aishah that the Prophet (ﷺ) used to blow when performing Ruqyah
3529. It was narrated from 'Aishah: "Whenever the Prophet (ﷺ) fell ill, he would recite the Mu'awwidhat and blow, and when his pain grew worse, I would recite over him and wipe his hand over him, hoping for its blessing."
3530. It was narrated that Zainab said: "There was an old woman who used to enter upon us and perform Ruqyah from erysipelas: Contagious disease which causes fever and leaves a red coloration of the skin. We had a bed with long legs, and when 'Abdullah entered he would clear his throat and make noise. He entered one day and when she heard his voice she veiled herself from him. He came and sat beside me, and touched me, and he found a sting. He said: 'What is this?' I said: 'An amulet against erysipelas.' He pulled it, broke it and threw it away, and said: 'The family of 'Abdullah has no need of polytheism.' I heard the Messenger of Allah (ﷺ) say: "Ruqyah (i.e., which consist of the names of idols and devils etc.), amulets and Tiwalah (charms) are polytheism." "I said: 'I went out one day and so-and-so looked at me, and my eye began to water on the side nearest him. When I recited Ruqyah for it, it stopped, but if I did not recite Ruqyah it watered again.' He said: 'That is Satan, if you obey him he leaves you alone but if you disobey him he pokes you with his finger in your eye. But if you do what the Messenger of Allah (ﷺ) used to do, that will be better for you and more effective in healing. Sprinkle water in your eye and say: Adhhibil-bas Rabb-nas, washfi Antash-Shafi, la shifa'a illa shafi'uka, shafi'an la yughadiru saqaman (Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing that leaves no trace of sickness)."
3531. It was narrated from 'Imran bin Husain that the Prophet (ﷺ) saw a man with a brass ring on his hand. He said: "What is this ring?" He said: "It is for Wahinah."\* He said: "Take it off, for it will only increase you in weakness."
3532. It was narrated that Umm Jundub said: "I saw the Messenger of Allah (ﷺ) stoning the 'Aqabah Pillar from the bottom of the valley on the Day of Sacrifice, then he went away. A woman from Khath'am followed him, and with her was a son of hers who had been afflicted, he could not speak. She said: 'O Messenger of Allah! This is my son, and he is all I have left of my family. He has been afflicted and cannot speak.' The Messenger of Allah (ﷺ) said: 'Bring me some water.' So it was brought, and he washed his hands and rinsed out his mouth. Then he gave it to her and said: 'Give him some to drink, and pour some over him, and seek Allah's healing for him.'" She (Umm Jundub) said: "I met that woman and said: 'Why don't you give me some?' She said: 'It is only for the sick one.' I met that woman one

## Sunan Ibn Majah

year later and asked her about the boy. She said: 'He recovered and became (very) smart, not like the rest of the people.'"

3533. It was narrated from 'Ali that the Messenger of Allah (ﷺ) said: "The best remedy is the Qur'an."

3534. It was narrated that 'Aishah said: "The Prophet (ﷺ) enjoined killing Dhit-Tufytain\* for it takes away the sight and causes miscarriage." \*That means a wicked snake

3535. it was narrated from Salim, from his father, that the Messenger of Allah (ﷺ) said: "Kill snakes, and kill Dhit-Tufytain\* and the Abtar\*\*, for they take away the sight and cause miscarriage." \*A snake that has two white stripes on its back. \*\*A snake with a short or mutilated tail

3536. It was narrated that Abu Hurairah said: "The Prophet (ﷺ) used to like good signs and hate bad omens."

3537. It was narrated that Anas said: "The Prophet (ﷺ) said: 'There is no 'Adwa\* and no omen, but I like Al-Fa'l As-Salih.'"

3538. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) said: "The omen is polytheistic deed and anyone of us may think he sees an omen but Allah will dispel it by means of relying upon Him."

3539. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "There is no 'Adwa, no omen, no Hamah and no Safar."

3540. Ibn 'Umar said: "The Messenger of Allah (ﷺ) said: 'There is no 'Adwa, no omen, and no Hamah.' A man stood up and said: 'O Messenger of Allah, what if a camel has mange and another camel gets mange from it?' He said: 'That is the Divine decree. Who causes the mange in the first one?'"

3541. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "A man with sick camels should not let them graze or drink alongside healthy ones."

3542. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah (ﷺ) took the hand of a leper and made him eat with him, and said: "Eat, with trust in Allah and reliance upon Allah."

3543. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "Do not keep looking at those who have leprosy."

3544. It was narrated from a man from the family of Sharid whose name was 'Amr, that his father said: "There was a leper among the delegation of Thaqif. The Prophet (ﷺ) sent word to him: 'Go back, for we have accepted your oath of allegiance.'"

3545. It was narrated that 'Aishah said: "A Jew from among the Jews of Bani Zuraiq, whose name was Labid bin A'sam, cast a spell on the Prophet (ﷺ), and the Prophet (ﷺ) began to imagine that he had done something when he had not. One day, or one night, the Messenger of Allah (ﷺ) supplicated, and then supplicated again. Then he said: 'O 'Aishah, do you know that Allah has instructed me concerning the matter I asked Him about? Two men came to me, and one of them sat at my head and the other at my feet. The one at my head said to the one at my feet, or the one at my feet said to the one at my head "what is ailing this man?" He said: "He has been affected by a spell." He said: "Who cast the spell on him?" He said: "Labid bin A'sam." He said: "With what?" He said: "With a comb and the hairs stuck to it, and the spathe of a male date palm." He said: "Where is that?" He said: "In the well of Dhu Arwan." She said: "So the Prophet (ﷺ) went to it, with a group of his Companions, then he came and said: 'By Allah. O 'Aishah. It was as if its water was infused with henna and its date palms were like the heads of devils.'" She said: "I said: 'O Messenger of Allah, why don't you burn them?' He said: 'As for me, Allah has healed me, and I do not like to let evil spread among the people.' Then he issued orders that the well be filled up with earth."

3546. It was narrated from Ibn 'Umar that Umm Salamah said: "O Messenger of Allah, every year you are still suffering pain because of the poisoned meat that you ate." He said: "Nothing that happens to me, but it was decreed for me when Adam was still at the stage of being clay."

3547. It was narrated from Khawlah bint Hakim that the Prophet (ﷺ) said: "If anyone of you, when he stops to camp (while on a journey), says A'udhu bi kalimatil-lahit-tammati min sharri ma khalaq (I seek refuge in the Perfect Words of Allah from the evil of that which He has created), then nothing will harm him in that place until he moves on."

3548. It was narrated that 'Uthman bin Abul-'As said: "When the Messenger of Allah (ﷺ) appointed me as governor of Ta'if, I began to get confused during my prayer, until I no longer knew what I was doing. When I noticed that, I travelled to the Messenger of Allah (ﷺ), and he said: 'The son of Abul-'As?' I said: 'Yes, O Messenger of Allah.' He said: 'What brings you here?' He said: 'O Messenger of Allah, I get confused during my prayer, until I do not know what I am doing.' He said: 'That is Satan. Come here.' So I came close to him, and sat upon the front part of my feet then he struck my chest with his hand and put some spittle in my mouth and said: 'Get out, O enemy of Allah!' He did that three times, then he said: 'Get on with your work.'" 'Uthman said: "Indeed, I never felt confused (during my prayer) after that."

3549. It was narrated from 'Abdur-Rahman bin Abi Laila that his father Abu Laila said: "I was sitting with the Prophet (ﷺ) when a Bedouin came to him and said: 'I have a brother who is sick.' He said: 'What is the matter with your brother?' He said: 'He suffers from a slight mental derangement.' He said: 'Go and bring him.'" He said: "(So he went) and he brought him. He made him sit down in front of him and I heard him seeking refuge for him with Fatihatil-Kitab; four Verses from the beginning of Al-Baqarah, two Verses from its middle: 'And your Ilah (God) is One Ilah (God – Allah),' [2:163] and Ayat Al-Kursi; and three Verses from its end; a Verse from Al 'Imran, I think it was: 'Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He),' [3:18] a Verse from Al-A'raf: 'Indeed, your Lord is Allah,' [7:54] a Verse from Al-Mu'minun: 'And whoever invokes (or worships), besides Allah, any other ilah (god), of whom he has no proof,' [23:117] a Verse from Al-Jinn: 'And He, exalted is the Majesty of our Lord,' [72:3] ten Verses from the beginning of As-Saffat; three Verses from the end of Al-Hashr; (then) 'Say: He is Allah, (the) One,' [112:1] and Al-Mu'awwidhatain. Then the Bedouin stood up, healed, and there was nothing wrong with him."

### Chapters on Dress

3550. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) prayed in a Khamisah\* that had markings on it. Then he said: 'These markings distracted me. Take it to Abu Jahm and bring me an Anbijaniyyah.'"
3551. It was narrated that Abu Burdah said: "I entered upon 'Aishah and she brought out to me a thick waist wrap of the type made in Yemen, and one of these cloaks that are called Mulabbadah,\* and she swore to me that the Messenger of Allah (ﷺ) had passed away in them."
3552. It was narrated from 'Ubadah bin Samit that the Messenger of Allah (ﷺ) prayed in a Shamlah tied with a knot
3553. It was narrated that Anas bin Malik said: "I was with the Messenger of Allah (ﷺ) and over him was a Najrani upper wrap with a thick border."
3554. It was narrated that 'Aishah said: "I never saw the Messenger of Allah (ﷺ) insulting anyone, and no garment was ever folded up for him."
3555. It was narrated from Sahl bin Sa'd Sa'idi that a woman came to the Messenger of Allah (ﷺ) with a woven sheet – he said: \* "What type of woven sheet?" He said: "A Shamlah." She said: "O Messenger of Allah, I have woven this with my own hands for you to wear." The Messenger of Allah (ﷺ) took it, since he needed it. He came out to us wearing it as a lower wrap. So-and-so the son of so-and-so." – a man whose name he told that day – said: "O Messenger of Allah, how beautiful this sheet is! Let me wear it." He said: "Yes." When he went inside he folded it up and sent it to him. The people said to him: "By Allah, you have not done well. The Prophet (ﷺ) wore it because he needed it, then you asked for it, and you knew that he would not refuse anyone who asked him for something." He said: "By Allah, I did not ask for it so that I could wear it, rather I asked for it so that it could be my shroud." Sahl said: "And it became his shroud the day he died."
3556. It was narrated that Anas said: "The Messenger of Allah (ﷺ) wore wool and sandals, and he wore coarse, rough garments."
3557. It was narrated that Abu Umamah said: "Umar bin al-Khattab put on a new garment and said: Al-hamdu lillahil-ladhi kasani ma uwari bihi 'awrati, wa atajammalu bihi fi hayati (Praise is to Allah Who has clothed me in something with which I conceal my nakedness and adorn myself in my life). Then he said: 'I heard the Messenger of Allah (ﷺ) say: "Whoever puts on a new garment and says: Al-hamdu lillahil-ladhi kasani ma uwari bihi 'awrati, wa atajammalu bihi fi hayati (Praise be to Allah Who has clothed me in something with which I conceal my nakedness and adorn myself in my life), then takes the garment that has worn out, or that he had taken off and gives it in charity, he will be under the shelter, protection and care of Allah, whether he lives or dies.' He said this three times."
3558. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) saw 'Umar wearing a white shirt and he said: "Is this garment of yours washed or a new one?" He said: "Rather it has been washed." He said: "Ilbas jadida, wa 'ish hamida, wa mut shahida (May you wear new clothes, live a good life and die as martyr)."
3559. It was narrated from Abu Sa'eed Al-Khudri that the Prophet (ﷺ) forbade two kinds of dress. Those two types of dress are Ishtimalus- Samma\* and Ihtiba' in a single garment, with no part of it upon his private part
3560. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) forbade two kinds of dress: Ishtimalus-Samma' and Ihtiba', exposing one's private part to the sky
3561. It was narrated that 'Aishah said: "The Messenger of Allah (ﷺ) forbade two kinds of dress: Ishtimalus-Samma' and Ihtiba' in one garment, when you are exposing your private part to the sky."
3562. It was narrated from Abu Burdah that his father said to him: "O my son, if only you could have seen us when we were with the Messenger of Allah (ﷺ), when rain fell on us; you would have thought that we smelled like sheep."
3563. It was narrated that 'Ubadah bin Samit said: "The Messenger of Allah (ﷺ) came out to us one day, wearing a Roman cloak of wool with narrow sleeves. He led us in prayer wearing that, and nothing else."
3564. It was narrated from Salman Farisi that the Messenger of Allah (ﷺ) performed ablution, then he turned his woolen cloak that he was wearing inside out and wiped his face with it
3565. It was narrated that Anas bin Malik said: "I saw the Messenger of Allah (ﷺ) marking sheep on their ears, and I saw him wearing a cloak around his wrist."
3566. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "The best of your garments are the white ones, so wear them and shroud your dead in them."
3567. It was narrated from Samurah bin Jundab that the Messenger of Allah (ﷺ) said: "Wear white garments, for they are purer and better."
3568. It was narrated from Abu Darda' that the Messenger of Allah (ﷺ) said: "The best of that in which you visit Allah in your graves and your mosque is white (garments)."
3569. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) said: "Whoever lets his garment drag out of pride, Allah will not look at him on the Day of Resurrection."
3570. It was narrated from 'Atiyyah, that Abu Sa'eed said: "The Messenger of Allah (ﷺ) said: 'Whoever lets his lower wrap drag out of pride, Allah will not look at him on the Day of Resurrection.'" He ( 'Atiyyah) said "I met Ibn 'Umar in Al-Balaat so I mentioned Abu Sa'eed's hadith from the Prophet (ﷺ). So he said and pointed to his ears 'My two ears heard it, and my heart preserved it
3571. It was narrated that a young man of Quriash passed by Abu Hurairah with his cloak dragging. He said: "O my nephew! I heard the Messenger of Allah (ﷺ)

## Sunan Ibn Majah

saying 'Whoever let his garment drag out of pride, Allah will not look at him on the Day of Resurrection.'"

3572. It was narrated that Hudhaifah said: "The Messenger of Allah (ﷺ) took hold of the lower part of my calf or his calf and said: 'This is where the lower wrap should come to. If you insist, then lower, and if you insist, then lower, but the lower wrap has no right to (come to) the ankle.'"

3573. It was narrated from 'Ala bin 'Abdur-Rahman that his father said: "I said to Abu Sa'eed: 'Did you hear anything from the Messenger of Allah (ﷺ) concerning the lower wrap?' He said: 'Yes. I heard the Messenger of Allah (ﷺ) say: 'The lower wrap of the believer should come to mid-calf, but there is no sin on him if it comes between that point and the ankle. But whatever is lower than the ankle is in the Fire.' And he said three times: 'Allah will not look at the one who lets his lower wrap drag out of vanity.'"

3574. It was narrated from Mughirah bin Shu'bah that the Messenger of Allah (ﷺ) said: "O Sufyan bin Sahl, do not let your garment hang, for Allah does not like those who let their garments hang below the ankles.""

3575. It was narrated that Umm Salamah said: "There was no garment more beloved to the Messenger of Allah (ﷺ) than the shirt."

3576. It was narrated from Salim, from his father, that the Prophet (ﷺ) said: "Hanging down may apply to the waist wrap, shirt or turban. Whoever lets any of these drag out of pride, Allah will not look at him on the Day of Resurrection."

3577. It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) used to wear a shirt that was short in the sleeves and length."

3578. Mu'awiyah bin Qurrah narrated that his father said: "I came to the Messenger of Allah (ﷺ) and gave him my pledge, and the buttons of his shirt were undone."

3579. It was narrated that Suwaid bin Qais said: "The Prophet (ﷺ) came to us and haggled with us over the price of trousers."

3580. It was narrated that Umm Salamah said: "The Messenger of Allah (ﷺ) was asked about how long a woman's hem should hang down. He said: 'A hand span.' I said: 'But then (her legs and feet) will be uncovered.' He said: 'Then a forearm's length, but no more than that.'"

3581. It was narrated from Ibn 'Umar: "The wives of the Prophet (ﷺ) were allowed to let their hems hang down, so they used to come to us and we would measure one forearm's length for them with a reed."

3582. It was narrated from Abu Hurairah that the Prophet (ﷺ) said to Fatimah, or to Umm Salamah: "Let your hem down one forearm's length."

3583. It was narrated from 'Aishah that the Prophet (ﷺ) said, concerning how long a woman's hem should hang down: "A hand span." 'Aishah said: "This may show her calves." He said: "Then a forearm's length."

3584. It was narrated from Ja'far bin 'Amr bin Huraith that his father said: "I saw the Prophet (ﷺ) delivering a sermon on the pulpit, wearing a black turban."

3585. It was narrated from Jabir that the Prophet (ﷺ) entered Makkah wearing a black turban

3586. It was narrated from Ibn 'Umar that the Prophet (ﷺ) entered (Makkah), on the Day of the Conquest of Makkah, wearing a black turban

3587. Ja'far bin 'Amr bin Huraith narrated that his father said: "It is as if I can see the Messenger of Allah (ﷺ), wearing a black turban, with the ends hanging down his shoulders."

3588. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said: "Whoever wears silk in this world will not wear it in the Hereafter."

3589. It was narrated that Bara' bin 'Azib said: "The Messenger of Allah (ﷺ) forbade brocade, silk, and embroidered brocade."

3590. It was narrated that Hudhaifah said: "The Messenger of Allah (ﷺ) forbade wearing silk and gold. He said: 'They are for them in this world and for us in the Hereafter.'"

3591. It was narrated from 'Abdullah bin 'Umar that 'Umar bin al-Khattab saw a silken two piece suit (being offered for sale). He said: "O Messenger of Allah, why don't you buy this two piece suit (to wear for meeting) the delegations, and on Fridays?" The Messenger of Allah (ﷺ) said: "This is only worn by one who has no share in the Hereafter."

3592. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) granted a concession to Zubair bin 'Awwam and 'Abdur-Rahman bin 'Auf, allowing them to wear silk shirts, because of a rash they were suffering from

3593. It was narrated from 'Umar that he used to forbid silk and brocade, except for what was like this: Then he gestured with his finger, then a second, and a third, and a fourth (i.e., the width of four fingers), and he said: "The Messenger of Allah (ﷺ) used to forbid it."

3594. It was narrated that Abu 'Umar, the freed slave of Asma', said: "I saw Ibn 'Umar buying a turban that had some markings, then he called for a pair of scissors and cut that off. I entered upon Asma' and mentioned that to her, and she said: 'May 'Abdullah perish, O girl! Give me the garment of the Messenger of Allah (ﷺ).' A garment was brought that was hemmed with brocade on the sleeves, necklines and openings (at the front and back)."

3595. 'Ali bin Abu Talib said: "The Messenger of Allah (ﷺ) took hold of some silk in his left hand and some gold in his right, then he raised his hands and said: 'These two are forbidden for the males of my nation, and permitted to the females.'"

3596. It was narrated from 'Ali that a two-piece suit hemmed with silk, either on the wrap or the weft,\* was given to the Messenger of Allah (ﷺ), and he sent them to me ('Ali). I came to him and said: "O Messenger of Allah, what should I do with these? Shall I wear them?" He said: "No, rather make them into head-cloths and

## Sunan Ibn Majah

give them to the Fatimahs.”

3597. It was narrated that ‘Abdullah bin ‘Umar said: “The Messenger of Allah (ﷺ) came out to us, and in one of his hands was a garment of silk and in the other was some gold. He said: ‘These are forbidden to the males of my nation and permitted to the females.’”

3598. It was narrated that Anas said: “I saw Zainab the daughter of the Messenger of Allah (ﷺ) wearing a shirt of Siyara’ silk

3599. It was narrated that Bara’ said: “I never saw anyone more handsome than the Messenger of Allah (ﷺ), with his hair combed, wearing a red two-piece suit.”

3600. ‘Abdullah bin Buraidah narrated that his father told him: I saw the Messenger of Allah (ﷺ) delivering a sermon, and Hasan and Husain came forward, wearing red shirts, stumbling and getting up again. The Prophet (ﷺ) stepped down, picked them up and put them in his lap. Then he said: “Allah and His Messenger have spoken the truth. ‘Your wealth and your children are only a trial.’ [64:15] I saw these two and I could not be patient. Then he resumed his sermon.”

3601. It was narrated that Ibn ‘Umar said: “The Messenger of Allah (ﷺ) forbade Al-Mufaddam.”

3602. It was narrated that ‘Abdullah bin Hunain said: “I heard ‘Ali say: ‘The Messenger of Allah (ﷺ) forbade me – and I do not say that he forbade you – from wearing clothes dyed with safflower.’”

3603. It was narrated from ‘Amr bin Shu’aib, from his father, that his grandfather said: “We came with the Messenger of Allah (ﷺ) was Thaniyyat Adhakhir. He turned to me, and I was wearing a thin cloak dyed with safflower, and said: ‘What is this?’ And I realized that he disliked it. I came to my family when they were heating their oven and threw it (in the oven). Then I came to him the following day and he said: ‘O ‘Abdullah, what happened to the thin cloak?’ I told him (what I had done) and he said: ‘Why did you not give it to some of your family to wear, for there is nothing wrong with it for women.’”

3604. It was narrated that Qais bin Sa’d said: “The Prophet (ﷺ) came to us and we gave him some water with which to cool down. He bathed, then I brought him a yellow blanket, and I saw the traces of Wars (the yellow dye) on the folds of his stomach.”

3605. It was narrated from ‘Amr bin Shu’aib, from his father, that his grandfather said: “The Messenger of Allah (ﷺ) said: ‘Eat and drink, give charity and wear clothes, as long as that does not involve any extravagance or vanity.’”

3606. It was narrated that Ibn ‘Umar said: “The Messenger of Allah (ﷺ) said: ‘Whoever wears a garment of pride and vanity, Allah will clothe him, on the Day of Resurrection, in a garment of humiliation.’”

3607. It was narrated that ‘Abdullah bin ‘Umar said: “The Messenger of Allah (ﷺ) said: ‘Whoever wears a garment of pride and vanity in this world, Allah will clothe him in a garment of humiliation on the Day of Resurrection, then set it ablaze.’”

3608. It was narrated from Abu Dharr that the Prophet (ﷺ) said: “Whoever wears a garment of pride and vanity, Allah will turn away from him until he takes it off.”

3609. It was narrated that Ibn ‘Abbas said: “I heard the Messenger of Allah (ﷺ) say: ‘Any skin that has been tanned has been purified.’”

3610. It was narrated from Maimunah that he (meaning the Prophet (ﷺ)) passed by a dead sheep belonging to the freed slave woman of Maimunah, that had been given to her in charity. He said: “Why don’t they take its skin and tan it, and make us of it?” They said: “O Messenger of Allah, it is dead meat.”\* He said: “It is only unlawful to eat it.”

3611. It was narrated that Salman said: “One of the Mothers of the Believers had a sheep that died. The Messenger of Allah (ﷺ) passed by it and said: ‘It would not have harmed its owners if they had made use of its hide.’”

3612. It was narrated that ‘Aishah said: “The Messenger of Allah (ﷺ) commanded that use should be made of the skins of dead animals, if they were tanned.”

3613. It was narrated that ‘Abdullah bin ‘Ukaym said: “There came to us a letter from the Prophet (ﷺ) (saying): ‘No not make use of the untanned skin and sinew of dead animals.’”

3614. It was narrated that ‘Abdullah bin ‘Abbas said: “The sandals of the Prophet (ﷺ) had two thongs doubled around their straps.”

3615. It was narrated that Anas said: “The sandals of the Prophet (ﷺ) had two thongs.”

3616. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “When anyone of you puts on his sandals, let him start with the right, and when he takes them off, let him start with the left.”

3617. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said; “None of you should walk in one sandal or in one leather sock. Let him take them both off or walk in both of them.”

3618. It was narrated that Abu Hurairah said: “The Messenger of Allah (ﷺ) forbade putting on sandals whilst standing.”

3619. It was narrated that Ibn ‘Umar said: “The Prophet (ﷺ) forbade putting on sandals whilst standing.”

3620. It was narrated from Ibn Buraidah, from his father, that an-Najashi sent a pair of pure black Khuff as a gift to the Prophet (ﷺ) of, which he wore

3621. It was narrated that Abu Hurairah attributed to the Prophet (ﷺ): “The Jews and the Christians do not dye (their hair), so differ from them.”

3622. It was narrated from Abu Dharr that the Messenger of Allah (ﷺ) said: “The best things with which you change gray hair are henna and Katam.”

3623. It was narrated that ‘Uthman bin Mawhab said: “I entered upon Umm Salamah and she brought out for me a hair of the Messenger of Allah (ﷺ), which was

## Sunan Ibn Majah

dyed with henna and Katam.”

3624. It was narrated from Jabir that he said:“Abu Quhaifah was brought to the Prophet (ﷺ) on the Day of the Conquest (of Makkah), and his head was all white. The Messenger of Allah (ﷺ) said: ‘Take him to some of his womenfolk and let them change this, but avoid black.’”

3625. It was narrated that Suhaib Al-Khair said:“The Messenger of Allah (ﷺ) said: ‘The best thing with which you can dye your hair is this black (dye). It makes your women desire you and creates fear in the hearts of your enemies.’”

3626. It was narrated from Sa’eed bin Abu Sa’eed that ‘Ubaid bin Juraij asked Ibn ‘Umar:“I see that you dye your beard yellow with Wars.” Ibn ‘Umar said: “As for my dyeing of my beard yellow with Wars, I saw the Messenger of Allah (ﷺ) dyeing his beard yellow.”

3627. It was narrated that Ibn ‘Abbas said:“The Prophet (ﷺ) passed by a man who had dyed his hair with henna and said: ‘How handsome this is!’ Then he passed by another who had dyed his hair with henna and Katam, and said: ‘This one is more handsome than that one.’ Then he passed by another who had dyed his hair yellow and said: ‘This one is more handsome than all of them.’”

3628. It was narrated that Abu Juhaifah said:“I saw the Messenger of Allah (ﷺ), and this part of his hair was white” – meaning the tuft of hair between the lower lip and the chin

3629. It was narrated that Humaid said:“Anas bin Malik was asked: ‘Did the Messenger of Allah (ﷺ) dye his hair?’ He said: ‘He did not have any white hair apart from approximately seventeen or twenty hairs at the front of his beard.’”

3630. It was narrated that Ibn ‘Umar said:“The white hair of the Prophet (ﷺ) numbered approximately twenty.”

3631. It was narrated that Mujahid said:“Umm Hani said: ‘When the Messenger of Allah (ﷺ) entered Makkah he had four braids.’”

3632. It was narrated that Ibn ‘Abbas said:“The People of the Book used to let their hair hang down, and the idolaters used to part their hair. The Messenger of Allah (ﷺ) liked to be more like the People of the Book. So the Messenger of Allah (ﷺ) let his forelock hang down, then after that he parted it.”

3633. It was narrated that ‘Aishah said:“I used to part the hair of the Messenger of Allah (ﷺ) behind his crown, and let his forelock hang down.”

3634. It was narrated that Anas said:“The hair of the Messenger of Allah (ﷺ) was wavy, and (hung down) between his ears and his shoulders.”

3635. It was narrated that ‘Aishah said:“The Messenger of Allah (ﷺ) had hair that came between his earlobes and his shoulders.”

3636. It was narrated that Wa’il bin Hujr said:“The Prophet (ﷺ) saw me when I had long hair. He said: ‘Bad news, bad news!’ So I went away and cut it short. Then the Prophet (ﷺ) saw me and said: ‘I did not mean you, but this is better.’”

3637. It was narrated from Nafi’ that Ibn ‘Umar said:“The Messenger of Allah (ﷺ) forbade Qaza’.” He (Nafi’) said: “What is Qaza?” He said: “It means shaving part of a child’s head and leaving another part.”

3638. It was narrated that Ibn ‘Umar said:“The Messenger of Allah (ﷺ) forbade Qaza’.”

3639. It was narrated that Ibn ‘Umar said:“The Messenger of Allah (ﷺ) wore a ring of silver, then he had engraved on it (the words) ‘Muhammad Rasul Allah’ (Muhammad the Messenger of Allah). And he said: ‘No one should have his ring engraved like this ring of mine.’”

3640. It was narrated that Anas bin Malik said:“The Messenger of Allah (ﷺ) had a ring made for him, and he said: ‘I have had a ring made for me and had it engraved, and no one should make a ring with similar engraving.’”

3641. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) wore a ring of silver, in which was an Ethiopian gemstone and the inscription:‘Muhammad Rasul Allah’ (Muhammad the Messenger of Allah).”

3642. It was narrated that ‘Ali said:“The Messenger of Allah (ﷺ) forbade wearing gold rings.”

3643. It was narrated that Ibn ‘Umar said:“The Messenger of Allah (ﷺ) forbade gold rings.”

3644. It was narrated that ‘Aishah the Mother of the Believers said:“Najashi sent some jewelry as a gift to the Messenger of Allah (ﷺ). Among that was a gold ring with an Ethiopian gemstone. The Messenger of Allah (ﷺ) picked it up with a stick – as if he found it distasteful – or with one of his fingers, then he called for his daughter, Umamah bint Abul-‘As, and said: ‘Wear this, O my daughter.’”

3645. It was narrated from Ibn ‘Umar that the Prophet (ﷺ) used to wear (his ring) with the stone nearest his palm

3646. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) wore a silver ring with an Ethiopian gemstone, and he used to ear the stone in towards his palm

3647. It was narrated from ‘Abdullah bin Ja’far that the Prophet (ﷺ) used to wear a ring on his right hand

3648. It was narrated that ‘Ali said:“The Messenger of Allah (ﷺ) forbade me to wear a ring on this and on this,” meaning the little finger and the thumb

3649. It was narrated from Abu Talhah that the Prophet (ﷺ) said:“The angels do not enter a house in which there is a dog or an image.”

3650. It was narrated from ‘Ali bin Abu Talib that the Prophet (ﷺ) said:“The angels do not enter a house in which there is a dog or an image.”

3651. It was narrated that ‘Aishah said:“Jibril (as) promised the Messenger of Allah (ﷺ) that he would come to him at a certain hour, but he was late. The Prophet (ﷺ)

## Sunan Ibn Majah

went out and there was Jibril standing at the door. He said: 'What kept you from entering?' He said: 'There is a dog in the house, and we do not enter a house in which there is a dog or an image.'"

3652. It was narrated from Abu Umamah that a woman came to the Prophet (ﷺ) and told him that her husband was away on some military campaign. She asked him for permission to make an image of a palm tree in her house, and he did not let her, or he forbade her

3653. It was narrated that 'Aishah said: "I covered a small room closet of mine, meaning, from the inside, with a curtain on which there were images. When the Prophet (ﷺ) came, he tore it down, so I made two pillows from it, and I saw the Prophet (ﷺ) reclining on one of them."

3654. It was narrated that 'Ali said: "The Messenger of Allah (ﷺ) forbade rings of gold and Al-Mitharah,"\* meaning the red ones

3655. It was narrated that 'Amir Al-Hajri said: "I heard Abu Raihanah, the Companion of the Prophet (ﷺ) say: 'The Prophet (ﷺ) used to forbid riding on leopard skins.'"

3656. It was narrated that Mu'awiyah said: "The Messenger of Allah (ﷺ) used to forbid riding on leopard skins."

### Etiquette

3657. Ibn Salamah As-Sulami narrated that the Prophet (ﷺ) said: "I enjoin each one to honor his mother, I enjoin each one to honor his mother, I enjoin each one to honor his mother (three times), I enjoin each one to honor his guardian who is taking care of him, even if he is causing him some annoyance

3658. Abu Hurairah, may Allah be pleased with them, said that: Allah's Messenger said: "They said: 'O Messenger of Allah, whom should I treat kindly?' He said: 'Your mother.' He said: 'Then who?' He said: 'Your mother.' He said: 'Then who?' He said: 'Your father'. He said: 'Then who?' He said: 'The next closest and the next closest

3659. Abu Hurairah, may Allah be pleased with them, narrated that: Allah's Messenger said: "No child can compensate his father unless he finds a slave, and buys him and sets him free

3660. Abu Hurairah, may Allah be pleased with them, narrated that: Allah's Messenger said: "Qintar is twelve thousand 'Uqiyah, each 'Uqiyah of which is better than what is between heaven and earth." And the Messenger of Allah (ﷺ) said: "A man will be raised in status in Paradise and will say: 'Where did this come from?' And it will be said: 'From your son's praying for forgiveness for you

3661. Miqdam bin Ma'dikarib, may Allah be pleased with them, narrated that: Allah's Messenger said: "Allah enjoins you to treat your mother's kindly"-three times- "Allah enjoins you to treat your fathers kindly, Allah enjoins you to treat the closest and the next closest kindly

3662. Abu Umamah narrated that a man said that: "O Allah's Messenger(), what are the rights of parents over their child?" He said: "They are your Paradise and your Hell." (Daif)

3663. Abu Darda' heard the Prophet (ﷺ) say that: "The father is the middle door of Paradise (i.e. the best way to Paradise), so it is up to you whether you take advantage of it or not

3664. It was narrated that Abu Usaid, Malik bin Rabi'ah, said: "While we were with the Prophet(), a man from the Banu Salamah came to him and said: " O messenger of Allah, is there anyway of honoring my parents that I can still do for them after they die?" He said: "Yes offering the funeral prayer for them, praying for forgiveness for them, fulfilling their promises after their death, honoring their friends and upholding the ties of kinship which you would not have were it not for them

3665. It was narrated that Aisha, said: "Some Bedouin people came to the Prophet() and said: 'Do you kiss your children?' He said: 'Yes'. He said: 'But we, by Allah, never kiss (our children)'. The Prophet() said: 'What can I do if Allah has taken away mercy from you?

3666. It was narrated from Ya'la Al-Amir that he said: "Hasan and Hussain came running to the Prophet (ﷺ) and he embraced them and said: 'Children make a man a miser and a coward

3667. It was narrated from Suraqah bin Malik that the Prophet() said: "Shall I not tell you of the best charity? A daughter who comes back to you and has no other breadwinner apart from you." (Daif)

3668. It was narrated that Sa'sa'ah the paternal uncle of Ahnaf, said: "A woman entered upon Aisha with her two daughters, and she gave her three dates. (The woman) gave each of her daughters a date, then she split the last one between them. She (Aisha) said: 'Then the Prophet() came and I told him about that.' He said: 'Why are you surprised? She will enter Paradise because of that

3669. Uqbah bin Amir said, I heard the Messenger of Allah() say: "Whoever has three daughters and is patient towards them, and feeds them, gives them to drink, and clothes them from his wealth; they will be a shield for him from the Fire on the Day of Resurrection

3670. It was narrated from Ibn Abbas that the Messenger of Allah() said: "There is no man whose two daughters reach the age of puberty and he treats them kindly for the time they are together, but they will gain him admittance to Paradise

3671. Anas bin Malik narrated that the Messenger of Allah() said: "Be kind to your children, and perfect their manners

3672. It was narrated from Abu Shuraih Al-Khuzai that the Prophet() said: "Whoever believes in the Last Day, let him treat his neighbour well. Whoever believes in



## Sunan Ibn Majah

Allah and Last Day, let him honor his guest. Whoever believes in Allah and the Last Day, let him say something good or else remain silent

3673. Aisha narrated that the Messenger of Allah() said:"Jibra'il kept enjoining good treatment of neighbours until I thought that he would make neighbours heirs

3674. It was narrated from Abu Hurayrah that the Messenger of Allah() said:"Jibra'il kept enjoining good treatment of neighbours until I thought he would make neighbours heirs

3675. It was narrated from Abu Shuraih Al-Khuza'i that the Messenger of Allah() said:"Whoever believes in the Last Day, let him honor his guest, and grant him reward for a day and a night. And it is not permissible for him to stay so long that he causes annoyance to his host. Hospitality is for three days, and whatever he spends on him after three days is charity

3676. It was narrated that Uqbah bin Amir said:"We said to the Messenger of Allah(): ' You send us and we stay with people who do not show us any hospitality. What do you think of that?' The Messenger of Allah () said: 'If you stay with people and they give you what a guest deserves, then accept it. If they do not do that , then take from them what they should have offered, which a guest is entitled to

3677. It was narrated that Miqdam Abu Karimah said:"The Messenger of Allah() said: ' Putting up a guest for one night is obligatory. If you find a guest at your door in the morning, then this (hospitality) is (like) a debt that you (the host) owe him. If he (the guest) wants, he may request it, and if he wants, he may leave it

3678. It was narrated from Abu Hurairah that the Messenger of Allah() said:"O Allah, bear witness that I have issued a warning concerning (failure to fulfill) the rights of the two weak ones: Orphans and women

3679. It was narrated from Abu Hurairah that the Messenger of Allah() said:"The best house among the Muslims is a house in which there is an orphan who is treated well. And the worst house among the Muslims is a house in which there is an orphan who is treated badly

3680. It was narrated from `Abdullah bin `Abbas that the Messenger of Allah() said:"Whoever raises three orphans, is like the one who spends his nights in prayer and fasts during the day, and goes out morning and evening drawing his sword in the cause of Allah. In Paradise, he and I will be brothers like these two sisters,'and he held up his forefinger and middle finger together

3681. It was narrated that Abu Barzah Al-Aslami said:"O Messenger of Allah! Tell me of an action by which I may benefit.' He said: 'Remove harmful things from the path of the Muslims

3682. It was narrated from Abu Hurayrah that the Prophet() said:"There was a branch of a tree that annoyed the people. A man removed it, so he was admitted to Paradise

3683. It was narrated from Abu Dharr that the Prophet() said:"My nation was shown to me with their good deeds and bad deeds. Among their good deeds I saw a harmful thing being removed from the road. And among their bad deeds I saw sputum in the mosque that had not been removed

3684. It was narrated that Sad bin Ubadah said:"I said: 'O Messenger of Allah, what charity is best?' He said: 'Giving water to drink

3685. It was narrated from Anas bin Malik that the Messenger of Allah() said:"On the Day of Resurrection, people will be lined up in rows, (one of the narrators) Ibn NUMair said: i.e., the people of Paradise, and a man from among the people of Hell will pass by a man (from the people of Paradise) and say: 'O so and so! Do you not remember the day when you asked for water and I gave you water to drink?" So he will intercede for him. And another man will come and say: " Do you not remember the day when I gave you water with which to purify yourself?" and he will intercede for him." (In his narration, one of the narrators) Ibn NUMair said: "And he will remember the day when you sent me to do such and such for you, and I went and did it for you?" and he will intercede for him

3686. It was narrated that Suraqah bin Ju'shum said:"I asked the Messenger of Allah() about a lost camel that comes to my cisterns that I have prepared for my own camels - will I be rewarded if I give it some water to drink? He said: Yes, in every living being there is reward

3687. It was narrated from Jarir bin Abdullah Al-Bajali that the Messenger of Allah() said:"Whoever is deprived of gentleness, he is deprived of goodness

3688. It was narrated from Abu Hurairah that the Messenger of Allah() said:"Allah is Gentle and loves gentleness, and He grants reward for it that He does not grant for harshness

3689. It was narrated from Aishah that the Prophet() said:"Allah is Gentle and loves gentleness in all things

3690. It was narrated that Abu Dhar said:"The Messenger of Allah said: '(Slaves are) your brothers whom Allah has put under your control, so feed them with the same food that you eat, clothe them with the same clothes you wear, and do not burden them with so much that they are overwhelmed; if you do burden them, then help them

3691. It was narrated from Abu Bakr Siddiq(RA) that the Messenger of Allah() said:"No person who mistreats his slave will enter Paradise." They said: " O Messenger of Allah, did you not tell us that this nation will have more slaves and orphans than any other nation?" He said: " Yes, so be as kind to them as you are to your own children, and feed them with the same food that you eat." They said: "What will benefit us in this world?" He said: "A horse that is kept ready for fighting in the cause of Allah, and your slave to take care of you, and if he performs prayer, then he is your brother(in Islam)

3692. It was narrated from Abu Hurairah(RA) that the Messenger of Allah() said:"By the One in Whose Hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread (the greeting of) peace among yourselves

## Sunan Ibn Majah

3693. It was narrated that Abu Umamah said:"Our Prophet() commanded us to spread (the greeting of) peace

3694. It was narrated from Abdullah bin 'Amr that the Messenger of Allah() said:"Worship the Most Merciful and spread (the greeting of) peace

3695. It was narrated from Abu Hurairah that:"a man entered the masjid, and the Messenger of Allah() was sitting in a corner of the mosque. He prayed, then he came and greeted him with Salam(peace), and he said: 'Wa 'alaikassalm

3696. It was narrated from Abu Salamah that 'Aishah told him that the Messenger of Allah() said to her:"Jibrail send (greetings of) Salam to you." She said: "Wa 'alahisalam wa rahmatullah (and upon him be peace and mercy of Allah)

3697. It was narrated that Anas bin Malik said "the Messenger of Allah() said": "When any of the People of the Book greets you with Salam (peace), then say, Wa 'alaikum(and also upon you)

3698. It was narrated from Aishah that some of the Jews came to the Prophet() and said:"Assam o alaika (death be upon you), O Abul-Qasim!" He said: "Wa 'alayikum (and also upon you)

3699. It was narrated from Abu 'Abdur-Rahman Al Juhani that the Messenger of Allah() said:"I am riding to the Jews tomorrow. Do not initiate the greeting with them, and if they greet you, then say: Wa 'alaikum (and also upon you)

3700. It was narrated that Anas said:"The Messenger of Allah() came to us, and we were young boys, and he greeted us with (the greeting of) peace

3701. Asma bint Yazid said:"The Messenger of Allah() passed by us, among (a group of) women, and he greeted us with (the greeting of) peace

3702. It was narrated that Anas bin Malik said:"O Messenger of Allah! Should we bow to one another?" He said: "No." We said: "Should we embrace one another?" He said: "No, but shake hands with one another

3703. It was narrated from Bara bin Azib that the Messenger of Allah() said:"There are no two Muslims who meet and shake hands, but they will be forgiven before they part

3704. It was narrated that Ibn Umar said:"We kissed the hand of the Prophet()

3705. It was narrated from Safwan bin 'Assal that:"Some people among the Jews kissed the hands and feet of the Prophet()

3706. It was narrated from Abu Saeed Khudri that Abu Musa asked permission to enter upon 'Umar three times, and he did not give him permission, so he went away.'Umar sent word to him saying:"Why did you go back?" He said: "I asked permission to enter three times, as the Messenger of Allah() enjoined upon us, then if we are given permission we should enter, otherwise we should go back." He said: "You should bring me proof of that, or else!" Then he came to a gathering of his people and asked them to swear by Allah concerning that, and they did so, so he let him go

3707. It was narrated that Abu Ayyub Ansari said:"We said: 'O Messenger of Allah(), (we know) this (greeting of) Salam, but what does seeking permission to enter mean?' He said: 'It means a man saying SubhanAllah, and Allahu Akbar and Al Hamdulillah, and clearing his throat, announcing his arrival to the people in the house

3708. It was narrated that Ali said:"I had two times of visiting the Messenger of Allah(), at night and during the day. If I came to him when he was praying, he would clear his throat (to let me know he was praying)

3709. It was narrated that Jabir said:"I asked the Prophet() for permission to enter, and he said: 'Who is that?' I said: 'Me'. The Prophet() said " Me, me?

3710. It was narrated that Jabir said:"I said: 'How are you this morning, O Messenger of Allah?' He said: 'I am better than one who did not get up fasting, and who did not visit and sick

3711. It was narrated that Abu Usaïd Sa'ïdi said:"The Messenger of Allah() said to Abbas ibn Abdul Muttalib, when he entered upon them: "Assalamu alaikum'. They said: 'Wa alaikas salamu wa ahmatullahi wa barakatuhu.' He said: 'How are you this morning?' They said: ' Well, praise is to Allah. And how are you this morning, may our fathers and mothers be ransomed for you, O Messenger of Allah?!" He said: 'I am well, praise is to Allah.'"(Daïf)

3712. It was narrated from Ibn Umar that the Messenger of Allah() said:"If there comes to you a man who is respected among his own people, then honor him

3713. It was narrated that Anas bin Malik said:"Two men sneezed in he presence of the Prophet() and he replied (said: YarhamukAllah; may Allah have mercy on you') to one and not to the other. It was said: 'O Messenger of Allah(), two men sneezed in your presence and you replied to one and not to the other?' He said: "'This one praised Allah(said Al-Hamdulillah fter sneezing) but that one did not

3714. It was narrated from Ilyas bin Salamah bin Akwa' that his father said:"The Messenger of Allah() said: 'The one who sneezes may be responded to three times; if he sneezes more than that, he has a cold

3715. It was narrated from Ali that the Messenger of Allah() said:"If anyone of you sneezes, let him say: Alhamdulillah (praise be to Allah). Those around him should respond by saying: Yarhamkullah (may Allah have mercy on you). And he should respond by saying: "Yahdikum Allah wa yuslaha balakum (may Allah Guide you and set right your state)

3716. It was narrated that Anas bin Malik said:"Whenever the Prophet() met a man, he would speak to him, and would not tun away until he (the other man) was the one who turned away. And if he shook hands with him, he would not withdraw his hand until he (the other man) withdrew his hand. And he was never seen

## Sunan Ibn Majah

sitting with his knees ahead of the knees of the one who was sitting next to him

3717. It was narrated from Abu Hurairah that the Prophet() said:"When one of you gets up from his spot, then comes back, he has more right to it

3718. It was narrated from Jawdan that the Messenger of Allah() said:"If a man makes an excuse to his bother and he does not accept it, he will bear a burden of sin like that of the tax-collector." A hadith similar to the above has been narrated through a chain differing from the first at the 4th level of narrators

3719. It was narrated that Umm Salamah said:"Abu Bakr went out to trade in Busra, one year before the Prophet () died, and with him were Nu`aiman and Suwaibit the sons of Harmalah, who had been present at Badr. Nu`aiman was in charge of the provisions, and Suwaibit was a man who joked a lot. He said to Nu`aiman: 'Feed me'. He said: 'Not until Abu Bakr comes'. He said: 'Then I will have to annoy you'. Then they passed by some people, and Suwaibit said to them: 'Will you buy a slave from me?' They said: 'Yes'. He said 'He is a slave who talks a lot and he will tell you, "I am a free man". If you are going to let him go when he says that to you, do not bother buying him.' They said: 'We will buy him from you.' So they bought him from him in return for ten young she-camels, then they brought him and tied a turban or a rope around his neck. Nu`aiman said: 'This man is making fun of you. I am a free man, not a slave.' They said: 'He has already told us about you; and they took him off.' Then Abu Bakr came and he (Suwaibit) told him about that. So he followed those people and returned their camels to them, and took Nu`aiman back. When they came to the Prophet () they told him what had happened, and the Prophet () and his companions laughed about it for a year

3720. It was narrated that Abu Taiyah said:"I heard Anas Bin Malik say: The Messenger of Allah () used to mix with us so much that he said to a little brother of mine: "O Abu `Umair, what happened to the Nughair (one of the narrators Waki` said that it means a bird that he used to play with)

3721. It was narrated from 'Amr bin Sh'uaib from his father, that his grandfather said:"The Messenger of Allah() forbade plucking out white hairs and said: 'It is the light of the believer

3722. It was narrated from Ibn Buraidah, from his father, that the Prophet() : "forbade sitting between the shade and sun

3723. It was narrated from Qais bin Tihfah Al-Ghifari that his father said:"The Messenger of Allah() found me sleeping in the masjid on my stomach. He nudged me with his foot and said: 'Why are you sleeping like this? This is a kind of sleep that Allah dislikes,' or 'that Allah hates

3724. It was narrated that Abu Dharr said:"The Prophet() passed by me and I was lying on my stomach. He nudged me with his foot and said: 'O Junaidib! This is how the people of Hell lie

3725. It was narrated that Abu Umamah said:"The Prophet() passed by a man who was sleeping in the masjid, lying on his face. He struck him with his foot and said: 'Get up' or; 'Sit up, fo this is a hellish kind of sleep

3726. It was narrated from Ibn Abbas that the Messenger of Allah() said:"Whoever learns about the stars, he learns a branch of magic; the more he learns (of the former) the more he learns (of the latter)

3727. It was narrated from Abu Hurairah that the Messenger of Allah() said:"Do not curse the wind, for it is from the mercy of Allah, bringing Rahmah (i.e., rain and breezes), or destruction. But ask Allah for its goodness, and seek refuge with Allah from its evil

3728. It was narrated from Ibn 'Umar that the Prophet() said:"The most beloved of names to Allah are 'Abdullah and 'Abdur-Rahman

3729. It was narrated from 'Umar ibn Al-Khattab that the Prophet() said:"If I live- if Allah wills - I will forbid the names Rabah(profit), Najih(saved), Aflah (Successful), Nafi (beneficial) and Yasar(prosperity)

3730. It was narrated that Samurah said:"The Messenger of Allah() forbade giving our slaves four names: Aflah (successful), Nafi' (beneficial), Rabah (profit) and Yasar(prosperity)

3731. It was narrated that Masruq said:"I met 'Umar bin Khattab and he said: 'Who are you?' I said: 'Masruq bin Adja'.' 'Umar said: 'I heard the Messenger of Allah() saying,"Ajda' is a devil

3732. It was narrated from Abu Hurairah that:"Zainab used to be called "Barrah" (good), and it was said that she was praising herself. So the Messenger of Allah() changed her name to Zainab

3733. It was narrated from Ibn Umar that:"a daughter of 'Umar was Asiyah(disobedient) then the Messenger of Allah() named her 'Jamilah' (beautiful)

3734. It was narrated that Abdullah bin Salam said:"I came to the Messenger of Allah(), and my name was not Abdullah bin Salam. The Messenger of Allah() named me Abdullah bin Salam

3735. It was narrated from Muhammad that they heard Abu Hurairah say:"Abul Qasim() said: 'Call yourselves by my name but do not call yourselves by my Kunyah

3736. It was narrated from Jabir that the Messenger of Allah() said:"Call yourselves by my name but do not call yourselves by my Kunyah

3737. It was narrated that Anas said:"The Messenger of Allah() was in Baqi', and a man called out to another man: 'O Abul-Qasim!' The Messenger of Allah() turned to him, and he said: 'I didn't mean you.' The Messenger of Allah() said: 'Call yourselves by my name but do not call yourselves by my Kunyah

3738. It was narrated from Hamzah bin Suhaib that Umar said to Suhaib:"Why are you called Abu Yahya when you do not have a son?" He said: "The Messenger of

## Sunan Ibn Majah

Allah() gave me the Kunya of Abu Yahya

3739. It was narrated from Aisha that she said to the Prophet(): "All of your wives have a Kunyah except me." He said: "You are Umm Abdullah

3740. It was narrated that Anas said: "The Prophet() used to come to us and say to a brother of mine, who was small: 'O Abu Umair

3741. It was narrated that Abu Jabir bin Dahhak said: "(Allah's saying) 'Nor insult one another by nicknames (Surah Al Hujarat 49:11)' was revealed concerning us, the Ansar. When the Prophet() came to us, a man among us would have two or three names, and the Prophet() might call him by one of those names, only to be told: 'O Messenger of Allah(), he does not like that name.' Then: 'Nor insult one another by nicknames.' was revealed

3742. It was narrated that Miqdad bin 'Amr said: "The Messenger of Allah() commanded us to throw dust in the faces of those who praise others

3743. It was narrated that Muawiyah said: "I heard the Messenger of Allah() say: 'Beware of praising one another, for it is slaughtering (one another)

3744. It was narrated from Abdur-Rahman bin Abu Bakrah that his father said: "A man praised another man in the presence of Messenger of Allah(). The Messenger of Allah() said: 'Woe to you, you have cut the neck of your companion,' several times. Then he said: 'If anyone of you praises his brother, let him say: 'I think he is lying this, but I do not sanctify anyone before Allah

3745. It was narrated from Abu Hurairah that the Messenger of Allah() said: "One who is consulted is entrusted

3746. It was narrated from Abu Mas'ud that the Messenger of Allah() said: "One who is consulted is entrusted

3747. It was narrated from Jabir that the Messenger of Allah() said: "If one of you consults his brother, then let him advise him

3748. It was narrated that Abdullah bin Amr said: "The Messenger of Allah() said: 'You will conquer the lands of the non-Arabs, where you will find houses called Hammamat (bathhouses). Men Should only enter them wearing a waist wrap, and do not let women enter them unless they are sick or bleeding following childbirth

3749. It was narrated from Aisha that the Prophet(): forbade men and women to enter bathhouses, then he allowed men to enter them wearing a waist wrap, but he did not make the same allowance for women

3750. It was narrated from Abu Malih AL-HUDhail that some women from the people of Hims asked permission to enter upon Aisha. She said: "Perhaps you are among those (women) who enter bathhouses? I heard the Messenger of Allah() say: 'Any woman who takes off her clothes anywhere but in her husband's house, has torn the screen between her and Allah

3751. It was narrated from Umm Salamah that when the Prophet() would apply (it): he began with his private area, coating it with hair removing chemical. And his wife would do the remainder of his body

3752. It was narrated from Umm Salamah that: "the Prophet() would coat (with hair removing chemical) and remove the pubic hairs with his hand

3753. It was narrated from Amr bin Shuaib, from his father, from his grandfather, that the Messenger of Allah() said: "No one tells the stories to the people (for the purpose of exhortation) except a ruler, one appointed by a ruler, or a show-off

3754. It was narrated that Ibn Umar said: "Stories (for the purpose of exhortation) were unknown at the time of the Messenger of Allah(), the time of Abu Bakr and Umar

3755. It was narrated from Ubbay bin Ka'b that the Messenger of Allah() said: "In some poetry there is wisdom

3756. It was narrated from Ibn Abbas that the Prophet() said: "In some poetry there is wisdom

3757. It was narrated from Abu Hurairah that the Messenger of Allah() said: "The truest of words spoken by the poet are the words of Labid: Everything except Allah is false.' And Abu Umayyah bin Abu Salt nearly accepted Islam

3758. It was narrated from Amr bin Sharid that his father said: "I recited one hundred verses of the poetry of Umayyah bin Abu Salt to the Messenger of Allah(), and after every line he said, 'More'. And he said: 'He nearly accepted Islam

3759. It was narrated from Abu Hurairah that the Messenger of Allah() said: "If a man were to fill his stomach completely with pus until it destroyed him, that would be better for him than filling (his mind) with poetry

3760. It was narrated from Sad bin Abu Waqas that the Prophet() said: "If a man were to fill his stomach completely with pus until it destroyed him, that would be better for him than filling (his mind) with poetry

3761. It was narrated from Aisha that the Messenger of Allah() said: "The worst of all people lying is a man who trades insults with another man, disparaging the entire tribe, and a man who denies his father and accuses his mother of adultery

3762. It was narrated that Abu Musa said: "The Messenger of Allah() said: 'Whoever plays backgammon has disobeyed Allah and His Messenger

3763. It was narrated from Sulaiman bin Buraidah from his father that the Prophet() said: "Whoever plays backgammon, it is as if he dipped his hand in the flesh and blood of a pig

3764. It was narrated from 'Aishah that the Prophet() looked at a man who was chasing a bird and said: "A devil chasing a devil

## Sunan Ibn Majah

3765. It was narrated from Abu Hurairah that the Prophet() saw a man chasing a pigeon and said:"A male devil following a female devil
3766. It was narrated from Uthman bin Affan that the Messenger of Allah() saw a man following a pigeon and said:"A male devil chasing a female devil
3767. It was narrated that Anas bin Malik said:"The Messenger of Allah() saw a man chasing a pigeon and said: 'A devil chasing a devil
3768. It was narrated from Ibn 'Umar that the Messenger of Allah() said:"If anyone of you knew what is wrong with being alone, no one would travel at night by himself
3769. It was narrated from Salim, from his father, that the Prophet() said:"Do not leave fire in your houses when you go to sleep
3770. It was narrated that Abu Musa said:"A house burned down in Al-Madinah, with its occupants inside. The Prophet() was told of what had happened, and he said: 'This fire is an enemy to you. When you go to sleep, extinguish it
3771. It was narrated that Jabir said:"The Messenger of Allah() commanded us (to do some things) and forbade us (to do some things), and he commanded us to extinguish our lamps
3772. It was narrated from Jabir that the Messenger of Allah() said:"Do not camp on the middle of the road, or relieve yourselves there
3773. Abdullah bin Ja'far said:"Whenever the Messenger of Allah() came back from a journey, he would be met by us(children). (One day) he was met by me and Hasan or Husain. He made one of us ride in front of him and the other behind him, until we came to Al-Madinah
3774. It was narrated from Jabir that the Messenger of Allah() said:"Put dust on your writings, because it is better, and dust is blessed (being humble in correspondence brings good results)
3775. It was narrated from Abdullah that the Messenger of Allah() said:"When you are three, two should not converse (privately) to the exclusion of their companion, because that makes him sad
3776. It was narrated that Ibn 'Umar said:"The Messenger of Allah() forbade two to converse (privately) to the exclusion of a third
3777. Jabir bin 'Abdullah said:"A man passed through the masjid with some arrows, and the Messenger of Allah() said: 'Hold them by their heads!' He said: 'Yes(ok)
3778. It was narrated from Abu Musa that the Prophet() said:"When anyone of you passes through our masjid or our marketplace carrying arrows, let him hold them by their heads, lest he hurt any Muslims
3779. It was narrated from Aisha that the Messenger of Allah () said:"The one who is proficient with the Qur'an will be with the noble and righteous scribes (the angels), and the one who reads it and stumbles over it, finding it difficult, will have two rewards
3780. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allah () said:"It will be said to the companion of the Qur'an, when he enters Paradise: 'Recite and rise one degree for every Verse,' until he recites the last thing that he knows
3781. It was narrated from Ibn Buraidah that his father told that the Messenger of Allah() said:"The Quran will come on the Day of Resurrection, like a pale man, and will say: 'I am the one that kept you awake at night and made you thirsty during the day
3782. It was narrated from Abu Hurairah that the Messenger of Allah() said:"Wouldn't anyone of you like to find three great, fat pregnant she-camels when he returns to his family?" We said: "Yes." He said: "Three verses that one of you recites during the praer are better for him than three great, fat pregnant she-camels
3783. It was narrated from Ibn Umar that the Messenger of Allah() said:"The likeness of the Quran is that of a hobbled camel. If its owner ties its rope, he will keep it, but if he loosens its rope it will go away
3784. It was narrated that Abu Hurairah said, 'I heard the Messenger of Allah() say':"Allah said: 'I have divided the prayer between Myself and My slave into two halves, and My slave shall have what he has asked for.'When the slave says: 'Al-hamdulillah i rabbil Alameen (All the praise is to Allah, the Lord of all that exists),' Allah says:'My slave has praised Me, and My slave shall have what he has asked for.' And when he says: 'Ar-Rahmanir-Rahim (The Mos Gracious, the Most Merciful),' Allah says: 'My slave has extolled Me, and My slave shall have what he has asked for.' And when he says: 'Maliki yawmiddin [The Only Owner (and he Ruling Judge] if the Day of Recompense],' Allahs says: 'My slave has Glorified Me. This is for Me, and this Verse is between me and My slave in two halves.' And when he says: ' Iyyaka na'budu wa iyyaka nastain [You (Alone) we worship, and You (Alone) we ask for help],' He says: 'This is between Me an My slave, and My slave shall have what he has asked for.' And the end of the Surah is for My slave.' And when he says: 'Ihdinas-siratal-mustaqeema, siratal-alladhina an'amta alayhim a lad-dallin [Guide us to the Straight Way, the way of those on whom You have bestowed Your Grace, not(the way) of those who earned Your Anger, nor of those who went astray],' He says: 'THis is for My slave, and My slave shall have what he has asked for
3785. It was narrated that Abu Sa'eed bin Mu'alla said:"The Messenger of Allah() said to me: 'Shall I not teach you the greatest Surah in the QURan before I leave the masjid?' Then the Propeht() went to leave, so I reminded him, and he said: Al-hamdulillahi Rabbil-Alameen (All the praise is to Allah, the Lord of all that exists). It is the Seven Oft-Recited Verses, and it is the Grand Quran that has been given to me
3786. It was narrated from Abu Hurairah that the Prophet () said:"There is a surah in the Qur'an, with thirty verses, which will intercede for its companion (the one who recites it) until he is forgiven: Tabarakal-ladhi bi yadihil mulk (Blessed is He in Whose Hand is the Dominion)

## Sunan Ibn Majah

3787. It was narrated that Abu Hurairah said that the Messenger of Allah() said:"Qul Huwa Allahu ahad [Say: He is Allah, (the) One] is equivalent to one third of the Quran
3788. It was narrated that Anas bin Malik said:"The Messenger of Allah() said: Qul Huwa Allahu ahad [Say: He is Allah, (the) One] is equivalent to one third of the Quran
3789. It was narrated that Abu Masud Al Ansari said:"The Messenger of Allah() said: "Allahu ahad, Al-Wahidus-Samad [Allah (the) One, the One the Self-Sufficient Master] is equivalent to one third of the Quran
3790. It was narrated from Abu Darda that the Prophet() said:"Shall I not tell you of the best of your deeds, the most pleasing to your Sovereign, those that raise you most in status, that are better than your gold and silver, or meeting you enemy (in battle) and you strike their necks and they strike your necks?" They said: "What is that, O Messenger of Allah?" He said: "Remembering Allah(Dhikr)
3791. It was narrated that Abu Hurairah and Abu Sa'eed bore witness that the Prophet() said:"No people sit in a gathering remembering Allah, But the angels surround them, mercy covers them, tranquility descends upon them and Allah remembers them before those who are with Him
3792. It was narrated from Abu Hurairah that the Prophet() said:"Allah says: 'I am with My slave when he remembers Me and his lips move saying My Name
3793. It was narrated from Abdullah bin Busr that a Bedouin said to the Messenger of Allah() said:"The laws of Islam are burdensome for me. Tell me of something that I will be able to adhere to. He said: 'Always keep your tongue moist with the remembrance of Allah, the Mighty and Sublime
3794. It was narrated from Abu Hurairah and Abu Saeed bore witness that the Messenger of Allah() said:"If a person says: 'La ilaha illallahu wa Allahu Akbar (None has the right to be worshipped but Allah and Allah is the Most Great),'Allah says: 'My slave has spoken the truth; there is none worthy of worship except I, and I am the Most Great.' If a person says: La ilaha Illallah wahdahu (There is none worthy of worship except Allah alone), Allah says: 'My slave has spoken the truth; there is none worthy of worship except I, alone.' If he says, La ilaha illallahu la sharikalahu (There is none worthy of worship except Allah with no partner or associate),' Allah says: 'My slave has spoken the truth; there is none worthy of worship except I, with no partner or associate.' If he says: 'La illah illallah, la hul mulku wa la hul hamdu (There is none worthy of worship except Allah, all dominion is His and all praise is to Him),' Allah says: 'My slave has spoken the truth; there is none of worthy of worship except I, all dominion Mine and all praise is due to Me.' If he says: ' La illaha illallah, la hawla wa la quwwata illa billah (There is none worthy of worship and there is no power and no strength except with Allah),' Allah says: 'My slave has spoken then truth; there is none worthy of worship except I, and there is no power and no strength except with Me.' One of the narrators Abu Ishaq said: "Then Agharr (another narrator) said something that I did not understand. I said to Abu Jafar: 'What did he say?' He said: 'Whoever is blessed with (the ability to say) them (these words) at the time of death, the Fire will not touch him
3795. It was narrated from Yahya bin Talha that :his mother Su'da Al-Murriyyah said: "Umar bin Khattab passed by Talhah, after the Messenger of Allah() had died, and said: 'Why do you look so sad? Are you upset because your cousin has been appointed leader?' He said: 'No, but I heard the Messenger of Allah() say: "I know a word which no one says at the time of death but it will be light in his record of deeds, and his body and soul will find comfort in it at the time of death," -but I did not ask him about it before he died.' He ('Umar) said: ' I know what it is. It is what he wanted his uncle (Abu Talib) to say, and if he had known anything that would be more effective in saving him, he would have told him to say it
3796. It was narrated from Mu'adh bin Jabal that the :Messenger of Allah() said: "There is no soul that died bearing witness to La ilaha illallah, and that I am the Messenger of Allah, from the heart with certainty, but Allah will forgive it
3797. It was narrated that Umm Hani' said:"The Messenger of Allah() said: (About saying) La ilaha illah - no deed takes precedence over it and it does not leave any sin
3798. It was narrated from Abu Hurairah that :the Messenger of Allah() said: "Whoever says one hundred times each day: La ilaha illahu wahdahu la sharikalahu, wa la hul-mulku wa la hul hamduwa huwa ala kulli shayin qadeer (None has the right to be worshipped but Allah alone, with no partner or associate. His is the dominion, all praise is to Him, and He is able to do all things), it will be equivalent to him freeing ten slaves, and one hundred merits will be recorded for him, and one hundred bad deeds will be erased from (his record), and it will be a protection for him against Satan all day until night comes. No one can do anything better than him except one who says more
3799. It was narrated from Abu Saeed that :the Prophet() said: "Whoever says, following the morning prayer: La ilaha illallahu wahdahu la shrikalau, la hul mulku wa la hul hamdu, bi yadihil khair, wa huwa ala kulli shay'in qadir (None has the right to be worshipped but Allah alone, with no partner or associate. His is the dominion, all praise is to Him, in His Hand is all goodness, and He is Able to do all things), it will be as if he freed slave from among the sons of Isma'il
3800. Jabir bin 'Abdullah said:"I heard the Messenger of Allah () say: 'The best of remembrance is La ilaha illallah (None has the right to be worshipped but Allah), and the best of supplication is Al-Hamdu Lillah (praise is to Allah)
3801. It was narrated from 'Abdullah bin 'Umar that :the Messenger of Allah () told them: "One of the slaves of Allah said: 'Ya Rabb! Lakal-hamdu kama yanbagi li-jalali Wajhika wa li 'azima sultanika (O Lord, to You is praise as befits the Glory of Your Face and the greatness of Your Might.)' The angels were uncertain and did not know how to write this down, so they ascended to heaven and said: 'O our Lord, Your slave has said a word that we do not know how to write down.' Allah said - and He knows best what His slave said - 'What did My slave say?' They said: 'O Lord, he said "Ya Rabb! Lakal-hamdu kama yanbagi li-jalali Wajhika wa li'azima

## Sunan Ibn Majah

sultanika (O Lord, to You is praise as befits the Glory of Your Face and the greatness of your Might).'" Allah said to them: 'Write it down as My slave said it, until he meets Me and I shall reward him for it

3802. It was narrated from 'Abdul-Jabbar bin Wa'il that :his father said: "I prayed with the Prophet () and a man said: 'Alhamdu lillahi hamdan kathiran tayyiban mubarakan fihi (Praise is to Allah, much, good and blessed praise).' When the Prophet () finished praying, he said: 'Who said that?' The man said: 'It was me, but I did not mean anything but good.' He said: 'The gates of heaven were opened because of it and nothing prevented it from reaching the Throne

3803. It was narrated that 'Aishah said:"When the Messenger of Allah () saw something he liked, he would say: 'Al-hamdu lillahil-ladhi bi ni'matihi tatimmus-salihah (Praise is to Allah by Whose grace good deeds are completed).' And if he saw something that he disliked, he would say: 'Al-hamdu lillahi 'ala kulli hal (Praise is to Allah in all circumstances)

3804. It was narrated from Abu Hurairah that :the Prophet () used to say: "Al-hamdu lillahi 'ala kulli hal. Rabbi a'udhu bika min hali ahlin-nar (Praise is to Allah in all circumstances, O Allah, I seek refuge with You from the situation of the people of Hell)

3805. It was narrated from Anas that :the Messenger of Allah () said: 'Allah does not bestow a blessing upon any slave and he says: 'Al-hamdu Lillah (praise is to Allah),' except that what he gives (the praise) is better than what he received (the blessing)

3806. It was narrated from Abu Hurairah that :the Messenger of Allah () said: 'Two words which are light on the tongue and heavy in the Balance, and beloved to the Most Merciful: Subhan-Allah wa bi hamdihi, Subhan-Allahil-'Azim (Glory and praise is to Allah, glory is to Allah the Almighty)

3807. It was narrated from Abu Hurairah that :the Messenger of Allah () passed by him when he was planting a plant, and said: "O Abu Hurairah, what are you planting?" I said: "A plant for me." He said: "Shall I not tell you of a plant that is better than this?" He said: "Of course, O Messenger of Allah." He said: "Say: 'Subhan-Allah, wal-hamdu-lillah, wa la ilaha illallah, wa Allahu Akbar (Glory is to Allah, praise is to Allah, none has the right to be worshiped but Allah and Allah is the Most Great.)' For each one a tree will be planted for you in Paradise

3808. It was narrated that Juwairiyah said:"The Messenger of Allah () passed by her when he prayed the morning prayer, or after he prayed the morning prayer, and she was remembering Allah. He came back when the sun had risen" - or he (one of the narrators) said, "at midday - and she was still doing that. He said: 'I have said four words, three times, since I left you, and they are greater and weigh more heavily than what you have said. They are: Subhan-Allahi 'adada khalqiha, Subhan-Allahi rida nafsih, Subhan-Allahi zinata 'arshihi, Subhan-Allah midada kalimatihi (Glory is to Allah, as much as the number of His creation, glory is to Allah as much as pleases Him, glory is to Allah as much as the weight of His Throne, glory is to Allah as much as the ink of His words)

3809. It was narrated from Nu'man bin Bashir that :the Messenger of Allah () said: "What you mention of glory of Allah, of Tabsih (Subhan-Allah), Tahlil (Allahu-Akbar) and Tahmid (Al-Hamdu lillah), revolves around the Throne, buzzing like bees, reminding of the one who said it. Wouldn't any one of you like to have, or continue to have, something that reminds of him (in the presence of Allah)?

3810. It was narrated that Umm Hani' said:"I came to the Messenger of Allah () and said: 'O Messenger of Allah, tell me of a (good) deed, for I have become old and weak and overweight.' He said: 'Proclaim the greatness of Allah (say Allahu Akbar) one hundred times, praise Allah (say Al-Hamdu Lillah) one hundred times, and glorify Allah (say Subhan-Allah) one hundred times. (That is) better than one hundred horses bridled and saddled for the sake of Allah, better than one hundred sacrificial camels, and better than (freeing) one hundred slaves

3811. It was narrated from Samurah bin Jundab that :the Prophet () said: "(There are) four that are the best of words, and it does not matter with which you begin: Subhan-Allah, wal-Hamdu-Lillah, wa la ilaha illallah, wa Allahu Akbar (Glory is to Allah, praise is to Allah, none has the right to be worshiped but Allah and Allah is the Most Great)

3812. It was narrated from Abu Hurairah that :the Messenger of Allah () said: "Whoever says: Subhan Allahi wa bi hamdihi (Glory and praise is to Allah) one hundred times, his sins will be forgiven even if they were like the foam of the sea

3813. It was narrated that Abu Darda' said:"The Messenger of Allah () said to me: 'You should recite Subhan-Allah, wal-Hamdu-Lillah, wa la ilahah illallah, wa Allahu Akbar (Glory is to Allah, praise is to Allah, none has the right to be worshiped but Allah, and Allah is the Most Great), for it sheds sins like the tree sheds its leaves

3814. It was narrated that Ibn `Umar said:"We used to count that the Messenger of Allah () said one hundred times in a gathering: 'Rabbighfirli wa tub `alayya innaka Antat-Tawwabur-Rahim (O Allah forgive me and accept my repentance, for You are the Acceptor of repentance, the Most Merciful)

3815. It was narrated from Abu Hurairah that :the Messenger of Allah (saas) said: 'I seek the forgiveness of Allah and repent to Him one hundred times each day

3816. It was narrated from Sa'eed bin Abu Burdah bin Abu Musa, from his father, that :his grandfather said: "The Messenger of Allah (saas) said: 'I seek the forgiveness of Allah and repent to Him seventy times each day

3817. It was narrated that Hudhaifah said:"I was harsh in the way I spoke to my family, but not to others. I mentioned that to the Prophet (saas) and he said: 'Why don't you ask for forgiveness? Ask Allah to forgive you, seventy times each day

3818. Abdullah bin Busr said that :the Prophet (saas) said: "Glad tidings to those who find a lot of seeking forgiveness in the record of their deeds

3819. It was narrated from 'Abdullah bin 'Abbas that :the Messenger of Allah said: "Whoever persists in asking for forgiveness, Allah will grant him relief from

## Sunan Ibn Majah

every worry, and a way out from every hardship, and will grant him provision from (sources) he could never imagine

3820. It was narrated from 'Aishah that :the Prophet (saas) used to say: "Allahum-maj'alni minal-ladhina idha ahsanu istabsharu, wa idha asa'u istaghfaru (O Allah, make me one of those who, if they do good deeds, they rejoice, and if they do bad deeds, they seek forgiveness)

3821. It was narrated from Abu Dharr that :the Messenger of Allah (saas) said: "Allah, the Blessed and Exalted, said: 'Whoever does one good deed will have (the reward of) ten like it and more, and whoever does a bad deed will have one like it, or I will forgive him. Whoever draws near to Me a hand span, I draw near to him an arm's length; whoever comes to Me a forearm's length, I draw near him an arm's length; whoever comes to Me walking, I come to him in a hurry. Whoever meets Me with an earthful of sins, but does not associate anything in worship with Me, I will meet it (i.e., his sins) with forgiveness equal to that

3822. It was narrated from Abu Hurairah that :the Messenger of Allah (saas) said: "Allah says, 'I am as My slave thinks I am, and I am with him when he mentions Me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in an assembly, I make mention of him in an assembly better than it. And if he draws to Me a hand-span length, I draw near to him a forearm's length. And if he comes to Me walking, I go to him in a hurry

3823. It was narrated from Abu Hurairah that the Messenger :of Allah (saas) said: "Every deed of the son of Adam will be multiplied for him, between ten and seven hundred times for each merit. Allah said: 'Except for fasting, for it is for Me and I shall reward for it.'" (sahih)

3824. It was narrated that Abu Musa said:"The Prophet (saas) heard me saying: 'La hawla wa la quwwata illa billah (there is no power and no strength except with Allah).' He said: 'O 'Abdullah bin Qais! Shall I not tell you of a word which is one of the treasures of Paradise?' I said: 'Yes, O Messenger of Allah.' He said: 'Say: La hawla wa la quwwata illa billah (There is no power and no strength except with Allah)

3825. It was narrated that Abu Dharr said:"The Messenger of Allah (saas) said to me: "Shall I not tell you of a treasure which is one of the treasures of Paradise?' I said: 'Yes, O Messenger of Allah.' He said: 'La hawla wa la quwwata illa billah (There is no power and no strength except with Allah).'" (sahih)

3826. It was narrated that Hazim bin Harmalah said:"I passed by the Prophet (saas) and he said to me: 'O Hazim, say often: "La hawla wa la quwwata illa billah (there is no power and no strength except with Allah)," for it is one of the treasures of Paradise

## Supplication

3827. It was narrated from Abu Hurairah that the :Messenger of Allah (saas) said: "Whoever does not call upon Allah, He will be angry with him

3828. It was narrated from Nu'man bin Bashir that :the Messenger of Allah (saas) said: "Indeed the supplication is the worship." Then he recited: "And your Lord said: Invoke Me, I will respond to you

3829. It was narrated from Abu Hurairah that :the Prophet (saas) said: "There is nothing more noble to Allah the Glorified, than supplication

3830. It was narrated from Ibn 'Abbas that :the Prophet (saas) used to say in his supplication: "Rabbi! A'inni wa la tu'in 'alayya, wansurni wa la tansur 'alayya, wamkurli wa la tamkur 'alayya, wahdini wa yassiril-huda li, wansurni 'ala man bagha 'alayya. Rabbij'alni laka shakkaran laka dhakkaran, laka rahhaban, laka muti'an, 'ilayka mukhbitan, 'ilayka awwahan muniba. Rabbi! Taqabbal tawbati, waghsl hawbati wa ajib da'wati, wahdi qalbi, wa saddid lisani, wa thabbit hujjati, waslul sakhimata qalbi (O Lord! Help me and do not help others against me, support me and do not support others against me, plan for me and do not plan against me, guide me and make guidance easy for me, and help me against those who wrong me. O Lord! Make me grateful to You, make me remember You much, make me fearful of You, obedient to You, humble before You and turning to You. O Lord! Accept my repentance and wash away my sins, answer my supplication, guide my heart, make my tongue speak the truth, make my proof firm and remove resentment from my heard)." (Sahih)(One of the narrators) Abul-Hasan At-Tanafisi said: "I said to Waki': 'Shall I say it in the Qunut of Witr?' He said: 'Yes

3831. It was narrated that Abu Hurairah said:"Fatimah came to the Prophet (saas) to ask him for a servant, and he said: 'I do not have anything to give you.' So she went back, but after that he came to her and said: 'Is what you asked for dearer to you, or something better than that?' 'Ali said to her: 'Say: something better than that.' So she said it. He said: 'Say: Allahumma Rabbas-samawatis-Sab'i wa Rabbal-'Arshil-'Azim, Rabbana wa Rabba Kulli shay'in, munzil at-Tawrati wal-Injili wal-Qur'anil-'Azim. Antal-Awwalu fa laysa qablaka shay', wa Antal-Akiru fa laysa ba'daka shay', Antaz-Zahiru fa laysa fawqaka shay', wa Antal-Batinu fa laysa dunaka shay', Iqdi 'annad-daina wa aghnina minal-faqr (O Allah, Lord of the seven heavens and Lord of the Mighty Throne, Our Lord, and the Lord of Everything, Revealer of the Tawrah, the Injil and the Magnificent Qur'an. You are the First and there is nothing after You; You are the Last and there is nothing after You. You are the Most High, and there is nothing above You, and You are the Most Near and there is nothing nearer than You. Settle our debts and make us free of want)

3832. It was narrated from 'Abdullah that :the Prophet (saas) used to say: "Allahumma inni as'alukal-huda wat-tuqa wal-'afaf wal-ghina (O Allah, I ask You for guidance, piety, chastity and affluence)

3833. It was narrated that Abu Hurairah said:"The Messenger of Allah (saas) used to say: 'Allahummanfa'ni bima 'allamtani, wa 'allimni ma yanfa'uni, wa zidni 'ilman, wal-hamdu lillahi 'ala kulli hal, wa a'udhu billahi min 'adhabin-nar (O Allah, benefit me by that which You have taught me, and teach me that which will benefit me, and increase me in knowledge. Praise is to Allah in all situations, and I seek refuge with Allah from the torment of the Fire)

3834. It was narrated that Anas bin Malik said:"The Messenger of Allah (saas) often used to say: 'Allahumma thabbit qalbi 'ala dinika [O Allah, make my heart steadfast in (adhering to) Your religion].' A man said: 'O Messenger of Allah! Do you fear for us when we have believed in you and in (the Message) that you have brought?' He said: 'Hearts are between two of the fingers of the Most Merciful, and He controls them.'" (Hasan)Al-A'mash (one of the narrators) indicated with his



## Sunan Ibn Majah

fingers

3835. It was narrated from Abu Bakr Siddiq that :he said to the Messenger of Allah (saas): "Teach me a supplication which I can say during my prayer." He said: "Say: Allahumma inni zalamtu nafsi zulman kathiran wa la yaghfirudh-dhunub illa Anta, faghfirli maghfiratan min 'indika warhamni, innaka Antal-Ghafurur-Rahim (O Allah, I have wronged myself greatly and no one forgives sins but You, so grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful)

3836. It was narrated that Abu Umamah Al Bahili said:"The Messenger of Allah (saas) came out to us, leaning on a stick, and when we saw him we stood up. He said: 'Do not do what the Persians do for their leaders.' We said: 'O Messenger of Allah, why don't you pray to Allah for us?' He said: 'Allahummaghfirlana, warhamna, warda 'anna, wa taqabbal minna, wa adkhilnal-jannah, wa najjina minan-nar, wa aslih lana sha'nana kullah. [O Allah, forgive us and have mercy on us, be pleased with us and accept (our good deeds) from us, admit us to Paradise and save us from Hell, and rectify all our affairs].' It was as if we wanted him to say more, but he said: 'Have I not summed everything for you?

3837. Abu Hurairah told that the Messenger of Allah (saas) said:'Allahumma! Inni a'udhu bika minal-arba': min 'ilmin la yanfa'u, wa min qalbin la yakhsha'u, wa min nafsin la tashba'u, wa min du'a'in la yusma' [O Allah, I seek refuge with You from four things: From knowledge that is of no benefit, from a heart that does not fear (You), from a soul that is never satisfied, and from a supplication that is not heard

3838. It was narrated from 'Aishah that the :Prophet (saas) would supplicate with these words: "Allahumma inni a'udhu bika min fitnatin-nari wa 'adhabin-nar, wa min fitnatil-qabri wa 'adhabil-qabr, wa min sharri fitnatil-ghina wa min sharri fitnatil-faqr, wa min sharri fitnatil-masihid-dajjal. Allahumma aghsil khatayaya bima'ith-thalfi wal-barad, wa naqqi qalbi minal-khataya kama naqqaytath-thawbal-abyad minad-danas. Wa ba'id bayni wa bayna khatayaya kama ba'adta baynal-mashriqi wal-maghrib. Allahumma inni a'udhu bika minal-kasali wal-harami wal-ma'thami wal-maghrami (O Allah, I seek refuge with You from the tribulation of the Fire and the torment of the Fire, and from the tribulation of the grave, and from the evil of the tribulation of richness and the evil of the tribulation of poverty, and from the evil of the trial of the False Christ. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from sin as a white garment is cleansed from filth, and put a great distance between me and my sins, as great as the distance You have made between the east and the west. O Allah! I seek refuge with You from laziness and old age, and from sins and debt)

3839. It was narrated that Farwah bin Nawfal said:"I asked 'Aishah about a supplication that the Messenger of Allah (saas) used to say. She said that he used to say: 'Allahumma inni a'udhu bika min sharri ma 'amiltu, wa min sharri ma lam a'mal (O Allah, I seek refuge with You from the evil of that which I have done and the evil of that which I have not done)

3840. It was narrated that Ibn 'Abbas said:"The Messenger of Allah (saas) used to teach us this supplication just as he would teach us a Surah from the Qur'an: 'Allahumma inni a'udhu bika min 'adhabi jahannam, wa a'udhu bika min 'adhabil-qabr, wa a'udhu bika min fitnatil-masihil-dajjal, wa a'udhu bika min fitnatil-mahya wal-mamat (O Allah, I seek refuge with You from the torment of Hell, and I seek refuge with You from the torment of the grave, and I see refuge with you from the tribulation of False Christ, and I seek refuge with You from the trials of life and death)

3841. It was narrated that 'Aishah said:"I noticed that the Messenger of Allah (saas) was missing from his bed one night, so I went looking for him, and my hand touched the soles of his feet; he was in the Masjid with his feet upright (prostrating), and he was saying: 'Allahumma inni a'udhu biridaka min sakhatika wa bimufatika 'an 'uqubatika, wa a'udhu bika minka, la uhsi thana'an 'alayka, Anta kama athnayta 'ala nafsika (O Allah, I seek refuge in Your pleasure from Your wrath, and in Your forgiveness from Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself)

3842. It was narrated from Abu Hurairah that :the Messenger of Allah (saas) said: "Seek refuge with Allah from poverty, insufficiency and humiliation, and from wronging (others) and being wronged

3843. It was narrated from Jabir that :the Messenger of Allah said: "Ask Allah for beneficial knowledge and seek refuge with Allah from knowledge that is of no benefit

3844. It was narrated from 'Umar that the :Prophet saas used to seek refuge with Allah from cowardice, miserliness, old age, the torment of the grave and the tribulation of the heart. (Da'if)(One of the narrators) Waki' said: "Meaning when a man dies in a state of tribulation (Fitnah) and does not ask Allah to forgive him

3845. Abu Malik, Sa'd Bin Tariq, narrated from his father that :when a man had come to the Messenger of Allah (saas), he heard him say: "O Messenger of Allah, what should I say when I ask of Allah?" He said: "Say: Allahumma-ghfirli warhamni wa 'afini warzuqni (O Allah, forgive me, have mercy on me, keep me safe and sound and grant me provision)," and he held up his four fingers apart from the thumb and said: "These combine your religious and worldly affairs

3846. It was narrated from 'Aishah that :the Messenger of Allah (saas) taught her this supplication: "Allahumma inni as'aluka minal-khayri kullihi, 'ajilihi wa ajilihi, ma 'alimtu minhu wa ma la a'lam. Wa a'udhu bika minash-sharri kullihi, 'ajilihi wa ajilihi, ma 'alimtu minhu wa ma la a'lam. Allahumma inni as'aluka min khayri ma sa'alaka 'abduka wa nabiyyuka, wa a'udhu bika min sharri ma 'adha bihi 'abduka wa nabiyyuka. Allahumma inni as'alukal-jannatah wa ma qarrab ilayha min qawlin aw 'amalin, wa a'udhu bika minan-nari wa ma qarraba ilayha min qawlin aw 'amalin, wa as'aluka an taj'al kulla qada'in qadaytahuli khayran (O Allah, I ask You for all that is good, in this world and in the Hereafter, what I know and what I do not know. O Allah, I seek refuge with You from all evil, in this world and in the Hereafter, what I know and what I do not know. O Allah, I ask You for the good that Your slave and Prophet has asked You for, and I seek refuge with You from the evil from which Your slave and Prophet sought refuge. O Allah, I ask You for Paradise and for that which brings one closer to it, in word and deed, and I

## Sunan Ibn Majah

seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And I ask You to make every decree that You decree concerning me good)

3847. It was narrated from Abu Hurairah that :the Messenger of Allah (saas) said to a man: "What do you say during your prayer?" He said: "I recite the Tashah-hud then I ask for Allah for Paradise and see refuge with Him from Hell, but by Allah I do not understand your whispering or the whispering of Mu'adh." He said: "It is concerning them (Paradise and Hell) that we are whispering

3848. It was narrated that Anas bin Malik said:"A man come to the Prophet (saas) and said: 'O Messenger of Allah, what supplication is best?' He said: 'Ask your Lord for forgiveness and to be kept safe and sound in this world and in the Hereafter.' Then (the man) came the next day and said: 'O Messenger of Allah, what supplication is best?' He said: 'Ask your Lord for forgiveness and to be kept safe and sound in this world and in the Hereafter.' Then (the man) came the third day and said: 'O Prophet of Allah, what supplication is best?' He said: 'Ask your Lord for forgiveness and to be kept safe and sound in this world and in the Hereafter, for if you are forgiven and kept safe and sound in this world and the Hereafter, you will have succeeded

3849. It was narrated from Awsat (bin Isma'il) Al-Bajali that :he heard Abu Bakr, when the Prophet (saas) had passed away, saying: "The Messenger of Allah (saas) stood in this place where I am standing, last year." Then Abu Bakr wept, then he said: "You must adhere to the truth, for with it comes righteousness and they both lead to Paradise. And you must beware of lying for with it comes immorality, and they both lead to Hell. Ask Allah for Al-Mu'afah, for no one is given anything after certainty that is better than Mu'afah. Do not envy one another, do not hate one another, do not sever ties with one another, do not turn your backs on one another and be, O slaves of Allah, brothers

3850. It was narrated from 'Aishah that she said:"O Messenger of Allah, what do you think I should say in my supplication, if I come upon Laylatul-Qadr?" He said: "Say: 'Allahumma innaka 'afuwun tuhibbul-'afwa, fa'fu 'anni (O Allah, You are Forgiving and love forgiveness, so forgive me)

3851. It was narrated that Abu Hurairah said:"The Messenger of Allah (saas) said: 'There is no supplication that a person can say that is better than: Allahumma inni as'aluka al-mu'afah fid-dunya wal-akhirah (O Allah, I ask You for Al-Mu'afah in this world and in the Hereafter)

3852. It was narrated from Ibn 'Abbas that :the Messenger of Allah (saas) said: "May Allah have mercy on us and on our brother of 'Ad." (i.e., Prophet Hud alay-salaam)

3853. It was narrated from Abu Hurairah that :the Messenger of Allah (saas) said: "It is necessary that you do not become hasty." It was said: "What does being hasty mean, O Messenger of Allah?" He said: "When one says: 'I supplicated to Allah but Allah did not answer me

3854. It was narrated from Abu Hurairah that the :Messenger of Allah (saas) said: "No one among you should say: 'O Allah, forgive me if You will.' Let him be definite in his asking, and no one can compel Allah

3855. It was narrated from Asma' bint Yazid that :the Messenger of Allah (saas) said: "The Greatest Name of Allah is in these two Verses: And your Ilah (God) is One Ilah (God - Allah), La Ilaha Illa Huwa (none has the right to be worshipped but He), the Most Gracious, the Most Merciful.' And at the beginning of Surah Al 'Imran

3856. It was narrated that Al-Qasim said:The Greatest Name of Allah, if He is called by which He will respond, is in three Surah: Al-Baqarah, Al 'Imran and Ta-Ha. (Hasan)Another chain for something similar from Al-Qasim, from Abu Umamah, from the Prophet (saas)

3857. It was narrated from 'Abdullah bin Buraidah that his father said:"The Prophet (saas) heard a man say: 'Allahumma! Inni as'aluka bi-annaka Antallahul-Ahadus-Samad, alladhi lam yalid wa lam yuwlad, wa lam yakun lahu kufuwan ahad (O Allah! I ask You by virtue of Your being Allah, the One, the Self-Sufficient Master, Who begets not nor was begotten, and there is none co-equal or comparable to Him).' The Messenger of Allah (saas) said: 'He has asked Allah by His Greatest Name, which if He is asked thereby He gives, and if He is called upon thereby He answers

3858. It was narrated that Anas bin Malik said:"The Prophet (saas) heard a man say: 'Allahumma! Inni as'aluka bi-anna lakal-hamd. La ilaha illa Anta, wahdaka la sharika laka. Al-Mannan. Badi'us-samawati wal-ard. Dhul-jalali wal-ikram (O Allah! I ask You by virtue of the fact that all praise is due to You; none has the right to be worshiped but You alone, and You have no partner or associate, the Bestower, the Originator of the heavens and the earth, the Possessor of majesty and honor.' He (saas) said: 'He has asked Allah by His Greatest Name which, if He is asked thereby He gives and if He is called upon thereby He answers

3859. It was narrated that 'Aishah said:"I heard the Messenger of Allah (saas) say: 'Allahumma! Inni asa'luka bismikat-tahrit-tayyibil-mubarak al-ahabbi ilaika, alladhi idha du'ita bihi ajabta, wa idha su'ilta bihi a'taita, wa idhasturhimta bihi rahimta, wa idhastufrijta bihi farrajta (O Allah! I ask You by Your pure, good and blessed Name which is most beloved by You, which if You are called thereby You answer, and if You as asked thereby You give, if You are asked for mercy thereby You bestow mercy, and if You are asked for relief (from distress) thereby You grant relief.'"She said: "He said one day: 'O 'Aishah, do you know that Allah has told me the Name which, if He is called thereby, He responds?' I said: 'O Messenger of Allah, may my father and mother be ransomed for you! Teach it to me.' He said: 'You should not learn it, O 'Aishah.' So I moved aside and sat for a while, then I got up and kissed his head, then I said: 'O Messenger of Allah, teach it to me.' He said: 'You should not learn it, O 'Aishah, and I should not teach it to you, for you should not ask for any worldly things thereby.'" She said: "So I got up and performed ablution, then I prayed two Rak'ah, then I said: 'O Allah, I call upon Allah, and I call upon You, Ar-Rahman (the Most Gracious), and I call upon You, Al-Barr Ar-Rahim (The Most Kind, the Most Merciful), and I call upon You by all Your beautiful Names, those that I know and those that I do not know, (asking) that You forgive me and have mercy on me.' The Messenger of Allah (saas) smiled, then he said: 'It is among the names by which you called upon (Allah)

## Sunan Ibn Majah

3860. It was narrated from Abu Hurairah that :the Messenger of Allah (saas) said: "Allah has ninety-nine Names, one hundred less one. Whoever counts them will enter Paradise

3861. It was narrated from Abu Hurairah that :the Messenger of Allah (saas) said: "Allah has ninety-nine names, one hundred less one, for He is One and loves the odd (numbered). Whoever learns them will enter Paradise. They are: Allah, Al-Wahid (the One), As-Samad (the Self-Sufficient Master who all creatures need, He neither eats nor drinks), Al-Awwal (the First), Al-Akhir (the Last), Az-Zahir (the Most High), Al-Batin (the Most Near), Al-Khaliq (the Creator), Al-Bari (the Inventor of all things), Al-Musawwir (the Bestower of forms), Al-Malik (the King), Al-Haqq (the Truth), As-Salam (the One free from all defects), Al-Mu'min (the Giver of security), Al-Muhaymin (the Watcher over His creatures), Al-'Aziz (the All-Mighty), Al-Jabbar (the Compeller), Al-Mutakabbir (the Supreme), Ar-Rahman (the Most Gracious), Ar-Rahim (the Most Merciful), Al-Latif (the Most Subtle and Courteous), Al-Khabir (the Aware), As-Sami' (the Hearing), Al-Basir (the Seeing), Al-'Alim (the All-Knowing), Al-'Azim (the Most Great), Al-Barr (the Source of goodness), Al-Muta'al (the Most Exalted), Al-Jalil (the Sublime One), Al-Jamil (the Beautiful), Al-Hayy (the Ever-Living), Al-Qayyum (the One Who sustains and protects all that exists), Al-Qadir (the Able), Al-Qahir (the Irresistible), Al-'Ali (the Exalted), Al-Hakim (the Most Wise), Al-Qarib (the Ever-Near), Al-Mujib (the Responsive), Al-Ghani (the Self-Sufficient), Al-Wahhab (the Bestower), Al-Wadud (the Loving), Ash-Shakur (the Appreciative), Al-Majid (the Most Gentle), Al-Wajid (the Patron), Al-Wali (the Governor), Al-Rashid (the Guide), Al-'Afuw (the Pardoner), Al-Ghafur (the Forgiver), Al-Halim (the Forbearing One), Al-Karim (the Most Generous), At-Tawwab (the Acceptor of Repentance), Ar-Rabb (the Lord and Cherisher), Al-Majid (the Most Glorious), Al-Wali (the Helper), Ash-Shahid (the Witness), Al-Mubin (the Manifest), Al-Burhan (the Proof), Ar-Ra'uf (the Compassionate), Ar-Rahim (the Most Merciful), Al-Mubdi' (the Originator), Al-Mu'id (the Restorer), Al-Ba'ith (the Resurrector), Al-Warith (the Supreme Inheritor), Al-Qawi (the All-Strong), Ash-Shadid (the Severe), Ad-Darr (the One Who harms), An-Nafi' (the One Who benefits), Al-Baqi' (the Everlasting), Al-Waqi (the Protector), Al-Khafid (the Humble), Ar-Rafi' (the Exalter), Al-Qabid (the Retainer), Al-Basit (the Expander), Al-Mu'izz (the Honorer), Al-Mudhill (the Humiliator), Al-Muqsit (the Equitable), Ar-Razzaq (the Provider), Dhul-Quwwah (the Powerful), Al-Matin (the Most Strong), Al-Qa'im (the Firm), Ad-Da'im (the Eternal), Al-Hafiz (the Guardian), Al-Wakil (the Trustee), Al-Fatir (the Originator of creation), As-Sami' (the Hearer), Al-Mu'ti (the Giver), Al-Muhyi (the Giver of life), Al-Mumit (the Giver of death), Al-Mani' (the Withholder), Al-Jami' (the Gatherer), Al-Hadi (the Guide), Al-Kafi (the Sufficient), Al-Abad (the Eternal), Al-'Alim (the Knower), As-Sadiq (the Truthful), An-Nur (the Light), Al-Munir (the Giver of light), At-Tamm (the Perfect), Al-Qadim (the Earlier), Al-Witr (the One), Al-Ahad (the Lone), As-Samad [(the Self-sufficient Master, Who all creatures need, (He neither eats no drinks)]. He begets not, nor was He begotten. And there is none co-equal or comparable unto him."(One of the narrators) Zuhair said: We heard from more than one of the scholars that the first of these (names) should begin after saying: La ilaha illallahu wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, bi yadihil-khair wa Huwa 'ala kulli shay'in Qadir, la ilaha illallahu lahul-asma'ul-husna [None has the right to be worshipped but Allah, with no partner or associate. His is the dominion and all praise is His. In His Hand is (all) goodness, and He is Able to do all things, none has the right to be worshipped but Allah, and His are the (Most) Beautiful Names

3862. It was narrated that Abu Hurairah that :the Messenger of Allah (saas) said: "There are three supplications that will undoubtedly be answered: the supplication of one who has been wronged; the supplication of the traveler; and the supplication of a father for his child

3863. It was narrated that Umm Haim bint Wadda' Al-Khuza'iyyah said:"I heard the Messenger of Allah (saas) say: 'The supplication of a father reaches the Veil (i.e. the place of repentance)

3864. It was narrated from Abu Na'amah that :Abdullah bin Mughaffal heard his son say: "O Allah, I ask You for the white palace on the right-hand side of Paradise, when I enter it." He said: "O my son, ask Allah for Paradise and seek refuge with Him from Hell, for I heard the Messenger of Allah (saas) say: 'There will be people who will transgress in supplication

3865. It was narrated from Salman that the :Prophet (saas) said: "Your Lord is Kind and Most Generous, and is too kind to let His slave, if he raises his hands to Him, bring them back empty," or he said "frustrated

3866. It was narrated from Ibn 'Abbas that :the Messenger of Allah (saas) said: "When you supplicate to Allah, supplicate with your palms uppermost, not with the backs of your hands uppermost, and when you finish, wipe your face with them

3867. It was narrated from Abu 'Ayyash Az-Zuraqi that :the Messenger of Allah (saas) said: "Whoever says in the morning: 'La illaha illallahu wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shay'in Qadir (None has the right to be worshipped but Allah alone, with no partner or associate. His is the dominion and all praise is to Him, and He is Able to all things)' - he will have (a reward) equal to freeing a slave among the sons of Isma'il, ten bad deeds will be erased from (his record), he will be raised (in status) ten degrees, and he will have protection against Satan until evening comes. When evening comes, (if he says likewise) he will have the same until morning comes.'" (Sahih)He (one of the narrators) said: "A man saw the Messenger of Allah (saas) in a dream and said: 'O Messenger of Allah, Abu 'Ayyash narrated such and such from you.' He said: 'Abu 'Ayyash spoke the truth

3868. It was narrated from Abu Hurairah that :the Messenger of Allah (saas) said: "In the morning say: 'Allahumma bika asbahna, wa bika amsayna, wa bika nahya, wa bika namut (O Allah, by Your leave we have reached the morning and by Your leave we reach the evening, and by Your leave we live and by Your leave we die). And when evening comes, say: Allahumma bika amsayna, wa bika asbahna, wa bika nahya, wa bika namut, wa ilaykal-masir (O Allah, by Your leave we have reached the evening and by Your leave we reach the morning, and by Your leave we live and by Your leave we die, and unto You is our return)

3869. Uthman bin 'Affan said:"I heard the Messenger of Allah (saas) say: "There is no person who says, in the morning and evening of every day: Bismillahil-ladhi la yadurru ma'a ismihi shay'un fil-ardi wa la fis-sama'i wa Huwas-Sami'ul-'Alim (In the name of Allah with Whose Name nothing on earth or in heaven harms, and

## Sunan Ibn Majah

He is the All-Seeing, All-Knowing), three times, and is then harmed by anything.'" (Hasan)He (one of the narrators) said: "Aban had been stricken with paralysis on one side of his body, and a man started looking at him. Aban said: 'Why are you looking at me? The Hadith is as I have narrated it to you, but I did not say it that day, so that the decree of Allah might be implemented

3870. It was narrated from Abu Salam, the servant of the Prophet (saas), that :the Prophet (saas) said: "There is no Muslim - or no person, or slave (of Allah) - who says, in the morning and evening: 'Radaytu billahi Rabban wa bil-Islami dinan wa bi Muhammadin nabiyyan (I am content with Allah as my Lord, Islam as my religion and Muhammad as my Prophet),' but he will have a promise from Allah to make him pleased on the Day of Resurrection

3871. It was narrated that Ibn 'Umar said:"The Messenger of Allah (saas) never abandoned these supplications, every morning and evening: Allahumma inni as'alukal-'afwa wal-'afiyah fid-dunya wal-akhirah. Allahumma inni as'alukal-'afwa wal-'afiyah fi dini wa dunyaya wa ahli wa mali. Allahum-mastur 'awrati, wa amin raw'ati wahfazni min bayni yadayya, wa min khalfi, wa 'an yamini wa 'an shimali, wa min fawqi, wa 'audhu bika an ughtala min tahti (O Allah, I ask You for forgiveness and well-being in this world and in the Hereafter. O Allah, I ask You for forgiveness and well-being in my religious and my worldly affairs. O Allah, conceal my faults, calm my fears, and protect me from before me and behind me, from my right and my left, and from above me, and I seek refuge in You from being taken unaware from beneath me)." Waki' (one of the narrators, explaining) said: "Meaning Al-Khasf (disgrace)

3872. It was narrated from 'Abdullah bin Buraidah that :his father said: "The Messenger of Allah (saas) said: Allahumma Anta Rabbi la ilaha illa Anta, khalaqtani wa ana 'abduka wa ana 'ala 'ahdika wa wa'dika mastata'tu. A'udhu bika min sharri ma sana'tu, abu'u bi ni'matika wa abu'u bi dhanbi faghfirli, fa innahu la yaghfirudh-dhunuba illa Anta (O Allah, You are my Lord, there is none worthy of worship except You. You have created me and I am Your slave, and I am adhering to Your covenant and Your promise as much as I can. I seek refuge with You from the evil of what I do. I acknowledge Your blessing and I acknowledge my sin, so forgive me, for there is none who can forgive sin except You)."He said: "The Messenger of Allah (saas) said: 'Whoever says this by day and by night, if he dies that day or that night, he will enter Paradise if Allah wills

3873. It was narrated from Abu Hurairah that :when going to bed, the Prophet (saas) used to say: "Allahumma Rabbas-samawati wa Rabbal-ardi, wa Rabba kulli shay'in, faliqal-habbi wan-nawa, munzilat-Tawrati wal-Injili wal-Qur'anil-'Azim. A'udhu bika min sharri kulli dabbatin Anta akhidhun binasiyatiha, Antal-Awwalu fa laysa qablaka shayun, wa Antal-Akhiru, fa laysa ba'daka shayun', Antal-zahiru, fa laysa fawqaka shayun', wa antal-batinu fa laysa dunaka shay', aqdi 'annid-dayna waghnni minal-faqr (O Allah, Lord of the heavens and Lord of the earth and Lord of all things, Cleaver of the seed and the kernel, Revealer of the Tawrah, the Injil and the Magnificent Qur'an, I seek refuge with You from the evil of every creature You seize by the forelock. You are the First and there is nothing before You; You are the Last and there is nothing after You; You are the Most High (Az-Zahir) and there is nothing above You, and You are the Most Near (Al-Batin) and there is nothing nearer than You. Settle my debt for me and spare me from poverty

3874. It was narrated from Abu Hurairah that:the Messenger of Allah (saas) said: "When anyone of you wants to go to bed, let him undo the edge of his Izar (waist wrap) and dust of his bed with it, for he does not know what came to it after him. Then let him lie down on his right side and say: 'Rabbi bika wada'tu janbi wa bika arfa'uhu, fa in amsakta nafsi farhamha, wa in arsaltaha fahfazha bima hafizta bihi 'ibadikaas-salihin (O Lord, by Your leave I lie down and by Your leave I rise, so if You should take my soul then have mercy on it, and if You should return my soul then protect it as You protect Your righteous slaves)

3875. It was narrated from 'Aishah that:whenever the Prophet (saas) went to bed, he would blow into his hands, recite Al-Mu'awwidhatain, then wipe his hands over his body

3876. It was narrated from Bara' bin 'Azib that :the Prophet (saas) said to a man: "When you go to lay down, or go to your bed, say: Allahumma aslamtu wajhi ilayka, wa al-ja'tu zahri ilayka, wa fawwadtu amri ilayka, raghbatan wa rahbatan ilayka, la malja'a wa la manja'a minka illa ilayka, amantu bi kitabikal-ladhi anzalta, wa nabiyyikal arsalta [O Allah, I have submitted my face (i.e., myself) to You, and I am under Your command (i.e., I depend upon You in all my affairs), and I put my trust in You, hoping for Your reward and fearing Your punishment. There is no fleeing from You and no refuge from You except with You. I believe in Your Book that You have revealed and in Your Prophet whom You have sent].' Then if you die that night, you will die in a state of the Fitrah (nature), and if you wake in the morning you will wake with a great deal of good

3877. It was narrated from 'Abdullah that:whenever the Prophet (saas) went to his bed, he would put his hand - meaning his right hand - beneath his cheek then say: "Allahumma qini 'adhabaka yawm tab'athu - [or: tajma'u] - 'ibadaka (O Allah, save me from Your punishment on the Day when You resurrect - or gather - Your slaves)

3878. It was narrated that 'Ubadah bin As-Samit said:"The Messenger of Allah () said: 'Whoever wakes up in the morning and says upon waking: La ilaha illallah wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shay'in Qadir; Subhan-Allah walhamdu lillah, wa la ilaha illallahu, wa Allahu Akbar, wa la hawla wa la quwwata illa billahil-'Aliyil-'Azim (None has the right to be worshipped but Allah alone, with no partner or associate. His is the dominion and all praise is to Him, and He is Able to do all things. Glory is to Allah, praise is to Allah, none has the right to be worshiped but Allah, Allah is the Most Great, and there is no power and no strength except with Allah, the Most High, the Most Supreme), then he supplicates Rabbighfirli (O Lord, forgive me), he will be forgiven.'" Walid said: "Or he said: then if he supplicated, it will be answered for him then if he stood up and performed ablution and then performed prayer, his prayer would be accepted."

3879. Rabi'ah bin Ka'b Al-Aslami narrated that he used to spend the night outside the door of the Messenger of Allah (), and he used to hear the Messenger of Allah () saying at night:"Subhan Allahi Rabbil-'alamin (Glory is to Allah, the Lord of the worlds)," repeating that for a while, then he said: Subhan Allahi wa

## Sunan Ibn Majah

bihamdihi (Glory and praise is to Allah).”

3880. It was narrated that Hudhaifah said: “Whenever the Messenger of Allah (ﷺ) woke up in the morning, he would say: ‘Al-hamdu lillahil-ladhi ahyana ba’dama amatana wa ilayhi’n-nushur (Praise is to Allah Who has given us life after taking it from us, and unto Him is the Resurrection).’”

3881. It was narrated from Mu’adh bin Jabal that the Messenger of Allah (ﷺ) said: “There is no person who goes to bed in a state of purity, then wakes up at night, and asks Allah for something in this world or the Hereafter, but it will be given to him.”

3882. It was narrated that Asma’ bint ‘Umais said: “The Messenger of Allah (ﷺ) taught me some words to say at times of distress: Allah! Allahu Rabbi la ushriku bihi shay’an (Allah, Allah is my Lord, I do not associate anything with Him).”

3883. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) used to say at times of distress: “La ilaha illallahul-Halimul-Karim, Subhan-Allahi Rabbil-‘Arshil-‘Azim, Subhan-Allahi Rabbil-samawatis-sab’i wa Rabbil-‘Arshil-Azim (None has the right to be worshipped but Allah, the Forbearing, the Most Generous; glory is to Allah the Lord of the Mighty Throne; glory is to Allah, the Lord of the seven heavens and the Lord of the Magnificent Throne).” Waki’ said with each wording La ilaha illallahu (none has the right to be worshipped but Allah) is to be included

3884. It was narrated from Umm Salamah that whenever he left his house, the Prophet (ﷺ) would say: “Allahumma inni a’udhu bika an adilla aw azilla, aw azlima aw uzlama, aw ajhala aw yujhala ‘alayya (O Allah, I seek refuge with You from going astray or stumbling, from wronging others or being wronged, and from behaving or being treated in an ignorant manner).”

3885. It was narrated from Abu Hurairah that whenever he left his house, the Prophet (ﷺ) would say: “Bismillah, la hawla wa la quwwata illa billah, at-tuklanu ‘ala Allah (In the Name of Allah, there is no power and strength except with Allah, and trust is placed in Allah).”

3886. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: “When a man goes out of the door of his house, there are two angels with him who are appointed over him. If he says Bismillah (in the Name of Allah) they say: ‘You have been guided.’ If he says La hawla wa la quwwata illa billah (there is no power and no strength except with Allah), they say: ‘You are protected.’ If he says, Tawwakaltu ‘ala Allah (I have my trust in Allah), they say: ‘You have been taken care of.’ Then his two Qarins (satans) come to him and they (the two angels) say: ‘What do you want with a man who has been guided, protected and taken care of?’”

3887. It was narrated from Jabir bin ‘Abdullah that he heard the Prophet (ﷺ) say: “When a man enters his house, and remembers Allah when he enters and when he eats, Satan says: ‘You have no place to stay and no supper.’ If he enters his house and does not remember Allah upon entering, Satan says: ‘You have found a place to stay.’ And if he does not remember Allah when he eats, (Satan) says: ‘You have found a place to stay and supper.’”

3888. It was narrated that ‘Abdullah bin Sarjis said: “The Messenger of Allah (ﷺ) used to say” – and (one of the narrators) ‘Abdur-Rahim said: “he used to seek refuge” – “when he traveled: ‘Allahumma inni a’udhu bika min wa’t’ha’is-safar, wa ka’abatil-munqalab, wal-hawri ba’dal-kawr, wa da’watil-mazlum, wa su’il-manzari fil-ahli wal-mal (O Allah, I seek refuge with You from the hardships of travel and the sorrows of return, from decrease after increase, from the prayer of the one who has been wronged, and seeing some calamity befall my family or wealth).’” (One of the narrators) Abu Mu’awiyah added: “And when he returned he said likewise.”

3889. ‘Aishah narrated that when the Prophet (ﷺ) saw a cloud approaching from any horizon, he would stop what he was doing, even if he was praying, and turn to face it, then he would say: “Allahumma inna na’udhu bika min sharri ma ursila bihi (O Allah, we seek refuge with You from the evil of that with which it is sent).” Then if it rained he would say: “Allahumma sayyiban nafi’an (O Allah, a beneficial rain),” two or three times. And if Allah dispelled it and it did not rain, he would praise Allah for that

3890. It was narrated from ‘Aishah that when the Messenger of Allah (ﷺ) saw rain, he would say: “Allahumma aj’alhu sayyiban hani’an (O Allah, make it a wholesome rain cloud).”

3891. It was narrated that ‘Aishah said: “If the Messenger of Allah (ﷺ) saw a cloud that looked as if it was bringing rain, the color of his face would change, and he would go in and out and walk to and fro. Then, if it rained, he would feel relieved.” ‘Aishah mentioned to him what she had seen him do, and he said: “How do you know? Perhaps it would be as the people of Hud said: ‘Then, when they saw it as a dense cloud coming towards their valleys, they said: “This is a cloud bringing us rain!” Nay, but it is that (torment) which you were asking to be hastened.’” [46:]

3892. It was narrated from Ibn ‘Umar that the Messenger of Allah (ﷺ) said: “Whoever unexpectedly comes across a person suffering a calamity, and says: Al-hamdu Lillahil-ladhi ‘afani mim-mabtalaka bihi, wa faddalani ‘ala kathirin mimman khalaqa tafdila (Praise is to Allah Who has kept me safe from that which has afflicted you and preferred me over many of those whom He has created), will be kept safe from that calamity, no matter what it is.”

## Interpretation of Dreams

3893. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said: “A good dream from a righteous man is one of the forty-six parts of prophecy.”

3894. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: “The dream of a believer is one of the forty-six parts of prophecy.”

3895. It was narrated from Abu Sa’eed Al-Khudri that the Prophet (ﷺ) said: “The dream of a righteous Muslim man is one of the seventy parts of prophecy.”

3896. It was narrated that Umm Kurz Al-Ka’biyyah said: “I heard the Messenger of Allah (ﷺ) say: ‘Prophecy is gone, but good dreams remain.’”

## Sunan Ibn Majah

3897. It was narrated that Ibn 'Umar said: "The Messenger of Allah (ﷺ) said: 'A righteous dream is one of the seventy parts of prophecy.'"
3898. It was narrated that 'Ubadah bin Samit said: "I asked the Messenger of Allah (ﷺ) the about the Saying of Allah, Glorious is He: 'For them are glad tidings, in the life of the present world, and in the Hereafter.'"[10:64] He said: 'Those are good dreams that a Muslim sees or are seen about him.'"
3899. It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) drew aside the curtain when he was sick, and the rows (of worshippers) were behind Abu Bakr. He said: 'O people, nothing of the glad tidings of prophecy is left except a good dream that a Muslim sees or is seen about him.'"
3900. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "Whoever sees me in a dream, has seen me in reality, for Satan cannot appear in my form."
3901. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Whoever sees me in a dream has (really) seen me, for Satan cannot appear in my form."
3902. It was narrated from Jabir that the Messenger of Allah (ﷺ) said: "Whoever sees me in a dream has (really) seen me, for Satan cannot appear in my form."
3903. It was narrated from Abu Sa'eed that the Prophet (ﷺ) said: "Whoever sees me in a dream has (really) seen me, for Satan cannot imitate me."
3904. It was narrated from 'Awn bin Abu Juhaifah, from his father, that the Messenger of Allah (ﷺ) said: "Whoever sees me in a dream, it is as if he has seen me when he is awake, for Satan is not able to resemble me."
3905. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "Whoever sees me in a dream has (really) sees me, for Satan cannot imitate me."
3906. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "Dreams are of three types: Glad tidings from Allah, what is on a person's mind, and frightening dreams from Satan. If any of you sees a dream that he likes, let him tell others of it if he wishes, but if he sees something that he dislikes, he should not tell anyone about it, and he should get up and perform prayer."
3907. It was narrated from Abu 'Ubaidullah Muslim bin Mishkam, that 'Awf bin Malik narrated that the Messenger of Allah (ﷺ) said: "Dreams are of three types: Some are terrifying things from Satan, aimed at causing grief to the son of Adam; some are things that a person is concerned with when he is awake, so he sees them in his dreams; and some are a part of the forty-six parts of prophecy." He said: "I said to him: 'Did you hear this from the Messenger of Allah (ﷺ)?' He said: 'Yes, I heard it from the Messenger of Allah (ﷺ), I heard it from the Messenger of Allah (ﷺ).'"
3908. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah (ﷺ) said: "If anyone of you sees a dream that he dislikes, let him spit dryly to his left three times and seek refuge with Allah from Satan three times, and turn over onto his other side."
3909. It was narrated from Abu Qatadah that the Messenger of Allah (ﷺ) said: "(Good) dreams come from Allah and (bad) dreams come from Satan, so if anyone of you sees something that he dislikes, let him spit dryly to his left three times, and seek refuge with Allah from the accursed Satan three times, and turn over onto his other side."
3910. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "If anyone of you sees a dream that he dislikes, let him turn over and spit dryly to his left three times, and ask Allah for its good and seek refuge from its evil."
3911. It was narrated that Abu Hurairah said: "A man came to the Prophet (ﷺ) and said: 'I saw my head was cut off and I saw it rolling away.' The Messenger of Allah (ﷺ) said: 'Satan goes to one of you and terrifies him, then he tells people of that the next morning.'"
3912. It was narrated that Jabir said: "A man came to the Prophet (ﷺ) when he was delivering a sermon and said: 'O Messenger of Allah! Last night in my dream I saw my neck being struck and my head fell off, and I chased it, picked it up and put it back.' The Messenger of Allah (ﷺ) said: 'If Satan plays with any one of you in his dreams, he should not tell people about it.'"
3913. It was narrated from Jabir that the Messenger of Allah (ﷺ) said: "If anyone of you has a bad dream, he should not tell people about how Satan played with him in his dream."
3914. It was narrated from Abu Razin that he heard the Prophet (ﷺ) say: "Dreams are attached to the foot of a bird\* until they are interpreted, then when they are interpreted they come to pass." He said: "And dreams are one of the forty-six parts of prophecy." He (the narrator) said: "And I think he said: '(A person) should not tell them except to one whom he loves or one who is wise.'"
3915. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said: "Interpret them (dreams) in accordance with the names of the things you see, and understand what is hinted at, and the dream is for the first interpreter."
3916. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "Whoever tells of a false dream, will be ordered (on the Day of Resurrection) to tie two grains of barley together, and he will be punished for that."
3917. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "When the end of time draws near, hardly any believer will see a false dream, and the ones who see the truest dreams will be the ones who are truest in speech. And the dream of the believer is one of the forty-six parts of prophecy."
3918. It was narrated that Ibn 'Abbas said: "A man came to the Prophet (ﷺ), upon his return from Uhud, and said: 'O Messenger of Allah, in my dream I saw a cloud giving shade, from which drops of ghee and honey were falling, and I saw people collecting them in the palms of their hands, some gathering a lot and some a little. And I saw a rope reaching up into heaven, and I saw you take hold of it and rise with it. Then another man took hold of it after you rose with it, then another

## Sunan Ibn Majah

man took hold of it after him and rose with it. Then a man took hold of it after him and it broke, then it was reconnected and he rose with it.' Abu Bakr said: 'Let me interpret it, O Messenger of Allah.' He said: 'Interpret it.' He said: 'As for the cloud giving shade, it is Islam, and the drops of honey and ghee that fall from it (represent) the Qur'an with its sweetness and softness. As for the people collecting that in their palms, some learn a lot of the Qur'an and some learn a little. As for the rope reaching up into heaven, it is the truth that you are following; you took hold of it and rose with it, then another man till take hold of it after you and rise with you, then another, who will rise with it, then another, but it will break and then he reconnected, then he will rise with it.' He said: 'You have got some of it right and some of it wrong.' Abu Bakr said: 'I adjure you O Messenger of Allah, tell me what I got right and what I got wrong.' The Prophet () said: 'Do not swear, O Abu Bakr.'

3919. It was narrated that Ibn 'Umar said: "I was a young unmarried man at the time of the Messenger of Allah (), and I used to stay overnight in the mosque. If any of us had seen a dream, he would tell it to the Prophet (). I said: 'O Allah, if there is any good in me before You, show me a dream that the Prophet () can interpret for me.' So I went to sleep and I saw two angels who came to me and took me away. They were met by another angel who said: 'Do not be alarmed,' and they took me to Hell which was built like a well. In it were people, some of whom I recognized. Then they took me off to the right. In the morning I mentioned that to Hafsa, and Hafsa said that she told the Messenger of Allah () about it, and he said: 'Abdullah is a righteous man, if only he would pray more at night.'"

3920. It was narrated that Kharashah bin Hurr said: "I came to Al-Madinah and sat with some old men in the mosque of the Prophet (). Then an old man came, leaning on his stick, and the people said: 'Whoever would like to look at a man from among the people of Paradise, let him look at this man.' He stood behind a pillar and prayed two Rak'ah. I got up and went to him, and said to him: 'Some of the people said such and such.' He said: 'Praise is to Allah. Paradise belongs to Allah and He admits whomsoever He wills to it. At the time of the Messenger of Allah () I saw a dream in which a man came to me and said: "Let's go." So I went with him and he took me along a great road. A road was shown to me on the left and I wanted to follow it, but he said: "You are not one of its people." Then a road was shown to me on the right, and I followed him until I reached a slippery mountain. He took me by the hand and helped me up. When I reached the top I could not stand firm. There was an iron pillar there with a golden ring at the top. He took my hand and helped me up until I reached the handhold, then he said: "Have you gotten a firm hold?" I said: "Yes." Then he struck the pillar with his foot and I held tight to the pillar. I told this to the Prophet () and he said: "You have seen something good. The great road is the plain of gathering (on the Day of Resurrection). The road that you were shown on your left is the way of the people of Hell, and you are not one of its people. The road which you were shown on your right is the way of the people of Paradise. The slippery mountain is the place of the martyrs, and the handhold that you held on tight to is the handhold of Islam. Hold on tight to it until you die." I hope to be one of the people of Paradise,' and he was 'Abdullah bin Salam

3921. It was narrated from Abu Musa that the Prophet () said: "In a dream I saw myself emigrating from Makkah to a land in which there were date-palm trees, and I thought that it was Yamamah or Hajar, but it was Al-Madinah, Yathrib. And I saw in this dream of mine that I was wielding a sword then it broke in the middle. That was what befell the believers on the Day of Uhud. Then I wielded it again and it was better than it had been before, and that is what Allah brought about of the Conquest and the regrouping of the believers. And I also saw cows, and by Allah it is good, for they are the group of the believers (who were martyred) on the Day of Uhud, and the goodness is that which Allah brought forth after that, and the reward of the truth which Allah brought us on the Day of Badr."

3922. It was narrated from Abu Hurairah that the Messenger of Allah () said: "I saw wristbands of gold on my arms, so I blew into them, and I interpreted them as being these two liars, Musailimah and 'Ansi."

3923. It was narrated that Qabus said: "Umm Fadl said: 'O Messenger of Allah! It is as if I saw (in a dream) one of your limbs in my house.' He said: 'What you have seen is good. Fatimah will give birth to a boy and you will breastfeed him.' Fatimah gave birth to Husain or Hasan, and I breastfed him with the milk of Qutham.' She said: 'I brought him to the Prophet () and placed him in his lap, and he urinated, so I struck him on the shoulder.' The Prophet () said: "You have hurt my son, may Allah have mercy on you."

3924. It was narrated from 'Abdullah bin 'Umar concerning the dream of the Prophet () that he (the Prophet ()) said: "I saw a black woman with disheveled hair, who left Al-Madinah and went to stay in Al- Mahya'ah, which is Juhfah. I interpreted it as referring to an epidemic in Al-Madinah which moved to Juhfah."

3925. It was narrated from Talhah bin 'Ubaidullah that two men from Bali came to the Messenger of Allah (). They had become Muslim together, but one of them used to strive harder than the other. The one who used to strive harder went out to fight and was martyred. The other one stayed for a year longer, then he passed away. Talhah said: "I saw in a dream that I was at the gate of Paradise and I saw them (those two men). Someone came out of Paradise and admitted the one who had died last, then he came out and admitted the one who had been martyred. Then he came back to me and said: 'Go back, for your time has not yet come.'" The next morning, Talhah told the people of that and they were amazed. News of that reached the Messenger of Allah () and they told him the story. He said: "Why are you so amazed at that?" They said: "O Messenger of Allah, the first one was the one who strove harder, then he was martyred, but the other one was admitted to Paradise before him. The Messenger of Allah () said: "Did he not stay behind for a year?" They said: "Yes." He said: "And did not Ramadan come and he fasted, and he offered such and such prayers during that year?" They said: "Yes." The Messenger of Allah () said: "The difference between them is greater than the difference between heaven and earth."

3926. It was narrated from Abu Hurairah that the Messenger of Allah () said: "I dislike (to see in a dream) a chain around the neck, but I like to see fetters on the feet, for fetters (represent) steadfastness in religion."

### Tribulations

3927. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "I have been commanded to fight the people until they say: La ilaha illallah. If they say it, then their blood and wealth are protected from me, except for a right that is due from it, and their reckoning will be with Allah."
3928. It was narrated from Jabir that the Messenger of Allah (ﷺ) said: "I have been commanded to fight the people until they say: La ilaha illallah. If they say: La ilaha illallah, then their blood and wealth are protected from me, except for a right that is due from it, and their reckoning will be with Allah."
3929. 'Amr bin Aws narrated that his father, Aws, told him: "We were sitting with the Prophet (ﷺ) and he was narrating to us and reminding us, when a man came and spoke privately to him. He said: 'Take him away and kill him.' When the man turned away, the Messenger of Allah (ﷺ) called him back and said: 'Do you bear witness that none has the right to be worshiped but Allah?' He said, 'Yes.' He said: 'Then go and let him go, for I have been commanded to fight the people until they say: La ilaha illallah, then if they do that, their blood and wealth are forbidden to me.'"
3930. It was narrated from Sumait bin Sumair, that 'Imran bin Husain said: "Nafi' bin Azraq and his companions came and said: 'You are doomed, O 'Imran!' He ('Imran) said: 'I am not doomed.' They said: 'Yes you are.' I said: 'Why am I doomed?' They said: 'Allah says: "And fight them until there is no more Fitnah (disbelief and polytheism, i.e., worshipping others besides Allah), and the religion (worship) will be all for Allah Alone." [8:39] He said: 'We fought them until they were defeated and the religion was all for Allah Alone. If you wish, I will tell you a Hadith that I heard from the Messenger of Allah (ﷺ).' They said: 'Did you (really) hear it from the Messenger of Allah (ﷺ)?' He said: 'Yes. I was with the Messenger of Allah (ﷺ) and he had sent an army of the Muslims to the idolaters. When they met them they fought them fiercely, and they (the idolaters) gave them their shoulders (i.e., turned and fled). A man among my kin attacked an idolator man with a spear, and when he was defeated he said: "I bear witness that none has the right to be worshipped but Allah, I am a Muslim." But he stabbed him and killed him. He came to the Messenger of Allah (ﷺ) and said: "O Messenger of Allah, I am doomed." He said "What is it that you have done?" one or two times. He told him what he had done and the Messenger of Allah (ﷺ) said to him: "Why didn't you cut open his belly and find out what was in his heart?" He said: "O Messenger of Allah, I wish I had cut open his belly and could have known what was in his heart." He said: "You did not accept what he said, and you could not have known what was in his heart!" The Messenger of Allah (ﷺ) remained silent concerning him (that man), and a short while later he died. We buried him, but the following morning he was on the surface of the earth. They said: "Perhaps an enemy of his disinterred him." So we buried him (again) and told our slaves to stand guard. But the following morning he was on the surface of the earth again then we said: 'Perhaps the slaves dozed off.' So we buried him (again) and stood guard ourselves, but the following morning he was on the surface of the earth (again). So we threw him into one of these mountain passes.'"
- 3930.2. It was narrated from Sumait, from 'Imran bin Husain who said: "The Messenger of Allah (ﷺ) sent us on a campaign, and a Muslim man attacked an idolater man." And he mentioned the Hadith and added: "And the earth cast him out. The Prophet (ﷺ) was told about that and he said: 'The earth accepts those who are worse than him, but Allah wanted to show you how great is the sanctity of La ilaha illallah.'"
3931. It was narrated that Abu Sa'eed said: "The Messenger of Allah (ﷺ) said, during the Farewell Pilgrimage: 'Is not the most sacred of your days this day, is not the most sacred of your months this month, is not the most sacred of your lands this land? Your blood and your wealth are as sacred to you as this day of yours in this month of yours. Have I not conveyed (the message)?' They said: 'Yes.'" He said: 'O Allah, bear witness.'"
3932. It was narrated that 'Abdullah bin 'Amr said: "I saw the Messenger of Allah (ﷺ) circumambulating the Ka'bah and saying: 'How good you are and how good your fragrance; how great you are and how great your sanctity. By the One in Whose Hand is the soul of Muhammad, the sanctity of the believer is greater before Allah than your sanctity, his blood and his wealth, and to think anything but good of him.'"
3933. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "The whole of the Muslim is sacred to his fellow Muslim, his blood, his wealth and his honor."
3934. Fadalal bin 'Ubaid narrated that the Prophet (ﷺ) said: "The believer is the one from whom their (people's) wealth and lives are safe, and the Muhajir is the one who forsakes mistakes and sins."
3935. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah (ﷺ) said: "Whoever plunders openly is not one of us."
3936. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "The adulterer, at the time he is committing adultery, is not a believer; (the wine drinker) at the time he is drinking, is not a believer; the thief, at the time he is stealing, is not a believer; the plunderer, at the time he is plundering with the people looking on, is not a believer."
3937. It was narrated from 'Imran bin Husain that the Messenger of Allah (ﷺ) said: "Whoever plunders is not one of us."
3938. It was narrated that Tha'labah bin Hakam said: "We came across some of the enemy's sheep and plundered them, and set up our cooking pots. The Prophet (ﷺ) passed by the pots and ordered that they be overturned, then he said: 'Plunder is not permissible.'"
3939. It was narrated from Ibn Mas'ud that the Messenger of Allah (ﷺ) said: "Verbally abusing a Muslim is Fusuq (disobedience) and fighting him is Kufr (ungratefulness to Allah)."
3940. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "Verbally abusing a Muslim is Fusuq (disobedience) and fighting him is Kufr (ungratefulness to Allah)."



## Sunan Ibn Majah

3941. It was narrated from Sa'd that the Messenger of Allah (ﷺ) said: "Verbally abusing a Muslim is Fusuq (disobedience) and fighting him is Kufr."

3942. It was narrated from Jarir bin 'Abdullah that the Messenger of Allah (ﷺ) said, during the Farewell Pilgrimage: "Make the people pay attention." Then he said: "Do not turn back into disbelievers after I am gone, striking one another's necks."

3943. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) said: "Woe to you! Do not turn back into disbelievers after I am gone, striking one another's necks."

3944. It was narrated from Sunabih Al-Ahmasi that the Messenger of Allah (ﷺ) said: "I shall reach the Cistern (Haud) before you, and I will boast of your great numbers before the nations, so do not fight one another after I am gone."

3945. It was narrated from Abu Bakr Siddiq that the Messenger of Allah (ﷺ) said: "Whoever offers the morning prayer, he is under the protection of Allah, so do not betray Allah by betraying those who are under His protection. Whoever kills him, Allah will seek him out until He throws him on his face into Hell."

3946. It was narrated from Samurah bin Jundab that the Prophet (ﷺ) said: "Whoever offers the morning prayer, he is under the protection of Allah, the Mighty and Sublime."

3947. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "The believer is more precious to Allah, the Mighty and Sublime, than some of His angels."

3948. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Whoever fights under a banner of folly, supporting tribalism, or getting angry for the sake of tribalism, he dies in a state of ignorance."

3949. 'Abbad bin Kathir Ash-Shami narrated from a woman among them, called Fasilah, that she heard her father say: "I asked the Prophet (ﷺ): 'O Messenger of Allah, is it tribalism if a man loves his people?' He said: 'No, rather tribalism is when a man helps his people to do wrong.'"

3950. Anas bin Malik said: "I heard the Messenger of Allah (ﷺ) say: 'My nation will not unite on misguidance, so if you see them differing, follow the great majority.'"

3951. It was narrated that Mu'adh bin Jabal said: "The Messenger of Allah (ﷺ) prayed one day, and made the prayer lengthy. When he finished we said (or they said): 'O Messenger of Allah, you made the prayer lengthy today.' He said: 'I offered a prayer of hope and fear. I asked Allah for three things for my nation, and He granted me two and refused one. I asked Him not to let my nation be destroyed by enemies from without, and He granted me that. And I asked Him not to let them be destroyed by drowning, and He granted me that. And I asked Him not to let them be destroyed by fighting among themselves, but He refused that.'"

3952. It was narrated from Thawban, the freed slave of the Messenger of Allah (ﷺ), that the Messenger of Allah (ﷺ) said: "The earth was brought together for me so that I could see the east and the west, and I was given two treasures, the yellow (or the red) and the white – meaning gold and silver. And it was said to me: 'Your dominion will extend as far as has been shown to you.' I asked Allah for three things: That my nation would not be overwhelmed by famine that would destroy them all, and that they would not be rent by schism and fight one another, but it was said to me: 'When I (Allah) issue My decree it cannot be revoked. But I will never cause your nation to be overwhelmed by famine that would destroy them all, and I will not gather their enemies against them (and destroy them) until they annihilate one another and kill one another.' Once they start to fight amongst themselves, that will continue until the Day of Resurrection. What I fear most for my nation is misguiding leaders. Some tribes among my nation will worship idols and some tribes among my nation will join the idolaters. Before the Hour comes there will be nearly thirty Dajjals (great liars), each of them claiming to be a Prophet. But a group among my nation will continue to adhere to the truth and be victorious, and those who oppose them will not harm them, until the command of Allah comes to pass."

3953. It was narrated that Zainab bint Jahsh said: "The Messenger of Allah (ﷺ) woke up red in the face and said: 'La ilaha illallah, woe to the Arabs from an evil that has drawn nigh. Today a hole has been opened in the barrier of Gog and Magog.' And he gestured to indicate the size of the hole." Zainab said: "I said: 'O Messenger of Allah! Will we be destroyed when there are righteous people among us?' He said: 'If sin and evil deeds increase.'"

3954. It was narrated from Abu Umamah that the Messenger of Allah (ﷺ) said: "There will be tribulation in which a man will be a believer in the morning and a disbeliever by evening, except the one to whom Allah grants knowledge."

3955. It was narrated that Hudhaifah said: "We were sitting with 'Umar and he said: 'Which of you has remembered a Hadith from the Messenger of Allah (ﷺ) concerning Fitnah?'" Hudhaifah said: "I said: 'I have.' He said: 'You are very bold.' He said: 'How?' He said: 'I heard him say: "The fitnah of a man with regard to his family, his children and his neighbors are expiated by his prayers, fasts, charity and enjoining what is good and forbidding what is evil." 'Umar said: 'This is not what I meant, rather I meant that which moves like the waves of the sea.'" Hudhaifah said: "Don't worry about it, O Commander of the Believers! For there is a closed door between you and them." 'Umar said: "Will that door be broken or opened?" I said: "No, it will be broken." 'Umar said: "Then it will never be closed." We asked Hudhaifah: "Did 'Umar know what that door meant?" He said: "Yes, just as he knows that there will be night before morning, because I narrated to him a Hadith in which there are no errors." We were afraid to ask him who the door was, so we said to Masruq: "Ask him." He said: "'Umar."

3956. It was narrated that 'Abdur-Rahman bin 'Abd Rabbil-Ka'bah said: "I came to 'Abdullah bin 'Amr bin 'As when he was sitting in the shade of the Ka'bah, and the people were gathered around him, and I heard him say: 'While we were with the Messenger of Allah (ﷺ) on a journey, he stopped to camp and some of us were pitching tents, some were competing in shooting arrows and some were taking the animals out to graze them. Then his caller called out: "As-Salatu Jami'ah (prayer is about to begin)." So we gathered, and the Messenger of Allah (ﷺ) stood up and addressed us. He said: "There has never been a Prophet before me who was not obliged to tell his nation of what he knew was good for them, and to warn against what he knew was bad for them. With regard to this nation of yours,

## Sunan Ibn Majah

soundness (of religious commitment) and well-being has been placed in its earlier generations and the last of them will be afflicted with calamities and things that you dislike. Then there will come tribulations which will make the earlier ones pale into significance, and the believer will say: 'This will be the end of me,' then relief will come. Then (more) tribulations will come and the believer will say: 'This will be the end of me,' then relief will come. Whoever would like to be taken far away from Hell and admitted to Paradise, let him die believing in Allah and the Last Day, and let him treat people as he would like to be treated. Whoever gives his oath of allegiance to a ruler and gives a sincere promise, let him obey him as much as he can, and if another comes and challenges him, let them strike the neck (i.e., kill) the second one.'" He the narrator said: "I raised my head among the people and said: 'I adjure you by Allah, did you hear that from the Messenger of Allah ()?' He ('Abdullah bin 'Amr bin Al-'As) pointed with his hand to his ears and said: I heard it directly from him and memorized it."

3957. It was narrated from 'Abdullah bin 'Amr that the Messenger of Allah () said: "How will you be at a time that will soon come, when the good people will pass away and only the worst ones will be left, who will break their promises and betray their trusts, and they will differ while they were previously together like this," – and he interlaced his fingers. They said: "What should we do, O Messenger of Allah, when that comes to pass?" He said: "Follow that which you know is true, and leave that which you dislike. Take care of your own affairs and turn away from the common folk."

3958. It was narrated from Abu Dharr that the Messenger of Allah () said: "What will you do, O Abu Dharr, when death overwhelms the people to such an extent that a grave will be equal in value to a slave?" I said: "Whatever Allah and His Messenger choose for me, or Allah and His Messenger know best." He said "Be patient." He said: 'What will you do when famine strikes the people so that you will go to the place where you pray and will not be able to return to your bed, or you will not be able to get up from your bed to go to the place where you pray?' He said: "I said: 'Allah and His Messenger know best, or whatever Allah and His Messenger choose for me.'" He said: "You must refrain from forbidden things." He said: "What will you do when killing befalls the people so that Hijaratuz-Zait\*is covered with blood?" I said: "Whatever Allah and His Messenger choose for me." He said: "Stay with those whom you belong to." He said: "I said: 'O Messenger of Allah, should I not take my sword and strike those who do that?'" He said: "Then you will be just like the people. Rather enter your house." I said: "O Messenger of Allah, what if they enter my house?" He said: "If you are afraid that the flashing of the sword will dazzle you, then put the edge of your garment over your face, and let him carry his own sin and your sin, and he will be one of the people of the Hellfire."

3959. Abu Musa narrated that the Messenger of Allah () said: "Before the Hour comes there will be Harj." I said: "O Messenger of Allah, what is Harj?" He said: "Killing." Some of the Muslims said: "O Messenger of Allah, now we kill such and such a number of idolaters in one year." The Messenger of Allah () said: "That will not be like killing the idolaters, rather you will kill one another, until a man will kill his neighbor and son of the cousin and a relative." Some of the people said: "O Messenger of Allah, will we be in our right minds that day?" The Messenger of Allah () said: "No, reason will be taken away from most of the people at that time, and there will be left the insignificant people who have no reason."

3960. 'Udaisah bint Uhban said: "When 'Ali bin Abu Talib came to Basrah, he entered upon my father and said: 'O Abu Muslim, will you not help me against these people?' He said: 'Of course.' So he called a slave woman of his and said: 'O slave woman, bring me my sword.' So she brought it, and he unsheathed it a span, and (I saw that) it was made of wood. He said: 'My close friend and your cousin () advised me, if tribulation (Fitnah) arose among the Muslims, that I should take a sword of wood. If you wish I will go out with you.' He said: 'I have no need of you or of your sword.'"

3961. It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allah () said: "Before the Hour comes, there will be tribulation like pieces of black night, when a man will wake up as a believer but be a disbeliever by evening, or he will be a believer in the evening but will be a disbeliever by morning. And the one who is sitting will be better than the one who is standing, and the one who is standing will be better than the one who is walking, and the one who is walking will be better than the one who is running. So break your bows, cut their strings and strike your swords against rocks, and if anyone enters upon anyone of you, let him be like the better of the two sons of Adam. (i.e. the one killed, not the killer)."

3962. It was narrated that Abu Burdah said: "I entered upon Muhammad bin Maslamah and he said that the Messenger of Allah () said: 'There will be tribulation, division and dissension. When that comes, take your sword to Uhud and strike it until it breaks, then sit in your house until there comes to you the hand of the evildoer (to kill you) or a predestined (natural) death.'" "And that came to pass, and I did as the Messenger of Allah () said

3963. It was narrated from Anas bin Malik that the Prophet () said: "There are no two Muslims who confront one another with their swords, but both the killer and the slain will be in Hell."

3964. It was narrated from Abu Musa that the Messenger of Allah () said: "When two Muslims confront one another with their swords, both the killer and the slain will be in Hell." They said: "O Messenger of Allah, (we understand about) this killer, but what is wrong with the one who is slain?" He said: "He wanted to kill his companion."

3965. It was narrated from Abu Bakrah that the Prophet () said: "When one Muslim wields his weapon against his brother, both of them are at the edge of Hell, and if one of them kills the other, they will both enter it."

3966. It was narrated from Abu Umamah that the Messenger of Allah () said: "Among the worst people in status before Allah on the Day of Resurrection will be a person who loses his Hereafter for the sake of this world."

3967. It was narrated from 'Abdullah bin 'Amr that the Messenger of Allah () said: "There will be a tribulation which will utterly destroy the Arabs, and those who are slain will be in Hell. At that time the tongue will be worse than a blow of the sword."

## Sunan Ibn Majah

3968. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) said: "Beware of tribulations, for at that time the tongue will be like the blow of a sword."

3969. It was narrated that 'Alqamah bin Waqqas said that a man passed by him, who held a prominent position, and 'Alqamah said to him: "You have kinship and rights, and I see you entering upon these rulers and speaking to them as Allah wills you should speak. But I heard Bilal bin Harith Al-Muzani, the Companion of the Messenger of Allah (ﷺ), say that the Messenger of Allah (ﷺ) said: 'One of you may speak a word that pleases Allah, and not know how far it reaches, but Allah will record for him as pleasure, until the Day of Resurrection due to that word. And one of you may speak a word that angers Allah, and not know how far it reaches, but Allah will record against him his anger, until the Day he meets Him due to that word.'" 'Alqamah said: "So look, woe to you, at what you say and what you speak about, for there is something that I wanted to say but I refrained because of what I heard from Bilal bin Harith"

3970. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "A man may speak a word that angers Allah and not see anything wrong with it, but it will cause him to sink down in Hell the depth of seventy autumns."

3971. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Whoever believes in Allah and the Last Day, let him say something good, or else remain silent."

3972. Sufyan bin 'Abdullah Thaqafi said: "I said: 'O Messenger of Allah, tell me of something that I can adhere to.' He said: 'Say: "Allah is my Lord," then stand straight (adhere steadfastly to Islam).' He said: 'O Messenger of Allah, what is the thing that you fear most for me?' The Messenger of Allah (ﷺ) took hold of his own tongue, then he said: 'This.'"

3973. It was narrated that Mu'adh bin Jabal said: "I was with the Messenger of Allah (ﷺ) on a journey. One morning I drew close to him when we were on the move and said: 'O Messenger of Allah, tell me of an action that will gain me admittance to Paradise and keep me far away from Hell.' He said: 'You have asked for something great, but it is easy for the one for whom Allah makes it easy. Worship Allah and do not associate anything in worship with Him, establish prayer, pay charity, fast Ramadan, and perform Hajj to the House.' Then he said: 'Shall I not tell you of the means of goodness? Fasting is a shield, and charity extinguishes sin as water extinguishes fire, and a man's prayer in the middle of the night.' Then he recited: "Their sides forsake their beds" until he reached: "As a reward for what they used to do." [32:16-17] Then he said: 'Shall I not tell you of the head of the matter, and its pillar and pinnacle? (It is) Jihad.' Then he said: 'Shall I not tell you of the basis of all that?' I said: 'Yes.' He took hold of his tongue then said: 'Restrain this.' I said: 'O Prophet of Allah, will we be brought to account for what we say?' He said: 'May your mother not found you, O Mu'adh! Are people thrown onto their faces in Hell for anything other than the harvest of their tongues?'"

3974. It was narrated from Umm Habibah, the wife of the Prophet (ﷺ), that the Prophet (ﷺ) said: "The words of the son of Adam count against him, not for him, except what is good and forbidding what is evil, and remembering Allah."

3975. It was narrated that Abu Sha'tha said: "It was said to Ibn 'Umar: 'We enter upon our rulers and say one thing, and when we leave we say something else.' He said: 'At the time of the Messenger of Allah (ﷺ), we used to regard that as hypocrisy.'"

3976. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Part of a person's goodness in Islam is his leaving alone that which does not concern him."

3977. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "The best lifestyle is that of a man who holds onto the reins of his horse for the sake of Allah, riding on its back. Every time he hears a commotion he rushes towards it, seeking death wherever he thinks he can find it; and a man who tends sheep at the top of one of these peaks, or in the bottom of one of these valleys, establishing the prayer, paying the charity, and worshipping his Lord until the inevitable (death) comes to him and there is nothing between him and the people except good."

3978. It was narrated from Abu Sa'eed Al-Khudri that a man came to the Prophet (ﷺ) and said: "Which of the people is best?" He said: "A man who strives in Jihad in the cause of Allah with himself and his wealth." He said: "Then who?" He said: "A man in a mountain pass who worships Allah and leaves the people from his evil."

3979. It was narrated from Hudhaifah bin Yaman that the Messenger of Allah (ﷺ) said: "There will be callers at the gates of Hell; whoever responds to them they throw them into it." I said: "O Messenger of Allah, describe them to us." He said: "They will be from our people, speaking our language." I said: "What do you command me to do, if I live to see that?" He said: "Adhere to the main body of the Muslims and their leader. If there is no such body and no leader, then withdraw from all their groups, even if you bite onto the trunk of a tree until death finds you in that state."

3980. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allah (ﷺ) said: "Soon the best wealth of a Muslim will be sheep which he follows in the mountain peaks and places where rainfall is to be found, fleeing for the sake of his religion from tribulations."

3981. It was narrated from Hudhaifah bin Yaman that the Messenger of Allah (ﷺ) said: "There will be tribulations at the gates of which will be callers (calling people) to Hell. Dying when you are biting onto the stump of a tree will be better for you than following anyone of them."

3982. Abu Hurairah said that the Messenger of Allah (ﷺ) said: "The believer should not be stung from the same hole twice."

3983. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) said: "The believer should not be stung from the same hole twice."

3984. While on the pulpit, pointing with his fingers towards his ears, Nu'man bin Bashir said: "I heard the Messenger of Allah (ﷺ) say: 'That which is lawful is plain and that which is unlawful is plain, and between them are matters that are not clear, about which not many people know. Thus he who guards against the unclear matters, he clears himself with regard to his religion and his honor. But he who falls into the unclear matters, he falls into that which is unlawful. Like the

## Sunan Ibn Majah

shepherd who pastures around a sanctuary, all but grazing therein. Every king has a sanctuary. And beware! Allah's sanctuary is His prohibitions. Beware! In the body there is a piece of flesh which, if it is sound, the whole body will be sound, and if it is corrupt, the whole body will be corrupt. It is the heart."

3985. It was narrated from Ma'qil bin Yasar that the Messenger of Allah () said: "Worship during the time of bloodshed is like emigrating to me."

3986. It was narrated from Abu Hurairah that the Messenger of Allah () said: "Islam began as something strange and will go back to being strange, so glad tidings to the strangers."

3987. It was narrated from Anas bin Malik that the Messenger of Allah () said: "Islam began as something strange and will go back to being strange, so glad tidings to the strangers."

3988. It was narrated from 'Abdullah that the Messenger of Allah () said: "Islam began as something strange and will go back to being strange, so glad tidings to the strangers." It was said: "Who are the strangers?" He said: "Strangers who have left their families and tribes."

3989. It was narrated from 'Umar bin al-Khattab that he went out one day to the mosque of the Messenger of Allah (), and he found Mu'adh bin Jabal sitting by the grave of the Prophet (), weeping. He said: "Why are you weeping?" He said: "I am weeping because of something that I heard from the Messenger of Allah (). I heard the Messenger of Allah () say: 'A little showing off is polytheism and whoever shows enmity towards a friend of Allah has declared war on Allah. Allah loves those who see righteousness and piety are hidden, those who, if they are absent, are not missed, and if they are present, they are not invited or acknowledged. Their hearts are lamps of guidance and they get out of every trial and difficulty.'"

3990. It was narrated from 'Abdullah bin 'Umar that the Messenger of Allah () said: "People are like a hundred camels; you can hardly find one worth riding among them."

3991. It was narrated from Abu Hurairah that the Messenger of Allah () said: "The Jews split into seventy-one sects and my nation will split into seventy-three sects."

3992. It was narrated from 'Awf bin Malik that the Messenger of Allah() said: "The Jews split into seventy-one sects, one of which will be in Paradise and seventy in Hell. The Christians split into seventy-two sects, seventy-one of which will be in Hell and one in Paradise. I swear by the One Whose Hand is the soul of Muhammad, my nation will split into seventy-three sects, one of which will be in Paradise and seventy-two in Hell." It was said: "O Messenger of Allah, who are they?" He said: "The main body."

3993. It was narrated from Anas bin Malik that the Messenger of Allah () said: "The Children of Israel split into seventy-one sects, and my nation will split into seventy-two, all of which will be in Hell apart from one, which is the main body."

3994. It was narrated from Abu Hurairah that the Messenger of Allah () said: "You will most certainly follow the ways of those who came before you, arm's length by arm's length, forearm's length by forearm's length, hand span by hand span, until even if they entered a hole of a masticure (lizard) you will enter it too." They said: "O Messenger of Allah, (do you mean) the Jews and the Christians?" He said: "Who else?"

3995. Abu Sa'eed al-Khudri said: "The Messenger of Allah () stood up and addressed the people saying: 'No, by Allah, I do not fear for you, O people, but I fear the attractions of this world that Allah brings forth for you.' A man said to him: 'O Messenger of Allah(), does good bring forth evil?' The Messenger of Allah () remained silent for a while, then he said: 'What did you say?' He said: 'I said, does good bring forth evil?' The Messenger of Allah () said: 'Good does not bring forth anything but good, but is it really good? Everything that grows on the banks of a stream may either kill if overeaten or (at least) make the animals sick, except if an animal eats its fill of Khadir\* and then faces the sun, and then defecates and urinates, chews the cud and then returns to graze again. Whoever takes wealth in a lawful manner, it will be blessed for him, but whoever takes it in an unlawful manner, his likeness is that of one who eats and is never satisfied.'"

3996. It was narrated from 'Abdullah bin 'Amr bin 'As that the Messenger of Allah () said: "When the treasures of Persia and Rome are opened for you, what kind of people will you be?" 'Abdur-Rahman bin 'Awf said: "We will say what Allah has commanded us to say." The Messenger of Allah () said: "Or something other than that. You will compete with one another, then you will envy one another, then you will turn your backs on one another, then you will hate one another, or something like that. Then you will go to the poor among the Muhajirun and appoint some of them as leaders of others."

3997. It was narrated from 'Amr bin 'Awf, who was an ally of Banu 'Amir bin Lu'ai and was present at (the battle of) Badr with the Messenger of Allah (), that the Messenger of Allah () sent 'Ubaidah bin Jarrah to Bahrain to collect the Jizyah, and the Prophet () had made a treaty with the people of Bahrain, and he appointed as their governor 'Ala' bin Hadrami. Abu 'Ubaidah came with the wealth from Bahrain and the Ansar heard that Abu 'Ubaidah had come, so they attended the Fajr prayer with the Messenger of Allah (). When the Messenger of Allah () had prayed, he went away, so they intercepted him. The Messenger of Allah () smiled when he saw them, then he said: "I think you have heard that Abu 'Ubaidah has brought something from Bahrain?" They said: "Yes, O Messenger of Allah." He said: "Be of good cheer and hope for that which will make you happy. By Allah, I do not fear poverty for you, rather I fear that you will enjoy ease and plenty like those who came before you, and that you will compete with one another as they did, and you will be destroyed as they were."

3998. It was narrated from Usamah bin Zaid that the Messenger of Allah () said: "I am not leaving behind me any tribulation that is more harmful to men than women."

3999. It was narrated from Abu Sa'eed that the Messenger of Allah () said: "No morning comes but two angels call out: 'Woe to men from women, and woe to women from men.'"

## Sunan Ibn Majah

4000. It was narrated from Abu Sa'eed that the Messenger of Allah (ﷺ) stood up to deliver a sermon and one of the things that he said was: "This world is fresh and sweet, and Allah will make your successive generations therein, so look at what you do and beware of (the temptations of) this world and beware of (the temptations of) women."

4001. It was narrated that 'Aishah said: "While the Messenger of Allah (ﷺ) was sitting in the mosque, a woman from Muzainah (tribe) entered, trailing her garment in the mosque. The Prophet (ﷺ) said: 'O people, tell your women not to wear their adornments and show pride in the mosque, for the Children of Israel were not cursed until their women wore adornments and walked proudly in their places of worship.'"

4002. It was narrated that Abu Hurairah met a woman who was wearing perfume and heading for the mosque. He said: "O slave woman of the Compeller, where are you headed?" She said: "To the mosque." He said: "And have you put on perfume for that?" She said: "Yes." He said: "I heard the Messenger of Allah (ﷺ) say: 'Any woman who puts on perfume then goes out to the mosque, no prayer will be accepted from her until she takes a bath.'"

4003. It was narrated from 'Abdullah bin 'Umar that the Messenger of Allah (ﷺ) said: "O women, give in charity and pray a great deal for forgiveness, for I have seen that you form the majority of the people of Hell." A woman who was very wise said: "Why is it, O Messenger of Allah, that we form the majority of the people of Hell?" He said: "You curse a great deal and you are ungrateful to your husbands, and I have never seen anyone lacking in discernment and religion more overwhelming to a man of wisdom than you." She said: "O Messenger of Allah, what is this lacking in discernment and religion?" He said: "The lack of discernment is the fact that the testimony of two women is equal to the testimony of one man; this is the lack of reason. And (a woman) spends several nights when she does not pray, and she does not fast in Ramadhan, and this is the lack in religion."

4004. It was narrated that 'Aishah said: "I heard the Messenger of Allah (ﷺ) say: 'enjoin what is good and forbid what is evil, before you call and you are not answered.'"

4005. It was narrated that Qais bin Abu Hazim said: "Abu Bakr stood up and praised and glorified Allah, then he said: 'O people, you recite this Verse – "O you who believe! Take care of your own selves. If you follow the (right) guidance no hurt can come to you from those who are in error." [5:105] – but I heard the Messenger of Allah (ﷺ) say: 'If people see some evil but do not change it, soon Allah will send His punishment upon them all.'" (One of the narrators) Abu Usamah repeated: "Indeed I heard that Messenger of Allah (ﷺ) say

4006. It was narrated from Abu 'Ubaidah that the Messenger of Allah (ﷺ) said: "When the Children of Israel became deficient in religious commitment, a man would see his brother committing sin and would tell him not to do it, but the next day, what he had seen him do did not prevent him from eating or drinking with him, or mixing with him. So Allah made the hearts of those who did not commit sin like the hearts of those who did, and He revealed Qur'an concerning them and said: "Those among the Children of Israel who disbelieved were cursed by the tongue of David and 'Eisa, son of Maryam" until he reached: "And had they believed in Allah, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as their friends; but many of them are disobedient (to Allah)." [5:78-81] The Messenger of Allah (ﷺ) sat up and said: "No, not until they take the hand of the wrongdoer (i.e. restrain him) and force him to follow the right way

4007. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allah (ﷺ) stood up to deliver a sermon, and one of the things he said was: "Indeed, fear of people should not prevent a man from speaking the truth, if he knows it." Then Abu Sa'eed wept and said: "By Allah, we have seen things that made us scared (and we did not speak up)

4008. It was narrated from Abu Sa'eed that the Messenger of Allah (ﷺ) said: "No one of you should belittle himself." They said: "O Messenger of Allah, how could anyone of us belittle himself?" He said: "If he sees something concerning which he should speak out for the sake of Allah but does not say anything. Allah will say to him on the Day of Resurrection: "What prevented you from speaking concerning such and such?" He will say: "Fear of the people." (Allah) will say: "Rather you should have feared Me."

4009. It was narrated from 'Ubaidullah bin Jarir that his father said: "The Messenger of Allah (ﷺ) said: 'There is no people among whom sins are committed when they are stronger and of a higher status (i.e. they have the power and ability to stop the sinners) and they do not change them, but Allah will send His punishment upon them all.'"

4010. It was narrated that Jabir said: "When the emigrants who had crossed the sea came back to the Messenger of Allah (ﷺ), he said: 'Why don't you tell me of the strange things that you saw in the land of Abyssinia?' Some young men among them said: 'Yes, O Messenger of Allah. While we were sitting, one of their elderly nuns came past, carrying a vessel of water on her head. She passed by some of their youth, one of whom placed his hand between her shoulders and pushed her. She fell on her knees and her vessel broke. When she stood up, she turned to him and said: "You will come to know, O traitor, that when Allah sets up the Footstool and gathers the first and the last, and hands and feet speak of what they used to earn, you will come to know your case and my case in His presence soon.'" The Messenger of Allah (ﷺ) said: 'She spoke the truth, she spoke the truth. How can Allah purify any people (of sin) when they do not support their weak from their strong?'"

4011. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allah (ﷺ) said: "The best of jihad is a just word spoken to an unjust ruler."

4012. It was narrated that Abu Umamah said: "A man came to the Messenger of Allah (ﷺ) at the first pillar and said: 'O Messenger of Allah, which Jihad is best?' but he kept quiet. When he saw the second Pillar, he asked again, and he kept quiet. When he stoned 'Aqabah Pillar, he placed his foot in the stirrup, to ride, and said:

## Sunan Ibn Majah

'Where is the one who was asking?' (The man) said: 'Here I am, O Messenger of Allah.' He said: 'A word of truth spoken to an unjust ruler.'"

4013. It was narrated that Abu Sa'eed Al-Khudri said: "Marwan brought out the pulpit on the day of 'Eid, and he started with the sermon before the prayer. A man said: 'O Marwan, you have gone against the Sunnah. You have brought out the pulpit on this day, and it was not brought out before, and you have started with the sermon before the prayer, and this was not done before.' Abu Sa'eed said: 'As for this man, he has done his duty. I heard the Messenger of Allah () say: 'Whoever among you sees an evil action and can change it with his hand (by taking action), let him change it with his hand. If he cannot do that, then with his tongue (by speaking out); and if he cannot do that, then with his heart (by hating it and feeling that it is wrong), and that is the weakest of faith.'"

4014. It was narrated that Abu Umayyah Sha'bani said: "I came to Abu Tha'labah Al-Khushani and said: 'How do you understand this Verse?' He said: 'Which verse?' I said: "O you who believe! Take care of your own selves. If you follow the (right) guidance, no hurt can come to you from those who are in error."?[5:105] He said: 'You have asked one who knows about it. I asked the Messenger of Allah () about it and he said: "Enjoin good upon one another and forbid one another to do evil, but if you see overwhelming stinginess, desires being followed, this world being preferred (to the Hereafter), every person with an opinion feeling proud of it, and you realize that you have no power to deal with it, then you have to mind your own business and leave the common folk to their own devices. After you will come days of patience, during which patience will be like grasping a burning ember, and one who does good deeds will have a reward like that of fifty men doing the same deed.'"

4015. It was narrated that Anas bin Malik said: "It was said: 'O Messenger of Allah, when should we stop enjoining what is good and forbidding what is evil?' He said: 'When there appears among you that which appeared among those who came before you.' We said: 'O Messenger of Allah, what appeared among those that came before us?' He said: 'Kingship given to your youth, immorality even among the old, and knowledge among the base and vile.'"

4016. It was narrated from Hudhaifah that the Messenger of Allah () said: "The believer should not humiliate himself." They said: "How could he humiliate himself?" He said: "By taking on a trial that he cannot deal with."

4017. Abu Sa'eed Al-Khudri said: "I heard the Messenger of Allah () say: 'Allah will question His slave on the Day of Resurrection, until He says: "What kept you from denouncing evil when you saw it?" When Allah grants His slave a response, he will say: "O Lord, I hoped for Your mercy but I feared the people.'"

4018. It was narrated from Abu Musa that the Messenger of Allah () said: "Allah gives respite to the wrongdoer, then when He seizes him, He does not let him go." Then he recited: "Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong."[11:]

4019. It was narrated that 'Abdullah bin 'Umar said: "The Messenger of Allah () turned to us and said: 'O Muhajirun, there are five things with which you will be tested, and I seek refuge with Allah lest you live to see them: Immorality never appears among a people to such an extent that they commit it openly, but plagues and diseases that were never known among the predecessors will spread among them. They do not cheat in weights and measures but they will be stricken with famine, severe calamity and the oppression of their rulers. They do not withhold the Zakah of their wealth, but rain will be withheld from the sky, and were it not for the animals, no rain would fall on them. They do not break their covenant with Allah and His Messenger, but Allah will enable their enemies to overpower them and take some of what is in their hands. Unless their leaders rule according to the Book of Allah and seek all good from that which Allah has revealed, Allah will cause them to fight one another.'"

4020. It was narrated from Abu Malik Ash'ari that the Messenger of Allah () said: "People among my nation will drink wine, calling it by another name, and musical instruments will be played for them and singing girls (will sing for them). Allah will cause the earth to swallow them up, and will turn them into monkeys and pigs."

4021. It was narrated from Bara' bin 'Azib that the Messenger of Allah () said: "Allah will curse them and those who curse will curse them." He said: "The inhabitants of the earth."

4022. It was narrated from Thawban that the Messenger of Allah () said: "Nothing increases one's life span except righteousness and nothing repels the Divine decree except supplication, and a man may be deprived of provision by a sin that he commits."

4023. It was narrated from Mus'ab bin Sa'd that his father, Sa'd bin Abu Waqqas, said: "I said: 'O Messenger of Allah, which people are most severely tested?' He said: 'The Prophets, then the next best and the next best. A person is tested according to his religious commitment. If he is steadfast in his religious commitment, he will be tested more severely, and if he is frail in his religious commitment, his test will be according to his commitment. Trials will continue to afflict a person until they leave him walking on the earth with no sin on him.'"

4024. Abu Sa'eed Al-Khudri said: "I entered upon the Prophet () when he was suffering from a fever, I placed my hand on him and felt heat with my hand from above the blanket. I said: 'O Messenger of Allah, how hard it is for you!' He said: 'We (Prophets) are like that. The trial is multiplied for us and so is the reward.' I said: 'O Messenger of Allah, which people are most severely tested?' He said: 'The Prophets.' I said: 'O Messenger of Allah, then who?' He said: 'Then the righteous, some of whom were tested with poverty until they could not find anything except a cloak to put around themselves. One of them will rejoice at calamity as one of you would rejoice at ease.'"

4025. It was narrated that 'Abdullah said: "It is as if I can see the Messenger of Allah (), telling us the story of one of the Prophets: 'His people beat him, and he was wiping the blood from his face and saying: "O Lord forgive my people, for they do not know.'"

4026. It was narrated from Abu Hurairah that the Messenger of Allah () said: "We are more likely to express doubt than Ibrahim when he said: "My Lord! Show me how You give life to the dead.' He (Allah) said: 'Do you not believe?' He (Ibrahim) said: 'Yes (I believe), but to be stronger in Faith.'[2:260] And may Allah have mercy

## Sunan Ibn Majah

on Lut. He wished to have a powerful support. And if i were to stay in prison as long as Yusuf stayed, I would have accepted the offer.”

4027. It was narrated that Anas bin Malik said: On the Day of Uhud, a molar of the Messenger of Allah (ﷺ) was broken and he was wounded. Blood started pouring down his face, and he started to wipe his face and say: “How can any people prosper if they soak the face of their Prophet with blood when he is calling them to Allah?” Then Allah revealed: “Not for you is the decision.” [3:]

4028. It was narrated that Anas said: “One day, Jibril (as) came to the Messenger of Allah (ﷺ) when he was sitting in a sorrowful state with his face soaked with blood, because some of the people of Makkah had struck him. He said: ‘What is the matter with you?’ He said: ‘These people did such and such to me.’ He said: ‘Would you like me to show you a sign?’ He said: ‘Yes, show me.’ He looked at a tree on the far side of the valley and said: ‘Call that tree.’ So he called it, and it came walking until it stood before him. He said: ‘Tell it to go back.’ So he told it, and it went back to its place. Then the Messenger of Allah (ﷺ) said: ‘That is sufficient for me.’”

4029. It was narrated from Hudhaifah that the Messenger of Allah (ﷺ) said: “Count for me all those who have uttered (the word of) Islam.” We said: “O Messenger of Allah, do you fear for us when we number between six and seven hundred?” The Messenger of Allah (ﷺ) said: “You do not know, perhaps you will be tested.”

4030. It was narrated from Ubayy bin Ka'b that on the night when he (ﷺ) was taken on the Night Journey (Isra'), the Messenger of Allah (ﷺ) noticed a good fragrance and said: “O Jibril, what is this good fragrance?” He said: “This is the fragrance of the grave of the hairdresser and her two sons and her husband.” He said: “That began when Khadir, who was one of the nobles of the Children of Israel, used to pass by a monk in his cell. The monk used to meet him and he taught him Islam. When Khadir reached adolescence, his father married him to a woman. He taught her and made her promise not to teach it to anyone. He used not to touch women, so he divorced her, then his father married him to another woman, and he taught her and made her promise not to teach it to anyone. One of them kept the secret but the other disclosed it, so he fled until he came to an island in the sea. Two men came, gathering firewood, and saw him. One of them kept the secret but the other disclosed it and said: ‘I have seen Khadir.’ It was said: ‘Who else saw him besides you?’ He said: ‘So-and-so.’ (The other man) was questioned but he kept silent. According to their religion, the liar was to be killed. The woman who had kept the secret got married, and while she was combing the hair of Pharaoh's daughter, she dropped the comb and said: ‘May Pharaoh perish!’ (The daughter) told her father about that. The woman had two sons and a husband. (Pharaoh) sent for them, and tried to make the woman and her husband give up their religion, but they refused. He said: ‘I am going to kill you.’ They said: ‘It would be an act of kindness on your part, if you kill us, to put us in one grave.’ So he did that.” When the Prophet (ﷺ) was taken on the Night Journey (Isra'), he noticed a good fragrance and asked Jibril about it and he told him.”

4031. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said: “The greatest reward comes with the greatest trial. When Allah loves a people He tests them. Whoever accepts that wins His pleasure but whoever is discontent with that earns His wrath.”

4032. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) said: “The believer who mixes with people and bears their annoyance with patience will have a greater reward than the believer who does not mix with people and does not put up with their annoyance.”

4033. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said: “There are three things, whoever has them has found the taste of faith (One of the narrators) Bundar said: ‘The sweetness of faith; When he loves a man and only loves him for the sake of Allah. When Allah and His Messenger are more beloved to him than anything else; and when being thrown into the fire is dearer to him than going back to disbelief after Allah has saved him from it.’”

4034. It was narrated from Abu Darda' that my close friend (ﷺ) advised me: “Do not associate anything with Allah, even if you are cut and burned. Do not neglect any prescribed prayer deliberately, for whoever neglects it deliberately no longer has the protection of Allah. And do not drink wine, for it is the key to all evil.”

4035. Mu'awiyah said: “I heard the Prophet (ﷺ) say: ‘There is nothing left of this world except trials and tribulations.’”

4036. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “There will come to the people years of treachery, when the liar will be regarded as honest, and the honest man will be regarded as a liar; the traitor will be regarded as faithful, and the faithful man will be regarded as a traitor; and the Ruwaibidah will decide matters.’ It was said: ‘Who are the Ruwaibidah?’ He said: ‘Vile and base men who control the affairs of the people.’”

4037. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “By the One in Whose Hand is my soul, this world will not pass away until a man will pass by a grave, and will roll on it and say: ‘Would that I were in the place of the occupant of this grave!’ And the reason for that will not be any religious motive, rather it will be because of calamity.”

4038. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “You will be picked over just as (good) dates are selected (separated) from its bad ones. So the best of you will be taken and the worst of you will be left, so die if you can.”

4039. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said: “Adhering to religion will only become harder and worldly affairs will only become more difficult, and people will only become more stingy, and the Hour will only come upon the worst of people, and the only Mahdi (after Muhammad (ﷺ)) is 'Eisa bin Maryam.”

4040. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “I and the Hour have been sent like these two,” and he held up his two fingers together

4041. It was narrated that Hudhaifah bin Asid said: “The Prophet (ﷺ) looked out at us from a room, when we were talking about the Hour. He said: ‘The Hour will not begin until there are ten signs: Dajjal, (False Christ), the smoke, and the rising of the sun from the west

## Sunan Ibn Majah

4042. 'Awf bin Malik Al-Ashja'i said: "I came to the Messenger of Allah (ﷺ) during the campaign of Tabuk, when he was in a tent made of leather, so I sat in front of the tent. The Messenger of Allah (ﷺ) said: 'Enter, O 'Awf.' I said, 'All of me, O Messenger of Allah?' He said: 'All of you.' Then he said: 'O 'Awf, remember six things (that will occur) before the Hour comes, one of which is my death.' I was very shocked and saddened at that. He said: 'Count that as the first. Then (will come) the conquest of Baitul-Maqdis (Jerusalem); then a disease which will appear among you and cause you and your offspring to die as martyrs and will purify your deeds; then there will be (much) wealth among you, so that if a man were to be given one hundred Dinar he would still be dissatisfied; and there will be tribulation among you that will not leave any Muslim house untouched;\* then there will be a treaty between you and the Romans, then they will betray you and march against you with eighty banners, under each of which will be twelve thousand (troops).'"

4043. It was narrated from Hudhaifah bin Yaman that the Messenger of Allah (ﷺ) said: "The Hour will not begin until you kill your ruler and fight one another with swords, and your world is inherited by the worst of you."

4044. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) came out one day to the people, and a man came to him and said: 'O Messenger of Allah, when will the Hour be?' He said: 'The one who is asked about it does not know more than the one who is asking. But I will tell you of its portents. When the slave woman gives birth to her mistress, that is one of its portents. When the barefoot and naked become leaders of the people, that is one of its portents. When shepherds compete in constructing buildings, that is one of its portents. (The Hour) is one of five (things) which no one knows except Allah.' Then the Messenger of Allah (ﷺ) recited the words: 'Verily, Allah, with Him (alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. (to the end of the Verse).'"[31:]

4045. It was narrated that Anas bin Malik said: "Shall I not tell you a Hadith that I heard from the Messenger of Allah (ﷺ), which no one will tell you after me? I heard it from him (saying): 'Among the portents of the Hour are that knowledge will be taken away and ignorance will prevail, illegal sex will become widespread and wine will be drunk, and men will disappear and women will be left, until there is one man in charge of fifty women.'"

4046. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "The Hour will not begin until the Euphrates uncovers a mountain of gold and people fight over it, and out of every ten, nine will be killed."

4047. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "The Hour will not begin until wealth becomes abundant and tribulations appear, and Harj increases." They said: "What is Harj, O Messenger of Allah?" He said: "Killing, killing, killing," three times

4048. It was narrated that Ziyad bin Labid said: "The Prophet (ﷺ) mentioned something and said: 'That will be at the time when knowledge (of Qur'an) disappears.' I said: 'O Messenger of Allah, how will knowledge disappear when we read the Qur'an and teach it to our children, until the Day of Resurrection?' He said: 'May your mother be bereft of you, Ziyad! I thought that you were the wisest man in Al-Madinah. Is it not the case that these Jews and Christians read the Tawrah and the Injil, but they do not act upon anything of what is in them?'"

4049. It was narrated from Hudhaifah bin Yaman that the Messenger of Allah (ﷺ) said: "Islam will wear out as embroidery on a garment wears out, until no one will know what fasting, prayer, (pilgrimage) rites and charity are. The Book of Allah will be taken away at night, and not one Verse of it will be left on earth. And there will be some people left, old men and old women, who will say: 'We saw our fathers saying these words: 'La ilaha illallah' so we say them too.' Silah said to him: 'What good will (saying): La ilaha illallah do them, when they do not know what fasting, prayer, (pilgrimage) rites and charity are?' Hudhaifah turned away from him. He repeated his question three times, and Hudhaifah turned away from him each time. Then he turned to him on the third time and said: 'O Silah! It will save them from Hell,' three times

4050. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) said: "Just before the Hour, there will be days when knowledge will disappear, ignorance will become widespread and there will be much Harj. And Harj means killing."

4051. It was narrated from Abu Musa that the Messenger of Allah (ﷺ) said: "After you days will come when ignorance will become widespread, knowledge will disappear and there will be much Harj." They said: "O Messenger of Allah, what is Harj?" He said: "Killing."

4052. It was narrated from Abu Hurairah in a Marfu' report (meaning, attributed to the Prophet (ﷺ)): "Time will pass quickly, knowledge will decrease, miserliness will be cast into people's hearts, tribulations will appear and there will be much Harj." They said: "O Messenger of Allah, what is Harj?" He said: "Killing."

4053. It was narrated that Hudhaifah said: "The Messenger of Allah (ﷺ) told us two Ahadith, one of which I have seen, and I am still waiting for the other. He told us: 'Honesty was preserved in the roots of men's hearts' – (One of the narrators) Tanafisi said: 'Meaning in the middle of men's hearts' – Then the Qur'an was revealed and we learned (it) from the Qur'an and the Sunnah.' Then he told us about its disappearance, saying: 'A man will go to sleep and honesty will be taken away from his heart, and only its trace will remain, like spots without color. Then he will go to sleep again and the remainder of the honesty will also be taken away (from his heart) and leaving a trace like a blister, as when an ember touches your foot and raises a blister which has nothing inside.'" Then Hudhaifah picked up a handful of pebbles and rolled them on his leg. He said: "People will engage in business with one another, but there will hardly be any honest persons among them. Then it will be said that in such and such a tribe there is an honest man, and a man will be admired for his intelligence, good manners and strength, but there will not be even a mustard seed of faith in his heart." "There was a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating; and if he was a Christian, his Muslim ruler would prevent him from cheating. But today I cannot deal except with so-and-so and so-and-so



## Sunan Ibn Majah

4054. It was narrated from Ibn 'Umar that the Prophet () said: "When Allah wants to destroy a person, He takes away modesty from him, you will only see him with the wrath of Allah upon him, and he will be hated by people. When you only see him with the wrath of Allah upon him, and hated by people, then honesty will be taken away from him, and when honesty is taken away from him, you will only see him as a traitor who is called such by others. When you only see him as a traitor who is called such by others, then mercy will be taken away from him, and when mercy is taken away from him, you will only see him as rejected and accursed, and when you only see him as rejected and accursed, then the bond of Islam will be taken away from him."

4055. It was narrated that Hudhaifah bin Asid, Abu Sariyah, said: "The Messenger of Allah () looked out from a room, when we were talking about the Hour. He said: 'The Hour will not begin until ten signs appear: The rising of the sun from the west (place of its setting); Dajjal; the smoke; the beast; Gog and Magog people; the appearance of 'Eisa bin Maryam(as), the earth collapsing three times - once in the east, one in the west and one in the Arabian Peninsula; and fire that will emerge from the plain of Aden Abyan and will drive the people to the place of Gathering, stopping with them when they stop at night and when they stop to rest at midday

4056. It was narrated from Anas bin Malik that the Messenger of Allah () said: "Hasten to do good deeds (before) six things (happen): The rising of the sun from the west (place of its setting), the smoke, the beast of the earth, Dajjal (False Christ), that which will happen to each of you (death); and that which will happen to all people (the Day of Resurrection)

4057. It was narrated from Anas bin Malik that Abu Qatadah said: "The Messenger of Allah () said: 'The (lesser) signs (will come) after two hundred (years).'"

4058. It was narrated from Anas bin Malik that the Messenger of Allah () said: "My nation will pass through five stages. For forty years (they will be) people of righteousness and piety. Then those who follow them, for the next one hundred and twenty years, will be people who show mercy to one another and uphold ties with one another. Then those who follow them for the next one hundred and sixty years will be people who will turn their backs on one another and sever ties with one another. Then there will be Harj after Harj (killing). Seek deliverance, seek deliverance."

4059. It was narrated from 'Abdullah that the Prophet () said: "Just before the Hour comes there will be transformations, the earth collapsing, and Qadhf. (i.e. the throwing of stones perhaps as a means of punishment – maybe it refers to landslides)."

4060. It was narrated from Sahl bin Sa'd that the Prophet () said: "At the end of my nation there will be the earth collapsing, transformations, and Qadhf."

4061. It was narrated from Nafi' that a man came to Ibn 'Umar and said: "So-and-so sends his Salam to you." He said: "I have heard that he has introduced innovations (into Islam). If he has indeed introduced innovations, then do not convey my Salam to him, for I heard the Messenger of Allah () say: 'There will be among my nation – or among this nation – transformations, the earth collapsing, and Qadhf.' That was concerning Ahlul-Qadar."

4062. It was narrated from 'Abdullah bin 'Amr that the Messenger of Allah () said: "There will be among my nation collapsing of the earth, transformations, and Qadhf."

4063. Hafsa narrated that she heard the Messenger of Allah () say: "An invading army will come towards this House until, when they are in Bayda', the middle of them will be swallowed up by the earth, and the first of them will call out to the last of them, and they will be swallowed up, until there is no one left of them except a fugitive who will tell them of what happened to them." When the army of Hajjaj came, we thought that they were (the ones mentioned in this Hadith). A man said: "I bear witness that you did not attribute a lie to Hafsa and that Hafsa did not attribute a lie to the Prophet ()."

4064. It was narrated from Safiyyah that the Messenger of Allah () said: "People will not stop attacking this House until an army attacks, until when they are in Baida', the first and the last of them will be swallowed by the earth, and the middle of them will not be saved." I said: "What if there are those among them who were forced (to join the army)?" He said: "Allah will resurrect them according to what is in the hearts."

4065. It was narrated that Umm Salamah said: "The Prophet () mentioned the army that would be swallowed up by the earth, and Umm Salamah said: 'O Messenger of Allah, perhaps there will be some among them who were forced (to join them)?' He said: 'They will be resurrected according to their intentions.'"

4066. It was narrated from Abu Hurairah that the Messenger of Allah () said: "The Beast will emerge and will have with it the seal of Sulaiman bin Dawud and the staff of Musa bin 'Imran (as). It will make the faces of the believers shine with the staff, and will mark the noses of the disbelievers with the seal, until the inhabitants of a cluster of houses will gather together; then one will say 'O believer!' And to another 'O disbeliever.'"

4067. 'Abdullah bin Buraidah narrated that his father said: "The Messenger of Allah () took me to a place in the desert, near Makkah, where there was arid land surrounded by sand. The Messenger of Allah () said: 'The Beast will emerge from this spot – span by a span. (i.e. the size of that spot).'"

4068. It was narrated that Abu Hurairah said: "I heard the Messenger of Allah () say: 'The Hour will not begin until the sun rises from the west (i.e. the place of its setting). When it rises, the people will see it, and everyone on (earth) will believe, but that will be at a time when faith will not benefit anyone who did not believe before.'"

4069. It was narrated from 'Abdullah bin 'Amr that the Messenger of Allah () said: "The first signs to appear will be at the rising of the sun from the west and the emergence of the Beast to the people, at forenoon." 'Abdullah said: "Whichever of them appears first, the other will come soon after." 'Abdullah said: "I do not think it will be anything other than the sun rising from the west

4070. It was narrated from Safwan bin 'Assal that the Messenger of Allah () said: "Towards the west (i.e., the place of the setting of the sun) there is an open door,

## Sunan Ibn Majah

seventy years wide. That door will remain open for repentance until the sun rises from this direction. When it rises from this direction, faith will not benefit any soul that did not believe before or earn anything good through its faith."

4071. It was narrated that Hudhaifah said:"The Messenger of Allah () said: 'The Dajjal (False Christ) is blind in his left eye and has abundant hair. With him will be a Paradise and a Hell, but his Hell is Paradise and his Paradise is Hell

4072. It was narrated that Abu Bakr Siddiq said:"The Messenger of Allah () told us: 'Dajjal will emerge in a land in the east called Khorasan, and will be followed by people with faces like hammered shields

4073. It was narrated that Mughirah bin Shu'bah said:"No one asked the Prophet () about Dajjal more than I did." (One of the narrators) Ibn Numair said (in his version): "(No one asked) more difficult questions than I did." - "He said to me: 'What are you asking about him?' I said: 'They say he will have food and drink with him.' He said: 'He is too insignificant before Allah for that

4074. It was narrated that Fatimah bint Qais said:"The Messenger of Allah () prayed one day, and ascended the pulpit, and he never used to ascend it, before that, except on Fridays. The people were alarmed by that, and some were standing and some were sitting. He gestured to them with his hand, telling them to sit. (Then he said:) 'By Allah, I am not standing here for something that will benefit you, an exhortation or warning. Rather Tamim Dari has come to me and told me something that prevented me from taking a rest because of the joy and delight (I felt), and I wanted to spread that joy among you. A cousin of Tamim Dari told me that the wind drove them to an island that they did not know, so they sat in the rowing boats of the ship and set out. There they saw something black, with long eyelashes. They said to it: "What are you?" It said: "I am Jassasah," They said: "Tell us." It said: "I will not tell you anything or ask you anything. Rather there is this monastery that you have looked at. Go to it, for there is a man there who is longing to hear your news and tell you news." So they went there and entered upon him, and they saw an old man firmly shackled, with a sorrowful appearance and complaining a great deal. He said to them: "Where have you come from?" They said: "From Sham." He said: "How are the Arabs faring?" They said: "We are from among the Arabs. What do you want to ask about?" He said: "What has this man done who has appeared among you?" They said: "(He has done) well. He made enemies of some people, but Allah supported him against them and now they have become one, with one God and one religion." He said: "What happened to the spring of Zughar?" They said: "It is good; we irrigate out crops from it and drink from it." He said: "What happened to the date-palms between 'Amman and Baisan?" They said: "They bear fruit every year." He said: "What happened to the Lake of Tiberias?" They said: "It overflows because of the abundance of water." He gave three deep sighs, then he said: "If I were to free myself from these chains, I would not leave any land without entering it on these two feet of mine, except for Taibah, for I have no way to enter it." The Prophet () said: 'My joy is so great. This (Al-Madinah) is Taibah, and by the One in Whose Hand is my soul, there is no narrow or broad road in it, or any plain or mountain, but there is an angel (standing) over it with his sword unsheathed, until the Day of Resurrection

4075. Nawwas bin Sam'an Al-Kilabi said:"The Messenger of Allah () mentioned Dajjal, one morning, as something despised but also alarming, until we thought that he was in the stand of date-palm trees. When we came to the Messenger of Allah () in the evening, he saw that (fear) in us, and said: 'What is the matter with you?' We said: 'O Messenger of Allah, you mentioned Dajjal this morning, and you spoke of him as something despised but also alarming, until we thought that he was in the stand of date-palm trees.' He said: 'There are things that I fear more for you than the Dajjal. If he appears while I am among you, I will contend with him on your behalf, and if he appears when I am not among you, then each man must fend for himself, and Allah will take care of every Muslim on my behalf. He (Dajjal) will be a young man with curly hair and a protuberant eye; I liken him to 'Abdul-Uzza bin Qatan. Whoever among you sees him, let him recite the first Verses of Surat Al-Kahf over him. He will emerge from Khallah, between Sham and Iraq, and will wreak havoc right and left. O slaves of Allah, remain steadfast.' We said: 'O Messenger of Allah, how long will he stay on earth?' He said: 'Forty days, one day like a year, one day like a month, one day like a week, and the rest of his days like your days.' We said: 'O Messenger of Allah, on that day which is like a year, will the prayers of one day suffice us?' He said: 'Make an estimate of time (and then observe prayer).' We said: 'How fast will he move through the earth?' He said: 'Like a rain cloud driving by the wind.' He said: 'He will come to some people and call them, and they will respond and believe in him. Then he will command the sky to rain and it will rain, and he will command the earth to produce vegetation and it will do so, and their flocks will come back in the evening with their humps taller, their udders fuller and their flanks fatter than they have ever been. Then he will come to some (other) people and call them, and they will reject him, so he will turn away from them and they will suffer drought and be left with nothing. Then he will pass through the wasteland and will say: "Bring forth your treasures," then go away, and its treasures will follow him like a swarm of bees. Then he will call a man brimming with youth and will strike him with a sword and cut him in two. He will put the two pieces as far apart as the distance between an archer and his target. Then he will call him and he will come with his face shining, laughing. While they are like that, Allah will send 'Eisa bin Maryam, who will come down at the white minaret in the east of Damascus, wearing two Mahrud[garment dyed with Wars and then Saffron], resting his hands on the wings of two angels. When he lowers his head, beads of perspiration will fall from it. Every disbeliever who smells the fragrance of his breath will die, and his breath will reach as far as his eye can see. Then he will set out and catch up with him (the Dajjal) at the gate of Ludd, and will kill him. Then the Prophet of Allah 'Eisa will come to some people whom Allah has protected, and he will wipe their faces and tell them of their status in Paradise. While they are like that, Allah will reveal to him: "O 'Eisa, I have brought forth some of My slaves whom no one will be able to kill, so take My slaves to Tur in safety." Then Gog and Magog will emerge and they will, as Allah describes, "swoop down from every mound." [21:96] The first of them will pass by lake Tiberias and drink from it, then the last of them will pass by it and will say: "There was water here once." The Prophet of Allah, 'Eisa and his companions will be besieged there until the head of an ox would be dearer to any one of them than one hundred Dinar are to any one of you today. Then, the Prophet of Allah, 'Eisa and his companions will supplicate Allah. Then Allah will send a worm in their necks and the next morning they will all die as one. The Prophet of Allah 'Eisa and his companions will come down and they will not

## Sunan Ibn Majah

find even the space of a hand span that is free of their stink, stench and blood. They will pray to Allah, and He will send birds with necks like the necks of Bactrian camels, which will pick them up and throw them wherever Allah wills. Then Allah will send rain which will not leave any house of clay or hair, and it will wash the earth until it leaves it like a mirror (or a smooth rock). Then it will be said to the earth: "Bring forth your fruits and bring back your blessing." On that day a group of people will eat from a (single) pomegranate and it will suffice them, and they will seek shelter beneath its skin. Allah will bless a milch-camel so that it will be sufficient for a large number of people, and a milch-cow will be sufficient for a whole tribe and a milch-ewe will be sufficient for a whole clan. While they are like that, Allah will send a pleasant wind which will seize them beneath their armpits and will take the soul of every Muslim, leaving the rest of the people fornicating like donkeys, and upon them will come the Hour

4076. It was narrated from Nawwas bin Sam'an that the Messenger of Allah (ﷺ) said: "The Muslims will use the bows, arrows and shields of Gog and Magog as firewood, for seven years

4077. It was narrated that Abu Umamah Al-Bahili said: "The Messenger of Allah (ﷺ) addressed us, and most of his speech had to do with telling us about Dajjal. He warned about him, and among the things he said was: 'There will not be any tribulation on earth, since the time Allah created the offspring of Adam, that will be greater than the tribulation of Dajjal. Allah has not sent any Prophet but he warned his nation about Dajjal. I am the last of the Prophets, and you are the last of the nations. He will undoubtedly appear among you. If he appears while I am among you, I will contend with him on behalf of every Muslim, and if he appears while I am not among you, then each man must fend for himself and Allah will take care of every Muslim on my behalf. He will emerge from Al-Khalla, between Sham and Iraq, and will wreak havoc right and left. O slaves of Allah, remain steadfast. I will describe him to you in a manner in which none of the Prophets has described him before me. He will start by saying 'I am a Prophet,' and there is no Prophet after me. Then a second time he will say: 'I am your Lord.' But you will not see your Lord until you die. He is one-eyed, and your Lord is not one-eyed, and written between his eyes is Kafir. Every believer will read it, whether he is literate or illiterate. Part of his Fitnah will be that he will have with him Paradise and Hell, but his Hell will be a Paradise and his Paradise a Hell. Whoever is tested with his fire (hell), let him seek the help of Allah and recite the first Verses of Al-Kahf, then it will be cool and safe for him, as the fire was for Ibrahim. Part of his Fitnah will be that he will say to a Bedouin: 'What do you think, if I resurrect your father and mother for you, will you bear witness that I am your Lord?' He will say: 'Yes.' Then two devils will appear to him in the form of his father and mother and will say: 'O my son, follow him, for he is your Lord.' And part of his Fitnah will be that he will overpower a single soul and kill him, then he will cut him with a saw until he falls in two pieces. Then he will say: 'Look at this slave of mine; I will resurrect him now, then he will claim that he has a Lord other than me.' Then Allah will resurrect him and the evil one will say to him: 'Who is your Lord?' and he will say: 'Allah is my Lord, and you are the enemy of Allah, you are Dajjal. By Allah, I have never had more insight about you than I have today.' (An addition) Abul-Hasan Tanafisi said: 'Muharibi told us: 'Ubaidullah bin al-Walid Al-Wassafi told us, from 'Atiyyah, that Abu Sa'eed said: 'The Messenger of Allah (ﷺ) said: 'That man will be the highest in status in my nation in Paradise''' - He said: 'Abu Sa'eed said: 'By Allah, we did not think that man would be anyone other than 'Umar bin al-Khattab, until he passed away. - Muharibi said: 'Then we went back to the narration of Abu Rafi'. He said: - 'Part of his Fitnah will be that he will command the sky to rain, and it will rain, and he will command the earth to bring forth vegetation and it will do so. And part of his Fitnah will be that he will pass by a clan and they will disbelieve in him, so all their flocks will perish and none will be left. And part of his Fitnah will be that he will pass by a clan who will believe in him, so he will command the sky to rain, and it will rain, and he will command the earth to bring forth vegetation and it will do so, until their flocks will come back in the evening of that day, bigger and fatter than they have ever been, with their flanks stretched and their udders full of milk. There will be no part of the earth left that he does not enter and prevail over, except for Makkah and Al-Madinah, for he will not approach them on any of their mountain paths but he will be met by angels with unsheathed swords, until he will stop at the red hill at the end of the marsh. Then Al-Madinah will be shaken with its people three times, and no hypocrite, male or female, will be left, all will come out to him. Thus it will be cleansed of impurity just as the bellows cleanses the iron of dross. And that day will be called the Day of Deliverance.' "Umm Sharik bint Abi 'akar said: 'O Messenger of Allah, where will the Arabs be that day?' He said: 'On that day they will be few, and most of them will be in Baitul-Maqdis (Jerusalem), and their leader will be a righteous man. When their leader has stepped forward to lead them in subh prayer, 'Eisa bin Maryam will come down to them. Their leader will step backwards so that 'Eisa can come forward and lead the people in prayer, but 'Eisa will place his hand between his shoulders and say to him: 'Go forward and pray, for the Iqamah was given for you.' Then their leader will lead them in prayer. When he has finished, 'Eisa (as), will say: 'Open the gate.' So they will open it and behind it will be Dajjal with seventy thousand Jews, each of them carrying an adorned sword and wearing a greenish cloak. When Dajjal looks at him, he will start to melt as salt melts in water. He will run away, and 'Eisa (as), will say: 'I have only one blow for you, which you will not be able to escape!' He will catch up with him at the eastern gate of Ludd, and will kill him. Then Allah will defeat the Jews, and there will be nothing left that Allah has created which the Jews will be able to hide behind, except that Allah will cause it to speak - no stone, no tree, no wall, no animal - except for Al-Gharqad (the box-thorn), for it is one of their trees, and will not speak - except that it will say: 'O Muslim slave of Allah, here is a Jew, come and kill him!' "The Messenger of Allah (ﷺ) said: 'His (Dajjal's) days will number forty years: a year like half a year, a year like a month, a month like a week, and the rest of his days will be like sparks from a fire (i.e., they will pass quickly). One of you will enter the gate of Al-Madinah in the morning and not reach its other gate until evening comes.' It was said: 'O Messenger of Allah, how should we pray on those short days?' He said: 'Estimate (the times of) the prayer, as you do on these long days, then pray.' The Messenger of Allah (ﷺ) said: 'Eisa bin Maryam (as), will be a just judge and a just ruler among my nation. He will break the cross, slaughter the pigs, abolish the Jizyah and charity will be left. No one will be appointed to (collect the Zakah of) sheep and camels. Grudges and mutual hatred will disappear and the venom of every venomous creature will be removed, so that a baby boy will put his hand in a snake and it will not harm him, and a baby girl will make a lion run away, and it will not harm her; and the wolf will be among the sheep like their sheepdog. The earth will be filled with peace just as a vessel is filled with

## Sunan Ibn Majah

water. The people will be united and none will be worshipped except Allah. War will cease and Quraish will no longer be in power. The earth will be like a silver platter, with its vegetation growing as it did at the time of Adam, until a group of people will gather around one bunch of grapes and it will suffice them, and a group will gather around a single pomegranate and it will suffice them. An ox will be sold for such and such amount of money, and a horse will be sold for a few Dirham.' They said: 'O Messenger of Allah, why will horses be so cheap?' He said: 'They will never be ridden in war again.' It was said to him: 'Why will oxen be so expensive?' He said: 'Because all the land will be tilled. Before Dajjal appears there will be three difficult years in which the people will suffer severe famine. In the first year, Allah will command the sky to withhold one third of its rain and the earth to withhold one third of its produce. In the second year, He will command the sky to withhold two thirds of its rain and the earth to withhold two-thirds of its produce. In the third year, he will command the sky to withhold all of its rain, and not a single drop will fall, and the earth to withhold all of its produce, and nothing will grow. All cloven-hoofed animals will die, except those that Allah wills.' It was said: 'What will the people live on at that time?' He said: 'Tahlil, Takbir, Tasbih and Tahmid. That will take the place of food for them.'" Abu 'Abdullah (Ibn Majah) said: "I heard Abul-Hasan Tanafisi say: 'I heard 'Abdur-Rahman Al-Muharibi say: "This Hadith should be sent to every teacher so that they can teach it to the children in the schools

4078. It was narrated from Abu Hurairah that the Prophet () said:"The Hour will not begin until 'Eisa bin Maryam comes down as a just judge and a just ruler. He will break the cross, kill the pigs and abolish the Jizyah, and wealth will become so abundant that no one will accept it

4079. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allah () said:"Gog and Magog people will be set free and they will emerge as Allah says: "swoop(ing) down from every mound."[21:96] They will spread throughout the earth, and the Muslims will flee from them until the remainder of the Muslims are in their cities and fortresses, taking their flocks with them. They will pass by a river and drink from it, until they leave nothing behind, and the last of them will follow in their footsteps and one of them will say: 'There was once water in this place.' They will prevail over the earth, then their leader will say: 'These are the people of the earth, and we have finished them off. Now let us fight the people of heaven!' Then one of them will throw his spear towards the sky, and it will come back down smeared with blood. And they will say: 'We have killed the people of heaven.' While they are like that, Allah will send a worm like the worm that is found in the noses of sheep, which will penetrate their necks and they will die like locusts, one on top of another. In the morning the Muslims will not hear any sound from them, and they will say: 'Who will sell his soul for the sake of Allah and see what they are doing?' A man will go down, having prepared himself to be killed by them, and he will find them dead, so he will call out to them: 'Be of good cheer, for your enemy is dead!' Then the people will come out and let their flocks loose, but they will not have anything to graze on except their flesh, and they will become very fat as if they were grazing on the best vegetation they ever found

4080. It was narrated from Abu Hurairah that the Messenger of Allah () said:"Gog and Magog people dig every day until, when they can almost see the rays of the sun, the one in charge of them says: "Go back and we will dig it tomorrow." Then Allah puts it back, stronger than it was before. (This will continue) until, when their time has come, and Allah wants to send them against the people, they will dig until they can almost see the rays of the sun, then the one who is in charge of them will say: "Go back, and we will dig it tomorrow if Allah wills.' So they will say: "If Allah wills." Then they will come back to it and it will be as they left it. So they will dig and will come out to the people, and they will drink all the water. The people will fortify themselves against them in their fortresses. They will shoot their arrows towards the sky and they will come back with blood on them, and they will say: "We have defeated the people of earth and dominated the people of heaven." Then Allah will send a worm in the napes of their necks and will kill them thereby.'" The Messenger of Allah () said: "By the One in Whose Hand is my soul, the beasts of the earth will grow fat on their flesh

4081. It was narrated that 'Abdullah bin Mas'ud said:"On the night on which the Messenger of Allah () was taken on the Night Journey (Isra'), he met Ibrahim, Musa and 'Eisa, and they discussed the Hour. They started with Ibrahim, and asked him about it, but he did not have any knowledge of it. Then they asked Musa, and he did not have any knowledge of it. Then they asked 'Eisa bin Maryam, and he said: 'I have been assigned to some tasks before it happens.' As for as when it will take place, no one knows that except Allah. Then he mentioned Dajjal and said: 'I will descend and kill him, then the people will return to their own lands and will be confronted with Gog and Magog people, who will: "swoop down from every mound."[21:96] They will not pass by any water but they will drink it, (and they will not pass) by anything but they will spoil it. They (the people) will beseech Allah, and I will pray to Allah to kill them. The earth will be filled with their stench and (the people) will beseech Allah and I will pray to Allah, then the sky will send down rain that will carry them and throw them in the sea. Then the mountains will turn to dust and the earth will be stretched out like a hide. I have been promised that when that happens, the Hour will come upon the people, like a pregnant woman whose family does not know when she will suddenly give birth.'" (One of the narrators) 'Awwam said: "Confirmation of that is found in the Book of Allah, where Allah says: "Until, when Gog and Magog people are let loose (from their barrier), and they swoop down from every mound (21:)

4082. It was narrated that 'Abdullah said:"While we were with the Messenger of Allah (), some youngsters from Banu Hashim came along. When the Prophet () saw them, his eyes filled with tears and his color changed. I said: 'We still see something in your face that we do not like (to see).' He said: 'We are members of a Household for whom Allah has chosen the Hereafter over this world. The people of my Household will face calamity, expulsion and exile after I am gone, until some people will come from the east carrying black banners. They will ask for something good but will not be given it. Then they will fight and will be victorious, then they will be given what they wanted, but they will not accept it and will give leadership to a man from my family. Then they will fill it with justice just as it was filled with injustice. Whoever among you lives to see that, let him go to them even if he has to crawl over snow

4083. It was narrated from Abu Sa'eed Al-Khudri that the Prophet () said:"The Mahdi will be among my nation. If he lives for a short period, it will be seven, and if he lives for a long period, it will be nine, during which my nation will enjoy a time of ease such as it has never enjoyed. The land will bring forth its yield and will

## Sunan Ibn Majah

not hold back anything, and wealth at that time will be piled up. A man will stand up and say: 'O Mahdi, give me!' He will say: 'Take

4084. It was narrated from Thawban that the Messenger of Allah (ﷺ) said: "Three will fight one another for your treasure, each one of them the son of a caliph, but none of them will gain it. Then the black banners will come from the east, and they will kill you in an unprecedented manner." Then he mentioned something that I do not remember, then he said: "When you see them, then pledge your allegiance to them even if you have to crawl over the snow, for that is the caliph of Allah, Mahdi

4085. It was narrated from 'Ali that the Messenger of Allah (ﷺ) said: "Mahdi is one of us, the people of the Household. Allah will rectify him in a single night

4086. It was narrated that Sa'eed bin Musayyab said: "We were with Umm Salamah and we were discussing Mahdi. She said: 'I heard the Messenger of Allah (ﷺ) say: "Mahdi will be one of the descendents of Fatimah

4087. It was narrated that Anas bin Malik said: "I heard the Messenger of Allah (ﷺ) say: 'We, the sons of 'Abdul-Muttalib, will be leaders of the people of Paradise: Myself, Hamzah, 'Ali, Ja'far, Hasan, Husain and Mahdi

4088. It was narrated from 'Abdullah bin Harith bin Jaz' Az-Zabidi that the Messenger of Allah (ﷺ) said: "People will come from the east, paving the way for Mahdi," meaning, for his rule

4089. It was narrated that Jubair bin Nufair said: "Jubair said to me: 'Let's go to Dhu Mikhmar, who was a man from among the Companions of the Prophet (ﷺ).' So I went with them and he asked him about the peace treaty (with the Romans). He said: 'I heard the Prophet (ﷺ) say: "The Romans will enter into a peace treaty with you, then you and they will fight one another as enemies, and you will be victorious; you will collect the spoils of war and be safe. Then you will come back until you stop in a meadow with many hillocks. A man from among the people of the Cross will raise the Cross and will say: 'The Cross has prevailed.' Then a man among the Muslims will become angry and will go and break the Cross. Then the Romans will prove treacherous (breaking the treaty) (and will gather) for the fierce battle."

4089.2. Another chain with a similar report to which he added: "They will gather for the fierce battle, and at that time they will come with eighty banners, under each of which will be twelve thousand troops

4090. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "When the fierce battles take place, Allah will send a troop of freed slaves who will be the best Arab horsemen and the best armed, with whom Allah will support His religion."

4091. It was narrated from Jabir bin Samurah, that Nafi' bin 'Utbah bin Abu Waqqas narrated that the Prophet (ﷺ) said: "You will fight the Arabian Peninsula and victory will be granted by Allah. Then you will fight the Romans and victory will be granted (by Allah). Then you will fight Dajjal and victory will be granted (by Allah)." Jabir said: "Dajjal will not appear until you have fought the Romans

4092. It was narrated from Mu'adh bin Jabal that the Prophet (ﷺ) said: "The great fierce battle, the conquest of Constantinople and the emergence of Dajjal, will all happen within seven months

4093. It was narrated from 'Abdullah bin Busr that the Messenger of Allah (ﷺ) said: "Between the fierce battle and the conquest of Al-Madinah will be six years, and the appearance of Dajjal will come in the seventh

4094. It was narrated from Kathir bin 'Abdullah bin 'Amr bin 'Awf, from his father, that his grandfather said: "The Messenger of Allah (ﷺ) said: 'The Hour will not begin until the closest Muslim outpost will be at Baula.' Then he said: 'O 'Ali, O 'Ali, O 'Ali.' He ('Ali) said: 'May my father and mother be ransomed for you.' He said: 'You will fight Banu Asfar (the Romans) and those who come after you will fight them, until the best of the Muslims go out to fight them, the people of Hijaz who do not fear the blame of anyone for the sake of Allah. They will conquer Constantinople with Tasbih and Takbir and will acquire such spoils of war as has never been seen before, which they will distribute by the shieldful. Someone will come and say: "Masih has appeared in your land!" But he will be lying, so the one who takes (some of the spoils) will regret it, and the one who leaves it behind will regret it too."

4095. It was narrated from 'Awf bin Malik Al-Ashja'i that the Messenger of Allah (ﷺ) said: "There will be a treaty between you and Banu Asfar (The Romans), but they will betray you and will march against you with eighty banners, under each of which there will be twelve thousand troops."

4096. It was narrated from Abu Hurairah conveying it from the Prophet (ﷺ): "The Hour will not begin until you fight people with shoes of hair, and the Hour will not begin until you fight people with small eyes."

4097. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "The Hour will not begin until you fight people with small eyes and small, even noses, as if their faces were hammered shields. And the Hour will not begin until you fight people whose shoes are made of hair."

4098. It was narrated that 'Amr bin Taghlib said: "I heard the Prophet (ﷺ) say: 'One of the portents of the Hour is that you fight people with broad faces, as if their faces are hammered shields. And one of the portents of the Hour is that you will fight people who wear shoes of hair."

4099. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allah (ﷺ) said: "The Hour will not begin until you fight people with small eyes and wide faces, as if their eyes are the pupils of locusts and as if their faces are hammered shields. They will be wearing shoes of hair, using leather shields and tying their horses to date-palm trees."

## Zuhd

## Sunan Ibn Majah

4100. It was narrated from Abu Dharr Al-Ghifari that the Messenger of Allah (ﷺ) said: "Indifference towards this world does not mean forbidding what is permitted, or squandering wealth, rather indifference towards this world means not thinking that what you have in your hand is more reliable than what is in Allah's Hand, and it means feeling that the reward for a calamity that befalls you is greater than that which the calamity makes you miss out on."

4101. It was narrated that Abu Khallad, who was one of the Companions of the Prophet (ﷺ), said: "The Messenger of Allah (ﷺ) said: 'If you see a man who has been given indifference with regard to this world and who speaks little, then draw close to him for he will indeed offer wisdom.'"

4102. It was narrated that Sahl bin Sa'd As-Sa'di said: "A man came to the Prophet (ﷺ) and said: 'O Messenger of Allah, show me a deed which, if I do it, Allah will love me and people will love me. The Messenger of Allah (ﷺ) said: "Be indifferent towards this world, and Allah will love you. Be indifferent to what is in people's hands, and they will love you."

4103. It was narrated from Abu Wa'il that a man from his people – Samurah bin Sahm – said: "We stopped with Abu Hashim bin 'Utbah, who had been stabbed, and Mu'awiyah came to visit him. Abu Hashim wept and Mu'awiyah said to him: 'Why are you weeping, O maternal uncle? Is there some pain bothering you, or is it because of this world, the best of which has already passed?' He said: 'It is not for any of these reasons. But the Messenger of Allah (ﷺ) gave me some advice and I wish that I had followed it. He (ﷺ) said: "There may come a time when you will see wealth divided among the people, and all you will need of that is a servant and a mount to ride in the cause of Allah." That time came, but I accumulated wealth.'"

4104. It was narrated from Thabit that Anas said: "Salman felt sick and Sa'd came to visit him, and when he saw him he wept. Sa'd said to him: 'Why are you weeping, my brother? Are you not a Companion of the Messenger of Allah (ﷺ)? Are you not? Are you not?' Salman said: 'I am only weeping for one reason: I am not weeping because of longing for this world or for dislike of the Hereafter. But the Messenger of Allah (ﷺ) gave me some advice and I think that I have transgressed.' He said: 'What was his advice to you?' He said: 'He advised me that something like the provision of a rider is sufficient for anyone of you, and I think that I have transgressed that. As for you, O Sa'd, fear Allah when you pass a verdict, and when you distribute (spoils of war), and when you decide to do anything.'"

4105. 'Abdur-Rahman bin Aban bin 'Uthman bin 'Affan narrated that his father said: "Zaid bin Thabit departed from Marwan at mid-day. I said: 'He has not sent him out at this time of the day except for something he asked.' So I asked him, and he said: 'He asked me about some things we heard from the Messenger of Allah (ﷺ) say: "Whoever is focused only on this world, Allah will confound his affairs and make him fear poverty constantly, and he will not get anything of this world except that which has been decreed for him. Whoever is focused on the Hereafter, Allah will settle his affairs for him and make him feel content with his lot, and his provision and worldly gains will undoubtedly come to him.'"

4106. 'Abdullah said: "I heard your Prophet (ﷺ) say: 'Whoever focuses all his concerns on one thing, the Hereafter, Allah will relieve him of worldly concerns, but whoever has disparate concerns scattered among a number of worldly issues, Allah will not care in which of its valleys he died.'"

4107. (Abu) Khalid Al-Walibi narrated from Abu Hurairah and he (one of the narrators) said: "I do not know except that he attributed it to the Prophet (ﷺ) – "Allah says: 'O son of Adam, devote yourself to My worship, and I will fill your heart with contentment and take care of your poverty; but if you do not do that, then I will fill your heart with worldly concerns and will not take care of your poverty.'"

4108. Mustawrid, a brother of Banu Fihri, said: "I heard the Messenger of Allah (ﷺ) say: 'The likeness of this world in comparison to the Hereafter is that of anyone of you dipping his finger into the sea: let him see what he brings forth.'"

4109. It was narrated that 'Abdullah said: "The Prophet (ﷺ) lay down on a reed mat, and it left marks on his skin. I said: 'May my father and mother be ransomed for you, O Messenger of Allah! If you had told us we would have provided you with something that would save you this trouble.' The Messenger of Allah (ﷺ) said: 'What is there between myself and the world? This world and I are just like a rider who stops to rest beneath the shade of a tree then goes and leaves it.'"

4110. It was narrated that Sahl bin Sa'd said: "We were with the Messenger of Allah (ﷺ) in Dhul-Hulaifah, when we saw a dead sheep lifting its leg (because of bloating). He said: 'Don't you think this is worthless to its owner? By the One in Whose hand is my soul, this world is more worthless to Allah than this (dead sheep) is to its owner. If this world was worth the wing of a mosquito to Allah, the disbeliever would not have a drop to drink from it.'"

4111. Mustawrid bin Shaddad said: "I was riding with the Messenger of Allah (ﷺ) when he came across a dead lamb that had been thrown out.' He said: 'Don't you think that this is worthless to its owners?' It was said: 'O Messenger of Allah, it is because it is worthless that they have thrown it out, - or words to that effect. He said: 'By the One in Whose Hand is my soul, this world is more worthless to Allah than this is to its owners.'"

4112. Abu Hurairah said: "I heard the Messenger of Allah (ﷺ) saying: 'This world is cursed and what is in it is cursed, except the remembrance of Allah (dhikr) and what is conducive to that, or one who has knowledge or who acquires knowledge.'"

4113. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "This world is a prison for the believer and a paradise for the disbeliever.'"

4114. It was narrated that Ibn 'Umar said: "The Messenger of Allah (ﷺ) took hold of some part of my body and said: 'O 'Abdullah, be in this world like a stranger, or one who is passing through, and consider yourself as one of the people of the graves.'"

4115. It was narrated from Mu'adh bin Jabal that the Messenger of Allah (ﷺ) said: "Shall I not tell you about the kings of Paradise?' I said: 'Yes.' He said: 'A weak and oppressed man who wears tattered clothes and is not paid any heed. If he swears (an oath) by Allah, Allah fulfills it.'"

4116. Harithah bin Wahb narrated that the Messenger of Allah (ﷺ) said: "Shall I not tell you about the people of Paradise? Every weak and oppressed one. Shall I

## Sunan Ibn Majah

not tell you about the people of Hell? Every harsh, haughty and arrogant one.”

4117. It was narrated from Abu Umamah that the Messenger of Allah (ﷺ) said: “The one who most deserved to be envied, in my view, is the one who has the least burden, who prays a great deal and finds joy in prayer, and who is unknown among people and is not paid any heed. His provision will be sufficient, he will be content with it, his death will come quickly, his estate will be small and his mourners will be few.”

4118. It was narrated from ‘Abdullah bin Abi Umamah Al-Harithi that his father said: “The Messenger of Allah (ﷺ) said: ‘Simplicity is part of faith.’”

4119. It was narrated from Asma’ bint Yazid that she heard the Messenger of Allah (ﷺ) say: “Shall I not tell you of the best of you?” They said: “Yes, O Messenger of Allah.” He said: “The best of you are those who, when they are seen, Allah the Mighty, the Majestic, is remembered.”

4120. It was narrated that Sahl bin Sa’d As-Sa’idi said: “A man passed by the Messenger of Allah (ﷺ) and the Prophet (ﷺ) said: ‘What do you say about this man?’ They said: ‘We agree with your opinion concerning him. We say: He is one of the noblest of people. If he proposes marriage, his proposal deserves to be accepted; and if he intercedes, his intercession deserves to be accepted; and if he speaks, he deserves to be listened to.’ The Prophet (ﷺ) remained silent, and another man passed by. The Prophet (ﷺ) said: ‘What do you think about this man?’ We said: ‘By Allah, O Messenger of Allah, this is one of the poor Muslims. If he proposes marriage, he does not deserve to get married; and if he intercedes, his intercession does not deserve to be accepted; and if he speaks, he does not deserve to be listened to.’ The Prophet (ﷺ) said: ‘This one is better than an earthful of (men like) the other man.’”

4121. It was narrated from ‘Imran bin Husain that the Messenger of Allah (ﷺ) said: “Allah loves His believing slave who is poor, does not beg and has many children.”

4122. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “The poor believers will enter Paradise half a day – five hundred years – before the rich.”

4123. It was narrated from Abu Sa’eed Al-Khudri that the Messenger of Allah (ﷺ) said: “The poor Muhajirun will enter Paradise before the rich, the equivalent of five hundred years.”

4124. It was narrated that ‘Abdullah bin ‘Umar said: “The poor Muhajirun complained to the Messenger of Allah (ﷺ) about that with which Allah had favored the rich over them. He said: ‘O poor people, shall I not give you the glad tidings that the poor believers will enter Paradise half a day, five hundred years, before the rich?’”

4125. It was narrated that Abu Hurairah said: “Ja’far bin Abu Talib used to like the poor; he would sit with them and talk to them, and they would talk to him. And the Messenger of Allah (ﷺ) gave him the Kunyah of Abul-Masakin (Father of the Poor).”

4126. It was narrated that Abu Sa’eed Al-Khudri said: “Love the poor, for I heard the Messenger of Allah (ﷺ) say in his supplication: ‘O Allah, cause me to live poor and cause me to die poor, and gather me among the poor (on the Day of Resurrection).’”

4127. It was narrated from Khabbab, concerning the Verse: “And turn not away those who invoke their Lord, morning and afternoon...” up to His saying: “...and thus become of the unjust.” [6:52] He said: “Aqra’ bin Habis At-Tamimi and ‘Uyainah bin Hisn Al-Fazri came and found the Messenger of Allah (ﷺ) with Suhaib, Bilal, ‘Ammar and Khabbab, sitting with some of the believers who were weak (i.e., socially). When they saw them around the Prophet (ﷺ) they looked down on them. They took him aside and said: ‘We want you to sit with us along, so that the ‘Arabs will recognize our superiority. If the delegations of the Arabs come to you we will feel ashamed if the Arabs see us with these slaves. So, when we come to you, make them get up from your presence, then when we have finished, sit with them if you wish.’ He said: ‘Yes.’ They said: ‘Write a document for us (binding you to that).’ So he called for a piece of paper and he called ‘Ali to write, and we were sitting in a corner. Then Jibra’il (as), came down and said: “And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the unjust.” [6:52] Then he mentioned Aqra’ bin Habis and ‘Uyaynah bin Hisn, then he said: “Thus We have tried some of them with others, that they might say: ‘Is it these (poor believers) whom Allah has favored from amongst us?’ Does not Allah know best those who are grateful.” [6:53] Then he said: “When those who believe in Our Ayat come to you, say: Salamun ‘Alaykum (peace be on you); your Lord has written (prescribed) mercy for Himself.” [6:54] He said: “Then we got so close to him that our knees were touching his, and the Messenger of Allah (ﷺ) was sitting with us. When he wanted to get up, he stood up and left us. Then Allah revealed: “And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face; and let not your eyes overlook them,” – and do not sit with the nobles – “desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance,” – meaning ‘Uyainah and Aqra’ – “and who follows his own lusts, and those affair (deeds) has been lost” [18:28] He said: ‘May they be doomed.’ He said: ‘May ‘Uyainah and Aqra’ be doomed.’ Then he made the parable for them of two men and the parable of this world. Khabbab said: “We used to sit with the Prophet (ﷺ) and if the time came for him to leave, we would get up and leave him, then he would leave.”

4128. It was narrated that Sa’d said: “This Verse was revealed concerning us six: Myself, Ibn Mas’ud, Suhaib, ‘Ammar, Miqdad and Bilal. The Quraish said to the Messenger of Allah (ﷺ): ‘We do not want to join them, send them away.’ Thoughts of that entered the heart of the Messenger of Allah (ﷺ) as much as Allah willed, then Allah revealed: “And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the unjust.” [6:]

4129. It was narrated from Abu Sa’eed Al-Khudri that the Messenger of Allah (ﷺ) said: “Woe to the most wealthy except those who do such and such with the money, and such and such” – four things, (pointing) to his right, to his left, in front of him and behind him

## Sunan Ibn Majah

4130. It was narrated from Abu Dharr that the Messenger of Allah () said: "The wealthiest will be the lowest on the Day of Resurrection, except those who do such and such with their money, and earn it from good sources."
4131. It was narrated from Abu Hurairah that the Messenger of Allah () said: "The wealthiest will be the lowest, except one who does such and such," three things."
4132. It was narrated from Abu Hurairah that the Prophet () said: "I would not like to have (the equivalent of) Uhud in gold, then a third night comes to me and I have anything of it left, except something that I set aside to pay off a debt."
4133. It was narrated from 'Amr bin Ghailan Ath-Thaqafi that the Messenger of Allah () said: "O Allah, whoever believes in my and knows that what I have brought is the truth from You, decrease his wealth and his children, and make the meeting with You dear to him, and hasten his death. Whoever does not believe in me and does not know that what I have brought is the truth from You, increase his wealth and his children and make his life long."
4134. It was narrated that Nuqadah Al-Asadi said: "The Messenger of Allah () sent me to a man whom he was talking to lend him a she-camel (for milking) and to be returned, but he refused. Then he sent me to another man, who sent a she-camel to him. When the Messenger of Allah () saw it, he said: 'O Allah, bless it and bless the one who sent it.'" Nuqadah said: "I said to the Messenger of Allah (): 'And for the one who brought it.' He said: 'And (bless) the one who brought it.' Then he ordered that it should be milked and it yielded plenty of milk. The Messenger of Allah () said: 'O Allah, increase the wealth of so-and-so,' meaning the first one who did not give a camel; 'and give so-and-so provision day by day,' meaning the one who had sent the she-camel
4135. It was narrated from Abu Hurairah that the Messenger of Allah () said: "Wretched is the slave of the Dinar and the slave of the Dirham, and the slave of velvet and the slave of the Khamisah.\* If he is given, he is pleased and if he is not given, he does not fulfill (his oath of allegiance)."
4136. It was narrated from Abu Hurairah that the Prophet () said: "Wretched is the slave of the Dinar, the slave of the Dirham and the slave of the Khamisah. He is wretched and will be thrown (into Hell) on his face, and if he is pricked with a thorn may find no relief."
4137. It was narrated from Abu Hurairah that the Messenger of Allah () said: "Richness is not an abundance of worldly goods, rather richness is contentment with one's lot."
4138. It was narrated from 'Abdullah bin 'Amr bin 'As that the Messenger of Allah () said: "He has succeeded who is guided to Islam and is granted sufficient provision and is content with it."
4139. It was narrated from Abu Hurairah that the Messenger of Allah () said: "O Allah, make the provision of the family of Muhammad sufficient for them."
4140. It was narrated from Anas that the Messenger of Allah () said: "There is no rich man or poor man but he will wish on the Day of Resurrection that he had been given the bare minimum of provision."
4141. It was narrated from Salamah bin 'Ubaidullah bin Mihsan Al-Ansari that his father said: "The Messenger of Allah () said: 'Whoever among you wakes up physically healthy, feeling safe and secure within himself, with food for the day, it is as if he acquired the whole world.'"
4142. Abu Hurairah narrated that the Messenger of Allah () said: "Look at those who are beneath you and do not look at those who are above you, for it is more suitable that you should not consider as less the blessing of Allah."
4143. It was narrated that Abu Hurairah, who attributed it to the Prophet (), said: "Allah does not look at your forms or your wealth, rather He looks at your deeds and your hearts."
4144. It was narrated that 'Aishah said: "We, the family of Muhammad (), would stay for a month during which no fire would be lit (for cooking) and we had only dates and water."
4145. It was narrated from Abu Salamah that 'Aishah said: "There would come a month when no smoke was seen in any of the households of the family of Muhammad (). I said: 'What did you eat?' She said: 'The two black ones - dates and water.' But we had neighbors among the Ansar, sincere neighbors, who had domestic sheep, and they used to send some of their milk to us. (One of the narrators) Muhammad said: 'And they were nine households
4146. It was narrated that Nu'man bin Bashir said: "I heard 'Umar bin al-Khattab say: 'I saw the Messenger of Allah () writhing with hunger during the day, and he could not even find the worst of dates with which to fill his stomach.'"
4147. It was narrated that Anas bin Malik said: "I heard the Messenger of Allah () say several times: 'By the One in Whose Hand is the soul of Muhammad, the family of Muhammad does not have a Sa' of food grains or a Sa' of dates.' And at that time he had nine wives."
4148. It was narrated from Abu 'Ubaidah that 'Abdullah said: "The Messenger of Allah () said: 'The family of Muhammad has only a Mudd of food,' or 'The family of Muhammad does not have even a Mud of food.'"
4149. It was narrated that Sulaiman bin Surad said: "The Messenger of Allah () came to us and we stayed for three nights without having anything to eat."
4150. It was narrated that Abu Hurairah said: "One day some hot food was brought to the Messenger of Allah (), and he ate. Then when he had finished he said: 'Praise is to Allah, no hot food has entered my stomach since such and such a time.'"
4151. It was narrated that 'Aishah said: "The bed of the Messenger of Allah () was made of leather, stuffed with fibers of date-palm trees."



## Sunan Ibn Majah

4152. It was narrated from 'Ata' bin Sa'ib from his father, from 'Ali that the Messenger of Allah (ﷺ) came to 'Ali and Fatimah, when they were covered with a Khamil belonging to them. And a Khamil is a white velvet made of wool. The Messenger of Allah (ﷺ) had given this to them as a wedding gift, along with a pillow stuffed with Idhkhir\* and a water skin
4153. 'Umar bin Khattab said: "I entered upon the Messenger of Allah (ﷺ) when he was (sitting) on a reed mat. I sat down and (saw that) he was wearing a waist wrap, and there was no other barrier between him and the mat but his waist wrap, and the reed mat had made marks on his side. And I saw a handful of barley, nearly a Sa', and some acacia leaves, in a corner of the room, and a skin hanging up. My eyes flowed with tears, and he said: 'Why are you weeping, O son of Khattab?' I said: 'O Prophet of Allah, why should I not weep? This mat has made marks on your side, and this is all you have accumulated, I cannot see anything other than what I see (here), while Chosroes and Caesar live among fruits and rivers. You are the Prophet of Allah and His Chosen One, and this is what you have accumulated.' He said: 'O son of Khattab, does it not please you (to know) that (these things) are for us in the Hereafter and for them in this world?' He said: 'Yes.'"
4154. It was narrated that 'Ali said: "The daughter of the Messenger of Allah (ﷺ) was permitted to me as a bride, and our bed on the night when she was presented to me, was no more than the hide of a ram."
4155. It was narrated that Abu Mas'ud said: "The Messenger of Allah (ﷺ) used to enjoin charity, then one of us would go out and carry goods for others until he earned a Mudd, but one of them nowadays has one hundred thousand (Dinar or Dirham)." Shaiq said: "It was as if he was hinting that this was he himself"
4156. It was narrated that Ibn 'Umar said: "Utbah bin Ghazwan delivered a sermon on the pulpit and said: 'I saw myself the seventh of seven with the Messenger of Allah (ﷺ), and we did not have any food to eat except the leaves of trees, until our gums hurt.'"
4157. It was narrated from Abu Hurairah that they suffered from hunger and they were seven. He said: "Then the Prophet (ﷺ) gave me seven dates, one date for each man."
4158. It was narrated from 'Abdullah bin Zubair bin 'Awwam that his father said: "When the following was revealed: 'Then on that Day you shall be asked about the delights (you indulged in, in this world)! [102:8] Zubair said: 'What delights shall we be asked about? It is only the two black ones, dates and water.' He said: 'It is going to happen.'"
4159. It was narrated that Jabir bin 'Abdullah said: "The Messenger of Allah (ﷺ) sent us, (we were) three hundred men, carrying our provisions on our necks. Our provisions ran out until there would be for (every) man among us one date (a day)." Then it was said: "O Abu 'Abdullah, how can one date satisfy a man?" He said: "When we no longer had it, we realized how much it was worth. Then we came to the sea and found a whale that had been thrown up by the sea, and we ate from it for eighteen days."
4160. It was narrated that 'Abdullah bin 'Amr said: "The Messenger of Allah (ﷺ) passed by us when we were fixing a hut of ours, and said: 'What is this?' I said: 'It is a hut of ours that has fallen into disrepair.' The Messenger of Allah (ﷺ) said: 'The matter (of death) may come sooner than that.'"
4161. It was narrated that Anas said: "The Messenger of Allah (ﷺ) passed by a dome-shaped structure at the door of a man among the Ansar and said: 'What is this?' They said: 'A dome that was built by so-and-so.' The Messenger of Allah (ﷺ) said: 'All wealth that is like this (extravagant) will bring evil consequences to its owner on the Day of Resurrection.' News of that reached the Ansari, so he demolished it. Then the Prophet (ﷺ) passed by (that place) later on and did not see it. He asked about it and was told that its owner had demolished it because of what he had heard from him. He said: 'May Allah have mercy on him, may Allah have mercy on him.'"
4162. It was narrated that Ibn 'Umar said: "I had built a house to shelter me from the rain and the sun, during the time of Allah's Messenger (ﷺ), and no creature of Allah helped me in building it."
4163. It was narrated that Harithah bin Mudarrib said: "We came to Khabbab to visit him (when he was sick), and he said: 'I have been sick for a long time, and were it not that I heard the Messenger of Allah (ﷺ) say: 'Do not wish for death,' I would have wished for it.' And he said: 'A person will be rewarded for all his spending, except for (what he spends) on dust,' or he said, 'on building.'"
4164. 'Umar said: "I heard the Messenger of Allah (ﷺ) say: 'If you were to rely upon Allah with the reliance He is due, you would be given provision like the birds: They go out hungry in the morning and come back with full bellies in the evening.'"
4165. It was narrated that Habbah and Sawa', the two daughters of Khalid, said: "We entered upon the Prophet (ﷺ) when he was doing something, so we helped him with it. Then he said: 'Do not despair of provision so long as your heads are still moving, for a person's mother bears him red with raw skin, then Allah provides for him.'"
4166. It was narrated from 'Amr bin 'As that the Messenger of Allah (ﷺ) said: "The heart of the son of Adam has an inclination towards every desirable thing, so whoever follows all of those inclinations, Allah will not care which one will cause his doom. And whoever relies upon Allah, Allah will protect him from the pain of scattered inclinations."
4167. It was narrated that Jabir said: "I heard the Messenger of Allah (ﷺ) say: 'No one of you should die except thinking positively of Allah.'"
4168. It was narrated that Abu Hurairah said, attributing it to the Prophet (ﷺ): "The stronger believer is better and more beloved to Allah than the weak believer, although both are good. Strive to seek that which will benefit you and do not feel helpless. If something overwhelms you, then say: Qaddarallah, wa ma sha'a fa'al

## Sunan Ibn Majah

(It is the decree of Allah and what He wills He does). And beware of (saying) 'If only,' for 'If only' opens the door to Satan."

4169. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "A wise word is the lost property of the believer, so wherever he finds it, he has more right to it."

4170. It was narrated from 'Abdullah bin Sa'eed bin Abu Hind that his father said: "I heard Ibn 'Abbas saying that the Messenger of Allah (ﷺ) said: 'Two blessings which many people squander: Good health and free time.'"

4171. It was narrated that Abu Ayyub said: "A man came to the Prophet (ﷺ) and said: 'O Messenger of Allah, teach me but make it concise.' He said: 'When you stand to pray, pray like a man bidding farewell. Do not say anything for which you will have to apologize. And give up hope for what other people have.'"

4172. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "The likeness of the one who sits and listen to wisdom then only speaks of the bad things that he had heard, is that of a man who comes to a shepherd and says: 'O shepherd, give me one of your sheep to slaughter,' and (the shepherd) says: 'Go and grab the ear of the best of them.' Then he goes and grabs the ear of the sheepdog." Another chain reports a similar hadith

4173. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) said: "No one will enter Paradise who has pride in his heart equal to the weight of a grain of mustard seed, and no one will enter Hell who has faith in his heart equal to the weight of a grain of mustard seed."

4174. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Allah, the Glorified, says: 'Pride is My cloak and greatness My robe, and whoever competes with Me with regard to either of them, I shall throw him into Hell.'"

4175. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "Allah the Glorified, says: 'Pride is My cloak and greatness My robe, and whoever competes with Me with regard to either of them, I shall throw him into Hell.'"

4176. It was narrated from Abu Sa'eed that the Messenger of Allah (ﷺ) said: "Whoever humbles himself one degree for the sake of Allah, Allah will raise him in status one degree, and whoever behaves arrogantly towards Allah one degree, Allah will lower him in status one degree, until He makes him among the lowest of the low."

4177. It was narrated that Anas bin Malik said: "If a female slave among the people of Al-Madinah were to take the hand of the Messenger of Allah (ﷺ), he would not take his hand away from hers until she had taken him wherever she wanted in Al-Madinah so that her needs may be met."

4178. It was narrated that Anas bin Malik said: "The Messenger of Allah (ﷺ) used to visit the sick, attend funerals, accept the invitations of slaves and ride donkeys. On the day (of the battle) of Quraizah and Nadir, he was riding a donkey. On the day of Khaibar he was riding a donkey that was bridled with palmfibers and beneath him was a packsaddle made of palmfibers."

4179. It was narrated from 'Iyad bin Himar that the Prophet (ﷺ) addressed them and said: "Allah has revealed to me that you should be humble towards one another so that none of you boasts to another."

4180. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allah (ﷺ) was more modest than a virgin in her chamber. If he disliked something, that could be seen in his face."

4181. It was narrated from Anas that the Messenger of Allah (ﷺ) said: "Every religion has its distinct characteristic, and the distinct characteristic of Islam is modesty."

4182. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "Every religion has its distinct characteristic, and the distinct characteristic of Islam is modesty.""

4183. It was narrated from 'Uqbah bin 'Amr, Abu Mas'ud, that the Messenger of Allah (ﷺ) said: "Among the words that people learned from the earlier Prophets are: 'If you feel no shame, then do as you wish.'"

4184. It was narrated from Abu Bakrah that the Messenger of Allah (ﷺ) said: "Modesty is part of faith, and faith will be in Paradise. Obscenity in speech is part of harshness and harshness will be in Hell."

4185. It was narrated from Anas that the Messenger of Allah (ﷺ) said: "There is never any obscenity in a thing, but it mars it, and there is never any modesty in a thing, but it adorns it."

4186. It was narrated from Sahl bin Mu'adh bin Anas, from his father, that the Messenger of Allah (ﷺ) said: "Whoever restrains his anger when he is able to implement it, Allah will call him before all of creation on the Day of Resurrection, and will give him his choice of any houri that he wants."

4187. Abu Sa'eed Al-Khudri said: "We were sitting with the Messenger of Allah (ﷺ) and he said: 'The delegations of 'Abdul-Qais have come to you,' and no one had seen anyone. While we were like that, they came and alighted. They came to the Messenger of Allah (ﷺ) and Ashajj 'Ansari was left behind. He came afterwards, and halted at the halting-place, made his she-camel kneel down, and changed of his traveling clothes, then he came to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said to him: 'O Ashajj, you have two characteristics that Allah likes: Forbearance and deliberation.' He said: 'O Messenger of Allah, was I born with them or are they acquired?' He said: 'No, rather it is something that you were born with.'"

4188. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said to Ashajj 'Ansari: "You have two characteristics that Allah likes: Forbearance and modesty."

## Sunan Ibn Majah

4189. It was narrated from Ibn 'Umar that the Messenger of Allah () said: "There is no gulp that brings greater reward with Allah than a gulp of anger that a man swallows (suppresses), seeking thereby the Face of Allah."
4190. It was narrated from Abu Dharr that the Messenger of Allah () said: "I see what you do not see, and I hear what you do not hear. The heaven is creaking and it should creak, for there is no space in it the width of four fingers but there is an angel there, prostrating to Allah. By Allah, if you knew what I know, you would laugh little and weep much, and you would never enjoy women in your beds, and you would go out in the streets, beseeching Allah."
4191. It was narrated from Anas bin Malik that the Messenger of Allah () said: "If you knew what I know, you would laugh little and weep much."
4192. 'Amir bin 'Abdullah bin Zubair narrated that his father told him that there was no more than four years between their becoming Muslim and the revelation of this Verse, by which Allah reprimanded them: "Lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened? And many of them were rebellious." [57:]
4193. It was narrated from Abu Hurairah that the Messenger of Allah () said: "Do not laugh a lot, for laughing a lot deadens the heart."
4194. It was narrated that 'Abdullah said: "The Prophet () said to me: 'Recite Qur'an to me,' so I recited Surat An-Nisa' to him, and when I reached (the Verse): "How (will it be) then, when We bring forth from each nation a witness and We bring you as a witness against these people?" [4:41] I looked at him, and his eyes were filled with tears."
4195. It was narrated that Bara' said: "We were with the Messenger of Allah () at a funeral, and he sat at the edge of the grave weeping, until the ground became wet. Then he said: 'O my brothers, prepare yourselves for something like this.'"
4196. It was narrated from Sa'd bin Abu Waqqas that the Messenger of Allah () said: "Weep, and if you cannot weep then pretend to weep."
4197. It was narrated from 'Abdullah bin Mas'ud that the Messenger of Allah () said: "There is no believing slave who sheds tears, even if they are like the head of a fly, out of fear of Allah, and they roll down his cheeks, but Allah will forbid him to the Fire."
4198. It was narrated that 'Aishah said: "I said: 'O Messenger of Allah, 'And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear.' [23:60] Is this the one who commits adultery, steals and drinks alcohol?' He said: 'No, O daughter of Abu Bakr' – O daughter of Siddiq – rather it is a man who fasts and gives charity and prays, but he fears that those will not be accepted from him.'"
4199. Mu'awiyah bin Abu Sufyan said: "I heard the Messenger of Allah () say: 'Deeds are like vessels. If the lower part is good then the upper part will be good, and if the lower part is bad then the upper part will be bad.'"
4200. It was narrated from Abu Hurairah that the Messenger of Allah () said: "If a person prays in public and does it well, and he prays in secret and does it well, then Allah says: 'This man is truly My slave.'"
4201. It was narrated from Abu Hurairah that the Messenger of Allah () said: "Be moderate and adhere to moderation, for there is no one among you who will be saved by his deeds." They said: "Not even you, O Messenger of Allah?" He said: "Not even me. Unless Allah encompasses me with mercy and grace from Him."
4202. It was narrated from Abu Hurairah that the Messenger of Allah () said: "Allah says: 'I am the Most Self-Sufficient and I have no need for an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me.'"
4203. It was narrated from Abu Sa'd bin Abu Fadah Al-Ansari, who was one of the Companions, that the Messenger of Allah () said: "When Allah assembles the first and the last on the Day of Resurrection, a day concerning which there is no doubt, a caller will cry out: 'Whoever used to associate anyone else in an action that he did for Allah, let him seek his reward from someone other than Allah, for Allah is so self-sufficient that He has no need of any associate.'"
4204. It was narrated that Abu Sa'eed said: "The Messenger of Allah () came out to us when we were discussing Dajjal (False Christ) and said: 'Shall I not tell you of that which I fear more for you than Dajjal?' We said: 'Yes.' He said: 'Hidden polytheism, when a man stands to pray and makes it look good because he sees a man looking at him.'"
4205. It was narrated from Shaddad bin Aws that the Messenger of Allah () said: "The thing that I fear most for my nation is associating others with Allah. I do not say that they will worship the sun or the moon or idols, but deeds done for the sake of anyone other than Allah, and hidden desires."
4206. It was narrated from Abu Sa'eed Al-Khudri that the Prophet () said: "Whoever wants to be heard of, Allah will make him heard of, and whoever wants to be seen, Allah will show him (i.e., make known to the people his true motives and intentions)."
4207. It was narrated from Jundab that the Messenger of Allah () said: "Whoever wants to be heard of, Allah will make him heard of, and whoever wants to be seen, Allah will show him (i.e., expose his real motives)."
4208. It was narrated from 'Abdullah bin Mas'ud that the Messenger of Allah () said: "There is no (permissible) envy except in two cases: A man whom Allah has given wealth and caused him to dispose of it in a proper manner, and a man to whom Allah has given wisdom, and he acts in accordance with it and teaches it (to others)."
4209. It was narrated from Salim that his father said: "The Messenger of Allah () said: 'There is no envy except in two cases. A man to whom Allah has given (knowledge of) the Qur'an, so he recites it night and day, and a man to whom Allah has given wealth, so he spends it night and day.'"

## Sunan Ibn Majah

4210. It was narrated from Anas that the Messenger of Allah () said: "Envy consumes good deeds just as fire consumes wood, and charity extinguishes bad deeds just as water extinguishes fire. Prayer is the light of the believer and fasting is a shield against the Fire."
4211. It was narrated from Abu Bakrah that the Messenger of Allah () said: "There is no sin more deserving that Allah hasten the punishment in this world, in addition to what is stored up for him in the Hereafter – than injustice and severing the ties of kinship."
4212. It was narrated from 'Aishah, the Mother of the Believers, that the Messenger of Allah () said: "The most quickly rewarded of good deeds are kindness and upholding the ties of kinship, and the most quickly punished evil deeds are injustice and severing the ties of kinship."
4213. It was narrated from Abu Hurairah that the Messenger of Allah () said: "It is sufficient evil for a man to look down on his Muslim brother."
4214. It was narrated from Anas bin Malik that the Messenger of Allah () said: "Allah has revealed to me that you should be humble towards one another and should not wrong one another."
4215. It was narrated from 'Atiyyah As-Sa'di, who was one of the Companions of the Prophet (), that the Messenger of Allah () said: "A person will not reach the status of being one of those who have piety until he refrains from doing something in which there is no sin, for fear of falling into something in which there is sin."
4216. It was narrated that 'Abdullah bin 'Amr said: "It was said to the Messenger of Allah (): 'Which of the people is best?' He said: 'Everyone who is pure of heart and sincere in speech.' They said: 'Sincere in speech, we know what this is, but what is pure of heart?' He said: 'It is (the heart) that is pious and pure, with no sin, injustice, rancor or envy in it.'"
4217. It was narrated from Abu Hurairah that the Messenger of Allah () said: "O Abu Hurairah, be cautious, and you will be the most devoted of people to Allah. Be content, and you will be the most grateful of people to Allah. Love for people what you love for yourself, and you will be a (true) believer. Be a good neighbor to your neighbors, and you will be a (true) Muslim. And laugh little, for laughing a lot deadens the heart."
4218. It was narrated from Abu Dharr that the Messenger of Allah () said: "There is no wisdom like reflection, and no honor like good manners."
4219. It was narrated from Samurah bin Jundab that the Messenger of Allah () said: "Being honorable is wealth and noble character is piety."
4220. It was narrated from Abu Dharr that the Messenger of Allah () said: "I know a word – (one of the narrators) 'Uthman said: "a Verse" – which if all the people followed it, it would suffice them." They said: "O Messenger of Allah, which Verse?" He said: "And whosoever fears Allah, He will make a way out for him." [65:]
4221. It was narrated from Abu Bakr bin Abu Zuhair Ath-Thaqafi, that his father said: "The Messenger of Allah () addressed us in Nabawah" or Banawah – he (one of the narrators) said: "Nabawah is near Ta'if" – "And said: 'Soon you will be able to tell the people of Paradise from the people of Hell.' They said: 'How O Messenger of Allah?' He said: 'By praise and condemnation. You are Allah's witnesses over one another.'"
4222. It was narrated that Kulthum Al-Khuza'i said: "A man came to the Prophet () and said: 'O Messenger of Allah, how can I know, when I have done something good, that I have done well, and if I have done something bad, that I have done a bad deed?' The Messenger of Allah () said: 'If your neighbors say that you have done something good, then you have done well, and if they say that you have done something bad, then you have done something bad.'"
4223. It was narrated that 'Abdullah said: "A man said to the Messenger of Allah (): 'How can I know when I have done well and when I have done something bad?' The Prophet () said: 'If you hear your neighbors saying that you have done well, then you have done well, and if you hear them saying that you have done something bad, then you have done something bad.'"
4224. It was narrated from Ibn 'Abbas that the Messenger of Allah () said: "The people of Paradise are those whose ears Allah fills with the praise of people when they are listening, and the people of Hell- fire are those whom He fills their ears with condemnation when they are listening."
4225. It was narrated from Abu Dharr: "I said to the Prophet (): '(What do you say about when) a man does a deed for the sake of Allah, and people love him for it?' He said: 'That is the immediate glad tidings of the believer.'"
4226. It was narrated that Abu Hurairah said: "A man said: 'O Messenger of Allah, I do a good deed, then others find out about it and that pleases me.' He said: 'You will have two rewards, the reward for doing it in secret and the reward for doing it openly (so that others may follow your example).'"
4227. 'Alqamah bin Waqqas (said) that he heard 'Umar bin al-Khattab, when he was addressing the people, saying: "I heard the Messenger of Allah () say: 'Actions are but by the intention and every man will have but that which he intended. So he whose emigration was for Allah and His Messenger, his emigration was for Allah and His Messenger. But he whose emigration was for some worldly benefit or to take some woman in marriage, his emigration was for that which he migrated.'"
4228. It was narrated that Abu Kabshah Al-Anmari said: "The Messenger of Allah () said: 'The likeness of this nation is that of four people: A man to whom Allah gives wealth and knowledge, so he acts according to his knowledge with regard to his wealth, spending it as it should be spent; a man to whom Allah gives knowledge, but he does not give him wealth, so he says: "If I had been given (wealth) like this one, I would have done what (the first man) did." The Messenger of Allah () said: 'They will be equal in reward. And a man to whom Allah gives wealth but does not give knowledge, so he squanders his wealth and spends it in inappropriate ways; and a man to whom Allah gives neither knowledge nor wealth, and he says: "If I had (wealth) like this one, I would do what (the third man) did." The Messenger of Allah () said: 'They are equal in their burden (of sin).'" A similar report (as above) was narrated from Ibn Abu Kabshah, from his father, from the Prophet ()

## Sunan Ibn Majah

4229. It was narrated from Abu Hurairah that the Messenger of Allah () said: "People will be resurrected (and judged) according to their intentions."

4230. It was narrated from Jabir that the Messenger of Allah () said: "People will be gathered (on the Day of Resurrection) according to their intentions."

4231. It was narrated from 'Abdullah bin Mas'ud that the Prophet () drew a square, and a line in the middle of the square, and lines to the side of the line in the middle of the square, and a line outside the square, and he said: "Do you know what this is?" They said: "Allah and His Messenger know best." He said: "Man is the line in the middle, and these lines to his side are the sicknesses and problems that assail him from all places. If one misses him, another will befall him. The square is his life span, at his neck; and the line outside it is (his) hope."

4232. Anas bin Malik narrated the Messenger of Allah () said: "This is the son of Adam, and this is his life span at his neck," then he spread his hand in front of him and said: "And there is his hope."

4233. It was narrated from Abu Hurairah that the Messenger of Allah () said: "The heart of an old man is young in the love of two things: Love of life and much wealth."

4234. It was narrated from Anas that the Messenger of Allah () said: "The son of Adam grows old but two things remain young in him: His craving for wealth and his craving for a long life."

4235. It was narrated from Abu Hurairah that the Messenger of Allah () said: "If the son of Adam had two valleys of wealth, he would love to have a third along with them. Nothing could satisfy him except dust. And Allah accepts the repentance of the one who repents."

4236. It was narrated from Abu Hurairah that the Messenger of Allah () said: "The ages of (the people in) my nation will be between sixty and seventy, and few of them will exceed that."

4237. It was narrated that Umm Salamah said: "By the One Who took his () soul, he did not die until most of his prayers were offered sitting down. And the most beloved of deeds to him was a righteous deed which a person persists in doing, even if it is something small."

4238. It was narrated that 'Aishah said: "There was a woman with me, and the Prophet () entered upon me and said: 'Who is that?' I said: 'So-and-so; she does not sleep,'" – she mentioned her excessive praying. "The Prophet () said: 'Keep quiet. You should do what you are able to, for by Allah, Allah does not get tired (of giving reward) but you get tired.'" She said: "The most beloved of religious deed to him was that in which a person persists."

4239. It was narrated that Hanzalah Tamimi Al-Usaiyidi, the scribe, said: "We were with the Messenger of Allah () and we spoke of Paradise and Hell until it was as if we could see them. Then I got up and went to my family and children, and I laughed and played (with them). Then I remembered how we had been, and I went out and met Abu Bakr, and said: 'I have become a hypocrite!' Abu Bakr said: 'We all do that.'" So Hanzalah went and mentioned that to the Prophet (), who said: "O Hanzalah, if you were (always) as you are with me, the angels would shake hands with you in your beds and in your streets. O Hanzalah, there is a time for this and a time for that."

4240. Abu Hurairah narrated that the Messenger of Allah () said: "Take on only as much as you can do of good deeds, for the best of deeds is that which is done consistently, even if it is little."

4241. It was narrated that Jabir bin 'Abdullah said: "The Messenger of Allah () passed by a man who was praying on a rock, and he went towards Makkah and stayed a while, then he left and found the man still praying as he had been. He stood up and clasped his hands, then said: "O people, you should observe moderation," three times, "for Allah does not get tired (of giving reward) but you get tired."

4242. It was narrated that 'Abdullah said: "We said: 'O Messenger of Allah, will we be taken to task for what we did in the Ignorance period?' The Messenger of Allah () said: 'Whoever does good in Islam (i.e., after becoming a Muslim) he will not be taken to task for what he did in the Ignorance period, but whoever does evil (i.e., after entering Islam) he will be taken to task for both the former and the latter.'" "

4243. It was narrated that 'Aishah said: "The Messenger of Allah () said to me: 'O 'Aishah, beware of (evil) deeds that are regarded as insignificant, for they have a pursuer from Allah. (i.e. accountability).'" "

4244. It was narrated from Abu Hurairah that the Messenger of Allah () said: "When the believer commits sin, a black spot appears on his heart. If he repents and gives up that sin and seeks forgiveness, his heart will be polished. But if (the sin) increases, (the black spot) increases. That is the Ran that Allah mentions in His Book: "Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn." [83:]

4245. It was narrated from Thawban that the Prophet () said: "I certainly know people of my nation who will come on the Day of Resurrection with good deeds like the mountains of Tihamah, but Allah will make them like scattered dust." Thawban said: "O Messenger of Allah, describe them to us and tell us more, so that we will not become of them unknowingly." He said: "They are your brothers and from your race, worshipping at night as you do, but they will be people who, when they are alone, transgress the sacred limits of Allah."

4246. It was narrated that Abu Hurairah said: "The Prophet () was asked: 'What most admits people to Paradise?' He said: 'Piety and good manners.' And he was asked: 'What most leads people to Hell?' He said: 'The two hollow ones: The mouth and the private part.'" "

4247. It was narrated from Abu Hurairah that the Prophet () said: "Allah rejoiced more over the repentance of anyone of you, then you rejoice over your lost animal when you find it."

## Sunan Ibn Majah

4248. It was narrated from Abu Hurairah that the Prophet () said: "If you were to commit sin until your sins reach the heaven, then you were to repent, your repentance would be accepted."
4249. It was narrated from Abu Sa'eed that the Messenger of Allah () said: "Allah rejoices more over the repentance of His slave, than a man who loses his mount in a barren land, and he searches for it until he gets tired and covers his face with his garment, and while he is like that, he heard the footsteps of his mount where he lost it, so he lifts the garment from his face and there is his mount."
4250. It was narrated from Abu 'Ubadah bin 'Abdullah, that his father said: "The Messenger of Allah () said: 'The one who repents from sin is like one who did not sin.'"
4251. It was narrated from Anas that the Messenger of Allah () said: "Every son of Adam commits sin, and the best of those who commit sin are those who repent."
4252. It was narrated that Ibn Ma'qil said: "I entered with my father upon 'Abdullah, and I heard him say: 'The messenger of Allah () said: "Regret is repentance." My father said: 'Did you hear the Prophet () say: "Regret is repentance?"' He said: 'Yes.'"
4253. It was narrated from 'Abdullah bin 'Amr that the Prophet () said: "Allah accepts the repentance of His slave so long as the death rattle has not yet reached his throat."
4254. It was narrated from Ibn Mas'ud that a man came to the Prophet () and said that he had kissed a woman, and he started to ask about expiation, but he (the Prophet ()) did not say anything to him. Then Allah revealed the Verse: "And perform prayers at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful." [11:114] The man said: "O Messenger of Allah, is this (the Verse) just for me?" He said: "It is for whoever acts upon it among my nation."
4255. It was narrated from Abu Hurairah that the Messenger of Allah () said: "A man went to extremes in committing sins. When death came to him, he left instructions to his sons, saying: 'When I die, burn me, then grind me into powder, then scatter me in the wind and in the sea, for by Allah, if my Lord has power over me, He will subject me to a punishment that He has never subjected anyone to.' So they did that to him, then (Allah) said to the earth: 'Return what you have taken,' and there he was, standing. He said to him: 'What made you do what you have done?' He said: 'Fear of You, O Lord.' So He forgave him because of that (fear)."
4256. It was narrated from Abu Hurairah that the Messenger of Allah () said: "A woman entered Hell because of a cat which she tied up and did not feed, or let it loose to eat of the vermin of the earth, until it died."
4257. It was narrated from Abu Dharr that the Messenger of Allah () said: "Allah the Blessed and Exalted says: 'O My slaves, all of you are sinners except those whom I have saved. So ask Me for forgiveness, I will forgive you. Whoever among you knows that I have the power to forgive and asks Me to forgive by My power, I will forgive him. All of you are astray except those whom I guide. Ask Me for guidance and I will guide you. All of you are poor except those whom I enrich (make independent of means). Ask of Me and I will grant you provision. Even if your living and your dead, your first and your last, your fresh and your dry, were all as pious as the most pious among My slaves, that would not increase my dominion as much as a gnat's wing, and if they were to be as evil as the most evil among My slaves, that would not detract from My dominion as much as a gnat's wing. Even if your living and your dead, your first and your last, your fresh and your dry, were to join together and each of them were to ask for all that he wishes for, that would only detract from My dominion as much as if one of you were to pass by the edge of the sea and dip a needle in it and withdraw it. That is because I am the Most Generous, Majestic. I give with a word; when I will something, all I do is say to it "Be!" – and it is.'"
4258. It was narrated that Abu Hurairah said: "The Messenger of Allah () said: 'Frequently remember the destroyer of pleasures,' meaning death."
4259. It was narrated that Ibn 'Umar said: "I was with the Messenger of Allah () and a man from among the Ansar came to him and greeted the Prophet () with Salam. Then he said: 'O Messenger of Allah, which of the believers is best?' He said: 'He who has the best manners among them.' He said: 'Which of them is wisest?' He said: 'The one who remembers death the most and is best in preparing for it. Those are the wisest.'"
4260. It was narrated from Abu Ya'la Shaddad bin Aws that the Messenger of Allah () said: "The wise man is the one who takes account of himself and strives for that which is after death. And the helpless man is the one who follows his own whims then indulges in wishful thinking about Allah."
4261. It was narrated from Anas that the Prophet () entered upon a young man who was dying and said: "How do you feel?" He said: "I have hope in Allah, O Messenger of Allah, but I fear my sins." The Messenger of Allah () said: "These two things (hope and fear) do not coexist in the heart of a person in a situation like this, but Allah will give him that which he hopes for and keep him safe from that which he fears."
4262. It was narrated from Abu Hurairah that the Prophet () said: "Angels come to the dying person, and if the man was righteous, they say: 'Come out, O good soul that was in a good body, come out praiseworthy and receive glad tidings of mercy and fragrance and a Lord Who is not angry.' And this is repeated until it comes out, then it is taken up to heaven, and it is opened for it, and it is asked: 'Who is this?' They say: 'So-and-so.' It is said: 'Welcome to the good soul that was in a good body. Enter praiseworthy and receive the glad tidings of mercy and fragrance and a Lord Who is not angry.' And this is repeated until it is brought to the heaven above which is Allah. But if the man was evil, they say: 'Come out O evil soul that was in an evil body. Come out blameworthy, and receive the tidings of boiling water and the discharge of dirty wounds,' and other torments of similar kind, all together. And this is repeated until it comes out, then it is taken up to

## Sunan Ibn Majah

heaven and it is not opened for it. And it is asked: 'Who is this?' It is said: 'So-and-so.' And it is said: 'No welcome to the evil soul that was in an evil body. Go back blameworthy, for the gates of heaven will not be opened to you.' So it is sent back down from heaven, then it goes to the grave."

4263. It was narrated from 'Abdullah bin Mas'ud that the Prophet () said: "If the appointed time of death of anyone of you is in a certain land, some need will cause him to go there, then when he reaches the furthest point that it is decreed he will reach, Allah takes (his soul). And on the Day of Resurrection the earth will say: 'My Lord, this is what You entrusted to me.'"

4264. It was narrated from 'Aishah that the Messenger of Allah () said: "Whoever loves to meet Allah, Allah loves to meet him, and whoever hates to meet Allah, Allah hates to meet him." It was said to him: "O Messenger of Allah, does hating to meet Allah mean hating to meet death? For all of us hate death." He said: "No. Rather that is only at the moment of death. But if he is given the glad tidings of the mercy and forgiveness of Allah, he loves to meet Allah and Allah loves to meet him; and if he is given the tidings of the punishment of Allah, he hates to meet Allah and Allah hates to meet him."

4265. It was narrated from Anas that the Messenger of Allah () said: "None of you should wish for death because of some harm that befalls him. If he must wish for death, let him say: 'O Allah, keep me alive so long as living is good for me and cause me to die when death is good for me.'"

4266. It was narrated from Abu Hurairah that the Messenger of Allah () said: "There is no part of man that will not disintegrate, apart from a single bone at the base of the coccyx, from which he will be recreated on the Day of Resurrection."

4267. It was narrated that Hani' the freed slave of 'Uthman bin 'Affan, said: "When 'Uthman bin 'Affan stood beside a grave, he would weep until his beard became wet. It was said to him: 'You remember Paradise and Hell, and you do not weep, but you weep for this?' He said: 'The Messenger of Allah () said: "The grave is the first stage of the Hereafter. Whoever is delivered from it, what comes after it is easier. If he is not delivered from it, then what comes after it is harder.'" He said that the Messenger of Allah () said: "I have never seen any horrible scene but the grave is more horrible."

4268. It was narrated from Abu Hurairah that the Prophet () said: "The dead person ends up in his grave, then the righteous man is made to sit up in his grave with no fear or panic. Then it is said to him: 'What religion did you follow?' He said: 'I was in Islam.' It is said to him: 'Who is this man?' He says: 'Muhammad the Messenger of Allah (). He brought us clear signs from Allah and we believed him.' It is said to him: 'Have you seen Allah?' He says: 'No one is able to see Allah.' Then a window to Hell is opened for him, and he sees it, parts of it destroying others. Then it is said to him: 'Look at what Allah has saved you from.' Then a window to Paradise is opened to him, and he looks at its beauty and what is in it. It is said to him: 'This is your place.' And it is said to him: 'You had certain faith and you died in that state, and in that state you will be resurrected if Allah wills.' And the evil man is made to sit up in his grave with fear and panic. It is said to him: 'What religion did you follow?' He says: 'I do not know.' It is said to him: 'Who is this man?' He says: 'I heard the people saying something and I said it too.' Then a window to Paradise is opened to him, and he looks at its beauty and what is in it. It is said to him: 'Look at what Allah has diverted away from you.' Then a window to Hell is opened for him, and he sees it, parts of it destroying others, and it is said to him: 'This is your place. You were doubtful; in this state you died and in this state you will be resurrected, if Allah wills.'"

4269. It was narrated from Bara' bin 'Azib that the Prophet () said: "Allah will keep firm those who believe, with the word that stands firm." [14:27] This has been revealed concerning the torment of the grave. It will be said to him: 'Who is your Lord?' He will say: 'My Lord is Allah, and my Prophet is Muhammad.' This is what Allah says: Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah Alone and none else), and in the Hereafter (i.e., at the time of questioning in the grave)." [14:]

4270. It was narrated from Ibn 'Umar that the Prophet () said: "When anyone of you dies, he is shown his place morning and evening. If he is one of the people of Paradise, then he will be shown his seat in Paradise, and if he is one of the people of Hell, then he will be shown his seat in Hell. And it is said: 'This is your place until you are raised on the Day of Resurrection.'"

4271. It was narrated from 'Abdur-Rahman bin Ka'b Al-Ansari that his father used to narrate that the Messenger of Allah () said: "The believer's soul is a bird that eats from the trees of Paradise, until it will be returned to his body on the Day when he is resurrected."

4272. It was narrated from Jabir that the Prophet () said: "When the deceased enters the grave, the sun is made to appear as if it is setting. He sits up, wipes his eyes and says: 'Let me pray.'"

4273. It was narrated from Abu Sa'eed that the Messenger of Allah () said: "The two who are entrusted with the Trumpet have two horns in their hands, waiting until they will be commanded (to blow them)."

4274. It was narrated that Abu Hurairah said: "A Jewish man said in the marketplace of Al-Madinah: 'By the One Who chose Musa above all of mankind.' An Ansari man raised his hand and slapped him. He said: 'How dare you say this when the Messenger of Allah () is among us?' Mention of that was made to the Messenger of Allah (), and he said: 'Allah says: "And the trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting)."' [39:68] I will be the first one to raise his head, and I will see Musa holding on to one of the pillars of the Throne, and I do not know whether he will have raised his head before me, or he will be one of those whom Allah exempts. And whoever says that I am better than Yunus bin Matta, he is lying."

4275. It was narrated that 'Abdullah bin 'Umar said: "I heard the Messenger of Allah () say on the pulpit: 'The Compeller (Al-Jabbar) will seize His heavens and His earths in His Hand' – and he clenched his hand and started to open and close it – Then He will say: "I am the Compeller, I am the King. Where are the tyrants?"

## Sunan Ibn Majah

Where are the arrogant?" And the Messenger of Allah (ﷺ) was leaning to his right and his left, until I could see the pulpit shaking at the bottom, and I thought that it would fall along with the Messenger of Allah (ﷺ)."

4276. It was narrated that Qasim said: 'Aishah said: "I said: 'O Messenger of Allah, how will the people be gathered on the Day of Resurrection?' He said: 'Barefoot and naked.' I said: 'And the women?' He said: 'And the women.' I said: 'O Messenger of Allah, will we not feel embarrassed?' He said: 'O 'Aishah, the matter will be too serious for them to look at one another.'"

4277. It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allah (ﷺ) said: "The people will be presented (before Allah) three times on the Day of Resurrection. The first two times will be for disputes and excuses, and the third time will be when the scrolls (of deeds) fly into their hands; some will take it in the right hand and some in the left."

4278. It was narrated from Ibn 'Umar that the Prophet (ﷺ) said: "The Day when (all) mankind will stand before the Lord of all that exists." [83:6] One of them will stand in his sweat up to halfway up his ears."

4279. It was narrated that 'Aishah said: "I asked the Messenger of Allah (ﷺ): "On the Day when the earth will be changed to another earth and so will be the heavens." [14:48] - where will the people be on that Day?' He said: 'On the Sirat (the Bridge across Hell-fire)."

4280. Abu Sa'eed narrated that the Messenger of Allah (ﷺ) said: "The Sirat will be placed across Hell, on thorns like the thorns of Sa'dan plant.\* Then the people will cross it. Some will pass over safe and sound, some will be detained, and some will fall in headfirst."

4281. It was narrated from Hafsa that the Prophet (ﷺ) said: "I hope that no one of those who witnessed (the battle of) Badr and (Treaty) Hudaibiyah will enter Hell, if Allah wills." I said: "O Messenger of Allah, doesn't Allah say "There is not one of you but will pass over it (Hell); this is with your Lord, a decree which must be accomplished?" [19:71] He said: "Have you not heard that He says: 'Then We shall save those who use to fear Allah and were dutiful to Him. And We shall leave the wrongdoers therein (humbled) to their knees (in Hell)?'" [19:]

4282. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "You will come to me with radiant faces, hands and feet from the traces of ablution. This is the characteristic sign of my nation which does not belong to anyone else."

4283. It was narrated that 'Abdullah said: "We were with the Messenger of Allah (ﷺ) in a tent, and he said: 'Will it not please you to be one quarter of the people of Paradise?' We said: 'Yes.' He said: 'Will it not please you to be one third of the people of Paradise?' We said: 'Yes.' He said: 'By the One in Whose Hand is my soul, I hope that you will be half of the people of Paradise. For no one will enter Paradise but a Muslim soul, and among the people of polytheism you are like a white hair on the hide of a black bull, or like a black hair on the hide of a red bull.'"

4284. It was narrated from Abu Sa'eed that the Messenger of Allah (ﷺ) said: "A Prophet will come accompanied by two men, and a Prophet will come accompanied by three, and (some will come) with more or less than that. It will be said to him: 'Did you convey the message to your people?' And he will say: 'Yes.' Then his people will be called and it will be said: 'Did he convey the message to you?' They will say: 'No.' Then it will be said: 'Who will bear witness for you?' He will say: 'Muhammad and his nation.' So the nation of Muhammad will be called and it will be said: 'Did this man convey the message?' They will say: 'Yes.' He will say: 'How did you know that?' They will say: 'Our Prophet told us that the Messengers had conveyed the message, and we believed him.' This is what Allah says: "Thus We have made you, a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad (ﷺ)) be a witness over you." [2:]

4285. It was narrated that Rifa'ah Al-Juhani said: "We came back (from a campaign) with the Messenger of Allah (ﷺ) and he said: 'By the One in Whose Hand is the soul of Muhammad, there is no person who believes then stands firm, but he will be caused to enter Paradise. I hope that they will not enter it until you and those who are righteous among your offspring will enter it and take up your dwelling places therein. And my Lord has promised me that seventy thousand of my nation will enter Paradise without being brought to account.'"

4286. Abu Umamah Al-Bahili said: "I heard the Messenger of Allah (ﷺ) say: 'My Lord has promised me that seventy thousand of my nation will enter Paradise without being brought to account or punished. With every thousand will be (another) seventy thousand, and three handfuls of my Lord, the Glorified.'"

4287. It was narrated from Bahz bin Hakim, from his father, that his grandfather said: "The Messenger of Allah (ﷺ) said: 'On the Day of Resurrection, we will complete seventy nations, of whom we are the last and the best.'"

4288. It was narrated from Bahz bin Hakim, from his father, that his grandfather said: "I heard the Messenger of Allah (ﷺ) say: 'You complete seventy nations, of which you are the best and dearest to Allah.'"

4289. It was narrated from Sulaiman bin Buraidah, from his father, that the Prophet (ﷺ) said: "The people of Paradise are one hundred and twenty ranks, eighty from this nation and forty from all other nations."

4290. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "We are the last of the nations, and the first to be brought to account. It will be said: 'Where is the unlettered nation and its Prophet?' So we are the last and the first."

4291. It was narrated from Abu Burdah that his father said: "The Messenger of Allah (ﷺ) said: 'When Allah gathers all creatures on the Day of Resurrection, permission will be given to the nation of Muhammad to prostrate, so they will prostrate to Him for a long time. Then it will be said: "Raise your heads, for a certain number of you will go to Hell-fire and these will be your ransom from Hell.'"



## Sunan Ibn Majah

4292. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said: "This nation has been granted mercy (in the Hereafter) and its torment (in this world) is at the hands of one another. When the Day of Resurrection comes, each Muslim man will be given a man from among the idolaters and it will be said: 'This is your ransom from the Fire.'"

4293. It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "Allah has one hundred (degrees of) mercy, of which He has shared one between all of creation, by virtue of which you show mercy and compassion towards one another and the wild animals show compassion towards their young. And He has kept back ninety-nine (degrees of) mercy by virtue of which He will show mercy to His slaves on the Day of Resurrection."

4294. It was narrated from Abu Sa'eed that the Messenger of Allah (ﷺ) said: "On the day when He created the heavens and the earth, Allah created one hundred (degrees of) mercy, of which He placed one on earth, by virtue of which mothers show compassion to their children and animals as well as the birds show compassion to one another. And He kept back ninety-nine (degrees of) mercy. When the Day of Resurrection comes, Allah will complete this mercy."

4295. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "When Allah created the universe, He decreed for Himself: 'My mercy prevails over My wrath.'"

4296. It was narrated that Mu'adh bin Jabal said: "The Messenger of Allah (ﷺ) passed by me when I was riding a donkey, and said: 'O Mu'adh, do you know what Allah's right over His slaves is and what His slaves' right over Allah is?' I said: 'Allah and His Messenger know best.' He said: 'The right of Allah over His slaves is that they should worship Him and not associate anything with Him. And the right of the slaves over Allah, if they do that, is that He should not punish them.'"

4297. It was narrated that Ibn 'Umar said: "We were with the Messenger of Allah (ﷺ) on one of his campaigns. He passed by some people and said: 'Who are these people?' They said: 'We are Muslims.' There was a woman putting wood in her oven, and a son of hers was with her. When the flames got higher, she moved him away. She came to the Prophet (ﷺ) and said: 'Are you the Messenger of Allah?' He said: 'Yes.' She said: 'May my father and mother be ransomed for you. Is not Allah the Most Merciful of those who show mercy?' He said: 'Yes indeed.' She said: 'Is not Allah more Merciful than a mother to her child?' He said: 'Yes indeed.' She said: 'A mother would not throw her child into the fire.' The Messenger of Allah (ﷺ) lowered his head and wept. Then he looked up at her and said: 'Allah does not punish any of His slaves except those who are defiant and rebellious, who rebel against Allah and refuse to say: La ilaha illallah.'"

4298. It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) said: 'No one will enter Hell except one who is doomed.' It was said: 'O Messenger of Allah, who is the one who is doomed?' He said: 'The one who never does any act of obedience (towards Allah) and who never omitted any act of sin.'"

4299. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) recited this Verse: "He (Allah) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any Ilah (god) along with Him, and He is the One Who forgives (sins)." [74:56] Then he said: "Allah says: 'I am the One Who deserves to be feared, so no other god should be appointed alongside Me. Whoever avoids appointing another god alongside Me, I am the One Who should forgive him.' Another chain reports a similar hadith

4300. 'Abdullah bin 'Amr narrated that the Messenger of Allah (ﷺ) said: "A man from my nation will be called before all of creation on the Day of Resurrection, and ninety-nine scrolls will be spread out for him, each one extending as far as the eye can see. Then Allah will say: 'Do you deny anything of this?' He will say: 'No, O Lord.' He will say: 'Have My recording scribes been unfair to you?' Then He will say: 'Apart from that, do you have any good deeds?' The man will be terrified and will say: 'No.' (Allah) will say: 'Indeed, you have good deeds with Us, and you will not be treated unjustly this Day.' Then a card will be brought out on which is written Ash-hadu an la ilaha illallah wa anna Muhammadan 'abduhu wa rasuluhu (I bear witness that none has the right to be worshipped but Allah, and that Muhammad is His slave and Messenger). He will say: 'O Lord, what is this card compared with these scrolls?' He will say: 'You will not be treated unjustly.' Then the scrolls will be placed in one side of the Balance and the card in the other. The scrolls will go up (i.e., be light) and the card will go down (i.e., will weigh heavily)."

4301. It was narrated from Abu Sa'eed Al-Khudri that the Prophet (ﷺ) said: "I have a Cistern, (as large as the distance) between the Ka'bah and Baitul-Maqdis (Jerusalem). (It is) whiter than milk, and its vessels are the number of the stars. I will be the Prophet with the most followers on the Day of Resurrection."

4302. It was narrated from Hudhaifah that the Messenger of Allah (ﷺ) said: "My Cistern is wider than the distance between Ailah and 'Aden. By the One in Whose Hand is my soul, its vessels are more numerous than the number of stars, and it is whiter than milk and sweeter than honey. By the One in Whose Hand is my soul, I will drive men away from it as a man drives strange camels away from his cistern." It was said: "O Messenger of Allah, will you recognize us?" He said: "Yes, you will come to me with radiant faces, hands and feet, because of the traces of ablution, and this is not for anyone but you."

4303. It was narrated that Abu Sallam Al-Habashi said: "Umar bin 'Abdul-'Aziz sent for me and I came to him upon the riding animal prepared for swift mail delivery. When I came to him, he said: 'We have caused you some trouble O Abu Sallam.' He said: 'Yes, by Allah, O Commander of the Believers!' He said: 'By Allah, we did not want to cause you any hardship, but there is a Hadith which I have heard that you narrate from Thawban, the freed slave of the Messenger of Allah (ﷺ), concerning the Cistern, and I wanted to hear it directly from you.' He said: 'I said: 'Thawban, the freed slave of the Messenger of Allah (ﷺ), told me that the Messenger of Allah (ﷺ) said: 'My Cistern is (wider than) the distance between Ailah and 'Aden. It is whiter than milk and sweeter than honey, and its cups are as many as the stars in the sky. Whoever drinks from it will never feel thirst again. The first ones who come to drink from it will be the poor Muhajirin, with dirty clothes and disheveled hair, who do not marry refined women and for whom no doors are opened.' Umar wept until his beard became wet, then he said: 'But I have married refined women and doors have been opened for me. Certainly I will not wash the clothes that are on my body until they become dirt, and I will not

## Sunan Ibn Majah

comb my hair until it becomes disheveled.”

4304. It was narrated from Anas that the Messenger of Allah (ﷺ) said: “The distance between the two ends of my Cistern is like the distance between San’a and Al-Madinah,” or ‘between Al-Madinah and ‘Amman.”

4305. Anas bin Malik narrated that the Prophet (ﷺ) said: ‘One can see in it (the Cistern) jugs of gold and silver, like the number of stars in the sky.”

4306. It was narrated from Abu Hurairah that the Prophet (ﷺ) came to a graveyard and greeted (its occupants) with Salam, then he said: “Peace be upon you, abode of believing people. We will join you soon, if Allah wills.” Then he said: “Would that we could see our brothers.” They said: “O Messenger of Allah, are we not your brothers?” He said: “You are my Companions. My brothers are those who will come after me. I will reach the Cistern ahead of you.” They said: “O Messenger of Allah, how will you recognize those of your nation who have not yet come?” He said: “If a man has a horse with a blaze on its forehead and white feet, don’t you think that he will recognize it among horses that are deep black in color?” They said: “Of course.” He said: “On the Day of Resurrection they will come with radiant faces, hands, and feet, because of the traces of ablution.” He said: “I will reach the Cistern ahead of you.” Then he said: “Men will be driven away from my Cistern just as stray camels are driven away. And I will call to them: ‘Come here!’ But it will be said: ‘They changed after you were gone, and they kept turning on their heels.’ So I will say: “Be off with you!”

4307. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “Every Prophet had a prayer that was answered, and every Prophet offered this prayer in this world. But I am saving my prayer so that I can intercede for my nation, and it reaches every one of them who dies not associating anything with Allah.”

4308. It was narrated from Abu Sa’eed that the Messenger of Allah (ﷺ) said: “I am the leader of the sons of Adam, and it is no boast. I will be the first one for whom the earth will be split open on the Day of Resurrection, and it is no boast. I will be the first to intercede and the first whose intercession will be accepted, and it is no boast. The banner of praise will be in my hand on the Day of Resurrection, and it is no boast.”

4309. It was narrated from Abu Sa’eed that the Messenger of Allah (ﷺ) said: “As for the people of Hell, who are its people (i.e., its permanent residents), they will neither die nor live therein. But there are some people who will be punished with fire because of their sins, whom it will kill, then when they have become like coal, permission will be granted for intercession for them. They will be brought, group by group, and scattered on the banks of the rivers of Paradise. It will be said: ‘O people of Paradise, pour water on them.’ Then they will grow like seeds carried by a flood (i.e., quickly).” A man among the people said: It is as if the Messenger of Allah (ﷺ) has been in the desert.”

4310. It was narrated that Jabir said: “I heard the Messenger of Allah (ﷺ) say: ‘My intercession on the Day of Resurrection will be for those among my nation who committed major sins.’”

4311. It was narrated from Abu Musa Al-Ash’ari that the Messenger of Allah (ﷺ) said: “I was given the choice between being admitted to Paradise, and I chose intercession, because it is more general and more sufficient. Do you think it is for the pious? No, it is for the impure sinners.”

4312. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said: “The believers will be gathered on the Day of Resurrection, inspired or worried.” – Sa’eed was not sure – “And they will say: ‘If we seek someone to intercede for us with our Lord, we may find relief from our situation.’ So they will go to Adam and will say: ‘You are Adam, the father of mankind. Allah created you with His Hand and His angels prostrated to you. Intercede for us with your Lord, that He might grant us relief from our situation.’ He will say: ‘I am not the one,’ and he will mention to them and complain of the sin that he committed. He will feel too shy to do that (and will say): ‘Rather go to Nuh, for he is the first Messenger whom Allah sent to the people of earth.’ So they will go to him, but he will say: ‘I am not the one,’ and he will mention of how he asked of Allah that of which he had no knowledge.\* He will feel too shy to do that (and will say): ‘Rather go to the Close Friend of the Most Merciful, Ibrahim.’ So they will go to him and he will say: ‘I am not the one. Rather go to Musa, a slave to whom Allah spoke and to whom He gave the Torah.’ So they will go to him and he will say: ‘I am not the one,’ and he will mention how he killed a soul, not in retaliation for murder (and will say): ‘Rather go to ‘Isa, the slave of Allah and His Messenger, the Word of Allah and a spirit created by Him.’ So they will go to him, but he will say: ‘I am not the one. Rather go to Muhammad, a slave whose past and future sins Allah forgave.’ So they will come to me and I will go with them.” – There was a similar report from Hasan who added (the Prophet (ﷺ) said:) And I will walk between two rows of the believers.” Then he went back to the Hadith of Anas. – And he said: “And I will ask my Lord for permission and permission will be given to me. When I see Him I will fall down prostrating, and I will be left as long as Allah wills to leave me. Then it will be said: ‘Get up, O Muhammad. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.’ I will praise Him with praise that He will teach me, then I will intercede, and a limit will be set. Then they will be admitted to Paradise, and I will come back a second time. When I see Him I will fall down prostrating, and I will be left as long as Allah wills to leave me. Then it will be said: ‘Get up, O Muhammad. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.’ I will praise Him with praise that He will teach me, then I will intercede, and a limit will be set. Then they will be admitted to Paradise, and I will come back a third time. When I see Him I will fall down prostrating, and I will be left as long as Allah wills to leave me. Then it will be said: ‘Get up, O Muhammad. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.’ I will praise Him with praise that He will teach me, then I will intercede, and a limit will be set. Then they will be admitted to Paradise, and I will come back a fourth time and will say: ‘O Lord, there is no one left except those who are detained by the Qur’an.” \*\* Qatadah (the Tabi’ee in the chain) would narrate after this hadith that Anas (ra) said “Those who said ‘La illaha illa Allah’ (there is no god except Allah) and had the weight of a grain of barley in good in his heart will come out of the Fire, and those who said ‘La illaha illa Allah’ and had a weight of a grain of wheat in good in his heart will come out of the Fire, and those who said ‘La illaha illa Allah’ and had a weight of a grain of

## Sunan Ibn Majah

dust in good in his heart will come out of the Fire

4313. It was narrated from 'Uthman bin 'Affan that the Messenger of Allah () said: "Three will intercede on the Day of Resurrection: The Prophets, then the scholars, then the martyrs."

4314. It was narrated from Ubayy bin Ka'b, from his father, that the Messenger of Allah () said: "When the Day of Resurrection comes, I will be the leader of the Prophets and the one who addresses them, and the one among them who will agree to intercede, and it is no boast."

4315. It was narrated from 'Imran bin Husain that the Prophet () said: "Some people will be brought forth from Hell by my intercession, who will be called Al-Jahannamiyyin (those who came out of Hell)."

4316. It was narrated from 'Abdullah bin Abi Jad'a that he heard the Prophet () say: "More than (the members of the tribe of) Banu Tamim will enter Paradise through the intercession of a man from among my nation." They said: "O Messenger of Allah, besides you?" He said: "Besides me."

4317. 'Awf bin Malik Al-Ashja'i said: "The Messenger of Allah () said: 'Do you know what choice my Lord gave me on this night?' We said: 'Allah and His Messenger know best.' He said: 'He gave me the choice between admitting half of my nation to Paradise and intercession, and I chose intercession.' We said: 'O Messenger of Allah, pray that we will be among its people (the people for whom you will intercede).' He said: 'It is for every Muslim.'"

4318. It was narrated from Anas bin Malik that the Messenger of Allah () said: "This fire of yours is one-seventieth part of the fire of Hell. Were it not that its heat has been reduced by water twice, you would not have been able to benefit from it. And it is praying to Allah, asking Allah not to return it (to its original level of heat)."

4319. It was narrated from Abu Hurairah that the Messenger of Allah () said: "The Fire complained to its Lord and said: 'O Lord, parts of me have consumed other parts.' So He gave it two occasions to exhale, one in winter and one in summer. The intense cold that you feel (in winter) is part of its severe frost (Zamharir) and the intense heat that you feel in summer is part of its hot wind (Samum)."

4320. It was narrated from Abu Hurairah that the Prophet () said: "The Hell-Fire was kindled for one thousand years and turned white. Then it was kindled for another thousand years and it turned red. Then it was kindled for another thousand years and it turned black. So it is black like the darkest night."

4321. It was narrated from Anas bin Malik that the Messenger of Allah () said: "On the Day of Resurrection the disbeliever who lived the most luxurious will be brought, and it will be said: 'Dip him once in Hell.' So he will be dipped in it, then it will be said to him: 'O so- and-so, have you every enjoyed any pleasure?' He will say: 'No, I have never enjoyed any pleasure.' Then the believer who suffered the most hardship and trouble will be brought and it will be said: 'Dip him once in Paradise.' So he will be dipped in it and it will be said to him: 'O so-and-so, have you ever suffered any hardship or trouble?' He will say: 'I have never suffered any hardship or trouble.'"

4322. It was narrated from Abu Sa'eed Al-Khudri that the Prophet () said: "The disbeliever will be made huge so much so that his molar will be bigger than (Mount) Uhud, and the size of his body in relation to his molar will be like the size of the body of anyone of you in relation to his molar."

4323. 'Abdullah bin Qais said: "I was with Abu Burdah one night, and Harith bin Uqaish entered upon us. Harith told us that night that the Messenger of Allah () said: 'Among my nation are some by whose intercession more (than the members of the tribe of) Mudar will enter Paradise, and among my nation are some who will be made huge for the Fire until they fill one of its corners.'"

4324. It was narrated from Anas bin Malik that the Messenger of Allah () said: "The people of Hell will be made to weep and they will weep until they run out of tears. Then they will weep blood until something like trenches appear on their faces, and if ships were placed in them they would float."

4325. It was narrated from Ibn 'Abbas that the Messenger of Allah () recited: "O you who believe! Have fear of Allah as is His due, and die not except as Muslims. [3:102] (Then he said): 'If a drop of Zaqqum were to be dropped on the earth, it would ruin the livelihood of the people of this world, so how about those who have no food other than it (i.e. Zaqqum)?'"

4326. It was narrated from Abu Hurairah that the Prophet () said: "The Fire will consume all of the son of Adam except the mark of prostration. Allah has forbidden the Fire to consume the mark of prostration."

4327. It was narrated from Abu Hurairah that the Messenger of Allah () said: "Death will be brought on the Day of Resurrection and made to stand on the Sirat (the Bridge over Hell). It will be said: "O people of Paradise!" And they will look. Anxious and afraid lest they be brought out of the place they are in. Then it will be said: "O people of Hell!" and they will look, hoping that they will be brought out of the place they are in. Then it will be said: "Do you know what this is?" They will say: "Yes, this is Death." Then the command will be given for it to be slaughtered on the Sirat, and it will be said to both groups: "It is eternal wherever you are, and there will never be any death therein."

4328. It was narrated from Abu Hurairah that the Messenger of Allah () said: "Allah says: 'I have prepared for My righteous slaves that which no eye has seen, no ear has heard, and it has never crossed the mind of man.'"

4329. It was narrated from Abu Sa'eed Al-Khudri that the Prophet () said: "A hand span in Paradise is better than the earth and everything on it."

4330. It was narrated from Sahl bin Sa'd that the Messenger of Allah () said: "A place the size of a whip in Paradise is better than this world and everything in it."

4331. Mu'adh bin Jabal said: "I heard the Messenger of Allah () say: 'Paradise has one hundred grades, each of which is as big as the distance between heaven and

## Sunan Ibn Majah

earth. The highest of them is Firdaws and the best of them is Firdaws. The Throne is above Firdaws and from it spring forth the rivers of Paradise. If you ask of Allah, ask Him for Firdaws.”

4332. Usamah bin Zaid said: “The Messenger of Allah (ﷺ) said one day to his Companions: ‘Who will strive hard with sincerity for Paradise? For there is nothing like Paradise. By the Lord of the Ka’bah, it is sparkling light, sweet basil waving in the breeze, a lofty palace, a flowing river, abundant ripe fruit, a beautiful wife and many fine garments, in a palace of eternal abode, in ease and luxury, in beautiful, strongly-built, lofty houses.’ They said: ‘We will strive hard for it, O Messenger of Allah.’ He said: ‘Say: In sha’ Allah (if Allah wills).’ Then he mentioned Jihad and encouraged them to engage in it.”

4333. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “The first group to enter Paradise will enter with (faces) like the moon in the night when it is full. Then those who follow them will be shining with a light brighter than the brightest star in the sky. They will not urinate or defecate, or blow their noses or spit. Their combs will be of gold, their sweat will be musk, their braziers (receptacle for holding live coals for burning incense) will be pearls and their wives will be houris. Their form will be that of a single man, the form of their father Adam, sixty forearm’s length tall.” Another chain reports the same

4334. It was narrated from Ibn ‘Umar that the Messenger of Allah (ﷺ) said: “Kauthar is a river in Paradise whose banks are of gold and its bed is of rubies and pearls. Its soil is more fragrant than musk, its water is sweeter than honey and whiter than snow.”

4335. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “In Paradise there is a tree under whose shade a rider could travel for one hundred years and never leave it.” Recite, if you wish: ‘And in shade long-extended (56:)

4336. Sa’eed bin Al-Musayyab said that he met Abu Hurairah and Abu Hurairah said: “I supplicate Allah to bring you and I together in the marketplace of Paradise,” Sa’eed said: “Is there a marketplace there?” He said: “Yes. The Messenger of Allah (ﷺ) told me that when the people of Paradise enter it, they will take their places according to their deeds, and they will be given permission for a length of time equivalent to Friday on earth, when they will visit Allah. His Throne will be shown to them and He will appear to them in one of the gardens of Paradise. Chairs of light and chairs of pearls and chairs of rubies and chairs of chrysolite and chairs of gold and chairs of silver will be placed for them. Those who are of a lower status than them, and none of them will be regarded as insignificant, will sit on sandhills of musk and camphor, and they will not feel that those who are sitting on chairs are seated better than them.” Abu Hurairah said: “I said: ‘O Messenger of Allah, will we see our Lord?’ He said: ‘Yes. Do you dispute that you see the sun and the moon on the night when it is full?’ We said: ‘No.’ He said: ‘Likewise, you will not dispute that you see your Lord, the Glorified. There will be no one left in that gathering with whom Allah does not speak face to face, until He will say to a man among you: “Do you not remember, O so-and-so, the day you did such and such?” And He will remind him of some of his sins in this world. He will say: “O Lord, have You not forgiven me?” He will say: “Yes, it is by the vastness of My forgiveness that You have reached the position you are in.” While they are like that, a cloud will cover them from above and will rain down on them perfume the like of whose fragrance they have never smelled before. Then He will say: “Get up and go to the honor that has been prepared for you, and take whatever you desire.” So we will go to a marketplace surrounded by the angels, in which there will be such things as eyes have never seen, ears have never heard and it has not entered the heart of man. Whatever we desire will be carried for us. Nothing will be bought or sold therein. In that marketplace the people of Paradise will meet one another. A man of elevated status will meet those who are of lower status than him, but none shall be regarded as insignificant, and he will be dazzled by the clothes that he sees on him. He will not finish the last of his conversation before better clothes appear on him. That is because no one should be sad there.” He said: “Then we will go back to our homes where we will be met by our wives, and they will say: ‘Welcome. You have come looking more handsome and with a better fragrance than when you left us.’ And we will say: ‘Today we sat with our Lord, the Compeller, the Glorified, and we deserve to come back as we have come back.’”

4337. It was narrated from Abu Umamah that the Messenger of Allah (ﷺ) said: “There is no one whom Allah will admit to Paradise but Allah will marry him to seventy-two wives, two from houris and seventy from his inheritance from the people of Hell, all of whom will have desirable front passages and he will have a male member that never becomes flaccid (i.e., soft and limp).”

4338. It was narrated from Abu Sa’eed Al-Khudri that the Messenger of Allah (ﷺ) said: “When the believer wants a child in Paradise, he will be conceived and born and grown up, in a short while, according to his desire.”

4339. It was narrated from ‘Abdullah bin Mas’ud that the Messenger of Allah (ﷺ) said: “I know the last of the people of Hell who will be brought forth from it, and the last of the people of Paradise to be admitted to Paradise. (It is) a man who will emerge from Hell crawling, and it will be said to him: ‘Go and enter Paradise.’ He will come to it and it will be made to appear to him as if it is full.’ Allah will say: ‘Go and enter Paradise.’ He will come to it and it will appear to him as if it is full. So he will say: ‘O Lord, I found it full.’ Allah will say: ‘Go and enter Paradise.’ He will come to it and it will be made to appear to him as if it is full. So he will say: ‘O Lord, I found it full.’ Allah will say: ‘Go and enter Paradise, for you will have the like of the world and ten times more, or you will have ten times the like of the world.’ He will say: ‘Are You mocking me, or are You laughing at me, when You are the Sovereign?’” He said: “And I saw the Messenger of Allah (ﷺ) smiling so broadly that his molar teeth could be seen.” And he used to say: “This is the lowest of the people of Paradise in status

4340. It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said: “Whoever asks for Paradise, three times, Paradise will say: “O Allah, admit him to Paradise.” And whoever asked to be saved from Hell, three times, Hell will say: “O Allah, save him from Hell.”

4341. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “There is no one among you who does not have two abodes: An abode in Paradise and an abode in Hell. If he dies and enters Hell, the people of Paradise inherit his abode. This is what Allah says: ‘These are indeed the inheritors.’” [23:]