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3. Zuhayr bin Harb narrated to me, Ismā'īl, rather, Ibn Ulayyah narrated to us, on authority of Abd il-Azīz ibn Suhayb, on authority of Anas bin Mālik, that he said: 'Indeed what prevents me from relating to you a great number of Ḥadīth is that the Messenger of Allah, peace and blessings of Allah upon him, said: 'Whoever intends to lie upon me, then let him take his seat in the Fire.'

4. Muhammad bin Ubayd il-Ghubarī narrated to us, Abū Awānah narrated to us, on authority of Abī Hasīn, on authority of Abī Sālih, on authority of Abū Hurayrah, he said, the Messenger of Allah, peace and blessings of Allah upon him, said: 'Whoever lies upon me intentionally, then let him take his seat in the Fire'

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15. Muhammad bin Abd Allah bin Numayr and Zuhayr bin Harb narrated to me, they said Abd Allah bin Yazīd narrated to us, he said Sa'īd bin Abī Ayyūb narrated to me, he said Abū Hānī' narrated to me, on authority of Uthmān Muslim bin Yasār, on authority of Abī Hurayrah, on authority of the Messenger of Allah, peace and blessings of Allah upon him, he said: 'There will be in the last of my nation a people narrating to you what you nor your fathers heard, so beware of them'. ,Harmalah bin Yahyā bin Abd Allah bin Harmalah bin Imrān at-Tujībī narrated to me, he said Ibn Wahb narrated to us, he said Abū Shurayh narrated to me that he heard Sharāhīl bin Yazīd saying 'Muslim bin Yasār informed me that he heard Abā Hurayrah saying, the Messenger of Allah, peace and blessings of Allah upon him, said: 'There will be in the end of time charlatan liars coming to you with narrations that you nor your fathers heard, so beware of them lest they misguide you and cause you tribulations'.'

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The Book of Faith

93. It is narrated on the authority of Yahya b. Ya'mur that the first man who discussed qadr (Divine Decree) in Basra was Ma'bad al-Juhani. I along with Humaid b. 'Abdur-Rahman Himyari set out for pilgrimage or for 'Umrah and said: Should it so happen that we come into contact with one of the Companions of the Messenger of Allah (peace be upon him) we shall ask him about what is talked about taqdir (Divine Decree). Accidentally we came across Abdullah ibn Umar ibn al-Khattab, while he was entering the mosque. My companion and I surrounded him. One of us (stood) on his right and the other stood on his left. I expected that my companion would authorize me to speak. I therefore said: Abu Abdur Rahman! There have appeared some people in our land who recite the Qur'an and pursue knowledge. And then after talking about their affairs, added: They (such people) claim that there is no such thing as Divine Decree and events are not predestined. He (Abdullah ibn Umar) said: When you happen to meet such people tell them that I have nothing to do with them and they have nothing to do with me. And verily they are in no way responsible for my (belief). Abdullah ibn Umar swore by Him (the Lord) (and said): If any one of them (who does not believe in the Divine Decree) had with him gold equal to the bulk of (the mountain) Uhud and spent it (in the way of Allah), Allah would not accept it unless he affirmed his faith in Divine Decree. He further said: My father, Umar ibn al-Khattab, told me: One day we were sitting in the company of Allah's Apostle (peace be upon him) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. At last he sat with the Apostle (peace be upon him) He knelt before him placed his palms on his thighs and said: Muhammad, inform me about al-Islam. The Messenger of Allah (peace be upon him) said: Al-Islam implies that you testify that there is no god but Allah and that Muhammad is the messenger of Allah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey. He (the inquirer) said: You have told the truth. He (Umar ibn al-Khattab) said: It amazed us that he would put the question and then he would himself verify the truth. He (the inquirer) said: Inform me about Iman (faith). He (the Holy Prophet) replied: That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil. He (the inquirer) said: You have told the truth. He (the inquirer) again said: Inform me about al-Ihsan (performance of good deeds). He (the Holy Prophet) said: That you worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you. He (the enquirer) again said: Inform me about the hour (of the Doom). He (the Holy Prophet) remarked: One who is asked knows no more than the one who is inquiring (about it). He (the inquirer) said: Tell me some of its indications. He (the Holy Prophet) said: That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings. He (the narrator, Umar ibn al-Khattab) said: Then he (the inquirer) went on his way but I stayed with him (the Holy Prophet) for a long while. He then, said to me: Umar, do you know who this inquirer was? I replied: Allah and His Apostle knows best. He (the Holy Prophet) remarked: He was Gabriel (the angel). He came to you in order to instruct you in matters of religion

94. It is narrated on the authority of Yahya b. Ya'mur that when Ma'bad discussed the problem pertaining to Divine Decree, we refuted that. He (the narrator) said: I and Humaid b. Abdur-Rahman Himyari argued. And they carried on the conversation about the purport of the hadith related by Kahmas and its chain of transmission too, and there is some variation of words

95. It is narrated on the authority of Yahya b. Ya'mur and Humaid b. 'Abdur-Rahman that they said: We met Abdullah b. 'Umar and we discussed about the Divine Decree, and what they talked about it and he narrated the hadith that has been transmitted by 'Umar (may Allah be pleased with him) from the Apostle (). There is a slight variation in that

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96. The same hadith is mentioned through a different chain

97. Abu Huraira reported: One day the Messenger of Allah (ﷺ) appeared before the public so a man came to him and then said: Prophet of Allah, what is Iman? Upon this he (the Holy Prophet) replied: That you affirm your faith in Allah, His angels, His Books, His meeting, His Messengers and that you affirm your faith in the Resurrection hereafter. He said: Messenger of Allah, what is al-Islam? He replied: Al-Islam is that you worship Allah and do not associate anything with Him and you establish obligatory prayer and you pay the obligatory alms (Zakat) and you observe the fast of Ramadan. He said: Messenger of Allah, what is al-Ihsan? He replied: That you worship Allah as if you are seeing Him, and for if you fail to see Him. He said: Messenger of Allah, when is the Hour (of Doom)? He replied: The one who is asked about it is no better informed than the inquirer, however I will narrate some of its signs to you. When the slave-girl will give birth to her master, then that is from its signs. When the naked, barefooted would become the chiefs of the people, then that is from its signs. When the shepherds of the black (camels) would exult themselves in buildings, then that is from its signs. (The Hour is) Among one of the five which no one knows but Allah. Then he recited (the verse): "Verily Allah! with Him alone is the knowledge of the Hour and He it is Who sends down the rain and knows that which is in the wombs. And no soul knows what it shall earn tomorrow, and a soul knows not in what land it shall die. Verily Allah is Knowing, Aware." He (Abu Huraira) said: Then the person turned back and went away. The Messenger of Allah (ﷺ) said: Bring that man back to me. They went to bring him back, but they saw nothing there. Upon this the Messenger of Allah remarked: he was Gabriel, who came to teach the people their religion

98. This hadith is narrated to us on the authority of Muhammad b. 'Abdullah b. Numair, on the authority of Muhammad b. Bishr, on the authority of Abd Hayyan al-Taymi with the exception that in this narration (instead of the words (Iza Waladat al'amah rabbaha), the words are (Iza Waladat al'amah Ba'laha), i, e, when slave-girl gives birth to her master

99. It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: Ask me (about religious matters), but they (the Companions) were in awe of asking him. Then came a man, and sat near his knees and said: O Messenger of Allah, what is al-Islam? So he (the Holy Prophet) replied: [That] you do not associate anything with Allah, and establish the prayer, pay the alms (Zakat) and fast Ramadan. He said: You (have) told the truth. He said: Messenger of Allah, what is al-Iman (Faith)? He said: That you affirm your faith in Allah, His angels, His Books, His meeting, His Apostles, and that you believe in Resurrection and that you believe in Qadr (Divine Decree) in all its entirety. He (the inquirer) said: You have told the truth. He said: Messenger of Allah, what is al-Ihsan? Upon this he said: that you fear Allah as if you are seeing Him, and though you see Him not, verily He is seeing you. He (the inquirer) said: You (have) told the truth. He (the inquirer) said: When will the Hour (of Doom) occur? He said: The one who is being asked about it is no better informed than the inquirer and I will narrate some of its signs to you. When you see a [slave] woman giving birth to her master - then that is [one] of its signs. And when you see barefooted, naked, deaf and dumb (ignorant and foolish persons) as the rulers of the earth - then that is [one] of its signs. And when you see the shepherds of black (camels) exult in buildings - then that is [one] of its signs. The (Hour) is one of the five things of the unseen. No one knows them except Allah. Then (the Holy Prophet) recited (the following verse): "Verily Allah! with Him alone is the knowledge of the Hour and He it is Who sends down the rain and knows that which is in the wombs. And no soul knows what it shall earn on the morrow and a soul knows not in what land it shall die. Verily Allah is Knowing, Aware." He (Abu Huraira) said: Then the person stood up (and made his way). Then the Messenger of Allah (ﷺ) said: Bring him back to me. He was searched for, but they could not find him. The Messenger of Allah (ﷺ) thereupon said: He was Gabriel and he wanted to teach you when you did not ask

100. It is reported on the authority of Talha b. 'Ubaidullah that a person with dishevelled hair, one of the people of Nejd, came to the Messenger of Allah (ﷺ). We heard the humming of his voice but could not fully discern what he had been saying, till he came nigh to the Messenger of Allah (ﷺ). It was then (disclosed to us) that he was asking questions pertaining to Islam. The Messenger of Allah (ﷺ) said: Five prayers during the day and the night. (Upon this he said: Am I obliged to say any other (prayer) besides these? He (the Holy Prophet, ﷺ) said: No, but whatever you observe voluntarily, out of your own free will, and the fasts of Ramadan. The inquirer said: Am I obliged to do anything else besides this? He (the Holy Prophet) said: No, but whatever you do out of your own free will. And the Messenger of Allah told him about the Zakat (poor-rate). The inquirer said: Am I obliged to pay anything else besides this? He (the Holy Prophet) said: No, but whatever you pay voluntarily out of your own free will. The man turned back and was saying: I would neither make any addition to this, nor will decrease anything out of it. The Prophet remarked: He is successful, if he is true to what he affirms

101. Another hadith, the like of which has been narrated by Malik (b. Anas) (and mentioned above) is also reported by Talha b. 'Ubaidullah, with the only variation that the Prophet remarked: By his father, he shall succeed if he were true (to what he professed), or: By his father, he would enter heaven if he were true (to what he professed)

102. It is reported on the authority of Anas b. Malik that he said: We were forbidden that we should ask anything (without the genuine need) from the Holy Prophet. It, therefore, pleased us that an intelligent person from the dwellers of the desert should come and asked him (the Holy Prophet) and we should listen to it. A man from the dwellers of the desert came (to the Holy Prophet) and said: Muhammad, your messenger came to us and told us your assertion that verily Allah had sent you (as a prophet). He (the Holy Prophet) remarked: He told the truth. He (the bedouin) said: Who created the heaven? He (the Holy Prophet) replied: Allah. He (the bedouin again) said: Who created the earth? He (the Holy Prophet) replied: Allah. He (the bedouin again) said: Who raised these mountains and who created in them whatever is created there? He (the Holy Prophet) replied: Allah. Upon this he (the bedouin) remarked: By Him Who created the heaven and created the earth and raised mountains thereupon, has Allah (in fact) sent you? He (the Holy Prophet) said: Yes. He (the bedouin) said: Your messenger also told us that five prayers (had been made) obligatory for us during the day and the night. He (the Holy Prophet) remarked: He told you the truth. He (the bedouin) said:

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By Him Who sent you, is it Allah Who ordered you about this (i. e. prayers)? He (the Holy Prophet) said: Yes. He (the bedouin) said: Your messenger told us that Zakat had been made obligatory in our riches. He (the Holy Prophet) said: He has told the truth. He (the bedouin) said: By Him Who sent you (as a prophet), is it Allah Who ordered you about it (Zakat)? He (the Holy Prophet) said: Yes. He (the bedouin) said: Your messenger told us that it had been made obligatory for us to fast every year during the month of Ramadan. He (the Holy Prophet) said: He has told the truth. He (the bedouin) said: By Him Who sent you (as a prophet), is it Allah Who ordered you about it (the fasts of Ramadan)? He (the Holy Prophet) said: Yes. He (the bedouin) said: Your messenger also told us that pilgrimage (Hajj) to the House (of Ka'bah) had been made obligatory for him who is able to undertake the journey to it. He (the Holy Prophet) said: Yes. The narrator said that he (the bedouin) set off (at the conclusion of this answer, but at the time of his departure) remarked: 'By Him Who sent you with the Truth, I would neither make any addition to them nor would I diminish anything out of them. Upon this the Prophet remarked: If he were true (to what he said) he must enter Paradise

103. It is narrated on the authority of Thabit that Anas said: We were forbidden in the Holy Qur'an that we should ask about anything from the Messenger of Allah () and then Anas reported the hadith in similar words

104. It is narrated on the authority of Abu Ayyub Ansari that once during the journey of the Prophet (may peace of Allah be upon him) a bedouin appeared before him and caught hold of the nosestring of his she-camel and then said, Messenger of Allah (or Muhammad), inform me about that which takes me near to Paradise and draws me away from the Fire (of Hell). He (the narrator) said: The Prophet () stopped for a while and cast a glance upon his companions and then said: He was afforded a good opportunity (or he had been guided well). He (the Holy Prophet) addressing the bedouin said: (Repeat) whatever you have uttered. He (the bedouin) repeated that. Upon this the Apostle () remarked: The deed which can draw you near to Paradise and take you away from Hell is, that you worship Allah and associate none with Him, and you establish prayer and pay Zakat, and do good to your kin. After having uttered these words, the Prophet asked the bedouin to release the nosestring of his she-camel

105. This hadith is transmitted by Muhammad b. Hatim on the authority of Abu Ayyub Ansari

106. It is narrated on the authority of Abu Ayyub that a man came to the Prophet () and said: Direct me to a deed which draws me near to Paradise and takes me away from the Fire (of Hell). Upon this he (the Holy Prophet) said: You worship Allah and never associate anything with Him, establish prayer, and pay Zakat, and do good to your kin. When he turned his back, the Messenger of Allah () remarked: If he adheres to what he has been ordered to do, he would enter Paradise

107. It is reported on the authority of Abu Huraira that a bedouin came to the Messenger of Allah () and said: Messenger of Allah, direct me to a deed by which I may be entitled to enter Paradise. Upon this he (the Holy Prophet) remarked: You worship Allah and never associate anything with Him, establish the obligatory prayer, and pay the Zakat which is incumbent upon you, and observe the fast of Ramadan. He (the bedouin) said: By Him in Whose hand is my life, I will never add anything to it, nor will I diminish anything from it. When he (the bedouin) turned his back, the Prophet () said: He who is pleased to see a man from the dwellers of Paradise should catch a glimpse of him

108. It is narrated on the authority of Jabir that Nu'man b. Qaufal came to the Prophet () and said: Would I enter Paradise if I say the obligatory prayers and deny myself that which is forbidden and treat that as lawful what has been made permissible (by the Shari'ah)? The Prophet () replied in the affirmative

109. A similar hadith is narrated on Jabir's authority in which the following words are added: I will do nothing more

110. It is narrated on the authority of Jabir that a man once said to the Messenger of Allah (): Shall I enter Paradise in case I say the obligatory prayers, observe the (fasts) of Ramadan and treat that as lawful which has been made permissible (by the Shari'ah) and deny myself that what is forbidden, and make no addition to it? He (the Holy Prophet) replied in the affirmative. He (the inquirer) said: By Allah, I would add nothing to it

111. It is narrated on the authority of ('Abdullah) son of Umar (may Allah be pleased with them) that the Prophet (may peace of Allah be upon him) said: (The superstructure of) al-Islam is raised on five (pillars), i. e. the oneness of Allah, the establishment of prayer, payment of Zakat, the fast of Ramadan, Pilgrimage (to Mecca). A person said (to 'Abdullah b. Umar the narrator): Which of the two precedes the other-Pilgrimage or the fasts of Ramadan? Upon this he (the narrator) replied: No (it is not the Pilgrimage first) but the fasts of Ramadan precede the Pilgrimage

112. It is narrated on the authority of ('Abdullah) son of 'Umar, that the Prophet (may peace of Allah be upon him) said: (The superstructure of) al-Islam is raised on five (pillars), i. e. Allah (alone) should be worshipped, and (all other gods) beside Him should be (categorically) denied. Establishment of prayer, the payment of Zakat, Pilgrimage to the House, and the fast of Ramadan (are the other obligatory acts besides the belief in the oneness of Allah and denial of all other gods)

113. It is narrated on the authority of 'Abdullah son of 'Umar that the Messenger of Allah () said: (The superstructure of) al-Islam is raised on five (pillars), testifying (the fact) that there is no god but Allah, that Muhammad is His bondsman and messenger, and the establishment of prayer, payment of Zakat, Pilgrimage to the House (Ka'ba) and the fast of Ramadan

114. It is reported on the authority of Ta'us that a man said to 'Abdullah son of 'Umar (may Allah be pleased with him). Why don't you carry out a military expedition? Upon which he replied: I heard the messenger of Allah () say: Verily, al-Islam is founded on five (pillars): testifying the fact that there is no god but Allah, establishment of prayer, payment of Zakat, fast of Ramadan and Pilgrimage to the House

115. It is narrated on the authority of Ibn 'Abbas that a delegation of Abdul Qais came to the Messenger of Allah () and said: Messenger of Allah, verily ours is a tribe of Rabi'a and there stand between you and us the unbelievers of Mudar and we find no freedom to come to you except in the sacred month. Direct us to an act which we should ourselves perform and invite those who live beside us. Upon this the Prophet remarked: I command you to do four things and prohibit you

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against four acts. (The four deeds which you are commanded to do are): Faith in Allah, and then he explained it for them and said: Testifying the fact. that there is no god but Allah, that Muhammad is the messenger of Allah, performance of prayer, payment of Zakat, that you pay Khums (one-fifth) of the booty fallen to your lot, and I prohibit you to use round gourd, wine jars, wooden pots or skins for wine. Khalaf b. Hisham has made this addition in his narration: Testifying the fact that there is no god but Allah, and then he with his finger pointed out the oneness of the Lord

116. Abu Jamra reported: I was an interpreter between Ibn Abbas and the people, that a woman happened to come there and asked about nabidh or the pitcher of wine. He replied: A delegation of the people of 'Abdul-Qais came to the Messenger of Allah (). He (the Holy Prophet) asked the delegation or the people (of the delegation about their identity). They replied that they belonged to the tribe of Rabi'a. He (the Holy Prophet) welcomed the people or the delegation which were neither humiliated nor put to shame. They (the members of the delegation) said: Messenger of Allah, we come to you from a far-off distance and there lives between you and us a tribe of the unbelievers of Mudar and, therefore, it is not possible for us to come to you except in the sacred months. Thus direct us to a clear command, about which we should inform people beside us and by which we may enter heaven. He (the Holy Prophet) replied: I command you to do four deeds and forbid you to do four (acts), and added: I direct you to affirm belief in Allah alone, and then asked them: Do you know what belief in Allah really implies? They said: Allah and His Messenger know best. The Prophet said: It implies testimony to the fact that there is no god but Allah, and that Muhammad is the messenger of Allah, establishment of prayer, payment of Zakat, fast of Ramadan, that you pay one-fifth of the booty (fallen to your lot) and I forbid you to use gourd, wine jar, or a receptacle for wine. Shu'ba sometimes narrated the word naqir (wooden pot) and sometimes narrated it as muqayyar. The Prophet also said: Keep it in your mind and inform those who have been left behind

117. There is another hadith narrated on the authority of Ibn Abbas (the contents of which are similar to the one) narrated by Shu'ba in which the Prophet () said: I forbid you to prepare nabidh in a gourd, hollowed block of wood, a varnished jar or receptacle. Ibn Mu'adh made this addition on the authority of his father that the Messenger of Allah said to Ashajj, of the tribe of 'Abdul-Qais: You possess two qualities which are liked by Allah: insight and deliberateness

118. It is reported on the authority of Qatada that one among the delegates of the 'Abdul-Qais tribe narrated this tradition to him. Sa'id said that Qatada had mentioned the name of Abu Nadra on the authority of Abu Sa'id Khudri who narrated this tradition: That people from the- tribe of 'Abdul-Qais came to the Messenger of Allah () and said: Messenger of Allah, we belong to the tribe of Rabi'a and there live between you and us the unbelievers of the Mudar tribe and we find it impossible to come to you except in the sacred months; direct us to a deed which we must communicate to those who have been left behind us and by doing which we may enter heaven. Upon this the Messenger of Allah () said: I enjoin upon you four (things) and forbid you to do four (things): worship Allah and associate none with Him, establish prayer, pay Zakat, and observe the fast of Ramadan, and pay the fifth part out of the booty. And I prohibit you from four (things): dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles. They (the members of the delegation) said: Do you know what al-naqir is? He replied: Yes, it is a stump which you hollow out and in which you throw small dates. Sa'id said: He (the Holy Prophet) used the word tamar (dates). (The Prophet then added): Then you sprinkle water over it and when its ebullition subsides, you drink it (and you are so intoxicated) that one amongst you, or one amongst them (the other members of your tribe, who were not present there) strikes his cousin with the sword. He (the narrator) said: There was a man amongst us who had sustained injury on this very account due to (intoxication), and he told that he tried to conceal it out of shame from the Messenger of Allah (). I, however, inquired from the Messenger of Allah (it we discard those utensils which you have forbidden us to use), then what type of vessels should be used for drink? He (the Holy Prophet) replied: In the waterskin the mouths of which are tied (with a string). They (again) said: Prophet of Allah, our land abounds in rats and water-skins cannot remain preserved. The holy Prophet of Allah () said: (Drink in water-skins) even if these are nibbled by rats. And then (addressing) al-Ashajj of 'Abdul-Qais he said: Verily, you possess two such qualities which Allah loves: insight and deliberateness

119. The above hadith has been mentioned with a different chain and slightly different wording

120. It is narrated on the authority of Abu Said al-Khudri that when the delegation of the tribe of Abdul-Qais came to the Prophet of Allah (), (its members) said: Apostle of Allah, may God enable us to lay down our lives for you, which beverage is good for us? He (the Prophet) said: (Not to speak of beverages, I would lay stress) that you should not drink in the wine jars. They said: Apostle of Allah, may God enable us to lay down our lives for you, do you know what al-naqir is? He (the Holy Prophet) replied: Yes, it is a stump which you hollow out in the middle, and added: Do not use gourd or receptacle (for drink). Use water-skin the mouth of which is tied with a thong (for this purpose)

121. It is reported on the authority of Ibn 'Abbas that Mu'adh said: The Messenger of Allah sent me (as a governor of Yemen) and (at the time of departure) instructed me thus: You will soon find yourself in a community one among the people of the Book, so first call them to testify that there is no god but Allah, that I (Muhammad) am the messenger of Allah, and if they accept this, then tell them Allah has enjoined upon them five prayers during the day and the night and if they accept it, then tell them that Allah has made Zakat obligatory for them that it should be collected from the rich and distributed among the poor, and if they agree to it don't pick up (as a share of Zakat) the best of their wealths. Beware of the supplication of the oppressed for there is no barrier between him and Allah

122. The above hadith has been mentioned with a different chain with a slightly different wording at the beginning, then follows the same

123. It is narrated on the authority of Ibn 'Abbas that when the Messenger of Allah () sent Mu'adh towards Yemen (as governor) he said to him: Verily you would reach a community of the people of the Book, the very first thing to which you should call them is the worship of Allah, may His Glory be Magnificent, and when they become fully aware of Allah, instruct them that He has enjoined five prayers on them during the day and the night, and when they begin observing it, then instruct them that verily Allah has made Zakat obligatory for them which would be collected from the wealthy amongst them and distributed to their needy ones,

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and when they submit to it, then collect it from them and avoid (the temptation) of selecting the best (items) of their riches

124. It is narrated on the authority of Abu Huraira that when the Messenger of Allah (ﷺ) breathed his last and Abu Bakr was appointed as his successor (Caliph), those amongst the Arabs who wanted to become apostates became apostates. 'Umar b. al-Khattab said to Abu Bakr: Why would you fight against the people, when the Messenger of Allah declared: I have been directed to fight against people so long as they do not say: There is no god but Allah, and he who professed it was granted full protection of his property and life on my behalf except for a right? His (other) affairs rest with Allah. Upon this Abu Bakr said: By Allah, I would definitely fight against him who severed prayer from Zakat, for it is the obligation upon the rich. By Allah, I would fight against them even to secure the cord (used for hobbling the feet of a camel) which they used to give to the Messenger of Allah (as zakat) but now they have withheld it. Umar b. al-Khattab remarked: By Allah, I found nothing but the fact that Allah had opened the heart of Abu Bakr for (perceiving the justification of) fighting (against those who refused to pay Zakat) and I fully recognized that the (stand of Abu Bakr) was right

125. It is reported on the authority of Abu Huraira that the Messenger of Allah said: I have been commanded to fight against people so long as they do not declare that there is no god but Allah, and he who professed it was guaranteed the protection of his property and life on my behalf except for the right affairs rest with Allah

126. It is reported on the authority of Abu Huraira that he heard the Messenger of Allah say: I have been commanded to fight against people, till they testify to the fact that there is no god but Allah, and believe in me (that) I am the messenger (from the Lord) and in all that I have brought. And when they do it, their blood and riches are guaranteed protection on my behalf except where it is justified by law, and their affairs rest with Allah

127. It is narrated on the authority of Jabir that the Messenger of Allah said: I have been commanded that I should fight against people till they declare that there is no god but Allah, and when they profess it that there is no god but Allah, their blood and riches are guaranteed protection on my behalf except where it is justified by law, and their affairs rest with Allah, and then he (the Holy Prophet) recited (this verse of the Holy Qur'an): "Thou art not over them a warden" (lxxxviii)

128.

129. It has been narrated on the authority of Abdullah b. 'Umar that the Messenger of Allah said: I have been commanded to fight against people till they testify that there is no god but Allah, that Muhammad is the messenger of Allah, and they establish prayer, and pay Zakat and if they do it, their blood and property are guaranteed protection on my behalf except when justified by law, and their affairs rest with Allah

130. It is narrated on the authority of Abu Malik: I heard the Messenger of Allah (ﷺ) say: He who professed that there is no god but Allah and made a denial of everything which the people worship beside Allah, his property and blood became inviolable, and their affairs rest with Allah

131. Abu Malik narrated on the authority of his father that he heard the Apostle (ﷺ) say: He who held belief in the unity of Allah, and then narrated what has been stated above

132. It is reported by Sa'id b. Musayyib who narrated it on the authority of his father (Musayyib b. Hazm) that when Abu Talib was about to die, the Messenger of Allah (ﷺ) came to him and found with him Abu Jahl ('Amr b. Hisham) and 'Abdullah b. Abi Umayya ibn al-Mughirah. The Messenger of Allah (ﷺ) said: My uncle, you just make a profession that there is no god but Allah, and I will bear testimony before Allah (of your being a believer), Abu Jahl and 'Abdullah b. Abi Umayya addressing him said: Abu Talib, would you abandon the religion of 'Abdul-Muttalib? The Messenger of Allah (ﷺ) constantly requested him (to accept his offer), and (on the other hand) was repeated the same statement (of Abu Jahl and 'Abdullah b. Abi Umayya) till Abu Talib gave his final decision and he stuck to the religion of 'Abdul-Muttalib and refused to profess that there is no god but Allah. Upon this the Messenger of Allah remarked: By Allah, I will persistently beg pardon for you till I am forbidden to do so (by God), It was then that Allah, the Magnificent and the Glorious, revealed this verse: "It is not meet for the Prophet and for those who believe that they should beg pardon for the polytheists, even though they were their kith and kin, after it had been made known to them that they were the denizens of Hell" (ix. 113) And it was said to the Messenger of Allah (ﷺ): "Verily thou canst not guide to the right path whom thou lovest. And it is Allah Who guideth whom He will, and He knoweth best who are the guided" (xxviii)

133. The same hadith is mentioned through a different chain except it ends where it mentions that Allah revealed the verses and it does not mention the verses. There is also a slight variation in words

134. It is narrated on the authority of Abu Huraira that the Messenger of Allah said to his uncle at the time of his death: Make a profession of it that there is no god but Allah and I will bear testimony (of your being a Muslim) on the Day of judgment. But he (Abu Talib) refused to do so. Then Allah revealed this verse: "Verily thou canst not guide to the right path whom thou lovest. And it is Allah Who guideth whom He will and He knoweth best who are the guided" (xxviii)

135. It is narrated on the authority of Abu Huraira that the Messenger of Allah said to his uncle (at the time of his death): Make a profession of it that there is no god but Allah and I will bear testimony (of your being a Muslim) on the Day of judgment. He (Abu Talib) said: Were it not the fear of the Quraysh blaming me (and) saying that it was the fear of (approaching death) that induced me to do so, I would have certainly delighted your eyes. It was then that Allah revealed: "Verily thou canst not guide to the right path whom thou lovest. And it is Allah Who guideth whom He will and He knoweth best who are the guided" (xxviii)

136. It is narrated on the authority of 'Uthman that the Messenger of Allah (ﷺ) said. He who died knowing (fully well) that there is no god but Allah entered Paradise

137. It is narrated on the authority of Humran that he heard 'Uthman saying this: I heard the Messenger of Allah (ﷺ) uttering these words (as stated above)

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138. It is narrated on the authority of Abu Huraira: We were accompanying the Apostle (ﷺ) in a march (towards Tabuk). He (the narrator) said: The provisions with the people were almost depleted. He (the narrator) said: (And the situation became so critical) that they (the men of the army) decided to slaughter some of their camels. He (the narrator) said: Upon this Umar said: Messenger of Allah, I wish that you should pool together what has been left out of the provisions with the people and then invoke (the blessings of) Allah upon it. He (the narrator) said: He (the Holy Prophet) did it accordingly. He (the narrator) said: The one who had wheat in his possession came there with wheat. He who had dates with him came there with dates. And Mujahid said: He who possessed stones of dates came there with stones. I (the narrator) said: What did they do with the date-stones. They said: They (the people) sucked them and then drank water over them. He (the narrator) said: He (the Holy Prophet) invoked the blessings (of Allah) upon them (provisions). He (the narrator) said: (And there was such a miraculous increase in the stocks) that the people replenished their provisions fully. He (the narrator) said: At that time he (the Holy Prophet) said: I bear testimony to the fact that there is no god but Allah, and I am His messenger. The bondsman who would meet Allah without entertaining any doubt about these (two fundamentals) would enter heaven

139. It is narrated either on the authority of Abu Huraira or that of Abu Sa'id Khudri. The narrator A'mash has narrated this hadith with a little bit of doubt (about the name of the very first narrator who was in direct contact with the Holy Prophet. He was either Abu Huraira or Abu Sa'id Khudri. Both are equally reliable transmitters of the traditions). He (the narrator) said: During the time of Tabuk expedition, the (provisions) ran short and the men (of the army) suffered starvation; they said: Messenger of Allah, would you permit us to slay our camels? We would eat them and use their fat. The Messenger of Allah (ﷺ) said: Do as you please. He (the narrator) said: Then 'Umar came there and said: Messenger of Allah, if you do that (if you give your consent and the men begin to slay their camels), the riding animals would become short. But (I would suggest you to) summon them along with the provisions left with them Then invoke Allah's blessings on them (different items of the provisions) It is hoped Allah shall bless them. The Messenger of Allah replied in the affirmative. (the narrator) said: He called for a leather mat to be used as a table cloth and spread it out. Then he called people along with the remaining portions of their provisions. He (the narrator) said: Someone was coming with handful of mote, another was coming with a handful of dates, still another was coming with a portion of bread, till small quantities of these things were collected on the table cloth. He (the narrator) said: Then the messenger of Allah invoked blessing (on them) and said: Fill your utensils with these provisions. He (the narrator) said: They filled their vessel to the brim with them, and no one amongst the army (which comprised of 30,000 persons) was left even with a single empty vessel. He (the narrator) said: They ate to their fill, and there was still a surplus. Upon this the Messenger of Allah (ﷺ) remarked: I bear testimony that there is no god but Allah and I am the messenger of Allah. The man who meets his Lord without harboring any doubt about these two (truths) would never be kept away from Paradise

140. It is narrated on the authority of Ubadah b. Samit that the messenger of Allah (ﷺ) observed: He who said: "There is no god but Allah, He is One and there is no associate with Him, that Muhammad is his servant and His messenger, that Christ is servant and the son of His slave-girl and he (Christ) His word which He communicated to Mary and is His Spirit, that Paradise is a fact and Hell is a fact," Allah would make him (he who affirms these truths enter Paradise through any one of its eight doors which he would like)

141. It is narrated on the authority of Umar b. Hani with the same chain of transmitters with the exception of these words: Allah would make him (he who affirms these truths) enter Paradise through one of the eight doors which he would like

142. It is narrated on the authority of Sunabihi that he went to Ubada b. Samit when he was about to die. I burst into tears. Upon this he said to me: Allow me some time (so that I may talk with you). Why do you weep? By Allah, if I am asked to bear witness, I would certainly testify for you (that you are a believer). Should I be asked to intercede, I would certainly intercede for you, and if I have the power, I would certainly do good to you, and then observed: By Allah, never did I hear anything from the Messenger of Allah (ﷺ) which could have been a source of benefit to you and then not conveyed it to you except this single hadith. That I intend to narrate to you today, since I am going to breathe my last. I heard the Messenger of Allah (ﷺ) say: He who testifies that there is no god but Allah and that Muhammad is the messenger of Allah, Allah would prohibit the fire of Hell for him

143. It is narrated on the authority of Mu'adh b. Jabal: I was riding behind the Prophet (ﷺ) and there was nothing between him and me but the rear part of the saddle, when he said: Mu'adh b. Jabal: To which I replied: At your beck and call, and at your pleasure, Messenger of Allah! He moved along for a few minutes, when again he said: Mu'adh b. Jabal: To which I replied: At your beck and call, and at your pleasure, Messenger of Allah! He then again moved along for a few minutes and said: Mu'adh b. Jabal: To which I replied: At your beck and call, and at your pleasure. Messenger of Allah He, (the Holy Prophet) said: Do you know what right has Allah upon His servants? I said: Allah and His Messenger know best. He (the Holy Prophet) said: Verily the right of Allah over His servants is that they should worship Him, not associating anything with Him. He (the Holy Prophet) with Mu'adh behind him, moved along for a few minutes and said: Mu'adh b. Jabal: To which I replied: At your beck and call, and at your pleasure, Messenger of Allah! He (the Holy Prophet) said: Do you know what rights have servants upon Allah in case they do it (i. e. they worship Allah without associating anything with Him)? I (Mu'adh b. Jabal) replied: Allah and His Messenger know best. (Upon this) he (the Holy Prophet) remarked: That He would not torment them (with the fire of Hell)

144. It is narrated on the authority of Mu'adh b. Jabal that he observed: I was riding behind the Messenger of Allah (ﷺ) on an ass known as 'Ufair. He (Mu'adh) observed: He (the Holy Prophet) said: Mu'adh, do you know what right has Allah over His bondsmen and what right have His bondsmen over Him? Mu'adh added: I replied: Allah and his Messenger know best. Upon this he (the Prophet) remarked: The right of Allah over His bondsmen is that they should worship Allah and should not associate anything with Him, and the right of His bondsmen over Allah, Glorious and Sublime, is that He does not punish him who associates not

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anything with Him. He (Mu'adh) added: I said to the Messenger of Allah: Should I then give the tidings to the people? He (the Holy Prophet) said: Do not tell them this good news, for they would trust in it alone

145. It is narrated on the authority of Mu'adh b. Jabal that the Messenger of Allah () said: Mu'adh, do you know the right of Allah over His bondsmen? He (Mu'adh) said: Allah and His Apostle know best. He (the Messenger of Allah) said: That Allah alone should be worshipped and nothing should be associated with Him. He (the Holy Prophet) said: What right have they (bondsmen) upon Him in case they do it? He (Mu'adh) said: Allah and His Apostle know best. He (the Holy Prophet) said: That He would not punish them

146. It is narrated on the authority of Aswad b. Hilal that he heard Mu'adh say this: The Messenger of Allah () called, me and I replied to him. He (the Holy Prophet) said: Do you know the right of Allah upon the people? and then followed the hadith (mentioned above)

147. It is reported on the authority of Abu Huraira: We were sitting around the Messenger of Allah (may peace and blessings be upon him). Abu Bakr and Umar were also there among the audience. In the meanwhile the Messenger of Allah got up and left us, He delayed in coming back to us, which caused anxiety that he might be attacked by some enemy when we were not with him; so being alarmed we got up. I was the first to be alarmed. I, therefore, went out to look for the Messenger of Allah (may peace and blessings be upon him) and came to a garden belonging to the Banu an-Najjar, a section of the Ansar went round it looking for a gate but failed to find one. Seeing a rabi' (i. e. streamlet) flowing into the garden from a well outside, drew myself together, like a fox, and slinked into (the place) where God's Messenger was. He (the Holy Prophet) said: Is it Abu Huraira? I (Abu Huraira) replied: Yes, Messenger of Allah. He (the Holy Prophet) said: What is the matter with you? replied: You were amongst us but got up and went away and delayed for a time, so fearing that you might be attacked by some enemy when we were not with you, we became alarmed. I was the first to be alarmed. So when I came to this garden, I drew myself together as a fox does, and these people are following me. He addressed me as Abu Huraira and gave me his sandals and said: Take away these sandals of mine, and when you meet anyone outside this garden who testifies that there is no god but Allah, being assured of it in his heart, gladden him by announcing that he shall go to Paradise. Now the first one I met was Umar. He asked: What are these sandals, Abu Huraira? I replied: These are the sandals of the Messenger of Allah with which he has sent me to gladden anyone I meet who testifies that there is no god but Allah, being assured of it in his heart, with the announcement that he would go to Paradise. Thereupon 'Umar struck me on the breast and I fell on my back. He then said: Go back, Abu Huraira, So I returned to the Messenger of Allah (), and was about to break into tears. 'Umar followed me closely and there he was behind me. The Messenger of Allah (may peace and blessings be on him) said: What is the matter with you, Abu Huraira? I said: I happened to meet 'Umar and conveyed to him the message with which you sent me. He struck me on my breast which made me fall down upon my back and ordered me to go back. Upon this the Messenger of Allah () said: What prompted you to do this, 'Umar? He said: Messenger of Allah, my mother and father be sacrificed to thee, did you send Abu Huraira with your sandals to gladden anyone he met and who testified that there is no god but Allah, and being assured of it in his heart, with the tidings that he would go to Paradise? He said: Yes. Umar said: Please do it not, for I am afraid that people will trust in it alone; let them go on doing (good) deeds. The Messenger of Allah () said: Well, let them

148. It is reported on the authority of Anas b. Malik that the Prophet of Allah (may peace and blessings be upon him) addressed Mu'adh b. Jabal as he was riding behind him to which he replied: At thy beck and call, and at thy pleasure, Messenger of Allah. He again called out: Mu'adh, to which he (again) replied: At thy beck and call, and at thy pleasure. He (the Holy Prophet) addressed him (again): Mu'adh, to which he replied: At thy beck and call, and at thy pleasure, Messenger of Allah. Upon this he (the Holy Prophet) observed: If anyone testifies (sincerely from his heart) that there is no god but Allah, and that Muhammad is His bondsman and His messenger, Allah immuned him from Hell. He (Mu'adh) said: Messenger of Allah, should I not then inform people of it, so that they may be of good cheer? He replied: Then they would trust in it alone. Mu'adh told about it at the time of his death, to avoid sinning

149. It is narrated on the authority of 'Itban b. Malik that he came to Medina and said: Something had gone wrong with my eyesight. I, therefore, sent (a message to the Holy Prophet): Verily it is my ardent desire that you should kindly grace my house with your presence and observe prayer there so, that I should make that corner a place of worship. He said: The Prophet () came there, and those amongst the Companions whom Allah willed also accompanied him. He entered (my place) and offered prayer at my residence and his Companions began to talk amongst themselves (and this conversation centered round hypocrites), and then the conspicuous one, Malik b. Dukhshum was made the target and they wished that he (the Holy Prophet) should curse him and he should die or he should meet some calamity. In the meanwhile the Messenger of Allah (may peace and blessings be upon him) completed his prayer and said: Does Malik b. Dukhshum not testify the fact that there is no god but Allah and verily I am the messenger of Allah. They replied: He makes a profession of it (no doubt) but does not do it out of (sincere) heart. He (the Holy Prophet) said: He who testifies that there is no god but Allah and I am the messenger of Allah would not enter Hell or its (flames) would not consume him. Anas said: This hadith impressed me very much and I told my son to write it down

150. It is narrated on the authority of Anas that 'Itban b. Malik told him that he became blind. He sent a message to the Messenger of Allah () that he should come and mark a place of worship for him. Thereupon came the Messenger of Allah () and his people and then there was a discussion among them about a man who was known as Malik b. Dukhshum, and subsequently the narrator described the hadith of Sulaiman b. Mughira as stated above

151. It is narrated on the authority of 'Abbas b. 'Abdul-Muttalib that he heard the Messenger of Allah saying: He has found the taste of faith (iman) who is content with Allah as his Lord, with Islam as his religion (code of life) and with Muhammad () as his Prophet

152. It is narrated on the authority of Abu Huraira that the Prophet () said: Iman has over seventy branches, and modesty is a branch of Iman

153. It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) said: Faith has over seventy branches or

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over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the, removal of what is injurious from the path: and modesty is the branch of faith

154. Salim reported on the authority of his father that the Prophet (may peace and blessings be upon him) heard a man censuring his brother regarding modesty. Upon this the Prophet remarked: Modesty is part of Iman (faith)

155. Zuhri has narrated this hadith with the addition of these words: He (the Holy Prophet) happened to pass by a mass of Ansar who was instructing his brother (about modesty)

156. It is narrated on the authority of Qatada. We were sitting with 'Imran b. Husain in a company and Bushair ibn Ka'b was also amongst us. 'Imran narrated to us that on a certain occasion the Messenger of Allah (may peace and blessings be upon him) said: Modesty is a virtue through and through, or said: Modesty is a goodness complete. Upon this Bushair ibn Ka'b said: Verily we find in certain books or books of (wisdom) that it is God-inspired peace of mind or sobriety for the sake of Allah and there is also a weakness in it. Imran was so much enraged that his eyes became red and he said: I am narrating to you the hadith of the Messenger of Allah () and you are contradicting it. He (the narrator) said: Imran reported the hadith, He (the narrator) said: Bushair repeated, (the same thing). Imran was enraged. He (the narrator) said: We asserted: Verily Bushair is one amongst us. Abu Nujaid! There is nothing wrong, with him (Bushair)

157. Ishaq b. Ibrahim narrates this hadith of the Prophet on the authority of Imran b. Husain, like the one narrated by Hammad b. Zaid

158. It is narrated on the authority of 'Imran b. Husain that the Prophet (may peace and blessings be upon him) said: Modesty brings forth nothing but goodness. Bushair b. Ka'b said: It is recorded in the books of wisdom, there lies sobriety in it and calmness of mind in it, Imran said: I am narrating to you the tradition of the Messenger of Allah (may peace and blessings be upon him) and you talk of your books

159. It is narrated on the authority of Sufyan b. 'Abdulla al-Thaqafi that he said: I asked the Messenger of Allah to tell me about Islam a thing which might dispense with the necessity of my asking anybody after you. In the hadith of Abu Usama the (words) are: other than you. He (the Holy Prophet) remarked: Say I affirm my faith in Allah and then remain steadfast to it

160. It is narrated on the authority of 'Abdullah b. 'Amr that a man asked the Messenger of Allah (may peace and blessings be upon him) which of the merits (is superior) in Islam. He (the Holy Prophet) remarked: That you provide food and extend greetings to one whom you know or do not know

161. Abdullah b. Amr b. al-As is reported to have said: Verily a person asked the Messenger of Allah (may peace and blessings be upon him) who amongst the Muslims was better. Upon this (the Holy Prophet) remarked: From whose hand and tongue the Muslims are safe

162. It is narrated on the authority of Jabir that he heard the (Holy Prophet) say: A Muslim is he from whose hand and tongue the Muslims are safe

163. It is narrated on the authority of Abu Musa Ash'ari: I asked the Messenger of Allah which (attribute) of Islam is more excellent. Upon this he remarked: One in which the Muslims are safe, protected from the tongue and hand of (other Muslims)

164. Ibrahim b. Sa'id al-Jauhari has narrated this hadith with the same words in addition to these. The Messenger of Allah (may peace and blessings be upon him) was asked as to who amongst the Muslims is better, and the rest of the hadith was narrated like this

165. It is reported on the authority of Anas that the Prophet of Allah (may peace and blessings be upon him) said: There are three qualities for which anyone who is characterised by them will relish the sweetness of faith: he to whom Allah and His Messenger are dearer than all else; he who loves a man for Allah's sake alone; and he who has as great an abhorrence of returning to unbelief after Allah has rescued him from it as he has of being cast into Hell

166. It is reported on the authority of Anas that the Messenger of Allah () said: There are three qualities for which any one who is characterised by them will relish the savour of faith: that he loves man and he does not love him but for Allah's sake alone; he is to whom Allah and His Messenger are dearer than all else; he who prefers to be thrown into fire than to return to unbelief after Allah has rescued him out of it

167. A similar hadith has been reported on the authority of Anas (with another chain of transmitters) with the exception of these words: that he again becomes a Jew or a Christian

168. It is reported on the authority of Anas that the Messenger of Allah () said: No bondsman believes, and, in the hadith narrated by Abdul Warith, no person believes, till I am dearer to him than the members of his household, his wealth and the whole of mankind

169. It is reported on the authority of Anas b. Malik that the Messenger of Allah said: None of you is a believer until I am dearer to him than his child, his father, and the whole of mankind

170. It is narrated on the authority of Anas b. Malik that the Prophet (may peace and blessings be upon him) observed: "None amongst you believes (truly) until he loves for his brother" - or he said "for his neighbour" - "that which he loves for himself

171. It is narrated on the authority of Anas that the Prophet (may peace blessings be upon him) observed: By Him in whose Hand is my life, no, bondsman (truly) believes till he likes for his neighbour, or he (the Holy Prophet) said: for his brother, whatever he likes for himself

172. It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessing be upon him) observed: He will not enter Paradise whose neighbour is not secure from his wrongful conduct

173. It is reported on the authority of Abu Huraira that the Messenger of Allah () observed: He who believes in Allah and the Last Day should either utter good

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words or better keep silence; and he who believes in Allah and the Last Day should treat his neighbour with kindness and he who believes in Allah and the Last Day should show hospitality to his guest

174. It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) observed: He who believes in Allah and the Last Day does not harm his neighbour, and he who believes in Allah and the Last Day shows hospitality to his guest and he who believes in Allah and the Last Day speaks good or remains silent

175. Another hadith similar to one narrated (above) by Abu Husain is also reported by Abu Huraira with the exception of these words: He (the Prophet) said: He should do good to the neighbour

176. It is narrated on the authority of Abu Shuraih al-Khuzai' that the Prophet (may peace and blessings of Allah be upon him) observed: He who believes in Allah and the Last Day should do good to his neighbour and he who believes in Allah and the Last Day should show hospitality to the guest and he who believes in Allah and the Last Day should either speak good or better remain silent

177. It is narrated on the authority of Tariq b. Shihab: It was Marwan who initiated (the practice) of delivering khutbah (address) before the prayer on the 'Id day. A man stood up and said: Prayer should precede khutbah. He (Marwan) remarked, This (practice) has been done away with. Upon this Abu Sa'id remarked: This man has performed (his duty) laid on him. I heard the Messenger of Allah as saying: He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith

178. The same hadith of the Prophet (may peace and blessings be upon him) has been reported by Abu Sa'id al-Khudri in connection with the story of Marwan

179. It is narrated on the authority 'Abdullah b. Mas'ud that the Messenger of Allah (may peace and blessings be upon him) observed: Never a Prophet had been sent before me by Allah towards his nation who had not among his people (his) disciples and companions who followed his ways and obeyed his command. Then there came after them their successors who said whatever they did not practise, and practised whatever they were not commanded to do. He who strove against them with his hand was a believer: he who strove against them with his tongue was a believer, and he who strove against them with his heart was a believer and beyond that there is no faith even to the extent of a mustard seed. Abu Rafi' said: I narrated this hadith to 'Abdullah b. 'Umar; he contradicted me. There happened to come 'Abdullah b. Mas'ud who stayed at Qanat, and 'Abdullah b 'Umar wanted me to accompany him for visiting him (as 'Abdullah b. Mas'ud was ailing), so I went along with him and as we sat (before him) I asked Ibn Mas'ud about this hadith. He narrated it in the same way as I narrated it to Ibn 'Umar

180. The same hadith has been transmitted by another chain of narrators on the authority of 'Abdullah b. Mas'ud who observed: Never was there one among the prophets who had had not disciples who followed his direction and followed his ways. The remaining part of the hadith is like that as narrated by Salih but the arrival of Ibn Mas'ud and the meeting of Ibn 'Umar with him is not mentioned

181. It is narrated on the authority of Ibn Mas'ud that the Messenger of Allah (may peace and blessings be upon him) pointed towards Yemen with his hand and said: Verily Iman is towards this side, and harshness and callousness of the hearts is found amongst the rude owners of the camels who drive them behind their tails (to the direction) where emerge the two horns of Satan, they are the tribes of Rabi'a and Mudar

182. It is narrated on the authority of Abu Huraira that the Messenger of Allah observed: There have come the people of Yemen; they are tender of hearts, the belief is that of the Yemenites, the understanding (of the faith) is that of the Yemenites and sagacity is that of the Yemenites

183. Abu Huraira reported the same hadith which is transmitted to us by another chain of transmitters, e. g. Muhammad b. al-Muthanna, Ishaq b. Yusuf Azraq, Ibn 'Aun, etc

184. Abu Huraira reported: The Messenger of Allah (may peace and blessings be upon him) observed: There came to you the people from Yemen; they are tender of hearts and mild of feelings, the understanding is Yemenite, the sagacity is Yemenite

185. It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) remarked: The summit of unbelief is towards the East and the pride and conceitedness is found among the owners of horses and camels who are rude and uncivil, people of the tents, and tranquillity is found among those who rear goats and sheep

186. It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) observed: The belief is among the Yemenites, and the unbelief is towards the East, and tranquillity is among those who rear goats and sheep, and pride and simulation is among the uncivil and rude owners of horses and camels

187. It is reported on the authority of Abu Huraira: I heard the Messenger of Allah saying this: Pride and conceitedness is found among the uncivil owners of the camels and tranquillity is found among the owners of sheep and goats

188. The same hadith has been narrated by Zuhri with the same chain of authorities with the addition: The belief is among the Yemenites, the sagacity is that of the Yemenites

189. Abu Huraira said: I heard the Prophet (may peace and blessings be upon him) saying: There came the people of Yemen, they are tender of feelings and meek of hearts. The belief is that of the Yemenites, the sagacity is that of the Yemenites, the tranquillity is among the owners of goats and sheep, and pride and

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conceitedness is among the uncivil owners of the camels, the people of the tents in the direction of sunrise

190. It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) observed: There came the people of Yemen who are soft of hearts, tender in feelings: the belief is that of the Yemenites, the sagacity is that of the Yemenites and the summit of unbelief is towards the East

191. Qutaiba b. Sa'id and Zubair b. Harb say: Jarir narrated this on the authority of A'mash with the same chain of narrators (as mentioned above)

192. Shu'ba narrated the hadith as reported by Jarir with the same chain of narrators with this addition: Pride and conceitedness is among the owners of the camels and tranquillity and sobriety is found amongst the owners of sheep

193. It is reported on the authority of Jabir b. Abdullah that the Messenger of Allah (may peace and, blessings be upon him) observed: The callousness of heart and sternness is in the East and faith is among the people of the Hijaz

194. Abu Huraira reported: The Messenger of Allah (may peace and blessing be upon him) observed: You shall not enter Paradise so long as you do not affirm belief (in all those things which are the articles of faith) and you will not believe as long as you do not love one another. Should I not direct you to a thing which, if you do, will foster love amongst you: (i. e.) give currency to (the practice of paying salutation to one another by saying) as-salamu alaikum

195. Zuhair b. Harb said: Jarir reported on the authority of A'mash with this chain of transmitters that the Messenger of Allah () observed: By him in Whose hand is my life, you shall not enter Paradise unless you believe. The rest of the hadith is the same as narrated by Abd Mu'awiya and Waki

196. It is narrated on the authority of Tamim ad-Dari that the Prophet () said: "The Religion is sincerity." We said, "To whom?" He said "To Allah, to His Book, To His Messenger, and to the leaders of the Muslims and their masses

197. Muhammad b. Hatim and others narrate the same hadith of the Apostle (may peace and blessings be upon him) on the authority of Tamim ad-Dari

198. Umayya b. Bistam narrates the same hadith of the Messenger of Allah (may peace and blessings be upon him) on the authority of Tamim ad-Dari

199. It is narrated on the authority of Jarir that he observed I gave pledge of allegiance to the Messenger of Allah (may peace and blessings be upon him) on the observance of prayer, payment of Zakat, and sincerity and well-wishing for every Muslim

200. (Sufyan narrated on the authority of Ziyad b. 'Ilqa that he heard Jarir b. 'Abdullah saying: I pledged allegiance to the Messenger of Allah may peace and blessings be upon him) on sincerity and well-wishing for every Muslim

201. It is narrated on the authority of Jarir that he observed: I owed allegiance to the Messenger of Allah (may peace and blessings be upon him) on hearing (is commands) and obeying (them) and the Prophet instructed me (to act) as lay in my power, and sincerity and goodwill for every Muslim

202. Abu Huraira reported that the Messenger of Allah observed: The fornicator who fornicates is not a believer so long as he commits it and no thief who steals is a believer as long as he commits theft, and no drunkard who drinks wine is a believer as long as he drinks it. 'Abdul-Malik b. Abi Bakr' narrated this on the authority of Abu Bakr b. Abdur-Rahman b. Harith and then said: Abu Huraira made this addition: No plunderer who plunders a valuable thing that attracts the attention of people is a believer so long as he commits this act

203. Abdul-Malik b. Shu'aib narrated this hadith on the authority of Abu Huraira that he observed: The Messenger of Allah said that a fornicator does not fornicate, and then narrated the hadith like this, and he also made mention of plundering too, but did not mention of a thin having value. Ibn Shihab said: Sa'id b. al-Musayyib and Abu Salama narrated this hadith on the authority of Abu Huraira a hadith like that of Abu Bakr with the exception of (the mention) of plundering

204. Muhammad b. Mihran narrates this hadith on the authority of Abu Huraira and made mention of plundering but did not talk of (a thing) having value

205. Imam Muslim has reported this hadith by Hasan b. 'Ali al-Halwani and other traditions

206. It is reported on the authority of Qutaiba b. Sa'id who reported on the authority of Abu Huraira the hadith like that narrated from Zuhri with this exception that in the hadith narrated by 'Ala ' and Safwan b. Sulaim there is no mention of: People raise their eyes towards him, and in the hadith narrated by Hammam: The believers raise their eyes towards him, and such like words, so long as he plunders (is not) a believer, and these words were added: And no exploiter who makes an exploitation is a believer as long as he exploits It; therefore avoid and shun (these evils)

207. It is narrated on the authority of Abu Huraira: A fornicator who fornicates is not a believer as long as he commits fornication, and no one who steals is a believer as long as he commits theft, and no one who drinks wine is a believer as long as he drinks it, and repentance may be accepted after that

208. Muhammad b. Rafi', Abdur-Razzaq, Sufyan, A'mash narrated this hadith like one narrated by Shu'ba, on the authority of Abu Huraira tracing, it (right to the Holy Prophet)

209.

210. It is narrated on the authority of Abdullah b. 'Amr that the Prophet observed: "There are four characteristics, whoever has them all is a pure hypocrite, and whoever has one of its characteristics, he has one of the characteristics of hypocrisy, until he gives it up: When he speaks he lies, when he makes a covenant he betrays it, when he makes a promise he breaks it, and when he disputes he resorts to obscene speech." In the narration of Sufyan (one of the narrators) it is: "And if he has one of them, he has one of the characteristics of hypocrisy

211. It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) said: Three are the signs of a hypocrite:

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when he spoke he told a lie, when he made a promise he acted treacherously against it, when he was trusted he betrayed

212. Abu Huraira reported that the Messenger of Allah (may peace and blessings be upon him) observed: There are three characteristics of a hypocrite: when he spoke he told a lie, when he made promise he acted treacherously, and when he was trusted he betrayed

213. Uqba b. Mukarram al-'Ami reported that he heard 'Ala' b. 'Abdur-Rahman narrating this hadith with this chain of transmitters and he said: Three are the signs of a hypocrite, even if he observed fast and prayed and asserted that he was a Muslim

214. It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings of Allah be upon him) made observations like them embodied in the hadith narrated by Yahya b. Muhammad on the authority of 'Ala', and added to it: even if he observed fast and prayed and asserted that he was a Muslim

215. It is reported on the authority of Ibn 'Umar that the Apostle (may peace and blessings be upon him) observed: When a man calls his brother an unbeliever, it returns (at least) to one of them

216. It is reported on the authority of Ibn 'Umar that the Messenger of Allah (may peace and blessings be upon him) said: Any person who called his brother: "O unbeliever" (has in fact done an act by which this unbelief) would return to one of them. If it were so, as he asserted (then the unbelief of man was confirmed but if it was not true), then it returned to him (to the man who labeled it on his brother Muslim)

217. It is reported on the authority of Abu Dharr that he heard the Messenger of Allah (may peace and blessings be upon him) saying: No person who claimed knowingly anyone else as his father besides (his own) committed nothing but infidelity, and he who made a claim of anything, which (in fact) did not belong to him, is not amongst us; he should make his abode in Fire, and he who labeled anyone with unbelief or called him the enemy of Allah, and he was in fact not so, it rebounded on him

218. It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) observed: Do not detest your fathers; he who detested his father committed infidelity

219. It is reported on the authority of Sa'd b. Abi Waqqas: Both of my ears heard the Messenger of Allah saying this: He who claimed the fatherhood of anyone else besides his real father knowingly (committed a great sin); Paradise is forbidden to him. Abu Bakra asserted that he too heard it from the Messenger of Allah (may peace be upon him)

220. Sa'd and Abu Bakra each one of them said: My ears heard and my hearing preserved it that Muhammad (peace and blessings be upon him) observed: He who claimed for another one his fatherhood besides his own father knowingly that he was not his father-to him Paradise is forbidden

221. It is narrated on the authority of 'Abdullah b. Mas'ud that the Messenger of Allah (may peace and blessings be upon him) observed: Abusing a Muslim is an outrage and fighting against him is unbelief. Zubaid said: I asked Abu Wa'il: Did you hear it from Abdullah narrating if from the Messenger of Allah (may peace and blessings be upon him)? He replied: Yes. But there is mention of the talk between Zubaid and Abu Wa'il in the hadith narrated by Shu'ba

222. Abu Bakr b. Abu Shaiba narrated a hadith like this from the Apostle (may peace and blessings be upon him) on the authority of Abdullah

223. It is narrated on the authority of Jarir b. 'Abdullah that the Messenger of Allah (may peace and blessings be upon him) asked him on the occasion of the Farewell Pilgrimage to make the people silent and then said: Do not return to unbelief after me by striking the necks of one another

224. Abdullah b. Mu'adh narrated from the Apostle (may peace and blessings be upon him) a hadith like this on the authority of Ibn Umar

225. It is narrated on the authority of Abdullah b. Umar that the Apostle (may peace and blessings be upon him) observed on the occasion of the Farewell Pilgrimage: Woe unto you distress unto you! Don't turn back as unbelievers after me by striking the necks of one another

226. Harmala b. Yahya, Abdullah b. Wahb, Umar b. Muhammad, Ibn Umar narrated like the hadith reported by Shu'ba on the authority of Waqid

227. It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) observed: Two (things) are found among men which are tantamount to unbelief: slandering one's lineage and lamentation on the dead

228. It is narrated on the authority of Jarir that he heard (the Holy Prophet) saying, The slave who fled from his master committed an act of infidelity as long as he would not return to him. Mansur observed: By God, this hadith was narrated from the Apostle (may peace and blessings be upon him), but I do not like that this should be narrated on my authority here in Basra

229. It is narrated on the authority of Jarir that the Messenger of Allah (may peace and blessings be upon him) observed: The slave who fled from his master, responsibility with regard to him was absolved

230. Jarir b. Abdullah reported it from the Holy Prophet: When the slave runs away from his master, his prayer is not accepted

231. It is narrated on the authority of Zaid b. Khalid al-Juhani: The Messenger of Allah (may peace and blessings be upon him) led the morning prayer at Hudaibiya. There were some marks of the rainfall during the night. At the conclusion of prayer he turned towards people and observed: Do you know what your Lord has said? They replied: Allah and His Messenger know best. Upon this he (the Holy Prophet) remarked: He (Allah) said: Some of My bondsmen entered the morning as My believers and some as unbelievers. He who said: We have had a rainfall due to the Blessing and Mercy of Allah, he is My believer and a disbeliever of stars, and who said: We have had a rainfall due to the rising of such and such (star) disbelieved Me and affirmed his faith in the stars

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232. It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) said: Don't you know what your Lord said? He observed: I have never endowed My bondsmen with a favor, but a section amongst them disbelieved it and said: Stars, it was due to the stars
233. It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace and blessing be upon him) observed: Allah does not shower His blessings from the heaven that in the morning a group of men disbelieve it (to be a blessing from Allah). Allah sends down rain, but they (the disbelievers) say: Such and such star (is responsible for that)
234. It is reported on the authority of Ibn 'Abbas that there was (once) a downpour during the life of the Apostle (may peace and blessings be upon him) Upon this the Apostle (may peace and blessings be upon him) observed: Some people entered the morning with gratitude and some with ingratitude (to Allah). Those who entered with gratitude said: This is the blessing of Allah, and those who entered with ingratitude said: Such and such asterism was right. It was upon this that the verse was revealed: I swear by the setting of the stars to the end and make your provision that you should disbelieve it
235. It is reported on the authority of Anas that the Messenger of Allah (may peace and blessings Be upon him) observed: The sign of a hypocrite is the hatred against the Ansar and the sign of a believer is the love for the Ansar
236. It is narrated on the authority of Anas that the Apostle (may peace and blessings be upon him) said: The love of the Ansar is the sign of faith and hatred against them is the sign of dissemblance
237. Al-Bara reported from the Messenger (may peace and blessing be upon him) that he remarked with regard to the Ansar: "None but the believer loves them, none but the hypocrite hates them. He who loves them loves Allah and he who hates them hates Allah." I (the narrator) said: Did you hear this hadith from al-Bara? He said: He narrated it to me
238. It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) said: A person who believes in Allah and the Last Day never nurses a grudge against the Ansar
239. It is narrated on the authority of Abu Sa'id Khudri that the Messenger of Allah observed: The person who believes in Allah and the Last Day never nurses a grudge against the Ansar
240. Zirr reported: 'Ali observed: By Him Who split up the seed and created something living, the Apostle (may peace and blessings be upon him) gave me a promise that no one but a believer would love me, and none but a hypocrite would nurse grudge against me
241. It is narrated on the authority of 'Abdullah b. Umar that the Messenger of Allah observed: O womenfolk, you should give charity and ask much forgiveness for I saw you in bulk amongst the dwellers of Hell. A wise lady among them said: Why is it, Messenger of Allah, that our folk is in bulk in Hell? Upon this the Prophet observed: You curse too much and are ungrateful to your spouses. I have seen none lacking in common sense and failing in religion but (at the same time) robbing the wisdom of the wise, besides you. Upon this the woman remarked: What is wrong with our common sense and with religion? He (the Holy Prophet) observed: Your lack of common sense (can be well judged from the fact) that the evidence of two women is equal to one man, that is a proof of the lack of common sense, and you spend some nights (and days) in which you do not offer prayer and in the month of Ramadan (during the days) you do not observe fast, that is a failing in religion
242. This hadith has been narrated on the authority of Abu Tahir with this chain of transmitters
243. A hadith like this as narrated by Ibn 'Umar has also been transmitted by Abu Sa'id al-Khudri
244. It is narrated on the authority of Abu Huraira that when, the son of Adam recites the Ayat of Sajdah (prostration) and then falls down in prostration, the Satan goes into seclusion and weeps and says: Alas, and in the narration of Abu Kuraib the words are: Woe unto me, the son of Adam was commanded to prostrate, and he prostrated and Paradise was entitled to him and I was commanded to prostrate, but I refused and am doomed to Hell
245. A'mash narrated this hadith with the same chain of transmitters, with this change of words that he (the Satan) said: I disobeyed and I am doomed to Hell
246. It is narrated on the authority of Jabir that he heard the Apostle (may peace and blessings be upon him) saying. Verily between man and between polytheism and unbelief is the negligence of prayer
247. It is narrated on the authority of Abu Zubair that he heard Jabir b. 'Abdullah saying. I heard the Messenger of Allah (may peace and blessings be upon him) observing this: Between man and polytheism and unbelief is the abandonment of salat
- 248.
249. Abu Huraira reported: The Messenger of Allah was asked about the best of deeds. He observed: Belief in Allah. He (the inquirer) said: What next? He (the Holy Prophet) replied: Jihad (struggle to the utmost) in the cause of Allah. He (the inquirer) again said: What next? He (the Holy Prophet) replied: Pilgrimage accepted into the grace of the Lord. In the tradition narrated on the authority of Muhammad b. Ja'far (the words are) that he (the Holy Prophet) said: Belief in Allah and His Messenger. Muhammad b. Rafi and 'Abd b. Humaid, 'Abdur-Razzaq and Ma'mar and Zuhri have narrated a hadith like this on the authority of the same chain of transmitters
250. Abu Dharr reported: I said: Messenger of Allah, which of the deeds is the best? He (the Holy Prophet) replied: Belief in Allah and Jihad in His cause. I again asked: Who is the slave whose emancipation is the best? He (the Holy Prophet) replied: One who is valuable for his master and whose price is high. I said: If I can't

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afford to do it? He (the Holy Prophet) replied: Help an artisan or make anything for the unskilled (labourer). I (Abu Dharr) said: Messenger of Allah, you see that I am helpless in doing some of these deeds. He (the Holy Prophet) replied: Desist from doing mischief to the people. That is the charity of your person on your behalf

251. Muhammad b. Abu Rafi' narrated the hadith on the authority of Abu Dharr with a slight difference

252. It is narrated on the authority of 'Abdullah b. Mas'ud that he observed. I asked the Messenger of Allah (ﷺ) which deed was the best. He (the Holy Prophet) replied: Prayer at its appointed hour. I (again) said: Then what? He (the Holy Prophet) replied: Kindness to the parents. I (again) said: Then what? He replied: Earnest endeavour (Jihad) in the cause of Allah. And I would have not ceased asking more questions but out of regard (for his feelings)

253. Abdullah b. Mas'ud reported: I said: Messenger of Allah, which of the deeds (takes one) nearer to Paradise? He (the Holy Prophet) replied: Prayer at its proper time, I said: What next, Messenger of Allah? He replied: Kindness to the parents. I said: What next? He replied: Jihad in the cause of Allah

254. It was heard from Abu 'Amr Shaibani that, pointing towards the house of Abdullah, he said: The owner of this house told me that he asked the Messenger of Allah (ﷺ): Which of the deeds are liked by Allah? He (the Holy Prophet) observed: Prayer at its proper time. I (again) said: What next? He replied: Then goodness to the parents. I (again) said: What then? He replied: Then Jihad in the cause of Allah. He ('Abdullah) said: This is what I was told (by the Holy Prophet). Had I questioned further, he would have made additions for me

255. This hadith has been transmitted by Muhammad b. Bashshar, Muhammad b. Ja'far Shu'ba with this chain of narrators, with the addition that he pointed towards the house of 'Abdullah, but he did not mention his name for us

256. It is reported on the authority of 'Abdullah that the Messenger of Allah observed: The best of the deeds or deed is the (observance of) prayer at its proper time and kindness to the parents

257. Abdullah reported: I asked the Messenger of Allah (ﷺ): Which sin is the gravest in the eye of Allah? He (the Holy Prophet) replied: That you associate a partner with Allah (despite the fact) that He has created you. He (the reporter) said: I told him (the, Holy Prophet): Verily it is indeed grave. He (the reporter) said: I asked him what the next (gravest sin) was. He (the Holy Prophet) replied: That you kill your child out of fear that he shall join you in food. He (the reporter) said: I asked (him) what the next (gravest sin) was. He (the Holy Prophet) observed: Then (the next gravest sin) is that you commit adultery with the wife of your neighbour

258. It is narrated on the authority of Abdullah b. Mas'ud that a man said: Messenger of Allah, which offence is the most grievous in the eye of Allah? He (the Holy Prophet) replied: That you associate a partner with Allah (despite the fact) that He created you. He (the man) said: What next? He (the Holy Prophet) replied: That you kill your child out of fear that he would join you in food. He (the inquirer) said (again): What next? He (the Holy Prophet) replied: That you commit adultery with the wife of your neighbour. And the Almighty and Exalted Lord testified it (with this verse): All those who call not unto another god along with Allah, and slay not any soul which Allah has forbidden, except in the cause of justice, nor commit fornication, and he who does this shall meet a requital of sin (xxv)

259. It is narrated on the authority of 'Abdur-Rahman b. Abu Bakra that his father said: We were in the company of the Messenger of Allah (ﷺ) that he observed: Should I not inform you about the most grievous of the grave sins? (The Holy Prophet) repeated it three times, and then said: Associating anyone with Allah, disobedience to parents, false testimony or false utterance. The Prophet was reclining, then he sat up, and he repeated it so many times that we wished that he should become silent

260. Anas narrated from the Apostle (ﷺ) about the major sins. He (the Holy Prophet) observed: Associating anyone with Allah, disobedience to parents, killing a person and false utterance

261. Ubaidullah b. Abu Bakr said: I heard Anas b. Malik saying: The Messenger of Allah (ﷺ) talked about the major sins, or he was asked about the major sins. Upon this he observed: Associating anyone with Allah, killing of a person, disobedience to parents. He (the Prophet further) said: Should I not inform you about the gravest of the major sins, and (in this connection) observed: False utterance or false testimony. Shu'ba said. It was most probably" false testimony

262. It is reported on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: Avoid the seven noxious things. It was said (by the hearers): What are they, Messenger of Allah? He (the Holy Prophet) replied: Associating anything with Allah, magic, killing of one whom God has declared inviolate without a just cause, consuming the property of an orphan, and consuming of usury, turning back when the army advances, and slandering chaste women who are believers, but unwary

263. It is narrated on the authority of 'Abdullah b. Amr b. al-'As that the Messenger of Allah (ﷺ) observed: Abusing one's parents is one of the major sins. They (the hearers) said: Messenger of Allah, does a man abuse his parents too? He (the Holy Prophet) replied: Yes, one abuses the father of another man, who in turn abuses his father. One abuses his mother and he in turn abuses his (the former's) mother

264. This hadith has also been transmitted on the authority of Sa'd b. Ibrahim with this chain of narrators

265. It is narrated on the authority of Abdullah b. Mas'ud that the Messenger of Allah (ﷺ), observed: He who has in his heart the weight of a mustard seed of pride shall not enter Paradise. A person (amongst his hearers) said: Verily a person loves that his dress should be fine, and his shoes should be fine. He (the Holy Prophet) remarked: Verily, Allah is Graceful and He loves Grace. Pride is disdainful of the truth (out of self-conceit) and contempt for the people

266. It is narrated on the authority of 'Abdullah b. Mas'ud that the Messenger of Allah (ﷺ) observed: None shall enter the Fire (of Hell) who has in his heart the

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weight of a mustard seed of Iman and none shall enter Paradise who has in his heart the weight of a mustard seed of pride

267. It is narrated on the authority of 'Abdullah that the Messenger of Allah (ﷺ) observed: He who has in his heart the weight of a mustard seed of pride shall not enter Paradise

268. It is narrated on the authority of Abdullah b. Mas'ud that Waki told (him) that the Messenger of Allah had observed and Ibn Numair asserted: I heard the Messenger of Allah (ﷺ) saying: He who dies associating anything with Allah would enter the Fire (of Hell). 'Abdullah b. Mas'ud said: I say that he who died without associating anything with Allah entered Paradise

269. It is narrated on the authority of Jabir that a man came to the Messenger of Allah (ﷺ) and said: Messenger of Allah, what are the two things quite unavoidable? He replied: He who dies without associating anyone with Allah would (necessarily) enter Paradise and he who dies associating anything with Allah would enter the (Fire of) Hell

270. It is narrated on the authority of Jabir b. Abdullah: I heard the Messenger of Allah (ﷺ) saying: He who met Allah without associating anything with Allah entered Paradise and he who met Him associating (anything) with Him entered Fire

271. The same hadith has been narrated by Ishaq b. Mansur on the authority of Jabir with another chain of transmitters

272. I heard Abu Dharr narrating it from the Apostle (ﷺ) that he observed: Gabriel came to me and gave me the tidings: Verily he who died amongst your Ummah without associating anything with Allah would enter Paradise. I (the narrator) said: Even if he committed adultery and theft. He (the Holy Prophet) said: (Yes), even if he committed adultery and theft

273. Abu Dharr reported: I came to the Apostle (may peace be upon him) and he was asleep with a white mantle over him. I again came, he was still asleep, I came again and he had awakened. I sat by his side and (the Holy Prophet) observed: There is none among the bondsmen who affirmed his faith in La illaha illa Allah there is no God but Allah) and died in this state and did not enter Paradise. I (Abu Dharr) said: Even if he committed adultery and theft? He (the Holy Prophet) replied: (Yes) even though he committed adultery and theft. I (again said): Even if he committed adultery and theft? He replied: (Yes) even though he committed adultery and theft. (The Holy Prophet repeated it three times) and said for the fourth time: In defiance of Abu Dharr. Abu Dharr then went out and he repeated (these words): In defiance of Abu Dharr

274. It is narrated on the authority of Miqdad b. Aswad that he said. Messenger of Allah, you just see (here is a point): If I encountered a person amongst the infidels (in the battlefield) and he attacked me and struck me and cut off one of my hands with the sword. Then he (in order to protect himself from me) took shelter of a tree and said: I become Muslim for Allah's sake. Messenger of Allah, can I kill him after he had uttered this? The Messenger of Allah (ﷺ) said: Do not kill him. I (the narrator) said: Messenger of Allah, he cut off my hand and uttered this after amputating it; should I then kill him? The Messenger of Allah (ﷺ) said: Don't kill him, for I you kill him, verily he would be in a position where you had been before killing him and verily you would be in a position where he had been before uttering (kalima)

275. The same hadith has been transmitted by the same chain of narrators. The hadith transmitted by Auza'i and Ibn Juraij contains these words: I embraced Islam for Allah's sake. and in the hadith narrated by Ma'mar the words are: I knelt down to kill him, that he said; There is no god but Allah

276. It is narrated by Miqdad, and he was an ally of B. Zuhra and was of those who participated in the Battle of Badr along with the Messenger of Allah, that he said: Messenger of Allah, here is a point: If I happened to encounter a person amongst the infidels (in the battle). Then he narrated a hadith similar to the one transmitted by Laith

277. It is narrated on the authority of Usama b. Zaid that the Messenger of Allah (ﷺ) sent us in a raiding party. We raided Huraqat of Juhaina in the morning. I caught hold of a man and he said: There is no god but Allah, I attacked him with a spear. It once occurred to me and I talked about it to the Apostle (ﷺ). The Messenger of Allah (ﷺ) said: Did he profess "There is no god but Allah," and even then you killed him? I said: Messenger of Allah, he made a profession of it out of the fear of the weapon. He (the Holy Prophet) observed: Did you tear his heart in order to find out whether it had professed or not? And he went on repeating it to me till I wished I had embraced Islam that day. Sa'd said: By Allah, I would never kill any Muslim so long as a person with a heavy belly, i. e., Usama, would not kill. Upon this a person remarked: Did Allah not say this: And fight them until there is no more mischief and religion is wholly for Allah? Sa'd said: We fought so that there should be no mischief, but you and your companions wish to fight so that there should be mischief

278. (It is narrated on the authority of Usama b. Zaid: The Messenger of Allah may peace be upon him) sent us to Huraqat, a tribe of Juhaina. We attacked that tribe early in the morning and defeated them and I and a man from the Ansar caught hold of a person (of the defeated tribe). When we overcame him, he said: There is no god but Allah. At that moment the Ansari spared him, but I attacked him with my spear and killed him. The news had already reached the Apostle (peace be upon him), so when we came back he (the Apostle) said to me: Usama, did you kill him after he had made the profession: There is no god but Allah? I said. Messenger of Allah, he did it only as a shelter. The Prophet observed: Did you kill him after he had made the profession that there is no god but Allah? He (the Holy Prophet) went on repeating this to me till I wished I had not embraced Islam before that day

279. It is narrated by Safwan b. Muhriz that Jundab b. 'Abdullah al-Bajali during the stormy days of Ibn Zubair sent a message to 'As'as b. Salama: Gather some men of your family so that I should talk to them. He ('As'as) sent a messenger to them (to the members of his family). When they had assembled, Jundab came there with a yellow hooded cloak on him, He said: Talk what you were busy in talking. The talk went on by turns, till there came his (Jundab's) turn. He took off the

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hooded cloak from his head and said: I have come to you with no other intention but to narrate to you a hadith of your Apostle: Verily the Messenger of Allah () sent a squad of the Muslims to a tribe of the polytheists. Both the armies confronted one another. There was a man among the army of polytheists who (was so dashing that), whenever he intended to kill a man from among the Muslims, he killed him. Amongst the Muslims too was a man looking forward to (an opportunity of) his (the polytheist's) unmindfulness. He (the narrator) said: We talked that he was Usama b, Zaid. When he raised his sword, he (the soldier of the polytheists) uttered:" There is no god but Allah," but he (Usama b. Zaid) killed him. When the messenger of the glad tidings came to the Apostle () he asked him (about the events of the battle) and he informed him about the man (Usama) and what he had done He (the Prophet of Allah) called for him and asked him why he had killed him. He (Usama) said: Messenger of Allah, he struck the Muslims and killed such and such of them. And he even named some of them. (He continued): I attacked him and when he saw the sword he said: There is no god but Allah. The Messenger of Allah () said: Did you kill him? He (Usama) replied in the affirmative. He (the Holy Prophet) remarked: What would you do with:" There is no god but Allah," when he would come (before you) on the Day of Judgment? He (Usama) said: Messenger of Allah, beg pardon for me (from your Lord). He (the Holy Prophet) said: What would you do with:" There is no god but Allah" when he would come (before you) on the Day of Judgment? He (the Holy Prophet) added nothing to it but kept saying: What would you do with:" There is no god but Allah," when he would come (before you) on the Day of Judgment?

280. It is narrated on the authority of Abdullah b. Umar who narrates from the Prophet of Allah () who said:He who took up arms against us is not of us

281. Iyas b. Salama narrated from his father that the Apostle () observed:He who draws the sword against us is not of us

282. It is narrated on the authority of Abu Musa Ash'ari:He who took up arms against us is not of us

283. It is narrated on the authority of Abu Huraira that the Messenger of Allah () observed:He who took up arms against us is not of us and he who acted dishonestly towards us is not of us

284. It is narrated on the authority of Abu Huraira that the Messenger of Allah () happened to pass by a heap of eatables (corn). He thrust his hand in that (heap) and his fingers were moistened. He said to the owner of that heap of eatables (corn):What is this? He replied: Messenger of Allah, these have been drenched by rainfall. He (the Holy Prophet) remarked: Why did you not place this (the drenched part of the heap) over other eatables so that the people could see it? He who deceives is not of me (is not my follower)

285. It is narrated on the authority of Abdullah b. Mas'ud that the Prophet observed:He is not one of us (one among the Ummah of Islam) who beat the cheeks or tore the front opening of the shirt or uttered the slogans of (the days of) Jahiliya (ignorance). Ibn Numair and Abu Bakr said (instead of the word" au" (or) it is" wa" [and] the words are) and tore and uttered (the slogans) of Jahiliya without" alif

286. This hadith has been narrated by A'mash with the same chain of narrators and the transmitters said:He tore and called

287. It is narrated on the authority of Abu Burda b. Abu Musa that Abu Musa was afflicted with grave pain and he became unconscious and his head was in the lap of a lady of his household. One of the women of his household wailed. He (Abu Musa) was unable (because of weakness) to say anything to her. But when he was a bit recovered he said:I have no concern with one with whom the Messenger of Allah () has no concern, Verily the Messenger of Allah () has no concern with that woman who wails loudly, shaves her hair and tears (her garment in grief)

288. It is narrated on the authority of Abu Burda that Abu Musa fell unconscious and his wife Umm Abdullah came there and wailed loudly. When he felt relief he said:Don't you know? -and narrated to her: Verily the Messenger of Allah () said: I have no concern with one who shaved her hair, lamented loudly and tore (her clothes in grief)

289. This hadith is narrated on the authority of Abu Musa with this change only:That (the Holy Prophet) did not say that he had no concern but said: He is not one of us

290. It is reported from Hudhaifa that news reached him (the Holy Prophet) that a certain man carried tales. Upon this Hudhaifa remarked:I heard Allah's Messenger () saying: The tale-bearer shall not enter Paradise

291. It is reported on the authority of Hammam b, al-Harith that a man used to carry tales to the governor. We were sitting in the mosque. the people said:He is one who carries tales to the governor. He (the narrator) said: Then he came and sat with us. Thereupon Hudhaifa remarked: I heard the Messenger of Allah () saying: The beater of false tales would never enter heaven

292. It is narrated on the authority of Hammam b. al-Harith:We were sitting with Hudhaifa in the mosque. A man came and sat along with us. It was said to Hudhaifa that he was the man who carried tales to the ruler. Hudhaifa remarked with the intention of conveying to him: I have heard the Messenger of Allah () saying: The tale-bearer will not enter Paradise

293. It is narrated o the authority of Abu Dharr that the Messenger of Allah (may ace he upon him) observed:Three are the (persons) with whom Allah would neither speak on the Day of Resurrection, nor would look at them nor would absolve the and there is a painful chastisement for them. The Messenger of Allah () repeated it three times. Abu Dharr remarked: They failed and they lost; who are these persons, Messenger of Allah? Upon this he (the Holy) Prophet) observed: They are: the dragger of lower garment, the recounter of obligation the seller of goods by false oath

294. It is narrated on the authority of Abu Dharr who narrates that the Prophet () observed:Three are the persons with whom Allah would not speak on the Day of Resurrection: the bestower of gift who does not give anything but by laying obligation on him, the seller of goods who sells them by taking false oath and one

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who hangs low his lower garment

295. Bishr b. Khalid has narrated this hadith on the authority of Sulaiman with the same chain of transmitters with this addition: Allah shall neither speak nor look at nor absolve them, and there is a tormenting punishment for them

296. It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: Three (are the persons) with whom Allah would neither speak, nor would He absolve them on the Day of Resurrection. Abu Mu'awiya added: He would not look at them and there is grievous torment for them: the aged adulterer, the liar king and the proud destitute

297. Abu Huraira narrated on the authority of Abu Bakr that the Messenger of Allah (ﷺ) said: Three are the persons with whom Allah would neither speak on the Day of Resurrection, nor would He look towards them, nor would purify them (from sins), and there would be a tormenting chastisement for them: a person who in the waterless desert has more water (than his need) and he refuses to give it to the traveller and a person who sold a commodity to another person in the afternoon and took an oath of Allah that he had bought it at such and such price and he (the buyer) accepted it to be true though it was not a fact, and a person who pledged allegiance to the Imam but for the sake of the world (material gains). And if the Imam bestowed on him (something) out of that (worldly riches) he stood by his allegiance and if he did not give him, he did not fulfil the allegiance

298. The same hadith has been transmitted by another chain of transmitters with the exception of these words: He offered for sale a commodity to another person

299. This hadith has been narrated on the authority of Abu Huraira that he (the Messenger of Allah) observed: Three are the persons with whom Allah would neither speak (on the Day of Resurrection) nor would He look at them, and there would be a painful chastisement for them, a person who took an oath on the goods of a Muslim in the afternoon and then broke it. The rest of the hadith is the same as narrated by A'mash

300. It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: He who killed himself with steel (weapon) would be the eternal denizen of the Fire of Hell and he would have that weapon in his hand and would be thrusting that in his stomach for ever and ever, he who drank poison and killed himself would sip that in the Fire of Hell where he is doomed for ever and ever; and he who killed himself by falling from (the top of) a mountain would constantly fall in the Fire of Hell and would live there for ever and ever

301. This hadith has been narrated by another chain of transmitters

302. Thabit b. Dahhak reported that he pledged allegiance to the Messenger of Allah (ﷺ) under the Tree, and verily the Messenger of Allah (ﷺ) observed: He who took an oath of a religion other than Islam, in the state of being a liar, would become so, as he professed. He who killed himself with a thing would be tormented on the Day of Resurrection with that very thing. One is not obliged to offer votive offering of a thing which is not in his possession

303. It is narrated on the authority of Thabit b. al-Dahhak that the Messenger of Allah (ﷺ) observes: None is obliged to give votive offering (of a thing) which is not in his possession and the cursing of a believer is tantamount to killing him, and he who killed himself with a thing in this world would be tormented with that (very thing) on the Day of Resurrection, and he who made a false claim to increase (his wealth), Allah would make no addition but that of paucity, and he who perjured would earn the wrath of God

304. It is narrated on the authority of Thabit b. Dahhak that the Messenger of Allah (ﷺ) observed: He who took deliberately a false oath on a religion other than Islam would become that which he had professed. And he who killed himself with anything Allah would torment him with that in the Fire of Hell

305. It is narrated on the authority of Abu Huraira: We participated in the Battle of Hunain along with the Messenger of Allah (ﷺ). He (the Holy Prophet) said about a man who claimed to be a Muslim that he was one of the denizens of the Fire (of Hell). When we were in the thick of the battle that man fought desperately and was wounded. It was said: Messenger of Allah, the person whom you at first called as the denizen of Fire fought desperately and died. Upon this the Messenger of Allah (ﷺ) remarked: He was doomed to the Fire (of Hell). Some men were on the verge of doubt (about his fate) when it was said that he was not dead but fatally wounded. When it was night he could not stand the (pain of his) wound and killed himself. The Apostle (ﷺ) was informed of that. He (the Holy Prophet) observed: Allah is Great, I bear testimony to the fact that I am the servant of Allah and His messenger. He then commanded Bilal to announce to the people that none but a Muslim would enter Paradise. Verily Allah helps this faith even by a sinful person

306. It is reported on the authority of Sahl b. Sa'd al-Sa'idi that there was an encounter between the Messenger of Allah (ﷺ) and the polytheists, and they fought (against one another). At the conclusion of the battle the Messenger of Allah (ﷺ) bent his steps towards his army and they (the enemies) bent their steps towards their army. And there was a person (his name was Quzman and he was one of the hypocrites) among the Companions of the Messenger of Allah (ﷺ) who did not spare a detached (fighter of the enemy) but pursued and killed him with the sword. They (the Companions of the Holy Prophet) said: None served us better today than this man. Upon this the Messenger of Allah (ﷺ) remarked: Verily he is one of the denizens of Fire. One of the people (Muslims) said: I will constantly shadow him. Then this man went out along with him. He halted whenever he halted, and ran along with him whenever he ran. He (the narrator) said: The man was seriously injured. He (could not stand the pain) and hastened his own death. He placed the blade of the sword on the ground with the tip between his chest and then pressed himself against the sword and killed himself. Then the man (following him) went to the Messenger of Allah (ﷺ) and said: I bear testimony that verily thou art the Messenger of Allah, He (the Holy Prophet) said: What is the matter? He replied: The person about whom you just mentioned that he was one among the denizens of Fire and the people were surprised (at this) and I said to them that I would bring (the news about him) and consequently I went out in search of

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him till I (found him) to be very seriously injured. He hastened his death. He placed the blade of the sword upon the ground and its tip between his chest and then pressed himself against that and killed himself. Thereupon the Messenger of Allah () remarked: A person performs the deeds which to the people appear to be the deeds befitting the dweller of Paradise, but he is in fact one of the denizens of Hell. And verily a person does an act which in the eyes of public is one which is done by the denizens of Hell, but the person is one among the dwellers of Paradise

307. It is reported on the authority of Hasan:A person belonging to the people of the past suffered from a boil, when it pained him, he drew out an arrow from the quiver and pierced it. And the bleeding did not stop till he died. Your Lord said: I forbade his entrance into Paradise. Then he (Hasan) stretched his hand towards the mosque and said: By God, Jundab transmitted this hadith to me from the Messenger of Allah () in this very mosque

308. It is reported on the authority of Hasan:Jundab b. 'Abdullah al-Bajali narrated this hadith in this mosque which we can neither forget and at the same time we have no apprehension that Jundab could attribute a lie to the Messenger of Allah (). He (the Holy Prophet) observed: A person belonging to the people of the past suffered from a boil, and then the rest of the hadith was narrated

309. It is narrated on the authority of 'Umar b. Khattab that when it was the day of Khaibar a party of Companions of the Apostle () came there and said:So and so is a martyr, till they happened to pass by a man and said: So and so is a martyr. Upon this the Messenger of Allah remarked: Nay, not so verily I have seen him in the Fire for the garment or cloak that he had stolen from the booty, Then the Messenger of Allah () said: Umar son of Khattab, go and announce to the people that none but the believers shall enter Paradise. He ('Umar b. Khattab) narrated: I went out and proclaimed: Verily none but the believers would enter Paradise

310. It is narrated on the authority of Abu Huraira:We went to Khaibar along with the Apostle () and Allah granted us victory. We plundered neither gold nor silver but laid our hands on goods, corn and clothes, and then bent our stops to a valley; along with the Messenger of Allah () there was a slave who was presented to him by one Rifa'a b. Zaid of the family of Judham, a tribe of Dubayb. When we got down into the valley the slave of the Messenger of Allah stood up and began to unpack the saddle-bag and was suddenly struck by a (stray) arrow which proved fatal. We said: There is a greeting for him, Messenger of Allah, as he is a martyr. Upon this the Messenger of Allah () remarked: Nay, not so. By Him in Whose hand is the life of Muhammad, the small garment which he stole from the booty on the day of Khaibar but which did not (legitimately) fall to his lot is burning like the Fire (of Hell) on him. The people were greatly perturbed (on hearing this). A person came there with a lace or two laces and said: Messenger of Allah, I found (them) on the day of Khaibar. He (the Holy Prophet) remarked: This is a lace of fire or two laces of fire

311. It is narrated on the authority of Jabir that Tufail son of Amr al-Dausi came to the Apostle () and said:Do you need strong, fortified protection? The tribe of Daus had a fort in the pre-Islamic days. The Apostle () declined this offer, since it (the privilege of protecting the Holy Prophet) had already been reserved for the Ansar. When the Apostle () migrated to Medina, Tufail son of Amr also migrated to that place, and there also migrated along with him a man of his tribe. But the climate of Medina did not suit him, and he fell sick. He felt very uneasy. So he took hold of an iron head of an arrow and cut his finger-joints. The blood streamed forth from his hands, till he died. Tufail son of Amr saw him in a dream. His state was good and he saw him with his hands wrapped. He (Tufail) said to him: What treatment did your Allah accord to you? He replied. Allah granted me pardon for my migration to the Apostle (): He (Tufail) again said: What is this that I see you wrapping up your hands? He replied: I was told (by Allah): We would not set right anything of yours which you damaged yourself. Tufail narrated this (dream) to the Messenger of Allah (). Upon this he prayed: O Allah I grant pardon even to his hands

312. It is narrated on the authority of Abu Huraira that the Messenger of Allah () said:Verily Allah would make a wind to blow from the side of the Yemen more delicate than silk and would spare none but cause him to die who, in the words of Abu 'Alqama, has faith equal to the weight of a grain; while Abdul-'Aziz said: having faith equal to the weight of a dust particle

313. It is narrated on the authority of Abu Huraira that the Messenger of Allah () observed:Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. During (that stormy period) a man would be a Muslim in the morning and an unbeliever in the evening or he would be a believer in the evening and an unbeliever in the morning, and would sell his faith for worldly goods

314. It is narrated on the authority of Anas b. Malik that when this verse:" O ye who believe I raise not your voices above the voice of the Prophet, nor shout loud unto him in discourse, as ye shout loud unto one another, lest your deeds should become null and void, while you perceive not" (xlix. 2-5), was revealed. Thabit b. Qais confined himself in his house and said: I am one of the denizens of Fire, and he deliberately avoided coming to the Apostle (). The Apostle () asked Sa'd b, Mu'adh about him and said, Abu Amr, how is Thabit? Has he fallen sick? Sa'd said: He is my neighbour, but I do not know of his illness. Sa'd came to him (Thabit), and conveyed to him the message of the Messenger of Allah (). Upon this Thabit said: This verse was revealed, and you are well aware of the fact that, amongst all of you, mine is the voice louder than that of the Messenger of Allah, and so I am one amongst the denizens of Fire, Sa'd Informed the Prophet about it. Upon this the Messenger of Allah observed: (Nay, not so) but he (Thabit) is one of the dwellers of Paradise

315. This hadith has been narrated on the authority of Anas b. Malik by another chain of transmitters in which these words are found:Thabit b. Qais was the orator of the Ansar, when this verse was revealed: the rest of the hadith is the same with the exception that there is no mention of Sa'd b. Mu'adh in it

316. This hadith is also transmitted by Ahmad b. Sa'id, Habbab, Sulaiman b. Mughira on the authority of Anas who said:When the verse was revealed:" Do not raise your voice louder than the voice of the Apostle," no mention was made of Sa'd b, Mu'adh in it

317. This hadith is narrated on the authority of Anas by another chain of transmitters in which there is no mention of Sa'd b. Mu'adh, but the following words are

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there:We observed a man, one of the dwellers of Paradise, walking about amongst us

318. It is narrated on the authority of Abdullah b. Mas'ud that some people said to the Messenger of Allah (ﷺ): Messenger of Allah, would we be held responsible for our deeds committed in the state of ignorance (before embracing Islam)? Upon this he (the Holy Prophet) remarked: He who amongst you performed good deeds in Islam, He would not be held responsible for them (misdeeds which he committed in ignorance) and he who committed evil (even after embracing Islam) would be held responsible for his misdeeds that he committed in the state of ignorance as well as in that of Islam

319. It is narrated on the authority of Abdullah b. Mas'ud: We once said: Messenger of Allah, would we be held responsible for our deeds committed in the state of ignorance? He (the Holy Prophet) observed: He who did good deeds in Islam would not be held responsible for what he did in the state of ignorance, but he who committed evil (after having come within the fold of Islam) would be held responsible for his previous and later deeds

320. This hadith has been transmitted by Minjab b. al-Harith Tamimi with the same chain of transmitters

321. It is narrated on the authority of Ibn Shamasa Mahri that he said: We went to Amr b. al-As and he was about to die. He wept for a long time and turned his face towards the wall. His son said: Did the Messenger of Allah (ﷺ) (may peace be upon him) not give you tidings of this? Did the Messenger of Allah (ﷺ) not give you tidings of this? He (the narrator) said: He turned his face (towards the audience) and said: The best thing which we can count upon is the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah. Verily I have passed through three phases. (The first one) in which I found myself averse to none else more than I was averse to the Messenger of Allah (ﷺ) and there was no other desire stronger in me than the one that I should overpower him and kill him. Had I died in this state, I would have been definitely one of the denizens of Fire. When Allah instilled the love of Islam in my heart, I came to the Apostle (ﷺ) and said: Stretch out your right hand so that may pledge my allegiance to you. He stretched out his right hand, I withdrew my hand, He (the Holy Prophet) said: What has happened to you, O 'Amr? replied: I intend to lay down some condition. He asked: What condition do you intend to put forward? I said: should be granted pardon. He (the Holy Prophet) observed: Are you not aware of the fact that Islam wipes out all the previous (misdeeds)? Verily migration wipes out all the previous (misdeeds), and verily the pilgrimage wipes out all the (previous) misdeeds. And then no one as dear to me as the Messenger of Allah and none was more sublime in my eyes than he, Never could I, pluck courage to catch a full glimpse of his face due to its splendour. So if I am asked to describe his features, I cannot do that for I have not eyed him fully. Had I died in this state had every reason to hope that I would have been among the dwellers of Paradise. Then we were responsible for certain things (in the light of which) I am unable to know what is in store for me. When I die, let neither female mourner nor fire accompany me. When you bury me, fill my grave well with earth, then stand around it for the time within which a camel is slaughtered and its meat is distributed so that I may enjoy your intimacy and (in your company) ascertain what answer I can give to the messengers (angels) of Allah

322. It is narrated on the authority of Ibn 'Abbas that some persons amongst the polytheists had committed a large number of murders and had excessively indulged in fornication. Then they came to Muhammad (ﷺ) and said: Whatever you assert and whatever you call to is indeed good. But if you inform us that there is atonement of our past deeds (then we would embrace Islam). Then it was revealed: And those who call not unto another god along with Allah and slay not any soul which Allah has forbidden except in the cause of justice, nor commit fornication; and he who does this shall meet the requital of sin. Multiplied for him shall be the torment on the Day of Resurrection, and he shall therein abide disgraced, except him who repents and believes and does good deeds. Then these! for the Allah shall change their vices into virtues. Verily Allah is Ever Forgiving, Merciful (xxv. 68-70). Say thou: O my bondsmen who have committed extravagance against themselves despair not of the Mercy of Allah I Verily Allah will forgive the sins altogether. He is indeed the Forgiving, the Merciful (xxxix)

323. Hakim b. Hizam reported to 'Urwa b. Zubair that he said to the Messenger of Allah (ﷺ): Do you think that there is any thing for me (of the reward with the Lord) for the deed of religious purification that I did in the state of ignorance? Upon this he (the Messenger of Allah) said to him: You accepted Islam with all the previous virtues that you practised

324. Hakim b. Hizam reported to 'Urwa b. Zubair that he said to the Messenger of Allah (ﷺ): Messenger of Allah, do you think if there is any reward (of the Lord with me on the Day of Resurrection) for the deeds of religious purification that I performed in the state of ignorance, such as charity, freeing a slave, cementing of blood-relations? Upon this he (the Messenger of Allah) said to him: You have accepted Islam with all the previous virtues that you had practised

325. It is narrated on the authority of Hakim b. Hizam: I said: Messenger of Allah, I did some of the deeds in the state of ignorance. (One of the transmitters Hisham b. Urwa explained them as acts of piety. Upon this the Messenger, of Allah remarked: You have embraced Islam with all the previous acts of virtue. I said: By God, I would leave nothing undone in Islam the like of which I did in the state of ignorance)

326. Hisham b. Urwa narrated it on the authority of his father: Hakim b. Hizam freed one hundred slave and donated one hundred camels (for the sake of Allah) during the state of ignorance. Then he freed one hundred slaves and donated one hundred camel (for the sake of Allah) after he had embraced Islam. He subsequently came to the Apostle (ﷺ). The rest of the hadith is the same as narrated above

327. It is narrated on the authority of 'Abdullah (b. Mas'ud) that when this verse was revealed: "It is those who believe and confound not their belief with wrongdoing" (vi. 82), the Companions of the Messenger of Allah were greatly perturbed. They said: Who amongst us (is so fortunate) that he does not wrong himself? Upon this the Messenger of Allah (ﷺ) remarked: It does not mean that which you presume It implies that which Luqman said to his son: O my son, do not associate anything with Allah, for indeed it is the gravest wrongdoing (xxxii)

328. This hadith is narrated by another chain of transmitters, (namely) Ishaq b. Ibrahim. Ibn Idris says: My father transmitted it from Aban b. Taghlib who heard it

from A'mash; then I heard it also from him (A'mash)

329. It is reported on the authority of Abu Huraira that when it was revealed to the Messenger of Allah (ﷺ): "To Allah belongs whatever is in the heavens and whatever is in the earth and whether you disclose that which is in your mind or conceal it, Allah will call you to account according to it. Then He forgives whom He pleases and chastises whom He pleases; and Allah is over everything Potent" (ii. 284). the Companions of the Messenger of Allah (ﷺ) felt it hard and severe and they came to the Messenger of Allah (ﷺ) and sat down on their knees and said: Messenger of Allah, we were assigned some duties which were within our power to perform, such as prayer, fasting, struggling (in the cause of Allah), charity. Then this (the above-mentioned) verse was revealed unto you and it is beyond our power to live up to it. The Messenger of Allah (ﷺ) said: Do you intend to say what the people of two books (Jews and Christians) said before you: "We hear and disobey"? You should rather say: "We hear and we obey, (we seek) Thy forgiveness, our Lord! and unto Thee is the return." And they said: "We hear and we obey, (we seek) Thy forgiveness, Our Lord! and unto Thee is the return." When the people recited it and it smoothly flowed on their tongues, then Allah revealed immediately afterwards: "The Apostle believes in that which is sent down unto him from his Lord, and so do the believers. Each one believes in Allah and His Angels and His Books and His Apostles, saying: We differentiate not between any of His Apostles and they say: We hearken and we obey: (we seek) Thy forgiveness, our Lord! and unto Thee is the return" (ii. 285). When they did that, Allah abrogated this (verse) and the Great, Majestic Allah revealed: "Allah burdens not a soul beyond its capacity. It gets every good that it earns and it suffers every ill that it earns. Our Lord, punish us not if we forget or make a mistake." (The Prophet said:) Yes, our Lord! do not lay on us a burden as Thou didst lay on those before us. (The Prophet said:) Yes, our Lord, impose not on us (burdens) which we have not the strength to bear (The Prophet said:) Yes, and pardon us and grant us protection! and have mercy on us. Thou art our Patron, so grant us victory over the disbelieving people" (ii. 286). He (the Lord) said: Yes

330. It is narrated on the authority of Ibn 'Abbas: When this verse: "Whether you disclose that which is in your mind or conceal it, Allah will call you to account according to it" (ii. 284), there entered in their minds something (of that fear) such as had never entered their hearts (before). The Apostle (ﷺ) observed: Say: We have heard and obeyed and submitted ourselves. He (the reporter) said: Allah instilled faith in their hearts and He revealed this verse: "Allah burdens not a soul beyond its capacity. It gets every good that it earns and it suffers every ill that it earns. Our Lord, call us not to account if we forget or make a mistake. He (the Lord) said: I indeed did it. Our Lord! do not lay on us a burden as Thou didst lay on those before us. He (our Lord) said: I indeed did it. And pardon us, have mercy on us. Thou art our Protector" (ii. 286). He said: I indeed did it

331. It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: Verily Allah forgave my people the evil promptings which arise within their hearts as long as they did not speak about them or did not act upon them

332. It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: Verily the Great and Mighty Allah forgave my people the evil promptings arising in their minds, but they neither talked about them nor acted upon them

333. The same hadith has been narrated by Zuhair b. Harb, Waki, Ishaq b. Mansur, Husain b. 'Ali

334. It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: The Great and the Glorious Lord said (to angels): Whenever My bondsman intends to do an evil, do not record it against him, but if he actually commits it, then write it as one evil. And when he intends to do good but does not do it, then take it down is one act of goodness, but if he does it, then write down ten good deeds (in his record)

335. It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: Allah, the Great and Glorious, said: Whenever my bondsman intends to do good, but does not do it, I write one good act for him, but if he puts it into practice I wrote from ten to seven hundred good deeds in favour of him. When he intends to commit an evil, but does not actually do it, do not record it. But if he does it, I write only one evil

336. Abu Huraira reported that Muhammad, the Messenger of Allah (ﷺ), said: When it occurs to my bondsman that he should do a good deed but he actually does not do it, record one good to him, but if he puts it into practice, I make an entry of ten good acts in his favour. When it occurs to him to do evil, but he does not commit it, I forgive that. But if he commits it, I record one evil against his name. The Messenger of Allah (ﷺ) observed. The angels said: That bondsman of Yours intends to commit evil. though His Lord is more Vigilant than he. Upon this He (the Lord) said: Watch him; if he commits (evil), write it against his name but if he refrains from doing it, write one good deed for him, for he desisted from doing it for My sake. The Messenger of Allah (ﷺ) said: He who amongst you is good of faith, all his good acts are multiplied from ten to seven hundred times (and are recorded in his name) and all the evils that he commits are recorded as such (i. e. without increase) till he meets Allah

337. It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: He who intended to do good, but did not do it, one good was recorded for him, and he who intended to do good and also did it, ten to seven hundred good deeds were recorded for him. And he who intended evil, but did not commit it, no entry was made against his name, but if he committed that, it was recorded

338. It is narrated on the authority of Ibn Abbas that the Messenger of Allah (ﷺ) transmitted it from the Blessed and Great Lord: Verily Allah recorded the good and the evil and then made it clear that he who intended good but did not do it, Allah recorded one complete good in his favour, but if he intended it and also did it, the Glorious and Great Allah recorded ten to seven hundred virtues and even more to his credit. But if he intended evil, but did not commit it, Allah wrote down full one good in his favour. If he intended that and also committed it, Allah made an entry of one evil against him

339. This hadith has been narrated with another chain of transmitters with the addition of these words: Allah would even wipe out (the evil committed by a man)

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and Allah does not put to destruction anyone except he who is doomed to destruction

340. It is narrated on the authority of Abu Huraira that some people from amongst the Companions of the Apostle (ﷺ) came to him and said: Verily we perceive in our minds that which every one of us considers it too grave to express. He (the Holy Prophet) said: Do you really perceive it? They said: Yes. Upon this he remarked: That is the faith manifest

341. The same hadith has been transmitted by Muhammad b. 'Amr, Abu Baker b. Ishaq, Abu'l-Jawwab, A'mash and Abu Huraira

342. It is narrated on the authority of 'Abdullah b. Mas'ud that the Apostle (ﷺ) was asked about evil prompting, to which he replied: It is pure faith

343. It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: Men will continue to question one another till this is propounded: Allah created all things but who created Allah? He who found himself confronted with such a situation should say: I affirm my faith in Allah

344. This hadith has been transmitted by Mahmud b. Ghailan by another chain of transmitters (and the words are): The Messenger of Allah (ﷺ) said: The Satan will come to everyone of you and say: Who created the heaven, who created the earth? (And the man) replies: It is Allah, Then the remaining part of the hadith was narrated as mentioned above and the words 'His prophets' were added to it

345. (It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) may peace be upon him) observed: The Satan comes to everyone of you and says: Who created this and that? till he questions: Who created your Lord? When he comes to that, one should seek refuge in Allah and keep away (from such idle thoughts)

346. This hadith is transmitted by Urwa b. Zubair on the authority of Abu Huraira (and the words are): The Satan comes to the bondsman (of Allah) and says: Who created this and that? The remaining part of the hadith is the same

347. It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: People will constantly ask you questions pertaining to knowledge till they would say: Allah created us, but who created Allah? he (the narrator) says: he (Abu Huraira) was (at the time of narrating this hadith) catching hold of the hand of a man and he said: Allah and the Messenger told the truth. Two persons have already put me this question, and this is the third one, or he said: One man has put me this question and he is the second one

348. It is narrated on the authority of Abu Huraira that he said: The people will constantly, and the rest of the hadith is the same as that transmitted by 'Abdul-Warith with the exception that there is no mention of the Messenger of Allah in that, but he observed at the end of the hadith: Allah and His Messenger told the truth

349. Abu Huraira reported: The Messenger of Allah (ﷺ) said to me: they (the people) till constantly ask you, Abu Huraira, (about different things pertaining to religion) the they would say: Well, there is Allah, but after all who created Allah? He (Abu Huraira) narrated: Once we were in the mosque that some of the Bedouins came there and said: Well, there is Allah, but who created Allah? He (the narrator) said: I took hold of the pebbles in my fist and flung at them and remarked: Stand up, stand up (go away) my friend (the Holy Prophet) told the truth

350. Yazid b. al-Asamm said: I heard Abu Huraira saying that the Messenger of Allah (ﷺ) observed: people will certainly ask you about everything till they will propound: Allah created every thing, but who created Allah?

351. Anas b. Malik transmitted it from the Messenger of Allah (ﷺ) that the Great and Glorious Allah said: Verily your people would constantly question about this and that till they would say: Well, it is Allah Who created the creation, but who created Allah?

352. This hadith has been narrated by another chain of transmitters with the exception that Ishaq made no mention of this: Allah said: Verily your people

353. It is narrated on the authority of Abu Umama that the Messenger of Allah (ﷺ) observed: He who appropriated the right of a Muslim by (swearing a false) oath, Allah would make Hell-fire necessary for him and would declare Paradise forbidden for him. A person said to him: Messenger of Allah, even if it is something insignificant? He (the Holy Prophet) replied: (Yes) even if it is the twig of the arak tree

354. This hadith has been transmitted by another chain of narrators: Abu Bakr b. Abi Shaiba, Ishaq b. Ibrahim, Harun b. Abdullah, Abi Usama, Walid b. Kathir, Muhammad b. Ka'b, his brother Abdullah b. Ka'b and Abi Usama

355. It is narrated on the authority of Abdullah (b. Umar) that the Messenger of Allah (ﷺ) observed: He who perjured with a view to appropriating the property of a Muslim, and he is in fact a liar and would meet Allah in a state that He would be angry with him. He (the narrator) said: There came Ash'ath b. Qais and said (to the people): What does Abu Abdur-Rahman (the Kunya of Abdullah b. Umar) narrate to you? They replied: So and so. Upon this he remarked: Abu Abdur-Rahman told the truth. This (command) has been revealed in my case. There was a piece of land in Yemen over which I and another person had a claim. I brought the dispute with him to the Messenger of Allah (to decide) He (the Holy Prophet) said: Can you produce an evidence (in your support)? I said: No. He (the Holy Prophet) observed: (Then the decision would be made) on his oath. I said: He would readily take an oath. Upon this the Messenger of Allah (ﷺ) remarked: He who perjured for appropriating the wealth of a Muslim, whereas he is a liar, would meet Allah while He would be angry with him. This verse was then revealed: "Verily those who barter Allah's covenant and their oaths at a small price..." (iii)

356. It is narrated on the authority of Abdullah that he heard the Prophet (ﷺ) saying: He who took an oath in order to entitle himself (to the possession) of a property, whereas he is a liar, would meet Allah in a state that He would be very much angry with him. Then the remaining part of the hadith was narrated as

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transmitted by A'mash but with the exception of these words: There was a dispute between me and another person in regard to a well. We referred this dispute to the Messenger of Allah (). Upon this he remarked: Either (you should produce) two witnesses (to support your contention) or his oath (would be accepted as valid)

357. Ibn Mas'ud says: I heard the Messenger of Allah observing: He who took an oath on the property of a Muslim without legitimate right would meet Allah and He would be angry, with him. Then the Messenger of Allah () in support of his contention recited the verse: "Verily those who barter Allah's covenant and their oaths at a small price

358. It is narrated on the authority of Wa'il that there came a person from Hadramaut and another one from Kinda to the Apostle (). One who had come from Hadramaut said: Messenger of Allah, only this man has appropriated my land which belonged to my father. The one who had come from Kinda contended. This is my land and is in my possession: I cultivate it. There is no right for him in it. The Messenger of Allah said to the Hadramite: Have you any evidence (to support you)? He replied in the negative. He (the Messenger of Allah) said: Then your case is to be decided on his oath. He (the Hadramite) said: Messenger of Allah, he is a liar and cares not what he swears and has no regard for anything. Upon this he (the Messenger of Allah) remarked: For you then there is no other help to it. He (the man from Kinda) set out to take an oath. When he turned his back the Messenger of Allah () observed: If he took an oath on his property with a view to usurping it, he would certainly meet his Lord in a state that He would turn away from him

359. Wa'il reported it on the authority of his father Hujr: I was with the Messenger of Allah () that two men came there disputing over a piece of land. One of them said: Messenger of Allah, this man appropriated my land without justification in the days of ignorance. The (claimant) was Imru'l-Qais b. 'Abis al-Kindi and his opponent was Rabi'a b. 'Iban. He (the Holy Prophet) said (to the claimant): Have you evidence (to substantiate your claim)? He replied: I have no evidence. Upon this he (the Messenger of Allah) remarked: Then his (that is of the defendant) is the oath. He (the claimant) said: In this case he (the defendant) would appropriate this (the property). He (the Holy Prophet) said: There is than no other way left for you but this. He (the narrator) said: When he (the defendant) stood up to take oath, the Messenger of Allah () said: He who appropriated the land wrongfully would meet Allah in a state that He would be angry with him. Ishaq in his narration mentions Rabi'a b. 'Aidan (instead of Rabi'a b. 'Ibdan)

360. Abu Huraira reported: A person came to the Messenger of Allah () and said: Messenger of Allah, what do you think if a man comes to me in order to appropriate my possession? He (the Holy Prophet) said: Don't surrender your possession to him. He (the inquirer) said: If he fights me? He (the Holy Prophet) remarked: Then fight (with him). He (the inquirer) again said: What do you think if I am killed? He (the Holy Prophet) observed: You would be a martyr. He (the inquirer) said: What do you think of him (Messenger of Allah) If I kill him. He (the Holy Prophet) said: he would be in the Fire

361. It is narrated on the authority of Thabit, that when 'Abdullah b. 'Amr and 'Anbasa b. Abi Sufyan were about to fight against each other, Khalid b. 'As rode to 'Abdullah b. 'Amr and persuaded him (not to do so). Upon this Abdullah b. 'Amr said: Are you not aware that the Messenger of Allah () had observed: "He who died in protecting his property is a martyr

362. This hadith has been narrated by Muhammad b. Hatim, Muhammad b. Bakr, Ahmad b. 'Uthman Naufali, Abu 'Asim, Ibn Juraij

363. Hasan reported: Ubaidullah b. Ziyad paid a visit to Ma'qil b. Yasar Muzani in his illness of which he (later on) died. (At this juncture) Ma'qil said: I am going to narrate to you a hadith which I have heard from the Messenger of Allah () and which I would not have transmitted if I knew that I would survive. Verily I have heard the Messenger of Allah () say: There is none amongst the bondsmen who was entrusted with the affairs of his subjects and he died in such a state that he was dishonest in his dealings with those over whom he ruled that the Paradise is not forbidden for him

364. Hasan reported: Ubaidullah b. Ziyad went to see Ma'qil b. Yasir and he was ailing. He ('Ubaidullah) inquired (about his health) to which he (Ma'qil) replied: I am narrating to you a hadith which I avoided narrating to you (before). Verily the Messenger of Allah () observed: Allah does not entrust to his bondsman the responsibility of managing the affairs of his subjects and he dies as a dishonest (ruler) but Paradise is forbidden by Allah for such a (ruler). He (Ibn Ziyad) said: Why did you not narrate it to me before this day? He replied: I (in fact) did not narrate it to you as it was not (fit) for me to narrate that to you

365. Hasan reported: We were with Ma'qil b. Yasar inquiring about his health that Ubaidullah b. Ziyad came there. Ma'qil said to him: Verily I am going to narrate to you a hadith which I heard from the Messenger of Allah (). Then he narrated the hadith like those two (mentioned above)

366. It is narrated on the authority of Abu Malih that Ubaidullah b. Ziyad visited Ma'qil b. Yasar in his illness. Ma'qil said to him: I am narrating to you a hadith which I would have never narrated to you had I not been in death-bed. I heard Allah's apostle () say: A ruler who has been entrusted with the affairs of the Muslims but he makes no endeavors (for the material and moral uplift) and does not sincerely mean (their welfare) would not enter Paradise along with them

367. Hudhaifa reported: The Messenger of Allah () narrated to us two ahadith. I have seen one (crystallized into reality), and I am waiting for the other. He told us: Trustworthiness descended in the innermost (root) of the hearts of people. Then the Qur'an was revealed and they learnt from the Qur'an and they learnt from the Sunnah. Then he (the Holy Prophet) told us about the removal of trustworthiness. He said: The man would have a wink of sleep and trustworthiness would be taken away from his heart leaving the impression of a faint mark. He would again sleep and trustworthiness would be taken away from his heart leaving an impression of a blister, as if you rolled down an ember on your foot and it was vesicled. He would see a swelling having nothing in it. He (the Holy Prophet) then took up a pebble and rolled it down over his foot and (said): The people would enter into transactions amongst one another and hardly a person would be left who would return (things) entrusted to him. (And there would be so much paucity of honest persons) till it would be said: There in such a such tribe is a

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trustworthy man. And they would also say about a person: How prudent he is, how broad-minded he is and how intelligent he is, whereas in his heart there would not be faith even to the weight of a mustard seed. I have passed through a time in which I did not care with whom amongst you I entered into a transaction, for if he were a Muslim his faith would compel him to discharge his obligations to me and if he were a Christian or a Jew, the ruler would compel him to discharge his obligations to me. But today I would not enter into a transaction with you except so and so

368. This hadith has been transmitted by another chain of transmitters: Ibn Numair, Waki', Ishaq b. Ibrahim, 'Isa b. Yunus on the authority of A'mash

369. It is narrated on the authority of Hudhaifa: We were sitting in the company of Umar and he said: Who amongst you has heard the Messenger of Allah (ﷺ) talking about the turmoil? Some people said: It is we who heard it. Upon this he remarked: Perhaps by turmoil you presume the unrest of man in regard to his household or neighbour, they replied: Yes. He ('Umar) observed: Such (an unrest) would be done away with by prayer, fasting and charity. But who amongst you has heard from the Apostle (ﷺ) describing that turmoil which would come like the wave of the ocean. Hudhaifa said: The people hushed into silence, I replied: It is I. He ('Umar) said: Ye, well, your father was also very pious. Hudhaifa said: I heard the Messenger of Allah (ﷺ) observing: Temptations will be presented to men's hearts as reed mat is woven stick by stick and any heart which is impregnated by them will have a black mark put into it, but any heart which rejects them will have a white mark put in it. The result is that there will become two types of hearts: one white like a white stone which will not be harmed by any turmoil or temptation, so long as the heavens and the earth endure; and the other black and dust-coloured like a vessel which is upset, not recognizing what is good or rejecting what is abominable, but being impregnated with passion. Hudhaifa said: I narrated to him ('Umar): There is between you and that (turmoil) a closed door, but there is every likelihood of its being broken. 'Umar said: Would it be broken? You have, been rendered fatherless. Had it been opened, it would have been perhaps closed also. I said: No, it would be broken, and I narrated to him: Verily that door implies a person who would be killed or die. There is no mistake in this hadith. Abu Khalid narrated: I said to Sa'd, O Abu Malik, what do you mean by the term "Aswad Murbadda"? He replied: High degree of whiteness in blackness. I said: What is meant by "Alkoozu Mujakhiyyan"? He replied: A vessel turned upside down

370. It is narrated on the authority of Rib'i (b. Hirash). When Hudhaifa came from 'Umar he sat down to narrate to us and said: Verily yesterday when I was sitting with the Commander of the believers he asked his companions: When amongst you retains in his memory the utterance of the Messenger of Allah (ﷺ) with regard to the turmoil? -and he cited the hadith like the hadith narrated on the authority of Abu Khalid, but he did not mention the exposition of his words (Murbaddan) and (Mujakhiyyan)

371. It is transmitted by Rib'i b. Hirash. who narrated it on the authority of Hudhaifa that verily 'Umar said: Who would narrate to us or who amongst you would narrate to us (and Hudhaifa was one amongst them) what the Messenger of Allah (ﷺ) had said about the turmoil? Hudhaifa said: I will, and recited the hadith like that transmitted by Abu Malik on the authority of Rib'i and he observed in connection with this hadith that Hudhaifa remarked: I am narrating to you a hadith and it has no mistake, and said: That it is transmitted from the Messenger of Allah (ﷺ)

372. It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: Islam initiated as something strange, and it would revert to its (old position) of being strange. so good tidings for the stranger

373. It is narrated on the authority of Ibn 'Umar ('Abdullah b. 'Umar) that the Messenger of Allah (ﷺ) observed: Verily Islam started as something strange and it would again revert (to its old position) of being strange just as it started, and it would recede between the two mosques just as the serpent crawls back into its hole

374. It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: Verily the faith would recede to Medina just as the serpent crawls back into its hole

375. It is narrated on the authority of Anas that verily the Messenger of Allah (ﷺ) said: "The Hour (Resurrection) will not occur until 'Allah, Allah' is not said on earth

376. It is narrated on the authority of Anas that the Messenger of Allah (ﷺ) said: "The Hour (Resurrection) will not occur as long as anyone says: 'Allah, Allah

377. Hudhaifa reported: We were in the company of the Messenger of Allah (ﷺ) when he said. Count for me those who profess al-Islam. We said: Messenger of Allah, do you entertain any fear concerning us and we are (at this time) between six hundred and seven hundred (in strength). He (the Holy Prophet) remarked: You don't perceive; you may be put to some trial, He (the narrator) said: We actually suffered trial so much so that some of our men were constrained to offer their prayers in concealment

378. Sa'd narrated it on the authority of his father (Abi Waqqas) that he observed: The Messenger of Allah (ﷺ) distributed shares (of booty among his Companions). I said: Messenger of Allah! Give it to so and so, for verily he is a believer. Upon this the Messenger of Allah remarked: Or a Muslim. I (the narrator) repeated it (the word "believer") thrice and he (the Holy Prophet) turned his back upon me (and substituted the word) "Muslim," and then observed: I bestow it (this share) to a man out of apprehension lest Allah should throw him prostrate into the fire (of Hell) whereas in fact the other man is dearer to me than he

379. It is narrated on the authority of Sa'd that the Messenger of Allah (ﷺ) bestowed upon a group of persons (things), and Sa'd was sitting amongst them. Sa'd said: The Messenger of Allah (ﷺ) ignored some of them. And he who was ignored seemed to be more deserving in my eyes (as compared with others). I (Sa'd) said: Messenger of Allah I why is it that you did not give to such and such (man)? Verily I see him a believer. Upon this the Messenger of Allah (ﷺ) observed: Or a Muslim? I kept quiet for some time but I was again impelled (to express) what I knew about him. I said: Messenger of Allah why is it that you did not give it to such and such? Verily, by Allah, see him a believer. Upon this the Messenger of Allah (ﷺ) remarked: (Nay, not a believer) but a Muslim. He (Sa'd) said: I again kept quite

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for some time but what I knew about him again impelled me (to express my opinion) and I said: Why is it that you did not give (the share) to so and so: By Allah, verily I see him a believer. The Messenger of Allah (ﷺ) remarked; (Nay, not so) but a Muslim. Verily (at times) I give (a share) to a certain man apprehending that he may not be thrown prostrate in the Fire, whereas the other man (who is not given) is dearer to me (as compared with him)

380. Sa'd reported: The Messenger of Allah (ﷺ) bestowed upon a group of persons (booty) and I was sitting with them. The remaining part of the hadith is the same as mentioned (above) with the addition I stood up and went to the Messenger of Allah (ﷺ) and whispered to him: Why did you omit such and such a man?

381. The same hadith has been narrated on the authority of Muhammad b Sa'd and these words (are also there): The Messenger of Allah (ﷺ) gave a stroke on my neck or between my two shoulders and said: Sa'd, do you fight with me simply because I gave (a share) to a man?

382. It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: We have more claim to doubt than Ibrahim (ﷺ) when he said: My Lord! Show me how Thou wilt quicken the dead. He said: Believeth thou not? He said: Yes! But that my heart may rest at ease. He (the Holy Prophet) observed: May Lord take mercy on Lot, that he wanted a strong support, and had I stayed (in the prison) as long as Yusuf stayed, I would have responded to him who invited me

383. Abdullah b. Muhammad narrated the same hadith on the authority of Abu Huraira and in the transmission by Malik the words are that he (the Holy Prophet) recited the verse: "but that my heart may rest at ease" and completed it. This hadith has also been narrated by Abd b. Humaid Ya'qub, i. e. son of Ibrahim b. Sa'd, Abu Uwais, Zuhri, like the one narrated by Malik with the same chain of transmission and said: He recited this verse till he completed it

The Book of Virtues

384.

The Book of Faith

385. It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: There has never been a Prophet amongst the prophets who was not bestowed with a sign amongst the signs which were bestowed (on the earlier prophets). Human beings believed in it and verily I have been conferred upon revelation (the Holy Qur'an) which Allah revealed to me. I hope that I will have the greatest following on the Day of Resurrection

386. It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire

387. It is narrated on the authority of Sha'bi that one among the citizens of Khurasan asked him: O Abu! some of the people amongst us who belong to Khurasan say that a person who freed his bondswoman and then married her is like one who rode over a sacrificial animal. Sha'bi said: Abu Burda b. Abi Musa narrated it to me on the authority of his father that verily the Messenger of Allah (ﷺ) said: There are three (classes of persons) who would be given a double reward. One who is amongst the People of the Book and believed in his apostle and (lived) to see the time of Apostle Muhammad (ﷺ) and affirmed his faith in him and followed him and attested his truth, for him is the double reward; and the slave of the master who discharges all those obligations that he owes to Allah and discharges his duties that he owes to his master, for him there is a double reward. And a man who had a bondswoman and fed her and fed her well, then taught her good manners, and did that well and later on granted her freedom and married her, for him is the double reward. Then Sha'bi said: Accept this hadith without (giving) anything. Formerly a man was (obliged) to travel to Medina even for a smaller hadith than this. This hadith has been narrated by another chain of transmitters like Abu Bakr b. Abi Shaiba, 'Abda b. Sulaiman Ibn Abi 'Umar Sufyan, 'Ubaidullah b. Mu'adh, Shu'ba; all of them heard it from Salih b. Salih

The Book of Marriage

388.

The Book of Faith

389. Abu Huraira reported that the Messenger of Allah (ﷺ) said: By Him in Whose hand is my life, the son of Mary (ﷺ) will soon descend among you as a just judge. He will break crosses, kill swine and abolish Jizya and the wealth will pour forth to such an extent that no one will accept it

390. The same hadith is transmitted from Zuhri with the same chain of transmission. But in the tradition narrated by Ibn 'Uyaina the words are: "impartial leader and just judge" and in the tradition narrated by Yunus: the "judge judging with justice" and "impartial leader" are not mentioned. And in the hadith narrated by Salih like the one transmitted by Laith the words are: "impartial judge". And in the hadith transmitted by Ziyad the words are: "Till one sajda is better than the world and what it contains. Then Abu Huraira used to say, "recite" if you like: Not one of the People of the Book will fail to believe in him before his death

391. It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: I swear by Allah that the son of Mary will certainly descend as a just judge and he would definitely break the cross, and kill swine and abolish Jizya and would leave the young she-camel and no one would endeavour to (collect Zakat on it). Spite, mutual hatred and jealousy against one another will certainly disappear and when he summons people to accept wealth, not even one would do so

392. It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: What will be your state when the son of Mary descends amongst you and there will be an Imam amongst you?

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393. It is narrated on the authority of Abu Huraira that he heard the Messenger of Allah (ﷺ) as saying: What would you do when the son of Mary would descend and lead you?
394. It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: What would you do when the son of Mary would descend amongst you and would lead you as one amongst you? Ibn Abi Dhi'b on the authority of Abu Huraira narrated: Your leader amongst you. Ibn Abi Dhi'b said: Do you know what the words: "He would lead as one amongst you" mean? I said: Explain these to me. He said: He would lead you according to the Book of your Lord (hallowed be He and most exalted) and the Sunnah of your Apostle (ﷺ)
395. Jabir b. 'Abdullah reported: I heard the Messenger of Allah (ﷺ) say: A section of my people will not cease fighting for the Truth and will prevail till the Day of Resurrection. He said: Jesus son of Mary would then descend and their (Muslims') commander would invite him to come and lead them in prayer, but he would say: No, some amongst you are commanders over some (amongst you). This is the honour from Allah for this Ummah
396. It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: The (Last) Hour shall not come till the sun rises from the place of its setting. And on the day when it rises from the place of its setting even if all the people together affirmed their faith, it would not be of any avail to one who did not believe previously and derived no good out of his belief
397. This hadith has been narrated by another chain of transmitters, Abu Bakr b. Abi Shaiba, Ibn Numair, Abu Kuraib, Ibn Fudail. This hadith has also been narrated through several other chains on the authority of Abu Huraira
398. It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: When three things appear faith will not benefit one who has not previously believed or has derived no good from his faith: the rising of the sun in its place of setting, the Dajjal, and the beast of the earth
399. It is narrated on the authority of Abu Dharr that the Messenger of Allah (ﷺ) one day said: Do you know where the sun goes? They replied: Allah and His Apostle know best. He (the Holy Prophet) observed: Verily it (the sun) glides till it reaches its resting place under the Throne. Then it falls prostrate and remains there until it is asked: Rise up and go to the place whence you came, and it goes back and continues emerging out from its rising place and then glides till it reaches its place of rest under the Throne and falls prostrate and remains in that state until it is asked: Rise up and return to the place whence you came, and it returns and emerges out from its rising place and then it glides (in such a normal way) that the people do not discern anything (unusual in it) till it reaches its resting place under the Throne. Then it would be said to it: Rise up and emerge out from the place of your setting, and it will rise from the place of its setting. The Messenger of Allah (ﷺ) said: Do you know when it would happen? It would happen at the time when faith will not benefit one who has not previously believed or has derived no good from the faith
400. It is narrated on the authority of Abu Dharr that the Messenger of Allah (ﷺ) one day said: Do you know where the sun goes? The remaining part of the hadith is the same
401. Abu Dharr reported: I entered the mosque and the Messenger of Allah (ﷺ) was sitting there. When the sun disappeared (from the sight) he said: O Abu Dharr! Do you know where it goes? He (the narrator) said: Allah and His Apostle know best. He (the Holy Prophet) said: Verily it goes and begs permission, for prostration (to Allah) and the permission is granted to it. Once it would be said: Return to the place whence you came, and then it would rise from its setting place. Then he, after the recitation of 'Abdullah recited it: And that is its appointed term
402. Abu Dharr reported: I asked the Messenger of Allah (ﷺ) the (implication of the) words of Allah, the Exalted: The sun glides to its appointed resting place. He replied: Its appointed resting place is under the Throne
403. A'isha, the wife of the Messenger of Allah (ﷺ), reported: The first (form) with which was started the revelation to the Messenger of Allah was the true vision in sleep. And he did not see any vision but it came like the bright gleam of dawn. Thenceforth solitude became dear to him and he used to seclude himself in the cave of Hira', where he would engage in tahannuth (and that is a worship for a number of nights) before returning to his family and getting provisions again for this purpose. He would then return to Khadija and take provisions for a like period, till Truth came upon him while he was in the cave of Hira'. There came to him the angel and said: Recite, to which he replied: I am not lettered. He took hold of me [the Apostle said] and pressed me, till I was hard pressed; thereafter he let me off and said: Recite. I said: I am not lettered. He then again took hold of me and pressed me for the second time till I was hard pressed and then let me off and said: Recite, to which I replied: I am not lettered. He took hold of me and pressed me for the third time, till I was hard pressed and then let me go and said: Recite in the name of your Lord Who created, created man from a clot of blood. Recite. And your most bountiful Lord is He Who taught the use of pen, taught man what he knew not (al-Qur'an, xcvi. 1-4). Then the Prophet returned therewith, his heart was trembling, and he went to Khadija and said: Wrap me up, wrap me up! So they wrapped him till the fear had left him. He then said to Khadija: O Khadija! what has happened to me? and he informed her of the happening, saying: I fear for myself. She replied: It can't be. Be happy. I swear by Allah that He shall never humiliate you. By Allah, you join ties of relationship, you speak the truth, you bear people's burden, you help the destitute, you entertain guests, and you help against the vicissitudes which affect people. Khadija then took him to Waraqa b. Naufal b. Asad b. 'Abd al-'Uzza, and he was the son of Khadija's uncle, i. e., the brother of her father. And he was the man who had embraced Christianity in the Days of Ignorance (i. e. before Islam) and he used to write books in Arabic and, therefore, wrote Injil in Arabic as God willed that he should write. He was very old and had become blind. Khadija said to him: O uncle! listen to the son of your brother. Waraqa b. Naufal said: O my nephew! what did you see? The Messenger of Allah (ﷺ), then, informed him what he had seen, and Waraqa said to him: It is namus that God sent down to Musa. Would that I were then (during your prophetic career) a young man. Would that I might be alive when your people would expel you! The Messenger of Allah (ﷺ) said: Will they drive me out? Waraqa said: Yes.

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Never came a man with a like of what you have brought but met hostilities. If I see your day I shall help you wholeheartedly

404. This hadith has been narrated on the authority of 'A'isha with another chain of narrators like one transmitted by Yunus, i. e. the first thing with which the revelation was initiated with the Messenger of Allah (ﷺ) except the words: By Allah, Allah would never humiliate you, and Khadija said: O son of my uncle! Listen to the son of your brother

405. This hadith has been reported from 'A'isha by another chain of transmitters and the words are: He (the Holy Prophet) came to Khadija and his heart was trembling. The rest of the hadith has been narrated like one transmitted by Yunus and Ma'mar, but the first part is not mentioned, i. e. the first thing with which was started the revelation to the Prophet was the true vision. And these words like those transmitted by Yunus are mentioned thus: By Allah, Allah would never humiliate you. And there is also a mention of the words of Khadija: O son of my uncle! Listen to the son of your brother

406. Jabir b. 'Abdullah al-Ansari who was one of the Companions of the Messenger of Allah (ﷺ) reported: The Messenger of Allah (ﷺ) told about the intermission of revelation and narrated: While I was walking I heard a voice from the sky, and raising my head I saw the angel who had come to me in Hira', sitting on a Throne between heaven and earth I was terror-stricken on that account and came back (to my family) and said: Wrap me up, wrap me up! So they wrapped me up, and the Blessed and Most Exalted Allah sent down: "You who are shrouded, arise and deliver warning, your Lord magnify, your clothes cleanse, and defilement shun," and "defilement" means idols; and then the revelation was followed continuously

407. It is narrated on the authority of Jabir b. 'Abdullah that he heard the Messenger of Allah (ﷺ) say: The wahi was intermitted for me for a small span of time and while I was walking, and then the hadith like the one narrated by Yunus was transmitted but with the exception of these words: I was terror-stricken till I fell on the ground. Abu Salama said: Defilement means idols. After this the revelation was speeded up and followed rapidly

408. This hadith, the like of one narrated by Yunus has also been transmitted by Ma'mar on the authority of al-Zuhri who narrated: Allah the Most Glorious and Exalted revealed this: "You who are shrouded, arise and deliver warning, your Lord magnify, your clothes cleanse and defilement shun," before making the prayer obligatory. I felt terror-stricken as narrated by Uqail

409. Yahya reported: I asked Abu Salama what was revealed first from the Qur'an. He said: "O, the shrouded one." I said: Or "Recite." Jabir said: I am narrating to you what was narrated to us by the Messenger of Allah (ﷺ). He said: I stayed in Hira' for one month and when my stay was completed, I came down and went into the heart of the valley. Somebody called me aloud. I looked in front of me, behind me, on the right of my side and on my left, but I did not see any body. I was again called and I looked about but saw nothing. I was called again and raised my head, and there on the Throne in the open atmosphere he, i. e. Gabriel (peace be upon him) was sitting. I began to tremble on account of fear. I came to Khadija and said: Wrap me up. They wrapped me up and threw water on me and Allah, the Exalted and Glorious, sent down this: you who are shrouded! arise and deliver warning, your Lord magnify, your clothes cleanse

410. Yahya b. Abi Kathir has reported this hadith with the same chain of transmitters and narrated: And there he was sitting on the Throne between the heaven and the earth

411. It is narrated on the authority of Anas b. Malik that the Messenger of Allah (ﷺ) said: I was brought al-Buraq Who is an animal white and long, larger than a donkey but smaller than a mule, who would place his hoof a distance equal to the range of vision. I mounted it and came to the Temple (Bait Maqdis in Jerusalem), then tethered it to the ring used by the prophets. I entered the mosque and prayed two rak'ahs in it, and then came out and Gabriel brought me a vessel of wine and a vessel of milk. I chose the milk, and Gabriel said: You have chosen the natural thing. Then he took me to heaven. Gabriel then asked the (gate of heaven) to be opened and he was asked who he was. He replied: Gabriel. He was again asked: Who is with you? He (Gabriel) said: Muhammad. It was said: Has he been sent for? Gabriel replied: He has indeed been sent for. And (the door of the heaven) was opened for us and lo! we saw Adam. He welcomed me and prayed for my good. Then we ascended to the second heaven. Gabriel (peace be upon him) (asked the door of heaven to be opened), and he was asked who he was. He answered: Gabriel; and was again asked: Who is with you? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. The gate was opened. When I entered 'Isa b. Maryam and Yahya b. Zakariya (peace be upon both of them), cousins from the maternal side. welcomed me and prayed for my good Then I was taken to the third heaven and Gabriel asked for the opening (of the door). He was asked: Who are you? He replied: Gabriel. He was (again) asked: Who is with you? He replied Muhammad (ﷺ). It was said: Has he been sent for? He replied He has indeed been sent for. (The gate) was opened for us and I saw Yusuf (peace of Allah be upon him) who had been given half of (world) beauty. He welcomed me prayed for my well-being. Then he ascended with us to the fourth heaven. Gabriel (peace be upon him) asked for the (gate) to be opened, and it was said: Who is he? He replied: Gabriel. It was (again) said: Who is with you? He said: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. The (gate) was opened for us, and lo! Idris was there. He welcomed me and prayed for my well-being (About him) Allah, the Exalted and the Glorious, has said: "We elevated him (Idris) to the exalted position" (Qur'an xix. 57). Then he ascended with us to the fifth heaven and Gabriel asked for the (gate) to be opened. It was said: Who is he? He replied Gabriel. It was (again) said: Who is with thee? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and then I was with Harun (Aaron-peace of Allah be upon him). He welcomed me prayed for my well-being. Then I was taken to the sixth heaven. Gabriel (peace be upon him) asked for the door to be opened. It was said: Who is he? He replied: Gabriel. It was said: Who is with thee? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and there I was with Musa (Moses peace be upon him) He welcomed me and prayed for my well-being. Then I was taken up to the seventh heaven. Gabriel asked the (gate) to be opened. It was said: Who is he? He said: Gabriel It was said. Who is with thee? He replied: Muhammad (may peace be upon him.) It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened

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for us and there I found Ibrahim (Abraham peace be upon him) reclining against the Bait-ul-Ma'mur and there enter into it seventy thousand angels every day, never to visit (this place) again. Then I was taken to Sidrat-ul-Muntaha whose leaves were like elephant ears and its fruit like big earthenware vessels. And when it was covered by the Command of Allah, it underwent such a change that none amongst the creation has the power to praise its beauty. Then Allah revealed to me a revelation and He made obligatory for me fifty prayers every day and night. Then I went down to Moses (peace be upon him) and he said: What has your Lord enjoined upon your Ummah? I said: Fifty prayers. He said: Return to thy Lord and beg for reduction (in the number of prayers), for your community shall not be able to bear this burden. as I have put to test the children of Isra'il and tried them (and found them too weak to bear such a heavy burden). He (the Holy Prophet) said: I went back to my Lord and said: My Lord, make things lighter for my Ummah. (The Lord) reduced five prayers for me. I went down to Moses and said. (The Lord) reduced five (prayers) for me, He said: Verily thy Ummah shall not be able to bear this burden; return to thy Lord and ask Him to make things lighter. I then kept going back and forth between my Lord Blessed and Exalted and Moses, till He said: There are five prayers every day and night. O Muhammad, each being credited as ten, so that makes fifty prayers. He who intends to do a good deed and does not do it will have a good deed recorded for him; and if he does it, it will be recorded for him as ten; whereas he who intends to do an evil deed and does not do, it will not be recorded for him; and if he does it, only one evil deed will be recorded. I then came down and when I came to Moses and informed him, he said: Go back to thy Lord and ask Him to make things lighter. Upon this the Messenger of Allah remarked: I returned to my Lord until I felt ashamed before Him

412. It is narrated on the the outhority of Anas b. Malik that the Messenger of Allah () said:(the angels) came to me and took me to the Zamzam and my heart was opened and washed with the water of Zamzam and then I was left (at my place)

413. Anas b. Malik reported that Gabriel came to the Messenger of Allah () while he was playing with his playmates. He took hold of him and lay him prostrate on the ground and tore open his breast and took out the heart from it and then extracted a blood-clot out of it and said:That was the part of Satan in thee. And then he washed it with the water of Zamzam in a golden basin and then it was joined together and restored to it place. The boys came running to his mother, i. e. his nurse, and said: Verily Muhammad has been murdered. They all rushed toward him (and found him all right) His color was changed, Anas said. I myself saw the marks of needle on his breast

414. Anas b. Malik, while recounting the Night journey of the Prophet (), from the mosque of Ka'bah, reported:Three beings (angels) came to him in the mosque of the Ka'bah, while he was sleeping in the sacred mosque before it (the Command of Night Journey and Accension) was revealed to him. The rest of the hadith is narrated like that of Thabit. However, some portions have occurred before and some of them have occurred after; some have been added and some deleted

415. Anas b. Malik reported:Abu Dharr used to relate that the Messenger of Allah () said: The roof of my house was cleft when I was in Mecca and Gabriel descended and opened my heart and then washed it with the water of Zamzam. He then brought a gold basin full of wisdom and faith and after emptying it into my breast, he closed it up. Then taking me by he hand, he ascended with me to th heaven, and when we came to the lowest heaven, Gabriel said to the guardian of the lowest heaven: Open. He asked who was there? He replied. It is Gabriel. He again asked whe he there was someone with him. He replied: Yes, it is Muhammad with me. He was asked if he had been sent for, He (Gabriel) said: Yes. Then he opened (the gate). When we ascended the lowest heaven (I saw) a man seated with parties on his right side and parties on his left side. When he looked up to his right, he laughed and when he looked to his left, he wept. He said: Welcome to the righteous apostle and the righteous son. I asked Gabriel who he was and he replied: He is Adam (peace be upon him) and these parties on his right and on his left are the souls of his descendants. Those of them on his right are the inmates of Paradise and the parties which are on his left side are the inmates of Hell; so when he looked towards his right side, he laughed, and when he looked towards his left side, he wept. Then Gabriel ascended with me to the second heaven. He asked its guardian to open (its gate), and its guardian replied in the same way as the guardian of the lowest heaven had said. He (opened it). Anas b. Malik said: He (the Holy Prophet) mentioned that he found in the heavens Adam, Idris, Jesus, Moses and Abraham (may peace be on all of them), but he did not ascertain as to the nature of their abodes except that he had found Adam in the lowest heaven and Abraham in the sixth heaven. When Gabriel and the Messenger of Allah () passed by Idris (peace be upon him) he said: Welcome to the righteous apostle and righteous brother. He (the narrator) said: He then proceeded and said: Who is he? Gabriel replied: It is Idris. Then I passed by Moses (peace be upon him) and he said: Welcome tothe righteous apostle and righteous brother. I said to (Gabriel): Who is he? He replied: It is Moses. Then I passed by Jesus and he said: Welcome to the righteous apostle and righteous brother. I said (to Gabriel): Who is he? He replied: Jesus, son of Mary. He (the Holy Prophet) said: Then I went to Ibrahim (peace be upon him). He said: Welcome to the righteous apostle and righteous son. I asked: Who is he? He (Gabriel) replied: It is Abraham. Ibn Shihab said: Ibn Hazm told me that Ibn 'Abbas and Abd Habba al-Ansari used to say that the Messenger of Allah () said: Thereafter he ascended with me till I was taken to such a height where I heard the scraping of the pens. Ibn Hazm and Anas told that the Messenger of Allah () said: Allah then made fifty prayers obligatory for my Ummah and I returned with that and passed by Moses. Moses, (peace be upon him) said: What has thy Lord enjoined on thy people? I said: Fifty prayers have been made obligatory on them. Moses (peace be upon him) said: Return to thy Lord, for thy Ummah would not be able to bear this burden. Then I came back to my Lord and He remitted a portion out of thut. I then again went to Moses (peace be upon him) and informed him about it He said: Return to thy Lord, for thy Ummah shall not be able to bear this burden. I then went back to my Lord and He said: They are five and at the same time fifty, and what has been said will not be changed. I then returned to Moses and he said: Go back to thy Lord. whereupon I said: I feel ashamed of my Lord. Gabriel then travelled with me till we came to the farthest lote-tree Many a colour had covered it which I do not know. Then I was admitted to Paradise and saw in it domes of pearls, and its soil of musk

416. Anas b. Malik reported on the authority of Malik b. Sa sa', perhaps a person of his tribe, that the Prophet of Allah () said:I was near the House (i. e. Ka'bah) in a state between sleep and wakefulness when I heard someone say: He is the third among the two persons. Then he came to me and took me with him. Then a

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golden basin containing the water of Zamzam was brought to me and my heart was opened up to such and such (part). Qatada said: I asked him who was with me (i.e. the narrator) and what he meant by such and such (part). He replied: (It means that it was opened) up to the lower part of his abdomen (Then the hadith continues): My heart was extracted and it was washed with the water of Zamzam and then it was restored in its original position, after which it was filled with faith and wisdom. I was then brought a white beast which is called al-Buraq, bigger than a donkey and smaller than a mule. Its stride was as long as the eye could reach. I was mounted on it, and then we went forth till we reached the lowest heaven. Gabriel asked for the (gate) to be opened, and it was said: Who is he? He replied: Gabriel. It was again said: Who is with thee? He replied: Muhammad (). It was said: Has he been sent for? He (Gabriel) said: Yes. He (the Prophet) said: Then (the gate) was opened for us (and it was said): Welcome unto him! His is a blessed arrival. Then we came to Adam (peace be upon him). And he (the narrator) narrated the whole account of the hadith. (The Holy Prophet) observed that he met Jesus in the second heaven, Yahya (peace be on both of them) in the third heaven, Yusuf in the third, Idris in the fourth, Harun in the fifth (peace and blessings of Allah be upon them). Then we travelled on till we reached the sixth heaven and came to Moses (peace be upon him) and I greeted him and he said: Welcome unto righteous brother and righteous prophet. And when I passed (by him) he wept, and a voice was heard saying: What makes thee weep? He said: My Lord, he is a young man whom Thou hast sent after me (as a prophet) and his followers will enter Paradise in greater numbers than my followers. Then we travelled on till we reached the seventh heaven and I came to Ibrahim. He (the narrator) narrated in this hadith that the Prophet of Allah () told that he saw four rivers which flowed from (the root of the lote-tree of the farthest limits): two manifest rivers and two hidden rivers. I said: 'Gabriel! what are these rivers? He replied: The two hidden rivers are the rivers of Paradise, and as regards the two manifest ones, they are the Nile and the Euphrates. Then the Bait-ul-Ma'mur was raised up to me. I said: O Gabriel! what is this? He replied: It is the Bait-ul-Ma'mur. Seventy thousand angels enter into it daily and, after they come out, they never return again. Two vessels were then brought to me. The first one contained wine and the second one contained milk, and both of them were placed before me. I chose milk. It was said: You did right. Allah will guide rightly through you your Ummah on the natural course. Then fifty prayers daily were made obligatory for me. And then he narrated the rest of the hadith to the end

417. It is reported on the authority of Malik b. Sa'sa' that the Messenger of Allah () narrated the hadith (mentioned above) and added to it: I was brought a gold basin full of wisdom and faith, and then the (part of the body) right from the upper end of the chest to the lower part of the abdomen was opened and it was washed with the water of Zamzam and then filled with wisdom and faith

418. Qatada reported that he heard Abu al-'Aliya saying that the cousin of your Prophet (), i.e. Ibn Abbas, told him: The Messenger of Allah (), while narrating his night journey observed: Musa (peace be upon him) was a man of high stature as if he was of the people of the Shanu'a (tribe), and Jesus was a well-built person having curly hair. He also mentioned Malik, the guardian of Hell, and Dajjal

419. Abu al-'Aliya reported: Ibn Abbas, the son of your Prophet's uncle, told us that the Messenger of Allah () had observed: On the night of my night journey I passed by Moses b. 'Imran (peace be upon him), a man light brown in complexion, tall, well-built as if he was one of the men of the Shanu'a, and saw Jesus son of Mary as a medium-statured man with white and red complexion and crisp hair, and I was shown Malik the guardian of Fire, and Dajjal amongst the signs which were shown to me by Allah. He (the narrator) observed: Then do not doubt his (i.e. of the Holy Prophet) meeting with him (Moses). Qatada elucidated it thus: Verily the Messenger of Allah (), met Moses (peace be upon him)

420. Abu al-'Aliya narrated it on the authority of Ibn 'Abbas that the Messenger of Allah () passed through the valley of Azraq, and he asked: Which valley is this? They said: This is the valley of Azraq, and he observed: (I perceive) as if I am seeing Moses (peace be upon him) coming down from the mountain track, and he is calling upon Allah loudly (saying: Here I am! at your service!). Then he came to the mountain track of Harsha. He (the Holy Prophet) said: Which is this mountain track? They said: It is the mountain track of Harsha. He observed (I feel) as if I am seeing Yunus (Jonah-peace be upon him) son of Matta on a well-built red dromedary, with a cloak of wool around him and the rein of his dromedary is made of the fibres of date-palm, and he is calling upon Allah (saying: Here I am! at your service, my Lord!). Ibn Hanbal said in the hadith narrated by him: Hushaim said that the meaning of khulba was fibre of date-palm

421. Abu al-'Aliya narrated it on the authority of Ibn 'Abbas that he said: We travelled with the Messenger of Allah () between Mecca and Medina and we passed by a valley. He (the Holy Prophet) asked: Which valley is this? They said: This is the valley of Azraq Upon this he (the Holy Prophet) remarked: (I feel) as if I am seeing Moses (peace be upon him), and then he described something about his complexion and hair, which Diwud (the narrator) could not remember. He (Moses, as described by the Holy Prophet) was keeping his fingers in his ears and was responding loudly to Allah (saying: I am at Thy service, my Lord) while passing through that valley. We then travelled (further) till we came to the mountain trail. He (the Holy Prophet) said: Which mountain trail is this? They said: It is the Harsha or Lift. He (the Holy Prophet) said: (I perceive) as if I am seeing Yunus on a red camel, with a cloak of wool around him. The halter of his camel was that of the fibre of date-palm, and he was passing through the valley saying: I am at Thy service! my Lord

422. It is narrated on the authority of Mujahid that he said: We were with Ibn 'Abbas and (the people) talked about al-Dajjal. (One of them remarked. There is written between his eyes (the word) Kafir (infidel). The narrator said: Ibn 'Abbas remarked: I did not hear him (the Holy Prophet) say it, but he said: So far as Ibrahim is concerned. you may see your companion and so far as Moses is concerned, he is a well-built man with wheat complexion (riding) on a red camel with its halter made of the fibre of date-palm (and I perceive) as if I am seeing towards him as he is going down in the valley saying: I am at Thy service! my Lord

423. It is narrated on the authority of Jabir that the Messenger of Allah () said: There appeared before me the apostles, and Moses was among men as if he was one of the people of Shanu'a, and I saw Jesus son of Mary (peace be upon him) and I saw nearest in resemblance with him was 'Urwa b. Mas'ud, and I saw Ibrahim (blessings of Allah be upon him) and I see your companions much in resemblance with him, i.e. his personality, and I saw Gabriel (peace be upon him) and I saw

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Dihya nearest in resemblance to him; but in the narration of Ibn Rumh it is Dihya b. Khalifa

424. It is narrated on the authority of Abu Huraira that the Messenger of Allah () said: When I was taken for the night journey I met Moses peace be upon him). The Apostle of Allah () gave his description thus: He was a man, I suppose- and he (the narrator) was somewhat doubtful (that the Prophet observed): (Moses) was a man erect in stature with straight hair on his head as if he was one of the men of the Shanu'a; and I met Jesus and the Messenger of Allah () described him as one having a medium stature and a red complexion as if he had (just) come out of the bath He observed: I saw Ibrahim (peace be upon him) and amongst his children I have the greatest resemblance with him. He said: There were brought to me two vessels. In one of them was milk and in the other one there was wine. And it was said to me: Select any one you like. So I selected the vessel containing milk and drank it. He (the angel) said: You have been guided on al-fitra or you have attained al-fitra. Had you selected wine, your Ummah would have been misled

425. It is narrated on the authority of 'Abdullah b. Umar that the Messenger of Allah () said: I found myself one night near the Ka'bah, and I saw a man with wheat complexion amongst the fair-complexioned men that you ever saw. He had a lock of hair the most beautiful of the locks that you ever saw. He had combed it. Water was trickling out of them. He was leaning on two men, or on the shoulders of two men, and he was circumscribing the Ka'bah. I asked, What is he? It was said: He is al-Masih son of Mary. Then I saw another person, stout and having too much curly hair, and blind in his right eye as if it was a full swollen grape. I asked Who is he? It was said: He is al-Masih al-Dajjal

426. It is narrated on the authority of 'Abdullah b. Umar that one day the Messenger of Allah () mentioned in the presence of people about al-Masih al-Dajjal. He said: Verily Allah (hallowed be He and High) is not blind of one eye. Behold, but the Masih al-Dajjal is blind of right eye as if his eye is like a swollen grape, and the Messenger of Allah () said: I was shown in a dream in the night that near the Ka'bah there was a man fair-complexioned, fine amongst the white-complexioned men that you ever saw, his locks of hair were falling on his shoulders. He was a man whose hair were neither too curly nor too straight, and water trickled down from his head. He was placing his hands on the shoulders of two persons and amidst them was making a circuit around the Ka'bah. I said: Who is he? They replied: Al-Masih son of Mary. And I saw behind him a man with intensely curly hair, blind of right eye. Amongst the persons I have ever seen Ibn Qatan has the greatest resemblance with him. He was making a circuit around the Ka'bah by placing both his hands on the shoulders of two persons. I said: Who is he? They said: It is al-Masih al-Dajjal

427. It is narrated on the authority of Ibn 'Umar that the Messenger of Allah () said: I saw near the Ka'bah a man of fair complexion with straight hair, placing his hands on two persons. Water was flowing from his head or it was trickling from his head. I asked: Who is he? They said: He is Jesus son of Mary or al-Masih son of Mary. The narrator says: I do not remember which word it was. He (the Holy Prophet) said: And I saw behind him a man with red complexion and thick curly hair, blind in the right eye. I saw in him the greatest resemblance with Ibn Qatan I asked: Who is he? They replied: It is al-Masih al-Dajjal

428. It is narrated on the authority of Jabir b. 'Abdullah that the Messenger of Allah () said: When the Quraish belied me, I was staying in Hatim and Allah lifted before me Bait-ul-Maqdis and I began to narrate to them (the Quraish of Mecca) its signs while I was in fact looking at it

429. Abdullah reported on the authority of his father 'Umar b. al-Khattab that he heard from the Messenger of Allah (may peace be upon him) say: I was sleeping when I saw myself making circuit around the Ka'bah, and I saw there a man of fair complexion with straight hair between two men. Water was flowing from his head or water was falling from his head. I said: Who is he? They answered: He is the son of Mary. Then I moved forward and cast a glance and there was a bulky man of red complexion with thick locks of hair on his head, blind of one eye as if his eye was a swollen grape. I asked: Who is he? They said: He is Dajjal. He had close resemblance with Ibn Qatan amongst men

430. It is narrated on the authority of Abu Huraira that the Messenger of Allah () said: I found myself in Hijr and the Quraish were asking me about my night journey. I was asked about things pertaining to Bait-ul-Maqdis which I could not preserve (in my mind). I was very much vexed, so vexed as I had never been before. Then Allah raised it (Bait-ul-Maqdis) before my eyes. I looked towards it, and I gave them the information about whatever they questioned me I also saw myself among the group of apostles. I saw Moses saying prayer and found him to be a well-built man as if he was a man of the tribe of Shanu'a. I saw Jesus son of Mary (peace be upon him) offering prayer, of all of men he had the closest resemblance with 'Urwa b. Mas'ud al-Thaqafi. I saw Ibrahim (peace be upon him) offering prayer; he had the closest resemblance with your companion (the Prophet himself) amongst people. When the time of prayer came I led them. When I completed the prayer, someone said: Here is Malik, the keeper of the Hell; pay him salutations. I turned to him, but he preceded me in salutation

431. It is narrated on the authority of Abdullah (b. Umar) that when the Messenger of Allah () was taken for the Night journey, he was taken to Sidrat-ul-Muntaha, which is situated on the sixth heaven, where terminates everything that ascends from the earth and is held there, and where terminates every- thing that descends from above it and is held there. (It is with reference to this that) Allah said: "When that which covers covered the lote-tree" (al-Qur'an, Iiii. 16). He (the narrator) said: (It was) gold moths. He (the narrator further) said: The Messenger of Allah () was given three (things): he was given five prayers, he was given the concluding verses of Sura al-Baqara, and remission of serious Sins for those among his Ummah who associate not anything with Allah

432. Al-Shaibani reported to us: I asked Zirr b. Hubaish about the words of Allah (the Mighty and Great): "So he was (at a distance) of two bows or nearer" (al-Qur'an, Iiii. 8). He said: Ibn Mas'ud informed me that, verily, the Messenger of Allah () saw Gabriel and he had six hundred wings

433. Al-Shaibani narrated on the authority of Zirr who narrated it on this authority of Abdullah that the (words of Allah): "The heart belied not what he saw" (al-Qur'an, Iiii. 11) imply that he saw Gabriel (peace be upon him) and he had six hundred wings

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434. Zirr b. Hubaish narrated it on the authority of 'Abdullah (that the words of Allah):" Certainly he saw of the greatest signs of Allah" (al-Qur'an, liii. 18) imply that he saw Gabriel in his (original) form and he had six hundred wings

435. It is narrated on the authority of Abu Huraira that the (words of Allah):" And certainly he saw him in another descent" (al-Qur'an, liii. 13) imply that he saw Gabriel

436. It is narrated on the authority of Ibn 'Abbas that he (the Holy Prophet) saw (Allah) with, his heart

437. It is narrated on the authority of Ibn Abbas that the words:" The heart belied not what he saw" (al-Qur'an, liii. 11) and" Certainly he saw Him in another descent" (al-Qur'an, liii. 13) imply that he saw him twice with his heart

438. Abu Bakr b. Abi Shaiba narrated it on the same authorities

439. It is narrated on the authority of Masruq that he said:I was resting at (the house of) 'A'isha that she said: O Abu 'A'isha (kunya of Masruq), there are three things, and he who affirmed even one of them fabricated the greatest lie against Allah. I asked that they were. She said: He who presumed that Muhammad () saw his Lord (with his ocular vision) fabricated the greatest lie against Allah. I was reclining but then sat up and said: Mother of the Faithful, wait a bit and do not be in a haste. Has not Allah (Mighty and Majestic) said:" And truly he saw him on the clear horizon" (Al-Qur'an, Surat at-Takwir, 81:23) and" he saw Him in another descent" (Al-Qur'an, Surat Najm 53:13)? She said: I am the first of this Ummah who asked the Messenger of Allah () about it, and he said: Verily he is Gabriel. I have never seen him in his original form in which he was created except on those two occasions (to which these verses refer); I saw him descending from the heaven and filling (the space) from the sky to the earth with the greatness of his bodily structure. She said: Have you not heard Allah saying: "Eyes comprehend Him not, but He comprehends (all) vision. and He is Subtle, and All-Aware" (Al-Qur'an, Surat al-An'am 6:103)? (She, i.e. 'A'isha, further said): Have you not heard that, verily, Allah says: "And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise." (Al-Qur'an, Surat ash-Shura, 42:51) She said: He who presumes that the Messenger of Allah () concealed anything from the Book of Allah fabricates the greatest lie against Allah. Allah says: "O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people." (Al-Qur'an, Surat al-Ma'idah, 5:67). She said: He who presumes that he would inform about what was going to happen tomorrow fabricates the greatest lie against Allah. And Allah says "Say, 'None in the heavens and earth knows the unseen except Allah , and they do not perceive when they will be resurrected.'" (Al-Qur'an, Surat an-Naml, 27:)

440. Dawud reported on the same authorities the hadith as narrated above by Ibn 'Uliyya and added:She ('A'isha) said: If Muhammad were to conceal anything which was sent to him, he would have certainly concealed this verse:" And when thou saidst to him on whom Allah had conferred favour and thou too had conferred favour: Keep thy wife to thyself and fear Allah, and thou wast concealing in thy heart that which Allah was going to disclose, and thou wast fearing men while Allah has a better right that thou shouldst fear Him

441. Masruq reported:I asked 'A'isha if Muhammad () had seen his Lord. She replied: Hallowed be Allah, my hair stood on end when you said this, and he (Masruq) narrated the hadith as narrated above. The hadith reported by Diwud is more complete and longer

442. Masruq reported:I said to 'A'isha: What about the words of Allah:" Then he drew nigh and came down, so he was at a distance of two bows or closer still: so He revealed to His servant what He revealed" (al-Qur'an, liii. 8-10)? She said: It implies Gabriel. He used to come to him (the Holy Prophet) in the shape of men; but he came at this time in his true form and blocked up the horizon of the sky

443. It is narrated on the authority of Abu Dharr:I asked the Messenger of Allah (): Did you see thy Lord? He said: (He is) Light; how could I see Him?

444. Abdullah b. Shaiq reported:I said to Abu Dharr: Had I seen the Messenger of Allah, I would have asked him. He (Abu Dharr) said: What is that thing that you wanted to inquire of him? He said: I wanted to ask him whether he had seen his Lord. Abu Dharr said: I, in fact, inquired of him, and he replied: I saw Light

445. Abu Musa reported:The Messenger of Allah () was standing amongst us and he told us five things. He said: Verily the Exalted and Mighty God does not sleep, and it does not befit Him to sleep. He lowers the scale and lifts it. The deeds in the night are taken up to Him before the deeds of the day, and the deeds of the day before the deeds of the night. His veil is the light. In the hadith narrated by Abu Bakr (instead of the word "light") it is fire. If he withdraws it (the veil), the splendour of His countenance would consume His creation so far as His sight reaches

446. A'mash has narrated this hadith on the same authority and said:The Messenger of Allah () was standing amongst us and he told us four things. He then narrated the hadith like the one reported by Abu Mua'wiya, but did not mention the words" His creation" and said: His veil is the light

447. Abu Musa reported:The Messenger of Allah () was standing amongst us and (he said) four (things): Verily Allah does not sleep and it does not befit Him to sleep. He raises the scale and lowers it. The deeds of the day are presented to Him in the night and the deeds of the night in the day

448. Abdullah b. Qais transmitted on the authority of his father (Abu Musa Ash'ari) that the Apostle () said:There would be two gardens (in Paradise) the vessels and contents of which would be of silver, and two gardens whose vessels and contents would be of gold. The only thing intervening to hinder the people from looking at their Lord will be the mantle of Grandeur over His face in the Garden of Eden

449. Suhaib reported the Apostle () saying:When those deserving of Paradise would enter Paradise, the Blessed and the Exalted would ask: Do you wish Me to give you anything more? They would say: Hast Thou not brightened our faces? Hast Thou not made us enter Paradise and saved us from Fire? He (the narrator)

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said: He (God) would lift the veil, and of things given to them nothing would be dearer to them than the sight of their Lord, the Mighty and the Glorious

450. Hammad b. Salama narrated it on the same authority and added: He then recited the verse: "Those who do good will have the best reward and even more" (x)

451. Abu Huraira reported: The people said to the Messenger of Allah (ﷺ): Messenger of Allah, shall we see our Lord on the Day of Resurrection? The Messenger of Allah (ﷺ) said: Do you feel any trouble in seeing the moon on the night when it is full? They said: Messenger of Allah, no. He (the Messenger) further said: Do you feel any trouble in seeing the sun, when there is no cloud over it? They said: Messenger of Allah, no. He (the Holy Prophet) said: Verily you would see Him like this (as you see the sun and the moon). God will gather people on the Day of Resurrection and say: Let every people follow what they worshipped. Those who worshipped the sun would follow the sun, and those who worshipped the moon would follow the moon, and those who worshipped the devils would follow the devils. This Ummah (of Islam) alone would be left behind and there would be hypocrites too amongst it. Allah would then come to them in a form other than His own Form, recognisable to them, and would say: I am your Lord. They would say: We take refuge with Allah from thee. We will stay here till our Lord comes to us. and when our Lord would come we would recognise Him. Subsequently Allah would come to them in His own Form, recognisable to them, and say: I am your Lord. They would say: Thou art our Lord. And they would follow Him, and a bridge would be set over the Hell; and I (the Holy Prophet) and my Ummah would be the first to pass over it; and none but the messengers would speak on that day, and the prayer of the messengers on that day would be: O Allah! grant safety, grant safety. In Hell, there would be long spits like the thorns of Sa'dan. He (the Holy Prophet) said: Have you seen Sa'dan? They replied: Yes, Messenger of Allah. He said: Verily those (hooks) would be like the thorns of Sa'dan, but no one knows their size except Allah. These would seize people for their misdeeds. Some of them would escape for their (good) deeds, and some would be rewarded for their deeds till they get salvation. When Allah would finish judging His bondsmen and because of His mercy decide to take out of Hell such people as He pleases. He would command the angels to bring out those who had not associated anything with Allah; to whom Allah decided to show mercy. Those who would say: There is no god but Allah. They (the angels) would recognise them in the Fire by the marks of prostration, for Hell-fire will devour everything (limb) of the sons of Adam except the marks of prostration. Allah has forbidden the fire to consume the marks of prostration. They will be taken out of the Fire having been burnt, and the water of life would be poured over them, and they will sprout as seed does in the silt carried by flood. Then Allah would finish judging amongst His bondsmen; but a man who will be the last to enter Paradise will remain facing Hell and will say: O my Lord I turn my face away from Hell, for its air has poisoned me and its blaze has burnt me. He will then call to Allah as long as Allah would wish that he should call to Him. Then Allah, Blessed and Exalted, would say: If I did that, perhaps you would ask for more than that. He would say: I would not ask You more than this, and he would give his Lord covenants and agreements as Allah wished, and so He would turn his face away from the Fire. When he turns towards the Paradise and sees it, he will remain silent as long as Allah wishes him to remain so. He will then say: O my Lord I bring me forward to the gate of the Paradise. Allah would say to him: Did you not give covenants and agreements that you would not ask for anything besides what I had given you. Woe to thee! O son of Adam, how treacherous you are! He would say: O my Lord! and would continue calling to Allah till He would say to him: If I grant you that, perhaps you will ask for more. He will reply: No, by Thy greatness, and he will give His Lord promises and covenants as Allah had wished. He would then bring him to the gate of the Paradise, and when he would stand at the gate of the Paradise, it would lay open before him. and he would see the bounty and the joy that there is in it. He would remain quiet as long as Allah would desire him to remain silent. He would then say: O my Lord, admit me to Paradise. Allah, Blessed and Exalted, would say: Did you not give covenants and agreements that you would not ask for anything more than what I had granted you? Woe to you! son of Adam, how treacherous you are! And he would say: O my Lord, I do not wish to be the most miserable of Thy creatures. He would continue calling upon Allah till Allah, Blessed and Exalted, would laugh. When Allah would laugh at him, He would say: Enter the Paradise. When he would enter, Allah would say: State your wish. He would express his wishes till Allah would remind him (the desire of) such and such (things). When his desires would be exhausted Allah would say: That is for thee and, besides it, the like of it also. 'Ata' b. Yazid said: Abu Sa'id al-Khudri was with Abu Huraira and he did not reject anything from the hadith narrated by him, but when Abu Huraira narrated: "Allah said to that man; and its like along with it," Abu Sa'id said: "Ten like it along with it," O Abu Huraira. Abu Huraira said: I do not remember except the words: "That is for you and a similar one along with it." Abu Sa'id said: I bear witness to the fact that I remembered from the Messenger of Allah (ﷺ) his words: "That is for thee and ten like it." Abu Huraira said: That man was the last of those deserving of Paradise to enter Paradise

452. Abu Huraira reported: The people said to the Messenger of Allah (ﷺ): Messenger of Allah I shall we see our Lord on the Day of Resurrection? The rest of the hadith was narrated according to the narration of Ibrahim b. Sa'd

453. Hammam b. Munabbih said: This is what Abu Huraira transmitted to us from the Messenger of Allah (ﷺ), and he narrated many of them; - one of them was: The Messenger of Allah (ﷺ) said: The lowest in rank among you in Paradise would be asked: Desire (whatever you like). And he would express his desire and again and again express a desire. He would be asked: Have you expressed your desire? He would say: Yes. Then He (Allah) would say: For thee is (granted) what thou desirest, and the like of it along with it

454. Abu Sa'id al-Khudri reported: Some people during the lifetime of the Messenger of Allah (ﷺ) said: Messenger of Allah! shall we see our Lord on the Day of Resurrection? The Messenger of Allah (ﷺ) said: Yes, and added: Do you feel any trouble in seeing the sun at noon with no cloud over it, and do you feel trouble in seeing the moon (open) in the full moonlit night with no cloud over it? They said: No, Messenger of Allah! He (the Holy Prophet) said: You will not feel any trouble in seeing Allah on the Day of Resurrection any more than you do in seeing any one of them. When the Day of Resurrection comes a Mu'adhhdhin (a proclaimer) would proclaim: Let every people follow what they used to worship. Then all who worshipped idols and stones besides Allah would fall into the Fire, till only the righteous and the vicious and some of the people of the Book who worshipped Allah are left. Then the Jews would be summoned, and it would be said to them: What did you worship? They will say: We worshipped 'Uzair, son of Allah. It would be said to them: You tell a lie; Allah had never had a spouse or a son. What do

you want now? They would say: We feel thirsty, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to drink water? Then they would be pushed towards the Fire (and they would find to their great dismay that) it was but a mirage (and the raging flames of fire) would be consuming one another, and they would fall into the Fire. Then the Christians would be summoned and it would be said to them: What did you worship? They would say: We worshipped Jesus, son of Allah. It would be said to them: You tell a lie; Allah did not take for Himself either a spouse or a son. Then it would be said to them: What do you want? They would say: Thirsty we are, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to get water? But they would be pushed and gathered together towards the Hell, which was like a mirage to them, and the flames would consume one another. They would fall Into the Fire, till no one is left except he who worshipped Allah, be he pious or sinful. The Lord of the Universe, Glorified and Exalted, would come to them in a form recognisable to them and say; What are you looking for? Every people follow that which they worshipped. They would say: Our Lord, we kept ourselves separate from the people in the world, though we felt great need of them; we, however, did not associate ourselves with them. He would say: I am your Lord. They would say: We take refuge with Allah from thee and do not associate anything with Allah. They would repeat it twice or thrice, till some of them would be about to return. It would be said: Is there any sign between you and Him by which you will recognise Him? They would say: Yes. and the things would be laid bare. Those who used to prostrate themselves before God of their own accord would be permitted by God to prostrate themselves. But there would remain none who used to prostrate out of fear (of people) and ostentation but Allah would make his back as one piece, and whenever he would attempt to prostrate he would fall on his back. Then they would raise their heads and He would assume the Form in which they had seen Him the first time and would say: I am your Lord. They would say: Thou art our Lord. Then the bridge would be set up over the Hell and intercession would be allowed and they will say: O God, keep safe, keep safe. It was asked: Messenger of Allah, what is this bridge? He said: The void in which one is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa'dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire. By One in Whose hand is my life, there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying their) brethren in the Fire who would say: O our Lord, they were fasting along with us, and praying and performing pilgrimage. It will be said to them: Take out those whom you recognise. Then their persons would be forbidden to the Fire; and they would take out a large number of people who had been overtaken by Fire up to the middle of the shank or up to the knees. They would then say: O our Lord I not one of those about whom Thou didst give us command remains in it. He will then say: Go back and bring out those in whose hearts you find good of the weight of a dinar Then they will take out a large number of people. Then they would say: O our Lord! we have not left anyone about whom You commanded us. He will then say: Go back and bring out those in whose hearts you find as much as half a dinar of good. Then they will take out a large number of people, and would say: O our Lord! not one of those about whom Thou commanded us we have left in it. Then He would say: Go back and in whose heart you find good to the weight of a particle bring him out. They would bring out a large number of people, and would then say: O our Lord, now we have not left anyone in it (Hell) having any good in him. Abu Sa'id Khudri said: If you don't testify me in this hadith, then recite if you like: "Surely Allah wrongs not the weight of an atom; and if it is a good deed. He multiplies it and gives from Himself a great reward" (al-Qur'an, iv. 40). Then Allah, Exalted and Great, would say: The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the mercifuls. He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will come out as a seed comes cut from the silt carried by flood. You see it near the stone or near the tree. That which is exposed to the sun is yellowish or greenish and which is under the shade is white. They said: Messenger of Allah! it seems as if you had been tending a flock in the jungle. He (the Holy Prophet) said: They will come forth like pearls with seals on their necks. The inhabitants of Paradise would recognise them (and say): Those are who have been set free by the Compassionate One. Who has admitted them into Paradise without any (good) deed that they did or any good that they sent in advance Then He would say: Enter the Paradise; whatever you see in it is yours. They would say: O Lord, Thou hast bestowed upon us (favours) which Thou didst not bestow upon anyone else in the world. He would say: There is with Me (a favour) for you better than this. They would say: O our Lord! which thing is better than this? He would say: It is My pleasure. I will never be angry with you after this

455. It is narrated on the authority of Abu Sa'id al-Khudri: We said: Messenger of Allah, shall we see our Lord? The Messenger of Allah () said: Do you feel any trouble in seeing the sun on a cloudless day? We said: No. And the remaining part of the hadith has been narrated to the end like the hadith transmitted by Hafs b. Maisara with the addition of these words: Without the deed that they did or any good that they had sent before. It would be said to them: For you is whatever you see (in it) and with it the like of it. Abu Sa'id said: I have come to know that the bridge would be thinner even than the hair and sharper than the sword; and in the hadith narrated by Laith these words are not found: They would say, O our Lord! Thou hast bestowed upon us (favours) which thou didst not bestow on anyone else in the world

456. Abu Bakr b. Abi Shaiba, Ja'far b. 'Aun, Hisham b. Sa'd, Zaid b. Aslam narrated the hadith as transmitted by Hafs b. Maisara, with certain additions and omissions

457. Abu Sa'id al-Khudri reported: Verily the Messenger of Allah () said: Allah will admit into Paradise those deserving of Paradise, and He will admit whom He wishes out of His Mercy, and admit those condemned to Hell into the Fire (of Hell). He would then say: See, he whom you find having as much faith in his heart as a grain of mustard, bring him out. They will then be brought out burned and turned to charcoal, and would be cast into the river of life, and they would sprout as a seed in the silt carried away by flood. Have you not seen that it comes out yellow (fresh) and intertwined?

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458. This hadith is transmitted by 'Amr b. Yahya with the same chain of transmitters who narrated: They would be cast into the river which is called (the river of) life, and (both the narrators) did not doubt the hadith. The text transmitted by Khalid is: just as seeds sprout beside the flood water; and in the hadith of Wuhaib it is: just as the seed sprouts in the silt or deposit left by flood

459. It is reported by Abu Sa'id that the Messenger of Allah (ﷺ) said: The (permanent) inhabitants of the Fire are those who are doomed to it, and verily they would neither die nor live in it (al-Qur'an, xx. 47; lxxxvii. 13). But the people whom the Fire would afflict (temporarily) on account of their sins, or so said (the narrator) "on account of their misdeeds," He would cause them to die till they would be turned into charcoal. Then they would be granted intercession and would be brought in groups and would be spread on the rivers of Paradise and then it would be said: O inhabitants of Paradise, pour water over them; then they would sprout forth like the sprouting of seed in the silt carried by flood. A man among the people said: (It appears) as if the Messenger of Allah lived in the steppe

460. Abu Nadra narrated it from Abu Sa'id al-Khudri who reported it from the Apostle (ﷺ) a similar (hadith) up to the words: "in the mud of the flood," and he did not mention (the words narrated) after it

461. Abdullah b. Mas'ud reported that the Messenger of Allah (ﷺ) said: I know the last of the inhabitants of Fire to be taken out therefrom, and the last of the inhabitants of Paradise to enter it. A man will come out of the Fire crawling. Then Allah, the Blessed and Exalted will say to him: Go and enter Paradise. So he would come to it and it would appear to him as if it were full. He would go back and say: O my Lord! I found it full. Allah, the Blessed and Exalted, would say to him: Go and enter Paradise. He would come and perceive as if it were full. He would return and say: O my Lord! I found it full. Allah would say to him: Go and enter Paradise, for there is for you the like of the world and ten times like it, or for you is ten times the like of this world. He (the narrator) said. He (that man) would say: Art Thou making a fun of me? or Art Thou laughing at me. though Thou art the King? He (the narrator) said: I saw the Messenger of Allah laugh till his front teeth were visible. And it was said: That would be the lowest rank among the inhabitants of Paradise

462. It is narrated on the authority of Abdullah b. Mas'ud that the Messenger of Allah (ﷺ) (may peace be upon him) said: I recognise the last of the inhabitants of Fire to be taken out thereof. A man will come out of it crawling. It will be said to him: Go and enter Paradise. He (the Holy Prophet) said: He would go there to enter Paradise, but would find persons who have already occupied all its apartments. It would be said to him: Do you recall the time when you were in it (in the Hell)? He would say: Yes. It would be said to him: Express any desire. And he would express the desire. It would be said to him: For thee is that which thou desirest and ten times the world (worldly resources). He (the Holy Prophet) said: He would say: Art Thou making a fun of me, though Thou art the King? I saw the Messenger of Allah laugh till his front teeth were visible

463. Ibn Mas'ud reported: Verily the Messenger of Allah (ﷺ) said: The last to enter Paradise would be a man who would walk once and stumble once and be burnt by the Fire once. Then when he gets beyond it, he will turn to it and say: Blessed is He Who has saved me from thee. Allah has given me something He has not given to any one of those in earlier or later times. Then a tree would be raised up for him and he will say: O my Lord I bring me near this tree so that I may take shelter in its shade and drink of its water. Allah, the Exalted and Great, would say: O son of Adam, if I grant you this, you will ask Me for something else. He would say: No, my Lord. And he would promise Him that he would not ask for anything else. His Lord would excuse him because He sees what he cannot help desiring; so He would bring him near it, and he would take shelter in its shade and drink of its water. Afterwards a tree more beautiful than the first would be raised up before him and he would say: O my Lord! bring me near this tree in order that I may drink of its water and take shelter in its shade and I shall not ask Thee for anything else. He (Allah) would say: O son of Adam, if I bring you near it you may ask me for something else. He would promise Him that he would not ask for anything else. His Lord will excuse him because He would see something he cannot help desiring. So He would bring him near it and he would enjoy its shade and drink its water. Then a tree would be raised up for him at the gate of the Paradise, more beautiful than the first two. He would say: O my Lord! bring me near this (tree) so that I may enjoy its shade and drink from its water. I shall not ask Thee for anything else. He (Allah) would say: O son of Adam! did you not promise Me that you would not ask Me anything else? He would say: Yes, my Lord, but I shall not ask Thee for anything else. His Lord would excuse him for He sees something the temptation of which he could not resist. He (Allah) would bring him near to it, and when He would bring him near it he would hear the voices of the inhabitants of the Paradise. He would say: O my Lord! admit me to it. He (Allah) would say: O son of Adam, what will bring an end to your requests to Me? Will it please you if I give you the whole world and a like one along with it? He will say: O my Lord! art Thou mocking at me, though Thou art the Lord of the worlds? Ibn Mas'ud laughed and asked (the hearers): Why don't you ask me what I am laughing at. They (then) said: Why do you laugh? He said: It is in this way that the Messenger of Allah (ﷺ) laughed. They (the companions of the Holy Prophet) asked: Why do you laugh. Messenger of Allah? He said: On account of the laugh of the Lord of the universe, when He desired of Paradise) said Thou mocking at me though Thou art the Lord of the worlds? He would say: I am not mocking at you, but I have power to do whatever I will

464. It is transmitted from Abu Sa'id al-Khudri that, verily, the Messenger of Allah (ﷺ) said: Amongst the inhabitants of Paradise the lowest in rank will be the person whose face Allah would turn away from the Fire towards the Paradise, and make a shady tree appear before him. He would say: O my Lord! direct my steps to this tree so that I (should enjoy) its shade; and the rest of the hadith is like that narrated by Ibn Mas'ud, but he did not mention: "He (Allah) would say: O son of Adam! what will bring an end to your making requests to Me" to the end of the tradition. In it, he added: Allah will remind him: Ask such and such, and when his expectations would be realised, Allah would say: That is for you, and ten times as much. He said that he would then enter his house and his two wives with large and dark eyes would enter after him. They will say: Praise be to Allah, Who has created you for us and us for you. He will say: No one has been given the like of what I have been given

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465. The same hadith has been by AlMughirah bin Shu'bah attributing it to the Messenger of Allah ()

466. It is reported on the authority of al-Mughira b. Shu'ba that the Messenger of Allah () said: Moses asked his Lord: Who amongst the inhabitants of Paradise is the lowest to rank? He (Allah) said: The person who would be admitted into Paradise last of all among those deserving of Paradise who are admitted to it. I would be said to him: Enter Paradise. He would say: O my Lord! how (should I enter) while the people have settled in their apartments and taken the shares (portions)? It would be said to him: Would you be pleased if there be for you like the kingdom of a king amongst the kings of the world? He would say: I am pleased my Lord. He (Allah) would say: For you is that, and like that, and like that, and like that, and that. He would say at the fifth (point): I am well pleased. My Lord. He (Allah) would say: It is for you and, ten times like it, and for you is what your self desires and your eye enjoys. He would say: I am well pleased, my Lord. He (Moses) said: (Which is) the highest of their (inhabitants of Paradise) ranks? He (Allah) said: They are those whom I choose. I establish their honour with My own hand and then set a seal over it (and they would be blessed with Bounties) which no eye has seen, no ear has heard and no human mind has perceived: and this is substantiated by the Book of Allah, Exalted and Great:" So no soul knows what delight of the eye is hidden for them; a reward for what they did" (xxxii)

467. Abu Dharr reported that Allah's Messenger () said: I know the last of the inhabitants of Paradise to enter it and the last of the inhabitants of Hell to come out of it. He is a man who would be brought on the Day of Resurrection and it will be said: Present his minor sins to him, and withhold from him his serious sins. Then the minor sins would be placed before him, and it would be said: On such and such a day you did so and so and on such and such a day you did so and so. He would say: Yes. It will not be possible for him to deny, while he would be afraid lest serious sins should be presented before him. It would be said to him: In place of every evil deed you will have a good deed. He will say: My Lord! I have done things I do not see here. I indeed saw the Messenger of Allah laugh till his front teeth were exposed

468. This hadith is also narrated by another chain of narrators, i. e. Ibn Numair, Abu Mu'awiya, Waki', Abu Bakr b. Abi Shaiba, Abu Kuraib, A'mash

469. It is reported on the authority of Abu Zubair that he heard from Jabir b 'Abdullah, who was asked about the arrival (of people on the Day of Resurrection). He said. We would come on the Day of Resurrection like this, like this, and see. carefully. that which concerns" elevated people". He (the narrator) said: Then the people would be summoned along with their idols whom they worshipped, one after another. Then our Lord would come to us and say: Whom are you waiting for? They would say: We are waiting for our Lord. He would say: I am your Lord. They would say: (We are not sure) till we gaze at Thee, and He would manifest Himself to them smilingly, and would go along with them and they would follow Him; and every person, whether a hypocrite or a believer, would be endowed with a light, and there would be spikes and hooks on the bridge of the Hell, which would catch hold of those whom Allah willed. Then the light of the hypocrites would be extinguished, and the believers would secure salvation. and the first group to achieve it would comprise seventy thousand men who would have the brightness of full moon on their faces, and they would not be called to account. Then the people immediately following them would have their faces as the brightest stars in the heaven. This is how (the groups would follow one after another). Then the stage of intercession would come, and they (who are permitted to intercede) would intercede, till he who had declared:" There is no god but Allah" and had in his heart virtue of the weight of a barley grain would come out of the Fire. They would be then brought in the courtyard of Paradise and the inhabitants of Paradise would begin to sprinkle water over them till they would sprout like the sprouting of a thing in flood water, and their burns would disappear. They would ask their Lord till they would be granted (the bounties) of the world and with it ten more besides it

470. Jabir reported that he had heard with his ears the Apostle () saying: Allah will bring out people from the Fire and admit them into Paradise

471. Hammad b. Zaid, reported: I said to 'Amr b. Dinar: Did you hear Jabir b. 'Abdullah narrating from the Messenger of Allah () that Allah would bring out people from the Fire through intercession. He said: Yes

472. Jabir b. 'Abdullah reported: The Messenger of Allah () said: Verily people would be brought out from the Fire, and they would be burnt except the exterior (surfaces, fronts) of their faces; and they would enter Paradise

473. Yazid al-Faqir said: This view of the Khawarij (i.e. those who commit major sins and would be eternally doomed to Hell) had obsessed me, and we set out in a large group intending to perform the Hajj and then going to the people (for the propagation of the views of the Khawarij). He (the narrator) said: We happened to pass by Medina and found there Jabir b. 'Abdullah sitting near a column narrating to the people (the ahadith of) the Prophet (). When he mentioned the inhabitants of Hell, I said: O companion of the Messenger of Allah what is this that you narrate, whereas Allah says: "Verily whomsoever Thou shall commit to the Fire, Thou indeed humiliate him" (al-Qur'an, iii. 192); and All those who endeavored to get out of that would be thrown back into it" (al-Qur'an, xxxi i. 20)? So what is it that you say? He said: Have you read the Qur'an? I said: Yes. He said: Have you heard about the (exalted) position of Muhammad (), i.e. to which Allah would raise, him? I said: Yes. He said: Verily the position of Muhammad () is that of great glory and that is by which Allah would bring out whomsoever He would wish to bring out. He then described the Path (the Bridge) and the passing of the people over it, and said: I am afraid I may not have remembered (other things) but this much is still in my memory that people would come out of the Hell after having gone into it, and he said: They would come out of it as if they were the wood of the ebony tree. He (the narrator said: They would enter a river, one or the rivers of Paradise, and would bathe in it, and then come out as if they were (white like) paper. We then turned back and said: Woe be upon you! How can this old man tell a lie against the Messenger of Allah ()? We turned back (from the views of the Khawarij), and by God every one of us abandoned this (band of Khawarij) except one man. A similar statement has been made by Abu Nu'aim

474. It is narrated on the authority of Anas b. Malik that the Messenger of Allah () said: Four persons would be brought out from the Fire and would be presented to Allah. One of them would turn (towards the He)) and say: O my Lord, when Thou hast brought me out from it, do not throw me back into it, and Allah would

rescue him from it

475. Anas b Malik reported: The Messenger of Allah (ﷺ) said: Allah would gather people on the Day of Resurrection and they would be concerned about it, and Ibn Ubaid said. They would get a Divine inspiration about it, and would say: If we could seek intercession with our Lord, we may be relieved from this predicament of ours. He (the Holy Prophet) said: They would come to Adam and say, Thou art Adam, the father of mankind. Allah created thee with His own hand and breathed into thee of His Spirit and commanded the angels and they prostrated before thee. So intercede for us with thy Lords, that He may relieve us from this position of ours. He would say: I am not in a position to do this, and would recall his error, and would fight shy of his Lord on account of that; go to Noah the first messenger (after me) sent by Allah. He (the Holy Prophet) said: So they would come to Noah (peace be upon him). He would say: I am not in a position to do that for you, and recall his fault which he had committed, and would fight shy of his Lord on account of that, (and would say): You better go to Ibrahim (peace be upon him) whom Allah took for a friend. They would come to Ibrahim (peace be upon him) and he would say: I am not in a position to do that for you, and would recall his fault that he had committed and would, therefore, fight shy of his Lord on that account (and would say): You better go to Moses (peace be upon him) with whom Allah conversed and conferred Torah upon him. He (the Holy Prophet) said: So they would come to Moses (peace be upon him) He would say: I am not in a position to do that for you, and would recall his fault that he had committed and would fight shy of his Lord on account of that (and would say): You better go to Jesus, the Spirit of Allah and His word He would say: I am not in a position to do that for you; you better go to Muhammad (ﷺ), a servant whose former and later sins have been forgiven. He (the narrator) said: The Messenger of Allah (ﷺ) observed: So they would come to me and I would ask the permission of my Lord and it would be granted to me, and when I would see Him, I would fall down in prostration, and He (Allah) would leave me thus as long as He would wish, and then it would be said: O Muhammad, raise your head, say and you would be heard; ask and it would be granted; intercede and intercession would be accepted. Then I would raise my head and extol my Lord with the praise which my Lord would teach me. I shall then intercede, but a limit would be set for me I would bring them out from the Fire and make them enter Paradise (according to the limit). I shall return then and fall down in prostration and Allah would leave me (in that position) as long as He would wish to leave me it would be said: Rise, O Muhammad, say and you would be heard; ask and it would be conferred; intercede and intercession would be granted. I would raise my head and extol my Lord with praise that He would teach me. I would then intercede and a limit would be set for me. I would bring them out of the Fire (of Hell) and make them enter Paradise. He (the narrator) said: I do not remember whether he (the Holy Prophet) said at the third time or at the fourth time: O my Lord, none has been left in the Fire, but those restrained by the Holy Qur'an, i.e. those who were eternally doomed. Ibn Ubaid said in a narration: Qatada observed: whose everlasting stay was imperative

476. Anas reported: The Messenger of Allah (ﷺ) said: The believers would gather on the Day of Resurrection, and they would be concerned about it, or would be made mindful of it (i.e. the trouble for it), (and the remaining part of the hadith would be narrated) like the one transmitted by Abu Ubaid, and he said in the hadith: Then I would come for the fourth time, or I would return the fourth time, and would say: O my Lord, no one has been left but he whom the Holy Qur'an has restrained

477. Anas b. Malik reported: The Prophet of Allah (may peace be upon him) said: Allah will gather the believers on the Day of Resurrection and they would be made mindful of it; and the rest (of the hadith) is like the one narrated above; and then he mentioned the fourth time: And I (the Holy Prophet) would say: O my Lord, no one is left in the Fire except he whom the Qur'an has restrained, i.e. eternally doomed

478. Anas b. Malik reported: Verily the Apostle (ﷺ) said: He who professed: There is no god but Allah, would be brought out of the Fire even though he has in his heart virtue equal to the weight of a barley grain. Then he who professed: There is no god but Allah, would come out of the Fire, even though he has in his heart virtue equal to the weight of a wheat grain. He would then bring out from the Fire he who professed: There is no god but Allah, even though he has in his heart virtue equal to the weight of an atom. Ibn Minhal has made an addition (of these words) in his narration: Yazid said: I met Shu'ba and narrated to him this hadith. Shu'ba said: Qatada transmitted to us this hadith from Anas b. Malik who heard it from the Messenger of Allah (ﷺ) with this alteration that he substituted the word Zurra (grain) in place of Zarra (atom). Yazid said: Abu Bistam has made a change in it

479. Ma'bad b. Hilal al 'Anazi reported: We went to Anas b. Malik through Thabit and reached there (his house) while he was offering the forenoon prayer. Thabit sought permission for us and we entered, and he seated Thabit with him on his bedstead. He (Thabit) said to him (Anas b. Malik): O Abu Hamza (kunya of Anas b. Malik), your brothers from among the inhabitants of Basra ask you to narrate to them the hadith of intercession. He said: Muhammad (ﷺ) narrated to us: When it would be the Day of Resurrection, some of the people would rush to one another in bewilderment. They would come to Adam and say: Intercede (with your Lord) for your progeny. He would say: I am not fit to do this, but go to Ibrahim (peace be upon him) for he is the Friend of Allah. They would come to Ibrahim, but he would say: I am not fit to do this, but go to Moses, for he is Allah's Interlocutor. They would come to Moses, but he would say: I am not fit to do this, but you should go to Jesus, for he is the Spirit of Allah and His word. They would come to Jesus, and he would say, I am not fit to do this; you better go to Muhammad (ﷺ). They would come to me, and I would say: I am in a position to do that, I would go and ask the permission of my Lord and it would be granted to me. I would then stand before Him and would extol Him with praises which I am not able to do now, but with which Allah would inspire me, then I would fall in prostration and it would be said to me: O Muhammad, raise thy head, and say and it would be listened to; ask and it would be granted, intercede and it would be accepted. I shall say: My Lord, my people, my people It would be said: Go, and bring forth from it (Hell) him who has in his heart faith equal to the weight of a wheat grain or a barley seed. I would go and do that; then I would return to my Lord and extol Him with those praises (taught to me by Allah), then I would fall in prostration. It would be said to me: O Muhammad, raise your head, and say and it would be heard; ask and it would be granted; intercede and intercession would be accepted. So I would say: My people. my people. It would be said to me: Go and take out from it (Hell) him who has in his heart faith equal to the weight of a mustard seed. I

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would go and do that. I would again return to my Lord and extol Him with those praises. I would then fall in prostration. It would be said to me: O Muhammad, raise your head: say, and you would be listened to; ask and it would be granted; intercede and intercession would be accepted. I would say: My Lord, my people, my people. It would be said to me: Go, and bring out of the Fire him who has in his heart as much faith as the smallest, smallest, smallest grain of mustard seed. I would go and do that. This is the hadith which Anas narrated to us. We went out of his (house) and when we reached the upper part of Jabban (graveyard) we said: Would that we meet Hasan and salute him and he was hiding in the house of Abu Khalifa. He (Ma'bad b. Hilal, the narrator) said: We went to him and greeted him and we said: O Abu Sa'id, we come from your brother Abu Hamza (kunya of Anas), and we have never heard a hadith like this relating to intercession, which he has narrated to us. He said: Narrate it, we narrated the hadith. He said: Narrate it (still further). We said: He did not (narrate it) before us more than this. He said: He (Anas) had narrated it to us twenty years back, when he was strong and healthy. He has in fact missed something. I cannot make out whether the old man has forgotten or he has (intentionally) avoided to narrate it to you lest you should rely (absolutely) upon it (and abandon doing good deeds). We said to him: Relate that to us, and he laughed and said: There is haste in the nature of man. I did not make mention of it to you but for the fact that I wanted to narrate that to you (and added that the Prophet said): I would then return to my Lord for the fourth time and extol Him with these praises. I would then fall in prostration. It would be said to me: O Muhammad, raise your head: say and it will be listened to; ask and it will be granted; intercede and intercession would be accepted. I would say: O my Lord, permit me regarding him who professed: There is no god but Allah. He (the Lord) would say: That is not for thee or that is not what lies with thee, but by My Honour, Glory, Greatness and Might, I would certainly take him out who professed it: There is no god but Allah. He (the narrator, Ma'bad) said: I hear testimony to the fact that the hadith transmitted to us-by Hasan was heard by him from Anas b. Malik and I can see that he reported it twenty years back, when he was hale and hearty

480. Abu Huraira reported: Meat was one day brought to the Messenger of Allah () and a foreleg was offered to him, a part which he liked. He sliced with his teeth a piece out of it and said: I shall be the leader of mankind on the Day of Resurrection. Do you know why? Allah would gather in one plain the earlier and the later (of the human race) on the Day of Resurrection. Then the voice of the proclaimer would be heard by all of them and the eyesight would penetrate through all of them and the sun would come near. People would then experience a degree of anguish, anxiety and agony which they shall not be able to bear and they shall not be able to stand. Some people would say to the others: Don't you see in which trouble you are? Don't you see what (misfortune) has overtaken you? Why don't you find one who should intercede for you with your Lord? Some would say to the others: Go to Adam. And they would go to Adam and say: O Adam, thou art the father of mankind. Allah created thee by His own Hand and breathed in thee of His spirit and ordered the angels to prostrate before thee. Intercede for us with thy Lord Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Adam would say: Verily, my Lord is angry, to an extent to which He had never been angry before nor would He be angry afterward. Verily, He forbade me (to go near) that tree and I disobeyed Him. I am concerned with my own self. Go to someone else; go to Noah. They would come to Noah and would say: O Noah, thou art the first of the Messengers (sent) on the earth (after Adam), and Allah named thee as a "Grateful Servant," intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? He would say: Verily, my Lord is angry today as He had never been angry before, and would never be angry afterwards. There had emanated a curse from me with which I cursed my people. I am concerned with only myself, I am concerned only with myself; you better go to Ibrahim (peace be upon him). They would go to Ibrahim and say: Thou art the apostle of Allah and His Friend amongst the inhabitants of the earth; intercede for us with thy Lord. Don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? Ibrahim would say to them: Verily, my Lord is today angry as He had never been angry before and would never be angry afterwards. and (Ibrahim) would mention his lies (and then say): I am concerned only with myself, I am concerned only with myself. You better go to someone else: go to Moses. They would come to Moses (peace be upon him) and say: O Moses, thou art Allah's messenger, Allah blessed thee with His messengership and His conversation amongst people. Intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Moses (peace be upon him) would say to them: Verily, my Lord is angry as He had never been angry before and would never be angry afterwards. I, in fact, killed a person whom I had not been ordered to kill. I am concerned with myself, I am concerned with myself. You better go to Jesus (peace be upon him). They would come to Jesus and would say: O Jesus, thou art the messenger of Allah and thou conversed with people in the cradle, (thou art) His Word which I-Ie sent down upon Mary. and (thou art) the Spirit from Him; so intercede for us with thy Lord. Don't you see (the trouble) in which we are? Don't you see (the misfortune) that has overtaken us? Jesus (peace be upon him) would say: Verily, my Lord is angry today as He had never been angry before or would ever be angry afterwards. He mentioned no sin of his. (He simply said:) I am concerned with myself, I am concerned with myself; you go to someone else: better go to Muhammad (). They would come to me and say: O Mahammad, thou art the messenger of Allah and the last of the apostles. Allah has pardoned thee all thy previous and later sins. Intercede for us with thy Lord; don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? I shall then set off and come below the Throne and fall down prostrate before my Lord; then Allah would reveal to me and inspire me with some of His Praises and Glorifications which He had not revealed to anyone before me. He would then say: Muhammad, raise thy head; ask and it would be granted; intercede and intercession would be accepted I would then raise my head and say: O my Lord, my people, my people. It would be said: O Muhammad, bring in by the right gate of Paradise those of your people who would have no account to render. They would share with the people some other door besides this door. The Prophet then said: By Him in Whose Hand is the life of Muhammad, verify the distance between two door leaves of the Paradise is as great as between Mecca and Hajar, or as between Mecca and Busra

481. It is reported on the authority of Abu Huraira that there was placed before the Messenger of Allah a cup of soft bread, soup and meat. He took part of the foreleg which he liked most. He sliced (with his teeth) a slice (out of that) and said: I would be the leader of mankind on the Day of Resurrection. He then sliced

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(that meat) for the second time and said: I am the leader of mankind on the Day of Resurrection. When he saw that his companions did not ask him (about this assertion) he said: Why don't you say: How would that be? They said: How would be it, Messenger of Allah? He said: People would stand before the Lord of the worlds. And the rest of the hadith was narrated like the one transmitted by Abu Hayyan, on the authority of Abu Zur'a, and in the story of Ibrahim, this addition was made. He said and made mention of his words with regard to the star: This is my Lord. And his words with regard to their gods: But the big among them has done that. And his words: I am ailing. He (the Holy Prophet) said: By Him in Whose Hand is the life of Muhammad, the distance between two leaves of the door from their supporting frames is as the distance between Mecca and Hajar or Hajar and Mecca. I do not remember how he said it (whether Mecca and Hajar or Hajar and Mecca)

482. It is narrated on the authority of Abu Huraira and Hudhaifa that the Messenger of Allah (ﷺ) said: Allah, the Blessed and Exalted, would gather people. The believers would stand till the Paradise would be brought near them. They would come to Adam and say: O our father, open for us the Paradise. He would say: What turned ye out from the Paradise was the sin of your father Adam. I am not in a position to do that; better go to my son Ibrahim, the Friend of Allah. He (the Holy Prophet) said: He (Ibrahim) would say: I am not in a position to do that. Verily I had been the Friend (of Allah) from beyond, beyond; you better approach Moses (peace be upon him) with whom Allah conversed. They would come to Moses (peace be upon him), but he would say: I am not in a position to do that; you better go to Jesus, the Word of Allah and His Spirit. Jesus (peace be upon him) would say: I am not in a position to do that. So they would come to Muhammad (ﷺ). He would then be permitted (to open the door of Paradise). Trustworthiness and kinship would be despatched, and these would stand on the right and left of the Path and the first of you would pass with (the swiftness) of lightning. He (the narrator) said: I said, O thou who art far dearer to me than my father and my mother I which thing is like the passing of lightning? He said: Have you not seen lightning, how it passes and then comes back within the twinkling of an eye? Then (they would pass) like the passing of the wind, then like the passing of a bird, and the hastening of persons would be according to their deeds, and your Apostle would be standing on the Path saying: Save, O my Lord, save. (The people would go on passing) till the deeds of the servants would be failing in strength, till a man would come who would find it hard to go along (that Path) but crawlingly. He (the narrator) said: And on the sides of the Path hooks would be suspended ready to catch anyone whom these would be required (to catch). There would be those who would somehow or other succeed in traversing that Path and some would be piled up in Hell. By Him in Whose Hand is the life of Abu Huraira it would take one seventy years to fathom the depth of Hell

483. Anas b. Malik reported: The Messenger of Allah (ﷺ) said: I would be the first among people to intercede in the Paradise and amongst the apostles I would have the largest following (on the Day of Resurrection)

484. Anas b. Malik reported: The Messenger of Allah (ﷺ) said: Amongst the apostles I would have the largest following on the Day of Resurrection, and I would be the first to knock at the door of Paradise

485. Anas b. Malik said: The Apostle of Allah (ﷺ) said: I would be the first intercessor in the Paradise and no apostle amongst the apostles has been testified (by such a large number of people) as I have been testified. And verily there would be an apostle among the apostles who would be testified to by only one man from his people

486. Anas b. Malik reported: The Messenger of Allah (ﷺ) said: I will come to the gate of Paradise on the Day of Resurrection. and would seek its opening. and the keeper would say: Who art thou? I would say: Muhammad. He would then say: It is for thee that I have been ordered, and not to open it for anyone before thee

487. Abu Huraira reported: Verily the Messenger of Allah (ﷺ) said: There is for every apostle a (special) prayer with which he would pray. I wish I could reserve, my prayer for intercession of my Ummah on the Day of Resurrection

488. Abu Huraira reported: The Messenger of Allah (ﷺ) said: There is for every apostle a prayer, and I intend (if Allah so willed) that I would reserve my prayer for the intercession of my Ummah on the Day of Resurrection

489. Amr b. Abu Sufyan transmitted a hadith like this from Abu Huraira who narrated it from the Messenger of Allah (ﷺ)

490. Amr b. Abu Sufyan reported: Abu Huraira said to Ka'b al-Ahbar that the Messenger of Allah (ﷺ) had said: For every apostle there is a (special) prayer by which he would pray (to his Lord). I, however, intend (if Allah so willed) that I would reserve my prayer for the intercession of my Ummah on the Day of Resurrection. Ka'b said to Abu Huraira: Did you hear this from the Messenger of Allah (ﷺ)? Abu Huraira said: Yes

491. Abu Huraira said: The Prophet of Allah (ﷺ) said: There is for every apostle a prayer which is granted, but every prophet showed haste in his prayer. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection, and it would be granted, if Allah so willed, in case of everyone amongst my Ummah provided he dies without associating anything with Allah

492. Abu Huraira said: The Messenger of Allah (ﷺ) said: Every Messenger is endowed with a prayer which is granted and by which he would (pray to his Lord) and it would be granted for him. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection

493. Abu Huraira reported: The Messenger of Allah (ﷺ) said: There was for every apostle a prayer with which he prayed for his Ummah and it was granted to him; but I wish, if Allah so wills, to defer my prayer for the intercession of my Ummah on the Day of Resurrection

494. Anas b. Malik reported: Verily the Messenger of Allah (ﷺ) said: There is for every apostle a prayer with which he prays (to Allah) for his Ummah. I have reserved my prayer for the intercession of my Ummah on the Day of Resurrection

495. This hadith is narrated with the same chain of narrators by Qatada

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496. Mis'ar transmitted it with the same chain of narrators from Qatada except that in the hadith narrated by Waki' (the Prophet) said:" He was endowed," and in the hadith reported by Abu Usama (the words are):" It is reported from the Messenger of Allah ()
497. Muhammad b. 'Abd al-A'la reported it to me:Mu'tamir narrated to us on the authority of his father who transmitted it from Anas that verily the Messenger of Allah () said, and then narrated the hadith like the one transmitted by Qatada on the authority of Anas
498. Abu Zubair heard Jabir b. Abdullah reporting it from the Messenger of Allah ():For every apostle was a prayer with which he prayed (to his Lord) for his Ummah, but I have reserved my prayer for the intercession of my Ummah on the Day of Resurrection
499. Abdullah b. Amr b. al-'As reported:Verily the Messenger of Allah () recited the words of Allah, the Great and Glorious, that Ibrahim uttered. My Lord! lo! they have led many of mankind astray:" But whoso followeth me, he verily is of me" (al-Qur'an, xiv. 35) and Jesus (peace be upon him) said:" If thou punisheth them, lo! they are Thy slaves, and if Thou forgiveth them-verily Thou art the Mighty, the Wise" (al-Qur'an, v 117). Then he raised his hands and said: O Lord, my Ummah, my Ummah, and wept; so Allah the High and the Exalted said: O Gabriel, go to Muhammad (though your Lord knows it fully well) and ask him: What makes thee weep? So Gabriel (peace be upon him) came to him and asked him, and the Messenger of Allah () informed him what he had said (though Allah knew it fully well). Upon this Allah said: O Gabriel, go to Muhammad and say: Verily We will please thee with regard to your Ummah and would not displease thee
500. Anas reported:Verily, a person said: Messenger of Allah, where is my father? He said: (He) is in the Fire. When he turned away, he (the Holy Prophet) called him and said: Verily my father and your father are in the Fire
501. Abu Huraira reported:When this verse was revealed:" And warn thy nearest kindred (al-Qur'an, xxvi. 214), the Messenger of Allah () called the Quraish; so they gathered and he gave them a general warning. Then he made a particular (reference to certain tribes) and said: O sons of Ka'b b. Luwayy, rescue yourselves from the Fire; O sons of Murra b. Ka'b, rescue yourselves from the Fire; O sons of Abd Shams, rescue yourselves from the Fire; O sons of Abd Manaf rescue yourselves from the Fire; O sons of Hashim, rescue yourselves from the Fire; O sons of Abd al-Muttalib, rescue yourselves from the Fire; O Fatimah, rescue thyself from the Fire, for I have no power (to protect you) from Allah in anything except this that I would sustain relationship with you
502. The same hadith is narrated by Ubaidallah b. Umar al-Qawariri from Abu 'Uwana, who transmitted it to 'Abd al-Malik b. 'Umar on the same chain of transmitter and the hadith of Jarir is more perfect and comprehensive
503. It is narrated on the authority of 'A'isha that when this verse was revealed:" And warn thy nearest kindred," the Messenger of Allah () stood up on Safa' and said: O Fatima, daughter of Muhammad. O Safiya, daughter of 'Abd al-Muttalib, O sons of 'Abd al-Muttalib. I have nothing which can avail you against Allah; you may ask me what you want of my worldly belongings
504. Abu Huraira reported:When (this verse) was revealed to him:" Warn your nearest kinsmen." the Messenger of Allah () said: O people of Quraish, buy yourselves from Allah, I cannot avail you at all against Allah; O sons of Abd al-Muttalib. I cannot avail you at all against Allah; O Abbas b. 'Abd al- Muttalib, I cannot avail you at all against Allah; O Safiya (aunt of the Messenger of Allah), I cannot avail you at all against Allah; O Fatima, daughter of Muhammad, ask me whatever you like, but I cannot avail you at all against Allah
505. This hadith is narrated from the Apostle () by another chain of narrators, 'Amr al-Naqid, Mu'awiya b. 'Amr, Abdullah b. Dhakwan, A'raj on the authority of Abu Huraira
506. Qabisa b. al-Mukhariq and Zuhair b. 'Amr reported:When this verse was revealed:" And warn thy nearest kindred," the Messenger of Allah () set off towards a rock of the hill and ascended the highest of the rocks and then called: O sons of 'Abd Manaf! I am a warner; my similitude and your similitude is like a man who saw the enemy and went to guard his people, but, being afraid they might get there before him, he shouted: Be on your guard
507. This hadith is narrated from the Messenger of Allah () by another chain of narrators, Muhammad b. Abd al-A'la, Mu'tamir, Abu 'Uthman, Zuhair b. 'Amr, Qabisa b. Mukhariq
508. It is reported on the authority of Ibn 'Abbas that when this verse was revealed:" And warn thy nearest kindred" (and thy group of selected people among them) the Messenger of Allah () set off till he climbed Safa' and called loudly: Be on your guard! They said: Who is it calling aloud? They said: Muhammad. They gathered round him, and he said: O sons of so and so, O sons of so and so, O sons of 'Abd Manaf, O sons of 'Abd al-Muttalib, and they gathered around him. He (the Apostle) said: If I were to inform you that there were horsemen emerging out of the foot of this mountain, would you believe me? They said: We have not experienced any lie from you. He said: Well, I am a warner to you before a severe torment. He (the narrator) said that Abu Lahab then said: Destruction to you! Is it for this you have gathered us? He (the Holy Prophet) then stood up, and this verse was revealed:" Perish the hands of Abu Lahab, and he indeed perished" (cxi. 1). A'mash recited this to the end of the Sura
509. This hadith was narrated by A'mash on the authority of the same chain of narrators and he said:One day the Messenger of Allah () climbed the hill of Safa' and said: Be on your guard, and the rest of the hadith was narrated like the hadith transmitted by Usama; he made no mention of the revelation of the verse:" Warn thy nearest kindred
510. It is reported on the authority of 'Abbas b. Abd al-Muttalib that he said:Messenger of Allah, have you benefited Abu Talib in any way for he defended you and was fervent in your defence? The Messenger of Allah (may peace be upon him) said: Yes; he would be in the most shallow part of the Fire and were not for me, he would have been in the bottom-most depth of Hell

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511. Abdullah b. al-Harith reported:I heard Abbas say: I said: Messenger of Allah, verily Abu Talib defended you and helped you; would it be beneficial for him? He (the Holy Prophet) said: Yes; I found him in the lowest part of the Fire and I brought him to the shallow part
512. This hadith is narrated from the Apostle () like one narrated by Abu 'Uwana on the authority of the chain of transmitters like Muhammad b. Hatim, Yahya b. Sa'id, Abu Sufyan, 'Abbas b. 'Abd al-Muttalib and others
513. Abu Sa'id al-Khudri reported:A mention was made of his uncle Abu Talib before the Messenger of Allah () He said: My intercession may benefit him on the Day of Resurrection and he may be placed in the shallow part of the Fire which would reach his ankles and his brain would be boiling
514. Abu Sa'id al-Khudri reported:Verily, the Messenger of Allah () said: The least tormented of the inhabitants of the Fire would be he who would wear two shoes of Fire and his brain would boil on account of the heat of the shoes
515. Ibn 'Abbas reported:The Prophet () said: Among the inhabitants of the Fire Abu Talib would have the least suffering, and he would be wearing two shoes (of Fire) which would boil his brain
516. Nu'man b. Bashir was delivering an address and saying:I heard the Messenger of Allah () say: the least suffering for the inhabitants of Hell on the Day of Resurrection would be for the man under whose soles would be placed two embers and his brain would boil on account of them
517. Nu'man b. Bashir reported:The Messenger of Allah () said: Verily the least suffering for the inhabitants of Fire would be for him who would have two shoes and two laces of Fire (on his feet), and with these would boil his brain as boils the cooking vessel, and he would think that he would not see anyone in a more grievous torment than him, whereas he would be in the least torment
518. A'isha reported:I said: Messenger of Allah, the son of Jud'an established ties of relationship, fed the poor. Would that be of any avail to him? He said: It would be of no avail to him as he did not ever say: O my Lord, pardon my sins on the Day of Resurrection
519. Amr b. 'As reported:I heard it from the Messenger of Allah () quite audibly and not secretly: Behold! the posterity of my fathers, that is, so and so, are not my friends. Verily Allah and the pious believers are my friends
520. It is narrated on the authority of Abu Huraira that the Messenger of Allah () said:Seventy thousand (persons) of my Ummah would enter Paradise without rendering an account. Upon this a person said: Messenger of Allah. pray to Allah that He make me one of them. He (the Holy Prophet) said: O Allah! make him one of them. Then another stood up and said: Messenger of Allah, pray to Allah that He make me one of them. He (the Holy Prophet) said: 'Ukkasha has preceded you in this matter
521. Muhammad b. Ziyad reported:I heard Abu Huraira narrate this: I heard it from the Messenger of Allah () saying a hadith like one narrated by al-Rabi
522. Abu Huraira reported:I heard it from the Messenger of Allah () saying: A group of my Ummah consisting of seventy thousand persons would enter Paradise; their faces would be as bright as the brightness of the full moon. Abd Huraira said: 'Ukkasha b. Mihsan al-Asadi then stood up wrapping the blanket around him and said: Messenger of Allah, supplicate (before) Allah that He should make me one among them. Upon this the Messenger of Allah () said: O Allah, make him among them. Then stood up a man from the Ansa and said: Messenger of Allah, pray to Allah that He should make me one among them. The Messenger of Allah () said: 'Ukkasha has preceded you in this matter
523. Abu Huraira reported:The Messenger of Allah () said: Seventy thousand (persons) would enter Paradise as one group and among them (there would be people) whom faces would be bright like the moon
524. It is reported on the authority of 'Imran that the Messenger of Allah () said:Seventy thousand people of my Ummah would be admitted into Paradise without rendering any account. They (the companions) said: Who would be of those (fortunate persons)? He (the Holy Prophet) said: Those who do not cauterise and practise charm, but repose trust in their Lord, 'Ukkasha then stood up and said: Supplicate (before) Allah that He should make me one among them. He (the Holy Prophet) said: Thou art one among them He (the narrator) said: A man stood up and said: Apostle of Allah, supplicate (before) Allah that He should make me one among them. He (the Prophet said: 'Ukkasha has preceded you (in this matter)
525. Imran b. Husain reported:Verily the Messenger of Allah () said: Seventy thousand men of my Ummah would enter Paradise without rendering account. They (the companions of the Holy Prophet) said: Who would be those, Messenger of Allah? He (the Holy Prophet) said: They would be those who neither practise charm, not take omens, nor do they cauterise, but they repose their trust in their Lord
526. Abu Hazim narrated it on the authority of Ibn Sa'd that the Messenger of Allah () said:Seventy thousand persons or seven hundred thousand persons (Abu Hazim does not remember the exact number) would enter Paradise holding and supporting one another, and the first among them would not enter till the last among them would enter (therein) ; (they would enter simultaneously) and their faces would be bright like the full moon
527. Husain b. 'Abd al-Rahman reported:I was with Sa'id b. Jubair when he said: Who amongst you saw a star shooting last night? I said: It was I; then I said: I was in fact not (busy) in prayer, but was stung by a scorpion (and that is the reason why I was awake and had a glimpse of the shooting star). He said: Then what did you do? I said: I practised charm. He said: What urged you to do this? I said: (I did this according to the implied suggestion) of the hadith which al-Shu'ba narrated. He said: What did al-Shu'ba narrate to you? I said: Buraida b. Husaib al-Aslami narrated to us. The charm is of no avail except in case of the (evil influence) of an eye or the sting of a scorpion. He said: He who acted according to what he had heard (from the Holy Prophet) acted rightly, but Ibn 'Abbas narrated to us from the

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Messenger of Allah () that he said: There were brought before me the peoples and I saw an apostle and a small group (of his followers) along with him, another (apostle) and one or two persons (along with him) and (still another) apostle having no one with him. When a very large group was brought to me I conceived as if it were my Ummah. Then it was said to me: It is Moses and his people. You should look at the horizon, and I saw a very huge group. It was again said to me: See the other side of the horizon, and there was (also) a very huge group. It was said to me: This is your Ummah, and amongst them there were seventy thousand persons who would be made to enter Paradise without rendering any account and without (suffering) any torment. He then stood up and went to his house. Then the people began to talk about the people who would be admitted to Paradise without rendering any account and without (suffering) any torment. Some of them said: They may be those who (have had the good fortune of living) in the company of the Messenger of Allah () and some of them said: They be those who were born in Islam and did not associate anything with Allah. Some people mentioned other things. Thereupon came forth the Messenger of Allah () before them and he said: What was that which you were talking about? They informed him. He said: They are those persons who neither practise charm, nor ask others to practise it, nor do they take omens, and repose their trust in their Lord. Upon this 'Ukkasha b. Mihsan stood up and said: Supplicate for me that He should make me one among them. Upon this he (Messenger of Allah) said: Thou are one among them. Then another man stood up and said: Supplicate before Allah that He should make me one among them. Upon this he said: 'Ukkasha has preceded you

528. Ibn 'Abbas reported:The Messenger of Allah () said: Peoples would be presented to me (on the Day of Resurrection), and then the remaining part of the hadith was narrated like the one transmitted by Hushaim, but he made no mention of the first portion

529. Abdullah b. Mas'ud reported:The Messenger of Allah () addressing us said: Aren't you pleased that you should constitute one-fourth of the inhabitants of Paradise? He (the narrator) said: We glorified (our Lord, i. e. we called aloud Allah-o Akbar, Allah is the Greatest). He, then, again said: Aren't you pleased that you should constitute one-third of the inhabitants of Paradise? He (the narrator) said: We glorified (our Lord) and he (the Holy Prophet) then again said: I hope that you would constitute half of the inhabitants of Paradise and I shall explain to you its (reason). The believers among the unbelievers would not be more than a white hair on (the body of a) black ox or a black hair on (the body of a) white ox

530. Abdullah (b. Mas'ud) reported:We, about forty men, were with the Messenger of Allah () in a camp when he said: Aren't you pleased that they should constitute one-fourth of the inhabitants of Paradise? He (the narrator) said: Yes. He (the Holy Prophet) again said: Aren't you pleased that you should constitute one-third of the inhabitants of Paradise? They said: Yes. Upon this he again said: By Him in Whose Hand is my life, I hope that you would constitute one-half of the inhabitants of Paradise and the reason is that no one would be admitted into Paradise but a believer and you are no more among the polytheists than as a white hair on the skin of a black ox or a black hair on the skin of a red ox

531. Abdullah b Mas'ud reported:The Messenger of Allah () addressed us and then supported his back (by reclining) against a leather tent and said: Behold, no one but a believing person would enter Paradise. O Allah, (see) have I conveyed (it not)? O Allah, be witness (to it that I have conveyed it). (Then addressing the companions) he said: Don't you like that you should constitute one-fourth of the inhabitants of Paradise? We said: Yes, Messenger of Allah. He again said: Don't you like that you should constitute one-third of the inhabitants of Paradise? They said: Yes, Messenger of Allah. He said: I hope that you would constitute one- half of the inhabitants of Paradise and you would be among the peoples of the world, like a black hair on (the body of) a white ox or like a white hair on the body of a black ox

532. Abu Sa'id reported:The Messenger of Allah () said: Allah, the High and Glorious, would say: O Adam I and he would say: At Thy service, at thy beck and call, O Lord, and the good is in Thy Hand. Allah would say: Bring forth the group of (the denizens of) Fire. He (Adam) would say: Who are the denizens of Hell? It would be said: They are out of every thousand nine hundred and ninety-nine. He (the Holy Prophet) said: It is at this juncture that every child would become white-haired and every pregnant woman would abort and you would see people in a state of intoxication, and they would not be in fact intoxicated but grievous will be the torment of Allah. He (the narrator) said: This had a very depressing effect upon them (upon the companions of the Holy Prophet) and they said: Messenger of Allah, who amongst us would be (that unfortunate) person (who would be doomed to Hell)? He said: Good tidings for you, Yajuj Majuj would be those thousands (who would be the denizens of Hell) and a person (selected for Paradise) would be amongst you. He (the narrator) further reported that he (the Messenger of Allah) again said: By Him in Whose Hand is thy life, I hope that you would constitute one-fourth of the inhabitants of Paradise. We extolled Allah and we glorified (Him). He (the Holy Prophet) again said: BY Him in Whose Hand is my life, I wish you would constitute one-third of the inhabitants of Paradise. We extolled Allah and Glorified (Him). He (the Holy Prophet) again said: By Him in Whose Hand is my life, I hope that you would constitute half of the inhabitants of Paradise. Your likeness among the people is the likeness of a white hair on the skin of a black ox or a strip on the foreleg of an ass

533. The same hadith has been narrated from A'mash on the authority of the same chain of transmitters with the exception of these words:You would be no more among men (on the Day of Resurrection) but like a white hair on (the body of) a black ox, or like a black hair on (the body of) a white ox, and he made no mention of: a strip on the foreleg of an ass

The Book of Purification

534. Abu Malik at-Ash'ari reported:The Messenger of Allah () said: Cleanliness is half of faith and al-Hamdu Lillah (all praise and gratitude is for Allah alone) fills the scale, and Subhan Allah (Glory be to Allah) and al-Hamdu Lillah fill up what is between the heavens and the earth, and prayer is a light, and charity is proof (of one's faith) and endurance is a brightness and the Holy Qur'an is a proof on your behalf or against you. All men go out early in the morning and sell themselves,

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thereby setting themselves free or destroying themselves

535. It was narrated from Simak bin Harb, that Mus'ab bin Sa'd said:" 'Abdullah bin 'Umar came to visit Ibn 'Amir when he was sick and he said: 'Won't you supplicate to Allah for me, O Ibn 'Umar ?' He said: 'I heard the Messenger of Allah () say: "No Salat is accepted without Wudu' (purification), and no charity (is accepted) that comes from Ghulul [1] " and you were the governor of Al-Basrah.' " [1] Goods pilfered from the spoils of war prior to their authorized distribution

536. A hadith like this is narrated from the Apostle () with the same chain of transmitters by Muhammad b. Muthanna, Ibn Bashshar, Muhammad b. Ja'far, Shu'ba

537. Hammam b. Munabbih who is the brother of Wahb b. Munabbih said:This is what has been transmitted to us by Abu Huraira from Muhammad, the Messenger of Allah () and then narrated a hadith out of them and observed that the Messenger of Allah () said: The prayer of none amongst you would be accepted in a state of impurity until he performs ablution

538. Humran, the freed slave of 'Uthman, said:Uthman b. 'Affan called for ablution water and this is how he performed the ablution. He washed his hands thrice. He then rinsed his mouth and cleaned his nose with water (three times). He then washed his face three times, then washed his right arm up to the elbow three times, then washed his left arm like that, then wiped his head; then washed his right foot up to the ankle three times, then washed his left foot like that, and then said: I saw the Messenger of Allah () perform ablution like this ablution of mine. Then the Messenger of Allah () said: He who performs ablution like this ablution of mine and then stood up (for prayer) and offered two rak'ahs of prayer without allowing his thoughts to be distracted, all his previous sins are expiated. Ibn Shihab said: Our scholars remarked: This is the most complete of the ablutions performed for prayer

539. Humran, the freed slave of 'Uthman said:I saw Uthman call for a vessel (of water) and poured water over his hands three times and then washed them. Then he put his right hand in the vessel and rinsed his mouth and cleaned his nose. Then he washed his face three times and his hands up to the elbow three times; then wiped his head, then washed his feet three times. Then he said that the Messenger of Allah () had said: He who performed ablution like this ablution of mine and offered two raka'ahs of prayer without allowing his thoughts to be distracted, all his previous sins would be expiated

540. Humran. the freed slave of 'Uthman. said:I heard from 'Uthman b. 'Affan and he was in the courtyard of the mosque, when the Mu'adhdhin (announcer of the prayer) came to him at the time of afternoon prayer. So the ('Uthman) called for the ablution water and performed ablution and then said: By Allah, I am narrating to you a hadith. If there were not a verse in the Book of Allah, I would have never narrated it to you. I heard Allah's Messenger () say: If a Muslim performs ablution and does it well and offers prayer, all his (sins) daring the period from one prayer to another would be pardoned by Allah

541. This hadith is also narrated on the authority with the same chain of transmitters and in the hadith of Abu Usama the words are:" He who performed the ablution well and then offered the obligatory prayer

542. Humran reported when 'Uthman performed ablution he said:By Allah, I am narrating to you a hadith had there not been this verse in the Book of Allah. I would not have narrated it to you. Verily I heard the Messenger of Allah () say: Not a person is there who performed ablution, and did it well, then offered prayer, but his sins (which he committed) were not pardoned between the prayer that he offered and the next one. 'Urwa said: The verse is this:" Those who suppress the clear proofs and the guidance which We have sent down"... to His words:" the Cursers" (ii)

543. Amr b Sa'id b al-As reported:I was with Uthman, and he called for ablution water and said: I heard Allah's Messenger () say: When the time for a prescribed prayer comes, if any Muslim performs ablution well and offers his prayer with humility and bowing, it will be an expiation for his past sins, so long as he has not committed a major sin; and this applies for all times

544. Humran, the freed slave of 'Uthman reported:I brought for Uthman b. 'Affan the ablution water. He performed ablution and then said: Verily the people narrate from the Messenger of Allah () a hadith. I do not know what these are. but (I know this fact) that I saw the Messenger of Allah () perform ablution like this ablution of mine and then he said: He who performed ablution like this, all his previous sins would be expiated and his prayer and going towards the mosque would have an extra reward. In the tradition narrated by Ibn 'Abda (the words are):" I came to Uthman and he performed ablution

545. Abu Anas reported that Uthman performed ablution at Maqi'aid and said:Should I not show you the ablution performed by Allah's Messenger ()? And he then washed (the different parts of the body) three times. 4" Qutaiba has added in his narration the words:" There were with him (with Uthman) Companions of Allah's Messenger ()

546. Humran b. Aban reported:I used to fetch water for 'Uthman for his purification. Never was there a day that he did not take a bath with a small quantity of water. And Uthman said: The Messenger of Allah () at the time of our returning from our prayer told us (certain things pertaining to purification). Mis'ar said: I find that it was afternoon prayer. He said: I do not know whether I should tell you a thing or keep quiet. We said: Messenger of Allah, tell us if it is good and if it is otherwise, Allah and His Apostle know better. Upon this he said: A Muslim who purifies (himself) and completes purification as enjoined upon him by Allah and then offers the prayers, that will be expiation (of his sins he committed) between these (prayers)

547. Jami' b. Shaddad reported:I heard Humran b. Aban narrate to Abu Burda in this very mosque during the governorship of Bishr that 'Uthman b. Affan said: The Messenger of Allah () observed: He who completed ablution as Allah, the Exalted, enjoined upon him, his obligatory prayers would be expiatory (for his minor sins that he would commit) during (the interval) between them. This hadith is transmitted by Ibn Mu'adh, and in the hadith narrated by Ghundar, the words" during the governorship of Bishr" are omitted and there is no mention of the obligatory prayers

548. Humran, the freed slave of Uthman reported:One day Uthman b. Affan performed the ablution well, and then said: I saw Allah's Messenger () perform

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ablution, the best ablution, and then observed: He who performed ablution like this and then went towards the mosque and nothing (but the love of) prayer urged him (to do so), all his previous (minor) sins would be expiated

549. Humran, the freed slave of 'Uthman b. 'Affan, reported on the authority of 'Uthman b. 'Affan that he heard Allah's Messenger () say: He who performed ablution for prayer and performed it properly and then went (to observe) obligatory prayer and offered it along with people or with the congregation or in the mosque, Allah would pardon his sins

550. Abu Huraira reported: The Messenger of Allah () said: Five prayers and from one Friday prayer to (the next) Friday prayer is an expiation (of the sins committed in between their intervals) if major sins are not committed

551. Abu Huraira reported that the Messenger of Allah () said: The five (daily) prayers and one Friday prayer to (the next) Friday prayer are expiations (for the sins committed in the intervals) between them

552. Abu Huraira reported: Verily the Messenger of Allah () said: The five (daily) prayers and from one Friday prayer to the (next) Friday prayer, and from Ramadhan to Ramadhan are expiations for the (sins) committed in between (their intervals) provided one shuns the major sins

553. Uqba b. 'Amir reported: We were entrusted with the task of tending the camels. On my turn when I came back in the evening after grazing them in the pastures, I found Allah's Messenger () stand and address the people. I heard these words of his: If any Muslim performs ablution well, then stands and prays two rak'ahs setting about them with his heart as well as his face, Paradise would be guaranteed to him. I said: What a fine thing is this! And a narrator who was before me said: The first was better than even this. When I cast a glance, I saw that it was 'Umar who said: I see that you have just come and observed: If anyone amongst you performs the ablution, and then completes the ablution well and then says: I testify that there is no god but Allah and that Muhammad is the servant of Allah and His Messenger, the eight gates of Paradise would be opened for him and he may enter by whichever of them he wishes

554. Uqba b. 'Amir al-Juhani reported: Verily the Messenger of Allah () said and then narrated (the hadith) like one (mentioned above) except (this) that he said: He who performed ablution and said: I testify that there is no god but Allah, the One, there is no associate with Him and I testify that Muhammad is His servant and His Messenger

555. Abdullah b. Zaid b. 'Asim al-Ansari, who was a Companion (of the Holy Prophet), reported: It was said to him (by people): Perform for us the ablution (as it was performed) by the Messenger of Allah (way peace be upon him). He ('Abdullah b. Zaid) called for a vessel (of water), and poured water from it on his hands and washed them three times. Then he inserted his hand (in the vessel) and brought it (water) out, rinsed his mouth and snuffed up water from the palm of one hand doing that three times, He again inserted his hand and brought it out and washed his face three times, then inserted his hand and brought it out and washed each arm up to the elbow twice, then inserted his hand and brought it out and wiped his head both front and back with his hands. He then washed his feet up to the ankles, and then said: This is how God's Messenger (peace be upon him) performed ablution

556. This hadith is narrated by Amr b. Yahya with the same chain of transmitters, but there is no mention of ankles

557. Malik b. Anas narrated it from 'Amr b. Yahya with the same chain of transmitters, transmitters and mentioned the rinsing (of mouth) and snuffing (of water into the nostrils) three times, but he did not mention "from one palm," and made this addition: He moved them (his hands) for wiping to the front of his head and then the nape of his neck, then bringing them back till he reached the place from which he had begun, after which he washed his feet

558. Babz reported: This hadith has been narrated by Wuwb on the authority of 'Amr b. Yahyi with the same chain of transmitters and it has been mentioned therein: He rinsed his mouth. snuffed up water in nostrils and cleaned the nose with three handfuls and wiped his head moving (his hand) in front and then back once. Bahz said: Wuhaib narrated this hadith to me and Wuhaib said: Amr b. Yahya narrated to me this hadith twice

559. Abdullah b. Zaid b. 'Asim al-Mazini reported: He saw Allah's Messenger () perform the ablution. He rinsed his mouth then cleaned his nose, then washed his face three times, then washed his right hand thrice and then the other one, thrice. He then took fresh water and wiped his head and then washed his feet till he cleaned them

560. Abu Huraira reported Allah's Apostle () as saying: When anyone wipes himself with pebbles (after answering the call of nature) he must make use of an odd number and when any one of you performs ablution he must snuff in his nose water and then clean it

561. Hammam b. Munabbih reported: This is what Abu Huraira transmitted to us from Muhammad, the Messenger of Allah (), and he mentioned a number of a hadith, of which this is one: that the Messenger of Allah () said: When anyone amongst you (performs ablution) he must snuff his nostrils with water and then clean them

562. Abu Huraira reported: The Messenger of Allah (way peace be upon him) said: When anyone performs ablution he must clean his nose and when anyone wipes himself with pebbles (after answering the call of nature) he must do that odd number of times

563. It has been transmitted by Abu Huraira and Abu Sa'id al-Khudri (both of them the reputed Companions of the Holy Prophet) that the Messenger of Allah () said like that

564. Abu Huraira reported: The Apostle of Allah () said. When any one of you awakes up from sleep and performs ablution, he must clean his nose three times, for the devil spends the night in the interior of his nose

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565. Jabir b. 'Abdullah reported that he heard the Messenger of Allah (ﷺ) say: When anyone wipes himself with pebbles (after answering the call of nature) he should do this odd number of times
566. Salim, the freed slave of Shaddad, said: I came to 'A'isha, the wife of the Prophet (ﷺ), on the day when Sa'd b. Abi Waqqas died. 'Abd al-Rahman b. Abu Bakr also came there and he performed ablution in her presence. She (Hadrat 'A'isha) said: Abd al-Rahman, complete the ablution as I heard the Allah's Messenger (ﷺ) say: Woe to the heels because of hell-fire
567. Abdullah, the freed slave of Shaddad, came to 'A'isha and transmitted from her a hadith like this (which she narrated) from the Prophet (ﷺ)
568. Salim, the freed slave of Mahri, reported: I and 'Abd al-Rahman b. Abu Bakr went out (in order to join) the funeral procession of Sa'd b. Abi Waqqas and passed by the door of the residence of 'A'isha, and then he transmitted a hadith like this from her who (narrated it) from the Prophet (ﷺ)
569. Salim, the freed slave of Shaddad b. al-Had said: I was in the presence of 'A'isha, and then narrated on her authority a hadith like this from the Prophet (ﷺ) (way peace be upon him)
570. Abdullah b. 'Amr reported: We returned from Mecca to Medina with the Messenger of Allah (ﷺ), and when we came to some water on the way, some of the people were in a hurry at the time of the afternoon prayer and performed ablution hurriedly; and when we reached them, their heels were dry, no water had touched them. The Prophet (ﷺ) said: Woe to (dry) heels, because of Hell-fire. Make your ablution thorough
571. In the hadith transmitted by Shu'ba these words are not there: "Complete the Wudu," and there is the name of Abu Yahya al-A'raj (a narrator)
572. Abdullah b. Amr reported: The Messenger of Allah (ﷺ) lagged behind us on a journey. We travelled (back) and he took him; and then came the time of the afternoon prayer, and as we were going to wipe our feet he (the Holy Prophet) called out: Woe to the heels because of Hell-fire
573. Abu Huraira reported: Allah's Apostle (ﷺ) saw a man who did not wash his heel and he remarked: Woe to the heels because of hell-fire
574. Abu Huraira reported: He saw people perform ablution with the help of a water jar and he said: Complete the Wudu for I heard Abu al-Qasim (ﷺ) say: Woe to the hamstrings because of hell-fire
575. Abu Huraira reported: The Messenger of Allah (ﷺ) said: Woe to the heels because of hell-fire
576. Jabir reported: 'Umar b. al-Khattab said that a person performed ablution and left a small part equal to the space of a nail (unwashed). The Apostle of Allah (ﷺ) saw that and said: Go back and perform ablution well. He then went back (performed ablution well) and offered the prayer
577. Abu Huraira reported: Allah's Messenger (ﷺ) said: When a bondsman-a Muslim or a believer-washes his face (in course of ablution), every sin he contemplated with his eyes, will be washed away from his face along with water, or with the last drop of water; when he washes his hands, every sin they wrought will be effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin towards which his feet have walked will be washed away with the water or with the last drop of water with the result that he comes out pure from all sins
578. Uthman b. 'Affan reported: The Messenger of Allah (ﷺ) (way peace be upon him) said: He who performed ablution well, his sins would come out from his body, even coming out from under his nails
579. Nu'aim b. 'Abdullah al-Mujmir reported: I saw Abu Huraira perform ablution. He washed his face and washed it well. He then washed his right hand including a portion of his arm. He then washed his left hand including a portion of his arm. He then wiped his head. He then washed his right foot including his shank, and then washed his left foot including shank, and then said: This is how I saw Allah's Messenger (ﷺ) perform his ablution. And (Abu Huraira) added that the Messenger of Allah (ﷺ) had observed: You shall have your faces hands and feet bright on the Day of Resurrection because of your perfect ablution. He who can afford among you, let him increase the brightness of his forehead and that of hands and legs
580. Nu'aim b. 'Abdallah reported: He saw Abu Huraira perform ablution. He washed his face and washed his hands up to the arms. He then washed his feet and reached up to the shanks and then said: I heard Allah's Messenger (ﷺ) say: My people would come with bright faces and bright hands and feet on account of the marks of ablution, so he who can increase the lustre of his forehead (and that of his hands and legs) should do so
581. Abu Huraira reported: Verily Allah's Messenger (ﷺ) said: My Cistern has its dimensions wider than the distance between Aila and Aden, and its water is whiter than ice and sweeter than the honey diluted with milk, and its cups are more numerous than the numbers of the stars. Verily I shall prevent the (faithless) people therefrom just as a man prevents the camels of the people from his fountain. They said: Messenger of Allah, will you recognise us on that day? He said: Yes, you will have distinctive marks which nobody among the peoples (except you) will have; you would come to me with blazing forehead and bright hands and feet on account of the traces of ablution
582. Abu Huraira reported the Messenger of Allah (ﷺ) said: My people would come to me on the Cistern and I would drive away persons (from it) just as a person drives away other people's camels from his camels. They (the hearers) said: Apostle of Allah, would you recognize us? He replied: Yea, you would have a mark which other people will not have. You would come to me with a white blaze on your foreheads and white marks on your feet because of the traces of ablution. A group among you would be prevented from coming to me, and they would not meet me, and I would say: O my Lord, they are my companions. Upon this an angel would reply to me saying: Do you know what these people did after you
583. Hudhaifa reported: The Messenger of Allah (ﷺ) said: My Cistern is bigger than the space between Aila and Aden. By Him in Whose Hand is my life, I will drive

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away persons (from it) just as a person drives away unknown camels from his cistern. They (the companions) said: Messenger of Allah, would you recognise us? He said: Yes, you would come to me with white faces, and white hands and feet on account of the traces of ablution. None but you would have (this mark)

584. Abu Huraira reported:The Messenger of Allah (ﷺ) came to the graveyard and said: "Peace be upon you! The abode of the believing people and we, if God so wills, are about to join you. I love to see my brothers." They (the hearers) said: Aren't we your brothers, O Messenger of Allah? He said: You are my companions, and our brothers are those who have, so far, not come into the world. They said: Messenger of Allah, how would you recognise those persons of your Ummah who have not yet been born? He said: Supposing a man had horses with white blazes on foreheads and legs among horses which were all black, tell me, would he not recognise his own horses? They said: Certainly, O Messenger of Allah. He said: They would come with white faces and arms and legs owing to ablution, and I would arrive at the Cistern before them. Some people would be driven away from my Cistern as the stray camel is driven away. I would call out: Come, come. Then it would be said (to me): These people changed themselves after you, and I would say: Be off, be off

585. Abu Huraira reported:The Messenger of Allah (ﷺ) went out to the graveyard and said: Peace be upon you, the abode of the believing people. and If Allah so wills we shall join you.... (and so on and so forth) like the hadith narrated by Isma'il b. Ja'far except the words of Malik: Then some persons would be driven away from my Cistern

586. Abu Hazim reported:I was (standing) behind Abu Huraira and he was performing the ablution for prayer. He extended the (washing) of his hand that it went up to his armpit. I said to him: O Abu Huraira, what is this ablution? He said: O of the tribe of Faruukh, you are here; if I knew that you were here, I would have never performed ablution like this; I have heard my Friend (ﷺ) say. In a believer adornment would reach the places where ablution reaches

587. Abu Huraira reported:The Messenger of Allah (ﷺ) said: Should I not suggest to you that by which Allah obliterates the sins and elevates the ranks (of a man). They (the hearers) said: Yes, Messenger of Allah. He said: Performing the ablution thoroughly despite odds, transverse of more paces towards the mosque, and waiting for the next prayer after observing a prayer, and that is mindfulness

588. This hadith has been narrated on the authority of `Ali b. `Abd al-Rahman with the same chain of transmitters and there is no mention of the word of al-Ribat in the hadith transmitted by Shu'ba and in the hadith narrated by Malik "Ribat" has been mentioned twice. This is the "Ribat" for you, this is the "Ribat" for you

589. Abu Huraira reported:The Apostle (ﷺ) said: Were it not that I might over-burden the believers-and in the hadith transmitted by Zuhair" people" -I would have ordered them to use toothstick at every time of prayer

590. Miqdam b. Shuraih narrated it from his father who said:I asked A'isha what Allah's Apostle (ﷺ) did first when he entered his house, and she replied: He used tooth-stick (first of all)

591. A'isha reported:Whenever Allah's Messenger (ﷺ) entered his house, he used tooth-stick first of all

592. Abu Musa reported:I went to the Apostle (ﷺ) and found one end of the tooth-stick upon his tongue (i. e. he was rinsing his mouth)

593. Huddaifa reported:Whenever the Messenger of Allah (ﷺ) got up for Tahajjud prayer, he cleansed his mouth with the tooth-stick

594. This hadith is reported from Hudaifa by another chain of transmitters. Whenever he (the Holy Prophet) got up in the night, they (the transmitters) have not mentioned the words:for offering Tahajjud prayer

595. Hudaifa reported:Whenever he (the Holy Prophet) got up for prayer during the night, he cleansed his mouth with the tooth-stick

596. Ibn 'Abbas reported that he spent a night at the house of the Messenger of Allah (ﷺ), The Apostle of Allah (way peace be upon him) got up for prayer in the latter part of the night. He went out and looked towards the sky and then recited this verse (190th) of Al-i-Imran:" Verily in the creation of the heavens and the earth and the alternation of night and day." up to the (words)" save us from the torment of Hell." He then returned to his house, used the tooth-stick, performed the ablution, and then got up and offered the prayer. He then lay down on the bed. and again got up and went out and looked towards the sky and recited this verse (mentioned above), then returned, used the tooth-stick, performed ablution and again offered the prayer

597. Abu Huraira reported:Five are the acts quite akin to the Fitra, or five are the acts of Fitra: circumcision, shaving the pubes, cutting the nails, plucking the hair under the armpits and clipping the moustache

598. Abu Huraira reported:Five are the acts of fitra: circumcision, removing the pubes, clipping the moustache, cutting the nails, plucking the hair under the armpits

599. Anas reported:A time limit has been prescribed for us for clipping the moustache, cutting the nails, plucking hair under the armpits, shaving the pubes, that it should not be neglected far more than forty nights

600. Ibn Umar said:The Apostle of Allah (ﷺ) said: Trim closely the moustache, and let the beard grow

601. Ibn Umar said:The Apostle of Allah (ﷺ) ordered us to trim the moustache closely and spare the beard

602. Ibn Umar said:The Messenger of Allah (ﷺ) said: Act against the polytheists, trim closely the moustache and grow beard

603. Abu Huraira reported:The Messenger of Allah (ﷺ) said: Trim closely the moustache, and grow beard, and thus act against the fire-worshippers

604. A'isha reported:The Messenger of Allah (ﷺ) said: Ten are the acts according to fitra: clipping the moustache, letting the beard grow, using the tooth-stick,

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snuffing water in the nose, cutting the nails, washing the finger joints, plucking the hair under the armpits, shaving the pubes and cleaning one's private parts with water. The narrator said: I have forgotten the tenth, but it may have been rinsing the mouth

605. This hadith has been narrated by Mus'ab b. Shaiba with the same chain of transmitters except for these words:" His father said: I forgot the tenth one

606. Salman reported that it was said to him:Your Apostle (ﷺ) teaches you about everything, even about excrement. He replied: Yes, he has forbidden us to face the Qibla at the time of excretion or urination, or cleansing with right hand or with less than three pebbles, or with dung or bone

607. Salman said that (one among) the polytheists remarked:I see that your friend even teaches you about the excrement. He replied; Yes, he has in fact forbidden us that anyone amongst us should cleanse himself with his right hand, or face the Qibla. He has forbidden the use of dung or bone for it, and he has also instructed us not to use less than three pebbles (for this purpose)

608. Jabir reported:The Messenger of Allah (ﷺ) forbade the use of bone or the droppings of camels for wiping (after excretion)

609. Abu Ayyub reported:The Apostle of Allah (ﷺ) said: Whenever you go to the desert, neither turn your face nor turn your back towards the Qibla while answering the call of nature, but face towards the east or the west. Abu Ayyub said: When we came to Syria we found that the latrines already built there were facing towards the Qibla. We turned our faces away from them and begged forgiveness of the Lord. He said: Yes

610. Abu Huraira said:When any one amongst you squats for answering the call of nature, he should neither turn his face towards the Qibla nor turn his back towards it

611. Wasi' b. Habban reported:I was offering my prayer in the mosque and Abdullah b. Umar was sitting there reclining with his back towards the Qibla. After completing my prayer. I went to him from one side. Abdullah said: People say when you go to the latrine, you should neither turn your face towards the Qibla nor towards Bait-ul-Maqdis. 'Abdullah said (farther): I went up to the roof of the house and saw the Messenger of Allah (ﷺ) squatting on two bricks for relieving himself with his face towards Bait-al-Maqdis

612. Abdullah b. Umar said:I went up to the roof of the house of my sister Hafsa and saw the Messenger of Allah (ﷺ) relieving himself facing Syria. with his back to the Qibla

613. Abu Qatada reported it from his father:The Messenger of Allah (ﷺ) said: None of you should hold penis with his right hand while urinating, or wipe himself with his right hand in privy and should not breathe into the vessel (from which he drinks)

614. Abu Qatada reported it from his father that the Messenger of Allah (ﷺ) said:When anyone amongst you enters the privy he should not touch his penis with his right hand

615. Abu Qatada reported:The Messenger of Allah (ﷺ) (way peace be upon him) forbade (us) to breathe into the vessel, to touch the penis with the right hand and to wipe after relieving with right hand

616. A'isha reported:The Messenger of Allah (ﷺ) (way peace be upon him) loved to start from the right-hand side for performing ablution, for combing (the hair) and wearing the shoes

617. A'isha reported:The Messenger of Allah (ﷺ) loved to start from the right-hand side in his every act i. e. in wearing shoes, in combing (his hair) and in performing ablution

618. Abu Huraira reported:The Messenger of Allah (ﷺ) said: Be on your guard against two things which provoke cursing. They (the companions present there) said: Messenger of Allah, what are those things which provoke cursing? He said: Easing on the thoroughfares or under the shades (where they take shelter and rest)

619. Anas b. Malik reported:The Messenger of Allah (ﷺ) entered an enclosure while a servant was following him with a jar of water and he was the youngest amongst us and he placed it by the side of a lote-tree. When the Messenger of Allah, (ﷺ) relieved himself, he came out and had cleansed himself with water

620. Anas b. Malik reported:When the Messenger of Allah (ﷺ) entered the privy, a servant and I used to carry a skin of water, and a pointed staff, and he would cleanse himself with water

621. Anas b. Malik reported:The Messenger of Allah (ﷺ) went to a far-off place in the desert (hidden from the sight of human beings) for relieving himself. Then I brought water for him and he cleansed himself

622. Hummam reported:Jarir urinated, then performed ablution and wiped over the socks. It was said to him: Do you do like this? He said: Yes, I saw that the Messenger of Allah (ﷺ) urinated, then performed ablution and then wiped over his shoes. A'mash said: Ibrahim had observed that this hadith was a surprise for them (the people) because Jarir had embraced Islam after the revelation of Surat al-Ma'ida

623. This hadith is narrated on the same authority from A'mash by another chain of transmitters like one transmitted by Abu Mu'awiyah. The hadith reported by 'Isa and Sufyan has these words also:" This hadith surprised the friends of Abdullah" for Jarir had embraced Islam after the revelation of al-Ma'ida

624. Hudhaifa reported:I was with the Messenger of Allah (ﷺ) when he came to the dumping ground of filth belonging to a particular tribe. He urinated while standing, and I went aside. He (the Holy Prophet) asked me to come near him and I went so near to him that I stood behind his heels. He then performed ablution and wiped over his socks

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625. Abu Wa'il reported: Abu Musa inflicted extreme rigour upon himself in the matter of urination and urinated in a bottle and said: When the skin of anyone amongst the people of Israel was besmeared with urine, he cut that portion with a cutter. Hudhaifa said: I wish that your friend should not inflict such an extreme rigour. I and the Messenger of Allah (ﷺ) were going together till we reached the dumping ground of filth behind an enclosure. He stood up as one among you would stand up. and he urinated, I tried to turn away from him, but he beckoned to me, so I went to him and I stood behind him, till he had relieved himself

626. The son of Mughira b. Shu'ba reported: The Messenger of Allah (ﷺ) went out for relieving himself. Mughira went with him carrying a jug full of water. When he (the Holy Prophet) came back after relieving himself, he poured water over him and he performed ablution and wiped over his socks; and in the narration of Ibn Rumh there is "till" instead of "when"

627. This hadith has been transmitted with the same chain of transmitters by Yahya b. Sa'id with the addition of these words: "He washed his face and hands, and wiped his head and then wiped his socks"

628. Mughira b. Shu'ba reported: I was with the Messenger of Allah (ﷺ) one night. He came down (from the ride) and relieved himself. He then came and I poured water upon him from the jar that I carried with me. He performed ablution and wiped over his socks

629. Mughira b. Shu'ba reported: I was in the company of the Messenger of Allah (ﷺ) on a journey when he said: Mughira take hold of this jar (of water). I took hold of it and I went out with him. (I stopped but) the Messenger of Allah (ﷺ) proceeded on till he was out of my sight. He relieved himself and then came back and he was wearing a tight-sleeved Syrian gown. He tried to get his forearms out. but the sleeve of the gown was very narrow, so he brought his hands out from under the gown. I poured water over (his hands) and he performed ablution for prayer, then wiped over his socks and prayed

630. Mughira b. Shu'ba reported: The Messenger of Allah (ﷺ) went out for relieving himself. When he came back I brought for him a jar (of water) and poured water upon his hands and He washed his face. He tried to wash his forearms, but as the (sleeves of the) gown were tight. He, therefore, brought them out from under the gown. He then washed them, wiped his head, and wiped his socks and then prayed

631. Urwa b. Mughira reported his father having said: I was one night with the Messenger of Allah (ﷺ) on a journey. He said to me: Have you any water with you? I said: Yes. He (the Holy Prophet) came down from his ride and went on till he disappeared in the darkness of night. He then came back and I poured water for him from the jar. He washed his face, He had a woollen gown on him and he could not bring out his forearms from it (i. e. from its sleeves) and consequently he brought them out from under his gown. He washed his forearms, wiped over his head. I then bent down to take off his socks. But he said: Leave them, for my feet were clean when I put them in, and he only wiped over them

632. Urwah al Mughira reported it from his father: He (Mughira) helped the Apostle (ﷺ) in performing the ablution, and he performed it and wiped over his shoes. He (Mughira) said to him (about the washing of the feet after putting them off), but he (the Holy Prophet) said: I put them (feet) in when these were clean

633. Urwa b. al Mughira b. Shu'ba reported it on the authority of his father that he said: The Messenger of Allah (ﷺ) lagged behind (in a journey) and I also lagged behind along with him. After having relieved himself he said: Have you any water with you? I brought to him a jar of water; he washed his palms, and face, and when he tried to get his forearms out (he could not) for the sleeve of the gown was tight. He, therefore, brought them out from under the gown and, throwing it over his shoulders, he washed his forearm. He then wiped his forelock and his turban and his socks. He then mounted and I also mounted (the ride) and came to the people. They had begun the prayer with 'Abd ar-Rabmin b. 'Anf leading them and had completed a rak'a. When he perceived the presence of the Messenger of Allah (ﷺ) he began to retire. He (the Holy Prophet) signed to him to continue and offered prayer along with them. Then when he had pronounced the salutation, the Apostle (ﷺ) got up and I also got up with him, and we offered the rak'a which had been finished before we came

634. Ibn Mughira narrated it from his father: The Apostle of Allah (ﷺ) wiped over his socks and over his forehead and over his turban

635. This hadith has been transmitted by Ibn Mughira on the authority of his father by another chain of transmitters

636. Bakr reported that he had heard from the son of Mughira that verily the Messenger of Allah (ﷺ) performed ablution and wiped over his forehead and wiped over his turban and over his socks

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638.

639. Shuraih b. Hani said: I came to 'A'isha to ask her about wiping over the socks. She said: You better ask ('Ali) son of Abu Talib for he used to travel with Allah's Messenger (ﷺ). We asked him and he said: The Messenger of Allah (ﷺ) stipulated (the upper limit) of three days and three nights for a traveller and one day and one night for the resident

640. This hadith is narrated by Ubaidullah b. 'Amr and Zaid b. Abu Unaisa with the same chain of transmitters

641. Shuraib b. Hani reported: I asked 'A'isha about wiping over the shoes. She said: You better go to 'Ali, for he knows more about this than I. I, therefore, came to 'Ali and he narrated from the Apostle (ﷺ) like this

642. Sulaiman b. Buraida narrated it from his father that the Messenger of Allah (ﷺ) offered prayers with one ablution on the day of the Conquest (of Mecca) and wiped over the socks. 'Umar said to him: You have today done something that you have not been accustomed to before. He (the Holy Prophet) said: O 'Umar, I have done that on purpose

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643. Abu Huraira said:When anyone amongst you wakes up from sleep, he must not put his hand in the utensil till he has washed it three times, for he does not know where his hand was during the night
644. This hadith is transmitted from Abu Huraira by another chain of transmitters
645. Zahri and Ibn Musayyab have both transmitted a hadith like this from Abu Huraira who narrated it from the Apostle ()
646. Abu Huraira reported:The Apostle of Allah () said: When anyone amongst you wakes up from sleep, he should wash his hands three times before putting it in the utensil, for he does not know where his hand was during the night
647. This hadith has been transmitted through other chains of transmitters on the authority of Abu Huraira in which it is reported that the Messenger of Allah () made a mention of washing the hand, and did not instruct to wash it three times. But the hadith narrated from Jabir and Ibn Musayyab. Abu Salama, and Abdullah b. Shaiq, Abu Salih, Abi Razin, there is a mention of" three times
648. Abu Huraira reported the Messenger of Allah () to have said:When a dog licks a utensil belonging to any one of you, (the thing contained in it) should be thrown away and then (the utensil) should be washed seven times
649. This hadith has been transmitted by another chain of transmitters in which there is no mention of" throwing away
650. Abu Huraira reported:The Messenger of Allah () said: When a dog drinks out of a vessel belonging to any one of you, he must wash it seven times
651. Abu Huraira reported:The Messenger of Allah () said: The purification of the utensil belonging to any one of you, after it is licked by a dog, lies in washing it seven times, using sand for the first time
652. Hammam b. Munabbih reported:Of the a hadith narrated by Abu Huraira from Muhammad, the Messenger of Allah (), one is this: The Messenger of Allah () said: The purification of the utensil belonging to one amongst you, after it is licked by a dog, lies in washing it seven times
653. Ibn Mughaffal reported:The Messenger of Allah () ordered killing of the dogs, and then said: What about them, i. e. about other dogs? and then granted concession (to keep) the dog for hunting and the dog for (the security) of the herd, and said: When the dog licks the utensil, wash it seven times, and rub it with earth the eighth time
654. A hadith like this has been narrated from Shu'ba with the same chain of transmitters except for the fact that in the hadith transmitted by Yahya those words are:" He (the Holy Prophet) gave concession in the case of the dog for looking after the herd, for hunting and for watching the cultivated land," and there is no mention of this addition (i. e. concession in case of watching the cultivated lands) except in the hadith transmitted by Yahya
655. Jabir reported:The Messenger of Allah () forbade to urinate in stagnant water
656. Abu Huraira reported:the Messenger of Allah () said: None amongst you should urinate in standing water, and then wash in it
657. Hammam b. Munabbih said:Of the ahadith narrated to us by Abfi Huraira from Muhammad the Messenger of Allah () one is this: The Messenger or Allah () said: You should not urinate in standing water, that is not flowing, then wash in it
658. Abu Huraira reported the Messenger of Allah () saying:None of you must wash in standing water when he is in a state of Junub. And Abu Huraira was asked how it was to be done; he said: It was to be taken out in handfuls
659. Anas reported:A Bedouin urinated in the mosque. Some of the persons stood up (to reprimand him or to check him from doing so), but the Messenger of Allah () said: Leave him alone; don't interrupt him. He (the narrator) said: And when he had finished, he called for a bucket of water and poured it over
660. Anas b. Malik narrated that a desert Arab (Bedouin) stood in a corner of the mosque and urinated there. The people (the Companions of the Prophet who were present there) shouted, but the Messenger of Allah () said:Leave him alone. When he had finished, the Messenger of Allah () ordered that a bucket (of water) should be brought and poured over it
661. Anas b. Malik reported:While we were in the mosque with Allah's Messenger (), a desert Arab came and stood up and began to urinate in the mosque. The Companions of Allah's Messenger () said: Stop, stop, but the Messenger of Allah () said: Don't interrupt him; leave him alone. They left him alone, and when he finished urinating, Allah's Messenger () called him and said to him: These mosques are not the places meant for urine and filth, but are only for the remembrance of Allah, prayer and the recitation of the Qur'an, or Allah's Messenger said something like that. He (the narrator) said that he (the Holy Prophet) then gave orders to one of the people who brought a bucket of water and poured It over
662. A'isha, the wife of the Apostle () said:Babies were brought to the Messenger of Allah () and he blessed them, and after having chewed (something, e. g. dates or any other sweet thing) he rubbed there with their soft palates. A baby was brought to him and he passed water over him (over his garment), so he asked water to be brought and sprinkled it, but he did not wash it
663. A'isha reported:A suckling babe was brought to the Messenger of Allah (way peace be upon him) and he urinated in his tap. He (the Holy Prophet) sent for water and poured it over
664. Hisham narrated the hadith like one transmitted by Ibn Numair (the above mentioned one) with the same chain of transmitters
665. Umm Qais daughter of Mihsan reported that she came to the Messenger of Allah () with her child. who was not yet weaned, and she placed him in his lap;

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and he urinated in his (Holy Prophet's) lap. He (the Holy Prophet) did nothing more than spraying water over it

666. This hadith has also been narrated from al-Zuhri with the same chain of narrators. (but for the words):" He (the Holy Prophet) sent for water and sprinkled it over

667. Ubaidullah b. Abdullah b. 'Utba b. Mas'ud said:Umm Qais, daughter of Mihsan, was among the earliest female emigrants who took the oath of allegiance to the Messenger of Allah (), and she was the sister of 'Ukkasha b. Mihsan, one amongst the sons of Asad b. Khuzaima. He (the narrator) said: She (Umm Qais) told me that she came to the Messenger of Allah (may peace be upon him) with her son and he had not attained the age of eating food. He (the narrator, 'Ubaidullah), said: She told me that her son passed urine in the lap of the Messenger of Allah (). The Messenger of Allah () sent for water and sprayed it over his garment (over that part which was contaminated with the urine of the child) and he did not wash it thoroughly

668. Alqama and Aswad reported:A person stayed in the house of A'isha and in the morning began to wash his garment. A'isha said: In case you saw it (i. e. drop of semen), it would have served the purpose (of purifying the garment) if you had simply washed that spot; and in case you did not see it, it would have been enough to sprinkle water around it, for when I saw that on the garment of the Messenger of Allah (). I simply scraped it off and he offered prayer, while putting that on

669. Al-Aawad and Hammam reported A'isha as saying:I used to scrape off the (drop of) semen from the garment of the Messenger of Allah ()

670. Qutaiba b. Sa'id, Ishaq b. Ibrahim, Ibn Abi 'Aruba, Abu Ma'shar, Abu Bakr b. Abu Shaiba, Mansur and Mughira have all transmitted from Ibrahim, who transmitted it on the authority of A'isha's narration pertaining to the scraping off of the (drop) of semen from the garment of the Messenger of Allah () like the hadith of Khalid on the authority of Abu Ma'shar

671. Hammam narrated the hadith from A'isha like the (above-mentioned) traditions

672. Amr b. Maimun said:I asked Sulaiman b. Yasar whether the semen that gets on to the garment of a person should be washed or not. He replied: A'isha told me: The Messenger of Allah () washed the semen, and then went out for prayer in that very garment and I saw the mark of washing on it

673. Abu Kuraib, Ibn al-Mubarak, Ibn Abu Za'ida all of them narrated from Amr b. Maimun with the same chain of transmitters. Ibn Abu Za'ida narrated as was transmitted from Ibn Bishr that the Messenger of Allah () washed semen, and in the hadith transmitted on the authority of Ibn Mabarak and Abdul Wahid the words are:" She (A'isha) reported: I used to wash it from the garment of the Messenger of Allah ()

674. Abdullah b. Shihab al-Khawlani reported:I stayed in the house of A'isha and had a wet dream (and perceived its effect on my garment), so (in the morning) I dipped both (the clothes) in water. This (act of mine) was watched by a maid-servant of A'isha and she informed her. She (Hadrat A'isha) sent me a message: Whatprompted you to act like this with your clothes? He (the narrator) said: I told that I saw in a dream what a sleeper sees. She said: Did you find (any mark of the fluid) on your clothes? I said: No. She said: Had you found anything you should have washed it. Incase I found that (semen) on the garment of the Messenger of Allah () dried up, I scraped it off with my nails

675. Asma (daughter of Abu Bakr) reported:A woman came to the Messenger of Allah () and said: What should one do if the blood of menses smears the garment of one amongst us? He (the Holy Prophet) replied: She should scrape it, then rub it with water, then pour water over it and then offer prayer in it

676. This tradition is narrated by Abu Kuraib, Ibn Numair, Abu Tahir, Ibn Wahb, Yahya b. 'Abdullah b. Salim, Malik b. Anas, 'Amr b. Harith on the authority of Hisham b. 'Urwa, with the same chain of transmitters like one transmitted by Yahya b. Sa'id like the above-mentioned

677. Ibn Abbas reported:The Messenger of Allah () happened to pass by two graves and said: They (their occupants) are being tormented, but they are not tormented for a grievous sin. One of them carried tales and the other did not keep himself safe from being defiled by urine. He then called for a fresh twig and split it into two parts, and planted them on each grave and then said: Perhaps, their punishment way be mitigated as long as these twigs remain fresh

678. This hadith is transmitted from A'mash by Abmad b. Yusuf al-Azdi, Mu'alla b. Asad, Abd al-Wahid, Sulaiman with the same chain of transmitters but for the words:" The other did not keep himself safe from being defiled by urine

The Book of Menstruation

679. A'isha reported:When anyone amongst us (amongst the wives of the Holy Prophet) menstruated, the Messenger of Allah () asked her to tie a waist-wrapper over her (body) and then embraced her

680. A'isha reported:When anyone amongst us was menstruating the Messenger of Allah () asked her to tie waist-wrapper daring the time when the menstrual blood profusely flowed and then embraced her; and she (A'isha) observed: And who amongst you can have control over his desires as the Messenger of Allah () had over his desires

681. Maimuna (the wife of the Holy Prophet) reported:The Messenger of Allah () contacted and embraced his wives over the waist-wrapper when they were menstruating

682. Kuraibthe freed slave of Ibn Abbas, reported:I heard it from Maimuna, the wife of the Messenger of Allah (way peace be upon him): The Messenger of Allah () used to lie with me when I menstruated, and there was a cloth between me and him

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683. Umm Salama reported: While I was lying with the Messenger of Allah (ﷺ) in a bed cover I menstruated, so I slipped away and I took up the clothes (which I wore) in menses. Upon this the Messenger of Allah (ﷺ) said: Have you menstruated? I said: Yes. He called me and I lay down
684. It is reported from 'A'isha that she observed: When the Messenger of Allah (ﷺ) was in I'tikaf, he inclined his head towards me and I combed his hair, and he did not enter the house but for the natural calls (for relieving himself)
685. Amra daughter of 'Abd al-Rahman reported: 'A'isha, wife of the Messenger of Allah (ﷺ) observed: When I was (in I'tikaf), I entered the house for the call of nature, and while passing I inquired after the health of the sick (in the family), and when the Messenger of Allah (ﷺ) was (in I'tikaf), he put out his head towards me, while he himself was in the mosque, and I combed his hair; and he did not enter the house except for the call of nature so long as he was in I'tikaf; and Ibn Rumh stated: As long as they (the Prophet and his wives) were among the observers of I'tikaf
686. 'A'isha, the wife of the Apostle (may peace be upon him), reported: The Messenger of Allah (ﷺ) put out from the mosque his head for me as he was in I'tikaf, and I washed it in the state that I was menstruating
687. Urwa reported it from 'A'isha that she observed: The Messenger of Allah (ﷺ) inclined his head towards me (from the mosque) while I was in my apartment and I combed it in a state of menstruation
688. Al-Aswad narrated it from 'A'isha that she observed: I used to wash the head of the Messenger of Allah (ﷺ), while I was in a state of menstruation
689. 'A'isha reported: The Messenger of Allah (ﷺ) said to me: Get me the mat from the mosque. I said: I am menstruating. Upon this he remarked: Your menstruation is not in your hand
690. 'A'isha reported: The Messenger of Allah (ﷺ) ordered me that I should get him the mat from the mosque. I said: I am menstruating. He (the Holy Prophet) said: Do get me that, for menstruation is not in your hand
691. Abu Huraira reported: While the Messenger of Allah (ﷺ) was in the mosque, he said: O 'A'isha, get me that garment. She said: I am menstruating. Upon this he remarked: Your menstruation is not in your hand, and she, therefore, got him that
692. 'A'isha reported: I would drink when I was menstruating, then I would hand it (the vessel) to the Apostle (ﷺ) and he would put his mouth where mine had been, and drink, and I would eat flesh from a bone when I was menstruating, then hand it over to the Apostle (ﷺ) and he would put his mouth where mine had been. Zuhair made no mention of (the Holy Prophet's) drinking
693. 'A'isha reported: The Messenger of Allah (ﷺ) would recline in my lap when I was menstruating, and recite the Qur'an
694. Thabit narrated it from Anas: Among the Jews, when a woman menstruated, they did not dine with her, nor did they live with them in their houses; so the Companions of the Apostle (ﷺ) asked The Apostle (ﷺ), and Allah, the Exalted revealed: "And they ask you about menstruation; say it is a pollution, so keep away from woman during menstruation" to the end (Qur'an, ii. 222). The Messenger of Allah (ﷺ) said: Do everything except intercourse. The Jews heard of that and said: This man does not want to leave anything we do without opposing us in it. Usaid b. Hudair and Abbad b. Bishr came and said: Messenger of Allah, the Jews say such and such thing. We should not have, therefore, any contact with them (as the Jews do). The face of the Messenger of Allah (ﷺ) (way peace be upon him) underwent such a change that we thought he was angry with them, but when they went out, they happened to receive a gift of milk which was sent to the Messenger of Allah (ﷺ). He (the Holy Prophet) called for them and gave them drink, whereby they knew that he was not angry with them
695. Ali reported: I was one whose prostatic fluid flowed readily and I was ashamed to ask the Apostle (ﷺ) about it, because of the position of his daughter. I, therefore, asked Miqdad. b. al-Asad and he inquired of him (the Holy Prophet). He (the Holy Prophet) said: He should wash his male organ and perform ablution
696. Ali reported: I felt shy of asking about prostatic fluid from the Apostle (ﷺ) because of Fatimah. I, therefore, asked al-Miqdad (to ask on my behalf) and he asked. He (the Holy Prophet) said: Ablution is obligatory in such a case
697. Ibn 'Abbas reported it from 'Ali: We sent al-Miqdad b. al-Aswad to the Messenger of Allah (ﷺ) to ask him what must be done about prostatic fluid which flows from (the private part of) a person. The Messenger of Allah (ﷺ) said: Perform ablution and wash your sexual organ
698. Ibn 'Abbas reported: The Apostle (ﷺ) woke up at night; relieved himself, and then washed his face and hands and then again slept
699. 'A'isha reported: Whenever the Messenger of Allah (ﷺ) intended to sleep after having sexual intercourse, he performed ablution as for the prayer before going to sleep
700. 'A'isha reported: Whenever the Messenger of Allah (ﷺ) had sexual intercourse and intended to eat or sleep, he performed the ablution of prayer
701. This hadith has been transmitted by Shu'ba with the same chain of transmitters. Ibn at-Muthanna said in his narration: Al-Hakam narrated to us who heard from Ibrahim narrating that
702. Ibn 'Umar reported: Umar said: Is one amongst us permitted to sleep in a state of impurity (i. e. after having sexual intercourse)? He (the Holy Prophet) said: Yes, after performing ablution
703. Ibn 'Umar said: Umar asked the verdict of the Shari'ah from the Apostle (ﷺ) thus: Is it permissible for any one of us to sleep in a state of impurity? He (the Prophet) said: Yes, he must perform ablution and then sleep and take a bath when he desires)

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704. Ibn Umar reported:Umar b. al-Khattab said to the Messenger of Allah (ﷺ), that he became Junbi during the night. The Messenger of Allah (ﷺ) said to him: Perform ablution, wash your sexual organ and then go to sleep

705. Abdullah b. Abu'l-Qais reported:I asked 'A'isha about the Witr (prayer) of the Messenger of Allah (ﷺ) and made mention of a hadith, then I said: What did he do after having sexual intercourse? Did he take a bath before going to sleep or did he sleep before taking a bath? She said: He did all these. Some- times he took a bath and then slept, and sometimes he performed ablution only and went to sleep. I (the narrator) said: Praise be to Allah Who has made things easy (for human beings)

706. This hadith has been transmitted with the same chain of transmitters from Mu'awiyah b. Salih by Zuhair b. Harb, 'Abd al-Rahman b. Mahdi, Harun b. Sa'id al-'Aili and Ibn Wahb

707. Abu Sa'id al-Khudri reported:The Messenger of Allah (ﷺ) said: When anyone amongst you has sexual intercourse with his wife and then he intends to repeat it, he should perform ablution. In the hadith transmitted by Abu Bakr. (the words are):" Between the two (acts) there should be an ablution," or he (the narrator) said:" Then he intended that it should be repeated

708. Anas reported:The Messenger of Allah (ﷺ) used to have sexual intercourse with his wives with a single bath

709. Anas b. Malik reported:Umm Sulaim who was the grandmother of Ishaq came to the Messenger of Allah (ﷺ) in the presence of 'A'isha and said to him: Messenger of Allah, in case or woman sees what a man sees in dream and she experiences in dream what a man experiences (i. e. experiences orgasm)? Upon this 'A'isha remarked: O Umm Sulaim, you brought humiliation to women;may your right hand be covered with dust. He (the Holy Prophet) said to 'A'isha: Let your hand be covered with dust, and (addressing Umm Sulaim) said: Well, O Umm Sulaim, she should take a bath if she sees that (i. e. she experiences orgasm in dream)

710. Anas b. Malik reported that Umm Sulaim narrated it that she asked the Messenger of Allah (ﷺ) about a woman who sees in a dream what a man sees (sexual dream). The Messenger of Allah (ﷺ) said:In case a woman sees that, she must take a bath. Umm Sulaim said: I was bashful on account of that and said: Does it happen? Upon this the Messenger of Allah (ﷺ) said: Yes (it does happen), otherwise how can (a child) resemble her? Man's discharge (i. e. sperm) is thick and white and the discharge of woman is thin and yellow; so the resemblance comes from the one whose genes prevail or dominate

711. Anas b. Malik reported:A woman asked the Messenger of Allah (ﷺ) about a woman who sees in her dream what a man sees in his dream (sexual dream). He (the Holy Prophet) said: If she experiences what a man experiences, she should take a bath

712. Umm Salama reported:Umm Sulaim went to the Messenger of Allah (ﷺ) and said: Apostle of Allah, Allah is not ashamed of the truth. Is bathing necessary for a woman when she has a sexual dream? Upon this the Messenger of Allah (ﷺ) said: Yes, when she sees the liquid (vaginal secretion). Umm Salama said: Messenger of Allah, does a woman have sexual dream? He (the Holy Prophet) said: Let your hand be covered with dust, in what way does her child resemble her?

713. This hadith with the same sense (as narrated above) has been transmitted from Hisham b. 'Urwa with the same chain of narrators but with this addition that she (Umm Salama) said:" You humiliated the women

714. 'A'isha the wife of the Apostle (ﷺ) narrated:Umm Sulaim, the mother of Bani Abu Talha, came to the Messenger of Allah (ﷺ), and a hadith (like that) narrated by Hisham was narrated but for these words. 'A'isha said: I expressed disapproval to her, saying: Does a woman see a sexual dream?

715. It is reported on the authority of 'A'isha that a woman came to the Messenger of Allah (ﷺ) and inquired:Should a woman wash herself when she sees a sexual dream and sees (the marks) of liquid? He (the Holy Prophet) said: Yes. 'A'isha said to her: May your hand be covered with dust and injured. She narrated: The Messenger of Allah (ﷺ) said: Leave her alone. In what way does the child resemble her but for the fact that when the genes contributed by woman prevail upon those of man, the child resembles the maternal family, and when the genes of man prevail upon those of woman the child resembles the paternal family

716. Thauban, the freed slave of the Messenger of Allah (ﷺ), said:While I was standing beside the Messenger of Allah (ﷺ) one of the rabbis of the Jews came and said: Peace be upon you, O Muhammad. I pushed him backwith a push that he was going to fall. Upon this he said: Why do you push me? I said: Why don't you say: O Messenger of Allah? The Jew said: We call him by the name by which he was named by his family. The Messenger of Allah (ﷺ) said: My name is Muhammad with which I was named by my family. The Jew said: I have come to ask you (something). The Messenger of Allah (ﷺ) said: Should that thing be of any benefit to you, if I tell you that? He (the Jew) said: I will lend my ears to it. The Messenger of Allah (ﷺ) drew a line with the help of the stick that he had with him and then said: Ask (whatever you like). Thereupon the Jew said: Where would the human beings be on the Daywhen the earth would change into another earth and the heavens too (would change into other heavens)? The Messenger of Allah (ﷺ) said: They would be in darkness beside the Bridge. He (the Jew) again said: Who amongst people would be the first to cross (this bridge).? He said: They would be the poor amongst the refugees. The Jew said: What would constitute their breakfast when they would enter Paradise? He (the Holy Prophet) replied: A caul of the fish-liver. He (the Jew) said. What would be their food after this? He (the Holy Prophet) said: A bullockwhich was fed in the different quarters of Paradise would be slaughtered for them. He (the Jew) said: What would be their drink? He (the Holy Prophet) said: They would be given drink from the fountain which is named" Salsabil". He (the Jew) said: I have come to ask you about a thing which no one amongst the people on the earth knows except an apostle or one or two men besides him. He (the Holy Prophet) said: Would it benefit you if I tell you that? He (the Jew) said: I would lend ears to that. He then said: I have come to ask you about the child. He (the Holy Prophet) said: The reproductive substance of man is white and that of woman (i. e. ovum central portion) yellow, and when they have sexual intercourse and the male's substance (chromosomes and genes) prevails upon the female's

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substance (chromosomes and genes), it is the male child that is created by Allah's Decree, and when the substance of the female prevails upon the substance contributed by the male, a female child is formed by the Decree of Allah. The Jew said: What you have said is true; verily you are an Apostle. He then returned and went away. The Messenger of Allah (ﷺ) said: He asked me about such and such things of which I have had no knowledge till Allah gave me that

717. This tradition has been narrated by Mu'awiyah b. Salim with the same chain of transmitters except for the words: "I was sitting beside the Messenger of Allah" and some other minor alterations

718. A'isha reported: "When Allah's Messenger (ﷺ) bathed because of sexual intercourse, he first washed his hands; he then poured water with his right hand on his left hand and washed his private parts. He then performed ablution as is done for prayer". He then took some water and put his fingers and moved them through the roots of his hair. And when he found that these had been properly moistened, then poured three handfuls on his head and then poured water over his body and subsequently washed his feet

719. This hadith is narrated by Abu Kuraib. Ibn Numair and others, all on the authority of Hisham with the same chain of transmitters, but in their narration these words are not there: "washed his feet"

720. Hisham narrated it from his father, who narrated it on the authority of A'isha that when the Apostle (ﷺ) took a bath because of sexual intercourse, he first washed the palms of his hands three times, and then the whole hadith was transmitted like that based on the authority of Abu Mu'awiyah, but no mention is made of the washing of feet

721. Urwa has narrated it on the authority of A'isha that when Allah's Messenger (ﷺ) took a bath because of sexual intercourse, he first washed his hands before dipping one of them into the basin, and then performed ablution as is done for prayer

722. Ibn 'Abbas reported it on the authority of Maimuna, his mother's sister, that she said: "I placed water near the Messenger of Allah (ﷺ) to take a bath because of sexual intercourse. He washed the palms of his hands twice or thrice and then put his hand in the basin and poured water over his private parts and washed them with his left hand. He then struck his hand against the earth and rubbed it with force and then performed ablution for the prayer and then poured three handfuls of water on his head and then washed his whole body after which he moved aside from that place and washed his feet, and then I brought a towel (so that he may wipe his body). but he returned it"

723. This hadith is narrated by A'mash with the same chain of transmitters, but in the hadith narrated by Yahya b. Yahya and Abu Kuraib there is no mention of: "Pouring of three handfuls of water on the head." and in the hadith narrated by Waki' all the features of ablution have been recorded: rinsing (of mouth), snuffing of water (in the nostrils); and in the hadith transmitted by Abu Mu'awiyah, there is no mention of a towel

724. Ibn Abbas narrated it on the authority of Maimuna that the Messenger of Allah (ﷺ) was given a towel, but he did not rub (his body) with it, but he did like this with water, i. e. he shook it off

725. A'isha reported: "When the Messenger of Allah (ﷺ) took a bath because of sexual intercourse, he called for a vessel and took a handful of water from it and first (washed) the right side of his head, then left, and then took a handful (of water) and poured it on his head"

726. A'isha reported: "The Messenger of Allah (ﷺ) washed himself with water from a vessel (measuring seven to eight seers) because of sexual intercourse"

727. A'isha reported: "The Messenger of Allah (ﷺ) took a bath from the vessel (which contained seven to eight seers, i. e. fifteen to sixteen pounds) of water. And I and he (the Holy Prophet) took a bath from the same vessel. And in the hadith narrated by Sufyan the words are: "from one vessel". Qutaiba said: Al-Faraq is three Sa' (a cubic measuring of varying magnitude)"

728. Abu Salamah. 'Abd al-Rahman reported: "I along with the foster brother of A'isha went to her and he asked about the bath of the Apostle (ﷺ) because of sexual intercourse. She called for a vessel equal to a Sa' and she took a bath. and there was a curtain between us and her. She poured water on her head thrice and he (Abu Salama) said: The wives of the Apostle (ﷺ) collected hair on their heads and these lopped up to ears (and did not go beyond that)"

729. Salama b. Abd al-Rahman narrated it on the authority of A'isha that when the Messenger of Allah (ﷺ) took a bath, he started from the right hand and poured water over it and washed it, and then poured water on the impurity with the right hand and washed it away with the help of the left hand. and after having removed it, he poured water on his head. A'isha said: "I and the Messenger of Allah (ﷺ) took a bath from the same vessel, after sexual intercourse"

730. Hafsa, daughter of 'Abd al-Rahman b. Abu Bakr, reported that A'isha narrated to her that she and the Messenger of Allah (ﷺ) took a bath from the same vessel which contained water equal to three Mudds or thereabout

731. A'isha reported: "I and the Messenger (ﷺ) took a bath from the same vessel and our hands alternated into it in the state that we had had sexual intercourse"

732. A'isha reported: "I and the Messenger of Allah (ﷺ) took a bath from one vessel which was placed between me and him and he would get ahead of me, so that I would say: Spare (some water for) me, spare (some water for) me; and she said that they had had sexual intercourse"

733. Ibn Abbas said: "Maimuna (the wife of the Holy Prophet) reported to me that she and the Messenger of Allah (ﷺ) took a bath from one vessel"

734. Ibn Abbas reported that the Messenger of Allah (ﷺ) took a bath with the water left over by Maimuna

735. Zainab bint Umm Salama (the wife of the Holy Prophet) reported that Umm Salama and the Messenger of Allah (ﷺ) took a bath from the same vessel

736. Anas reported that the Messenger of Allah (ﷺ) took a bath with five Makkuks of water and performed ablution with one Makkuk. Ibn

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Muthanna has used the words five Makakiyya, and Ibn Mu'adh narrated it from 'Abdullah b. 'Abdullah and he made no mention of Ibn Jabr

737. Anas said: The Apostle of Allah (ﷺ) performed ablution with one Mudd and took bath with a Sa' up to five Mudds

738. Safina reported: The Messenger of Allah (ﷺ) took a bath with one Sa' of water because of sexual intercourse and performed ablution with one Mudd

739. Safina reported that Abu Bakr, the Companion of the Messenger of Allah (way peace be upon him), observed: The Messenger of Allah (ﷺ) took a bath with one Sa' of water and performed ablution with one Mudd (of water); and in the hadith narrated by Ibn Hujr the words are: One Mudd sufficed for his (Holy Prophet's) ablution. And Ibn Hujr said that (his Shaikh) Isma'il was much advanced in age, and it was because of this that he could not fully rely on him for this tradition

740. Jubair b. Mut'im reported: The people contended amongst themselves in the presence of the Messenger of Allah (ﷺ) with regard to bathing. Some of them said: We wash our heads like this and this. Upon this the Messenger (ﷺ) said: As for me I pour three handfuls of water upon my head

741. Jubair b. Mut'im reported it from the Messenger of Allah (ﷺ) that a mention was made before him about bathing because of sexual intercourse and he said: I pour water over my head thrice

742. Jabir b. Abdullah reported: A delegation of the Thaqif said to the Messenger of Allah (ﷺ): Our land is cold; what about our bathing then? He (the Holy Prophet) said: I pour water thrice over my head. Ibn Salim in his narration reported: "The delegation of the Thaqif said: Messenger of Allah

743. Jabir b. 'Abdullah reported: When the Messenger of Allah (ﷺ) took a bath because of sexual intercourse, he poured three handfuls of water upon his head. Hasan b. Muhammad said to him (the narrator): My hair is thick. Upon this Jabir observed. I said to him: O son of my brother, the hair of the Messenger of Allah (ﷺ) was thicker than your hair and these were more fine (than yours)

744. Umm Salama reported: I said: Messenger of Allah, I am a woman who has closely plaited hair on my head; should I undo it for taking a bath, because of sexual intercourse? He (the Holy Prophet) said: No, it is enough for you to throw three handfuls of water on your head and then pour water over yourself, and you shall be purified

745. This hadith has been narrated by Amr al-Naqid, Yazid b. Harun, 'Abd b. Humaid, Abd al-Razzaq, Thauri, Ayyub b. Musa, with the same chain of transmitters. In hadith narrated by Abd al-Razzaq there is a mention of the menstruation and of the sexual intercourse. The rest of the hadith has been transmitted like that of Ibn 'Uyaina

746. This hadith is narrated by the same chain of transmitters by Ahmad al. Darimi, Zakariya b. 'Adi, Yazid, i. e. ' Ibn Zurai', Rauh b. al-Qasim, Ayyub b. Musa with the same chain of transmitters, and there is a mention of these words: "Should I undo the plait and wash it, because of sexual intercourse?" and there is no mention of menstruation

747. Ubaid b. Umair reported: It was conveyed to 'A'isha that 'Abdullah b. 'Amr ordered the women to undo the (plaits) of hair on their heads. She said: How strange it is for Ibn 'Amr that he orders the women to undo the plaits of their head while taking a bath; why does he not order them to shave their beads? I and the Messenger of Allah (ﷺ) took bath from one vessel. I did no more than this that I poured three handfuls of water over my head

748. 'A'isha reported: A woman asked the Messenger of Allah (ﷺ) how to wash herself after menstruation. She mentioned that he taught her how to take bath and then told her to take a piece of cotton with musk and purify herself. She said: How should I purify myself with that? He (the Holy Prophet) said: Praise be to Allah, purify yourself with it, and covered his face, Sufyan b. 'Uyaina gave a demonstration by covering his face (as the Prophet had done). 'A'isha reported: I dragged her to my side for I had understood what the Messenger of Allah (ﷺ) intended and, therefore, said: Apply this cotton with musk to the trace of blood. Ibn 'Umar in his hadith (has mentioned the words of 'A'isha thus): Apply it to the marks of blood

749. 'A'isha reported: A woman asked the Messenger of Allah (ﷺ) how he should wash herself after the menstrual period. He (the Holy Prophet) said: Take a cotton with musk and purify yourself, and the rest of the hadith was narrated like that of Sufyan

750. 'A'isha reported: Asma (daughter of Shakal) asked the Messenger of Allah (ﷺ) about washing after menstruation. He said: Everyone amongst you should use water (mixed with the leaves of) the lote-tree and cleanse herself well, and then pour water on her head and rub it vigorously till it reaches the roots of the hair. Then she should pour water on it. Afterwards she should take a piece of cotton smeared with musk and cleanse herself with it. Asma' said: How should she cleanse herself with the help of that? Upon this he (the Messenger of Allah) observed: Praise be to Allah, she should cleanse herself. 'A'isha said in a subdued tone that she should apply it to the trace of blood. She (Asma) then further asked about bathing after sexual intercourse. He (the Holy Prophet) said: She should take water and cleanse herself well or complete the ablution and then (pour water) on her head and rub it till it reaches the roots of the hair (of her) head and then pour water on her. 'A'isha said: How good are the women of Ansar (helpers) that their shyness does not prevent them from learning religion

751. This hadith is narrated by 'Ubaidullah b. Mu'adh with the same chain of transmitters (but for the words) that he (the Holy Prophet) said: Cleanse yourself with it, and he covered (his face on account of shyness)

752. 'A'isha reported: Asma' b. Shakal came to the Messenger of Allah (ﷺ) and said: Messenger of Allah, how one amongst us should take a bath after the menstruation, and the rest of the hadith is the same and there is no mention of bathing because of sexual intercourse

753. 'A'isha reported: Fatimah b. Abu Hubaish came to the Apostle (ﷺ) and said: I am a woman whose blood keeps flowing (even after the menstruation period). I am never purified; should I, therefore, abandon prayer? He (the Holy Prophet) said: Not at all, for that is only a vein, and is not a menstruation, so when

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menstruation comes, abandon prayer, and when it ends wash the blood from yourself and then pray

754. The hadith narrated by Waki' and with its chain of narrators has been transmitted on the authority of Hisham b. 'Urwa, but in the hadith narrated by Qutaiba on the authority of Jarir, the words are:" There came Fatimah b. Abu Hubaish, b. 'Abd al-Muttalib b. Asad, and she was a woman amongst us," and in the hadith of Hammid b. Zaid there is an addition of these words:" We abandoned mentioning him

755. A'isha reported:Umm Habiba b. Jahsh thus asked for a verdict from the Messenger of Allah (): I am a woman whose blood keeps flowing (after the menstrual period). He (the Holy Prophet) said: That is only a vein, so take a bath and offer prayer; and she took a bath at the time of every prayer. Laith b. Sa'd said: Ibn Shihab made no mention that the Messenger of Allah () had ordered her to take a bath at the time of every prayer, but she did it of her own accord. And in the tradition transmitted by Ibn Rumh there is no mention of Umm Habiba (and there is mention of the daughter of Jahsh only)

756. A'isha, the wife of the Messenger of Allah () reported:Umm Habiba b. Jahsh who was the sister-in-law of the Messenger of Allah () and the wife of 'Abd al-Rahman b. Auf, remained mustahada for seven years, and she, therefore, asked for the verdict of Shari'ah from the Messenger of Allah () about it The Messenger of Allah () said: This is not menstruation, but (blood from) a vein: so bathe yourself and offer prayer. 'A'isha said: She took a bath in the wash-tub placed in the apartment of her sister Zainab b. Jahsh, till the redness of the blood came over the water. Ibn Shihab said: I narrated it to Abu Bakr b. 'Abd al-Rahman b. al-Harith b. Hisham about it who observed: May Allah have mercy on Hinda! would that she listened to this verdict. By Lord, she wept for not offering prayer

757. This hadith has been thus reported by another chain of transmitters:Umm Habiba b. Jahsh came to the Messenger of Allah () and she had been a mustahada for seven years, and the rest of the hadith was narrated like that of 'Amr b. al-Harith up to the words:" There came the redness of the blood over water." and nothing was narrated beyond it

758. The hadith has been narrated by 'A'isha through another chain of transmitters (in these words):I The daughter of jahsh had been mustabida for seven years," and the rest of the hadith is the same (as mentioned above)

759. On the authority of 'A'isha:Umm Habiba asked the Messenger of Allah () about the blood (which flows beyond the period of menstruation). 'A'isha said: I saw her wash-tub full of blood. The Messenger of Allah () said: Remain away (from prayer) equal (to the length of time) that your menses prevented you. After this (after the period of usual courses) bathe yourself and offer prayer

760. A'isha, the wife of the Apostle (), said:Umm Habiba b. Jahsh who was the spouse of Abd al- Rahman b. Auf made a complaint to the Messenger of Allah () about blood (which flows beyond the menstrual period). He said to her: Remain away (from prayer) equal (to the length of time) that your menstruation holds you back. After this, bathe yourself. And she washed herself before every prayer

761. Mu'adha reported:A woman asked 'A'isha: Should one amongst us complete prayers abandoned during the period of menses? 'A'isha said: Are you a Haruriya? When any one of us during the time of the Messenger of Allah () was in her menses (and abandoned prayer) she was not required to complete them

762. It is reported from Mu'adha that she asked 'A'isha:Should a menstruating woman complete the prayer (abandoned during the menstrual period)? 'A'isha said: Are you a Hurariya? The wives of the Messenger of Allah () have had their monthly courses, (but) did he order them to make compensation (for the abandoned prayers)? Muhammad b. Ja'far said: (Compensation) denotes their completion

763. Mu'adha said:I asked 'A'isha: What is the reason that a menstruating woman completes the fasts (that she abandons during her monthly course). but she does not complete the prayers? She (Hadrat 'A'isha) said: Are you a Haruriya? I said: I am not a Haruriya, but I simply want to inquire. She said: We passed through this (period of menstruation), and we were ordered to complete the fasts, but were not ordered to complete the prayers

764. Umm Hani b. Abu Talib reported:I went to the Messenger of Allah () on the day of the conquest (of Mecca) and found him take a bath. while his daughter Fatimah was holding a curtain around him

765. Umm Hani b. Abu Talib reported:It was the day of the conquest (of Mecca) that she went to the Messenger of Allah () and he was staying at a higher part (of that city). The Messenger of Allah () got up for his bath. Fatimah held a curtain around him (in order to provide him privacy). He then put on his garments and wrapped himself with that and then offered eight rak'ahs of the forenoon prayer

766. This hadith is narrated by Sa'id b. Abu Hind with the same chain of transmitters and said:His (the Holy Prophet's) daughter Fatimah provided him privacy with the help of his cloth, and when he had taken a bath he took it up and wrapped it around him and then stood and offered eight rak'ahs of the forenoon prayer

767. Maimuna reported:I placed water for the Apostle () and provided privacy for him, and he took a bath

768. Abd al-Rahman, the son of Abu Sa'id al-Khudri, reported from his father:The Messenger of Allah () said: A man should not see the private parts of another man, and a woman should not see the private parts of another woman, and a man should not lie with another man under one covering, and a woman should not lie with another woman under one covering

769. This hadith has been narrated by Ibn Abu Fudaik and Dabbik b. 'Uthman with the same chain of transmitters and they observed:Private parts of man are the nakedness (which is concealed)

770. Amongst the traditions narrated from Muhammad, the Messenger of Allah () on the authority of Abu Huraira, the one is that Banu Isra'il used to take a bath

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naked, and they looked at the private parts of one another. Moses (peace be upon him), however, took a bath alone (in privacy) ; and they said (tauntingly):By Allah, nothing prohibits Moses to take a bath along with us, but sacrotal hernia. He (Moses) once went for a bath and placed his clothes on a stone and the stone moved on with his clothes. Moses ran after it saying: O stone, my clothes,O stone, my clothes, and Banu Isra'il had the chance to see the private parts of Moses, and said: By Allah, Moses does not suffer from any ailment. The stone then stopped, till Moses had been seen by them, and he then took hold of his clothes and struck the stone. Abu Huraira said: By Allah, there are the marks of six or seven strokes made by Moses on the stone

771. Jabir b. 'Abdullah reported:When the Ka'ba was constructed the Messenger of Allah (ﷺ) and Abbas went and lifted stones. Abbas said to the Messenger of Allah (ﷺ): Place your lower garment on your shoulder (so that you may protect yourself from the roughness and hardness of stones). He (the Holy Prophet) did this, but fell down upon the ground in a state of unconsciousness and his eyes were turned towards the sky. He then stood up and said: My lower garment, my lower garment; and this wrapper was tied around him. In the hadith transmitted by Ibn Rafi', there is the word:" On his neck" and he did not say:" Upon his shoulder

772. Jabir b. 'Abdullah reported:The Messenger of Allah (ﷺ) was carrying along with them (his people) stones for the Ka'ba and there was a waist wrapper around him. His uncle," Abbas, said to him: O son of my brother! if you take off the lower garment and place it on the shoulders underneath the stones, it would be better. He (the Holy Prophet) took it off and placed it on his shoulder and fell down unconscious. He (the narrator) said: Never was he seen naked after that day

773. Al-Miswar b. Makhrama reported:I was carrying a heavy stone and my lower garment was loose, and it, therefore, slipped off (so soon) that I could not place the stone (on the ground) and carry to its proper place. Upon this the Messenger of Allah (ﷺ) said: Return to your cloth (lower garment), take it (and tie it around your waist) and do not walk naked

774. Abdullah b. Ja'far reported:The Messenger of Allah (ﷺ) one day made me mount behind him and he confided to me something secret which I would not disclose to anybody; and the Messenger of Allah (ﷺ) liked the concealment provided by a lofty place or cluster of dates (while answering the call of nature), Ibn Asma' said in his narration: It implied an enclosure of the date-trees

775. Sa'id al-Khudri narrated it from his father:I went to Quba' with the Messenger of Allah (ﷺ) on Monday till we reached (the habitation) of Banu Salim. The Messenger of Allah (ﷺ) stood at the door of 'Itban and called him loudly. So he came out dragging his lower garment. Upon this the Messenger of Allah (ﷺ) said: We have made this man to make haste 'Itban said: Messenger of Allah, if a man parts with his wife suddenly without seminal emission, what is he required to do (with regard to bath)? The Messenger of Allah (ﷺ) said: It is with the seminal emission that bath becomes obligatory

776. Abu Sa'id al-Khudri reported:The Apostle of Allah (ﷺ) observed: Bathing is obligatory in case of seminal emission

777. Abu al. 'Ala' b. al-Shikhkhair said:The Messenger of Allah (ﷺ) abrogated some of his commands by others, just as the Qur'an abrogates some part with the other

778. Abu Sa'id al-Khudri reported:The Messenger of Allah (ﷺ) happened to pass by (the house) of a man amongst the Ansar, and he sent for him. He came out and water was trickling down from his head. Upon this he (the Holy Prophet) said: Perhaps we put you to haste. He said: Yes. Messenger of Allah. He (the Holy Prophet) said: When you made haste or semen is not emitted, bathing is not obligatory for you, but ablution is binding. Ibn Bashshir has narrated it with a minor alteration

779. Ubayy Ibn Ka'b reported:I asked the Messenger of Allah (ﷺ) about a man who has sexual intercourse with his wife, but leaves her before orgasm. Upon this he (the Holy Prophet) said: He should wash the secretion of his wife, and then perform ablution and offer prayer

780. Ubayy ibn Ka'b narrated it from the Messenger of Allah (ﷺ) that he said:If a person has sexual intercourse with his wife, but does not experience orgasm, he should wash his organ and perform an ablution

781. Zaid b. Khalid al-Jubani reported that he asked Uthman b. 'Affan:What is your opinion about the man who has sexual intercourse with his wife, but does not experience orgasm? Uthman said: He should perform ablution as he does for prayer, and wash his organ. 'Uthman also said: I have heard it from the Messenger of Allah (ﷺ)

782. Abu Ayyub reported that he had heard like this from the Messenger of Allah (ﷺ)

783. Abu Huraira reported:The Apostle of Allah (ﷺ) said: When a man has sexual intercourse, bathing becomes obligatory (both for the male and the female). In the hadith of Matar the words are: Even if there is no orgasm. Zuhair has narrated it with a minor alteration of words

784. This hadith is narrated by Qatida with the same chain of transmitters, but with minor alterations. Here instead of the word - (jahada, (ijtahada) has been used, and the words;" Even if there is no orgasm" have been omitted

785. Abu Musa reported:There cropped up a difference of opinion between a group of Muhajirs (Emigrants and a group of Ansar (Helpers) (and the point of dispute was) that the Ansar said: The bath (because of sexual intercourse) becomes obligatory only-when the semen spurts out or ejaculates. But the Muhajirs said: When a man has sexual intercourse (with the woman), a bath becomes obligatory (no matter whether or not there is seminal emission or ejaculation). Abu Musa said: Well, I satisfy you on this (issue). He (Abu Musa, the narrator) said: I got up (and went) to 'A'isha and sought her permission and it was granted, and I said to her: O Mother, or Mother of the Faithful, I want to ask you about a matter on which I feel shy. She said: Don't feel shy of asking me about a thing which you can ask your mother, who gave you birth, for I am too your mother. Upon this I said: What makes a bath obligatory for a person? She replied: You have come

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across one well informed! The Messenger of Allah () said: When anyone sits amidst four parts (of the woman) and the circumcised parts touch each other a bath becomes obligatory

786. A'isha the wife of the Messenger of Allah () reported. A person asked the Messenger of Allah () about one who has sexual intercourse with his wife and parts away (without orgasm) whether bathing is obligatory for him. 'A'isha was sitting by him. The Messenger of Allah () said:I and she (the Mother of the Faithful) do it and then take a bath

787. Zaid b Thabit reported:I heard the Messenger of Allah () say this: Ablution is obligatory (for one who takes anything) touched by fire

788. Abdullah b. Ibrahim b. Qariz reported that he found Abu Huraira performing ablution in the mosque, who said:I am performing ablution because of having eaten pieces of cheese, for I heard the Messenger of Allah () say: Perform ablution (after eating anything) touched by fire

789. Urwa reported on the authority of A'isha, the wife of the Messenger of Allah (), saying this:The Messenger of Allah () said. Perform ablution (after eating) anything touched by fire

790. Ibn 'Abbas reported:The Messenger of Allah () took (meat of) goat's shoulder and offered prayer and did not perform ablution

791. Ibn 'Abbas reported:The Messenger of Allah () took flesh from the bone or meat, and then offered prayer and did not perform ablution, and (in fact) he did not touch water

792. Ja'far b. Amr b. Umayya al-Damari reported on the authority of his father who said:I saw the Messenger of Allah () take slices from goat's shoulder, and then eat them, and then offer prayer without having performed ablution

793. Ja'far b. 'Amr b. Umayya al-Damari reported on the authority of his father who said:I saw the Messenger of Allah () take slices from goat's shoulder and then eat them. He was called for prayer and he got up, leaving aside the knife, and offered prayer but did not perform ablution

794.

795. Ibn 'Abbas reported it on the authority of Maimuna, the wife of the Messenger of Allah (), that the Messenger of Allah () took (a piece of goat's) shoulder at her place, and then offered prayer but did not perform ablution

796. This hadith has been narrated by Ibn 'Abbas on the authority of Maimuna. the wife of the Apostle (), by another chain of transmitters

797. Abu Rafi' reported:I testify that I used to roast the liver of the goat for the Messenger of Allah (may peace be tipcn him) and then he offered prayer but did not perform ablution

798. Ibn Abbas reported:The Apostle () took milk and then called for water and rinsed (his mouth) and said: It contains greasiness

799. This hadith has been narrated by another chain of transmitters

800. Ibn Abbas reported:The Messenger of Allah () dressed himself, and then went out for prayer, when he was presented with bread and meat. He took three morsels out of that, and then offered prayer along with other people and did not touch water

801. This hadith is narrated by Muhammad b. 'Amr b. Ata' with these words:I was with Ibn 'Abbas, and Ibn 'Abbas saw the Messenger of Allah () doing like this, and it is also said that the words are: He (the Holy Prophet) offered prayer; and the word" people" is not mentioned

802. Jabir b. Samura reported:A man asked the Messenger of Allah (may peace be upon him) whether he should perform ablution after (eating) mutton. He (the Messenger of Allah) said: Perform ablution if you so desire, and if you do not wish, do not perform it. He (again) asked: Should I perform ablution (after eating) camel's flesh? He said: Yes, perform ablution (after eating) camel's flesh. He (again) said: May I say prayer in the sheepfolds? He (the Messenger of Allah) said: Yes. He (the narrator) again said: May I say prayer where camels lie down? He (the Holy Prophet) said: No

803. This hadith is also narrated by another chain of transmitters

804. Abbad b. Tamim reported from his uncle that a person made a complaint to the Apostle () that he entertained (doubt) as if something had happened to him breaking his ablution. He (the Holy Prophet) said:He should not return (from prayer) unless he hears a sound or perceives a smell (of passing wind). Abu Bakr and Zuhair b. Harb have pointed out in their narrations that it was 'Abdullah b. Zaid

805. Abu Huraira reported:The Messenger of Allah () said: If any one of you has pain in his abdomen, but is doubtful whether or not anything has issued from him, he should not leave the mosque unless he hears a sound or perceives a smell

806. The freed slave-girl of Maimuna was given a goat in charity but it died. The Messenger of Allah () happened to pass by that (carcass). Upon this he said:Why did you not take off its skin? You could put it to use, after tanning it. They (the Companions) said: It was dead. Upon, this he (the Messenger of Allah) said: Only its eating is prohibited. Abu bakr and Ibn Umar in their narrations said: It is narrated from Maimuna (may Allah be pleased with her)

807. Ibn 'Abbas said:The Messenger of Allah () saw a dead goat, which had been given in charity to the freed slave-girl of Maimuna. The Messenger of Allah () said: Why don't you make use of its skin? They (the Companions around the Holy Prophet) said: It is dead. Upon this he said: It is the eating (of the dead animal) which is prohibited

808. This hadith is narrated by Ibn Shihab with the same chain of transmitters as transmitted by Yunus

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809. Ibn Abbas reported: The Messenger of Allah (ﷺ) happened to pass by a goat thrown (away) which had been in fact given to the freed slave-girl of Maimuna as charity. Upon this the Messenger of Allah (ﷺ) said: Why did they not get its skin? They had better tan it and make use of it
810. Ibn 'Abbas reported on the authority of Maimuna that someone amongst the wives of the Messenger of Allah (ﷺ) had a domestic animal and it died. Upon this the Messenger of Allah (ﷺ) said: Why did you not take off its skin and make use of that?
811. Ibn 'Abbas reported: The Apostle of Allah (ﷺ) happened to pass by (the dead body) of the goat which belonged to the freed slave-girl of Maimuna and said: Why did you not make use of its skin?
812. Abdullah b. Abbas said: I heard the Messenger of Allah (ﷺ) say: When the skin is tanned it becomes purified
813. This hadith has been transmitted on the authority of Ibn 'Abbas by another chain of transmitters
814. Abu al-Khair reported: I saw Ibn Wa'la al-Saba'i wear a fur. I touched it. He said: Why do you touch it? I asked Ibn 'Abbas saying: We are the inhabitants of the western regions, and there (live) with us Berbers and Magians. They bring with them rams and slaughter them, but we do not eat (the meat of the animals) slaughtered by them, and they come with skins full of fat. Upon this Ibn 'Abbas said: We asked the Messenger of Allah (ﷺ) about this and he said: Its tanning makes it pure
815. Ibn Wa'la al-Saba'i reported: I asked 'Abdullah b. 'Abbas saying: We are the inhabitants of the western regions. The Magians come to us with skins full of water and fat. He said: Drink. I said to him: Is it your own opinion? Ibn Abbas said: I heard the Messenger of Allah (ﷺ) say: Tanning purifies it (the skin)
816. A'isha reported: We went with the Messenger of Allah (ﷺ) on one of his journeys and when we reached the place Baida' or Dhat al-Jaish, my necklace was broken (and fell somewhere). The Messenger of Allah (ﷺ) along with other people stayed there for searching it. There was neither any water at that place nor was there any water with them (the Companions of the Holy Prophet). Some persons came to my father Abu Bakr and said: Do you see what A'isha has done? She has detained the Messenger of Allah (ﷺ) and persons accompanying him, and there is neither any water here or with them. So Abu Bakr came there and the Messenger of Allah (ﷺ) was sleeping with his head on my thigh. He (Abu Bakr) said: You have detained the Messenger of Allah (ﷺ) and other persons and there is neither water here nor with them. She (A'isha) said: Abu Bakr scolded me and uttered what Allah wanted him to utter and nudged my hips with his hand. And there was nothing to prevent me from stirring but for the fact that the messenger of Allah (ﷺ) was lying upon my thigh. The Messenger of Allah (ﷺ) slept till it was dawn at a waterless place. So Allah revealed the verses pertaining to tayammum and they (the Prophet and his Companions) performed tayammum. Usaid b. al-Hudair who was one of the leaders said: This is not the first of your blessings, O Family to Abu Bakr. A'isha said: We made the camel stand which was my mount and found the necklace under it
817. A'isha reported she had borrowed from Asma' (her sister) a necklace and it was lost. The Messenger of Allah (ﷺ) sent men to search for it. As it was the time for prayer, they offered prayer without ablution (as water was not available there). When they came to the Messenger of Allah (ﷺ), they made a complaint about it, and the verses pertaining to tayammum were revealed. Upon this Usaid b. Hadair said (to A'isha): May Allah grant you a good reward! Never has been there an occasion when you were beset with difficulty and Allah did not make you come out of that and made it an occasion of blessing for the Muslims
818. Shaiq reported: I was sitting in the company of Abdullah and Abu Musa when Abu Musa said: O 'Abd al-Rahman (kunya of 'Abdullah b. Mas'ud), what would you like a man to do about the prayer if he experiences a seminal emission or has sexual intercourse but does not find water for a month? 'Abdullah said: He should not perform tayammum even if he does not find water for a month. 'Abdullah said: Then what about the verse in Sura Ma'ida: "If you do not find water, betake yourself to clean dust"? 'Abdullah said: If they were granted concession on the basis of this verse, there is a possibility that they would perform tayammum with dust on finding water very cold for themselves. Abu Musa said to Abdullah: You have not heard the words of 'Ammar: The Messenger of Allah (ﷺ) sent me on an errand and I had a seminal emission, but could find no water, and rolled myself in dust just as a beast rolls itself. I came to the Messenger of Allah (ﷺ) then and made a mention of that to him and he (the Holy Prophet) said: It would have been enough for you to do thus. Then he struck the ground with his hands once and wiped his right hand with the help of his left hand and the exterior of his palms and his face. 'Abdullah said: Didn't you see that Umar was not fully satisfied with the words of 'Ammar only?
819. This hadith is narrated by Shaiq with the same chain of transmitters but with the alteration of these words: He (the Holy Prophet) struck hands upon the earth, and then shook them and then wiped his face and palm
820. Abd al-Rabbin b. Abza narrated it on the authority of his father that a man came to 'Umar and said: I am (at times) affected by seminal emission but find no water. He ('Umar) told him not to say prayer. 'Ammar then said. Do you remember, O Commander of the Faithful, when I and you were in a military detachment and we had had a seminal emission and did not find water (for taking bath) and you did not say prayer, but as for myself I rolled in dust and said prayer, and (when it was mentioned before) the Apostle (ﷺ) said: It was enough for you to strike the ground with your hands and then blow (the dust) and then wipe your face and palms. Umar said: 'Ammar, fear Allah. He said: If you so like, I would not narrate it. A hadith like this has been transmitted with the same chain of transmitters but for the words: 'Umar said: We hold you responsible for what you claim
821. Abd al-Rahman b. Abza narrated it on the authority of his father that a man came to Umar and said: I have had a seminal emission but I found no water, and the rest of the hadith is the same but with this addition: 'Amr said: O Commander of the Faithful, because of the right given to you by Allah over me, if you desire, I would not narrate this hadith to anyone

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822. Umair, the freed slave of Ibn 'Abbas, reported:I and 'Abd al-Rahmin b. Yasir, the freed slave of Maimuna, the wife of the Apostle (way peace be upon him), came to the house of Abu'l-Jahm b. al-Harith al-Simma Ansari and he said: The Messenger of Allah () came from the direction of Bi'r Jamal and a man met him; he saluted him but the Messenger of Allah () made no response, till he (the Holy Prophet) came to the wall, wiped his face and hands and then returned his salutations

823. Ibn Umar reported:A person happened to pass by the Messenger of Allah () when he was making water and saluted him, but he did not respond to his salutation

824. Abu Huraira reported that he met the Messenger of Allah () on one of the paths leading to Medina in a state of (sexual) defilement and he slipped away and took a bath. The Apostle of Allah () searched for him and when he came, he said to him:O Abu Huraira, where were you? He said: Messenger of Allah, you met when I was (sexually) defiled and I did not like to sit in your company before taking a bath. Upon this the Messenger of Allah () said: Hallowed be Allah, verily a believer is never defiled

825. Hudhaifa reported:The Messenger of Allah () happened to meet him and he was (sexually) defiled, and he slipped away and took a bath and then came and said: I was (sexually) defiled. Upon this he (the Holy Prophet) remarked: A Muslim is never defiled

826. A'isha said:The Apostle of Allah () used to remember Allah at all moments

827. Ibn 'Abbas reported:The Apostle of Allah () came out of the privy, and he was presented with some food, and the people reminded him about ablution, but he said: Am I to say prayer that I should perform ablution?

828. Ibn 'Abbas reported:We were with the Messenger of Allah () and he had come out of the privy. Food was presented to him. It was said to him (by the Companions around him): Wouldn't you perform ablution? Upon this he said: Why, am I to say prayer that I should perform ablution?

829. Ibn 'Abbas reported:The Messenger of Allah () went to the privy and when he came back, he was presented with food. It was said to him; Messenger of Allah, wouldn't you perform ablution. He said: Why, am I to say prayer?

830. Ibn Abbas, reported:The Apostle of Allah () came out of the privy after relieving himself, and food was brought to him and he took it, and did not touch water. In another narration transmitted by Sa'id b. al-Huwairith it is like this: It was said to the Messenger of Allah () You have not performed ablution. He said: I do not intend to say prayer that I should perform ablution

831. Anas reported:When the Messenger of Allah () entered the privy, and in the hadith transmitted by Hushaim (the words are): When the Messenger of Allah () entered the lavatory, be used to say: O Allah, I seek refuge in Thee from wicked and noxious things

832. This hadith is also transmitted by 'Abd al-'Aziz with the same chain of transmitters, and the words are:I seek refuge with Allah from the wicked and noxious things

833. Anas reported:(The people) stood up for prayer and the Messenger of Allah () was whispering to a man, and in the narration of 'Abd al-Warith (the words are): The Apostle of Allah () was having a private conversation with a man, and did not start the prayer till the people dozed off

834. Anas b. Malik reported:(The people) stood up for prayer and the Messenger of Allah () was talking in whispers with a man, and he did not discontinue the conversation till his Companions dozed off; he then came and led the prayer

835. Qatida reported:I heard Anas as saying that the Companion of the Messenger of Allah () dozed off and then offered prayer and did not perform ablution. He (the narrator) said: I asked him if he had actually heard it from Anas. He said: By Allah. yes

836. Anas reported:(The people) stood up for the night prayer when a man spoke forth: I need to say something. The Apostle of Allah () entered into secret conversation with him, till the people dozed off or some of the people (dozed off), and then they said the prayer

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837. Ibn Umar reported:When the Muslims came to Medina, they gathered and sought to know the time of prayer but no one summoned them. One day they discussed the matter, and some of them said: Use something like the bell of the Christians and some of them said: Use horn like that of the Jews. Umar said: Why may not a be appointed who should call (people) to prayer? The Messenger of Allah () said: O Bilal, get up and summon (the people) to prayer

838. Anas reported:Bilal was commanded (by the Messenger of Allah) to repeat (the phrases of) Adhan twice and once in Iqama. The narrator said: I made a mention of it before Ayyub who said: Except for saying: Qamat-is-Salat [the time for prayer has come]

839. Anas b. Malik reported:They (the Companions) discussed that they should know the timings of prayer by means of something recognized by all. Some of them said that fire should be lighted or a bell should be rung. But Bilal was ordered to repeat the phrases twice in Adhan, and once in Iqama

840. This hadith is transmitted by Khalid Hadhdha with the same chain of transmitters (and the words are):When the majority of the people discussed they should know, like the hadith narrated by al-Thaqafi (mentioned above) except for the words:" They (the people) should kindle fire

841. Anas reported:Bilal was commanded (by the Holy Prophet) to repeat the phrases twice in Adhan, and once in Iqama

842. Abu Mahdhura said that the Messenger of Allah () taught him Adhan like this:Allah is the Greatest, Allah is the Greatest; I testify that there is no god but

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Allah, I testify that there is no god but Allah; I testify that Muhammad Is the Messenger of Allah, I testify that Muhammad is the Messenger of Allah, and it should be again repeated: I testify that there is no god but Allah, I testify that there is no god but Allah; I testify that Muhammad Is the Messenger of Allah, I testify that Muhammad is the Messenger of Allah. Come to the prayer (twice). Come to success (twice). Ishaq added: Allah is the Greatest, Allah is the Greatest; there Is no god but Allah

843. Ibn Umar reported:The Messenger of Allah () had two Mu'adhdhins, Bilal and 'Abdullah b. Umm Maktum, who (latter) was blind

844. This hadith has been narrated on the authority of 'A'isha by another chain of transmitters

845. A'isha reported:Ibn Umm Maktum used to pronounce Adhan at the behest of the Messenger of Allah () (despite the fact) that he was blind

846. A hadith like this has been transmitted by Hisham

847. Anas b. Malik reported:The Messenger of Allah () used to attack the enemy when it was dawn. He would listen to the Adhan; so if he heard an Adhan, he stopped, otherwise made an attack. Once on hearing a man say: Allah is the Greatest, Allah is the Greatest, the Messenger of Allah () remarked: He is following al-Fitra (al-Islam). Then hearing him say: I testify that there is no god but Allah. there is no god but Allah, the Messenger of Allah () said: You have come out of the Fire (of Hell). They looked at him and found that he was a goat herd

848. Abu Sa'id al-Khudri reported:When you hear the call (to prayer), repeat what the Mu'adhdhin pronounces

849. Abdullah b. Amr b. al-As reported Allah's Messenger () as saying:When you hear the Mu'adhdhin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah; then beg from Allah al-Wasila for me, which is a rank in Paradise fitting for only one of Allah's servants, and I hope that I may be that one. If anyone who asks that I be given the Wasila, he will be assured of my intercession

850. Umar b. al-Khattab reported:The Messenger of Allah () said: When the Mu'adhdhin says: Allah is the Greatest, Allah is the Greatest, and one of you should make this response: Allah is the Greatest, Allah is the Greatest; (and when the Mu'adhdhin) says: I testify that there is no god but Allah, one should respond: I testify that there is no god but Allah, and when he says: I testify that Muhammad is the Messenger of Allah, one should make a response: I testify that Muhammad is Allah's Messenger. When he (the Mu'adhdhin) says: Come to prayer, one should make a response: There is no might and no power except with Allah. When he (the Mu'adhdhin) says: Come to salvation, one should respond: There is no might and no power except with Allah, and when he (the Mu'adhdhin) says: Allah is the Greatest, Allah is the Greatest, then make a response: Allah is the Greatest, Allah is the Greatest. When he (the Mu'adhdhin) says: There is no god but Allah, and he who makes a re- sponse from the heart: There is no god but Allah, he will enter Paradise

851. Sa'd b. Abu Waqqas reported:The Messenger of Allah () said: If anyone says on hearing the Mu'adhdhin: I testify that there is no god but Allah alone. Who has no partner, and that Muhammad is His servant and His Messenger, (and that) I am satisfied with Allah as my Lord, with Muhammad as Messenger. and with Islam as din (code of life), his sins would be forgiven. In the narration transmitted by Ibn Rumh the words are:" He who said on hearing the Mu'adhdhin and verity I testify." ' Qutaiba has not mentioned his words:" And I

852.

853.

854. Abu Sufyan reported it on the authority of Jabir that he had heard the Messenger of Allah () say:When Satan hears the call to prayer, he runs away to a distance like that of Rauha. Sulaimin said: I asked him about Rauha. He replied: It is at a distance of thirty-six miles from Medina

855. Abu Mu'awiya narrated it on the authority of A'mash with the same chain of transmitters

856. Abu Huraira reported the Messenger of Allah () as saying:When Satan hears the call to prayer, he turns back and breaks the wind so as not to hear the call being made, but when the call is finished he turns round and distracts (the minds of those who pray), and when he hears the Iqama, he again runs away so as not to hear its voice and when it subsides, he comes back and distracts (the minds of those who stand for prayer)

857. Abu Huraira reported:The Messenger of Allah () said: When the Mu'adhdhin calls to prayer, Satan runs back vehemently

858. Suhail reported that his father sent him to Banu Haritha along with a boy or a man. Someone called him by his name from an enclosure. He (thenarrator) said:The person with me looked towards the enclosure, but saw nothing. I made a mention of that to my father. He said: If I knew that you would meet such a situation I would have never sent you (there), but (bear in mind) whenever you hear such a call (from the evil spirits) pronounce the Adhan. for I have heard Abu Huraira say that the Messenger of Allah (may peace be upbn him) said: Whenever Adhan is proclaimed, Satan runs back vehemently

859. Abu Huraira reported:The Apostle () said When the call to prayer is made, Satan runs back and breaks wind so as not to hear the call being made, and when the call is finished. he turns round. When Iqama is proclaimed he turns his back, and when it is finished he turns round to distract a man, saying: Re- member such and such; remember such and such, referring to something the man did not have in his mind, with the result that he does not know how much he has prayed

860. A hadith like it has been narrated by Abu Huraira but for these words:" He (the man saying the prayer) does not know how much he has prayed

861. Salim narrated it on the authority of his father who reported:I saw the Messenger of Allah () raising his hands apposite the shoulders at the time of beginning the prayer and before bowing down and after coming back to the position after bowing. but he did not raise them between two prostrations

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862. Ibn Umar reported that the Messenger of Allah (ﷺ), when he stood up for prayer, used to raise his hands apposite the shoulders and then recited takbir (Allah-o-Akbar), and when he was about to bow he again did like it and when he raised himself from the ruku' (bowing posture) he again did like it, but he did not do it at the time of raising his head from prostration
863. This hadith has been transmitted with the same chain of transmitters by al. Zuhri as narrated by Ibn Juraij (who) said. When the Messenger of Allah (ﷺ) stood up for prayer, he raised hands (to the height) apposite the shoulders and then recited takbir
864. Abu Qilaba reported that he saw Malik b. Huwairith raising his hands at the beginning of prayer and raising his hands before kneeling down, and raising his hands after lifting his head from the state of kneeling, and he narrated that the Messenger of Allah (ﷺ) used to do like this
865. Malik b. Huwairith reported: The Messenger of Allah (ﷺ) raised his hands apposite his ears at the time of reciting the takbir (i. e. at the time of beginning the prayer) and then again raised his hands apposite the ears at the time of bowing and when he lifted his head after bowing he said: Allah listened to him who praised Him, and did like it (raised his hands up to the ears)
866. This hadith has been transmitted by Qatada with the same chain of transmitters that he saw the Messenger of Allah (ﷺ) doing this (i.e. raising his hands) till they were opposite the lobes of ears
867. Abu Salama reported: Abu Huraira led prayer for them and recited takbir when he bent and raised himself (in ruku' and sujud) and after completing (the prayer) he said: By Allah I say prayer which has the best resemblance with the prayer of the Prophet (ﷺ) amongst you
868. Abu Huraira reported: When the Messenger of Allah (ﷺ) got up for prayer, he would say the takbir (Allah-o-Akbar) when standing, then say the takbir when bowing. then say: "Allah listened to him who praised him," when coming to the erect position after bowing, then say while standing: "To Thee, our Lord, be the praise", then recite the takbir when getting down for prostration, then say the takbir on raising his head, then say the takbir on prostrating himself, then say the takbir on raising his head. He would do that throughout the whole prayer till he would complete it, and he would say the takbir when he would get up at the end of two rak'as after adopting the sitting posture. Abu Huraira said: My prayer has the best resemblance amongst you with the prayer of the Messenger of Allah (ﷺ)
869. Ibn al-Harith reported: He had heard Abu Huraira say: The Messenger of Allah (ﷺ) recited takbir on standing for prayer, and the rest of the hadith is like that transmitted by Ibn Juraij (recorded above), but he did not mention Abu Huraira as saying: "My prayer has the best resemblance amongst you with the prayer of the Messenger of Allah (ﷺ)"
870. Abu Salama b. 'Abd al-Rahman reported.. When Marwan appointed Abu Huraira as his deputy in Medina, he recited takbir whenever he got up for obligatory prayer, and the rest of the hadith is the same as transmitted by Ibn Juraij (but with the addition of these words): On completing the prayer with salutation, and he turned to the people in the mosque and said
871. Abu Salama reported that Abu Huraira recited takbir in prayer on all occasions of rising and kneeling. We said: O Abu Huraira, what is this takbir? He said: Verily it is the prayer of the Messenger of Allah (ﷺ)
872. Suhail reported on the authority of his father that Abu Huraira used to recite takbir on all occasions of rising and bending (in prayer) and narrated that the Messenger of Allah (ﷺ) used to do like that
873. Mutarrif reported: I and 'Imran b. Husain said prayer behind 'Ali b. Abu, Talib. He recited takbir when he prostrated, and he recited takbir when he raised his head and he recited takbir while rising up (from the sitting position at the end of two rak'ahs). When we had finished our prayer, 'Imran caught hold of my hand and said: He (Hadrat Ali) has led prayer like Muhammad (ﷺ) or he said: He in fact recalled to my mind the prayer of Muhammad (may peace be upon him)
874. Ubada b. as-Samit reported from the Messenger of Allah (ﷺ) (may peace be upon him): He who does not recite Fatihat al-Kitab is not credited with having observed the prayer
875. Ubada b. as-Samit reported: The Messenger of Allah (ﷺ) said: He who does not recite Umm al-Qur'an is not credited with having observed the prayer
876. Mahmud b. al-Rabi', on whose face the Messenger of Allah (ﷺ) squirted water from the well, reported on the authority of 'Ubada b. as- Samit that the Messenger of Allah (ﷺ) said: He who does not recite Umm al-Qur'an is not credited with having observed prayer
877. This hadith has also been transmitted by Ma'mar from al-Zuhri with the same chain of transmitters with the addition of these words: "and something more
878. Abu Huraira reported: The Apostle of Allah (ﷺ) said: If anyone observes prayer in which he does not recite Umm al-Qur'an, It is deficient [he said this three times] and not complete. It was said to Abu Huraira: At times we are behind the Imam. He said: Recite it inwardly, for he had heard the Messenger of Allah (ﷺ) declare that Allah the Exalted had said: I have divided the prayer into two halves between Me and My servant, and My servant will receive what he asks. When the servant says: Praise be to Allah, the Lord of the universe, Allah the Most High says: My servant has praised Me. And when he (the servant) says: The Most Compassionate, the Merciful, Allah the Most High says: My servant has lauded Me. And when he (the servant) says: Master of the Day of judgment, He remarks: My servant has glorified Me. and sometimes He would say: My servant entrusted (his affairs) to Me. And when he (the worshipper) says: Thee do we worship and of Thee do we ask help, He (Allah) says: This is between Me and My servant, and My servant will receive what he asks for. Then, when he (the worshipper) says: Guide us to the straight path, the path of those to whom Thou hast been Gracious not of those who have incurred Thy displeasure, nor of those who have gone astray, He (Allah) says: This is for My servant, and My servant will receive what he asks for. Sufyan said: 'Ala b. 'Abd al-Rahman b. Ya'qub narrated it to me when I

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went to him and he was confined to his home on account of illness, and I asked him about it

879. It is narrated on the authority of Abu Huraira that he had heard the Messenger of Allah (ﷺ) say: He who observed prayer but he did not recite the Umm al-Qur'an in it, and the rest of the hadith is the same as transmitted by Sufyan, and in this hadith the words are: "Allah the Most High said: the prayer is divided into two halves between Me and My servant. The half of it is for Me and the half of it is for My servant"

880. Abu Huraira reported: The Messenger of Allah (ﷺ) said: He who said his prayer, but did not recite the opening chapter of al-Kitab, his prayer is incomplete. He repeated it thrice

881.

882. Abu Huraira reported: The Messenger of Allah (ﷺ) said: One is not credited with having observed the prayer without the recitation (of al-Fatiha). So said Abu Huraira: (The prayer in which) the Messenger of Allah (ﷺ) recited in a loud voice, we also recited that loudly for you (and the prayer in which) he recited inwardly we also recited inwardly for you (to give you a practical example of the prayer of the Holy Prophet)

883. Ata' narrated on the authority of Abu Huraira who said that one should recite (al-Fatiha) in every (rak'ah of) prayer. What we heard (i. e. recitation) from the Messenger of Allah (ﷺ), we made you listen to that. And that which he (recited) inwardly, we (recited) inwardly for you. A person said to him: If I add nothing to the (recitation) of the Umm al Qur'an (Surat al-Fatiha), would it make the prayer incomplete? He (Abu Huraira) said: If you add to that (if you recite some of verses of the Qur'an along with Surat al-Fatiha) that is better for you. But if you are contented with it (Surat al-Fatiha) only, it is sufficient for you

884. Ata' reported it on the authority of Abu Huraira who said: Recitation (of Surat al-Fatiha) in every (rak'ah) of prayer is essential. (The recitation) that we listened to from the Messenger of Allah (ﷺ) we made you listen to it. And that which he recited inwardly to us, we recited it inwardly for you. And he who recites Umm al-Qur'an, it is enough for him (to complete the prayer), and he who adds to it (recites some other verses of the Holy Qur'an along with Surat al-Fatiha), it is preferable for him

885. Abu Huraira reported: The Messenger of Allah (ﷺ) entered the mosque and a person also entered therein and offered prayer, and then came and paid salutation to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) returned his salutation and said: Go back and pray, for you have not offered the prayer. He again prayed as he had prayed before, and came to the Messenger of Allah (ﷺ) and saluted him. The Messenger of Allah (ﷺ) returned the salutation and said: Go back and say prayer, for you have not offered the prayer. This (act of repeating the prayer) was done three times. Upon this the person said: By Him Who has sent you with Truth, whatever better I can do than this, please teach me. He (the Holy Prophet) said: When you get up to pray, recite takbir, and then recite whatever you conveniently can from the Qur'an, then bow down and remain quietly in that position, then raise yourself and stand erect; then prostrate yourself and remain quietly in that attitude; then raise yourself and sit quietly; and do that throughout all your prayers

886. Abu Huraira reported: A person entered the mosque and said prayer while the Messenger of Allah (ﷺ) was sitting in a nook (of the mosque), and the rest of the hadith is the same as mentioned above, but with this addition: "When you get up to pray, perform the ablution completely, and then turn towards the Qibla and recite takbir (Allah o Akbar = Allah is the Most Great)

887. Imrin b. Husain reported: The Messenger of Allah (ﷺ) led us in Zuhr or 'Asr prayer (noon or the afternoon prayer). (On concluding it) he said: Who recited behind me (the verses): Sabbih Isma Rabbik al-a'la (Glorify the name of thy Lord, the Most High)? There upon a person said: It was I, but I intended nothing but goodness. I felt that some one of you was disputing with me in it (or he was taking out from my tongue what I was reciting), said the Prophet (ﷺ)

888. Imran b. Husain reported: The Messenger of Allah (ﷺ) observed the Zuhr prayer and a person recited Sabbih Isma Rabbik al-a'la (Glorify the name of thy Lord, the Most High) behind him. When he (the Holy Prophet) concluded the prayer he said: Who amongst you recited (the above-mentioned verse) or who amongst you was the reciter? A person said: It was I. Upon this he (the Holy Prophet) observed: I thought as if someone amongst you was disputing with me (in what I was reciting)

889. This hadith has been narrated by Qatada with the same chain of transmitters that the Messenger of Allah (ﷺ) observed Zuhr prayer and said: I felt that someone amongst you was disputing with me (in what I was reciting)

890. Anas reported: I observed prayer along with the Messenger of Allah (ﷺ) and with Abu Bakr, Umar and Uthman (may Allah be pleased with all of them), but I never heard any one of them reciting Bismillah-ir-Rahman-ir-Rahim loudly

891. Shu'ba reported it with the same chain of transmitters. with the addition of these words: "I said to Qatada: Did you hear it from Anas? He replied in the affirmative and added: We had inquired of him about it

892. Abda reported: 'Umar b. al-Khattab used to recite loudly these words: Subhanak Allahumma wa bi hamdika wa tabarakasmuka wa ta'ala jadduka wa la ilaha ghairuka [Glory to Thee, O Allah, and Thine is the Praise, and Blessed is Thy Name. and Exalted is Thy Majesty. and there is no other object of worship beside Thee]. Qatada informed in writing that Anas b. Malik had narrated to him: I observed prayer behind the Messenger of Allah (ﷺ) and Abu Bakr and Umar and 'Uthman. They started (loud recitation) with: Al-hamdu lillahi Rabb al-'Alamin [All Praise is due to Allah, the Lord of the worlds] and did not recite Bismillah-ir-Rahman-ir-Rahim (loudly) at the beginning of the recitation or at the end of it

893. It is reported on the authority of Abu Talha that he had heard Anas b. Malik narrating this

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894. Anas reported: One day the Messenger of Allah (ﷺ) was sitting amongst us that he dozed off. He then raised his head smilingly. We said: What makes you smile. Messenger of Allah? He said: A Sura has just been revealed to me, and then recited: In the name of Allah, the Compassionate, the Merciful. Verily We have given thee Kauthar (fount of abundance). Therefore turn to thy Lord for prayer and offer sacrifice, and surely thy enemy is cut off (from the good). Then he (the Holy Prophet) said: Do you know what Kauthar is? We said: Allah and His Messenger know best. The Prophet (ﷺ) said: It (Kauthar) is a canal which my Lord, the Exalted and Glorious has promised me, and there is an abundance of good in it. It is a cistern and my people would come to it on the Day of Resurrection, and tumblers there would be equal to the number of stars. A servant would be turned away from (among the people gathered there). Upon this I would say: My Lord, he is one of my people, and He (the Lord) would say: You do not know that he innovated new things (in Islam) after you. Ibn Hujr made this addition in the hadith: "He (the Holy Prophet) was sitting amongst us in the mosque, and He (Allah) said: (You don't know) what he innovated after you

895. Mukhtar b. Fulful reported that he had heard Anas b. Malik say that the Messenger of Allah (ﷺ) dozed off, and the rest of the hadith is the same as transmitted by Mus-hir except for the words that he (the Holy Prophet) said: It (Kauthar) is a canal which my Lord the Exalted and the Glorious has promised me in Paradise. There is a tank over it, but he made no mention of the tumblers like the number of the stars

896. Wa'il b. Hujr reported: He saw the Messenger of Allah (ﷺ) raising his hands at the time of beginning the prayer and reciting takbir, and according to Hammam (the narrator), the hands were lifted opposite to ears. He (the Holy Prophet) then wrapped his hands in his cloth and placed his right hand over his left hand. And when he was about to bow down, he brought out his hands from the cloth, and then lifted them, and then recited takbir and bowed down, and when (he came back to the erect position) he recited: "Allah listened to him who praised Him." And when he prostrated, he prostrated between his two palms

897. Abdullah (b. Mas'ud) said: While observing prayer behind the Messenger of Allah (ﷺ) we used to recite: Peace be upon Allah, peace be upon so and so. One day the Messenger of Allah (ﷺ) said to us: Verily Allah is Himself Peace. When any one of you sits during the prayer, he should say: All services rendered by words, by acts of worship, and all good things are due to Allah. Peace be upon you, O Prophet, and Allah's mercy and blessings. Peace be upon us and upon Allah's upright servants, for when he says this it reaches every upright servant in the heavens and the earth. (And say further): I testify that there is no god but Allah and I testify that Muhammad is His servant and Messenger. Then he may choose any supplication which pleases him and offer it

898. Shu'ba has narrated this on the authority of Mansur with the same chain of transmitters, but he made no mention of this: "Then he may choose any supplication which pleases him

899. This hadith has been narrated on the authority of Mansur with the same chain of transmitters and he made a mention of this: "Then he may choose any supplication which pleases him or which he likes

900. Abdullah b. Mas'ud reported: We were sitting with the Apostle (ﷺ) in prayer, and the rest of the hadith is the same as narrated by Mansur. He (also said): After (reciting tashahhud) he may choose any prayer

901. Ibn Mas'ud is reported to have said: The Messenger of Allah (ﷺ) taught me tashahhud taking my hand within his palms, in the same way as he taught me a Sura of the Qur'an, and he narrated it as narrated above

902. Ibn 'Abbas reported: The Messenger of Allah (ﷺ) used to teach us tashahhud just as he used to teach us a Surah of the Qur'an, and he would say: All services rendered by words, acts of worship, and all good things are due to Allah. Peace be upon you, O Prophet, and Allah's mercy and blessings. Peace be upon us and upon Allah's upright servants. I testify that there is no god but Allah, and I testify that Muhammad is the Messenger of Allah. In the narration of Ibn Rumh (the words are): "As he would teach us the Qur'an

903. Tawus narrated it on the authority of Ibn 'Abbas that he said: The Messenger of Allah (ﷺ) used to teach us tashahhud as he would teach us a Sura of the Qur'an

904. Hattan b. 'Abdullah al-Raqashi reported: I observed prayer with Abu Musa al-Ash'ari and when he was in the qa'dah, one among the people said: The prayer has been made obligatory along with piety and Zakat. He (the narrator) said: When Abu Musa had finished the prayer after salutation he turned (towards the people) and said: Who amongst you said such and such a thing? A hush fell on the people. He again said: Who amongst you has said such and such a thing? A hush fell on the people. He (Abu Musa) said: Hattan, it is perhaps you that have uttered it. He (Hattan) said No. I have not uttered it. I was afraid that you might be annoyed with me on account of this. A person amongst the people said: It was I who said it, and in this I intended nothing but good. Abu Musa said: Don't you know what you have to recite in your prayers? Verily the Messenger of Allah (ﷺ) addressed us and explained to us all its aspects and taught us how to observe prayer (properly). He (the Holy Prophet) said: When you pray make your rows straight and let anyone amongst you act as your Imam. Recite the takbir when he recites it and when he recites: Not of those with whom Thou art angry, nor of those who go astray, say: Amin. Allah would respond you. And when he (the Imam) recites the takbir, you may also recite the takbir, for the Imam bows before you and raises himself before you. Then the Messenger of Allah (ﷺ) said: The one is equivalent to the other. And when he says: Allah listens to him who praises Him, you should say: O Allah, our Lord, to Thee be the praise, for Allah, the Exalted and Glorious, has vouchsafed (us) through the tongue of His Apostle (ﷺ) that Allah listens to him who praises Him. And when he (the Imam) recites the takbir and prostrates, you should also recite the takbir and prostrate, for the Imam prostrates before you and raises himself before you. The Messenger of Allah (ﷺ) said: The one is equivalent to the other. And when he (the Imam) sits for Qa'da (for tashahhud) the first words of every one amongst you should be: All services rendered by words, acts of worship and all good things are due to Allah. Peace be upon you, O Apostle, and Allah's mercy and blessings. Peace be upon us and upon the upright servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Messenger

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905. Qatada has narrated a hadith like this with another chain of transmitters. In the hadith transmitted by Jarir on the authority of Sulaiman, Qatada's further words are: When (the Qur'an) is recited (in prayer), you should observe silence, and (the following words are) not found in the hadith narrated by anyone except by Abu Kamil who heard it from Abu 'Awina (and the words are): Verily Allah vouchsafed through the tongue of the Messenger of Allah () this: Allah listens to him who praises Him. Abu Ishaq (a student of Imam Muslim) said: Abu Bakr the son of Abu Nadr's sister has (critically) discussed this hadith. Imam Muslim said: Whom can you find a more authentic transmitter of hadith than Sulaiman? Abu Bakr said to him (Imam Muslim): What about the hadith narrated by Abu Huraira, i.e. the hadith that when the Qur'an is recited (in prayer) observe silence? He (Abu Bakr again) said: Then, why have you not included it (in your compilation)? He (Imam Muslim) said: I have not included in this every hadith which I deem authentic; I have recorded only such ahadith on which there is an agreement (amongst the Muhaddithin apart from their being authentic)

906. This hadith has been transmitted by Qatida with the same chain of transmitters (and the words are): "Allah, the Exalted and the Glorious, commanded it through the tongue of His Apostle (may peace be upon him): Allah listens to him who praises Him

907. Abdullah b. Zaid-he who was shown the call (for prayer in a dream) narrated it on the authority of Abu Mas'ud al-Ansari who said: We were sitting in the company of Sa'id b. 'Ubida when the Messenger of Allah () came to us. Bashir b. S'ad said: Allah has commanded us to bless you. Messenger of Allah! But how should we bless you? He (the narrator) said: The Messenger of Allah () kept quiet (and we were so much perturbed over his silence) that we wished we had not asked him. The Messenger of Allah () then said: (For blessing me) say: "O Allah, bless Muhammad and the members of his household as Thou didst bless the members of Ibrahim's household. Grant favours to Muhammad and the members of his household as Thou didst grant favours to the members of the household of Ibrahim in the world. Thou art indeed Praiseworthy and Glorious"; and salutation as you know

908. Ibn Abi Laila reported: Ka'b b. 'Ujra met me and said: Should I not offer you a present (and added): The Messenger of Allah () came to us and we said: We have learnt how to invoke peace upon you; (kindly tell us) how we should bless you. He (the Holy Prophet) said: Say: "O Allah: bless Muhammad and his family as Thou didst bless the family of Ibrahim. Verily Thou art Praiseworthy and Glorious, O Allah

909. A hadith like this has been narrated by Mis'ar on the authority of al-Hakam, but in the hadith transmitted by Mis'ar these words are not found: "Should I not offer you a present?

910. A hadith like this has been narrated by al-Hakam except that he said: "Bless Muhammad ()" and he did not say: "O Allah I

911. Abu Humaid as-Sa'idi reported: They (the Companions of the Holy Prophet) said: Apostle of Allah, how should we bless you? He (the Holy Prophet) observed: Say: "O Allah! bless Muhammad, his wives and his offspring as Thou didst bless Ibrahim, and grant favours to Muhammad, and his wives and his offspring as Thou didst grant favours to the family of Ibrahim; Thou art Praiseworthy and Glorious

912. Abu Huraira reported: The Messenger of Allah () said: He who blesses me once, Allah would bless him ten times

913. Abu Huraira reported: The Messenger of Allah () said: When the Imam says: "Allah listens to him who praises Him." you should say: "O Allah, our Lord for Thee is the praise." for if what anyone says synchronises with what the angels say, his past sins will be forgiven

914. A hadith like this is narrated by Abu Huraira by another chain of transmitters

915. Abu Huraira reported: The Messenger of Allah () said: Say Amin when the Imam says Amin, for if anyone's utterance of Amin synchronises with that of the angels, he will be forgiven his past sins

916. Abu Huraira said: I heard from the Messenger of Allah () the hadith like one transmitted by Malik, but he made no mention of the words of Shihab

917. Abu Huraira reported: The Messenger of Allah () said: When anyone amongst you utters Amin in prayer and the angels in the sky also utter Amin, and this (utterance of the one) synchronises with (that of) the other, all his previous sins are pardoned

918. Abu Harare reported: The Messenger of Allah () said: When anyone amongst you utters Amin and the angels in the heaven also utter Amin and (the Amin) of the one synchronises with (that of) the other, all his previous sins are pardoned

919. A hadith like this is transmitted by Ma'mar from Hammam b. Munabbih on the authority of Abu Huraira who reported it from the Messenger of Allah ()

920. Abu Huraira reported: The Messenger of Allah () said: When the reciter (Imam) utters: "Not of those on whom (is Thine) wrath and not the erring ones," and (the person) behind him utters Amin and his utterance synchronises with that of the dwellers of heavens, all his previous sins would be pardoned

921. Anas b. Malik reported: The Apostle of Allah () fell down from a horse and his right side was grazed. We went to him to inquire after his health when the time of prayer came. He led us in prayer in a sitting posture and we said prayer behind him sitting, and when he finished the prayer he said: The Imam is appointed only to be followed; so when he recites takbir, you should also recite that; when he prostrates, you should also prostrate; when he rises up, you should also rise up, and when he said "God listens to him who praises Him," you should say: "Our Lord, to Thee be the praise," and when he prays sitting, all of you should pray sitting

922. Anas b. Malik reported: The Messenger of Allah () fell down from a horse and he was grazed and he led the prayer for us sitting, and the rest of the hadith is the same

923. Anas b. Malik reported: The Messenger of Allah () fell down from a horse and his right side was grazed, and the rest of the hadith is the same with the

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addition of these words:" When he (the Imam) says prayer standing, you should also do so

924. Anas reported:The Messenger of Allah () rode a horse and fell down from it and his right side was grazed, and the rest of the hadith is the same, and (these words) are found in it:" When he (the Imam) says prayer in an erect posture, you should also say it in an erect posture

925. Anas b. Malik reported:The Messenger of Allah () fell down from his horse and his right side was grazed, and the rest of the hadith is the same. In this hadith there are no additions (of words) as transmitted by Yunus and Malik

926. A'isha reported:The Messenger of Allah () fell ill and some of his Companions came to inquire after his health. The Messenger of Allah () said prayer sitting, while (his Companions) said it (behind him) standing. He (the Holy Prophet) directed them by his gesture to sit down, and they sat down (in prayer). After finishing the (prayer) he (the Holy Prophet) said: The Imam is appointed so that he should be followed, so bow down when he bows down, and rise up when he rises up and say (prayer) sitting when he (the Imam) says (it) sitting

927. This hadith is narrated with the same chain of transmitters by Hisham b. 'Urwa

928. Jabir reported:The Messenger of Allah () was ill and we said prayer behind him and he was sitting. And Abu Bakr was making audible to the people his takbir. As he paid his attention towards us he saw us standing and (directed us to sit down) with a gesture. So we sat down and said our prayer with his prayer in a sitting posture. After uttering salutation he said: You were at this time about to do an act like that of the Persians and the Romans. They stand before their kings while they sit, so don't do that; follow your Imams. If they say prayer standing, you should also do so, and if they say prayer sitting, you should also say prayer sitting

929. Jabir said:The Messenger of Allah () led the prayer and Abu Bakr was behind him. When the Messenger of Allah () recited the takbir, Abu Bakr also recited (it) in order to make it audible to us. And the rest of the hadith is like one transmitted by Laith

930. Abu Huraira reported:The Messenger of Allah () said: The Imam is appointed, so that he should be followed, so don't be at variance with him. Recite takbir when he recites it; bow down when he bows down and when he says:" Allah listens to him who praises Him," say:" O Allah, our Lord, to Thee be the Praise." And when he (the Imam) prostrates, you should also prostrate, and when he says prayer sitting, you should all observe prayer sitting

931. A hadith like this has been transmitted by Hammam b. Munabbih from the Messenger of Allah () on the authority of Abu Huraira

932. Abu Huraira reported:The Messenger of Allah () while teaching us (the principles of faith), said: Do not try to go ahead of the Imam, recite takbir when he recites it, and when he says: "Nor of those who err" you should say Amin, bow down when he bows down, and when he says: "Allah listens to him who praises Him" say: "O Allah, our Lord, to Thee be the praise

933. Abu Huraira reported from the Messenger of Allah () (a hadith) like it, except the words:" Nor of those who err, say Amin" and added:" And don't rise up ahead of him

934. Abu Huraira reported:The Messenger of Allah () said: Verily the Imam is a shield, say prayer sitting when he says prayer sitting. And when he says:" Allah listens to him who praises Him," say:" O Allah, our Lord, to Thee be the praise." and when the utterance of the people of the earth synchronises with that of the beings of heaven (angels), all the previous sins would be pardoned

935. Abu Huraira reported Allah's Messenger () saying:The Imam is appointed to be followed. So recite takbir when he recites it, and bow down when he bows down and when he utters:" Allah listens to him who praises Him," say" O Allah, our Lord, for Thee be the praise." And when he prays, standing, you should pray standing. And when he prays sitting, all of you should pray sitting

936. Ubaidullah b. Abdullah reported:I visited 'A'isha and asked her to tell about the illness of the Messenger of Allah (). She agreed and said: The Apostle () was seriously ill and he asked whether the people had prayed. We said: No, they are waiting for you, Messenger of Allah. He (the Holy Prophet) said: Put some water in the tub for me. We did accordingly and he (the Holy Prophet) took a bath;and, when he was about to move with difficulty, he fainted. When he came round, he again said: Have the people said prayer? We said: No, they are waiting for you, Messenger of Allah. He (the Holy Prophet) again said: Put some water for me in the tub. We did accordingly and he took a bag, but when he was about to move with difficultyhe fainted. When he came round, he asked whether the people had prayed. We said: No, they are waiting for you, Messenger of Allah. He said: Put some water for me in the tub. We did accordingly and he took a bath and he was about to move with difficulty when he fainted. When he came roundhe said: Have the people saidprayer? We said: No, they are waiting for you, Messenger of Allah. She ('A'isha) said: The people were staying in the mosque and waiting for the Messenger of Allah () to lead the last (night) prayer. She ('A'isha) said: The Messenger of Allah () sent (instructions) to Abu Bakr to lead the people in prayer. When the messenger came, he told him (Abd Bakr): The Messenger of Allah () has ordered you to lead the people in prayer. Abu Bakr who was a man of very tenderly feelings asked Umar to lead the prayer. 'Umar said: You are more entitled to that. Abu Bakr led the prayers during those days. Afterwards the Messenger of Allah () felt some relief and he went out supported by two men, one of them was al-'Abbas, to the noon prayer. Abu Bakr was leading the people in prayer. When Abu Bakr saw him. he began to withdraw, but the Messenger of Allah () told him not to withdraw. He told his two (companions) to seat him down beside him (Abu Bakr). They seated him by the side of Abu Bakr. Abu Bakr said the prayer standing while following the prayer of the Apostle () and the people said prayer (standing) while following the prayer of Abu Bakr. The Apostle () was seated. Ubaidullah said: I visited 'Abdullah b. 'Abbas, and said: Should I submit to you what 'A'isha had told about the illness of the Apostle ()? He said: Go ahead. I submitted to him what had been transmitted by her ('A'isha). He objected to none of it, only asking whether she had named to him the man who accompanied

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al-'Abbas. I said: No. He said: It was 'Ali

937. A'isha reported: It was in the house of Maimuna that the Messenger of Allah (ﷺ) first fell ill. He asked permission from his wives to stay in her (A'isha's) house during his illness. They granted him permission. She (A'isha) narrated: He (the Holy Prophet) went out (for prayer) with his hand over al-Fadl b. 'Abbas and on the other hand there was another person and (due to weakness) his feet dragged on the earth. 'Ubaidullah said: I narrated this hadith to the son of 'Abbas ('Abdullah b. 'Abbas) and he said: Do you know who the man was whose name A'isha did not mention? It was 'Ali

938. A'isha, the wife of the Apostle (ﷺ), said: When the Messenger of Allah (ﷺ) fell ill and his illness became serious, he asked permission from his wives to stay in my house during his illness. They gave him permission to do so. He stepped out (of A'isha's apartment for prayer) supported by two persons. (He was so much weak) that his feet dragged on the ground and he was being supported by 'Abbas b. 'Abd al-Muttalib and another person. 'Ubaidullah said: I informed 'Abdullah (b. 'Abbas) about that which A'isha had said. 'Abdullah b. 'Abbas said: Do you know the man whose name A'isha did not mention? He said: No. Ibn 'Abbas said: It was 'Ali

939. A'isha, the wife of the Messenger of Allah (ﷺ), said: I tried to dissuade the Messenger of Allah (ﷺ) from it (i. e. from appointing Abu Bakr as the Imam.) and my insistence upon it was not due to the fact that I entertained any apprehension in my mind that the people would not love the man who would occupy his (Prophet's) place (i. e. who would be appointed as his caliph) and I feared that the people would be superstitious about one who would occupy his place. I, therefore, desired that the Messenger of Allah (ﷺ) should leave Abu Bakr aside in this matter

940. A'isha reported: When the Messenger of Allah (ﷺ) came to my house, he said: Ask Abu Bakr to lead people in prayer. A'isha narrated: I said, Messenger of Allah, Abu Bakr is a man of tenderly feelings; as he recites the Qur'an, he cannot help shedding tears: so better command anyone else to lead the prayer. By Allah, there is nothing disturbing in it for me but the idea that the people may not take evil omen with regard to one who is the first to occupy the place of the Messenger of Allah (ﷺ). I tried to dissuade him (the Holy Prophet) twice or thrice (from appointing my father as an Imam in prayer), but he ordered Abu Bakr to lead the people in prayer and said: You women are like those (who had) surrounded Yusuf

941. A'isha reported: When the Messenger of Allah (ﷺ) was confined to bed, Bilal came to him to summon him to prayer. He (the Holy Prophet) said: Ask Abu Bakr to lead the people in prayer. She (A'isha) reported: I said: Messenger of Allah, Abu Bakr is a tenderhearted man, when he would stand at your place (he would be so overwhelmed by feelings) that he would not be able to make the people hear anything (his recitation would not be audible to the followers in prayer). You should better order Umar (to lead the prayer). He (the Holy Prophet) said: Ask Abu Bakr to lead people in prayer. She (A'isha) said: I asked Hafsa to (convey) my impression to him (the Holy Prophet) that Abu Bakr was a tenderhearted man, so when he would stand at his place, he would not be able to make the people bear anything. He better order Umar. Hafsa conveyed this (message of Hadrat A'isha) to him (the Holy Prophet). The Messenger of Allah (ﷺ) said: (You are behaving) as if you are the females who had gathered around Yusuf. Order Abu Bakr to lead the people in prayer. She (A'isha) reported: So Abu Bakr was ordered to lead the people in prayer. As the prayer began, the Messenger of Allah (ﷺ) (may peace be upon him) felt some relief; he got up and moved supported by two persons and his feet dragged on earth (due to excessive weakness). A'isha reported: As he (the Holy Prophet) entered the mosque. Abu Bakr perceived his (arrival). He was about to withdraw, but the Messenger of Allah (ﷺ) by the gesture (of his hand) told him to keep standing at his place. The Messenger of Allah (ﷺ) came and seated himself on the left side of Abu Bakr. She (A'isha) reported: The Messenger of Allah (ﷺ) was leading people in prayer sitting. Abu Bakr was following the prayer of the Apostle (ﷺ) in a standing posture and the people were following the prayer of Abu Bakr

942. A'mash reported: When the Messenger of Allah (ﷺ) suffered from illness of which he died, and in the hadith transmitted by Ibn Mus-hir, the words are: The Messenger of Allah (ﷺ) was brought till he was seated by his (Abu Bakr's) side and the Apostle (ﷺ) led the people in prayer and Abu Bakr was making takbir audible to them, and in the hadith transmitted by 'Isa the (words are): "The Messenger of Allah (ﷺ) sat and led the people in prayer and Abu Bakr was by his side and he was making (takbir) audible to the people

943. A'isha reported: The Messenger of Allah (ﷺ) ordered Abu Bakr that he should lead people in prayer during his illness, and he led them in prayer. 'Urwa said: The Messenger of Allah (ﷺ) felt relief and went (to the mosque) and Abu Bakr was leading the people in prayer. When Abu Bakr saw him he began to withdraw, but the Messenger of Allah (ﷺ) signaled him to remain where he was. The Messenger of Allah (ﷺ) sat opposite to Abu Bakr by his side. Abu Bakr said prayer following the prayer of the Messenger of Allah (ﷺ), and the people said prayer following the prayer of Abu Bakr

944. Anas b. Malik reported, Abu Bakr led them in prayer due to the illness of the Messenger of Allah (ﷺ) of which he died. It was a Monday and they stood in rows for prayer. The Messenger of Allah (ﷺ) drew aside the curtain of (A'isha's) apartment and looked at us while he was standing, and his (Prophet's) face was (as bright) as the paper of the Holy Book. The Messenger of Allah (ﷺ) felt happy and smiled. And we were confounded with joy while in prayer due to the arrival (among our midst) of the Messenger of Allah (ﷺ), Abu Bakr stepped back upon his heels to say prayer in a row perceiving that the Messenger of Allah (ﷺ) had come out for prayer. The Messenger of Allah (ﷺ) with the help of his hand signed to them to complete their prayer. The Messenger of Allah (ﷺ) went back (to his apartment) and drew the curtain. He (the narrator) said: The Messenger of Allah (ﷺ) breathed his last on that very day

945. Anas reported: The last glance that I have had of the Messenger of Allah (ﷺ) (before his death) was that when he on Monday drew the curtain aside. The hadith transmitted by Salih is perfect and complete

946. This hadith is narrated on the authority of Anas b. Malik by another chain of transmitters

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947. Anas reported:The Apostle of Allah (ﷺ) did not come to us for three days. When the prayer was about to start. Abu Bakr stepped forward (to lead the prayer), and the Messenger of Allah (ﷺ) lifted the curtain. When the face of the Messenger of Allah (ﷺ) became visible to us, we (found) that no sight was more endearing to us than the face of the Messenger of Allah (ﷺ) as it appeared to us. The Apostle of Allah (ﷺ) with the gesture of his hand directed Abu Bakr to step forward (and lead the prayer). The Apostle of Allah (ﷺ) then drew the curtain, and we could not see him till he died

948. Abu Musa reported:When the Messenger of Allah (ﷺ) became ill and illness became serious he ordered Abu Bakr to lead the people in prayer. Upon this 'A'isha said: Messenger of Allah, Abd Bakr is a man of tenderly feelings: when he would stand in your place (he would be so much overwhelmed -by grief that) he would not be able to lead the people in prayer. He (the Holy Prophet) said: You order Abu Bakr to lead the people in prayer, and added: You are like the female companions of Yusuf. So Abu Bakr led the prayer (during this period of illness) in the life of the Messenger of Allah (ﷺ)

949. Sahl b. Sa'd al-Sa'idi reported:The Messenger of Allah (ﷺ) went to the tribe of Bani Amr b. Auf in order to bring reconciliation amongst (its members), and It was a time of prayer. The Mu'adhhdhin came to Abu Bakr and said: Would you lead the prayer in case I recite takbir (tahrima, with which the prayer begins)? He (Abu Bakr) said: Yes. He (the narrator) said: He (Abu Bakr) started (leading) the prayer. The people were engaged in observing prayer when the Messenger of Allah (ﷺ) happened to come there and made his way (through the people) till he stood in a row. The people began to clap (their hands), but Abu Bakr paid no heed (to it) in prayer. When the people clapped more vigorously, he (Abu Bakr) then paid heed and saw the Messenger of Allah (ﷺ) there. (He was about to withdraw when) the Messenger of Allah (ﷺ) signed to him to keep standing at his place. Abu Bakr lifted his hands and praised Allah for what the Messenger of Allah (ﷺ) had commanded him and then Abu Bakr withdrew himself till he stood in the midst of the row and the Messenger of Allah (ﷺ) stepped forward and led the prayer. When (the prayer) was over, he (the Holy Prophet) said: O Abu Bakr, what prevented you from standing (at that place) as I ordered you to do? Abu Bakr said: It does not become the son of Abu Quhafa to lead prayer before the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said (to the people) around him: What is it that I saw you clapping so vigorously? (Behold) when anything happens in prayer, say: Subha Allah, for when you would utter it, it would attract the attention, while clapping of hands is meant for women

950. This hadith is transmitted by Sahl b. Sa'd in the same way as narrated by Malik, with the exception of these words:" Abu Bakr lifted his hands and praised Allah and retraced his (steps) till he stood in a row

951. Sahl b. Sa'd al-Sa'idi reported:The Apostle of Allah (ﷺ) went to Bani Amr b. 'Auf in order to bring about reconciliation amongst them. The rest of the hadith is the same but with (the addition of these words):" The Messenger of Allah (ﷺ) came and made his way through the rows till he came to the first row and Abu Bakr retraced his steps

952. Mughira b. Shu'ba reported that he participated In the expedition of Tabuk along with the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) went out to answer the call of nature before the morning prayer. and I carried along with him a jar (full of water). When the Messenger of Allah (ﷺ) came back to me (after relieving himself). I began to pour water upon his hands out of the jar and he washed his hands three times, then washed his face three times. He then tried to tuck up the sleeves of his cloak upon his forearms but since the sleeves were tight he inserted his hands in the cloak and then brought out his forearms up to the elbow below the cloak, and then wiped over his shoes and then moved on. Mughira said:I also moved along with him till he came to the people and (he found) that they had been saying their prayer under the Imamah of 'Abd al-Rahman b. 'Auf. The Messenger of Allah (ﷺ) could get one rak'ah out of two and said (this) last rak'ah along with the people. When Abd al-Rahman b. 'Auf pronounced the salutation, the Messenger of Allah (ﷺ) got up to complete the prayer. This made the Muslims terrified and most of them began to recite the glory of the Lord. When the Messenger of Allah (ﷺ) finished his prayer, he turned towards them and then said: You did well, or said with a sense of joy: You did the right thing that you said prayer at the appointed hour

953. This hadith is narrated by Hamza b. Mughira by another chain of transmitters (but with the addition of these words):I made up my mind to hold Abd al-Rahman b. 'Auf back, but the Messenger of Allah (ﷺ) said: Leave him

954. Abu Huraira reported:The Messenger of Allah (ﷺ) said: Glorification of Allah is for men and clapping of hands is meant for women (if something happens in prayer). Harmala added in his narration that Ibn Shihab told him: I saw some of the scholars glorifying Allah and making a gesture

955. This hadith is narrated on the authority of Abu Huraira by another chain of transmitters

956. This hadith is transmitted by Muhammad b. Rafi', Abu'I-Razzaq. Ma'mar, Hammam on the authority of Abu Huraira with the addition of (the word)" prayer

957. Abu Huraira reported:One day the Messenger of Allah (ﷺ) led the prayer. Then turning (towards his Companions) he said: O you man, why don't you say your prayer well? Does the observer of prayer not see how he is performing the prayer, for he performs it for himself? By Allah, I see behind me as I see in front of me

958. Abu Huraira reported:The Messenger of Allah (ﷺ) said: Do you find me seeing towards the Qibla only? By Allah, your bowing and your prostrating are not hidden from my view. Verily I see them behind my back

959. Anas b. Malik reported. The Messenger of Allah (ﷺ) said:Perform bowing and prostration well. By Allah, I see you even if you are behind me, or he said: (I see you) behind my back when you bow or prostrate

960. Anas reported:The Apostle of Allah (ﷺ) said: Complete the bowing and prostration well. By Allah, I see you behind my back as to how you bow and prostrate or when you bow and prostrate

961. Anas reported:The Messenger of Allah (ﷺ) one day led us in the prayer. and when he completed the Prayer he turned his face towards us and said: O People, I

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am your Imam, so do not precede me in bowing and prostration and in standing and turning (faces, i. e. In pronouncing salutation), for I see you in front of me and behind me, and then said: By Him in Whose hand Is the life of Muhammad, if you could see what I see, you would have laughed little and wept much more. They said: What did you see, Messenger of Allah? He replied: (I saw) Paradise and Hell

962. This hadith is narrated by Anas with another chain of transmitters, and in the hadith transmitted by Jarir there is no mention of" turning (faces)

963. Abu Huraira reported:The Messenger of Allah () said: Does the man who lifts his head ahead of the Imam (from prostration) not fear that Allah may change his head into the head of an ass?

964. Abu Huraira reported:The Messenger of Allah () said: Does the man who lifts his head before the Imam not fear that Allah may change his face into that of an ass?

965. This hadith has been narrated by Abu Huraira by another chain of transmitters except for the words narrated by Rabi' b. Muslim:" Allah may make his face like the face of an ass

966. Jabir b. Samura reported:The Messenger of Allah () said: The people who lift their eyes towards the sky in Prayer should avoid it or they would lose their eyesight

967. Abu Huraira reported:People should avoid lifting their eyes towards the sky while supplicating in prayer, otherwise their eyes would be snatched away

968. Jabir b. Samura reported:The Messenger of Allah () came to us and said: "How is it that I see you lifting your hands like the tails of headstrong horses? Be calm in prayer." He (the narrator) said: He then again came to us and saw us (sitting) in circles. He said: "How is it that I see you in separate groups?" He (the narrator) said: He again came to us and said: "Why don't you draw yourselves up in rows as angels do in the presence of their Lord?" We said: Messenger of Allah, how do the angels draw themselves up in rows in the presence of their Lord? He (the Holy Prophet) said: "They make the first rows complete and keep close together in the row

969. This hadith has been narrated by A'mash with the same chain of transmitters

970. Jabir b. Samura reported:When we said prayer with the Messenger of Allah (), we pronounced: Peace be upon you and Mercy of Allah, peace be upon you and Mercy of Allah, and made gesture with the hand on both the sides. Upon this the Messenger of Allah (may peace be upon him) said: What do you point out with your hands as if they are the tails of headstrong horses? This is enough for you that one should place one's hand on one's thigh and then pronounce salutation upon one's brother on the right side and then on the left)

971. Jabir b. Samura reported:We said our prayer with the Messenger of Allah () and, while pronouncing salutations, we made gestures with our hands (indicating)" Peace be upon you, peace be upon you." The Messenger of Allah () looked towards us and said: Why is it that you make gestures with your hands like the tails of headstrong horses? When any one of you pro- nounces salutation (in prayer) he should only turn his face towards his companion and should not make a gesture with his hand

972. Abu Mas'ud reported:The Messenger of Allah (may peace be upon him) used to touch our shoulders in prayer and say: Keep straight, don't be irregular, for there would be dissension in your hearts. Let those of you who are sedate and prudent be near me, then those who are next to them, then those who are next to them. Abu Mas'ud said: Now-a-days there is much dissension amongst you

973. This hadith is narrated by Ibn Uyaina with the same chain of transmitters

974. Abdullah b. Mas'ud reported:The Messenger of Allah () said: Let those who are sedate and prudent be near me, then those who are next to them (saying it three times), and beware of the tumult of the markets

975. Anas b. Malik reported:The Messenger of Allah () said: Straighten your rows. for the straightening of a row is a part of the perfection of prayer

976. Anas b. Malik reported:The Messenger of Allah () said: Complete the rows, for I can see you behind my back

977. Hammam b. Munabbih reported:This is what was transmitted to us by Abu Huraira from the Messenger of Allah () and, while making a mention of a few ahadith, said: (The Messenger of Allah directed us thus): Establish rows in prayer, for the making of a row (straight) is one of the merits of prayer

978. Nu'man b. Bashir reported:I heard the Messenger of Allah () say: Straighten your rows, or Allah would create dissension amongst you

979. Nu'man b. Bashir reported:The Messenger of Allah (may peace be upon him) used to straighten our rows as if he were straightening an arrow with their help until he saw that we had learnt it from him. One day he came out, stood up (for prayer) and was about to say: Allah is the Greatest, when he saw a man, whose chest was bulging out from the row, so he said: Servants of Allah, you must straighten your rows or Allah would create dissension amongst you

980. Abu 'Awana reported this hadith with the same chain of transmitters

981. Abu Huraira reported:The Messenger of Allah () said: If the people were to know what excellence is there in the Adhan and in the first row, and they could not (get these opportunities) except by drawing lots, they would have definitely done that. And if they were to know what excellence lies in joining the prayer in the first takbir (prayer), they would have vied with one another. And if they were to know what excellence lies in the night prayer and morning prayer, they would have definitely come even if crawling (on their knees)

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982. Abu Sa'id al-Khudri reported:The Messenger of Allah (ﷺ) saw (a tendency) among his Companions to go to the back, so he said to them: Come forward and follow my lead, and let those who come after you follow your lead. People will continue to keep back till Allah will put them at the back
983. Abu Sa'id al-Khudri reported:The Messenger of Allah (ﷺ) saw people at the end of the mosque, and then the (above-mentioned hadith) was narrated
984. Abu Huraira reported:The Messenger of Allah (ﷺ) said: If you were to know, or if they were to know, what (excellence) lies in the first rows, there would have been drawing of lots (for filling them) ; and Ibn Harb said: For (occupying) the first row there would have been drawing of lots
985. It was narrated from Abu Huraira that the Messenger of Allah (ﷺ) said:The best rows for men are the first rows, and the worst ones the last ones, and the best rows for women are the last ones and the worst ones for them are the first ones
986. This hadith is narrated by Suhail with the same chain of transmitters
987. Sahl b. Sa'd reported:I saw men having tied (the ends) of their lower garments around their necks, like children, due to shortage of cloth and offering their prayers behind the Messenger of Allah (ﷺ). One of the proclaimers said: O womenfolk, do not lift your heads till men raise (them)
988. Salim narrated it from his father ('Abdullah b. Umar) that the Messenger of Allah (ﷺ) said:When women ask permission for going to the mosque, do not prevent them
989. 'Abdullah b. Umar reported:I heard Allah's Messenger (ﷺ) say: Don't prevent your women from going to the mosque when they seek your permission. Bilal b. 'Abdullah said: By Allah, we shall certainly prevent them. On this'Abdullah b. Umar turned towards him and reprimanded him to harshly as I had never heard him do before. He ('Abdullah b. Umar) said: I am narrating to you that which comes from the Messenger of Allah (ﷺ) and you (have the audacity) to say: By Allah, we shall certainly prevent them
990. Ibn 'Umar reported:'The Messenger of Allah (ﷺ) said: Do not prevent the maid-servants of Allah from going to the mosque
991. Ibn Umar reported:I heard the Messenger of Allah (ﷺ) say: When your women seek your permission for going to the mosque, you grant them (permission)
992. Ibn 'Umar reported:The Messenger of Allah (ﷺ) said: Do not prevent women from going to the mosque at night. A boy said to 'Abdullah b. Umar: We would never let them go out, that they may not be caught in evil. He (the narrator) said: Ibn Umar reprimanded him and said.. I am saying that the Messenger of Allah (ﷺ) said this, but you say: We would not allow
993. A hadith like this has been narrated by A'mash with the same chain of transmitters
994. Ibn 'Umar reported:Grant permission to women for going to the mosque in the night. His son who was called Waqid said: Then they would make mischief. He (the narrator) said: He thumped his (son's) chest and said: I am narrating to you the hadith of the Messenger of Allah (ﷺ), and you say: No
995. Ibn Umar reported:The Messenger of Allah (ﷺ) said: Do not deprive women of their share of the mosques, when they seek permission from you. Bilal said: By Allah, we would certainly prevent them. 'Abdullah said: I say that the Messenger of Allah (ﷺ) said it and you say: We would certainly prevent them
996. Zainab Thaqafiya reported:The Messenger of Allah (ﷺ) said: When any one of you (women) participates in the 'Isha' prayer, she should not perfume herself that night
997. Zainab, the wife of 'Abdullah (b. 'Umar), reported:The Messenger of Allah (ﷺ) said to us: When any one of you comes to the mosque, she should not apply perfume
998. Abu Huraira said:The Messenger of Allah (ﷺ) said: Whoever (woman) fumigates herself with perfume should not join us in the 'Isha' prayer
999. Amra, daughter of Abd al-Rahmin, reported:I heard 'A'isha, the wife of the Messenger of Allah (ﷺ). say: If the Messenger of Allah (ﷺ) had seen what new things the women have introduced (in their way of life) he would have definitely prevented them from going to the mosque, as the women of BaniIsra'il were prevented
1000. This hadith has been narrated by Yahya b. Sa'id with the same chain of transmitters
1001. Ibn 'Abbas reported:The word of (Allah) Great and Glorious: 'And utter not thy prayer loudly, nor be low in it' (xvii. 110) was revealed as the Messenger of Allah (ﷺ) (may peace be upon him) was hiding himself in Mecca. When he led his Companions in prayer he raised his voice (while reciting the) Qur'an. And when the polytheists heard that, they reviled the Qur'an and Him Who revealed it and him who brought it. Upon this Allah, the Exalted, said to His Apostle (ﷺ): Utter not thy prayer so loudly that the polytheists may hear thy recitation and (recite it) not so low that it may be inaudible to your Companions. Make them hear the Qur'an, but do not recite it loudly and seek a (middle) way between these. Recite between loud and low tone
1002. 'A'isha reported that so far as these words of (Allah) Glorious and High are concerned:" And utter not thy prayer loudly, not be low in it" (xvii. 110) relate to supplication (du'a)
1003. A hadith like this has been narrated by Hisham with the same chain of transmitters
1004. Ibn 'Abbas reported with regard to the words of Allah, Great and Glorious:" Move not thy tongue therewith" (Ixxv. 16) that when Gabriel brought revelation to him (the Holy Prophet) he moved his tongue and lips (with a view to committing it to memory instantly). This was something hard for him and it was visible (from his face). Then Allah, the Exalted. revealed this a" Move not thy tongue therewith to make haste (in memorising it). Surely on us rests the collecting of it and the reciting of it" (ixxv. 16), i. e. Verily it rests with Us that We would preserve it in your heart and (enable you) to recite it You would recite it when We would recite

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it and so follow its recitation, and He (Allah) said:" We revealed it, so listen to it attentively. Verily its exposition rests with Us. i. e. We would make it deliver by your tongue." So when Gabriel came to him (to the Holy Prophet), he kept silence, and when he went away he recited as Allah had promised him

1005. Ibn Abbas reported with regard to the words:" Do not move thy tongue there with to make haste," that the Messenger of Allah () felt it hard and he moved his lips. Ibn 'Abbas said to me (Sa'id b. Jubair): I move them just as the Messenger of Allah () moved them. Then said Sa'id: I move them just as Ibn 'Abbas moved them, and he moved his lips. Allah, the Exalted, revealed this:" Do not move your tongue therewith to make haste. It is with US that its collection rests and its recital" (al-Qur'an, ixv. 16). He said: Its preservation in your heart and then your recital. So when We recite it, follow its recital. He said: Listen to it, and be silent and then it rests with Us that you recite it. So when Gabriel came to the Messenger of Allah (), he listened to him attentively, and when Gabriel went away, the Messenger of Allah () recited as he (Gabriel) had recited it

1006. Ibn 'Abbas reported:The Messenger of Allah () neither recited the Qur'an to the Jinn nor did he see them. The Messenger of Allah () went out with some of his Companions with the intention of going to the bazaar of 'Ukaz And there had been (at that time) obstructions between satans and the news from the Heaven, and there were flung flames upon them. So satan went back to their people and they said: What has happened to you? They said: There have been created obstructions between us and the news from the Heaven. And there have been flung upon us flames. They said: It cannot happen but for some (important) event. So traverse the eastern parts of the earth and the western parts and find out why is it that there have been created obstructions between us and the news from the Heaven. So they went forth and traversed the easts of the earth and its wests. Some of them proceeded towards Tihama and that is a nakhl towards the bazaar of 'Ukaz and he (the Holy Prophet) was leading his Companions in the morning prayer. So when they heard the Qur'an. they listened to it attentively and said: It is this which has caused obstruction between us and news from the Heaven. They went back to their people and said: O our people, we have heard a strange Qur'an which directs us to the right path; so we affirm our faith in it and we would never associate anyone with our Lord. And Allah, the Exalted and Glorious, revealed to His Apostle Muhammad ():" It has been revealed to me that a party of Jinn listened to it" (Qur'an, lxxii)

1007. Dawud reported from 'Amir who said:I asked 'Alqama if Ibn Mas'ud was present with the Messenger of Allah () on the night of the Jinn (the night when the Prophet met them). He (Ibn Mas'ud) said: No, but we were in the company of the Messenger of Allah () one night and we missed him. We searched for him in the valleys and the hills and said. He has either been taken away (by jinn) or has been secretly killed. He (the narrator) said. We spent the worst night which people could ever spend. When it was dawn we saw him coming from the side of Hiri'. He (the narrator) reported. We said: Messenger of Allah, we missed you and searched for you, but we could not find you and we spent the worst night which people could ever spend. He (the Holy Prophet) said: There came to me an inviter on behalf of the Jinn and I went along with him and recited to them the Qur'an. He (the narrator) said: He then went along with us and showed us their traces and traces of their embers. They (the Jinn) asked him (the Holy Prophet) about their provision and he said: Every bone on which the name of Allah is recited is your provision. The time it will fall in your hand it would be covered with flesh, and the dung of (the camels) is fodder for your animals. The Messenger of Allah () said: Don't perform istinja with these (things) for these are the food of your brothers (Jinn)

1008. This hadith has been reported by Dawud with the same chain of transmitters up to the word (s):" The traces of their embers." Sha'bi said: They (the Jinn) asked about their provision, and they were the Jinn of al-jazira, up to the end of the hadith, and the words of Sha'bi have been directly transmitted from the hadith of Abdullah

1009. This hadith has been narrated on the authority of 'Abdullah from the Apostle () up to the words:" The traces of the embers," but he made no mention of what followed afterward

1010. Abdullah (b. Mas'ud) said:I was not with the Messenger of Allah () but I wish I were with him

1011. Ma'n reported.. I heard it from my father who said:I asked Masruq who informed the Messenger of Allah () about the night when they heard the Qur'an. He said: Your father, Ibn Mas'ud, narrated it to me that a tree informed him about that

1012. Abu Qatada reported:The Messenger of Allah () led us in prayer and recited in the first two rak'ahs of the noon and afternoon prayers Surat al-Fatiha and two (other) surahs. And he would sometimes recite loud enough for us the verses. He would prolong the first rak'ah more than the second. And he acted similarly in the morning prayer

1013. Abu Qatada reported it on the authority of his father:The Messenger of Allah () would recite in the first two rak'ahs of the noon and afternoon prayers the opening chapter of the Book and another surah. He would sometimes recite loud enough to make audible to us the verse and would recite in the last two rak'ahs Surat al-Fatiha (only)

1014. Abu Sa'id al-Khudri reported:We used to estimate how long Allah's Messenger () stood in the noon and afternoon prayers, and we estimated hat he stood in the first two rak'ahs of the noon prayer as long as it takes to recite Alif Lam Mim, Tanzil, i. e. as-Sajda. We estimated that he stood half that time in the last two rak'ahs; that he stood in the first two of the afternoon as long as he did in the last two at noon; and in the last two of the afternoon prayer about half that time. Abu Bakr in his narration has made no mention of Alif Lam Mim, Tanzil, but said: As long as it takes to recite thirty verses

1015. Abu Sa'id al-Khudri reported:The Apostle of Allah () used to recite in every rak'ah of the first two rak'ahs of the noon prayer about thirty verses and in the last two about fifteen verses or half (of the first rak'ah) and in every rak'ah of the 'Asr prayer of the first two rak'ahs about fifteen verses and in the last two verses half (of the first ones)

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1016. Jabir b. Samura reported:The people of Kufa complained to Umar b. al-Khattab about Sa'd and they made a mention of his prayer. 'Umar sent for him. He came to him. He ('Umar) told him that the people had found fault with his prayer. He said: I lead them in prayer in accordance with the prayer of the Messenger of Allah (). I make no decrease in it. I make them stand for a longer time in the first two (rak'ahs) and shorten it in the last two. Upon this 'Umar remarked: This is what I deemed of thee, O Abu Ishaq

1017. This hadith has been narrated by 'Abu al-Malik with the same chain of transmitters

1018. Jabir b. Samura reported:'Umar said to Sa'd: They complain against you in every matter, even in prayer. He (Sa'd) said: I prolong (standing) in the first two (rak'ahs) and shorten it in the last two, and I make no negligence in following the prayer of the Messenger of Allah (). He ('Umar) remarked: This is what is expected of you, or, that is what I deemed of you

1019. This hadith is narrated by Jabir b. Samura but with the addition of these words:" (Sa'd said): These bedouins presume to teach me prayer

1020. Abu Sa'id al-Khudri reported:The noon prayer would start and one would go to al-Baqi' and after having relieved himself he would perform ablution and then come, while the Messenger of Allah () would be in the first rak'ah, because he would prolong it so much

1021. Qaz'a reported:I came to Abu Sa'id al-Khudri and he was surrounded by people. When the people departed from him I said: I am not going to ask you what these people have been asking you. I want to ask you about the prayer of the Messenger of Allah (). He (Abu Sa'id) said: There is no good for you in this. He (Qaz'a), however, repeated (his demand). He then said: The noon prayer would start and one of us would go to Baqi' and, having relieved himself, would come to his home, then perform ablution and go to the mosque, and (he would find) The Messenger of Allah () in the first rak'ah

1022. Abdullah b. Sa'id reported:The Apostle of Allah () led us in the morning prayer in Mecca and began Sarat al-Mu'minin (xxiii) but when he came to the mention of Moses and Aaron (verse. 45) or to the mention of Jesus (verse 50), a cough got the better of him, and he bowed. 'Abdullah b. Sa'ib was present there, and in the hadith narrated by Abd al-Razzaq (the words are): He cut short (the recitation) and bowed

1023. Amr b. Huwairith reported:I heard the Messenger of Allah () recite in the morning prayer" Wa'l-lail-i-idhd 'As'asa" (ixxxi)

1024. Qutba b. Malik reported:I said prayer and the Messenger of Allah () led it and he recited" Qaf. (I.). By the Glorious Qur'an," till he recited" and the tall palm trees" (I. 10). I wanted to repeat it but I could not follow its significance

1025. Qutba b. Malik reported that he had heard the Messenger of Allah () reciting in the morning prayer this:" And the tall palm trees having flower spikes piled one above another" (Al-Qur'an 50:)

1026. Ziyad b. 'Ilaqa reported it on the authority of his uncle that he said the morning prayer with the Messenger of Allah () and he recited in the first rak'ah:"And the tall palm trees having flower spikes piled one above another (I. 10) or perhaps Surah Qaf

1027. Jabir b. Samura reported:The Apostle of Allah () used to recite in the morning prayer" Qaf. By the Glorious Quran." and his prayer afterward shortened

1028. Simak asked Jabir b. Samura about the prayer of the Apostle (). He said:He (the Holy Prophet) shortened the prayer and he did not pray like these people then, and he informed me that the Messenger of Allah () used to recite" Qaf. By the (Glorious) Qur'an," and a passage of similar length

1029. Jabir b. Samura reported:The Apostle of Allah () used to recite in the noon prayer:" By the night when it envelopes" (xcii.), and in the afternoon like this, but he prolonged the morning prayer as compared to that (noon and afternoon prayers)

1030. Jabir b. Samura reported:The Apostle of Allah () used to recite in the noon prayer:" Glorify the name of thy Most High Lord in the morning prayer longer than this" (lxxxvii)

1031. Abu Barza reported:The Messenger of Allah () used to recite in the morning prayer from sixty to one hundred verses

1032. Abu Barza Aslami reported:The Messenger of Allah () used to recite from sixty to one hundred verses in the morning prayer

1033. Ibn Abbas reported:Umm al-Fadl daughter of al-Harith heard him reciting:" By those sent forth to spread goodness" (lxxvii.). (Upon this) she remarked: O my son, you reminded me by the recitation of this surah (the fact) that it was the last surah that I heard from the Messenger of Allah () and he recited it in the evening prayer

1034. This hadith has been narrated by Zuhri with the same chain of transmitters but with this addition:" And he did not lead the prayer after this till his death

1035. Jubair b. Mut'im reported:I heard the Messenger of Allah () reciting Surat al-Tur (Mountain) (lii) in the evening prayer

1036. This hadith has been narrated by Zuhri with the same chain of transmitters

1037. Adi reported:I heard al-Bara' narrating it from the Messenger of Allah () that while in a journey he said the night prayer and recited in one of the two rak'ahs:" By the Fig and the Olive" (Su'rah xcv)

1038. Al-Bara' b. 'Azib reported that he said prayer with the Messenger of Allah () and he recited:" By the Fig and the Olive

1039. Al-Bara' b. 'Azib reported:I heard the Messenger of Allah () reciting in the night prayer:" By the Fig and the Olive," and I have never heard anyone with a sweeter voice than he

1040. Jabir reported that Mu'adh b. Jabal used to pray with the Apostle (), then came and led his people in prayer. One night he said the night prayer with the

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Messenger of Allah (). He then came to his people and led them in prayer beginning with Surat al-Baqara. A man turned aside, pronounced the taslim (salutation for concluding the prayer), then prayed alone and departed. The people said to him: Have you become a hypocrite, so and so? He said: I swear by Allah that I have not, but I will certainly go to Allah's Messenger () and will inform (him) about this. He then came to the Messenger of Allah () and said: Messenger of Allah, we look after camels used for watering and work by day. Mu'adh said the night prayer with you. He then came and began with Surat al-Baqara. Allah's Messenger () then turned to Mu'adh and said: Are you there to (put the people) to trial? Recite such and recite such (and such a surah). It is transmitted on the authority of Jabir, as told by Sufyan, that he (the Holy Prophet) had said: "By the sun and its morning brightness" (Surah xci), "By brightness" (Surah xciii), "By the night when it spreads" (Surah xcii), and "Glorify the name of thy most high Lord" (Surah lxxxii)

1041. Jabir reported: Mu'adh b. Jabal al-Ansari led his companions in the night prayer and prolonged it for them. A person amongst us said prayer (after having separated himself from the congregation). Mu'adh was informed of this, and he remarked that he was a hypocrite. When it (the remark) was conveyed to the man, he went to the Messenger of Allah () and informed him of what Mu'adh had said. Upon this the Messenger of Allah () said to him: Mu'adh, do you want to become a person putting (people) to trial? When you lead people in prayer, recite: "By the Sun and its morning brightness" (Surat ash-Shams), "Glorify the name of thy most high Lord" (Surat al-A'la) and "Read in the name of Lord" (Surat al-'Alaq), and "By the night when it spreads" (Surat al-Lail)

1042. Jabir b. 'Abdullah reported: Mu'adh b. Jabal said the night prayer with the Messenger of Allah () and then returned to his people and then led them in this prayer

1043. Jabir b. 'Abdullah reported: Mu'adh said the night prayer with the Messenger of Allah (). He then came to the mosque of his people and led them in prayer

1044. Abu Mas'ud al-Ainsari reported: A person came to the Messenger of Allah () and said: I keep away from the morning prayer on account of such and such (a man), because; he keeps us so long. I never saw God's Messenger () more angry when giving an exhortation than he was that day. He said: O people, some of you are scaring people away. So whoever of you leads the people in prayer he must be brief, for behind him are the weak, the aged, and the people who have (argent) business to attend

1045. This hadith like one narrated by Hashalm has been narrated from Isma'il with the same chain of transmitters

1046. Abu Huraira reported: The Apostle of Allah () said: When any one of you leads the people in prayer, he should be brief for among them are the young and the aged, the weak and the sick. But when one of you prays by himself, he may (prolong) as he likes

1047. Hammam b. Munabbih reported: This is what Abu Huraira transmitted to us from Muhammad the Messenger of Allah (), and he narrated (some) ahadith out of (these narrations and one of them is this): The Messenger of Allah () said: When any one of you stands to lead people in prayer, he should shorten it, for amongst them are the aged, and amongst them are the weak, but when he prays by himself, he may prolong his prayer as he likes

1048. Abu Huraira reported: The Messenger of Allah () said: When any one of you leads people in prayer, he must shorten it for among them are the weak, the infirm and those who have business to attend

1049. Abu Bakr b. 'Abd al-Rahman reported that he had heard Abu Huraira say that the Messenger of Allah () said like it, but he substituted "the aged" for "the infirm"

1050. Uthman b. Abu'l-'As at-Thaqafi reported: The Apostle of Allah () said to him: Lead your people in prayer. I said: Messenger of Allah. I perceive something (disturbing) in my soul. He (the Holy Prophet) asked me to draw near him and making me sit down in front of him he placed his hand on my breast between my nipples. and then, telling me to turn round, he placed it on my back between my shoulders. He then said: Act as an Imam for your people. He who acts as Imam of the people, he must be brief, for among them are the aged, among them are the sick, among them are the weak, and among them are the people who have business to attend. But when any of you prays alone, he may pray as he likes

1051. Uthman b. Abu'l-'As reported: The last thing which the Messenger of Allah () instructed me was: When you lead the people in prayer, be brief

1052. Anas reported: The Apostle of Allah () used to be brief and perfect in prayer

1053. Anas reported: The Messenger of Allah () was among those whose prayers was brief and perfect

1054. Anas reported: I never prayed behind an Imam who was more brief and more perfect in prayer than the Messenger of Allah ()

1055. Anas reported: The Messenger of Allah () would listen to the crying of a lad in the company of his mother, in prayer, and he would recite a short surah or a small surah

1056. Anas b. Malik reported the Messenger of Allah () having said: When I begin the prayer I intend to make it long, but I hear a boy crying; I then shorten it because of his mother's feelings

1057. Al-Bara' b. 'Azib reported: I noticed the prayer of Muhammad () and saw his Qiyam (standing), his bowing, and then going back to the standing posture after bowing, his prostration, his sitting between the two prostrations, and his prostration and sitting between salutation and going away, all these were nearly equal to one another

1058. Hakam reported: There dominated in Kufa a man whose name was mentioned as Zaman b. al-Ash'ath, who ordered Abu 'Ubaidah b. 'Abdullah to lead people in prayer and he accordingly used to lead them. Whenever he raised his head after bowing, he stood up equal to the time that I can recite (this

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supplication): O Allah! our Lord! unto Thee be the praise which would fill the heavens and the earth, and that which will please Thee besides them I Worthy art Thou of all praise and glory. None can prevent that which Thou bestowest, and none can bestow that which thou preventest. And the greatness of the great will not avail him against Thee. Hakam (the narrator) said: I made a mention of that to Abd al-Rahman ibn Abi Laila who reported: I heard al-Bara' b. 'Azib say that the prayer of the Messenger of Allah (ﷺ) and his bowing, and when he lifted his head from bowing, and his prostration, and between the two prostrations (all these acts) were nearly proportionate. I made a mention of that to 'Ar b. Murrah and he said: I saw Ibn Abi Laili (saying the prayer), but his prayer was not like this

1059. Hakam reported: When Matar b. Najiya dominated Kufa he ordered Abu Ubaida to lead people in prayer, and the rest of the hadith is the same

1060. Thabit reported it on the authority of Anas: While leading you in prayer I do not shorten anything in the prayer. I pray as I saw the Messenger of Allah (ﷺ) leading us. He (Thabit) said: Anas used to do that which I do not see you doing; when he lifted his head from bowing he stood up (so long) that one would say: He has forgotten (to bow down in prostration). And when he lifted his head from prostration, he stayed in that position, till someone would say: He has forgotten (to bow down in prostration for the second sajda)

1061. Thabit reported it on the authority of Anas: I have never said such a light and perfect prayer as I said behind the Messenger of Allah (ﷺ). The prayer of the Messenger of Allah (ﷺ) was well balanced. And so too was the prayer of Abu Bakr well balanced. When it was the time of 'Umar b. al-Khattab he prolonged the morning prayer. When the Messenger of Allah (ﷺ) said: Allah listened to him who praised Him, he stood erect till we said: He has forgotten. He then prostrated and sat between two prostration till we said: He has forgotten

1062. Al-Bara' (b. 'Azib), and he was no liar (but a truthful Companion of the Holy Prophet), reported: They used to say prayer behind the Messenger of Allah (ﷺ). I never saw anyone bending his back at the time when he (the Holy Prophet) raised his head, till the Messenger of Allah (ﷺ) placed his forehead on the ground. They then fell in prostration after him

1063. Al-Bara' reported, and he was no liar: When the Messenger of Allah (ﷺ) said: Allah listened to him who praised Him, none of us bent his back till he (the Holy Prophet) prostrated; we then, afterwards, went down in prostration

1064. Al-Bara' reported: They (the Companions) said prayer with the Messenger of Allah (ﷺ), and they bowed when he (the Holy Prophet) bowed. and when he raised his head after bowing, he pronounced: "Allah listened to him who praised Him," and we kept standing till we saw him placing his face on the ground and then we followed him

1065. Al-Bara' reported: When we were (in prayer) with the Messenger of Allah (ﷺ) none of us bent his back till we saw he prostrated. Zuhair and others reported: "till we saw him prostrating

1066. Amr b. Huraith reported: I said the dawn prayer behind the Apostle of (ﷺ) and heard him reciting: 'Nay. I call to witness the stars, running their courses and setting' (al-Qur'an, lxxxi. 15-16) and none of us bent his back till he completed prostration

1067. (Abdullah b.) Ibn Abi Aufa reported: When the Messenger of Allah (ﷺ) raised his back from the rukd' he pronounced: Allah listened to him who praised Him. O Allah! our Lord! unto Thee be praise that would fill the heavens and the earth and fill that which will please Thee besides them

1068. Abdullah b. Aufa reported: The Messenger of Allah (ﷺ) used to recite this supplication: O Allah! our Lord, unto Thee be praise that would fill the heavens and the earth and fill that which will please Thee besides them

1069. Abdullah b. Abu Aufa reported that the Messenger of Allah (ﷺ) used to recite (this supplication): O Allah! our Lord, unto Thee be praise that would fill the heavens and the earth and fill that which will please Thee besides (them). O Allah! purify me with snow, (water of) hail and with cold water; O Allah. cleanse me from the sins and errors just as a white garment is cleansed from dirt

1070. This hadith with the same chain of transmitters has been narrated by Shu'ba, and in the narration of Mu'adh the words are: "just as the white garment is cleansed from filth," and in the narration of Yazid: "from dirt

1071. Abu Sa'id al-Khudri reported: When the Messenger of Allah (ﷺ) raised his head after bowing, he said: O Allah! our Lord, to Thee be the praise that would fill all the heavens and the earth, and all that it pleases Thee besides (them). O, thou art worthy of praise and glory, most worthy of what a servant says, and we all are Thy servants, no one can withhold what Thou givest or give what Thou withholdest, and riches cannot avail a wealthy person against Thee

1072. Ibn Abbas reported: When the Messenger of Allah (ﷺ) raised his head after bowing, he said: Allah! our Lord, to Thee be the praise that would fill the heavens and the earth and that which is between them, and that which will please Thee besides (them). Worthy art Thou of all praise and glory. No one can withhold what Thou givest, or give what Thou withholdest. And the greatness O! the great availeth not against Thee

1073. Ibn Abbas reported from the Messenger of Allah (ﷺ) the words: "And that would fill that which will please Thee besides (them)!" and he did not mention the subsequent (portion of supplication)

1074. Ibn 'Abbas reported: The Messenger of Allah (ﷺ) drew aside the curtain (of his apartment) and (he saw) people in rows (saying prayer) behind Abu Bakr. And he said: Nothing remains of the glad tidings of apostlehood, except good visions which a Muslim sees or someone is made to see for him. And see that I have been forbidden to recite the Qur'an in the state of bowing and prostration. So far as Ruk'u is concerned, extol in it the Great and Glorious Lord, and while prostrating yourselves be earnest in supplication, for it is fitting that your supplications should be answered

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1075. Abdullah b. 'Abbas reported: The Messenger of Allah (ﷺ) drew aside the curtain and his head was bandaged on account of illness in which he died. He said: O Allah, have I not delivered (Thy Message)? (He repeated it) three times. Nothing has been left out of the glad tidings of apostlehood, but good vision. which a pious servant (of Allah) sees or someone else is made to see for him. He then narrated like the hadith transmitted by Sufyan
1076. Ali b. Abi Talib reported: The Messenger of Allah (ﷺ) forbade me to recite (the Qur'an) in a state of bowing and prostration
1077. Ali b. Abi Talib reported: The Messenger of Allah (ﷺ) forbade to recite the Qur'an, while I am in the state of bowing and prostration
1078. Ali b. Abi Talib reported: The Messenger of Allah (ﷺ) forbade me from the recitation (of the Qur'an) in bowing and prostration and I do not say that he forbade you
1079. Ali reported: My loved one (the Holy Prophet) forbade me that I should recite (the Qur'an) in a state of bowing and prostration
1080. This hadith has been narrated by some other narrators, Ibn 'Abbas and others, and they all reported that 'Ali said: The Apostle of Allah (ﷺ) forbade me to recite the Qur'an while I am in a state of bowing and prostration, and in their narration (there is a mention of) forbiddance from that (recital) in the state of prostration as it has been transmitted by Zuhri, Zaid b. Aslam, al-Wahid b. Kathir, and Dawud b. Qais
1081. This hadith is transmitted on the authority of 'Ali, but he made no mention of" while in prostration
1082. Ibn 'Abbas reported: I was forbidden to recite (the Qur'an) while I was bowing, and there is no mention of 'Ali in the chain of transmitters
1083. Abu Huraira reported: The Messenger of Allah (ﷺ) said: The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state)
1084. Abu Huraira reported: The Messenger of Allah (ﷺ) used to say while prostrating himself: O Lord, forgive me all my sins, small and great, first and last, open and secret
1085. A'isha reported: The Messenger of Allah (ﷺ) (may peace be upon him') often said while bowing and prostrating himself: "Glory be to Thee, O Allah, our Lord, and praise be to Thee, O Allah, forgive me," thus complying with the (command in) the Qur'an
1086. A'isha reported that the Messenger of Allah (ﷺ) before his death recited often: Hallowed be Thou, and with Thy praise, I seek forgiveness from Thee and return to Thee. She reported: I said: Messenger of Allah, what are these words that I find you reciting? He said: There has been made a sign for me in my Ummah; when I saw that, I uttered them (these words of glorification for Allah), and the sign is: "When Allah's help and victory..... to the end of the surah
1087. A'isha reported: Never did I, see the Messenger of Allah (ﷺ) after the revelation (of these verses): "When Allah's help and victory came." observin- his prayer without making (this supplication) or he said in it (supplication): Hallowed be Thee, my Lord, and with Thy praise, O Allah, forgive me
1088. A'isha reported: The Messenger of Allah (ﷺ) recited often these words: Hallowed be Allah and with His praise, I seek the forgiveness of Allah and return to Him. She said: I asked: Messenger of Allah, I see that you often repeat the saying" subhan allahi bihamdihi astag firullahi watubuilaih" whereupon he said: My Lord informed me that I would soon see a sign in my Ummah, so when I see it I often recite (these) words: Hallowed be Allah and with His Praise, I seek forgiveness of Allah and return to Him. Indeed I saw it (when this verse) was revealed: "When Allah's help and victory came, it marked the victory of Mecca, and you see people entering into Allah's religion in troops, celebrate the praise of Thy Lord and ask His forgiveness. Surely He is ever returning to Mercy
1089. Ibn Juraij reported: I asked 'Ata': What do you recite when you are in a state of bowing (in prayer)? He said: "Hallowed be Thou, and with Thy praise, there is no god but Thou." Son of Abd Mulaika narrated to me on the authority of 'A'isha (who reported): I missed one night the Messenger of Allah (ﷺ) (from his bed). I thought that he might have gone to one of his other wives. I searched for him and then came back and (found him) in a state of bowing, or prostration, saying: Hallowed be Thou and with Thy praise; there is no god but Thou. I said: With my father mayest thou be ransomed and with my mother. I was thinking of (another) affair, whereas you are (occupied) in another one
1090. A'isha reported: One night I missed Allah's Messenger (ﷺ) from the bed, and when I sought him my hand touched the soles of his feet while he was in the state of prostration; they (feet) were raised and he was saying: "O Allah, I seek refuge in Thy pleasure from Thy anger, and in Thy forgiveness from Thy punishment, and I seek refuge in Thee from Thee (Thy anger). I cannot reckon Thy praise. Thou art as Thou hast lauded Thyself
1091. A'isha reported that the Messenger of Allah (ﷺ) (may peace be upon him) used to pronounce while bowing and prostrating himself: All Glorious, All Holy, Lord of the Angels and the Spirit
1092. This hadith has been narrated on the authority of 'A'isha by another chain of transmitters
1093. Ma'dan b. Talha reported: I met Thauban, the freed slave. of Allah's Messenger (ﷺ), and asked him to tell me about an act for which, if I do it, Allah will admit me to Paradise, or I asked about the act which was loved most by Allah. He gave no reply. I again asked and he gave no reply. I asked him for the third time, and he said: I asked Allah's Messenger (ﷺ) about that and he said: Make frequent prostrations before Allah, for you will not make one prostration without raising you a degree because of it, and removing a sin from you, because of it. Ma'dan said that then he met Abu al-Darda' and when he asked him, he received a reply similar to that given by Thauban
1094. Rabi'a b. Ka'b said: I was with Allah's Messenger (ﷺ) one night. and I brought him water and what he required. He said to me: Ask (anything you like). I said: I ask your company in Paradise. He (the Holy Prophet) said: Or anything else besides it. I said: That is all (what I require). He said: Then help me to achieve this for

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you by devoting yourself often to prostration

1095. Ibn 'Abbas reported:The Apostle of Allah (ﷺ) had been commanded that he should prostrate on the seven (bones) and he was forbidden to fold back the hair and clothing. And in the narration transmitted by Abu Rabi' (the words are):" on the seven bones and I was forbidden to fold back the hair and clothing". According to Abu'l-Rabi' (the seven bones are): The hands, the knees, and the (extremities) of the feet and the forehead

1096. Ibn 'Abbas reported from the Messenger of Allah (ﷺ):I was commanded to prostrate myself on seven bones and not to fold back clothing or hair

1097. Ibn 'Abbas reported:The Messenger of Allah (ﷺ) had been commanded to prostrate on seven (bones) and forbidden to fold back hair and clothing

1098. Ibn Abbas reported that the Messenger of Allah (ﷺ) said:I have been commanded to prostrate myself on seven bones:" forehead," and then pointed with his hand towards his nose, hands, feet, and the extremities of the feet; and we were forbidden to fold back clothing and hair

1099. Ibn Abbas reported:The Messenger of Allah (ﷺ) said: I was commanded to prostrate myself on the seven (bones) and forbidden to fold back hair and clothing. (The seven bones are): forehead, nose, hands, knees and feet

1100. It was narrated from Al-'Abbas bin 'Abdul Muttalib that he heard the Messenger of Allah (ﷺ) say:"When a person prostrates, he prostrates on seven part of the body: His face, his hands, his knees and his feet

1101. Abdullah b. Abbas reported that he saw 'Abdullah b. al-Harith observing the prayer and (his hair) was plaited behind his head. He ('Abdullah b. 'Abbas) stood up and unfolded them. While going back (from the prayer) he met Ibn 'Abbas and said to him:Why is it that you touched my head? He (Ibn 'Abbas) replied: (The man who observes prayer with plaited hair) is like one who prays with his hands tied behind

1102. Anas reported:The Messenger of Allah (ﷺ) said: Observe moderation in prostration, and let none of you stretch out his forearms (on the ground) like a dog

1103. This hadith has been narrated by Shu'ba with the same chain of transmitters. And in the hidith transmitted by Ibn Ja'far (the words are):" None of you should stretch out his forearms like the stretching out of a dog

1104. Al-Bira' (b. 'Azib) reported:The Messenger of Allah (ﷺ) said. When you prostrate yourself, place the palms of your hands on the ground and raise your elbows

1105. Abdullah b. Malik ibn Bujainah reported:When the Prophet (ﷺ) prostrated, lie spread out his arms so that the whiteness of his armpits was visible

1106. This hadith has been narrated by Ja'far b. Rabi' with the same chain of transmitters. And in the narration transmitted by 'Amr b. al-Harith (the words are):" When the Messenger of Allah (ﷺ) prostrated, he spread out his arms so that the whiteness of his armpits was visible." And in the narration transmitted by al-Laith (the words are:" When the Messenger of Allah (ﷺ) prostrated. he spread his hands from the armpits so that I saw their whiteness

1107. Maimuna reported:When the Messenger of Allah (ﷺ) prostrated himself, if a lamb wanted to pass between his arms, it could pass

1108. Maimuna, the wife of the Messenger of Allah (ﷺ), reported:When the Messenger of Allah (ﷺ) prostrated himself, he spread his arms, i. e. he separated them so much that the whiteness of his armpits became visible from behind and when he sat (for Jalsa) he rested on his left thigh

1109. Maimuna daughter of Harith reported:When the Messenger of Allah (ﷺ) prostrated, he kept his hands so much apart from each other that when it was seen from behind the armpits became visible. Waki' said: That is their whiteness

1110. A'isha reported:The Messenger of Allah (ﷺ) used to begin prayer with takbir (saying Allahu Akbar) and the recitation: "Praise be to Allah, the Lord of the Universe." When he bowed he neither kept his head up nor bent it down, but kept it between these extremes; when he raised his head after bowing he did not prostrate himself till he had stood erect; when he raised his head after prostration he did not prostrate himself again till he sat up. At the end of every two rak'ahs he recited the tahiyya; and he used to place his left foot flat (on the ground) and raise up the right; he prohibited the devil's way of sitting on the heels, and he forbade people to spread out their arms like a wild beast. And he used to finish the prayer with the taslim

1111. Musa b. Talha reported it on the authority of his father:The Messenger of Allah (ﷺ) said: When one of you places in front of him so me. thing such as the back of a saddle, he should pray without caring who passes on the other side of it

1112. Musa b. Talha reported on the authority of his father:We used to say prayer and the animals moved in front of us. We mentioned it to the Messenger of Allah (ﷺ) and he said: If anything equal to the back of a saddle is in front of you, then what walks in front, no harm would come to him. Ibn Numair said: No harm would come whosoever walks in front

1113. A'isha reported:The Messenger of Allah (ﷺ) was asked about sutra of a worshipper; he said: Equal to the back of the saddle

1114. A'isha reported:The Messenger of Allah (ﷺ) was asked in the expedition of Tabuk about the sutra the worshipper; he said: Like the back of the saddle

1115. Ibn Umar reported:When the Messenger of Allah (ﷺ) went out on the 'Id day, he ordered to carry a spear-and it was fixed in front of him, and he said prayer towards its (direction), and the people were behind him. And he did it in the journey, and that is the reason why the Amirs carried it

1116. Ibn Umar reported:The Apostle of Allah (ﷺ) set up (sutra), and Abu Bakr said: He implanted iron-tipped spear and said prayer towards its direction. Ibn Abu Shaiba made this addition to it:" Ubaidullah said that it was a spear

1117. Ibn 'Umar said:The Apostle of Allah (ﷺ) used to place his camel (towards the Ka'ba) and said prayer in its direction

1118. Ibn 'Umar reported:The Apostle of Allah (ﷺ) used to say prayer towards his camel. Ibn Numair said: The Apostle of Allah (ﷺ) said prayer towards the camel

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1119. Abu Juhaifa reported it on the authority of his father: I came to the Messenger of Allah (ﷺ) in Mecca and he was (at that time) at al-Abtah in a red leather tent. And Bilal stepped out with ablution water for him. (And what was left out of that water) some of them got it (whereas others could not get it) and (those who got it) rubbed themselves with it. Then the Messenger of Allah (ﷺ) stepped out with a red mantle on him and I was catching a glimpse of the whiteness of his shanks. The narrator said: He (the Holy Prophet) performed the ablution. and Bilal pronounced Adhan and I followed his mouth (as he turned) this side and that as he said on the right and the left: "Come to prayer, come to success." A spear was then fixed for him (on the ground). He stepped forward and said two rak'ahs of Zuhr, while there passed in front of him a donkey and a dog, and these were not checked. He then said two rak'ahs of the 'Asr prayer, and he then continued saying two rak'ahs till he came back to Medina

1120. Abu Juhaifa reported on the authority of his father: I saw the Messenger of Allah (ﷺ) (in Mecca at al-Abtah) in a red leather tent. and I saw Bilal take the ablution water (left by Allah's Messenger), and I saw the people racing, with one another to get that ablution water. If anyone got some of it, he rubbed himself with it, and anyone who did not get any got some of the moisture from his companion's hand. I then saw Bilal take a staff and fix it in the ground, after which the Messenger of Allah (ﷺ) came out quickly in a red mantle and led the people in two rak'ahs facing the staff, and I saw people and animals passing in front of the staff

1121. Aun b. Abu Juhaifa narrated from the Messenger of Allah (ﷺ) on the authority of his father a hadith like that of Sufyan, and 'Umar b. Abu Za'ida made this addition: Some of them tried to excel the others (in obtaining water), and in the hadith transmitted by Malik b. Mighwal (the words are): When it was noon, Bilal came out and summoned (people) to (noon) prayer

1122. Abu Juhaifa reported: The Messenger of Allah (ﷺ) went at noon towards al-Batha', he performed ablution, and said two rak'ahs of the Zuhr prayer and two of the 'Asr prayer, and there was a spear in front of him. Shu'ba said and Aun made this addition to it on the authority of his father Abu Juhaifa: And the woman and the donkey passed behind it

1123. Shu'ba narrated the same on the basis of two authorities and in the hadith transmitted by Hakam (the words are): The people began to get water that was left out of his (the Prophet's) ablution

1124. Ibn 'Abbas reported: I came riding on a she-ass, and I was on the threshold of maturity, and the Messenger of Allah (ﷺ) was leading people in prayer at Mina. I passed in front of the row and got down, and sent the she-ass for grazing and joined the row, and nobody made any objection to it

1125. Abdullah b. Abbas reported that he came riding on a donkey, and the Messenger of Allah (ﷺ) was leading the people in prayer at Mina on the occasion of the Farewell Pilgrimage and (the narrator) reported: The donkey passed in front of the row and then he got down from it And joined the row along with the people

1126. This hadith has been narrated by Ibn 'Uyaina on the authority of al-Zuhri with the same chain of transmitters and he reported: The Apostle of Allah (ﷺ) was leading prayer at 'Arafa

1127. This hadith has been reported by Ma'mar on the authority of al-Zuhri with the same chain of transmitters, but here no mention has been made of Mina or 'Arafa, and he said: It was in the Farewell Pilgrimage or on the Day of Victory

1128. Abu Sa'id al-Khudri reported that the Messenger of Allah (ﷺ) said: When any one of you prays he should not let anyone pass in front of him (if there is no sutra), and should try to turn him away as far as possible, but if he refuses to go, he should turn him away forcibly for he is a devil

1129. Abu Salih al-Samman reported: I narrate to you what I heard and saw from Abu Sa'id al-Khudri: One day I was with Abu Sa'id and he was saying prayer on Friday turning to a thing which concealed him from the people when a young man from Banu Mu'ait came there and he tried to pass in front of him; he turned him back by striking his chest. He looked about but finding no other way to pass except in front of Abu Sa'id, made a second attempt. He (Abu Sa'id) turned him away by striking his chest more vigorously than the first stroke. He stood up and had a scuffle with Abu Sa'id. Then the people gathered there He came out and went to Marwan and complained to him what had happened to him. Abu Sa'id too came to Marwan. Marwan said to him: What has happened to you and the son of your brother that he came to complain against you? Abu Sa'id said: I heard from the Messenger of Allah (ﷺ) saying: When any one of you prays facing something which conceals him from people and anyone tries to pass in front of him, he should be turned away, but if he refuses, he should be forcibly restrained from it, for he is a devil

1130. Abdullah b. 'Umar reported that the Messenger of Allah (ﷺ) said: When any one of you prays, he should not allow anyone to pass before him, and if he refuses, he should be then forcibly resisted, for there is a devil with him

1131. This hadith has been narrated by Ibn Umar by another chain of transmitters

1132. Busri b Sa'id reported that Zaid b Khalid al-Juhani sent him to Abu Juha'im in order to ask him what he had heard from the Messenger of Allah (ﷺ) with regard to the passer in front of the worshipper. Abu Juha'im reported that the Messenger of Allah (ﷺ) said: If anyone who passes in front of a man who is praying knew the responsibility he incurs, he would stand still forty (years) rather than to pass in front of him Abu Nadr said: I do not know whether he said forty days or months or years

1133. This hadith has been narrated from Abu Juha'im Ansari by another chain of transmitters

1134. Sahl b. Sa'd al-Si'idi reported: Between the place of worship where the Messenger of Allah (ﷺ) prayed and the wall, there was a gap through which a goat could pass

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1135. Salama b. Akwa' reported:He sought the place (in the mosque) where the copies of the Qur'an were kept and glorified Allah there, and the narrator made a mention that the Messenger of Allah (ﷺ) sought that place and that was between the pulpit and the qibla-a place where a goat could pass
1136. Yazid reported:Salama sought to say prayer near the pillar which was by that place where copies of the Qur'an were kept. I said to him: Abu Muslim. I see you striving to offer your prayer by this pillar. He said: I saw the Messenger of Allah (ﷺ) seeking to pray by its side
1137. Abu Dharr reported:The Messenger of Allah (ﷺ) said: When any one of you stands for prayer and there is a thing before him equal to the back of the saddle that covers him and in case there is not before him (a thing) equal to the back of the saddle, his prayer would be cut off by (passing of an) ass, woman, and black Dog. I said: O Abu Dharr, what feature is there in a black dog which distinguish it from the red dog and the yellow dog? He said: O, son of my brother, I asked the Messenger of Allah (ﷺ) as you are asking me, and he said: The black dog is a devil
1138. This hadith has been transmitted by Humaïd b. Hilal on the authority of Yunus
1139. Abu Huraira reported:The Messenger of Allah (ﷺ) said: A woman, an ass and a dog disrupt the prayer, but something like the back of a saddle guards against that
1140. A'isha reported:The Prophet (ﷺ) used to pray at night while I lay interposed between him and the Qibla like a corpse on the bier
1141. A'isha reported:The Apostle of Allah (ﷺ) said his whole prayer (Tahajjud prayer) during the night while I lay between him and the Qibla. When he intended to say Witr (prayer) he awakened me and I too said witr (prayer)
1142. Urwa b. Zubair reported:'A'isha asked: What disrupts the prayer? We said: The woman and the ass. Upon this she remarked: Is the woman an ugly animal? I lay in front of the Messenger of Allah (ﷺ) like the bier of a corpse and he said prayer
1143. Masruq reported:It was mentioned before'A'isha that prayer is invalidated (in case of passing) of a dog, an ass and a woman (before the worshipper, when he is not screened). Upon this 'A'isha said: You likened us to the asses and the dogs. By Allah I saw the Messenger of Allah (ﷺ) saying prayer while I lay on the bedstead interposing between him and the Qibla. When I felt the need, I did not like to wit to front (of the Holy Prophet) and perturb the Messenger of Allah (ﷺ) and quietly moved out from under its (i. e. of the bedstead) legs
1144. Al-Aswad reported that 'A'isha said:You have made us equal to the dogs and the asses, whereas I lay on the bedstead and the Messenger of Allah (ﷺ) came there and stood in the middle of the bedstead and said prayer. I did not like to take off the quilt from me (in that state), so I moved away quietly from the front legs of the bedstead and thus came out of the quilt
1145. A'isha reported:I was sleeping in front of the Messenger of Allah (ﷺ) with my legs between him and the Qibla. When he prostrated himself he pinched me and I drew up my legs, and when he stood up, I stretched them out. She said: At that time there were no lamps in the houses
1146. Maimuna, the wife of the Apostle (ﷺ), reported:The Messenger of Allah (ﷺ) said prayer and I (lay) opposite to him while I was in menses. Sometimes his clothes touched me when he prostrated
1147. A'isha reported:The Apostle of Allah (ﷺ) said prayer at night and I was by his side in a state of menses and I had a sheet pulled over me a portion of which was on his side
1148. Abu Huraira reported:An inquirer asked the Messenger of Allah (ﷺ) about the prayer in a single garment. He (the Holy Prophet) add: Has everyone of you two garments?
1149. A hadith like this has been narrated by Abu Huraira with another chain of transmitters
1150. Abu Huraira reported:A person addressed the Messenger of Allah (ﷺ) and said to him: Can any one of us say prayer in one garment? He said: Do all of you possess two garments?
1151. Abu Huraira reported:The Messenger of Allah (ﷺ) said: None of you must pray in a single garment of which no part comes over his shoulders
1152. Umar b. Abu Salama reported:I saw the Messenger of Allah (ﷺ) praying in Umm Salama's house in a single garment, placing its two ends over his shoulders
1153. This hadith has been narrated by Hisham b. 'Urwa with the same chain of transmitters except (with this difference) that the word mutawashshihan was used and not the word mushtamilan
1154. Umar b. Abu Salama reported:I saw the Messenger of Allah (ﷺ) saying prayer in the house of Umm Salama in a single garment with its extremities crossing each other
1155. Umar b. Abu Salama reported:I saw the Messenger of Allah (ﷺ) praying in a single garment with its ends crossing each other. 'Isa b. Hammad added:" placing on his shoulders
1156. Jabir reported:I saw the Messenger of Allah (ﷺ) praying in a single garment crossing the two ends
1157. This hadith has been narrated by Sufyan with the same chain of transmitters and in the hadith transmitted by Numair the words are:I called upon the Messenger of Allah (ﷺ)
1158. Abu Zubair reported that he saw Jabir b. 'Abdullah praying in a single garment crossing Its ends even though he had the garments, and Jabir said:He saw

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the Messenger of Allah () doing like this

1159. Abu Sa'id al Khudri reported: I visited the Apostle () and saw him praying on a reed mat on which he was prostrating himself. And I saw him praying in a single garment with ends crossed with each other

1160. This hadith has been narrated by A'mash with the same chain of transmitters, and in the narration of Abu Karaib the words are: "Placing its (mantle's) ends on his shoulders"; and the narration transmitted by Abu Bakr and Suwaid (the words are): "the ends crossing with each other"

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1161. Abu Dharr reported: I said: Messenger of Allah, which mosque was set up first on the earth? He said: Al-Masjid al-Haram (the sacred). I (again) said: Then which next? He said: It was the Masjid Aqsa. I (again) said: How long the space of time (between their setting up)? He (the Holy Prophet) said: It was forty years. And whenever the time comes for prayer, pray there, for that is a mosque; and in the hadith transmitted by Abu Kamil (the words are): "Whenever time comes for prayer, pray, for that is a mosque (for you)"

1162. Ibrahim b. Yazid al-Tayml reported: I used to read the Qur'an with my father in the vestibule (before the door of the mosque). When I recited the ayat (verses) concerning prostration, he prostrated himself. I said to him: Father, do you prostrate yourself in the path? He said: I heard Abu Dharr saying: I asked the Messenger of Allah () about the mosque that was first set up on the earth. He said: Masjid Harim. I said: Then which next? He said: The Masjid al-Aqsa. I said: How long is the space of time between the two? He said: Forty years. He (then) further said: The earth is a mosque for you, so wherever you are at the time of prayer, pray there

1163. Jabir b. 'Abdullah al-Ansari reported: The Prophet () said: I have been conferred upon five (things) which were not granted to anyone before me (and these are): Every apostle was sent particularly to his own people, whereas I have been sent to all the red and the black; the spoils of war have been made lawful for me, and these were never made lawful to anyone before me, and the earth has been made sacred and pure and mosque for me, so whenever the time of prayer comes for any one of you he should pray whenever he is, and I have been supported by awe (by which the enemy is overwhelmed) from the distance (which one takes) one month to cover and I have been granted intercession

1164. Jabir b. 'Abdullah related that the Messenger of Allah () said, and he related like this

1165. Hudhaifa reported: The Messenger of Allah (may peace be upon him) said: We have been made to excel (other) people in three (things): Our rows have been made like the rows of the angels and the whole earth has been made a mosque for us, and its dust has been made a purifier for us in case water is not available. And he mentioned another characteristic too

1166. Hudhaifa reported: The Messenger of Allah () said like this

1167. Abu Huraira reported that the Messenger of Allah (may peace be upon him) said: I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies); spoils have been made lawful to me; the earth has been made for me clean and a place of worship; I have been sent to all mankind and the line of prophets is closed with me

1168. Abu Huraira reported: The Messenger of Allah () said: I have been commissioned with words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies); and while I was asleep I was brought the keys of the treasures of the earth which were placed in my hand. And Abi Huraira added: The Messenger of Allah () has left (for his heavenly home) and you are now busy in getting them

1169. Abu Huraira reported: I heard the Messenger of Allah () saying a hadith like that of Yunus

1170. This hadith has been narrated by Abu Huraira by another chain of transmitters

1171. Abu Huraira reported: The Messenger of Allah () said: I have been helped by terror (in the heart of the enemy); I have been given words which are concise but comprehensive in meaning; and while I was asleep I was brought the keys of the treasures of the earth which were placed in my hand

1172. Hammam b. Munabbih reported: That is what Abu Huraira reported to us from the Messenger of Allah () and he narrated (some) ahadith one of which is that the Messenger of Allah () said: I have been helped by terror (in the hearts of enemies) and I have been given words which are concise but comprehensive in meaning

1173. Anas b. Malik reported: The Messenger of Allah () came to Medina and stayed in the upper part of Medina for fourteen nights with a tribe called Banu 'Amr b. 'Auf. He then sent for the chiefs of Banu al-Najir, and they came with swords around their necks. He (the narrator) said: I perceive as if I am seeing the Messenger of Allah () on his ride with Abu Bakr behind him and the chiefs of Banu al-Najjar around him till he alighted in the courtyard of Abu Ayyub. He (the narrator) said: The Messenger of Allah () said prayer when the time came for prayer, and he prayed in the fold of goats and sheep. He then ordered mosques to be built and sent for the chiefs of Banu al-Najjar, and they came (to him). He (the Holy Prophet) said to them: O Banu al-Najjar, sell these lands of yours to me. They said: No, by Allah. we would not demand their price, but (reward) from the Lord. Anas said: There (in these lands) were trees and graves of the polytheists, and ruins. The Messenger of Allah (may peace be upon him) ordered that the trees should be cut, and the graves should be dug out, and the ruins should be levelled. The trees (were thus) placed in rows towards the qibla and the stones were set on both sides of the door, and (while building the mosque) they (the Companions) sang rajaz verses along with the Messenger of Allah (): O Allah: there is no good but the good of the next world, So help the Ansar and the

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Muhajirin

1174. Anas reported: The Messenger of Allah (ﷺ) used to pray in the folds of the sheep and goats before the mosque was built

1175. Abu al-Tiyah reported: I heard from Anas a narration like this from the Messenger of Allah (ﷺ)

1176. Al-Bara' b. 'Azib reported: I said prayer with the Apostle (ﷺ) turning towards Bait-ul-Maqdis for sixteen months till this verse of Surah Baqara was revealed: "And wherever you are turn your faces towards it" (ii. 144). This verse was revealed when the Apostle (ﷺ) had said prayer. A person amongst his people passed by the people of Ansar as they were engaged in prayer. He narrated to them (this command of Allah) and they turned their faces towards the Ka'ba

1177. Abu Ishaq reported: I heard al-Bara' saying: We prayed with the Messenger of Allah (ﷺ) (with our faces) towards Bait-ul-Maqdis for sixteen months or seventeen months. Then we were made to change (our direction) towards the Ka'ba

1178. Ibn 'Umar reported: As the people were praying at Quba' a man came to them and said: It has been revealed to the Messenger of Allah (ﷺ) during the night and he has been directed to turn towards the Ka'ba. So turn towards it. Their faces were towards Syria and they turned round towards Ka'ba

1179. Ibn 'Umar reported: As the people were engaged in the morning prayer a man came to them. The rest of the hadith is the same

1180. Anas reported: The Messenger of Allah (ﷺ) used to pray towards Bait-ul-Maqdis, that it was revealed (to him): "Indeed We see the turning of the face to heaven, wherefore We shall assuredly cause thee to turn towards Qibla which shall please thee. So turn thy face towards the sacred Mosque (Ka'ba)" (ii. 144). A person from Banu Salama was going; (he found the people) in ruk'u (while) praying the dawn prayer and they had said one rak'ah. He said in a loud voice: Listen! the Qibla has been changed and they turned towards (the new) Qibla (Ka'ba) in that very state

1181. A'isha reported: Umm Habiba and Umm Salama made a mention before the Messenger of Allah (ﷺ) of a church which they had seen in Abyssinia and which had pictures in it. The Messenger of Allah (ﷺ) said: When a pious person amongst them (among the religious groups) dies they build a place of worship on his grave, and then decorate it with such pictures. They would be the worst of creatures on the Day of judgment in the sight of Allah

1182. A'isha reported: They (some Companions of the Holy Prophet) were conversing with one another in the presence of the Messenger of Allah (ﷺ) (during his last) illness. Umm Salama and Umm Habiba made a mention of the church and then (the hadith was) narrated

1183. A'isha reported: The wives of the Messenger of Allah (ﷺ) (may peace be upon him) made a mention of the church which they had seen in Abyssinia which was called Marya, and the rest of the hadith is the same

1184. A'isha reported: The Messenger of Allah (ﷺ) said during his illness from which he never recovered: Allah cursed the Jews and the Christians that they took the graves of their prophets as mosques. She ('A'isha) reported: Had it not been so, his (Prophet's) grave would have been in an open place, but it could not be due to the fear that it may not be taken as a mosque

1185. Abu Huraira reported: The Messenger of Allah (ﷺ) said: Let Allah destroy the Jews for they have taken the graves of their apostles as places of worship

1186. Abu Huraira reported: The Messenger of Allah (ﷺ) said: Let there be curse of Allah upon the Jews and the Christians for they have taken the graves of their apostles as places of worship

1187. A'isha and Abdullah reported: As the Messenger of Allah (ﷺ) was about to breathe his last, he drew his sheet upon his face and when he felt uneasy, he uncovered his face and said in that very state: Let there be curse upon the Jews and the Christians that they have taken the graves of their apostles as places of worship. He in fact warned (his men) against what they (the Jews and the Christians) did

1188. Jundub reported: I heard from the Messenger of Allah (ﷺ) five days before his death and he said: I stand acquitted before Allah that I took any one of you as friend, for Allah has taken me as His friend, as he took Ibrahim as His friend. Had I taken any one of my Ummah as a friend, I would have taken Abu Bakr as a friend. Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that

1189. Ubaidullah al-Khawlani reported: 'Uthman b. 'Affan listened to the opinion of the people (which was not favourable) when he rebuilt the mosque of the Messenger of Allah (ﷺ). Thereupon he said: You have not been fair to me for I have heard from the Messenger of Allah (ﷺ) saying: He who built a mosque for Allah, the Exalted, Allah would build for him a house in Paradise. Bukair said: I think he (the Holy Prophet) said: While he seeks the pleasure of Allah (by building the mosque). And in the narration of Ibn 'Isa (the words are): " (a house) like that (mosque) in Paradise

1190. Mahmud b. Labid reported: When 'Uthman b. 'Affan intended to build the mosque (of the Prophet) the people did not approve of it. They liked that it should be kept in the same state. Thereupon he said: I heard the Messenger of Allah (ﷺ) say: He who built a mosque for Allah, Allah would build a house for him like it in Paradise

1191. Al-Aswad and 'Alqama reported: We came to the house of 'Abdullah b. Mas'ud. He said: Have these people said prayer behind you? We said: No. He said: Then stand up and say prayer. He neither ordered us to say Adhan nor Iqama. We went to stand behind him. He caught hold of our hands and made one of us stand on his right hand and the other on his left side. When we bowed, we placed our hands on our knees. He struck our hands and put his hands together, palm to palm, then put them between his thighs. When he completed the prayer he said: There would soon come your Amirs, who would defer prayers from their appointed time and would make such delay that a little time is left before sunset. So when you see them doing so, say prayer at its appointed time and then say

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prayer along with them as (Nafli), and when you are three, pray together (standing in one row), and when you are more than three, appoint one amongst you as your Imam. And when any one of you bows he must place his hands upon his thighs and kneel down. and putting his palms together place (them within his thighs). I perceive as if I am seeing the gap between the fingers of the Messenger of Allah (may peace be upon him)

1192. This hadith is narrated on the authority of Alqama and Aswad by another chain of transmitters and in the hadith transmitted by Ibn Mus-hir and Jabir the words are:" I perceive as if I am seeing the gap between the fingers of the Messenger of Allah () as he was bowing

1193. Alqama and Aswad reported that they went to 'Abdullah. He said:Have (people) behind you said prayer? They said: Yes. He stood between them ('Alqama and Aswad). One was on his right aide and the other was on his left. We then bowed and placed our hands on our knees. He struck our hands and then putting his hands together, palm to palm, placed them between his thighs. When he completed the prayer he said: This is how the Messenger of Allah () used to do

1194. Mus'ab b. Sa'd reported:I said prayer by the side of my father and placed my hands between my knees. My father said to me: Place your hands on your knees. I repeated that (the previous act) for the second time, and he struck at my hands and said: We have been forbidden to do so and have been commanded to place our palms on the knees

1195. This hadith has been narrated by Abu Ya'fur with the same chain of transmitters up to these words:We have been forbidden from it and no mention of that has been made what follows it

1196. Ibn Sa'd reported:I bowed and my hands were in this state, i. e. they were put together, palm to palm, and were placed between his thighs. My father said: We used to do like this but were later on commanded to place them on the knees

1197. Mus'ab b. Sa'd b. Abu Waqqas reported:I said prayer by the side of my father. When I bowed I intertwined my fingers and placed them between my knees. He struck my hands. When he completed the prayer he said: We used to do that but then were commanded to lift (our palms) to the knees

1198. Tawus reported:We asked Ibn Abbas about sitting on one's buttocks (in prayer). (ala alqad mein) He said: It is sunnah. We said to him: We find it a sort of cruelty to the foot. Ibn 'Abbas said: It is the sunnah of your Apostle ()

1199. Mu'awiya b. al-Hakam said:While I was praying with the Messenger of Allah (), a man in the company sneezed. I said: Allah have mercy on you! The people stared at me with disapproving looks, so I said: Woe be upon me, why is it that you stare at me? They began to strike their hands on their thighs, and when I saw them urging me to observe silence (I became angry) but I said nothing. When the Messenger of Allah () had said the prayer (and I declare that neither before him nor after him have I seen a leader who gave better instruction than he for whom I would give my father and mother as ransom). I swear that he did not scold, beat or revile me but said: Talking to persons is not fitting during the prayer, for it consists of glorifying Allah, declaring his Greatness. and recitation of the Qur'an or words to that effect. I said: Messenger of Allah. I was till recently a pagan, but Allah has brought Islam to us; among us there are men who have recourse to Kahins. He said, Do not have recourse to them. I said. There are men who take omens. That is something which they find in their breasts, but let it not turn their way (from freedom of action). I said: Among us there are men who draw lines. He said: There was a prophet who drew lines, so if they do it as they did, that is allowable. I had a maid-servant who tended goats by the side of Uhud and Jawwaniya. One day I happened to pass that way and found that a wolf had carried a goat from her flock. I am after all a man from the posterity of Adam. I felt sorry as they (human beings) feel sorry. So I slapped her. I came to the Messenger of Allah () and felt (this act of mine) as something grievous I said: Messenger of Allah, should I not grant her freedom? He (the Holy Prophet) said: Bring her to me. So I brought her to him. He said to her: Where is Allah? She said: He is in the heaven. He said: Who am I? She said: Thou art the Messenger of Allah. He said: Grant her freedom, she is a believing woman

1200. This hadith has been narrated by Yahya b. Abu Kathir with the same chain of transmitters

1201. Abdullah (b. Masu'd) reported:We used to greet the Messenger of Allah () while he was engaged in prayer and he would respond to our greeting. But when we returned from the Negus we greeted him and he did not respond to us; so we said: Messenger of Allah. we used to greet you when you were engaged in prayer and you would respond to us. He replied: Prayer demands whole attention

1202. This hadith has been reported by A'mash with the same chain of transmitters

1203. Zaid b. Arqam reported:We used to talk while engaged in prayer and a person talked with a companion on his side in prayer till (this verse) was revealed:" And stand before Allah in devout obedience" (ii, 238) and we were commanded to observe silence (in prayer) and were forbidden to speak

1204. A hadith like this has been transmitted by Isma'il b. Abu Khalid

1205. Jabir reported:The Messenger of Allah () sent me on an errand. I (having done the business assigned to me came back and) joined him as he was going (on a ride). Qutaiba said that he was saying prayer while he rode. I greeted him. He gestured to me. When he completed the prayer. he called me and said: You greeted me just now while I was engaged in prayer. (Qutaiba said): His (Prophet's face) was towards the east, as he was praying

1206. Jabir reported:The Messenger of Allah () sent me (on an errand) while he was going to Banu Mustaliq. I came to him and he was engaged in prayer on the back of his camel. I talked to him and he gestured to me With his hand, and Zuhair gestured with his hand. I then again talked and he again (gestured to me with his hand). Zuhair pointed with his hand towards the ground. I heard him (the Holy Prophet) reciting the Qur'an and making a sign with his head. When he completed the prayer he said: What have you done (with regard to that business) for which I sent you? I could not talk with you but for the fact that I was engaged in prayer. Zuhair told that Abu Zubair was sitting with his face turned towards Qibla (as he transmitted this hadith). Abu Zuhair pointed towards Banu Mustaliq with

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his hand and the direction to which he pointed with his hand was not towards the Ka'ba

1207. Jabir reported:We were in the company of the Messenger of Allah (ﷺ), and he sent me on an errand, and when I came back (I saw him) saying prayer on his ride and his face was not turned towards Qibla. I greeted him but he did not respond to me. As he completed the prayer, he said: Nothing prevented me from responding to your greeting but the fact that I was praying

1208. This hadith that the Messenger of Allah (ﷺ) sent Jabir on an errand has been reported by him through another chain of transmitters

1209. Abu Huraira reported that he heard the Messenger of Allah (ﷺ) saying:A highly wicked one amongst the Jinn escaped yesternight to interrupt my prayer, but Allah gave me power over him, so I seized him and intended to tie him to one of the pillars of the mosque in order that you, all together or all, might look at him, but I remembered the supplication of my brother Sulaiman:" My Lord, forgive me, give me such a kingdom as will not be possible for anyone after me" (Qur'an, xxxvii)

1210. This hadith has been transmitted by Ibn Abi Shaiba

1211. Abu Darda' reported:Allah's Messenger (ﷺ) stood up (to pray) and we heard him say:" I seek refuge in Allah from thee." Then said:" curse thee with Allah's curse" three times, then he stretched out his hand as though he was taking hold of something. When he finished the prayer, we said: Messenger of Allah, we heard you say something during the prayer which we have not heard you say before, and we saw you stretch out your hand. He replied: Allah's enemy Iblis came with a flame of fire to put it in my face, so I said three times:" I Seek refuge in Allah from thee." Then I said three times:" I curse thee with Allah's full curse." But he did not retreat (on any one of these) three occasions. Thereafter I meant to seize him. I swear by Allah that had it not been for the supplication of my brother Sulaiman he would have been bound, and made an object of sport for the children of Medina

1212. Abu Qatadi reported:I saw the Messenger of Allah (ﷺ) saying the prayer while he was carrying Umama, daughter of Zainab, daughter of the Messenger of Allah (ﷺ). and Abu'l-'As b. al-Rabi'. When he stood up, he took her up and when he prostrated he put her down, Yahya said: Malik replied in the affirmative

1213. Abu Qatada al-Ansari reported:I saw the Apostle (ﷺ) leading the people in prayer with Umima, daughter of Abu'l-'As and Zainab, daughter of the Messenger of Allah (ﷺ), on his shoulder. When he bowed, he put her down, and when he got up after prostration, he lifted her again

1214. Abu Qatada reported:I saw the Messenger of Allah (ﷺ) leading the people in prayer with Umama daughter of Abu'l-'As on his neck; and when he prostrated he put her down

1215. Abu Qatada reported:As we were sitting in the mosque, the Messenger of Allah (ﷺ) came to us, and the rest of the hadith is the same except that he made no mention that he led people in this prayer

1216. Abu Hazim is reported on the authority of his father:Some people came to Sahl b. Sa'd and began to differ about the wood of which the (Prophet's pulpit was made. He (Sahl b. Sa'd) said: By Allah, I know of which wood it is made and who made it, and the day when I saw the Messenger of Allah (ﷺ) seated himself on it on the first day. I said to him: O Abu Abbas (kunya of Sahl b. Sa'd), narrate to us (all these facts), He said: The Messenger of Allah (ﷺ) sent a person to a woman asking her to allow her slave, a carpenter, to work on woods (to prepare a pulpit) so that I should talk to the people (sitting on it). Abu Hazim said: He (Sahl b. Sa'd) pointed out the name of (that lady) that day. So he (the carpenter) made (a pulpit) with these three steps. Then the Messenger of Allah (ﷺ) commanded it to be placed here (where it is lying now). It was fashioned out of the wood of al-Ghaba. And I saw the Messenger of Allah (ﷺ) standing upon it and glorifying Allah and the people also glorified Allah after him, while he was on the pulpit. He then raised (his head from prostration) and stepped back (on his heels) till he prostrated himself at the base of pulpit, and then returned (to the former place and this movement of one or two steps continued) till the prayer was complete. He then turned towards the people and said: O people, I have done it so that you should follow me and learn (my mode of) prayer

1217. Abu Hazim reported:They (the people) came to Sahl b. Sa'd and they asked him of what thing the pulpit of the Messenger of Allah (ﷺ) was made, and the rest of the hadith is the same

1218. Abu Huraira reported from the Messenger of Allah (ﷺ) that he forbade keeping one's hand on one's waist while praying, and in the narration of Abu Bakr (the words are):The Messenger of Allah (ﷺ) forbade to do so

1219. Mu'aiqib quoted the Messenger of Allah (ﷺ) mentioning the removal of pebbles from the ground where he prostrated himself. He (the Prophet) said:It you must do so, do it only once

1220. Mu'aiqib said:They asked the Apostle (ﷺ) about the removal of (pebbles) in prayer, whereupon he said: If you do it, do it only once

1221.

1222.

1223. Abdullah b. Umar reported:The Messenger of Allah (ﷺ) saw spittle on the wall towards Qibla, and scratched it away and then turning to the people said: When any one of you prays, he must not spit in front of him, for Allah is in front of him when he is engaged in prayer

1224. Ibn Umar reported that the Messenger of Allah (ﷺ) saw sputum sticking to the Qibla wall of the mosque, the rest of the hadith is the same

1225. Abu Sa'id al-Khudri reported:The Apostle of Allah (ﷺ) saw sputum sticking to the Qibla of the mosque. He scratched it off with a pebble and then forbade spitting on the right side or in front, but (it is permissible) to spit on the left side or under the left foot

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1226. Abu Huraira and Abu Sa'id narrated that the Messenger of Allah (ﷺ) saw sputum, and the rest of the hadith is the same
1227. A'isha reported: The Apostle of Allah (ﷺ) saw spittle or snot or sputum, sticking to the wall towards Qibla and scratched it off
1228. Abu Huraira reported that the Messenger of Allah (ﷺ) saw some sputum in the direction of the Qibla of the mosque. He turned towards people and said: How is it that someone amongst you stands before his Lord and then spits out in front of Him? Does any one of you like that he should be made to stand in front of someone and then spit at his face? So when any one of you spits, he must spit on his left side under his foot. But if he does not find (space to spit) he should do like this. Qasim (one of the narrators) spat in his cloth and then folded it and rubbed it
1229. Abu Huraira reported: I perceive as if I am looking at the Messenger of Allah (ﷺ) folding up a part of his cloth with another one
1230. Anas b. Malik reported: The Messenger of Allah (ﷺ) said: When any one of you is engaged in prayer, he is holding intimate conversation with his Lord, so none of you must spit in front of him, or towards his right side, but towards his left side under his foot
1231. Anas b. Malik reported: The Messenger of Allah (ﷺ) said: Spitting in a mosque is a sin, and its expiation is that it should be buried
1232. Shu'ba reported: I asked Qatada about spitting, in the mosque. He said: I heard Anas b. Malik say: I heard the Messenger of Allah (ﷺ) say: Spitting in the mosque is a sin, and its expiation is that it should be buried
1233. Abu Dharr reported: The Apostle of Allah (ﷺ) said: The deeds of my people, good and bad, were presented before me, and I found the removal of something objectionable from the road among their good deeds, and the sputum mucus left unburied in the mosque among their evil deeds
1234. Abdullah b. Shakhkhir reported on the authority of his father that he said: I said prayer with the Messenger of Allah (ﷺ) and saw him spitting and rubbing it off with his shoe
1235. Abdullah b. Shakhkhir narrated it on the authority of his father that he said prayer with the Messenger of Allah (ﷺ), and he spat and then rubbed it off with his left shoe
1236. Sa'd b. Yazid reported: I said to Anas b. Malik: Did the Messenger of Allah (ﷺ) pray while putting on the shoes? He said: Yes
1237. Sa'd b. Yazid Abu Mas'ama reported: I said to Anas like (that mentioned above)
1238. A'isha reported: The Apostle of Allah (ﷺ) prayed in a garment which had designs over it, so he (the Holy Prophet) said: Take it to Abu Jahm and bring me a plain blanket from him, because its designs have distracted me
1239. A'isha reported: The Messenger of Allah (ﷺ) stood for prayer with a garment which had designs over it. He looked at these designs and after completing the prayer said: Take this garment to Abu Jahm b. Hudhaifa and bring me a blanket for it has distracted me just now
1240. A'isha reported: The Apostle of Allah (ﷺ) (way peace be upon him) had a garment which had designs upon it and this distracted him in prayer. He gave it to Abu Jahm and took a plain garment in its place which is known as *anbijaniya*
1241. Anas b. Malik reported the Messenger of Allah (ﷺ) saying: When the supper is brought and the prayer begins, one, should first take food
1242. Anas b. Malik reported: The Messenger of Allah (ﷺ) said: When the supper is brought before you, and it is also the time to say prayer, first take food before saying evening prayer and do not hasten (to prayer, leaving aside the food)
1243. This hadith has been narrated on the authority of Anas by another chain of transmitters
1244. Ibn 'Umar reported: The Messenger of Allah (ﷺ) said: When the supper is served to any one of you and the prayer also begins. (in such a case) first take supper, and do not make haste (for prayer) till you have (taken the food)
1245. A hadith like this has been narrated from the Messenger of Allah (ﷺ) on the authority of Ibn 'Umar with another chain of transmitters
1246. Ibn Atiq reported: Al-Qasim was in the presence of 'A'isha (Allah be pleased with her) that I narrated a hadith and Qasim was a man who committed errors in (pronouncing words) and his mother was a freed slave-girl. 'A'isha said to him: What is the matter with you that you do not narrate as this son of my brother narrated (the ahadith)? Well I know from where you picked it up. This is how his mother brought him up and how your mother brought you up. Qasim felt angry (on this remark of Hadrat 'A'isha) and showed bitterness towards her. When he saw that the table had been spread for 'A'isha, he stood up, 'A'isha, said: Where are you going? He said: (I am going) to say prayer. She said: Sit down (to take the food). He said: I must say prayer. She said: Sit down,) faithless, for I have heard the Messenger of Allah (ﷺ) say: No prayer can be (rightly said) when the food is there (before the worshipper), or when he is prompted by the call of nature
1247. Abdullah b. 'Atiq narrated from the Apostle (ﷺ) on the authority of 'A'isha, but he made no mention of the account of Qasim
1248. Ibn 'Umar reported: The Messenger of Allah (ﷺ) said during the battle of Khaybar: He who ate of this plant, i. e. garlic, should not come to the mosques. In the narration of Zubair, there is only a mention of "battle" and not of Khaybar
1249. Ibn 'Umar reported: The Messenger of Allah (ﷺ) said: He who eats of this (offensive) plant must not approach our mosque, till its odor dies: (plant signifies) garlic
1250. Ibn Suhaib reported: Anas was asked about the garlic; he stated that the Messenger of Allah (ﷺ) had said: He who eats of this plant (garlic) should not approach us and pray along with us

1251.

1252. Abu Huraira reported:The Messenger of Allah (ﷺ) said: He who eats of this plant (garlic) should not approach our mosque and should not harm us with the odour of garlic

1253. Jabir reported:The Messenger of Allah (ﷺ) forbade eating of onions and leek. When we were overpowered by a desire (to eat) we ate them. Upon this he (the Holy Prophet) said: He who eats of this offensive plant must not approach our mosque, for the angels are harmed by the same things as men

1254. Jabir reported:The Messenger of Allah (ﷺ) said: He who eats garlic or onion should remain away from us or from our mosque and stay in his house. A kettle was brought to him which had (cooked) vegetables in it, He smelt (offensive) odour in it. On asking he was informed of the vegetables (cooked in it). He said: Take it to such and such Companion. When he saw it, he also disliked eating it. (Upon this). he (the Holy Prophet) said: You may eat it, for I converse wkh one with whom you do not converse

1255. Ibn Juraij has narrated it with the same chain of transmitters:He who eats of this plant, i. e. garlic, should not come to us in our mosque, and he made no mention of onions or leek

1256. Abu Sa'id reported:We made no transgression but Khaybar was conquered. We, the Companions of the Messenger of Allah (ﷺ), fell upon this plant. i. e. garlic. because the people were hungry. We ate it to our heart's content and then made our way towards the mosque. The Messenger of Allah (ﷺ) sensed its odour and he said: He who takes anything of this offensive plant must not approach us in the mosque. The people said: Its (use) has been forbidden; its (use) bu been forbidden. This reached the Messenger of Allah (ﷺ) and he said: O people, I cannot forbid (the use of a thing) which Allah has made lawful, but (this garlic) is a plant the odour of which is repugnant to me

1257. Abu Sa'id al-Khudri reported:The Messenger of Allah (ﷺ) along with his Companions happened to pass by a field in which onions were sown. The people stopped there and ate out of that, but some of them did not eat. Then they (Propbet's Companions) went to him. He (first) called those who had not eaten the onions and kept the others (who had taken onions) waiting till its odour vanished

1258. Ma'dan b. Talha reported:'Umar b. al-Khattab, delivered the Friday sermon and he made a mention of the Messenger of Allah (ﷺ) and Abu Bakr. He (further) said: I saw in a dream that a cock pecked me twice, and I perceive that my death is near. Some people have suggested me to appoint my successor. And Allah would not destroy His religion. His caliphate and that with which He sent His Apostle (ﷺ) If death approaches me soon, the (issue) of Caliphate (would be decided) by the consent of these six men with whom the Messenger of Allah (ﷺ) remained well pleased till his death. And I know fully well that some people would blame me that I killed with these very hands of mine some persons who apparently professed (Islam). And if they do this (blame me) they are the enemies of Allah, and are non-believers and have gone astray. And I leave not after me anything which to my mind seems more important than Kalala. And I never turned towards the Messenger of Allah (ﷺ) (for guidance) more often than this Kalala, and he (the Holy Prophet) was not annoyed with me on any other (issue) than this: (And he was so perturbed) that he struck his fingers on my chest and said: Does this verse. that is at the end of Surat al-Nisa'. which was revealed in the hot season not suffice you? And if I live longer I would decide this (problem so clearly) that one who reads the Qur'an, or one who does not read it, would be able to take (correct), decisions (under its light). He ('Umar) further said: Allah! I call You witness on these governors of lands, that I sent them to (the peoples of these lands) so that they should administer justice amongst them, teach them their religion and the Sunnah of the Messenger of Allah (ﷺ), and distribute amongst them the spoils of war and refer to me that which they find difficult to perform. O people. you eat 'these two plants and these are onions and garlic. and I find them nothing but repugnant for I saw that when the Messenger of Allah (ﷺ) sensed the odour of these two from a person in a mosque, he was made to go to al-Baqi'. So he who eats it should (make its odour) die by cooking it well

1259. This hadith has been narrated by Qatada with the same chain of transmitters

1260. Abu Huraira reported:The Messenger of Allah (ﷺ) said: If anyone hears a man crying out in the mosque about something he has lost, he should say: May Allah not restore it to you, for the mosques were not built for this

1261. Abu Huraira reported Allah's Messenger (ﷺ) saying like this

1262. Sulaiman b. Buraida narrated it on the authority of his father that a man cried out in the mosque saying:Who had called out for the red camel? Upon this the Messenger of Allah (ﷺ) said: May it not be restored to you! The mosques are built for what they are meant

1263. Sulaiman b. Buraida reported on the authority of his father that when the Messenger of Allah (ﷺ) had said prayer a man stood up and said:Who called for a red camel? (Upon this) the Messenger of Allah (ﷺ) said: May it not be restored to you! The mosques are built for what they are meant

1264. Ibn Buraida narrated it on the authority of his father that a Bedouin came when the Messenger of Allah (ﷺ) had completed the morning prayer. He thrust his head in the door of the mosque, and then the hadith (as narrated above) was narrated. This hadith has been reported by another chain of transmitters

1265. Abu Huraira reported:The Messenger of Allah (ﷺ) said: When any one of you stands up to pray, the devil comes to him and confuses him to that he does not know how much he has prayed. If any one of you has such an experience he should perform two prostrations while sitting down (in qa'da)

1266. This hadith has been narrated by al-Zubri with the same chain of transmitters

1267. Abu Huraira reported:The Messenger of Allah (ﷺ) said: When there is a call to prayer the devil runs back breaking the wind so that he may not hear the call,

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and when the call is complete he comes back. And when the takbir is pronounced he again runs back, and when takbir is over he comes back and distracts a man saying: Remember such and such, remember such and such, referring to something the man did not have in his mind. with the result that he does not know how much he has prayed; so when any one of you is not sure how much he has prayed. he should perform two prostrations while sitting (qa'da)

1268. Abu Huraira reported:The Messenger of Allah () said: The devil takes to his heels breaking wind when the prayer begins. and the rest is the same but with this addition:" He (the devil) makes him think of pleasant things (or things productive of enjoyment) and of the things wished for, and reminds him of such needs which he had forgotten

1269. Abdullah b. Buhaina reported:The Messenger of Allah () led us two rak'ahs of prayer in one of the (obligatory) prayers and then got up and did not sit. and the people stood up along with him. When he finished the prayer and we expected him to pronounce salutation. he said:" Allah is Most Great" while sitting and made two prostrations before salutation and then pronounced (the, final) salutation

1270. Abdullah b. Buhaina al-Asadi, the ally of Abual-Muttalib, reported:The Messenger of Allah () stood up in the noon prayer (though) he hadith sit (after the two rak'ahs). When he completed the prayer he performed two prostrations and said," Allah is the Most Great" in each prostration, while he was sitting before pronouncing salutation, and the people performed prostration along with him. That was a compensation for he had forgotten to observe jalsa (after two rak'ahs)

1271. Abdullah b. Malik ibn Buhaina al-Asadi reported:The Messenger of Allah () stood up (at the end of two rak'ahs) when he had to sit and proceeded on with the prayer. But when he was at the end of the prayer, he performed a prostration before the salutation and then pronounced the salutation

1272. Abu Sa'id al-Khudri reported:The Messenger of Allah () said: When any one of you is in doubt about his prayer and he does not know how much he has prayed, three or four (rak'ahs). he should cast aside his doubt and base his prayer on what he is sure of. then perform two prostrations before giving salutations. If he has prayed five rak'ahs, they will make his prayer an even number for him, and if he has prayed exactly four, they will be humiliation for the devil

1273. This hadith has been narrated by Zaid b. Aslam with the same chain of transmitters and he said:He should perform two prostrations before the salutation, as it was mentioned by Sulaiman b. Bilal

1274. Alqama narrated It on the authority of 'Abdullah (b. Mas'ud) who said:The Messenger of Allah () said the prayer; (the narrator added): He made some act of omission or commission when he pronounced salutation; it was said to him: Messenger of Allah, is there something new about the prayer? He (the Holy Prophet) said: What is it? They said: You said prayer in such and such away. He (the narrator) said: He (the Holy Prophet) turned his feet and faced the Qibla and performed two prostrations and then pronounced salutations, and then turned his face towards us and said: If there is anything new about prayer (new command from the Lord) I informed you of that. But I am a human being and I forget as you for. get, so when I forget, remind me, and when any one of you is in doubt about his prayer. he should aim at what is correct. and complete his prayer in that respect and then make two prostrations

1275. This hadith has been narrated by Mansur with the same chain of transmitters, with a slight modification of words

1276. This hadith is reported by Mansur with the same chain of transmitters, but with these words:" He should aim at correct (prayer) and it is advisable

1277. This hadith has been narrated by Mansur with the same chain of transmitters with the words:He should aim at what is correct and complete

1278. This hadith has been narrated by Mansur with the same chain of transmitters and said:" He should aim at correctness and that is right

1279. This hadith has been reported by Mansur with the same chain of transmitters and he said:" He should aim at what is according to him correct

1280. This hadith has been narrated by Mansur and he said:" He should aim at correctness

1281. Abdullah (b. Mas'ud) reported:The Apostle of Allah () said five rak'ahs of the noon prayer and when he completed the prayer, It was said to him: Has there been (commanded) an addition in prayer? He said: What is it? They said: You have said five rak'ahs, so he performed two prostrations

1282. Alqama reported:He (the Holy Prophet) had led them five rak'ahs in prayer

1283. Ibrahim b. Suwaid-reported:'Alqama led us in the noon prayer and he offered five rak'ahs; when the prayer was complete, the people said to him: Abu Shibl, you have offered five rak'ahs. He said: No, I have not done that. They said: Yes (you said five rak'ahs). He (the narrator) said: And I was sitting in a corner among people and I was just a boy. I (also) said: Yes, you have offered five (rak'ahs). He said to me: O, one-eyed, do you say the same thing? I said: Yes. Upon this he turned (his face) and performed two prostrations and then gave salutations, and then reported 'Abdullah as saying: The Messenger of Allah () led us in prayer and offered five rak'ahs. And as he turned away the people began to whisper amongst themselves. He (the Holy Prophet) said: What is the matter with you? They said: Has the prayer been extended? He said: No. They said: You have in fact said five rak'ahs. He (the Holy Prophet) then turned his back (and faced the Qibla) and performed two prostrations and then gave salutations and further said: Verily I am a human being like you, I forget just as you forget. Ibn Numair made this addition:" When any one of you forgets, he must perform two prostrations

1284. Abdullah (b. Mas'ud) reported:The Messenger of Allah () led us five (rak'ahs in prayer). We said: Messenger of Allah, has the prayer been extended? He said: What is the matter? They said: You have said five (rak'ahs). He (the Holy Prophet) said: Verily I am a human being like you. I remember as you remember and I forget just as you forget. He then performed two prostrations as (compensation of) forgetfulness

1285. Abdullah (b. Mas'ud) reported:The Messenger of Allah () said prayer and he omitted or committed (something). Ibrahim (one of the narrators of this hadith) said: It is my doubt, and it was said: Messenger of Allah, has there been any addition to the prayer? He (the Holy Prophet) said: Verily I am a human being

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like you. I forget just as you forget so when any one of you forgets, he must perform two prostrations, and he (the Holy Prophet) was sitting and then the Messenger of Allah () turned (his face towards the Qibla) and performed two prostrations

1286. Abdullah b. Mas'ud reported:The Apostle of Allah () performed two prostrations for forgetfulness after salutation and talking

1287. Abdullah reported:We prayed along with the Messenger of Allah (may peace be upon him) and he committed or omitted (something). Ibrahim said: By Allah, this is a misgiving of mine only. We said: Messenger of Allah, is there something new about the prayer? He (the Holy Prophet) said: No. We told him about what he had done. He (the Holy Prophet) said: When a man commits or omits (something in prayer), he should perform two prostrations, and he then himself performed two prostrations

1288. Ibn Sirin reported Abu Huraira as saying:The Messenger of Allah () led us in one of the two evening prayers, Zuhr or 'Asr, and gave salutations after two rak'ahs and going towards a piece of wood which was placed to the direction of the Qibla in the mosque, leaned on it looking as if he were angry. Abu Bakr and 'Umar were among the people and they were too afraid to speak to him and the people came out in haste (saying): The prayer has been shortened. But among them was a man called Dhul-Yadain who said: Messenger of Allah, has the prayer been shortened or have you forgotten? The Apostle of Allah () looked to the right and left and said: What was Dhul-Yadain saying? They said: He is right. You (the Holy Prophet) offered but two rak'ahs. He offered two (more) rak'ahs and gave salutation, then said takbir and prostrated and lifted (his head) and then said takbir and prostrated, then said takbir and lifted (his head). He (the narrator) says: It has been reported to me by 'Imran b. Husain that he said: He (then) gave salutation

1289. Abu Huraira reported:The Messenger of Allah () led us in one of the evening prayers. And this hadith was narrated like one transmitted by Sufyan

1290. Abu Huraira reported:The Messenger of Allah () led us in the 'Asr prayer and gave salutation after two rak'ahs. Dhu'l-Yadain (the possessor of long arms) stood up and said: Messenger of Allah, has the prayer been shortened or have you forgotten? The Messenger of Allah () said: Nothing like this has happened (neither the prayer has been shortened nor have I forgotten). He (Dhu'l-Yadain) said: Messenger of Allah, something has definitely happened. The Messenger of Allah () turned towards people and said: Is Dhu'l-Yadain true (in his assertion)? They said: Messenger of Allah, he is true. Then the Messenger of Allah () completed the rest of the prayer. and then performed two prostrations while he was sitting after salutation

1291. Abu Huraira reported:The Messenger of Allah () said two rak'ahs of the noon prayer and then gave salutation when a man from Band Sulaim came to him and said: Messenger of Allah. has the prayer been shortened, or have you forgotten? -and the rest of the hadith is the same

1292. Abu Huraira reported:I offered with the Messenger of Allah () the noon prayer and the Messenger of Allah () gave salutation after two rak'ahs. A person from Bani Sulaim stood up, and the rest of the hadith was narrated as mentioned above

1293. Imran b. Husain reported:The Messenger of Allah () said the afternoon prayer and gave the salutation. at the end of three rak'ahs and then went into his house. A man called al-Khirbaq, who had long arms, got up and went to him, and addressed him as Messenger of Allah and mentioned to him what he had done. He came out angrily trailing his mantle, and when he came to the people he said: Is this man telling the truth? They said: Yes. He then said one rak'ah and then gave salutation and then performed two prostrations and then gave salutation

1294. Imran b. Husain reported:The Messenger of Allah () said three rak'ahs of the 'Asr prayer and then got up and went to his apartment. A man possessing large arms stood up and said: Messenger of Allah, has the prayer been shortened? He came out angrily, and said the rak'ah which he had omitted and then gave salutation. then performed two prostrations of forgetfulness and then gave salutation

1295. Ibn 'Umar reported:The Messenger of Allah () while reciting the Qur'an recited its surah containing sajda, and he performed prostration and we also prostrated along with him (but we were so overcrowded) that some of us could not find a place for our forehead (when prostrating ourselves)

1296. Ibn 'Umar reported:Sometimes the Messenger of Allah () recited the Qur'an, and would pass by (recite) the verse of sajda and performed prostration and he did this along with us, but we were so crowded in his company that none of us could find a place for performing prostration. (and it was done on occasions) other than prayer

1297. Abdullah (b. 'Umar) reported:The Apostle of Allah () recited (Surat) al Najm and performed prostration during its recital and all those who were along with him also prostrated themselves except one old man who took a handful of pebbles or dust in his palm and lifted it to his forehead and said: This is sufficient for me. 'Abdullah said: I saw that he was later killed in a state of unbelief

1298. ta' b. Yasar reported that he had asked Zaid b. Thabit about recital along with the Imam, to which he said:There should be no recital along with the Imam in anything, and alleged that he recited:" By the star when it sets" (Surah Najm) before the Messenger of Allah () and he did not prostrate himself

1299. Abu Salama b. 'Abual-Rahman reported:Abu Huraira recited before them:" When the heaven burst asunder" (al-Qur'an, lxxxiv. 1) and performed prostration. After completing (the prayer) he informed them that the Messenger of Allah () has prostrated himself at it (this verse)

1300. A hadith like this has been narrated by AbuSalama on the authority of Abu Huraira

1301. Abu Huraira reported:We performed prostration along with the Messenger of Allah () (as he recited these verses:)" When the heaven burst asunder" and" Read in the name of Thy Lord" (al-Qur'an, xcvi)

1302. Abu Huraira reported:The Messenger of Allah () prostrated himself (while reciting these verses)." When the heaven burst asunder" ;" Read in the name of

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Thy Lord

1303. A hadith like this has been transmitted by Abual-Rahman al-Araj on the authority of Abu Huraira

1304. Abu Rafi' reported:I said the night prayer along with Abu Huraira and -as he recited:" When the heaven burst asunder," he performed prostration. I said to him: What prostration is this? He said: I prostrated myself (on this occasion of recital) behind Abu'I-Qasim (Muhammad. may peace be upon him), and I would go on doing this till I meet him (in the next world). Ibn 'Abu al-A'la said: (Abu Huraira uttered this:) I would not abandon performing prostration

1305. This hadith has been narrated by Tamimi with the same chain of transmitters except for this that they made no mention of:" Behind Abu'l-Qasim" ()

1306. Abu Rafi' reported:I saw Abu Huraira performing prostration (while reciting this verse:)" When the heaven burst asunder." I said to him: Do you prostrate yourself (while reciting) i? He said: Yes, I saw my best Friend () prostrating himself on (the recital of this verse) and I shall continue prostrating till I meet him. Shu'ba asked: Do you mean (by Friend) the Messenger of Allah ()? He said: Yes

1307. Abdullah b. Zubair narrated on the authority of his father:When the Messenger of Allah () sat in prayer. he placed the left foot between his thigh and shank and stretched the right foot and placed his left hand on his left knee and placed his right hand on his right thigh, and raised his finger

1308. Abdullah b. Zubair narrated on the authority of his father that when the Messenger of Allah () sat for supplication, i. e. tashahhud (blessing and supplication), he placed his right hand on his right thigh and his left hand on his left thigh, and pointed with his forefinger, and placed his thumb on his (middle) finger, and covered his knee with the palm of his left hand

1309. Ibn 'Umar reported that when the Messenger of Allah () sat for tashahhud he placed his left hand on his left knee. and his right hand on his right knee. and he raised his right finger, which is next to the thumb, making supplication in this way, and he stretched his left hand on his left knee

1310. Another version on the authority of Ibn Umar says:When the Messenger of Allah () sat for tashahhud, he placed his left hand on his left knee and placed his right hand on his right knee, and he formed a ring like (fifty-three) and pointed with his finger of attestation

1311. Ali b. 'Abual-Rahman al-Mu'awi reported:'Abdullah b. Umar saw me playing with pebbles during prayer. After finishing the prayer he forbade me (to do it) and said: Do as the Messenger of Allah () used to do. I said: How did Allah's Messenger () do? He said that he (the Messenger of Allah) sat at tashahhud, placed his right palm on the right thigh and closed all his fingers and pointed with the help of finger next to the thumb, and placed his left palm on his left thigh

1312. This hadith has been narrated by another chain of transmitters

1313. Abu Ma'mar reported:There was an Amir in Mecca who pronounced taslim twice. Abdullah said: Where did he get this sunnah? Al-Hakam said: There is a hadith to the effect that the Messenger of Allah () did like It

1314. Abdullah reported:An Amir or a person pronounced taslim twice. 'Abdullah said: Where did he get this sunnah?

1315. Amir b. Sa'd reported:I saw the Messenger of Allah (may peace be open him) pronouncing taslim on his right and on his left till I saw the whiteness of his cheek

1316. Ibn 'Abbas said:We used to know that Allah's Messenger () had finished his prayer when we heard the takbir (Allah-O-Akbar)

1317. Ibn 'Abbas reported:We knew the finishing of the prayer of the Messenger of Allah () through takbir. 'Amr (b. Dinar) said: I made a mention of it to Abu Mas'ud. hue he rejected it and said: I never narrated it to you. 'Amr said: He did narrate it before this

1318. Ibn 'Abbas reported:Dhikr (mentioning the name of Allah) in a loud voice after obligatory prayers was (a common practice) during the lifetime of the Messenger of Allah () ; and when I heard that I came to know that they (the people) had finished the prayer

1319. A'isha reported:The Prophet () entered my house when a Jewess was with me and she was saying: Do you know that you would be put to trial in the grave? The Messenger of Allah () trembled (on hearing this) and said: It is the Jews only who would-be put to trial. 'A'isha said: We passed some nights and then the Messenger of Allah () said: Do you know that it has been revealed to me:" You would be put to trial in the grave"? 'A'isha said: 1 heard the Messenger of Allah () seeking refuge from the torment of the grave after this

1320. Abu Huraira reported. I heard the Messenger of Allah () seeking refuge from the torment of the grave after this (after the revelation)

1321. A'isha reported:There came to me two old women from the old Jewesses of Medina and said: The people of the grave are tormented in their graves. I contradicted them and I did not deem it proper to testify them. They went away and the Messenger of Allah () came to me and I said to him: Messenger of Allah I there came to me two old women from the old Jewesses of Medina and asserted that the people of the graves would be tormented therein. He (the Prophet) said: They told the truth; they would be tormented (so much) that the animals would listen to it. She ('A'isha) said: Never did I see him (the Holy Prophet) afterwards but seeking refuge from the torment of the grave in prayer

1322. Masruq reported this hadith on the authority of 'A'isha who said:Never did he (the Holy Prophet) say prayer after this in which I did not hear him seeking refuge from the torment of the grave

1323. A'isha reported:1 heard the Messenger of Allah () seeking refuge from the trial of Dajjal (Antichrist) in prayer

1324. Abu Huraira reported:The Messenger of Allah (way peace be upon him) said: When any one of you utters tashahhud (in prayer) he must seek refuge with

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Allah from four (trials) and should thus say:" O Allah! I seek refuge with Thee from the torment of the Hell, from the torment of the grave, from the trial of life and death and from the evil of the trial of Masih al-Dajjal" (Antichrist)

1325. A'isha, the wife of the Messenger of Allah (ﷺ) reported:The Apostle of Allah (ﷺ) used to supplicate in prayer thus:" O Allah! I seek refuge with Thee from the torment of the grave, and I seek refuge with Thee from the trial of the Masih al-Dajjal (Antichrist) and I seek refuge with Thee from the trial of life and death. O Allah! I seek refuge with Thee from sin and debt." She (A'isha) reported: Someone said to him - (the Holy Prophet): Messenger of Allah! why is it that you so often seek refuge from debt? He said: When a (person) incurs debt, (he is obliged) to tell lies and break promise

1326. Abu Huraira reported:The Messenger of Allah (ﷺ) said: When any one of you completes the last tashahhud. he should seek refuge with Allah from four (trials). I.e. from the torment of Hell, from the torment of grave, from the trial of life and death, and from the mischief of Masih at-Dajjal (Antichrist). This hadith has been narrated by al-Auza'i with the same chain of transmitters but with these words:" When any one of you completes the tashahhud" and he made no mention of the words" the last

1327. Abu Huraira reported:The Apostle of Allah (ﷺ) said: O Allah! I seek refuge with Thee from the torment of the grave, and the torment of Hell, and the trial of life and death and the mischief of Masih al-Dajjal

1328. Abu Huraira reported the Messenger of Allah (ﷺ) as saying:Seek refuge with Allah from the torment of Hell, seek refuge with Allah from the torment of the grave, and seek refuge with Allah from the trial of Masih al-Dajjal and seek refuge with Allah from the trial of life and death

1329. A hadith like this has been transmitted by Ibn Tawus from his father on the authority of AbuHuraira

1330. A hadith like this has been transmitted by A'raj on the authority of Abu Huraira

1331. Abu Huraira reported that the Messenger of Allah (ﷺ) used to seek refuge from the torment of the grave, torment of Hell and the trial of Dajjal

1332.

1333. Ibn 'Abbas reported that the Messenger of Allah (ﷺ) used to teach them this supplication (in the same spirit) with which he used to teach them a surah of the Qur'an. He would thus instruct us:"Say, O Allah, we seek refuge with Thee from the torment of Hell. And I seek refuge with Thee from the torment of the grave, and I seek refuge with Thee from the trial of al-Masih ad-Dajjal, and I seek refuge with Thee from the trial of life and death." Muslim b. Hajjaj said: It has reached me that Tawus said to his son: Did you make this supplication in prayer? He said: No. (Upon this) he (Tawus) said: Repeat the prayer. Tawus has narrated this hadith through three or four (transmitters) with words to the same effect

1334. Thauban reported:When the Messenger of Allah (ﷺ) finished his prayer. He begged forgiveness three times and said: O Allah! Thou art Peace, and peace comes from Thee; Blessed art Thou, O Possessor of Glory and Honour. Walid reported: I said to Auza'i: How is the seeking of forgiveness? He replied: You should say: I beg forgiveness from Allah, I beg forgiveness from Allah

1335. A'isha reported:When the Messenger of Allah (ﷺ) pronounced salutation, he salutation longer than it took him to say: O Allah: Thou art Peace, and peace comes from Thee, blessed art Thou, Possessor of Glory and Honour; and in the narration of Ibn Numair the words are:" O Possessor of Glory and Honour

1336. Ibn Numair narrated it with the same chain of transmitters and said:O Possessor of Glory and Honour

1337. A hadith like this has been transmitted by Abdullah b. Harith on the authority of A'isha except for the words that he (the Holy Prophet) used to say:" O Possessor of Glory and Honour

1338. Mughira b. Shu'ba wrote to Mu'awiya:When the Messenger of Allah (ﷺ) finished the prayer and pronounced salutation he uttered (this supplication):" There is no god but Allah. He is alone, Who has no partner. To Him belongs the sovereignty and to Him praise is due and He is Potent over every. thing. O Allah! no one can withhold what Thou givest, or give what Thou withholdest, and the riches cannot avail a wealthy person with Thee

1339. A hadith like this has been narrated by Mughira b. Shu'ba with another chain of transmitters. Abu Bakr and Abu Kuraib narrated in their narration (that Warrad reported):Mughira gave me dictation of it and I wrote it to Mu'awiya

1340. Warrad, the freed slave of Mughira b. Shu'ba, reported:Mughira b. Shu'ba wrote to Mu'awiya (it was Warrad who wrote this letter for him, i. e. Mughira): I heard the Messenger of Allah (ﷺ) saying:" When the salutation is pronounced." and the rest of the hadith is the same except this that he made no mention of:" He is Potent over everything

1341. Warrad, the scribe of Mughira b. Shu'ba, reported:Mu'awiya wrote to Mughira (the contents) of the hadith as transmitted by Mansur and A'mash

1342. Warrad, the scribe of Mughira b. Shu'ba, reported:Mu'awiya wrote to Mughira: Write to me anything which you heard from the Messenger of Allah (ﷺ). So he (Mughira) wrote to him (Mu'awiya): I heard the Messenger of Allah (ﷺ) uttering (these words) at the completion of prayer:" There is no god but Allah. He is alone and there is no partner with Him. Sovereignty belongs to Him and to Him is praise due and He is Potent over everything. O Allah! no one can withhold what Thou givest, or give what Thou withholdest, and riches cannot avail a wealthy person with Thee

1343. Abu Zubair reported:Ibn Zubair uttered at the end of every prayer after pronouncing salutation (these words):" There is no god but Allah. He is alone. There is no partner with Him. Sovereignty belongs to Him and He is Potent over everything. There is no might or power except with Allah. There is no god but Allah and we do not worship but Him alone. To Him belong all bounties, to Him belongs all Grace, and to Him is worthy praise accorded. There is no god but Allah, to Whom

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we are sincere in devotion, even though the unbelievers should disapprove it." (The narrator said): He (the Holy Prophet) uttered it at the end of every (obligatory) prayer

1344. Abu Zubair reported: Abdullah b. Zubair used to say La ilaha il-Allah at the end of every prayer like the hadith narrated by Ibn Numair and he reported it in the end, and then reported Ibn Zubair saying: The Messenger of Allah () uttered La ilaha il-Allah at the end of every prayer

1345. Abu Zubair reported: I heard Abdullah b. Zubair addressing (people) on the pulpit and saying: When the Messenger of Allah () pronounced salutation at the end of the prayer or prayers, and then he made a mention of the hadith as transmitted by Hisham b. 'Urwa

1346. Abu Zubair al-Makki reported that he had heard 'Abdullah b. Zubair uttering (the words) like that of the hadith (narrated above) at the end of the prayer after pronouncing salutation. He at the conclusion also said that he was making a mention of that from the Messenger of Allah ()

1347. Abu Huraira reported: The poor amongst the emigrants came to the Messenger of Allah () and said: The possessors of great wealth have obtained the highest ranks and the lasting bliss. He (the Holy Prophet) said: How is that? They said: They pray as we pray, and they observe fast as we observe fast, and they give charity but we do not give charity, and they set slaves free but we do not set slaves free. Upon this the Messenger of Allah () said: Shall I not teach you something by which you will catch upon those who have preceded you, and get ahead of those who come after you, only those who do as you do being more excellent than you? They said: Yes, Messenger of Allah. He (the Holy Prophet) said: Extol Allah, declare His Greatness, and Praise Him thirty-three times after every prayer. Abu Salih said: The poor amongst the emigrants returned to the Messenger of Allah (may peace upon him) saying: Our brethren, the possessors, of property have heard what we have done and they did the same. So the Messenger of Allah () said: This is Allah's Grace which He gives to whom He wishes. Sumayy reported: I made a mention of this hadith to some members of my family (and one of them) said: You have forgotten; he (the Holy Prophet) had said (like this): "Extol Allah thirty-three times, praise Allah thirty-three times and declare His Greatness thirty-three times." Ibn 'Ajlun said: I made a mention of this hadith to Raja' b. Haiwa and he narrated to me a hadith like this from Abu Salih from the Messenger of Allah () on the authority of Abu Huraira

1348. Abu Huraira narrated it from the Messenger of Allah () that they (the poor among the emigrants) said: Messenger of Allah, the possessors of great wealth have obtained the highest ranks and lasting bliss, and the rest of the hadith is the same as transmitted by Qutaiba on the authority of Laith except that he inserted the words of Abu Salih in the narration of Abu Huraira that "the poor of the emigrants came back," to the end of the hadith, but this addition was made that Suhail said (that every part of the supplication, i. e. Glorification of Allah, His Praise and declaration of His Greatness) should be uttered eleven times making the total as thirty-three

1349. Ka'b b. 'Ujra reported Allah's Messenger () as saying: There are certain ejaculations, the repeaters of which or the performers of which after every prescribed prayer will never be caused disappointment: "Glory be to Allah" thirty-three times, "Praise be to Allah" thirty-three times, and "Allah is most Great" thirty-four times

1350. Ka'b b. 'Ujra reported Allah's Messenger () as saying: There are certain ejaculations, the repeaters of which or the performers of which at the end of every prayer will never be caused disappointment: "Glory be to Allah" thirty-three times, "Praise be to Allah" thirty-three times, and "Allah is most Great" thirty-four times

1351.

1352. Abu Huraira reported Allah's Messenger () as saying: If anyone extols Allah after every prayer thirty-three times, and praises Allah thirty-three times, and declares His Greatness thirty-three times, ninety-nine times in all, and says to complete a hundred: "There is no god but Allah, having no partner with Him, to Him belongs sovereignty and to Him is praise due, and He is Potent over everything," his sins will be forgiven even if these are as abundant as the foam of the sea

1353. This hadith has been narrated by Abu Huraira by another chain of transmitters

1354. Abu Huraira reported that Allah's Messenger () used to observe, silence for a short while between the takbir (at the time of opening the prayer) and the recitation of the Qur'an. I said to him: Messenger of Allah, for whom I would give my father and mother in ransom, what do you recite during your period of silence between the takbir and the recitation? He said: I say (these words): "O Allah, remove my sins from me as Thou hast removed the East from the West. O Allah purify me from sins as a white garment is purified from filth. O Allah! wash away my sins with snow, water, and ice

1355.

1356. Abu Huraira reported that when the Messenger of Allah () stood up for the second rak'ah he opened it with the recitation of the praise of Allah, the Lord of universe (al-Fatiha), and he did not observe silence (before the recitation of al-Fatiha)

1357. Anas reported: A man came panting and entered the row of worshippers and said: Praise be to Allah, much praised and blessed. When the Messenger of Allah () finished the prayer he said: Who amongst you uttered these words? The people remained silent. He (the Prophet again said) -: Who amongst you uttered these words? He said nothing wrong. Then a man said: I came and had a difficulty in breathing, so I uttered them. He replied: I saw twelve angels facing one another as to who will take them up (to Allah)

1358. Ibn 'Umar reported: While we said prayer with the Messenger of Allah (), one among the people said: Allah is truly Great, praise be to Allah in abundance. Glory be to Allah in the morning and the evening. The Messenger of Allah (may peace be upon, him) said: Who uttered such and such a word? A person among the people said: It is I, Messenger of Allah (who have recited these words). He (the Holy Prophet) said: It (its utterance) surprised me, for the doors of heaven were

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opened for It. Ibn 'Umar said: I have not abandoned them (these words) since I heard the Messenger of Allah (ﷺ) saying this

1359. Abu Huraira reported: I heard the Messenger of Allah (ﷺ) saying: When the Iqama has been pronounced for prayer, do not go running to it, but go walking in tranquillity and pray what you are in time for, and complete what you have missed

1360. Abu Huraira reported that the Messenger of Allah (ﷺ) said: When the words of Iqama are pronounced, do not come to (prayer) running, but go with tranquillity, and pray what you are in time for, and complete (what you have missed) for when one of you is preparing for prayer he is in fact engaged in prayer

1361. Abu Huraira reported ahadith from the Messenger of Allah (ﷺ), and one of them is that the Messenger of Allah (ﷺ) (may peace be upon), said: When the call is made for prayer come to it walking with tranquillity, and pray what you are in time for, and complete what you have missed

1362. Abu Huraira reported: The Messenger of Allah (ﷺ) said: When the words of Iqama are pronounced, none of you should run to it (to join the prayer) but walk with tranquillity and dignity, and pray what you are in time for and complete what has gone before (what the Imam has completed)

1363. Abdullah b. Abu Qatada reported on the authority of his father: While we said our prayer with the Messenger of Allah (ﷺ) he heard tumult. (At the end of the prayer) he (the Holy Prophet) said: What is the matter with you? They said: We hastened to prayer. He (the Holy Prophet) said: Don't do that; when you come for prayer, there should be tranquillity upon you. Pray (along with the Imam) what you can find and complete what preceded you

1364. This hadith has been narrated by Shaiban with the same chain of transmitters

1365. Abu Qatada reported: The Messenger of Allah (ﷺ) said: When the Iqama is pronounced do not get up till you see me Ibn Hatim was in doubt whether it was said: "When the Iqama is pronounced" or "When call is made"

1366.

1367. Abu Salama son of Abd al-Rahman b. Auf reported Abu Huraira as saying: Iqama was pronounced and we stood up and made rows straight till he (the Holy Prophet) stood at his place of worship (the place ahead of the rows where he stood to lead the prayer) before takbir tahrira. He reminded to (himself something) and went back saying that we should stand at our places and not leave them. We waited, till he came back to us and he had taken a bath and water trickled out of his head and then led us in prayer

1368. Abu Salama reported Abu Huraira as saying: Iqama was pronounced. and the people had formed themselves into rows. The Messenger of Allah (ﷺ) came out and stood at his place, and then pointed out with his hand that we should stand at our places. He then went away and took a bath and water trickled from his head and then led them in prayer

1369. Abu Salama reported on the authority of Abu Huraira that when Iqama was pronounced for the Messenger of Allah (ﷺ), the people occupied their places in the rows before the Messenger of Allah (ﷺ) (may peace be upon him) stood up at his place

1370. Jabir b. Samura reported: Bilal summoned to prayer as the sun declined but did not pronounce Iqama till the Messenger of Allah (ﷺ) came out and the Iqama was pronounced on seeing him

1371. Abu Huraira reported the Messenger of Allah (ﷺ) as saying: He who finds a rak'ah of the prayer, he in fact finds the prayer

1372. Abu Huraira reported the Messenger of Allah (ﷺ) as saying: He who finds one rak'ah of the prayer with the Imam, he in fact finds the prayer

1373. This hadith has been narrated on the authority of Malik and there is no mention of "along with the Imam" and In the hadith transmitted by Abdullah the words are: "he in fact finds the entire prayer"

1374. Abu Huraira reported: The Messenger of Allah (ﷺ) said: He who finds one rak'ah at dawn before the rising of the sun, he in fact finds the dawn prayer. and he who finds one rak'ah of the afternoon prayer before sunset, he in fact finds the afternoon prayer

1375. This hadith is narrated by Abu Huraira with another chain of transmitters

1376. A'isha reported: The Messenger of Allah (ﷺ) said: He who finds a prostration before sunset or at dawn (prayer) before the rising (of the sun) he in fact finds that (prayer), and prostration implies a rak'ah

1377. Abu Huraira reported: The Messenger of Allah (ﷺ) said: He who finds (gets) a rak'ah of the afternoon (prayer) before the setting of the sun, he in fact gets (the full prayer), and he who gets a rak'ah of the morning (prayer) before the rising of the sun he in fact gets (the full prayer)

1378. This hadith has been reported by Ma'mar with another chain of transmitters

1379. Ibn Shibab reported: 'Umar b. 'Abd al-'Aziz deferred the afternoon prayer somewhat and 'Urwa said to him: Gabriel came down and he led the Messenger of Allah (ﷺ) in prayer. 'Umar said to him: O 'Urwa, are you aware of what you are saying? Upon this he ('Urwa) said: I heard Bashir b. Abu Mas'ud say that he heard Abu Mas'ud say that he heard the Messenger of Allah (ﷺ) say: Gabriel came down and acted as my Imam, then I prayed with him, then I prayed with him, then I prayed with him. then I prayed with him. then I prayed with him. reckoning with his fingers five times of prayer

1380. Ibn Shihab reported: Umar b. 'Abd al-'Aziz one day deferred the prayer. 'Urwa b. Zubair came to him and informed him that one day as Mughira b. Shu'ba was in Kufa (as its governor), he deferred the prayer, Abu Mas'ud al-Ansari came to him and said: What is this, O Mughira? Did you know that it was Gabriel who came and said prayer and (then) the Messenger of Allah (ﷺ) said the prayer (along with him), then (Gabriel) prayed and the Messenger of Allah (ﷺ) also prayed,

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then (Gabriel) prayed and the Messenger of Allah () also prayed, then (Gabriel) prayed and the Messenger of Allah () prayed (along with him). then Gabriel prayed and the Messenger of Allah () also prayed (along with him) and then said: This is how I have been ordered to do. 'Umar (b. 'Abd al-'Aziz) said. O 'Urwa be mindful of what you are saying that Gabriel (peace be upon him) taught the Messenger of Allah () the times of prayer. Upon this 'Urwa said: This is how Bashir b. Abu Mas'ud narrated on the authority of his father

1381. Urwah (also) said:'A'isha?, the wife of the Apostle () narrated it to me that the Messenger of Allah () used to say the afternoon prayer, when the light of the sun was there in her apartment before it went out (of it)

1382. A'isha reported:The Apostle of Allah () said the afternoon" prayer as the sun shone in my apartment, and the afternoon shadow did not extend further. Abu Bakr said: The afternoon shadow did not appear to extend further

1383. A'isha, the wife of the Apostle (), said that the Messenger of Allah () said the afternoon prayer (at the time) when the sun shone in her apartment and its shadow did not extend beyond her apartment

1384. A'isha reported:The Messenger of Allah () said the afternoon prayer (at a time) when the (light) of the sun was there in my apartment

1385. It was narrated from 'Abdullah bin 'Amr that the Prophet () said:"When you pray Fajr, its time is until the first part of the sun appears. When you pray Zuhr, its time is until 'Asr comes. When you pray 'Asr, its time is until the sun turns yellow. When you pray Maghrib, its time is until the twilight has disappeared. When you pray 'Isha, its time is until half of the night has passed

1386. Abdullah b. 'Amr reported the Apostle () saying:The time of the noon prayer (lasts) as long as it is not afternoon, and the time of the afternoon prayer (lasts) as long as the sun does not turn pale and the time of the evening prayer (lasts) as long as the spreading appearance of the redness above the horizon after sunset does not sink down, and the, time of the night prayer (lasts) by midnight and the time of the morning prayer (lasts) as long as the sun dots not rise

1387. Abu Bakr b Abu Shaiban and Yahya b Abu Bukair both of them narrated this hadith with the same chain of transmitters

1388. Abdullah b. 'Amr reported:The Messenger of Allah () said: The time of the noon prayer is when the sun passes the meridian and a man's shadow is the same (length) as his height, (and it lasts) as long as the time for the afternoon prayer has not come; the time for the afternoon prayer is as long as the sun has not become pale; the time of the evening prayer is as long as the twilight has not ended; the time of the night prayer is up to the middle of the average night and the time of the morning prayer is from the appearance of dawn, as long as the sun has not risen; but when the sun rises, refrain from prayer for it rises between the horns of the devil

1389. Abdullah b. 'Amr b. al-'As reported:The Messenger of Allah () was asked about the times of prayers. He said: The time for the morning prayer (lasts) as long as the first visible part of the rising sun does not appear and the time of the noon prayer is when the sun declines from the zenith and there is not a time for the afternoon prayer and the time for the afternoon prayer is so long as the sun does not become pale and its first visible part does not set, and the time for the evening prayer is that when the sun disappears and (it lasts) till the twilight is no more and the time for the night prayer is up to the midnight

1390. Abdullah narrated it on the authority of his father Yahya:Knowledge cannot be acquired with sloth

1391. Sulaiman b. Buraida narrated it on the authority of his father that a person asked the Messenger of Allah () about the time of prayer. Upon this he said:Pray with us these two, meaning two days. When the sun passed the meridian, he gave command to Bilal who uttered the call to prayer. Then he commanded him and pronounced Iqama for noon prayer (Then at the time of the afternoon prayer) he again commanded and Iqama for the afternoon prayer was pronounced when the sun was high, white and clear. He then commanded and Iqama for the evening prayer was pronounced, when the sun had set. He then commanded him and the Iqama for the night prayer was pronounced when the twilight had disappeared. He then commanded him and the Iqama for the morning prayer was pronounced, when the dawn had appeared. When it was the next day, he commanded him to delay the noon prayer till the extreme heat had passed and he did so, and he allowed it to be delayed till the extreme heat had passed. He observed the afternoon prayer when the sun was high, delaying it beyond the time he had previously observed it. He observed the evening prayer before the twilight had vanished; he observed the night prayer when a third of the night had passed; and he observed the dawn prayer when there was clear daylight. He (the Holy Prophet) then said: Where is the man who inquired about the time of prayer? He (the inquirer) said: Messenger of Allah, here I am. He (the Holy Prophet) said: The time for your prayer is within the limits of what you have seen

1392. Buraida narrated on the authority of his father that a man came to the Prophet () and asked about the times of prayer. He said:You observe with us the prayer. He commanded Bilal, and he uttered the call to prayer in the darkness of night preceding daybreak and he said the morning prayer till dawn had appeared. He then commanded him (Bilal) to call for the noon prayer when the sun had declined from the zenith. He then commanded him (Bilal) to call for the afternoon prayer when the sun was high. He then commanded him for the evening prayer when the sun had set. He then commanded him for the night prayer when the twilight had disappeared. Then on the next day he commanded him (to call for prayer) when there was light in the morning. He then commanded him (to call) for the noon prayer when the extreme heat was no more. He then commanded him for the afternoon prayer when the sun was bright and clear and yellowness did not blend with it. He then commanded him to observe the sunset prayer. He then commanded him for the night prayer when a third part of the night had passed or a bit less than that. Harami (the narrator of this hadith) was in doubt about that part of the mentioned hadith which concerned the portion of the night. When it was dawn, he (the Holy Prophet) said: Where is the inquirer (who inquired about the times of prayer and added): Between (these two extremes)

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is the time for prayer

1393. Abu Musa narrated on the authority of his father that a person came to the Messenger of Allah (ﷺ) for inquiring about the times of prayers. He (the Holy Prophet) gave him no reply (because he wanted to explain to him the times by practically observing these prayers). He then said the morning prayer when it was daybreak, but the people could hardly recognise one another. He then commanded and the Iqama for the noon prayer was pronounced when the sun had passed the meridian and one would say that it was midday but he (the Holy Prophet) knew better than them. He then again commanded and the Iqama for the afternoon prayer was pronounced when the sun was high. He then commanded and Iqama for the evening prayer was pronounced when the sun had sunk. He then commanded and Iqama for the night prayer was pronounced when the twilight had disappeared. He then delayed the morning prayer on the next day (so much so) that after returning from it one would say that the sun had risen or it was about to rise. He then delayed the noon prayer till it was near the time of afternoon prayer (as it was observed yesterday). He then delayed the afternoon prayer till one after returning from it would say that the sun had become red. He then delayed the evening prayer till the twilight was about to disappear. He then delayed the night prayer till it was one-third of the night. He then called the inquirer in the morning and said: The time for prayers is between these two (extremes)

1394. Abu Musa reported on the authority of his father that an Inquirer came to the Prophet (ﷺ) and asked him about the times of prayers, and the rest of the hadith is the same (as narrated above) but for these words: "On the second day he (the Holy Prophet) observed the evening prayer before the disappearance of the twilight

1395. Abu Huraira reported that the Messenger of Allah (ﷺ) said: When it is very hot, say (the noon prayer) when the extreme heat passes away, for intensity of heat is from the exhalation of Hell

1396. Another hadith like this has been transmitted by Abu Huraira

1397. Abu Huraira reported: The Messenger of Allah (ﷺ) said: When it is a hot day, (delay) the prayer till the extreme heat passes away, for the intensity of heat is from the exhalation of Hell. Abu Huraira reported that the Messenger of Allah (ﷺ) said: Refrain from saying (the noon prayer) till the extreme heat passes away, for the intensity of heat is from the exhalation of Hell. Abu Huraira narrated this hadith from the Messenger of Allah (ﷺ) by another chain of transmitters

1398. Abu Huraira reported that the Messenger of Allah (ﷺ) said: This heat is from the exhalation of Hell-fire, so delay the prayer till it is cool

1399. Hammam b. Munabbih reported: This is what Abu Huraira narrated to us from the Prophet and he transmitted some ahadith-one of them was that the Messenger of Allah (ﷺ) said: Let the heat become less severe before prayer, for the intensity of heat is from the exhalation of Hell

1400. Abu Dharr reported: The Mu'adhbin (the announcer of the hour of prayer) of the Messenger of Allah (ﷺ) called for the noon prayer. Upon this the Messenger of Allah (ﷺ) said: Let it cool down, let it cool down, or he said: Wait, wait for the intensity of heat is from the exhalation of Hell. When the heat is intense, delay the prayer till it becomes cooler. Abu Dharr said: (We waited) till we saw the shadow of the mounds

1401. Abu Huraira reported: The Messenger of Allah (ﷺ) said: The Fire made a complaint before the Lord saying, "O Lord, some parts of mine have consumed the others." So it was allowed to take two exhalations, one exhalation in winter and the other exhalation in summer. That is why you find extreme heat (in summer) and extreme cold (in winter)

1402. Abu Huraira reported: The Messenger of Allah (ﷺ) said: When it is hot, make delay (in the noon prayer) till it cools down, for the intensity of heat is from the Exhalation of Hell; and he also mentioned that Hellfire complained to the Lord (about the congested atmosphere) and so it was permitted to take two exhalations during the whole year, one exhalation during the winter and one exhalation during the summer

1403. Abu Huraira reported that the Messenger of Allah (ﷺ) said: The Fire said to the Lord: O Lord! some parts of mine have consumed the others, so allow me to exhale (in order to find some relief from this congestion). It was granted permission to take two exhalations, one exhalation during the winter and the other exhalation during the summer So whatever you perceive in the form of intense cold or hurting cold is from the exhalation of Hell. And whatever you perceive in the form of extreme heat or intense heat is from the exhalation of Hell

1404. Jabir b. Samura reported: The Apostle of Allah (ﷺ) used to offer the noon prayer when the sun declined

1405. Khabbab reported: We complained to the Messenger of Allah (ﷺ) (the difficulty of) saying prayer on the intensely heated (ground or sand), but he paid no heed to our complaint

1406. Khabbab reported: We came to the Messenger of Allah (ﷺ) and we complained to the Messenger of Allah (ﷺ) about (saying prayer) on the extremely heated ground (or sand), but he paid no heed to us. Zuhair said: I asked Abu Ishaq whether it was about the noon prayer. He said: Yes. I again said whether it concerned the (offering) of the noon (prayer) in earlier hours. He said: Yes. I said: Did it concern expediting it? He said: Yes

1407. Anas b. Malik reported: We used to say (the noon prayer) with the Messenger of Allah (ﷺ) in the intense heat, but when someone amongst us found it hard to place his forehead on the ground, he spread his cloth and prostrated on it

1408. Anas b. Malik reported that the Messenger of Allah (ﷺ) used to pray the afternoon prayer when the sun was high and bright, then one would go off to al-'Awali and get there while the sun was still high. Ibn Qutaiba made no mention of" one would go off to al-'Awali

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1409. This hadith that the Messenger of Allah (ﷺ) used to offer the afternoon prayer like the one narrated above has been transmitted by Anas b. Malik by another chain of transmitters
1410. Anas b. Malik reported: We used to offer the 'Asr prayer, then one would go to Quba' and reach there and the sun would be still high
1411. Anas b. Malik reported: We used to offer the afternoon prayer (at such a time) that a person would go to Bani 'Amr b. Auf and he would find them busy offering the afternoon prayer
1412. Ala' b. 'Abd al-Rahman reported that they came to the house of Anas b. Malik in Basra after saying the noon prayer. His (Anas) house was situated by the side of the mosque. As he revisited him he (Anas) said: Have you said the afternoon prayer? We said to him: It is just a few minutes before that we finished the noon prayer. He said: Offer the afternoon prayer. So we stood up and said our prayer. And when we completed it, he said: I have heard the Messenger of Allah (ﷺ) saying: This is how the hypocrite prays: he sits watching the sun, and when it is between the horns of devil, he rises and strikes the ground four times (in haste) mentioning Allah a little during it
1413. Abu Umama b. Sahl reported: We offered the noon prayer with Umar b. 'Abd al-'Aziz. We then set out till we came to Anas b. Malik and found him busy in saying the afternoon prayer. I said to him: O uncle! which is this prayer that you are offering? He said: It is the afternoon prayer and this is the prayer of the Messenger of Allah (ﷺ) that we offered along with him
1414. Anas b. Malik reported: The Messenger of Allah (ﷺ) led us in the afternoon prayer. When he completed it, a person from Bani Salama came to him and said: Messenger of Allah, we intend to slaughter our camel and we are desirous that you should also be present there (on this occasion). He (the Holy Prophet) said: Yes. He (the person) went and we also went along with him and we found that the camel had not been slaughtered yet. Then it was slaughtered, and it was cut into pieces and then some of those were cooked, and then we ate (them) before the setting of the sun. This hadith has also been narrated by another chain of transmitters
1415. Rafi' b. Khadij reported: We used to say the afternoon prayer with the Messenger of Allah (ﷺ), and then the camel was slaughtered and ten parts of it were distributed; then it was cooked and then we ate this cooked meat before the sinking of the sun
1416. This hadith has been reported by 'Auza'i with the same chain of transmitters: We used to slaughter the camel during the lifetime of the Messenger of Allah (ﷺ) after the 'Asr prayer, but he made no mention of: "We used to pray along with him"
1417. Ibn Umar reported that the Messenger of Allah (ﷺ) said: He who misses the afternoon prayer, it is as though he has been deprived of his family and his property
1418. This hadith has been narrated as Marfu by another chain of transmitters
1419. Abdullah relates on the authority of his father. He who missed his afternoon prayer it is as though he was deprived of his family and property
1420. Ali reported: When it was the day (of the Battle) of Ahzab, the Messenger of Allah (ﷺ) said: May Allah fill their graves and houses with fire, as they detained us and diverted us from the middle prayer, till the sun set
1421. This hadith has been narrated by Hisham with the same chain of transmitters
1422. Ali reported: The Messenger of Allah (ﷺ) said: On the day (of the Battle) of Ahzab we were diverted from the middle prayer, till the sun set. May Allah fill their graves or their houses, or their stomachs with fire. The narrator is in doubt about "houses" and "stomachs"
1423. This hadith has been narrated by Qatada with the same chain of transmitters. And he said: Their houses and their graves (be filled with fire), and did not express doubt over the words, "houses" and "graves"
1424. Yahya heard 'Ali saying that the Messenger of Allah (ﷺ) said on the day (of the Battle) of Ahzab, while sitting in one of the openings of the ditch: They (the enemies) have diverted us from the middle prayer till the sun set. May Allah fill their graves and their houses with fire, or their graves and stomachs with fire
1425. Ali reported: The Messenger of Allah (ﷺ) said on the day (of the Battle) of Ahzab: They diverted us from saying the middle prayer, i. e. the 'Asr prayer. May Allah fill their houses and graves with fire; he then observed this prayer between the evening prayer and the night prayer
1426. Abdullah (b. Mas'ud) reported that the polytheists detained the Messenger of Allah (ﷺ) from observing the afternoon prayer till the sun became red or it became yellow. Upon this the Messenger of Allah (ﷺ) said: They have diverted us from (offering) the middle prayer. i. e. the 'Asr prayer. May Allah fill their bellies and their graves with fire, or he said: May Allah stuff their bellies and their graves with fire
1427. Abu Yunus, the freed slave of 'A'isha said: 'A'isha ordered me to transcribe a copy of the Qur'an for her and said: When you reach this verse: "Guard the prayers and the middle prayer" (ii. 238), inform me; so when I reached it, I informed her and she gave me dictation (like this): Guard the prayers and the middle prayer and the afternoon prayer, and stand up truly obedient to Allah. 'A'isha said: This is how I have heard from the Messenger of Allah (ﷺ)
- 1428.
- 1429.
1430. Jabir b. 'Abdullah reported that Umar b. al-Khattab had been cursing the pagans of the Quraish on the day (of the Battle) of Khandaq (Ditch). (He came to

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the Holy Prophet) and said: Messenger of Allah, by God, I could not say. the 'Asr prayer till the sun set. Upon this the Messenger () said: By Allah I, too, have not observed it. So we went to a valley. The Messenger of Allah () performed ablution and we too performed ablution, and then the Messenger of Allah () said the 'Asr prayer after the sun had set. and then said the evening prayer after it

1431. This hadith has been reported by Yahya b. Abd Kathir with the same chain of transmitters

1432. Abu Huraira reported: The Messenger of Allah () said: Angels take turns among you by night and by day, and they all assemble at the dawn and afternoon prayers. Those (of the angels) who spend the night among you, then, ascend, and their Lord asks them, though He is the best informed about them: How did you leave My servants? -they say: We left them while they were praying and we came to them while they were praying

1433. Abu Huraira reported Allah's Messenger () as saying: Angels take turns among you by night and by day, and the rest of the hadith is the same

1434. Jarir b. Abdullah is reported to have said: We were sitting with the Messenger of Allah () that he looked at the full moon and observed: You shall see your Lord as you are seeing this moon, and you will not be harmed by seeing Him. So if you can, do not let -yourselves be overpowered in case of prayer observed before the rising of the sun and its setting, i. e. the 'Asr prayer and the morning prayer. Jarir then recited it: "Celebrate the praise of thy Lord before the rising of the sun and before Its setting" (xx)

1435. Waki' reported (this hadith) with the same chain of transmitters (that the Holy Prophet) said: You will be soon presented before your Lord, and you will see Him as you are seeing this moon, and then recited (the above-mentioned verse). But (in this hadith) no mention is made of Jarir

1436. Umara b. Ruwaiba is reported to have said on the authority of his father: I heard the Messenger of Allah () saying: He who observes prayer before the rising of the sun and its setting, i.e. the dawn prayer and the afternoon prayer, would not enter the (Hell) fire. A person belonging to Basra said to him: Did you yourself hear it from the Messenger of Allah ()? He said: Yes. The person (from Basra) said: I bear witness that I heard it from the Messenger of Allah (); my ears heard it and my heart retained it

1437. Umara b. Ruwaiba reported on the authority of his father that the Messenger of Allah () said: He who said prayer before the rising of the sun and its setting would not enter the fire (of Hell), and there was a man from Basra (sitting) beside him who said: Did you hear it from the Messenger of Allah (way peace be upon him)? He said: Yes, I bear witness to it. The man from Basra said: I bear witness that I did hear from the Messenger of Allah () saying it from the place that you heard from him

1438. Abu Bakr reported on the authority of his father that the Messenger of Allah () said: He who observed two prayers at two cool (hours) would enter Paradise

1439. This hadith has been narrated by the same chain of transmitters by Hammam, and said about Abu Bakr that he was Ibn Abu Musa

1440. Salama b. al-Akwa' reported that the Messenger of Allah () used to pray the evening prayer when the sun had set and disappeared (behind the horizon)

1441. Rafi' b. Khadij reported: We used to observe the evening prayer with the Messenger of Allah () and then one of us would go away and he could see the (distant) place where his arrow would fall

1442. A hadith like this, i. e. "We used to observe evening prayer...." so on and so forth, has been narrated by Rafi' b. Khadij by another chain of transmitters

1443. A'isha. the wife of the Messenger of Allah (), reported: The Messenger of Allah () deferred one night the 'Isya' prayer. And this is called 'Atama. And the Messenger of Allah () did not come out till Umar b. al-Khattab told (him) that the women and children had gone to sleep. So the Messenger of Allah () came out towards them and said to the people of the mosque: None except you from the people of the earth waits for it (for the night prayer at this late hour), and it was before Islam had spread amongst people. And in the narration transmitted by Ibn Shihab the Messenger of Allah () is reported to have said: It is not meant that you should compel the Messenger of Allah () for prayer. And (this he said) when 'Umar b. al-Khattab called (the Holy Prophet) in a loud voice

1444. A hadith like this has been narrated by Ibn Shihab with the same chain of transmitters, but therein no mention has been made of the words of al-Zuhri: It was narrated to me, and that which followed

1445. A'isha reported: The Apostle of Allah () one night delayed (observing the 'Isya' prayer) till a great part of the night was over and the people in the mosque had gone to sleep. He (the Holy Prophet) then came out and observed prayer and said: This is the proper time for it; were it not that I would impose a burden on my people (I would normally pray at this time). In the hadith transmitters by 'Abd al-Razzaq (the words are): "Were it not that it would impose burden on my people

1446. Abdullah b. Umar reported: We waited one night in expectation of the Messenger of Allah () for the last prayer of the night, and he came out to us when a third of the night had passed even after that. We do not know whether he had been occupied with family business or something else. When he came out he said: You are waiting for prayer, for which the followers of no other religion wait. except you. Were it not a burden for my Ummah, I would have led them (in the 'Isya' prayer) at this hour. He then ordered the Mu'adhdhin (to call for prayer) and then stood up for prayer and observed prayer

1447. Abdullah b. 'Umar reported that the Messenger of Allah () was one night occupied (in some work) and he delayed it ('Isya' prayer) till we went to sleep in the mosque. We then woke up and again went to sleep and again woke up. The Messenger of Allah () then came to us and said: None among the people of the earth except you waits for prayer in the night

1448. Thabit reported: They (the believers) asked Anas about the ring of the Messenger of Allah () and he said: One night the Messenger of Allah () delayed

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(observing) the 'Isya' prayer up to the midnight or midnight was about to be over. He then came and said: (Other) people have offered prayers and slept, but you are constantly in prayer as long as you wait for prayer. Anas said: I perceive as if I am seeing the lustre of his silver ring, and lifted his, small left finger (in order to show how the Prophet had lifted it)

1449. Anas b. Malik reported: We waited for the Messenger of Allah (may peace be upon him) one night, till it was about midnight. He (the Holy Prophet) came and observed prayer and then turned his face towards us, as if I was seeing the lustre of the silver ring on his finger

1450. This hadith has been narrated by Qurra with the same chain of transmitters, but therein he did not mention: "He turned his face towards us

1451. Abu Musa reported: I and my companions who had sailed along with me in the boat landed with me in the valley of Buthan while the Messenger of Allah (ﷺ) was staying in Medina. A party of people amongst them went to the Messenger of Allah (ﷺ) every night at the time of the 'Isya' prayer turn by turn. Abu Musa said: (One night) we (I and my companions) went to the Messenger of Allah (ﷺ) and he was occupied in some matter till there was a delay in prayer so much so that it was the middle of the night. The Messenger of Allah (ﷺ) then came out and led them (Musa's companions) in prayer. And when he had observed his prayer he said to the audience present: Take it easy, I am going to give you information and glad tidings that it is the blessing of Allah upon you for there is none among the people, except you, who prays at this hour (of the night), or he said: None except you observed prayer at this. (late) hour. He (i. e. the narrator) said: I am not sure which of these two sentences he actually uttered. Abu Musa, said: We came back happy for what we heard from the Messenger of Allah (ﷺ)

1452. Ibn Juraij reported: I said to Ata': Which time do you deem fit for me to say the 'Isya' prayer, -as an Imam or alone, -that time which is called by people 'Atama? He said: I heard Ibn 'Abbas saying: The Apostle of Allah (ﷺ) one night delayed the 'Isya' prayer till the people went to sleep. They woke up and again went to sleep and again woke up. Then 'Umar b. al-Khattab stood up and said (loudly) "Prayer." Ata' further reported that Ibn 'Abbas said: The Apostle of Allah (ﷺ) came out, and as if I am still seeing him with water trickling from his head, and with his hand placed on one side of the head, and he said: Were it not hard for my Ummah, I would have ordered them to observe this prayer like this (i. e. at late hours). I inquired from 'Ata' how the Messenger of Allah (ﷺ) placed his hand upon his head as Ibn Abbas had informed. So Ata' spread his fingers a little and then placed the ends of his fingers on the side of his head. He then moved them like this over his head till the thumb touched that part of the ear which is near the face and then it (went) to the earlock and the part of the head. It (the hand) neither held nor caught anything but this is how (it moved oil). I said to Ata': Was it mentioned to you (by Ibn Abbas) how long did the Apostle (ﷺ) delay it (the prayer) during that night? He said: I do not know (I cannot give you the exact time). Ali' said: I love that I should say prayer, whether as an Imam or alone at delayed hours as the Messenger of Allah (ﷺ) said that night, but if it is hard upon you in your individual capacity or upon people in the congregation and you are their Imam, then say prayer ('Isha') at the middle hours neither too early nor too late

1453. Jabir b. Samura reported that the Messenger of Allah (ﷺ) postponed the last 'Isha' prayer

1454. Jabir b. Samura reported: The Messenger of Allah (ﷺ) used to observe prayers like your prayers, but he would delay the prayer after nightfall to a little after the time you observed it, and he would shorten the prayer

1455. Abdullah b. 'Umar reported: I heard the Messenger of Allah (ﷺ) as saying: Let the bedouin not gain upper hand over you in regard to the name of your prayer. See I (The night prayer should be called) 'Isya' (and the bedouins call it Atama (because) they milk their camels late

1456. Ibn 'Umar said: The Messenger of Allah (ﷺ) said: Let the bedouin not gain upper hand over you in regard to the name of your prayer, i. e. night prayer, for it is mentioned 'Isya' in the Book of Allah (i. e. the Qur'an). (The bedouin call it 'Atama because) they make delay in milking their she-camels

1457. A'isha reported: The believing women used to pray the morning prayer with the Messenger of Allah and then return wrapped in their mantles. No one could recognise them

1458. A'isha, the wife of the Messenger of Allah (ﷺ), reported: The believing women observed the morning prayer with the Messenger of Allah (ﷺ) wrapped in their mantles. They then went back to their houses and were unrecognisable, because of the Messenger of Allah's (ﷺ) praying in the darkness before dawn

1459. A'isha reported: The Messenger of Allah (ﷺ) used to observe the morning prayer, and the women would go back wrapped in their mantles being unrecognisable because of the darkness before dawn. (Ishaq b. Musa) al-Ansari (one of the transmitters in this chain of narration) narrated "wrapped" (only) in his narration. (No mention was made of mantles)

1460. Muhammad b. 'Amr b. al-Hasan b. 'Ali reported: When Hajjaj came to Medina we asked Jabir b. Abdullah (about the timings of prayer as observed by the Holy Prophet). He said: The Messenger of Allah (ﷺ) used to pray afternoon prayer in the midday heat; the afternoon prayer when the sun was bright; the evening prayer when the sun had completely set; and as for the night prayer, he sometimes delayed and sometimes (observed it) at earlier hours. When he found them (his Companions) assembled (at earlier hours) he (prayed) early. and when he saw them coming late, he delayed the (prayer). and the morning prayer the Messenger of Allah (ﷺ) observed in the darkness before dawn

1461. Muhammad b. 'Amr al-Hasan b. 'Ali reported: Hajjaj used to delay the prayers, and so we asked Jabir b. 'Abdullah, and the rest of the hadith is the same

1462. Sayyar b. Salama reported: I heard my father asking Abu Barza (al-Aslami) about the prayer of Allah's Messenger (ﷺ) I (Shu'ba, one of the narrators) said: Did you hear it (from Abu Barza)? He said: I feel as if I am bearing you at this very time. He said: I heard my father asking about the prayer of the Messenger of Allah (ﷺ) and he (Abu Barza) making this reply: He (the Holy Prophet) did not mind delaying-some (prayer) i. e. 'Isya' prayer, even up to the midnight and did not like sleeping before observing it, and talking after it. Shu'ba said: I met him subsequently and asked him (about the prayers of the Holy Prophet) and he said: He

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observed the noon prayer when the sun was past the meridian, he would pray the afternoon prayer, after which a person would go to the outskirts of Medina and the sun was still bright; (I forgot what he said about the evening prayer) ; I then met him on a subsequent occasion and asked him (about the prayers of the Holy Prophet; and he said: He would observe the morning prayer (at such a time) so that a man would go back and would recognise his neighbour by casting a glance at his face, and he would recite from sixty to one hundred verses in it

1463. Sayyar b. Salama reported:I heard Abu Barza saying that the Messenger of Allah (ﷺ) did not mind some delay in the 'Isha' prayer even up to midnight and he did not like sleeping before (observing it) and talking after it. Shu'ba said: I again met him (Sayyar b. Salama) for the second time and he said: Even up to the third (part) of the night

1464. Abu Barza b. Aslami is reported to have said:The Messenger of Allah (ﷺ) delayed the night prayer till a third of the night had passed and he did not approve of sleeping before it, and talking after it, and he used to recite in the morning prayer from one hundred to sixty verses (and completed the prayer at such hours) when we recognised the faces of one another

1465. Abu Dharr reported:The Messenger of Allah (ﷺ) said to me: How would you act when you are under the rulers who would delay the prayer beyond its prescribed time, or they would make prayer a dead thing as far as its proper time is concerned? I said: What do you command? He (the Holy Prophet) said: Observe the prayer at Its proper time, and if you can say it along with them do so, for it would be a supererogatory prayer for you. Khalaf (one of the narrators in the above hadith) has not mentioned" beyond their (prescribed) time

1466. Abu Dharr reported:The Messenger of Allah (ﷺ) said to me: O Abu Dharr, you would soon find after me rulers who would make their prayers dead. You should say prayer at its prescribed time. If you say prayer at its prescribed time that would be a supererogatory prayer for you, otherwise you saved your prayer

1467. Abu Dharr reported:My friend (the Holy Prophet) bade me to hear and obey (the ruler) even if he is a slave having his feet and arms cut off, and observe prayer at its prescribed time. (And further said): It you find people having observed the prayer, you in fact saved your prayer, otherwise (if you join with them) that would be a Nafil prayer for you

1468. Abu Dharr reported:The Messenger of Allah (ﷺ) struck my thigh and said: How would you act if you survive among the people who would delay prayers beyond their (prescribed) time? He (Abu Dharr) said: What do you command (under this situation)? He (the Holy Prophet) said: Observe prayer at its prescribed time, then go (to meet) your needs, and if the Iqama is pronounced, and you are present in the mosque, then observe prayer (along with the Jama'at)

1469. Abu'l-'Aliyat al-Bara reported:Ibn Ziyad delayed the prayer. 'Abdullah b. Samit came to me and I placed a chair for him and he sat in it and I made a mention of what Ibn Ziyad had done. He bit his lips (as a sign of extreme anger and annoyance) and struck at my thigh and said: I asked Abu Dharr as you have asked me, and he struck my thigh just as I have struck your thigh, and said: I asked the Messenger of Allah (ﷺ) as you have asked me and he struck my thigh just as I have struck your thigh, and he (the Holy Prophet) said: Observe prayer at its prescribed time, and if you can say prayer along with them. do so, and do not say." I have observed prayer and so I shall not pray

1470. Abu Dharr reported:(The Messenger of Allah) said: How would you, or how would thou, act if you survive to live among people who defer prayer beyond the (prescribed) time? (The narrator said: Allah and His Messenger know best). whereupon he said: Observe prayer at its prescribed time, but if the Iqama is pronounced for (congregational) prayer, then observe prayer along with them. for herein is an excess of virtue

1471. Abu'l-'Aliyat al-Bara' reported:I said to 'Abdullah b. Samit: We say our Jumu'a prayer behind those rulers who defer the prayer. He ('Abdullah b. Samit), struck my thigh that I felt pain and said: I asked Abu Dharr about it, he struck my thigh and said: I asked the Messenger of Allah (ﷺ) about it. Upon this he said: Observe prayer at its prescribed time, and treat prayer along with them (along with those Imams who defer prayer) as Nafil. 'Abdullah said: It was narrated to me that the Messenger of Allah (ﷺ) struck the thigh of Abd Dharr

1472. Abu Huraira reported Allah's Messenger (ﷺ) as saying:Prayer said in a congregation is twenty-five degrees more excellent than prayer said by a single person

1473. Abu Huraira reported Allah's Apostle (ﷺ) as saying:Prayer said in a congregation is twenty-five degrees more excellent than prayer said by a single person. He (Abu Huraira further) said: The angels of the night and the angels of the day meet together. Abu Huraira said: Recite it you like:" Surely the recital of the Qur'an at dawn is witnessed" (al-Qur'an, xvii)

1474. A hadith like this has been narrated by Abu Huraira with another chain of transmitters with a very slight change of words

1475. Abu Huraira reported Allah's Messenger (ﷺ) as saying:Prayer said in a congregation is equivalent to twenty-five (prayers) as compared with the prayer said by a single person

1476. Abu Huraira reported:The Messenger of Allah (ﷺ) (may peace be upon him) said: Prayer along with the Imam is twenty-five times more excellent than prayer said by a single person

1477. Ibn Umar reported Allah's Messenger (ﷺ) as saying:Prayer said in a congregation is twenty-seven degrees more excellent than prayer said by a single person

1478. Ibn 'Umar reported Allah's Apostle (ﷺ) as saying:The prayer of a person in congregation is twenty-seven times in excess to the prayer said alone

1479. Ibn Numair reported it on the authority of his father (a preference of) more than twenty (degrees) and Abu Bakr in his narration (has narrated it) twenty-

seven degrees

1480. Ibn 'Umar reported from the Messenger of Allah (ﷺ) as some and twenty (degrees)

1481. Abu Huraira reported: The Messenger of Allah (ﷺ) found some people absenting from certain prayers and he said: I intend that I order (a) person to lead people in prayer, and then go to the persons who do not join the (congregational prayer) and then order their houses to be burnt by the bundles of fuel. If one amongst them were to know that he would find a fat fleshy bone he would attend the night prayer

1482. Abu Huraira reported Allah's Messenger (ﷺ) as saying: The most burdensome prayers for the hypocrites are the night prayer and the morning prayer. If they were to know the blessings they have in store, they would have come to them, even though crawling, and I thought that I should order the prayer to be commenced and command a person to lead people in prayer, and I should then go along with some persons having a fagot of fuel with them to the people who have not attended the prayer (in congregation) and would burn their houses with fire

1483. Hammam b. Munabbih reported: This is what Abu Huraira reported to us from the Messenger of Allah (ﷺ) and (in this connection) he narrated some ahadith, one of them is: The Messenger of Allah (ﷺ) said: I intend that I should command my young men to gather bundles fuel for me, and then order a person to lead people in prayer, and then burn the houses with their inmates (who have not joined the congregation)

1484. A hadith like this has been narrated by Abu Huraira

1485. Abdullah reported Allah's Messenger (ﷺ) as saying about people who are absent from Jumu'a prayer: I intend that I should command a person to lead people in prayer, and then burn those persons who absent themselves from Jumu'a prayer in their houses

1486. Abu Huraira reported: There came to the Messenger of Allah (ﷺ) a blind man and said: Messenger of Allah, I have no one to guide me to the mosque. He, therefore, asked. Allah's Messenger (ﷺ) permission to say prayer in his house. He (tee Holy Prophet) granted him permission. Then when the man turned away he called him and said: Do you hear the call to prayer? He said: Yes. He (the Prophet then) said: Respond to it

1487. Abdullah (b. Mas'ud) reported: I have seen the time when no one stayed away from prayer except a hypocrite, whose hypocrisy was well known, or a sick man, but if a sick man could walk between two persons (i.e. with the help of two persons with one on each side) he would come to prayer. And (further) said: The Messenger of Allah (ﷺ) taught us the paths of right guidance, among which is prayer in the mosque in which the Adhan is called

1488. Abdullah (b. Mas'ud) reported: He who likes to meet Allah tomorrow as Muslim, he should persevere in observing these prayers, when a call is announced for them, for Allah has laid down for your Prophet the paths of right guidance, and these (prayers) are among the paths of right guidance. If you were to pray in your houses as this man why stays away (from the mosque) prays in his house, you would abandon the practice of your Prophet, and if you were to abandon the practice of your Prophet, you would go astray. No man purifies himself, doing it well, then makes for one of those mosques without Allah recording a blessing for him for every step he takes raising him a degree for it, and effacing a sin from him for it. I have seen the time when no one stayed away from it, except a hypocrite, who was well known for his hypocrisy, whereas a man would be brought swaying (due to weakness) between two men till he was set up in a row

1489. Abu Sha'tha' reported: While we were sitting with Abu Huraira in a mosque a man went out of the mosque after the call to prayer had been announced. (A man stood up in the mosque and set off.) Abu Huraira's eyes followed him till he went out of the mosque. Upon this Abu Huraira said: This man has disobeyed Abu'l-Qasim (Muhammad) (ﷺ)

1490. Abu Sha'tha' al-Muharibi reported on the authority of his father, who said: I heard it from Abu Huraira that he saw a person getting out of the mosque after the call to prayer had been announced. Upon this he remarked: This (man) disobeyed Abu'l-Qasim (ﷺ)

1491. Abd al-Rahman b. Abd 'Amr reported: 'Uthman b. 'Affan (narrated the mosque after evening prayer and sat alone. I also sat alone with him, so he said: O, son of my brother, I heard the Messenger of Allah (ﷺ) say: He who observed the 'Isha' prayer in congregation, it was as if he prayed up to midnight, and he who prayed the morning prayer in congregation, it was as if he prayed the whole night

1492. This hadith has been narrated by the chain of transmitters by Abu Sahl 'Uthman b. Hakim

1493. Jundab b. 'Abdullah reported Allah's Messenger (ﷺ) as saying: He who prayed the morning prayer (in congregation) he is in fact under the protection of Allah. And it can never happen that Allah should demand anything from you in connection with the protection (that He guarantees) and one should not get it. He would then throw him in the fire of Hell

1494. Anas b. Sirin reported: I heard Jundab b. Qasri saying that the Messenger of Allah (ﷺ) said: He who observed the morning prayer (in congregation), he is in fact under the protection of Allah and it never happens that Allah should make a demand in connection with the protection (that He guarantees and should not get it) for when he asks for anything in relation to His protection, he definitely secures it. He then throws him flatly in the Hell-fire

1495. This hadith has been narrated by Jundab b. Sufyan in from the Messenger of Allah (ﷺ) with the same chain of transmitters, but this has not been mentioned: "He would throw him in fire

1496. Mahmud b. al-Rabi' reported that 'Ibn b. Malik, who was one of the Companions of the Messenger of Allah (ﷺ) and who participated in the (Battle of) Badr and was among the Ansar (of Medina), told that he came to the Messenger of Allah (ﷺ) and said: Messenger of Allah, I have lost my eyesight and I lead my people in prayer. When there is a downpour there is then a current (of water) in the valley that stands between me and them and I find it impossible to go to their

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mosque and lead them in prayer. Messenger of Allah, I earnestly beg of you that you should come and observe prayer at a place of worship (in my house) so that I should then use it as a place of worship. The Messenger of Allah () said: Well, it God so wills. I would soon do so. 'Itban said: On the following day when the day dawned, the Messenger of Allah (may peace be upon him) came along with Abu Bakr at-Siddiq, and the Messenger of Allah () asked permission (to get into the house). I gave him the permission, and he did not sit after entering the house, when he said: At what place in your house you desire me to say prayer? I ('Itban b. Malik) said: I pointed to a corner in the house, The Messenger of Allah () stood (at that place for prayer) and pronounced Allah-o-Akbar (Allah is the Greatest) (as an expression for the commencement of prayer). We too stood behind him, and he said two rak'ahs and then pronounced salutation (marking the end of the prayer). We detained him (the Holy Prophet) for the meat curry we had prepared for, him. The people of the neighbouring houses came and thus there was a good gathering in (our house). One of them said: Where is Malik b. Dukhshun? Upon this one of them remarked: He is a hypocrite; he does not love Allah and His Messenger. Thereupon the Messenger of Allah () said: Do not say so about him. Don't you see that he utters La ilaha ill-Allah (There is no god but Allah) and seeks the pleasure of Allah through it? They said: Allah and His Messenger know best. One (among the audience) said: We see his inclination and wellwishing for hypocrites only. Upon this the Messenger of Allah' () again said: Verily Allah has forbidden the Fire for one who says: There is no god but Allah, thereby seeking Allah's pleasure. Ibn Shihab said: I asked Husain b. Muhammad al-Ansar (he was one of the leaders of Banu Salim) about the hadith transmitted by Mahmud b. Rabi' and he testified it

1497. Itban b. Malik reported:I came to the Messenger of Allah () and the rest of the hadith is the same as narrated (above) except this that a man said: Where is Malik b. Dukhshun or Dukhaishin, and also made this addition that Mahmud said: I narrated this ver hadith to many people and among them was Abu Ayyub al-Ansari who said: I cannot think that the Messenger of Allah () could have said so as you say. He (the narrator) said: I took an oath that if I ever go to 'Itban. I would ask him about it. So I went to him and found him to be a very aged man, having lost his eyesight, but he was the Imam of the people. I sat by his side and asked about this hadith and he narrated it In the same way as he had narrated it for the first time. Then so many other obligatory acts and commands were revealed which we see having been completed. So he who wants that he should not be deceived would not be deceived

1498. Mahmud b. Rabi' reported:I well remember the disgorge of the Messenger of Allah () that he did (with water) from a bucket of our house. Mahmud said: 'Itban b. Malik narrated it to me that he had said: Messenger of Allah, I have lost my eyesight, and the rest of the hadith is the same up to these words:" He led us in two rak'ahs of prayer and we detained the Messenger of Allah () for serving him the pudding that we had prepared for him," and no mention has been made of what follows next from the addition made by Yunus and Ma'mar

1499. Anas b. Malik reported that his grandmother, Mulaika, invited the Messenger of Allah () to a dinner which she had prepared. He (the Holy Prophet) ate out of that and then said:Stand up so that I should observe prayer (in order to bless) you Anas b. Malik said: I stood up on a mat (belonging to us) which had turned dark on account of its long use. I sprinkled water over it (in order to soften it), and the Messenger of Allah () stood upon it, and I and an orphan formed a row behind him (the Holy Prophet) and the old woman was behind us, and the Messenger of Allah () led us in two rak'ahs of prayer and then went back

1500. Anas b. Malik reported that the Messenger of Allah () wits the best among people in character. On occasions, the time of prayer would come while he was in our house. He would then order to spread the mat lying under him. That was dusted and then water was sprinkled over it. The Messenger of Allah () then led the prayer and we stood behind him, and that mat was made of the leaves of date-palm

1501. Thabit reported on the authority of Anas:The Apostle of Allah () came to us and there was none in our house but I, my mother and my aunt Umm Haram. He (the Holy Prophet) said: Stand up so that I may lead you in prayer (and there was no time for prescribed prayer). He led us in prayer. A person said to Thabit: Where stood Anas with him (the Holy Prophet)? He replied: He was on the right side. He then blessed us, the members of the household with every good of this world and of the Hereafter. My mother said: Messenger of Allah (and then, pointing towards Anas, said), here is your little servant, invoke the blessing of Allah upon him too. He then blessed me with every good, and he concluded his blessings for me (with these words): Allah! increase his wealth, and his children and make (them the source of) blessing for him

1502. Abdullah b. al-Mukhtar heard Musa b. Anas narrating on the authority of Anas b. Malik that the Messenger of Allah () led him, his mother or his aunt in prayer. He made me, stand on his right side and made the woman stand, behind us

1503. This hadith has also been narrated by Shu'ba with this chain of transmitters

1504. Maimuna, the wife of the Messenger of Allah (), reported:The Messenger of Allah () said prayer while I was by his side, and at times when he prostrated his cloth touched me, and he prayed on a small mat

1505. Abu Sa'id al-Khudri reported that he went to the Messenger of Allah () and found him observing prayer on a mat and prostrating on that

1506. Abu Huraira reported Allah's Messenger () as saying:A man's prayer in congregation is more valuable than twenty degrees and some above them as compared with his prayer in his house and his market, for when he performs ablution doing it well, then goes out to the mosque, and he is impelled (to do so) only by (the love of congregational) prayer, he has no other objective before him but prayer. He does not take a step without being raised a degree for it and having a sin remitted for it, till he enters the mosque, and when he is busy in prayer after having entered the mosque. the angels continue to invoke blessing on him as long as he is in his place of worship. saying: O Allah, show him mercy, and pardon him! Accept his repentance (and the angels continue this supplication for him) so long as he does not do any harm in it, or as long as his ablution is not broken

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1507. A hadith having the same meaning (as mentioned above) has been transmitted by A'mash

1508. Abu Huraira reported Allah's Messenger (ﷺ) as saying: The angels invoke blessings on everyone among you so long as he is in a place of worship with these words: O Allah! pardon him, O Allah, have mercy upon him, (and they continue to do so) as long as, he ablution (of the worshipper) is not broken, and one among you is in prayer and so long as he is detained for the prayer

1509. Abu Huraira reported Allah's Messenger (ﷺ) as saying: The servant is constantly in prayer so long as he is in a place of worship waiting for the prayer (to be observed in congregation), and the angels invoke (blessings upon him in these words): O Allah! pardon him. O Allah! show mercy to him, (and they continue to do so) till he returns (from the mosque having completed the prayer) or his ablution breaks. I said: How is the ablution broken? He said: By breaking of the wind noiselessly or with noise

1510. Abu Huraira reported the Messenger of Allah (ﷺ) as saying: Everyone among you is constantly in prayer so long as the prayer detains him (for this noble objective) and nothing prevents him to return to his family but the prayer

1511. Abu Huraira reported: The Messenger of Allah (ﷺ) said: Anyone amongst you who sat in a place of worship waiting for the prayer is in prayer and his ablution is not broken, the angels invoke blessing upon him (in these words): O Allah! pardon him. O Allah! have mercy upon him

1512. A hadith like this has been narrated by Hammam b. Munabbih on the authority of Abu Huraira

1513. Abu Musa reported Allah's Messenger (ﷺ) as saying: The most eminent among human beings (as a recipient of) reward (is one) who lives farthest away, and who has to walk the farthest distance, and he who waits for the prayer to observe it along with the Imam, his reward is greater than one who prays (alone) and then goes to sleep. In the narration of Abu Kuraib (the words are): " (He waits) till he prays along with the Imam in congregation

1514. Ubayy b. Ka'b reported: There was a man, and I do not know of any other man, whose house was farther than his from the mosque and he never missed the prayer (in congregation). It was said to him or I said to him: It you were to buy a donkey you could ride upon it In the dark nights and in the burning sand. He said: I do not like my house to be situated by the side of the mosque, for I (eagerly) desire that my steps towards the mosque and back from it, should be recorded when I return to my family. Upon this the Messenger of Allah (ﷺ) said: Allah has gathered all (rewards) for you

1515. This hadith has been transmitted by Taimi with the same chain of narrators

1516. Ubayy b. Ka'b reported: There was a person among the Ansar whose house was situated at the farthest end of Medina, but he never missed any prayer along with the Messenger of Allah (ﷺ). We felt pity for him and said to him: O, so and so, had you bought a donkey it would have saved you from the burning sand and would have saved you from the reptiles of the earth. He said: Listen I by Allah, I do not like my house to be situated by the side of Muhammad (ﷺ). I took (these words of his) ill and came to the Messenger of Allah (ﷺ) and informed him about (these words). He (the Holy Prophet) called him and he said exactly like that (which he had mentioned to Ubayy b. Ka'b), but made a mention of this (also) that he wanted a reward for his steps. Upon this the Messenger of Allah (ﷺ) said: In fact for you is the reward which you expect

1517. A hadith like this has been narrated by 'Asim with the same chain of transmitters

1518. Jabir b. 'Abdullah narrated: Our houses were situated far away from the mosque; we, therefore, decided to sell our houses so that we may be able to come near the mosque. The Messenger of Allah (ﷺ) forbade us (to do so) and said: There is for every step (towards the mosque) a degree (of reward) for you

1519. Jabir b. 'Abdullah reported: There were some plots vacant around the mosque. Banu Salama decided to shift (to this land) and come near the mosque. This (news) reached the Messenger of Allah (ﷺ) and he said to them (Banu Salama): I have received (information) that you intend to shift near the mosque. They said: Yes, Messenger of Allah, we have taken this decision. Upon this he (the Holy Prophet) said: O Banu Salama, live in your houses, for your steps are recorded; live in your houses, for your steps are recorded

1520. Jabir b. 'Abdullah reported that Banu Salama decided to shift near the mosque (as there were) some plots vacant. This (news) reached the Messenger of Allah (ﷺ), whereupon he said: O people of the Salama tribe, you better stay in your houses (where you are living), for your footsteps are recorded They said. We could not be more delighted even by shifting (near the mosque) as we were delighted (on hearing these words from the Messenger of Allah (ﷺ))

1521. Abu Huraira reported: The Messenger of Allah (ﷺ) (may peace be upon him) said: He who purified himself in his house, and then he walked to one of the houses of Allah for the sake of performing a Fard (obligatory act) out of the Fara'id (obligatory acts) of Allah, both his steps (would be significant) as one of them would obliterate his sin and the second one would raise his status

1522. In the hadith narrated of the authority of Abd Huraira the Messenger of Allah (ﷺ) is reported to have said. while in the hadith narrated by Bakr (the words are like this): He heard the Messenger of Allah (ﷺ) as saying: just see, can anything of his filthiness remain (on the body of) any one of you if there were a river at his door in which he washed himself five times daily? They, said: Nothing of his filthiness will remain (on his body). He said: That is like the five prayers by which Allah obliterates sins

1523. Jabir b. 'Abdullah reported that the Messenger of Allah (ﷺ) said: The similitude of five prayers is like an overflowing river passing by the gate of one of you in which he washes five times daily Hasan said: No filthiness can remain on him

1524. Ata' b. Yasar reported, on the authority of Abu Huraira, the Messenger of Allah (ﷺ) as saying: He who went towards the mosque in the morning or evening,

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Allah would arrange a feast for him morning or evening in Paradise

1525. Simak b. Harb reported: I said to Jabir b. Samura: Did you sit in the company of the Messenger of Allah (may peace be upon him)? He said: Yes, very often. He (the Holy Prophet) used to sit at the place where he observed the morning or dawn prayer till the sun rose or when it had risen; he would stand, and they (his Companions) would talk about matters (pertaining to the days) of ignorance, and they would laugh (on these matters) while (the Holy Prophet) only smiled

1526. Simak narrated on the authority of Jabir b. Samura that when the Messenger of Allah () observed the dawn prayer, he sat at the place of worship till the sun had risen enough

1527. This hadith has been narrated by Simak with the same chain of transmitters, but no mention has been made of, enough

1528. Abu Huraira reported that the Messenger of Allah () said: The parts of land dearest to Allah are its mosques, and the parts most hateful to Allah are markets

1529. Abu Sa'id al-Khudri reported Allah's Messenger () as saying: When there are three persons, one of them should lead them. The one among them most worthy to act as Imam is one who is best versed in the Qur'an

1530. A hadith like this has been narrated by Qatida with the same chain of transmitters

1531. This hadith has been narrated by Abu Sa'id al-Khudri by another chain of transmitters

1532. Abu Mas'ud al-Ansari reported Allah's Messenger () as saying: The one who is most versed in Allah's Book should act as Imam for the people, but If they are equally versed in reciting it, then the one who has most knowledge regarding Sunnah if they are equal regarding the Sunnah, then the earliest one to emigrate; if they emigrated at the same time, then the earliest one to embrace Islam. No man must lead another in prayer where (the latter) has authority, or sit in his place of honour in his house, without his permission. Ashaji in his narration used the word, "age" in place of "Islam"

1533. A hadith like this has been narrated by A'mash by the same chain of transmitters

1534. Abu Mas'ud al-Ansari reported: The Messenger of Allah () said to us: The one who is well grounded in Allah's Book and is distinguished among them in recitation should act as; Imam for the people. and if they are equally versed in reciting it, then the one who has most knowledge regarding Sunnah; if they are equal regarding the Sunnah, then the earliest one to emigrate; If they emigrated at the same time, then the oldest one in age. No man must lead another in prayer in latter's house or where (the latter) has authority, or sit in his place of honour in his house, except that he gives you permission or with his permission

1535. Malik b. Huwairith reported: We came to the Messenger of Allah () and we were all young men of nearly equal age. We stayed with him (the Holy Prophet) for twenty nights, and as the Messenger of Allah () was extremely kind and tender of heart, he therefore, thought that we were eager (to see) our family (we felt homesick). So he asked us about the members of the family that we had left behind and when we informed him, he said: Go back to your family, stay with them, and teach them (beliefs and practices of Islam) and exhort them to good, and when the time for prayer comes, one amongst you should announce Adhan and then the oldest among you should lead the prayer

1536. This hadith has been transmitted by Ayyub with the same chain of narrator

1537. Malik b. Huwairith Abu Sulaiman reported: I came to the Messenger of Allah () along with other persons and we were young men of nearly equal age, and the rest of the hadith was transmitted like the hadith narrated before

1538. Malik b. Huwairith reported: I came to the Messenger of Allah () along with a companion of mine, and when we intended to return from him, he said: When there is time for prayer, announce prayer, pronounce Iqama, and the oldest amongst you should lead the prayer

1539. This hadith has been narrated with the same chain of transmitters, but al-Hadra' made this addition: "They both were equal in recitation"

1540. Abu Salama b. Abd al-Rahman b. 'Auf heard Abu Huraira say: (When) Allah's Messenger () (wished to invoke curse or blessing on someone, he would do so at the end) of the recitation in the dawn prayer, when he had pronounced Allah-o-Akbar (for bending) and then lifted his head (saying): "Allah listened to him who praised Him; our Lord! to Thee is all praise" ; he would then stand up and say: "Rescue al-Walid b. Walid, Salama b. Hisham, and 'Ayyash b. Abd Rabi'a, and the helpless among the Muslims. O Allah! trample severely Mudar and cause them a famine (which broke out at the time) of Joseph. O Allah! curse Lihyan, Ri'l, Dhakwan, 'Usayya, for they disobeyed Allah and His Messenger." (The narrator then adds): The news reached us that he abandoned (this) when this verse was revealed: "Thou but no concern in the matter whether He turns to them (mercifully) or chastises them; surely they are wrongdoers" (ill)

1541. This hadith has been narrated on the authority of Abu Huraira by another chain of transmitters up to the words: "And cause them a famine like that (which broke out at the time) of Joseph," but the subsequent portion was not mentioned

1542. Abu Salama reported it on the authority of Abu Huraira that the Messenger of Allah () recited Qunut after ruku' in prayer for one mouth at the time of reciting (these words): "Allah listened to him who praised Him," and he said in Qunut: "O Allah! rescue al-Walid b. al-Walid; O Allah! rescue Salama b. Hisham; O Allah! rescue 'Ayyash b. Abu Rabi'a; O Allah! rescue the helpless amongst the Muslims; O Allah! trample Mudar severely; O Allah! cause them a famine like that (which was caused at the time) of Joseph." Abu Huraira (further) said: I saw that the Messenger of Allah () afterwards abandoned this supplication. I, therefore said: I see the Messenger of Allah () abandoning this blessing upon them. It was said to him (Abu Huraira): Don't you see that (those for whom was blessing invoked by the Holy Prophet) have come (i. e. they have been rescued)?

1543. Abu Salama narrated that Abu Huraira told him that when the Messenger of Allah () pronounced: "Allah listened to him who praised Him." and before

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prostration, he would recite this in the 'Isya' prayer: O Allah! rescue 'Ayyash b. Abu Rabi'a, and the rest of the hadith is the same as narrated by Auza'i to the words:" Like the famine (at the time) if Joseph." but he made no mention of that which follows afterwards

1544. Abu Salama b. 'Abd al-Rahman is reported to have said that he had heard Abu Huraira saying:I would say prayer along with you which is near to the prayer of the Messenger of Allah (). and Abu Huraira recited Qunut in the noon and in the 'Isya' and in the morning prayer, and invoked blessing (of Allah) upon Muslims-and curse upon the unbelievers

1545. Anas b. Malik reported that the Messenger of Allah () invoked curse in the morning (prayer) for thirty days upon those who killed the Companions (of the Holy Prophet) at Bi'r Ma'una. He cursed (the tribes) of Ri'l, Dhakwan, Lihyan, and Usayya, who had disobeyed Allah and His Messenger (). Anas said:Allah the Exalted and Great revealed (a verse) regarding those who were killed at Bi'r Ma'una, and we recited it, till it was abrogated later on (and the verse was like this);, convey to it our people the tidings that we have met our Lord, and He was pleased with us and we were pleased with Him

1546. Muhammad reported:I asked Anas whether the Messenger of Allah () observed Qunut in the dawn prayer. He said: Yes, (he did so) after the ruku', for a short while

1547. Anas b. Malik reported:The Messenger of Allah () observed Qunut for a month in the dawn prayer after ruku' and invoked curse upon Ri'l, Dhakwan, and said that 'Usayya had disobeyed Allah and His Apostle ()

1548. Anas b. Malik reported that the Messenger of Allah () observed Qunut for a month in the dawn prayer after ruku' and invoked curse upon Bani Usayya

1549. Asim reported:I asked Anas whether Qunut was observed (by the Holy prophet) before ruku' or after ruku'. He replied: Before ruku'. I said: People conceive that the Messenger of Allah () observed Qunut after the ruku'. He said: The Messenger of Allah () observed Qunut (after the ruku' as the people conceive it) for a month invoking curse upon those persons who had killed men among his Companions who were called the reciter (of the Qur'an)

1550. Asim reported - I heard Anas saying:Never did I see the Messenger of Allah () so much grieved (at the loss of a) small army as I saw him grieved at those seventy men who were called" reciters" (and were killed) at Bi'r Ma'una; and he invoked curse for full one month upon their murderers

1551. This hadith has been narrated by Anas with another chain of transmitters and with minor additions

1552. Anas b. Malik reported that the Messenger of Allah () observed Qunut for one month Invoking curse upon Ri'l, Dhakwan, 'Usayya. those who disobeyed Allah and His Messenger ()

1553. A hadith like this has been transmitted by Anas from the Messenger of Allah (way peace be upon him)

1554. Anas reported that the Messenger of Allah () observed Qunut for one month invoking curse upon some tribes of Arabia (those who were responsible for the murders in Bi'r Ma'una and Raji'), but then abandoned it

1555. Al-Bari' b. 'Azib reported that the Messenger of Allah () observed Qunut in the morning and evening (prayers)

1556. Al-Bari' reported that the Messenger of Allah () observed Qunut in the dawn and evening (prayers)

1557. Khufaf b. Ima' al-Ghifari reported that the Messenger of Allah () aid in prayer:O Allah I curse the tribes of Lihyan, Ri'l, Dhakwan, and 'Usayya for they disobeyed Allah and His Messenger (). Allah pardoned (the tribe of) Ghifar and Allah granted protection to (the tribe of) Aslam

1558. Khufaf b. Ima' reported that the Messenger of Allah (may peace be upon him), bowed (in prayer) and then lifted his head and then said:So far as the tribe of Ghifar is concerned, Allah had pardoned it, and Allah had granted protection to the tribe of Aslam, and as for the tribe of Usayya, It had disobeyed Allah and His Messenger, (and further said): O Allah! curse the tribe of Lihyan curse Ri'l, and Dhakwan, and then fell in prostration. It is after this that the cursing of the unbelievers got a sanction

1559. A hadith like this has been transmitted by Khufaf b. Ima' except this that he did not mention (these words):" cursing of unbelievers got a sanctions

1560. Abu Huraira reported that when the Messenger of Allah () returned from the expedition to Khaibar, he travelled one night, and stopped for rest when he became sleepy. He told Bilal to remain on guard during the night and he (Bilal) prayed as much as he could, while the Messenger of Allah () and his Companions slept. When the time for dawn approached Bilal leaned against his camel facing the direction from which the dawn would appear but he was overcome by sleep while he was leaning against his camel, and neither the Messenger of Allah () nor Bilal, nor anyone else among his Companions got up, till the sun shone on them. Allah's Messenger () was the first of them to awake and, being startled, he called to Bilal who said:Messenger of Allah I may my father and mother be offered as ransom for thee, the same thing overpowered me which overpowered you. He (the Holy Prophet, then) said: Lead the beasts on: so they led their camels to some distance. The Messenger of Allah () then performed ablution and gave orders to Bilal who pronounced the Iqama and then led them in the morning prayer. When he finished the prayer he said: When anyone forgets the prayer, he should observe it when he remembers it, for Allah has said:" And observe the prayer for remembrance of Me" (Qur'an. xx. 14). Yunus said: Ibn Shilab used to recite it like this:" (And observe the prayer) for remembrance

1561. Abu Huraira reported:We stopped for rest along with the Messenger of Allah () and did not awake till the sun rose. The Apostle of Allah () then told us that everybody should take hold of his camel's nosestring (get out of this ground) for it was the place where devil had visited us. We did accordingly. He then called for water and performed ablution and then performed two prostrations. Ya'qub said: Then he prayed (performed) two prostrations. then takbir was pronounced for prayer and then he offered the morning prayer (in congregation)

1562. Abu Qatida reported: The Messenger of Allah (way peace be upon him) addressed us and said: You would travel in the evening and the night till (God willing) you would come in the morning to a place of water. So the people travelled (self absorbed) without paying any heed to one another, and the Messenger of Allah () also travelled till it was midnight. I was by his side. The Messenger of Allah () began to doze and leaned (to one side) of his camel. I came to him and I lent him support without awaking him till he sat poised on his ride. He went on travelling till a major part of the night was over and (he again) leaned (to one side) of his camel. I supported him without awaking him till he sat" bed on his ride. and then travelled till it was near dawn. He (again) leaned which was far more inclined than the two earlier leanings and he was about to fall down. So I came to him and supported him and he lifted his head and said; Who is this? I said: it is Abu Qatida. He (the Prophet again) said: Since how long have you been travelling along with me like this? I said: I have been travelling in this very state since the night. He said: May Allah protect you, as you have protected His Apostle (from falling down), and again said: Do you see that we are hidden from the people? - and again said: Do you see anyone? I said: Here is a rider. I again said: Here is another rider till we gathered together and we were seven riders. The Messenger of Allah () stepped aside of the highway and placed his head (for sleep and said): Guard for us our prayers. The Messenger of Allah () was the first to wake up and the rays of the sun were falling on his back. We got up startled He (the Holy Prophet) said: Ride on So we rode on till the sun had (sufficiently) risen. He then came down from his camel and called for a jug of water which I had with me. There was a little water in that. He performed ablution with that which was less thorough as compared with his usual ablutions and some water of that had been left. He (the Holy Prophet) said to Abu Qatida: Keep a watch over your jug of water; it would have (a miraculous) condition about it. Then Bilal summoned (people) to prayer and then the Messenger of Allah () observed two rak'ahs and then said the morning prayer as he said every day. The Messenger of Allah () (then) rode on and we rode along with him and some of us whispered to the others saying: How would there be compensation for omission in our prayers? Upon this he (the Messenger of Allah) said: Is there not in me (my life) a model for you? There is no omission in sleeping. The (cognizable) emission is that one should not say prayer (intentionally) till the time of the other prayer comes. So he who did like it (omitted prayer in sleep or due to other unavoidable circumstances) should say prayer when he becomes aware of it and on the next day he should observe it at its prescribed time. He (the Holy Prophet) said: What do you think the people would have done (at this hour)? They would have in the morning found their Apostle missing from amongst them and then Abu Bakr and 'Umar would have told them that the Messenger of Allah () must be behind you, he cannot leave you behind (him), but the people said: The Messenger of Allah () is ahead of you. So if you had obeyed Abu Bakr and Umar, you would have gone on the right path. So we proceeded on till we came up to the people (from whom we had lagged behind) and the day had considerably risen and everything became hot, and they (the Companions of the Holy Prophet) said: Messenger of Allah, we are dying of thirst. Upon this he (the Holy Prophet) remarked: There is no destruction for you. And again said: Bring that small cup of mine and he then asked for the jug of water to be brought to him. The Messenger of Allah () began to pour water (in that small cup) and Abu Qatida gave them to drink. And when the people saw that there was (a little) water in the jug, they fell upon it. Upon this the Messenger of Allah () said: Behave well; the water (is enough) to satiate all of you. Then they (the Companions) began to receive (their share of) water with calmness (without showing any anxiety) and the Messenger of Allah () began to fill (the cup), and I began to serve them till no one was left except me and the Messenger of Allah (). He then filled (the cup) with water and said to me: Drink it. I said: Messenger of Allah, I would not drink till you drink. Upon this he said: The server of the people is the last among them to drink. So I drank and the Messenger of Allah () also drank and the people came to the place of water quite happy and satiated. 'Abdullah b. Rabah said: I am going to narrate this hadith in the great mosque, when 'Imran b. Husain said: See, O young man, how will you narrate for I was also one of the riders on that night? I said: So you must be knowing this hadith well. He said: Who are you? I said: I am one of the Ansar. Upon this he said: You narrate, for you know your hadith better. I, therefore, narrated it to the people. 'Imran said: I was also present that night, but I know not anyone else who learnt it so well as you have learnt

1563. Imran b. Husain reported: I was with the Messenger of Allah () in a journey. We travelled the whole of the night, and when it was about to dawn, we got down for rest, and were overpowered (by sleep) till the sun shone. Abu Bakr was the first to awake amongst us. and we did not awake the Messenger of Allah () from his sleep allowing him to wake up (of his own accord). It was 'Umar who then woke up. He stood by the side of the Messenger of Allah () and recited takbir in a loud voice till the Messenger of Allah () woke up. When he lifted his head, he saw that the sun had arisen; he then said: Proceed on. He travelled along with us till the sun shone brightly. He came down (from his camel) and led us in the morning prayer. A person, however, remained away from the people and did not say, prayer along with us. After having completed the prayer, the Messenger of Allah () said to him: O, so and so, what prevented you from observing prayer with us? He said: Apostle of Allah! I was not in a state of purity. The Messenger of Allah () ordered him and he performed Tayammum with dust and said prayer. He then urged me to go ahead immediately along with other riders to find out water, for we felt very thirsty. We were traveling when we came across a woman who was sitting (on a camel) with her feet hanging over two leathern water bags. We said to her: How far is water available? She, said: Far, very far, very far. You cannot get water. We (again) said: How much distance is there between (the residence of) your family and water? She said: It is a day and night journey. We said to her: You go to the Messenger of Allah (). She said: Who is the Messenger of Allah? We somehow or the other managed to bring her to the Messenger of Allah () and he asked about her, and she informed him as she had informed us that she was a widow having orphan children. He ordered that her camel should be made to kneal down and he gargled in the opening (of her leathern water-bag). The camel was then raised up and we forty thirsty men drank water till we were completely satiated, and we filled up all leathern water-bags and water-skins that we had with us and we washed our companions, but we did not make any camel drink, and (the leathern water-bags) were about to burst (on account of excess of water). He then said: Bring whatever you have with you. So we collected the bits (of estable things) and dates and packed them up in a bundle, and said to her: Take it away. This is meant for your children, and know that we have not its any way done any loss to your water. W hen she came to her family she said: I have met the greatest magician amongst human beings, or he is an apostle, as he claims to

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be, and she then narrated what had happened and Allah guided aright those people through that woman. She affirmed her faith in Islam and so did the people embrace Islam

1564. Imran b. Husain reported: We were with the Messenger of Allah (ﷺ) in a journey and we travelled throughout the night till at the end, just before dawn, we lay down (for rest), and nothing is sweeter for a traveller than this and none awakened us but the heat of the sun, and the rest of the hadith is the same (as mentioned above) except this addition: "When 'Umar b. al-Khattab woke up, he saw what had happened to the people. And he was a man having a big belly and strongly built; he recited takbir in a loud voice till the Messenger of Allah (ﷺ) woke up by the loudness of his voice in takbir. When the Messenger of Allah (ﷺ) got up, the people told him what had happened. Upon this the Messenger of Allah (ﷺ) said: There is no harm; you better proceed further," and (the rest of the hadith) was narrated

1565. Abu Qatada reported that when the Messenger of Allah (ﷺ) was in a journey he got down for rest at night, and he used to lie down on his right side, and when he lay down for rest before the dawn, he used to stretch his forearm and place his head over his palm

1566. Qatada reported from Anas b. Malik that the Messenger of Allah (ﷺ) said: He who forgets the prayer should say it when he remembers it, there is no explanation for it, except this. Qatada said: (Allah says) "And observe prayer for remembrance of Me

1567. This hadith has been narrated by Qatada, but here no mention has been made of "There is no explanation for it except this

1568. Qatada narrated on the authority of Anas b. Malik that the Messenger of Allah (ﷺ) said: He who forgets the prayer, or he slept (and it was omitted), its expiation is (only) that he should observe it when he remembers it

1569. Qatada reported it on the authority of Anas b. Malik that the Messenger of Allah (ﷺ) said: When any one of you omits the prayer due to sleep or he forgets it, he should observe it when he remembers it, for Allah has said: "Observe prayer for remembrance of Me

The Book of Prayer - Travellers

1570. A'isha, the wife of the Messenger of Allah (ﷺ), reported: The prayer was prescribed as two rak'ahs, two rak'ahs both in journey and at the place of residence. The prayer while travelling remained as it was (originally prescribed), but an addition was made in the prayer (observed) at the place of residence

1571. A'isha, the wife of the Messenger of Allah (ﷺ), said Allah prescribed the prayer as two rak'ahs, then it was completed (to four rak'ahs) at the place of residence, but was retained in the same position in journey as it was first made obligatory

1572. A'isha reported: The prayer was prescribed as consisting of two rak'ahs, the prayer in travelling remained the same, but the prayer at the place of residence was completed. (Zuhri said he asked 'Urwa why 'A'isha said prayer in the complete form during journey, and he replied that she interpreted the matter herself as 'Uthman did)

1573. Yahya b. Umayya said: I told 'Umar b. al-Khattab that Allah had said: "You may shorten the prayer only if you fear that those who are unbelievers may afflict you" (Qur'an, iv. 101), whereas the people are now safe. He replied: I wondered about it in the same way as you wonder about it, so I asked the Messenger of Allah (ﷺ) about it and he said: It is an act of charity which Allah has done to you, so accept His charity

1574. Ya'la b. Umayya reported: I said to 'Umar b. al-Khattab, and the rest of the hadith is the same

1575. Ibn 'Abbas reported: Allah has prescribed the prayer through the word of your Prophet (ﷺ) as four rak'ahs when resident, two when travelling, and one when danger is present

1576. Ibn 'Abbas reported: Allah has prescribed the prayer by the tongue of your Apostle (ﷺ) as two rak'ahs for the traveller, four for the resident, and one in danger

1577. Musa b. Salama Hudhali said: I asked Ibn 'Abbas: How should I say prayer when I am in Mecca, and when I do not pray along with the Imam? He said: Two rak'ahs (of prayer) is the Sunnah of Abu'l-Qasim (ﷺ)

1578. A hadith like this has been narrated by Abu Qatada with the same chain of transmitters

1579. Hafs b. 'Asim said: I accompanied Ibn 'Umar on the road to Mecca and he led us in two rak'ahs at the noon prayer, then he went forward and we too went along with him to a place where he alighted, and he sat and we sat along with him, and he cast a glance to the side where he said prayer and he saw people standing and asked: What are they doing? I said: They are engaged in glorifying Allah, offering Sunnah prayer. He said: If I had done so I would have perfected my prayer; O my nephew! I accompanied the Messenger of Allah (ﷺ) on a journey, and he made no addition to two rak'ahs, till Allah called him. I accompanied Abu Bakr and he made no addition to two rak'ahs till Allah caused him to die. I accompanied 'Umar and he made no addition to two rak'ahs till Allah caused him to die. I accompanied 'Uthman and he made no addition to two rak'ahs, till Allah caused him to die, and Allah has said: "There is a model pattern for you in the Messenger of Allah" (al-Qur'an, xxxiii)

1580. Hafs b. 'Asim reported: I fell ill and Ibn 'Umar came to inquire after my health, and I asked him about the glorification of Allah (i. e. prayer) while travelling. Thereupon he said: I accompanied the Messenger of Allah (ﷺ) on a journey but I did not see him glorifying Him, and were I to glorify (Him). I would have completed the prayer. Allah, the Exalted, has said: "Verily there is a model pattern for you in the Messenger of Allah

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1581. Anas reported:The Messenger of Allah () said four rak'ahs in the noon prayer while at Medina, but he offered two rak'ahs in the afternoon prayer at Dhu'l-Hulaifa
1582. Anas b. Malik is reported to have said:I observed four rak'ahs in the noon prayer with the Messenger of Allah () at Medina, and said two rak'ahs in the afternoon prayer at Dhu'l-Hulaifa
1583. Yahya b. Yazid al-Huna'i reported:I asked Anas b. Malik about shortening of prayer. He said: When the Messenger of Allah () had covered a distance of three miles or three farsakh (Shu'ba, one of the narrators, had some doubt about it) he observed two rak'ahs
1584. Jubair b. Nufair reported:I went along with Shurahbil b. al-Simt to a village which was situated at a distance of seventeen or eighteen miles, and he said only two rak'ahs of prayer. I said to him (about it) and he said: I saw 'Umar observing two rak'ahs at Dhu'l-Hulaifa and I (too) said to him (about it) and he said: I am doing the same as I saw the Messenger of Allah () doing
1585. This hadith has been transmitted by Shu'ba with the same chain of narrators and it is narrated from Simt, and the name of Shurahbil has not been mentioned, and he said that he had gone to a place called Dumin, situated at a distance of eighteen miles from Hims
1586. Anas b. Malik reported:We went out from Medina to Mecca with the Messenger of Allah () and he prayed two rak'ahs at each time of prayer till we returned to Medina. I said: For how long did he stay in Mecca? He said: (For) ten (days)
1587. A hadith like this has been narrated by Anas by another chain of transmitters
1588. Yahya b. Abu Ishaq reported:I heard Anas b. Malik say: We went out for Pilgrimage from Medina. The rest is the same
1589. A hadith like this has been transmitted by Anas, but no mention has been made of Pilgrimage
1590. Salim b. 'Abdullah (b. 'Umar) reported on the authority of his father that Allah's Messenger () observed the prayer of a traveller, i. e. two rak'ahs in Mina, and other places; so did Abu Bakr and 'Umar, and 'Uthman too observed two rak'ahs at the beginning of his caliphate, but he then completed four
1591. A hadith like this has been reported by Zuhri, with the same chain of transmitters, and in it mention was made of Mina only, but not of other places
1592. Ibn 'Umar reported:The Messenger of Allah () said two rak'ahs at Mina, and Abu Bakr after him, and 'Umar after Abu Bakr, and 'Uthman at the beginning of his caliphate; then 'Uthman observed four rak'ahs, and when Ibn 'Umar prayed with the Imam, he said four rak'ahs, but when he observed prayer alone, he said two rak'ahs
1593. A hadith like this has been narrated by the same chain of transmitters
1594. Ibn 'Umar reported:The Apostle of Allah () said in Mina the prayer of a traveller (short prayer) ; Abu Bakr and 'Umar did the same and 'Uthmia did it for eight years or six years. Hafs (one of the narrators) said: Ibn 'Umar would also say two rak'ahs at Mina and then go to bed. I said to him: O uncle, I wish you could have said two rak'ahs (of Sunnah prayer after shortening the Fard prayer). He said: Were I to do that, I would have completed the prayer
1595. This hadith has been narrated by Shu'ba with the same chain of transmitters but no mention has been made of Mina, but they (the narrators) only said:He prayed while travelling
1596. Ibrahim reported:I heard 'Abd al-Rahman as saying; 'Uthman led us four rak'ahs of prayer at Mina. It was reported to Abdullah b. Mas'ud and he recited:" Surely we are Allah's and to Him shall we return," and then said: I prayed with the Messenger of Allah () at Mina two rak'ahs of prayer. I prayed along with Abu Bakr al-Siddiq two rak'ahs of prayer at Mina. I prayed along with 'Umar b. al-Khattab two rak'ahs of prayer at Mina. I wish I had my share of the two rak'ahs acceptable (to God) for the four rak'ahs
1597. A hadith like this has been reported by A'mash with the same chain of transmitters
1598. Haritha b. Wahb reported:I prayed with the Messenger of Allah () two rak'ahs and most of them offered two rak'ahs only in Mina, while the people felt secure
1599. Wahb al-Khuza'i reported:I prayed behind the Messenger of Allah () at Mina, and there was the greatest number of people, and they prayed two rak'ahs on the occasion of the Farewell Pilgrimage. (Muslim said: Haritha b. Wahb al-Khuza'i is the brother of 'Ubaidullah b. 'Umar son of al-Khattab from the side of his mother)
1600. Ibn 'Umar announced Adhan for prayer on a cold, windy night. Then added:Pray in your dwellings; and then said: When it was a cold, rainy night, the Messenger of Allah () used to command the Mu'adhhdhin to say" Pray in your dwellings
1601. Ibn 'Umar reported that he summoned (people) to pray on a cold, windy and rainy night, and then observed at the end of the Adhin:Pray in your dwellings, pray in your dwellings, and then said: When it was a cold night or it was raining in a journey the Messenger of Allah (may peace be upon him) used to command the Mu'adhhdhin to announce: Pray in your dwellings
1602. Ibn 'Umar reported that he summoned (people) to prayer at a place (known as) Dajnan, and the rest of the hadith is the same, and then said:Pray in your dwellings, but he did not repeat for the second time words of Ibn 'Umar (Pray in your dwellings)
1603. Jabir reported:We set out with the Messenger of Allah () on a journey when it began to rain. Upon this he said: He who desires may pray in his dwelling
1604. Abdullah b. 'Abbas reported that he said to the Mu'adhhdhin on a rainy day:When you have announced" I testify that there is no god but Allah; I testify that

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Muhammad is the Messenger of Allah," do not say:" Come to the prayer," but make this announcement:" Say prayer in your houses." He (the narrator) said that the people disapproved of it. Ibn 'Abbas said: Are you astonished at it? He (the Holy Prophet), who is better than I, did it. Jumu'a prayer is no doubt obligatory, but I do not like that I should (force you) to come out and walk in mud and slippery ground

1605. Abd al-Hamid reported:I heard 'Abdullah b. al-Harith say: 'Abdullah b. 'Abbas addressed us on a rainy day, and the rest of the hadith is the same, but he made no mention of Jumu'a prayer, and added: He who did it (who commanded us to say prayer in our houses), i. e. the Messenger of Allah (), is better than I

1606. This hadith has been narrated by Ayyub and 'Asim al-Ahwal with the same chain of transmitters, but in this hadith it is not recorded:" i. e. the Messenger of Allah ()

1607. Abdullah b. Harith reported that Ibn 'Abbas commanded the Mu'adhdhin to (summon the people to prayer on Friday and make announcement to say prayer in their houses) when it was rainy, and the rest of the hadith is the same (except this) that he said:I do not like you should walk in muddy slippery place

1608. Abdullah b. Harith reported that the Mu'adhdhin of Ibn 'Abba said Adhan on Friday (and then made the announcement to say prayer in houses) because it was a rainy day; as it has been narrated by Ma'mar and others, and in this hadith it was mentioned:He who did it, i. e. the Messenger of Allah (), was better than I

1609. A hadith like this that Ibn 'Abbas ordered his Mu'adhdhin (to summon people to prayer and then make announcement to say prayer in their houses) on Friday which was a rainy day, has been transmitted by 'Abdullah b. Harith. Wuhaib, however, says that he did not hear it from him

1610. Ibn 'Umar reported that the Messenger of Allah () used to say Nafil prayer on (the back of) his camel in whatever direction it took him

1611. Ibn 'Umar reported that the Apostle () used to pray on (the back of) his camel in whatever direction it took him

1612. Ibn 'Umar reported that the Messenger of Allah () used to say prayer on his camel while coming from Mecca to Medina, in whatever direction his face had turned; and its was (in this context) that this verse was revealed:" So whether you turn thither is Allah's face" (ii)

1613. This hadith has been narrated by another chain of transmitters and in the one narrated by Ibn Mubarak and Ibn Abu Za'ida (these words are narrated). Ibn 'Umar then recited:" Whether you turn thither is Allah's face," and it was revealed in this context

1614. Ibn 'Umar reported:I saw the Messenger of Allah () praying (Nafil prayer) on a donkey's back while his face was turned towards Khaibar

1615. Sa'id b. Yasar reported:I was travelling along with Ibn 'Umar on the way to Mecca. Sa'id said: When I apprehended dawn, I dismounted (the ride) and observed Witr prayer and then again joined him. Ibn 'Umar said to me: Where were you? I said: I apprehended the appearance of dawn, so I dismounted and observed Witr prayer. Upon this 'Abdullah said: Is there not a model pattern for you in the Messenger of Allah ()? I said: Yes, by Allah, and (then) he said: The Messenger of Allah () used to observe Witr prayer on the camel's back

1616. Abdullah b. Dinar reported on the authority of Ibn 'Umar that the Messenger of Allah () used to observe prayer on his ride (no matter) in which direction it had its face turned. 'Abdullah b. Dinar said that Ibn 'Umar used to do like that

1617. Abdullah b. 'Umar reported that the Messenger of Allah () used to observe Witr prayer on his ride

1618. Salim b. 'Abdullah reported on the authority of his father that the Messenger of Allah (may peace be. upon him) used to observe Nafil (supererogatory) prayer on his ride no matter in what direction it turned its face, and he observed Witr too on it, but did not observe obligatory prayer on it

1619. Abdullah b. 'Amir b. Rabi'a has reported on the authority of his father that he had seen the Messenger of Allah () observing Nafil player at night on a journey on the back of his ride in whichever direction it turned its face

1620. Anas b. Sirin reported:We met Anas b. Malik as he came to Syria at a place known as 'Ain-al-Tamar and saw him observing prayer on the back of his donkey with his face turned in that direction. (Hammam one of the narrators) pointed towards the left of Qibla, so I said to him: I find you observing prayer towards the side other than that of Qibla. Upon this he said: Had I not seen the Messenger of Allah () doing like this, I would not have done so at all

1621. Ibn 'Umar reported:When the Messenger of Allah () was in a state of hurry on a journey, he combined the sunset and 'Isha' prayers

1622. Nafi' reported that when Ibn 'Umar was in a state of hurry on a journey, he combined the sunset and 'Isha' prayers after the twilight had disappeared, and he would say that when the Messenger of Allah () was in a state of hurry on a journey, he combined the sunset and 'Isha' prayers

1623. Salim reported from his father to be saying:I saw the Messenger of Allah () combining the sunset and Isha' prayers when he was in a hurry on a journey

1624. Salim b. 'Abdullah reported that his father had said:I saw the Messenger of Allah () delaying the sunset prayer till he would combine it with the 'Isha' when he hastened to set out on a journey

1625. Anas b. Malik reported:When the Messenger of Allah () set out on a journey before the sun declined (from the meridian), he delayed the noon prayer till the afternoon prayer, and then dismounted (his ride) and combined them (noon and afternoon prayers), but if the sun had declined before his setting out on a journey, he observed the noon prayer and then mounted (the ride)

1626. Anas reported:When the Messenger of Allah () intended to combine two prayers on a journey, he delayed the noon prayer till came the early time of the afternoon prayer, and then combined the two

1627. Anas reported that when the Messenger of Allah () had to set out on a journey hurriedly, he delayed the noon prayer to the earlier time for the afternoon

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prayer, and then he would combine them, and he would delay the sunset prayer to the time when the twilight would disappear and then combine it with the 'Isha' prayer

1628. Ibn 'Abbas reported:The Messenger of Allah (ﷺ) observed the noon and afternoon prayers together, and the sunset and Isha' prayers together without being in a state of fear or in a state of journey

1629. Ibn 'Abbas reported:The Messenger of Allah (ﷺ) observed the noon and afternoon prayers together in Medina without being in a state of fear or in a state of journey. (Abu Zubair said: I asked Sa'id [one of the narrators] why he did that. He said: I asked Ibn 'Abbas as you have asked me, and he replied that he [the Holy Prophet] wanted that no one among his Ummah should be put to [unnecessary] hardship

1630. Ibn 'Abbas reported that the Messenger of Allah (ﷺ) combined the prayers as he set on a journey in the expedition to Tabuk. He combined the noon prayer with the afternoon prayer and the sunset prayer with the 'Isha' prayer. Sa'id (one of the rawis) said to Ibn 'Abbas:What prompted him to do this? He said: He wanted that his Ummah should not be put to (unnecessary) hardship

1631. Mu'adh reported:We set out with the Messenger of Allah (ﷺ) on the Tabuk expedition, and he observed the noon and afternoon prayers together and the sunset and 'Isha' prayers together

1632. Mu'adh b. Jabal reported:The Messenger of Allah (ﷺ) combined in the expedition to Tabuk the noon prayer with the afternoon prayer and the sunset prayer with the 'Isha' prayer. He (one of the narrators) said: What prompted him to do that? He (Mu'adh) replied that he (the Holy Prophet) wanted that his Ummah should not be put to (unnecessary) hardship

1633. Ibn 'Abbas reported that the Messenger of Allah (ﷺ) combined the noon prayer with the afternoon prayer and the sunset prayer with the 'Isha' prayer in Medina without being in a state of danger or rainfall. And in the hadith transmitted by Waki' (the words are):" I said to Ibn 'Abbas: What prompted him to do that? He said: So that his (Prophet's) Ummah should not be put to (unnecessary) hardship." And in the hadith transmitted by Mu'awiya (the words are):" It was said to Ibn 'Abbas: What did he intend thereby? He said he wanted that his Ummah should not be put to unnecessary hardship

1634. Ibn 'Abbas reported:I observed with the Messenger of Allah (ﷺ) eight (rak'ahs) in combination, and seven rak'ahs in combination. I (one of the narrators) said: O Abd Sha'tha', I think that he (the Holy Prophet) had delayed the noon prayer and hastened the afternoon prayer, and he delayed the sunset prayer and hastened the 'Isha' prayer. He said: I also think so

1635. Ibn 'Abbas reported that the Messenger of Allah (ﷺ) observed in Medina seven (rak'ahs) and eight (rak'ahs), i. e. (be combined) the noon and afternoon prayers (eight rak'ahs) and the sunset and 'Isha' prayers (seven rak'ahs)

1636. Abdullah b. Shaiq reported:Ibn 'Abbas one day addressed us in the afternoon (after the afternoon prayer) till the sun disappeared and the stars appeared, and the people began to say: Prayer, prayer. A person from Banu Tamim came there. He neither slackened nor turned away, but (continued crying): Prayer, prayer. Ibn 'Abbas said: May you be deprived of your mother, do you teach me Sunnah? And then he said: I saw the Messenger of Allah (ﷺ) combining the noon and afternoon prayers and the sunset and 'Isha' prayers. 'Abdullah b. Shaiq said: Some doubt was created in my mind about it. So I came to Abu Huraira and asked him (about it) and he testified his assertion

1637. Abdullah b. Shaiq al-'Uqaili reported:A person said to Ibn 'Abbas (as he delayed the prayer): Prayer. He kept silence. He again said: Prayer. He again kept silence, and he again cried: Prayer. He again kept silence and said: May you be deprived of your mother, do you teach us about prayer? We used to combine two prayers during the life of the Messenger of Allah (ﷺ)

1638. Abdullah reported:None of you should give a share to Satan out of your self. He should not deem that it is necessary for him to turn but to the right only (after prayer). I saw the Messenger of Allah (ﷺ) turning to the left

1639. A hadith like this has been narrated by A'mash, with the same chain of transmitters

1640. Suddi reported:I asked Anas how I should turn-to the right or to the left-when I say my prayers. He said: I have very often seen the Messenger of Allah (ﷺ) turning to the right

1641. Anas reported:The Apostle of Allah (ﷺ) used to turn to the right (at the end of the prayer)

1642. Bara' reported:When we prayed behind the Messenger of Allah (ﷺ) we cherished to be on his right side so that his face would turn towards us (at the end of the prayer), and he (the narrator) said: I heard him say: O my Lord! save me from Thy torment on the Day when Thoil, wouldst raise or gather Thy servants

1643. This hadith has been reported by Mis'ar with the same chain of transmitters, but he made no mention of:" His face would turn towards us

1644. Abu Huraira reported the Messenger of Allah (ﷺ) as saying:When the prayer commences then there is no prayer (valid), but the obligatory prayer. This hadith has been narrated by Warqa' with the same chain of transmitters

1645. Abu Huraira reported the Messenger of Allah (ﷺ) as saying:When the prayer commences, there is no prayer but the obligatory one

1646. A hadith like this has been reported by Ishaq with the same chain of transmitters

1647. This hadith has been narrated by Abu Huraira with another chain of transmitters. Hammad (one of the narrators) said:I then met 'Amr (the other narrator) and he narrated it to me, but it was not transmitted directly from the Messenger of Allah (ﷺ)

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1648.

1649. Abdullah b. Malik b. Buhaina reported:The Messenger of Allah (ﷺ) happened to pass by a person who was busy in praying while the (Fard of the) dawn prayer had commenced. He said something to him, which we do not know what it was. When we turned back we surrounded him and said: What is it that the Messenger of Allah (ﷺ) said to you? He replied: He (the Holy Prophet) had said to me that he perceived as if one of them was about to observe four (rak'ahs) of the dawn prayer. Qa'nabi reported that 'Abdullah b. Malik b. Buhaina narrated it on the authority of his father. (Abu'l-Husain Muslim said): His assertion that he has narrated this hadith on the authority of his father is not correct

1650. Ibn Buhaina reported:The dawn prayer had commenced when the Messenger of Allah (ﷺ) saw a person observing prayer, whereas the Mu'adhdhin had pronounced the Iqama. Upon this he (the Holy Prophet) remarked: Do you say four (rak'ahs) of Fard in the dawn prayer?

1651. Abdullah b. Sarjis reported:A person entered the mosque, while the Messenger of Allah (ﷺ) was leading the dawn prayer. He observed two rak'ahs in a corner of the mosque, and then joined the Messenger of Allah (ﷺ) in prayer. When the Messenger of Allah (ﷺ) had pronounced salutations (he had concluded the prayer), he said: O, so and so, which one out of these two prayers did you count (as your Fard prayer), the one that you observed alone or the prayer that you observed with us?

1652. Abu Usaid reported that the Messenger of Allah (ﷺ) said:When any one of you enters the mosque, he should say:" O Allah! open for me the doors of Thy mercy" ; and when he steps out he should say: 'O Allah! I beg of Thee Thy Grace." (Imam Muslim said: I heard Yahya saying: I transcribed this hadith from the compilation of Sulaiman b. Bilal)

1653. A hadith like this has been narrated from the Messenger of Allah (ﷺ) by Abu Usaid

1654. Abu Qatada (a Companion of the Prophet) reported Allah's Messenger (ﷺ) as saying:When any one of you enters the mosque, he should observe two rak'ahs (of Nafl prayer) before sitting

1655. Abu Qatada, a Companion of the Messenger of Allah (ﷺ), said:I entered the mosque, when the Messenger of Allah (ﷺ) had been sitting among people, and I also sat down among them. Upon this the Messenger of Allah (ﷺ) said: What prevented you from offering two rak'ahs (of Nafl prayer) before sitting down? I said: Messenger of Allah, I saw you sitting and people sitting (around you and I, therefore, sat in your company). He (the Holy Prophet) then said: When anyone among you enters the mosque, he should not sit till he has observed two rak'ahs

1656. Jabir b. 'Abdullah reported:The Apostle of Allah (ﷺ) owed me a debt; he paid me back and made an addition (of this). I entered the mosque and he (the Holy Prophet) said to me: Observe two rak'ahs of prayer

1657. Jabir b. 'Abdullah reported:The Messenger of Allah (ﷺ) bought a camel from me. When he came back to Medina, he ordered me to come to the mosque and observed two rak'ahs of prayer

1658. Jabir b. 'Abdullah reported:I went with the Messenger of Allah (ﷺ) on an expedition and my camel delayed me and I was exhausted. The Messenger of Allah (ﷺ) thus came earlier than I, whereas I came on the next day and went to the mosque and found him (the Holy Prophet) at the gate of the mosque. He said: It is now that you have come. I said. Yes. He said: Leave your camel and enter (the mosque) and observe two rak'ahs. He (the narrator) said: So I entered and observed (two rak'ahs) of prayer and then went back

1659. Ka'b b. Malik reported:The Messenger of Allah (ﷺ) did not come back from the journey but by day in the forenoon, and when he arrived, he went first to the mosque, and having prayed two rak'ahs in it he sat down in it

1660. Abdullah b. Shaiq reported:I asked 'A'isha whether the Messenger of Allah (ﷺ) used to observe the forenoon prayer. She said: No, but when he came back from the journey

1661. Abdullah b. Shaiq reported:I asked 'A'isha whether the Messenger of Allah (ﷺ) used to observe the forenoon prayer. She said: No, except when he came back from a journey

1662. Urwa reported 'A'isha to be saying:I have never seen the Messenger of Allah (ﷺ) observing the supererogatory prayer of the forenoon, but I observed it. And if the Messenger of Allah (ﷺ) abandoned any act which he in fact loved to do, it was out of fear that if the people practised it constantly, it might become obligatory for them

1663. Mu'adha asked 'A'isha (Allah be pleased with her) how many rak'ahs Allah's Messenger (ﷺ) prayed at the forenoon prayer. She replied:Four rak'ahs, but sometimes more as he pleased

1664. A hadith like this has been reported by the same chain of transmitters, but with this alteration that the transmitter said:" As Allah pleased

1665. Mua'ada 'Adawiyya reported 'A'isha as saying:The Messenger of Allah (ﷺ) used to observe four rak'ahs in the forenoon prayer and he sometimes observed more as Allah pleased

1666. A hadith like this has been narrated by Qatada with the same chain of transmitters

1667. Abd al-Rahman b. Abu Laila reported:No one has ever narrated to me that he saw the Messenger of Allah (ﷺ) observing the forenoon prayer, except Umm Hani. She, however, narrated that the Messenger of Allah (ﷺ) entered her house on the day of the Conquest of Mecca and prayed eight rak'ahs (adding): I never

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saw a shorter prayer than it except that he performed the bowing and prostration completely. But (one of the narrators) Ibn Bashshar in his narration made no mention of the word:" Never

1668. Abdullah b. Harith b. Naufal reported:I had been asking about, as I was desirous to find one among people who should inform me, whether the Messenger of Allah (ﷺ) observed the forenoon prayer, but I found none to narrate that to me except Umm Hani, daughter of Abu Talib (the real sister of Hadrat 'Ali), who told me that on the day of the Conquest the Messenger of Allah (ﷺ) came (to our house) after the dawn had (sufficiently) arisen. A cloth was brought and privacy was provided for him (the Holy Prophet). He took a bath and then stood up and observed eight rak'ahs. I do not know whether his Qiyam (standing posture) was longer, or bending or prostration or all of them were of equal duration. She (Umm Hani) further said: I never saw him saying this Nafil prayer prior to it or subsequently. (Al-Muradi narrated on the authority of Yunus that he made no mention of the words:" He informed me)

1669. Abu Murra, the freed slave of Umm Hani, daughter of Abu Talib, reported Umm Hani to be saying:I went to the Messenger of Allah (ﷺ) on the day of the Conquest of Mecca and found him taking a bath, and Fatimah, his daughter, had provided him privacy with the help of a cloth. I gave him salutation and he said: Who is she? I said: It is Umm Hani, daughter of Abu Talib. He (the Holy Prophet) said: Greeting for Umm Hani. When he had completed the bath, he stood up and observed eight rak'ahs wrapped up in one cloth. When he turned back (after the prayer), I said to him: Messenger of Allah, the son of my mother 'Ali b. Abu Talib is going to kill a person, Fulan b. Hubaira whom I have given protection. Upon this the Messenger of Allah (ﷺ) said: We too have given protection whom you have given protection, O Umm Hani. Umm Hani said: It was the forenoon (prayer)

1670. Abu Murra narrated on the authority of Umm Hani that the Messenger of Allah (ﷺ) on the day of the Conquest of Mecca observed in her house eight rak'ahs of prayer in one cloth, its opposite corners having been tied from the opposite sides

1671. Abu Dharr reported Allah's Apostle (ﷺ) as saying:In the morning charity is due from every bone in the body of every one of you. Every utterance of Allah's glorification is an act of charity. Every utterance of praise of Him is an act of charity, every utterance of profession of His Oneness is an act of charity, every utterance of profession of His Greatness is an act of charity, enjoining good is an act of charity, forbidding what is distreputable is an act of charity, and two rak'ahs which one prays in the forenoon will suffice

1672. Abu Huraira reported. My friend (the Holy Prophet, may peace be upon him) has instructed me to do three things:three fasts during every month, two rak'ahs of the forenoon prayer, and observing Witr prayer before going to bed

1673. A hadith like this has been narrated by Abu Huraira by another chain of transmitters

1674. Abu Huraira reported:My friend Abu'l-Qasim (ﷺ) instructed me to do three things, and the rest of the hadith is the same

1675. Abu Murra, the freed slave of Umm Hani, narrated on the authority of Abu Darda':My Friend (ﷺ) instructed me in three (acts), and I would never abandon them as long as I live. (And these three things are): Three fasts during every month, the forenoon prayer, and this that I should not sleep till I have observed the Witr prayer

1676. Ibn 'Umar reported that Hafsa, the Mother of the Believers, informed him that when the Mu'adhdhin became silent after calling (people) to the dawn prayer, the Messenger of Allah (ﷺ) commenced the dawn (prayer) when it dawned by observing two short rak'ahs before the commencement of the (Fard) prayer

1677. This hadith has been transmitted by Nafi' with the same chain of narrators

1678. Hafsa reported that when it was dawn, the Messenger of Allah (ﷺ) did not observe (any other prayers) but two short rak'ahs

1679. A hadith like this has been narrated by Shu'ba with the same chain of transmitters

1680. Hafsa reported:When the dawn appeared, the Messenger of Allah (ﷺ) observed two rak'ahs (of Sunnah prayers)

1681. A'isha reported: The Messenger of Allah (ﷺ) used to observe two rak'ahs of Sunnah (prayer) when he heard the Adhin and shortened them

1682. This hadith has been narrated by the same chain of transmitters and in the hadith narrated by Usama the words are:" When it was dawn

1683. A'isha reported that the Messenger of Allah (ﷺ) used to observe two (supererogatory) rak'ahs in between the call to prayer and the Iqama of the dawn prayer

1684. A'isha reported that the Messenger of Allah (ﷺ) observed two rak'ahs of the dawn prayer and he shortened them (to the extent) that I (out of surprise) said:Did he recite in them Surah Fatiha (only)?

1685. A'isha reported:When it was dawn, the Messenger of Allah (ﷺ) observed two rak'ahs, and I would say: Does he recite only the opening chapter of the Qur'an in it?

1686. A'isha reported that the Apostle (ﷺ) was not so much particular about observing supererogatory rak'ahs as in case of the two rak'ahs of the dawn prayer

1687. A'isha reported:I have never seen the Messenger of Allah (ﷺ) hastening as much in observing supererogatory as two rak'ahs before the (Fard) of the dawn prayer

1688. A'isha reported Allah's Messenger as saying:The two rak'ahs at dawn are better than this world and what it contains

1689. A'isha reported that the Messenger of Allah (ﷺ) said about the two (supererogatory) rak'ahs of the dawn:They are dearer to me than the whole world

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1690. Abu Huraira reported that the Messenger of Allah (ﷺ) recited in the two (supererogatory) rak'ahs of the dawn (prayer): "Say: O unbelievers," (Qur'an, cix.) and "Say: Allah is one" (cxii)
1691. Ibn 'Abbas reported that the Messenger of Allah (ﷺ) used to recite in first of the two (supererogatory) rak'ahs of the dawn: "Say: We believed in Allah and what was revealed to us..." verse 136 from Surah Baqara, and in the second of the two: "I believe in Allah and I bear testimony that we are Muslims" (iii)
1692. Ibn 'Abbas reported that the Messenger of Allah (ﷺ) used to recite in the two (supererogatory) rak'ahs of the dawn prayer: "Say: We believed in Allah and what was revealed to us" and that which is found in Surah Al-i-'Imran: "Come to that word (creed) which is common between you and us" (iii)
1693. This hadith has been transmitted by another chain of narrators
1694. Umm Habiba (the wife of the Holy Prophet) reported Allah's Messenger (ﷺ) as saying: A house will be built in Paradise, for anyone who prays in a day and a night twelve rak'ahs; and she added: I have never abandoned (observing them) since I heard it from the Messenger of Allah (ﷺ). Some of the other narrators said the same words: I have never abandoned (observing them) since I heard (from so and so)
1695. Nu'man b. Salim reported with the same chain of transmitters: He who observed twelve voluntary rak'ahs, a house will be built for him in Paradise
1696. Umm Habiba, the wife of the Messenger of Allah (ﷺ), reported Allah's Messenger (ﷺ) as saying: If any Muslim servant (of Allah) prays for the sake of Allah twelve rak'ahs (of Sunan) every day, over and above the obligatory ones, Allah will build for him a house in Paradise, or a house will be built for him in Paradise; and I have not abandoned observing them after (hearing it from the Messenger of Allah). (So said also 'Amr and Nu'man)
1697. Umm Habiba reported the Messenger of Allah (ﷺ) having said: If any Muslim servant (of Allah) performed ablution, and performed it well, and then observed every day, the rest of the hadith is the same
1698. Ibn 'Umar reported: I prayed along with Allah's Messenger (ﷺ) two rak'ahs before and two rak'ahs after the noon prayer, two rak'ahs after the sunset prayer and two rak'ahs after the 'Isha' prayer and two rak'ahs after the Friday prayer; and so far as the sunset, 'Isha' and Friday prayers are concerned, I observed (them) along with the Messenger of Allah (ﷺ) in his house
1699. Abdullah b. Shaqiq said: I asked 'A'isha about the Messenger of Allah's (ﷺ) voluntary prayers, and she replied: Before the noon prayer, he used to pray four rak'ahs in my house; then would go out and lead the people in prayer; then come in and pray two rak'ahs. He would then lead the people in the sunset prayer; then come in and pray two rak'ahs. Then he would lead the people in the 'Isha' prayer, and enter my house and pray two rak'ahs. He would pray nine rak'ahs during the night, including Witr. At night he would pray for a long time standing and for a long time sitting, and when he recited the Holy Qur'an while standing, he would bow and prostrate himself from the standing position, and when he recited while sitting, he would bow and prostrate himself from the sitting position, and when it was dawn he would pray two rak'ahs
1700. 'A'isha reported that the Messenger of Allah (ﷺ) would pray in the night for a long time, and when he prayed standing he bowed in a standing posture, and when he prayed sitting, he bowed in a sitting posture
1701. Abdullah b. Shaqiq reported: I fell ill in Persia and therefore, prayed in a sitting posture, and I asked 'A'isha about it and she said: The Messenger of Allah (ﷺ) prayed for a long time in the night sitting
1702. Abdullah b. Shaqiq al-'Uqaili reported: I asked 'A'isha about the prayer of the Messenger of Allah (ﷺ) during the night (i. e. Tahajjud prayer) She replied: He used to pray for a long time standing and for a long time sitting in the night, and when he recited the Qur'an while standing, he would bow himself from the standing position, and when he recited while sitting, he would bow from the sitting position
1703. Abdullah b. Shaqiq al-'Uqaili reported: I asked 'A'isha about the prayer of the Messenger of Allah (ﷺ). She said: The Messenger of Allah (ﷺ) would observe prayer (Nafl) in a standing position as well as in a sitting position, and when he commenced the prayer in a standing position, he bowed in this very position, and when he commenced the prayer in a sitting position, he bowed in this very position
1704. 'A'isha reported: I did not see the Messenger of Allah (ﷺ) reciting (the Qur'an) in the night prayer in a sitting position, till he grew old and then he recited (it) in a sitting position, but when thirty or forty verses were left out of the Surah, he would then stand up, recite them and then bowed
1705. 'A'isha reported: The Messenger of Allah (ﷺ) used to pray while sitting (when he grew old) and he recited in this position and when the recitation equal to thirty or forty verses was left, he would then stand up and recite (for this duration) in a standing position and then bowed himself and then prostrated himself and did the same in the second rak'ah
1706. 'A'isha reported: The Messenger of Allah (ﷺ) used to recite in sitting position (while observing the Tahajjud prayer) and when he intended to bow, he would stand up and recite (for the duration in which) a man (ordinarily) recites forty verses
1707. Alqama b. Waqqas reported: I asked 'A'isha how the Messenger of Allah (ﷺ) did in the two rak'ahs as he (observed them) sitting. She said: He would recite (the Qur'an) in them, and when he intended to bow, he would stand up and then bowed
1708. Abdullah b. Shaqiq reported: I asked 'A'isha whether the Messenger of Allah (ﷺ) observed (Nafl) sitting. She said: Yes, when the people had made him old
1709. Abdullah b. Shaqiq reported: I said to 'A'isha and she made a mention of that (recorded above) about the Messenger of Allah (ﷺ)
1710. 'A'isha reported that the Messenger of Allah (ﷺ) died (in this very state) that he observed most of his (Nafl) prayers in a sitting position

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1711. A'isha reported:When the Messenger of Allah (ﷺ) grew bulky and heavy he would observe (most of his Nafil) prayers sitting

1712. Hafsa reported:Never did I see the Messenger of Allah (ﷺ) observing supererogatory prayer sitting till one year before his death when he would observe Nafil prayer in a sitting position, and he would recite the Surah (of the Qur'an) in such a slow-measured tone (that duration of its recital) became more lengthy than the one longer than this

1713. Zuhri reported this hadith with the same chain of transmitters, except this that he made a mention of one year or two years

1714. Jabir b. Samura reported that the Messenger of Allah (ﷺ) observed (Nafil) prayer sitting before his death

1715. Abdullah b. 'Amr reported:It was narrated to me that the Messenger of Allah (ﷺ) had said: The prayer observed by a person sitting is half of the prayer. I came to him (ﷺ) and found him praying in a sitting position. I placed my hand on his head. He said: O 'Abdullah b. 'Amr, what is the matter with you? I said: Messenger of Allah, it has been narrated to me that you said: The prayer of a man in a sitting position is half of the prayer, whereas you are observing prayer sitting. He (the Holy Prophet) said: Yes, it is so, but I am not like anyone amongst you

1716. A hadith like this has been narrated by Abu Yahya al-A'raj with the same chain of transmitters

1717. A'isha reported that the Messenger of Allah (ﷺ) used to pray eleven rak'ahs at night, observing the Witr with a single rak'ah, and when he had finished them, he lay down on his right side, till the Mu'adhdhin came to him and he (the Holy Prophet) then observed two short rak'ahs (of Sunan of the dawn prayer)

1718. A'isha, the wife of the Messenger of Allah (ﷺ), said that between the time when the Messenger of Allah (ﷺ) finished the 'Isha' prayer which is called 'Atama by the people, he used to pray eleven rak'ahs, uttering the salutation at the end of every two rak'ahs, and observing the Witr with a single one. And when the Mu'adhdhin had finished the call (for the) dawn prayer and he saw the dawn clearly and the Mu'adhdhin had come to him, he stood up and prayed two short rak'ahs. Then he lay down on his right side till the Mu'adhdhin came to him for Iqama. (This hadith has been narrated with the same chain of transmitters by Ibn Shihab, but in it no mention has been made of Iqama)

1719.

1720. A'isha reported:The Messenger of Allah (ﷺ) used to observe thirteen rak'ahs of the night prayer. Five out of them consisted of Witr, and he did not sit, but at the end (for salutation)

1721. This hadith has been narrated by Hisham with the same chain of transmitters

1722. A'isha reported that the Messenger of Allah (ﷺ) used to pray thirteen rak'ahs during the night including the two rak'ahs (Sunan) of the dawn prayer

1723. Abu Salama b. Abd al-Rahman asked 'A'isha about the (night) prayer of the Messenger of Allah (ﷺ) during the month of Ramadan. She said:The Messenger of Allah (ﷺ) did not observe either in Ramadan or in other months more than eleven rak'ahs (of the night prayer). He (in the first instance) observed four rak'ahs. Ask not about their excellence and their length (i. e. these were matchless in perfection and length). He again observed four rak'ahs, and ask not about their excellence and their length. He would then observe three rak'ahs (of the Witr prayer). 'A'isha again said: I said: Messenger of Allah, do you sleep before observing the Witr prayer? He said: O 'A'isha, my eyes sleep but my heart does not sleep

1724. Abu Salama asked 'A'isha about the prayer of the Messenger of Allah (ﷺ) She said:He observed thirteen rak'ahs (in the night prayer). He observed eight rak'ahs and would then observe Witr and then observe two rak'ahs sitting, and when he wanted to bow he stood up and then bowed down, and then observed two rak'ahs in between the Adhan and Iqama of the dawn prayer

1725. Abu Salama reported that he asked 'A'isha about the prayer of the Messenger of Allah (ﷺ) (may peace be upon him) (during the night). The rest of the hadith is the same but with this exception that he (the Holy Prophet) observed nine rak'ahs including Witr

1726. Abu Salama is reported to have said. I came to 'A'isha. I said:O mother, inform me about the prayer of the Messenger of Allah (ﷺ). She said: His (night prayer) in Ramadan and (during other months) was thirteen rak'ahs at night including two rak'ahs of fajr

1727. It is reported on the authority of 'A'isha that the prayer of Allah's Messenger (ﷺ) in the night consisted of ten rak'ahs. He observed a Witr and two rak'ahs (of Sunan) of the dawn prayer, and thus the total comes to thirteen rak'ahs

1728. A'isha thus reported about the (night prayer) of the Messenger of Allah (ﷺ):He used to sleep in the early part of the night, and woke up in the latter part. If he then wished intercourse with his wife, he satisfied his desire, and then went to sleep; and when the first call to prayer was made he jumped up (by Allah, she, i. e. 'A'isha, did not say "he stood up"), and poured water over him (by Allah she, i. e. 'A'isha, did not say that he took a bath but I know what she meant) and if he did not have an intercourse, he performed ablution, just as a man performs ablution for prayer and then observed two rak'ahs

1729. A'isha observed that the Messenger of Allah (ﷺ) used to observe prayer in the night and the last of his (night) prayer was Witr

1730. Masruq is reported to have asked 'A'isha about the action (most pleasing to) the Messenger of Allah (ﷺ). She said:He (the Holy Prophet) loved (that action) which one keeps on doing regularly. I said (to 'A'isha): When did he pray (at night)? She replied: When he heard the cock crow, he got up and observed prayer

1731. A'isha reported:Never did the earlier part of the dawn find the Messenger of Allah (ﷺ) but sleeping in my house or near me

1732. A'isha reported:When the Messenger of Allah (ﷺ) had prayed the two rak'ahs (Sunan) of the dawn prayer, he would talk to me if I was awake, otherwise he

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would lie down

1733. A hadith like this has been narrated by 'A'isha by another chain of transmitters

1734. 'A'isha reported: The Messenger of Allah (ﷺ) used to pray in the night and when he observed Witr, he said to me: O 'A'isha, get up and observe Witr

1735. 'A'isha reported that the Messenger of Allah (ﷺ) used to offer prayer at night while she lay in front of him, and when the Witr prayer was yet to be observed, he would awaken her and she observed Witr

1736. 'A'isha reported: The Messenger of Allah (ﷺ) observed the Witr prayer every night and he completed Witr at the time of dawn

1737. Masruq reported on the authority of 'A'isha that she said that the Messenger of Allah (ﷺ) used to observe the Witr prayer every night, maybe in the early part of night, at midnight and in the latter part, finishing his Witr at dawn

1738. 'A'isha reported that the Messenger of Allah (ﷺ) used to observe Witr every night, and he would (at times) complete his Witr at the end of the night

1739. Sa'd b. Hisham b. 'Amir decided to participate in the expedition for the sake of Allah, so he came to Medina and he decided to dispose of his property there and buy arms and horses instead and fight against the Romans to the end of his life. When he came to Medina, he met the people of Medina. They dissuaded him to do such a thing, and informed him that a group of six men had decided to do so during the lifetime of the Messenger of Allah (ﷺ) and the Messenger of Allah (ﷺ) forbade them to do it, and said: Is there not for you a model pattern in me? And when they narrated this to him (Sa'd b. Hisham), he returned to his wife, though he had divorced her and made (people) witness to his reconciliation. He then came to Ibn 'Abbas and asked him about the Witr of the Messenger of Allah (ﷺ). Ibn 'Abbas said: Should I not lead you to one who knows best amongst the people of the world about the Witr of the Messenger of Allah (ﷺ)? He said: Who is it? He (Ibn 'Abbas) said: It is 'A'isha. So go to her and ask her (about Witr) and then come to me and inform me about her answer that she would give you. So I came to Hakim b. Aflah and requested him to take me to her. He said: I would not go to her, for I forbade her to speak anything (about the conflict) between the two groups, but she refused (to accept my advice) and went (to participate in that conflict). I (requested) him (Hakim) with an oath to lead me to her. So we went to 'A'isha and we begged permission to meet her. She granted us permission and we went in. She said: Are you Hakim? (She recognised him.) He replied: Yes. She said: Who is there with you? He said: He is Sa'd b. Hisham. She said: Which Hisham? He said: He is Hisham b. 'Amir. She blessed him ('Amir) with mercy from Allah and spoke good of him (Qatada said that he died as a martyr in Uhud). I said: Mother of the Faithful, tell me about the character of the Messenger of Allah (ﷺ). She said: Don't you read the Qur'an? I said: Yes. Upon this she said: The character of the Messenger of Allah (ﷺ) was the Qur'an. He said: I felt inclined to get up and not ask anything (further) till death. But then I changed my mind and said: Inform me about the observance (of the night prayer) of the Messenger of Allah (ﷺ). She said: Did you not recite: "O thou wrapped up"? He said: Yes. She said: Allah, the Exalted and the Glorious, made the observance of the night prayer at the beginning of this Surah obligatory. So the Messenger of Allah (ﷺ) (may peace be upon him and his Companions around him) observed this (night prayer) for one year. Allah held back the concluding portion of this Surah for twelve months in the Heaven till (at the end of this period) Allah revealed the concluding verses of this Surah which lightened (the burden of this prayer), and the night prayer became a supererogatory prayer after being an obligatory one. I said: Mother of the Faithful, inform me about the Witr of the Messenger of Allah (ﷺ). She said: I used to prepare tooth stick for him and water for his ablution, and Allah would rouse him to the extent He wished during the night. He would use the tooth stick, and perform ablution, and would offer nine rak'ahs, and would not sit but in the eighth one and would remember Allah, and praise Him and supplicate Him, then he would get up without uttering the salutation and pray the ninth rak'ah. He would then sit, remember, praise Him and supplicate Him and then utter a salutation loud enough for us to hear. He would then pray two rak'ahs sitting after uttering the salutation, and that made eleven rak'ahs. O my son, but when the Messenger of Allah (ﷺ) grew old and put on flesh, he observed Witr of seven, doing in the two rak'ahs as he had done formerly, and that made nine. O my son, and when the Messenger of Allah (ﷺ) observed prayer, he liked to keep on observing it, and when sleep or pain overpowered him and made it impossible (for him) to observe prayer in the night, he prayed twelve rak'ahs during the day. I am not aware of Allah's Prophet (ﷺ) having recited the whole Qur'an during one single night, or praying through the night till morning, or fasting a complete month, except Ramadan. He (the narrator) said: I then went to Ibn 'Abbas and narrated to him the hadith (transmitted from her), and he said: She says the truth. If I went to her and got into her presence, I would have listened to it orally from her. He said: If I were to know that you do not go to her. I would not have transmitted this hadith to you narrated by her

1740. Zurara b. Aufa said that Sa'd b. Hisham divorced his wife, and then proceeded to Medina to sell his property, and the rest of the hadith is the same

1741. Sa'd b. Hisham reported: I went to 'Abdullah b. 'Abbas and asked him about the Witr prayer, and the rest of the hadith is the same as recorded in this event. She (Hadrat 'A'isha) said: Who is that Hisham? I said: Son of 'Amir. She said: What a fine man 'Amir was! He died as a martyr in the Battle of Uhud

1742. Zurara b. Aufa reported that Sa'd b. Hisham was his neighbour and he informed him that he had divorced his wife and he narrated the hadith like the one transmitted by Sa'd. She ('A'isha) said: Who is Hisham? He said: The son of 'Amir. She said: What a fine man he was; he participated in the Battle of Uhud along with the Messenger of Allah (ﷺ). Hakim b. Aflah said: If I ever knew that you do not go to 'A'isha, I would not have informed you about her hadith (So that you would have gone to her and heard it from her orally)

1743. 'A'isha reported that when the Messenger of Allah (ﷺ) missed the night prayer due to pain or any other reason, he observed twelve rak'ahs during the daytime

1744. 'A'isha reported that when the Messenger of Allah (ﷺ) decided upon doing any act, he continued to do it, and when he slept at night or fell sick he observed

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twelve rak'ahs during the daytime. I am not aware of Allah's Messenger () observing prayer during the whole of the night till morning, or observing fast for a whole month continuously except that of Ramadan

1745. Umar b. al-Khattab reported Allah's Messenger () as saying: Should anyone fall asleep and fail to recite his portion of the Qur'an, or a part of it, if he recites it between the dawn prayer and the noon prayer, it will be recorded for him as though he had recited it during the night

1746. Zaid b. Arqam, on seeing some people praying in the forenoon, said: They well know that prayer at another time than this is more excellent, for Allah's Messenger () said: The prayer of those who are penitent is observed when your weaned camels feel the heat of the sun

1747. Zaid b. Arqam reported that the Messenger of Allah () went out to the people of Quba' and saw them observing prayer; upon this he said: The prayer of the penitent should be observed when the young weaned camels feel heat of the sun

1748. Ibn 'Umar reported that a person asked the Messenger of Allah () about the night prayer. The Messenger of Allah () said: Prayer during the night should consist of pairs of rak'ahs, but if one of you fears morning is near, he should pray one rak'ah which will make his prayer an odd number for him

1749. Salim reported on the authority of his father that a person asked the Messenger of Allah () about the night prayer. He said: It consists of pairs of rak'ahs, but if one fears morning is near, he should make it an odd number by praying one rak'ah

1750. Abdullah b. 'Umar reported: A man stood up and said. Messenger of Allah, how is the night prayer? The Messenger of Allah () said: The night prayer consists of pair, but if you apprehend the rise of dawn, make it odd number by observing one rak'ah

1751. Abdullah b. 'Umar reported: A person asked the Messenger of Allah () as I stood between him (the Holy Prophet) and the inquirer and he said: Messenger of Allah, how is the night prayer? He (the Holy Prophet) said: It consists of pairs of rak'ahs, but if you apprehend morning, you should pray one rak'ah and make the end of your prayer as Witr. Then a person asked him (the Holy Prophet) at the end of the year and I was at that place near the Messenger of Allah (); but I do not know whether he was the same person or another person, but he (the Holy Prophet) gave him the same reply

1752. This hadith has been narrated by Ibn 'Umar by another chain of transmitters but it does not have these words: "Then a person asked him at the end of the year," and what follows subsequently

1753. Ibn 'Umar reported the Messenger of Allah () as saying: Hasten to pray Witr before morning

1754. Ibn 'Umar said: He who prayed at night should make Witr the end of his prayer, for the Messenger of Allah () ordered this

1755. Ibn 'Umar reported Allah's Messenger () as saying: Make Witr the end of your night prayer

1756. Nafi' reported Ibn 'Umar as saying: He who observed the night prayer should make Witr the end of his prayer before dawn. The Messenger of Allah () used to order them thus

1757. Ibn 'Umar reported Allah's Messenger () as saying: Witr is a rak'ah at the end of the prayer

1758. Ibn Umar reported Allah's Messenger () as saying: Witr is a rak'ah at the end of the night prayer

1759. Abu Mijlaz reported: I asked Ibn 'Abbas about the Witr prayer. He said: I heard the Messenger of Allah () as saying: It is a rak'ah at the end of the night prayer

1760. Ibn 'Umar reported: A person called (the attention) of the Messenger of Allah () as he was in the mosque, and said: Messenger of Allah, how should I make the rak'ahs of the night prayer an odd number? Upon this the Messenger of Allah (may peace be upon him) said: He who prays (night prayer) he should observe it in pairs, but if he apprehends the rise of morning, he should observe one rak'ah; that would make the number odd (for the rak'ahs) observed by him. This was narrated by Abu Kuraib 'Ubaidullah b. 'Abdullah and Ibn 'Umar did not make mention of it

1761. Anas b. Sirin reported: I asked Ibn 'Umar to tell me about the practice of the Prophet () in regard to two rak'ahs before the dawn prayer: Should I make lengthy recitation in them? He said: The Messenger of Allah () used to observe, the night prayer in pairs and then made the number odd by observing one rak'ah. I said: I am not asking you about it. He said: You are a bulky man, will you not show me the patience to narrate to you the hadith completely? The Messenger of Allah () used to observe the night prayer in pairs and then made the number odd by observing one rak'ah, and then he observed two rak'ahs before dawn quite close to the call for prayer (Khalaf said: "Did you see [yourself the Prophet observing] the two rak'ahs before the dawn?" and he made no mention of prayer

1762. Anas b. Sirin reported: I asked Ibn 'Umar like this (as recorded in the previous hadith) and he made this addition: "And he (the Holy Prophet) made the end of the night prayer as odd number by one rak'ah." And there is also (this addition): "Stop, stop, you are bulky

1763. Ibn 'Umar reported Allah's Messenger () as saying: The night prayer consists of pairs and when you see the approach of dawn, make this number odd by one rak'ah. It was said to Ibn 'Umar: What does the (word) pair imply? He said: (It means) that salutation is uttered after every two rak'ahs

1764. Abu Sa'id (al Khudri) reported Allah's Apostle () as saying: Observe Witr prayer before it is morning. Abu Sa'id reported that they (the Prophet's Companions) asked the Messenger of Allah () about Witr (prayer). (In reply to their inquiry) he said: Observe Witr prayer before it is morning

1765. Abu Sa'id reported that they (some of the Companions) of the Prophet () asked the Messenger of Allah () about Witr. He said: Observe Witr before morning

1766. Jabir reported Allah's Messenger () as saying: If anyone is afraid that he may not get up in the latter part of the night, he should observe Witr in the first

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part of it; and if anyone is eager to get up in the last part of it, he should observe Witr at the end of the night, for prayer at the end of the night is witnessed (by the angels) and that is preferable

1767. Jabir reported Allah's Messenger () as saying:He who amongst you is afraid that he may not be able to get up at the end of the night should observe Witr (in the first part) and then sleep, and he who is confident of getting up and praying at night (i. e. Tahajjud prayer) should observe it at the end of it, for the recitation at the end of the night is witnessed*, and that is better. *: meaning, "by angels" (Sharh an-Nawawi)

1768. Jabir reported Allah's Messenger () as saying:The most excellent prayer is that in which the duration of standing is longer

1769. Jabir reported:The Messenger of Allah () was asked about the prayer which was most excellent. He said: That in which the standing is longer. (This hadith is narrated by another chain of transmitters too)

1770. Jabir said he heard Allah's Messenger () say:There is an hour during the night in which no Muslim individual will ask Allah for good in this world and the next without His giving it to him; and that applies to every night

1771. Jabir reported:I heard the Messenger of Allah () as saying: There is an hour during the night in which no Muslim bondman will ask Allah for good in this world and the next but He will grant it to him

1772. Abu Huraira reported Allah's Messenger () as saying:Our Lord, the Blessed and the Exalted, descends every night to the lowest heaven when one-third of the latter part of the night is left, and says: Who supplicates Me so that I may answer him? Who asks Me so that I may give to him? Who asks Me forgiveness so that I may forgive him?

1773. Abu Huraira reported Allah's Messenger () as saying:Allah descends every night to the lowest heaven when one-third of the first part of the night is over and says: I am the Lord; I am the Lord: who is there to supplicate Me so that I answer him? Who is there to beg of Me so that I grant him? Who is there to beg forgiveness from Me so that I forgive him? He continues like this till the day breaks

1774. Abu Huraira reported Allah's Messenger () as saying:When half of the night or two-third of it is over. Allah, the Blessed and the Exalted, descends to the lowest heaven and says: Is there any beggar, so that he be given? Is there any supplicator so that he be answered? Is there any beggar of forgiveness so that he be forgiven? (And Allah continues it saying) till it is daybreak

1775. Abu Huraira reported Allah's Messenger () as saying:Allah descends to the lowest heaven at half of the night or at one-third of the latter part and says: Who is there to supplicate Me so that I answer him? Who is there to ask Me so that I grant him? And then says: Who will lend to One Who is neither indigent nor tyrant? (This hadith has been narrated by Sa'd b. Sa'id with the same chain of transmitters with this addition:" Then the Blessed and the Exalted (Lord) stretches His Hands and says: Who will lend to One Who is neither indigent nor tyrant?

1776. Abu Sa'id and Abu Huraira reported Allah's Messenger () as saying:Allah waits till when one-third of the first part of the night is over; He descends to the lowest heaven and says: Is there any supplicator of forgiveness? Is there any penitent? Is there any petitioner (for mercy and favour)? Is there any solicitor? -till it is daybreak

1777. This hadith is narrated by Ishaq with the same chain of transmitters except this that the hadith transmitted by Mansur (the above one) is more comprehensive and lengthy

1778.

1779. Abu Huraira reported Allah's Messenger () as saying:He who observed prayer at night during Ramadan, because of faith and seeking his reward from Allah, his previous sins would be forgiven

1780. Abu Huraira reported:The Messenger of Allah () used to exhort (his Companions) to pray (at night) during Ramadan without commanding them to observe it as an obligatory act, and say: He who observed the night prayer in Ramadan because of faith and seeking his reward (from Allah), all his previous sins would be forgiven. When Allah's Messenger () died, this was the practice, and it continued thus during Abu Bakr's caliphate and the early part of 'Umar's caliphate

1781. Abu Huraira reported Allah's Messenger () as saying:He who observed the fasts of Ramadan with faith and seeking reward (from Allah), all his previous sins would be forgiven, and he who observed prayer on Lailat-ul- Qadr with faith and seeking reward (from Allah), all his previous sins would be forgiven

1782. Abu Huraira reported Allah's Apostle () as saying:He who prayed on the Lailat-ul-Qadr (the Majestic Night) knowing that it is (the same night). I (believe) that he (the Prophet also) said: (He who does) it with faith and seeking reward (from Allah), his sins would be forgiven

1783. A'isha reported that the Messenger of Allah () prayed one night in the mosque and people also prayed along with him. He then prayed on the following night and there were many persons. Then on the third or fourth night (many people) gathered there, but the Messenger of Allah () did not come out to them (for leading the Tarawih prayer). When it was morning he said:I saw what you were doing, but I desisted to come to you (and lead the prayer) for I feared that this prayer might become obligatory for you. (He the narrator) said: It was the month of Ramadan

1784. A'isha reported:The Messenger of Allah () came out during the night and observed prayer in the mosque and some of the people prayed along with him. When it was morning the people talked about this and so a large number of people gathered there. The Messenger of Allah () went out for the second night, and they (the people) prayed along with him. When it was morning the people began to talk about it. So the mosque thronged with people on the third night. He (the

Holy Prophet) came out and they prayed along with him. When it was the fourth night, the mosque was filled to its utmost capacity but the Messenger of Allah (ﷺ) did not come out. Some persons among them cried: "Prayer." But the Messenger of Allah (ﷺ) did not come to them till he came out for the morning prayer. When he had completed the morning prayer, he turned his face to the people and recited Tashahhud (I bear testimony that there is no god but Allah and I bear testimony that Muhammad is His Messenger) and then said: Your affair was not hidden from me in the night, but I was afraid that (my observing prayer continuously) might make the night prayer obligatory for you and you might be unable to perform it

1785. Zirr (b. Hubaish) reported: I heard from Ubayy b. Ka'b a statement made by 'Abdullah b. Mas'ud in which he said: He who gets up for prayer (every night) during the year will hit upon Lailat-ul-Qadr. Ubayy said: By Allah I there is no god but He, that (Lailat-ul-Qadr) is in Ramadhan (He swore without reservation:) By Allah, I know the night; it is the night on which the Messenger of Allah (ﷺ) commanded us to pray. It is that which precedes the morning of twenty-seventy and its indication is that the sun rises bright on that day without rays

1786. Ubayy b Ka'b reported: By Allah, I know about Lailat-ul Qadr and I know it fully well that it is the twenty-seventh night (during Ramadan) on which the Messenger of Allah (ﷺ) commanded us to observe prayer. (Shu'ba was in doubt about these words: "the night on which the Messenger of Allah [may peace be upon him] commanded us to observe the prayer." This has been transmitted to me by a friend of mine

1787. Shu'ba reported this hadith with the same chain of transmitters, but he made no mention that Shu'ba was in doubt and what follows subsequently

1788. Ibn 'Abbas reported: I spent a night with my maternal aunt (sister of my mother) Maimuna. The Apostle of Allah (ﷺ) got up during the night and relieved himself, then washed his face and hands and went to sleep. He then got up again, and came to the water skin and loosened its straps, then performed good ablution between the two extremes. He then stood up and observed prayer. I also stood up and stretched my body fearing that he might be under the impression that I was there to find out (what he did at night). So I also performed ablution and stood up to pray, but I stood on his left. He took hold of my hand and made me go around to his right side. The Messenger of Allah (ﷺ) completed thirteen rak'ahs of his night prayer. He then lay down and slept and snored (and it was his habit to snore while asleep). Then Bilal came and he informed him about the prayer. He (the Holy Prophet) then stood up for prayer and did not perform ablution, and his supplication included these words: "O Allah, place light in my heart, light in my sight, light in my hearing, light on my right hand, light on my left hand, light above me, light below me, light in front of me, light behind me, and enhance light for me." Kuraib (the narrator) said: There are seven (words more) which are in my heart (but I cannot recall them) and I met some of the descendants of Al-'Abbas and they narrated these words to me and mentioned in them: (Light) in my sinew, in my flesh, in my blood, in my hair, in my skin, and made a mention of two more things

1789. Kuraib, the freed slave of Ibn 'Abbas, reported that Ibn 'Abbas narrated to him that he spent a night in the house of Maimuna, the mother of the believers, who was his mother's sister. I lay down across the cushion, whereas the Messenger of Allah (ﷺ) and his wife lay down on it length-wise. The Messenger of Allah (ﷺ) slept till midnight, or a little before midnight, or a little after midnight, and then got up and began to cast off the effects of sleep from his face by rubbing with his hand, and then recited the ten concluding verses of Surah Al-'Imran. He then stood up near a hanging water-skin and performed ablution well, and then stood up and prayed, Ibn 'Abbas said: I also stood up and did the same, as the Messenger of Allah (ﷺ) had done, and then went to him and stood by his side. The Messenger of Allah (ﷺ) placed his right hand upon my head and took hold of my right ear and twisted it, and then observed a pair of rak'ahs, again a pair of rak'ahs, again a pair of rak'ahs, again a pair of rak'ahs, again a pair of rak'ahs, and then observed Witr and then lay down till the Mu'adhdhin came to him. He (the Holy Prophet) then stood up and observed two short rak'ahs, and then went out (to the mosque) and observed the dawn prayer

1790. Makhrama b. Sulaiman narrated it with the same chain of narrators and he made this addition: "He then went to the water-skin and brushed his teeth and performed ablution well. He did not pour water but a little. He then awakened me and I stood up," and the rest of the hadith is the same

1791. Ibn 'Abbas reported: I slept (one night) in the house of Maimuna, the wife of the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) was with her that night. He (after sleeping for half of the night got up and) then performed ablution and then stood up and observed prayer. I too stood on his left side. He took hold of me and made me stand on his right side. He (the Holy Prophet) observed thirteen rak'ahs on that night. The Messenger of Allah (ﷺ) then slept and snored and it was a habit with him to snore while sleeping. The Mu'adhdhin then came to him (to inform him about the prayer). He then went out and observed prayer without performing ablution. ('Amr said: Bukair b. Ashajj had narrated it to me)

1792. Ibn 'Abbas reported: I spent one night in the house of my mother's sister Maimuna, daughter of Al-Harith, and said to her: Awake me when the Messenger of Allah (ﷺ) stands to pray (at night). (She woke me up when) the Messenger of Allah (ﷺ) stood up for prayer. I stood on his left side. He took hold of my hand and made me stand on his right side, and whenever I dozed off he took hold of my earlobe (and made me alert). He (the narrator) said: He (the Holy Prophet) observed eleven rak'ahs. He then sat with his legs drawn and wrapped in his garment and slept so that I could hear his breathing while asleep. And when the dawn appeared, he observed two short rak'ahs of (Sunnah) prayer

1793. Ibn 'Abbas reported that he spent a night in the house of his maternal aunt, Maimuna. The Messenger of Allah (ﷺ) got up at night and performed a short ablution (taking water) from the water-skin hanging there. (Giving a description of the ablution Ibn 'Abbas said: It was short and performed with a little water.) I also got up and did the same as the Messenger of Allah (ﷺ) had done. I then came (to him) and stood on his left. He then made me go around to his right side. He then observed prayer and went to sleep till he began to snore. Bilal came to him and informed him about the prayer. He (the Holy Prophet) then went out and observed the dawn prayer without performing ablution. Sufyan said: It was a special (prerogative of the) Apostle of Allah (ﷺ) for it has been conveyed to us that the eyes of the Messenger of Allah (ﷺ) sleep, but his heart does not sleep

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1794. Ibn `Abbas said:I spent the night in the house of my mother's sister, Maimuna, and observed how the Messenger of Allah (ﷺ) prayed (at night). He got up and relieved himself. He then washed his face and hands and then went to sleep. He again got up and went near the water-skin and loosened its straps and then poured some water in a bowl and inclined it with his hands (towards himself). He then performed a good ablution between the two extremes and then stood up to pray. I also came and stood by his left side. He took hold of me and made me stand on his right side. It was in thirteen rak'ahs that the (night) prayer of the Messenger of Allah (ﷺ) was completed. He then slept till he began to snore, and we knew that he had gone to sleep by his snoring. He then went out (for the dawn prayer), and said while praying or prostrating himself: "O Allah! place light in my heart, light in my hearing, light in my sight, light on my right, light on my left, light in front of me, light behind me, light above me, light below me, make light for me," or he said: "Make me light

1795. Salama said:I met Kuraib and he reported Ibn `Abbas as saying: I was with my mother's sister Maimuna and the Messenger of Allah (ﷺ) came there, and then he narrated the rest of the hadith as was narrated by Ghundar and said these words: "Make me light," beyond any doubt

1796. Ibn `Abbas reported:I spent a night in the house of my mother's sister, Maimuna, and then narrated (the rest of the) hadith, but he made no mention of the washing of his face and two hands but he only said: He then came to the water-skin and loosened its straps and performed ablution between the two extremes, and then came to his bed and slept. He then got up for the second time and came to the water-skin and loosened its straps and then performed ablution which was in fact an ablution (it was performed well), and implored (the Lord) thus: "Give me abundant light," and he made no mention of: "Make me light

1797. Kuraib reported that Ibn `Abbas spent a night in the house of the Messenger of Allah (ﷺ) and he said:The Messenger of Allah (ﷺ) stood near the water-skin and poured water out of it and performed ablution in which he neither used excess of water nor too little of it, and the rest of the hadith is the same, and in this mention is also made (of the fact) that on that night the Messenger of Allah (ﷺ) made supplication before Allah in nineteen words. Kuraib reported: I remember twelve words out of these, but have forgotten the rest. The Messenger of Allah (ﷺ) said: "Place light in my heart, light in my tongue, light in my hearing, light in my sight, light above me, light below me, light on my right, light on my left, light in front of me, light behind me, place light in my soul, and make light abundant for me

1798. Ibn `Abbas reported:I slept one night in the house of Maimuna when the Messenger of Allah (ﷺ) was there, with a view to seeing the prayer of the Messenger of Allah (ﷺ) at night. The Apostle of Allah (ﷺ) entered into conversation with his wife for a short while, and then went to sleep, and the rest of the hadith is the same and in it mention is made of: "He then got up, performed ablution and brushed his teeth

1799. Abdullah b. `Abbas reported:He spent (one night) in the house of the Messenger of Allah (ﷺ). He (the Holy Prophet) got up, brushed his teeth and performed ablution and said: "In the creation of the heavens and the earth, and the alternation of the night and the day, there are indeed signs for people of understanding" (al-Qur'an, iii. 190), to the end of the Surah. He then stood up and prayed two rak'ahs, standing, bowing and prostrating himself at length in them. Then he finished, went to sleep and snored. He did that three times, six rak'ahs altogether, each time cleaning his teeth, performing ablution, and reciting these verses. Then he observed three rak'ahs of Witr. The Mu'adhdhin then pronounced the Adhan and he went out for prayer and was saying: "O Allah! place light in my heart, light in my tongue, place light in my hearing, place light in my eyesight, place light behind me, and light in front of me, and place light above me, and light below me. O Allah! grant me light

1800. Ibn `Abbas reported:I spent a night in the house of my mother's sister Maimuna. The Apostle of Allah (ﷺ) got up for observing voluntary prayer (Tahajjud) at night. The Apostle of Allah (ﷺ) stood by the water-skin and performed ablution and then stood up and prayed. I also got up when I saw him doing that. I also performed ablution from the water-skin and then stood at his left side. He took hold of my hand from behind his back and then turned me from his back to his right side. I ('Ata', one of the narrators) said: Did it concern the voluntary prayer (at night)? He (Ibn `Abbas) said: Yes

1801. Ibn `Abbas reported:(My father) Al-`Abbas sent me to the Messenger of Allah (ﷺ) and he was in the house of my mother's sister Maimuna and I spent that night along with him. He (the Holy Prophet) got up and prayed at night, and I stood up on his left side. He caught hold of me from behind his back and made me stand on his right side

1802. Ibn `Abbas reported:I spent a night in the house of my mother's sister Maimuna, and the rest of the hadith is the same as narrated above

1803. Abu Jamra reported:I heard Ibn 'Abbas saying that the Messenger of Allah (ﷺ) observed thirteen rak'ahs at night

1804. Zaid b Khalid al-Juhani said:I would definitely watch at night the prayer observed by the Messenger of Allah (ﷺ). He prayed two short rak'ahs, then two long, long, long rak'ahs, then he prayed two rak'ahs which were shorter than the two preceding rak'ahs, then he prayed two rak'ahs which were shorter than the two preceding, then he prayed two rak'ahs which were shorter than the two preceding, then observed a single one (Witr), making a total of thirteen rak'ahs

1805. Jabir b. 'Abdullah reported:I accompanied the Messenger of Allah (ﷺ) in a journey and we reached a watering place. He said: Jabir, are you going to enter it? I said: Yes. The Messenger of Allah (ﷺ) then got down and I entered it. He (the Holy Prophet) then went away to relieve himself and I placed for him water for ablution. He then came back and performed ablution, and then stood and prayed in one garment, having its ends tied from the opposite sides. I stood behind him and he caught hold of my ear and made me stand on his right side

1806. A'isha reported that when the Messenger of Allah (ﷺ) stood up at night to pray, he began his prayer with two short rak'ahs

1807. Abu Huraira reported Allah's Apostle (ﷺ) as saying When any one of you gets up at night, he should begin the prayer with two short rak'ahs

1808. Ibn `Abbas reported that when the Messenger of Allah (ﷺ) got up during the night to pray, he used to say:O Allah, to Thee be the praise Thou art the light of

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the heavens and the earth. To Thee be the praise; Thou art the Supporter of the heavens and the earth. To Thee be the praise; Thou art the Lord of the heavens and the earth and whatever is therein. Thou art the Truth; Thy promise is True, the meeting with Thee is True. Paradise is true, Hell is true, the Hour is true. O Allah, I submit to Thee; affirm my faith in Thee; repose my trust in Thee, and I return to Thee for repentance; by Thy help I have disputed; and to Thee I have come for decision, so forgive me my earlier and later sins, the sins that I committed in secret and openly. Thou art my God. There is no god but Thee

1809. This hadith has been narrated on the authority of Ibn 'Abbas through another chain of transmitters and with slight alteration of two words. Instead of the word Qayyam (Supporter, as used in the above hadith here the word) Qayyim (the Custodian) has been used, and he (further said):" What I did in secret." And in the hadith narrated by Ibn 'Uyaina there is some addition

1810. This hadith has been narrated by Ibn 'Abbas by another chain of transmitters and the words are nearly the same (as recorded in the above-mentioned hadith)

1811. Abd al-Rahman b. 'Auf reported:I asked 'A'isha, the mother of the believers, (to tell me) the words with which the Messenger of Allah () commenced the prayer when he got up at night. She said: When he got up at night he would commence his prayer with these words: O Allah, Lord of Gabriel, and Michael, and Israfil, the Creator of the heavens and the earth, Who knowest the unseen and the seen; Thou decidest amongst Thy servants concerning their differences. Guide me with Thy permission in the divergent views (which the people) hold about Truth, for it is Thou Who guidest whom Thou wilt to the Straight Path

1812. Ali b. Abu Talib reported that when the Messenger of Allah () got up at night for prayer he would say:I turn my face in complete devotion to One Who is the Originator of the heaven and the earth and I am not of the polytheists. Verily my prayer, my sacrifice, my living and my dying are for Allah, the Lord of the worlds; There is no partner with Him and this is what I have been commanded (to profess and believe) and I am of the believers. O Allah, Thou art the King, there is no god but Thee, Thou art my Lord, and I am Thy bondman. I wronged myself and make a confession of my Sin. Forgive all my sins, for no one forgives the sins but Thee, and guide me in the best of conduct for none but Thee guideth anyone (in) good conduct. Remove sins from me, for none else but Thou can remove sins from me. Here I am at Thy service, and Grace is to Thee and the whole of good is in Thine hand, and one cannot get neareststo Thee through evil. My (power as well as existence) is due to Thee (Thine grace) and I turn to Thee (for supplication). Thou art blessed and Thou art exalted. I seek forgiveness from Thee and turn to Thee in repentance: and when he would bow, he would say: O Allah, it is for Thee that I bowed. I affirm my faith in Thee and I submit to Thee, and submit humbly before Thee my hearing, my eyesight, my marrow, my bone, my sinew; and when he would raise his head, he would say: O Allah, our Lord, praise is due to Thee, (the praise) with which is filled the heavens and the earth, and with which is filled that (space) which exists between them, and filled with anything that Thou desireth afterward. And when he prostrated himself, he (the Holy Prophet) would say: O Allah, it is to Thee that I prostrate myself and it is in Thee that I affirm my faith, and I submit to Thee. My face is submitted before One Who created it, and shaped it, and opened his faculties of hearing and seeing. Blessed is Allah, the best of Creators; and he would then say between Tashahhud and the pronouncing of salutation: Forgive me of the earlier and later open and secret (sins) and that where I made transgression and that Thou knowest better than I. Thou art the First and the Last. There is no god, but Thee

1813. A'raj reported that when the Messenger of Allah () would start the prayer, he would pronounce takbir (Allah-o-Akbar) and then say:I turn my face (up to Thee), I am the first of the believers; and when he raised his head from ruku' he said: Allah listened to him who praised Him; O our Lord, praise be to Thee; and he said: He shaped (man) and how fine is his shape? And he (the narrator) said: When he pronounced salutation he said: O Allah, forgive me my earlier (sins), to the end of the hadith; and he did not say it between the Tashahhud and salutation (as mentioned above)

1814. Hudhaifa reported:I prayed with the Messenger of Allah () one night and he started reciting al-Baqara. I thought that he would bow at the end of one hundred verses, but he proceeded on; I then thought that he would perhaps recite the whole (surah) in a rak'ah, but he proceeded and I thought he would perhaps bow on completing (this surah). He then started al-Nisa', and recited it; he then started Al-i-'Imran and recited leisurely. And when he recited the verses which referred to the Glory of Allah, he glorified (by saying Subhan Allah-Glory to my Lord the Great), and when he recited the verses which tell (how the Lord) is to be begged, he (the Holy Prophet) would then beg (from Him), and when he recited the verses dealing with protection from the Lord, he sought (His) protection and would then bow and say: Glory be to my Mighty Lord; his bowing lasted about the same length of time as his standing (and then on returning to the standing posture after ruku') he would say: Allah listened to him who praised Him, and he would then stand about the same length of time as he had spent in bowing. He would then prostrate himself and say: Glory be to my Lord most High, and his prostration lasted nearly the same length of time as his standing. In the hadith transmitted by Jarir the words are:" He (the Holy Prophet) would say:" Allah listened to him who praised Him, our Lord, to Thee i the praise

1815. Abdullah reported:I prayed with the Messenger of Allah () and he lengthened it till I entertained an evil thought. It was said to him what that thought was. He said: I thought that I should sit down and forsake him

1816. A hadith like this has been narrated by A'mash with the same chain of transmitters

1817. Abdullah (b. Mas'ud) reported that a mention was made of a man who slept the whole night till morning. He (the Holy Prophet) remarked:That is a man in whose ears (or in whose ear) the devil urinated

1818. Husain b. 'Ali narrated on the authority of (his father) 'Ali b. Abu Talib that the Messenger of Allah () came one night to see him ('Ali) and Fatimah (the daughter of the Holy Prophet) and said:Don't you observe (Tahajjud) prayer? I ('Ali) said: Messenger of Allah, verily our souls are in the hands of Allah and when He wants to awaken us, He awakens us. The Messenger of Allah () went back when I said this to him. He was striking his hand on his thigh while returning, and I heard him say: Verily the man disputes with many things

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1819. Abu Huraira transmitted it from the Messenger of Allah (ﷺ): When any one of you goes to sleep, the devil ties three knots at the back of his neck, sealing every knot with: "You have a long night, so sleep." So if one awakes and mentions Allah, a knot will be loosened; if he performs ablution two knots are loosened; and if he prays (all) knots will be loosened, and in the morning he will be active and in good spirits; otherwise we will be in bad spirits and sluggish in the morning

1820. Ibn 'Umar reported Allah's Apostle (ﷺ) as saying: Observe some of your prayers in your houses and do not make them graves

1821. Ibn 'Umar reported Allah's Apostle (ﷺ) as saying: Pray in your houses, and do not make them graves

1822. Jabir reported Allah's Messenger (ﷺ) as saying: When any one of you observes prayer in the mosque he should reserve a part of his prayer for his house, for Allah would make the prayer as a means of betterment in his house

1823. Abu Musa reported Allah's Apostle (ﷺ) as saying: The house in which remembrance of Allah is made and the house in which Allah is not remembered are like the living and the dead

1824. Abu Huraira reported Allah's Messenger (ﷺ) as saying: Do not make your houses as graveyards. Satan runs away from the house in which Surah Baqara is recited

1825. Zaid b. Thabit reported: The Messenger of Allah (ﷺ) made an apartment with the help of the leaves of date trees or of mats. The Messenger of Allah (ﷺ) went out to pray in it. People followed him and came to pray with him. Then they again came one night and waited (for him), but the Messenger of Allah (ﷺ) delayed in coming out to them. And when he did not come out, they cried aloud and threw pebbles at the door. The Messenger of Allah (ﷺ) came out in anger and said to them: By what you have been constantly doing, I was inclined to think that it (prayer) might not become obligatory for you. So you must observe prayer (optional) in your houses, for the prayer observed by a man in the house is better except an obligatory prayer

1826. Zaid b. Thabit reported that the Messenger of Allah (ﷺ) made an apartment in the mosque of mats, and he observed in it prayers for many nights till people began to gather around him, and the rest of the hadith is the same but with this addition: "Had this (Nafl) prayer become obligatory for you, you would not be able to observe it

1827. A'isha reported that the Messenger of Allah (ﷺ) had a mat and he used it for making an apartment during the night and observed prayer in it, and the people began to pray with him, and he spread it (the mat) during the day time. The people crowded round him one night. He (the Holy Prophet) then said: O people, perform such acts as you are capable of doing, for Allah does not grow weary but you will get tired. The acts most pleasing to Allah are those which are done continuously, even if they are small. And it was the habit of the members of Muhammad's (ﷺ) household that whenever they did an act they did it continuously

1828. A'isha is reported to have said that the Messenger of Allah (ﷺ) was asked about the act most pleasing to Allah. He replied: That which is done continuously, even if it is small

1829. Alqama reported: I asked 'A'isha, the mother of the believers, saying O mother of the believers, how did the Messenger of Allah (ﷺ) act? Did he choose a particular act for a particular day? She said: No. His act was continuous, and who amongst you is capable of doing what the Messenger of Allah (ﷺ) did?

1830. A'isha reported Allah's Messenger (ﷺ) as saying: The acts most pleasing to Allah are those which are done continuously, even if they are small. and when 'A'isha did any act she did it continuously

1831. Anas reported that the Messenger of Allah (ﷺ) entered the mosque (and he found) a rope tied between the two pillars; so he said: What is this? They said: It is for Zainab. She prays and when she slackens or feels tired she holds it. Upon this he (the Holy Prophet) said: Untie it. Let one pray as long as one feels fresh but when one slackens or becomes tired one must stop it. (And in the hadith transmitted by Zuhair it is: "He should sit down)

1832. A hadith like this has been narrated from the Messenger of Allah (ﷺ) on the authority of Anas by another chain of transmitters

1833. Urwa b. Zubair reported that 'A'isha, the wife of the Messenger of Allah (ﷺ), told him that (once) Haula' bint Tuwait b. Habib b. Asad b. 'Abd al-'Uzzi passed by her (at the time) when the Messenger of Allah (ﷺ) was with her. I ('A'isha) said: It is Haula' bint Tuwait and they say that she does not sleep at night. Upon this the Messenger of Allah (ﷺ) said: (Oh) she does not sleep at night! Choose an act which you are capable of doing (continuously). By Allah, Allah would not grow weary, but you will grow weary

1834. A'isha said: The Messenger of Allah (ﷺ) came to me when a woman was sitting with me. He said: Who is she? I said: She is a woman who does not sleep but prays. He said: Do such acts which you are capable of doing. By Allah, Allah does not grow weary but you will grow weary. The religious act most pleasing to Him is one the doer of which does it continuously. (And in the hadith transmitted by Abu Usama [the words are]: "She was a woman from Banu Asad

1835. A'isha reported Allah's Apostle (ﷺ) as saying: When anyone amongst you dozes in prayer, he should sleep, till sleep is gone, for when one of you prays while dozing he does not know whether he may be asking pardon or vilifying himself

1836. Abu Huraira reported Allah's Messenger (ﷺ) as saying: When any one of you gets up at night (for prayer) and his tongue falters in (the recitation) of the Qur'an, and he does not know what he is reciting, he should go to sleep

1837. A'isha reported that the Messenger of Allah (ﷺ) heard a person reciting the Qur'an at night. Upon this he said: May Allah show mercy to him; he has reminded me of such and such a verse which I had missed in such and such a surah

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1838. A'isha reported that the Messenger of Allah (ﷺ) listened to the recitation of the Qur'an by a man in the mosque. Thereupon he said: May Allah have mercy upon him; be reminded me of the verse which I had been made to forget
1839. Abdullah b. 'Umar reported Allah's Messenger (ﷺ) as saying: The example of a man who has memorised the Qur'an is like that of a hobbled camel. If he remained vigilant, he would be able to retain it (with him), and if he loosened the hobbled camel it would escape
1840. This hadith has been narrated by Ibn 'Umar from the Messenger of Allah (ﷺ), but in the hadith transmitted by Musa b. 'Uqba, this addition is made: "When one who had committed the Qur'an to memory (or who is familiar with it) gets up (for night prayer) and recites it night and day, it remains fresh in his mind, but if he does not get up (for prayer and thus does not recite it) he forgets it
1841. Abdullah reported Allah's Messenger (ﷺ) as saying: What a wretched person is he amongst them who says: I have forgotten such and such a verse. (He should instead of using this expression say): I have been made to forget it. Try to remember the Qur'an for it is more apt to escape from men's minds than a hobbled camel
1842. Abdullah is reported to have said: Keep refreshing your knowledge of the sacred books (or always renew your knowledge of these sacred books) and sometimes he would mention the Qur'an for it is more apt to escape from men's minds than animals which are hobbled, and the Messenger of Allah (ﷺ) said: None of you should say: I forgot such and such a verse, but he has been made to forget
1843. Ibn Mas'ud reported Allah's Messenger (ﷺ) as saying: Wretched is the man who says: I forgot such and such a sura, or I forget such and such a verse, but he has been made to forget
1844. Abu Musa al-Ash'ari reported Allah's Apostle (ﷺ) as saying: Keep refreshing your knowledge of the Qur'an, for I swear by Him in Whose Hand is the life of Mahammad that it is more liable to escape than camels which are hobbled
1845. Abu Huraira reported this directly from the Messenger of Allah (ﷺ): God has not listened to anything as He listens to a Prophet reciting the Qur'an in a sweet voice
1846. This hadith has been narrated by Ibn Shihab with the same chain of transmitters with words: "As He listens to a Prophet reciting the Qur'an in a sweet voice
1847. Abu Huraira is reported to have heard Allah's Messenger (ﷺ) as saying: Allah does not listen to anything, (more approvingly) as He listens to a Prophet reciting loudly the Qur'an in a sweet voice
1848. This hadith has been narrated with the same chain of transmitters by Ibn al-Had except this that Abu Huraira reported Allah's Messenger (ﷺ) as saying and he did not say: "He heard it
1849. Abu Huraira reported Allah's Messenger (ﷺ) as saying: Allah has not heard anything (more pleasing) than listening to the Prophet reciting the Qur'an in a sweet loud voice
1850. This hadith has been narrated by another chain of transmitters but with a slight modification of words
1851. Buraida reported on the authority of his father that the Messenger of Allah (ﷺ) had said: 'Abdullah b. Qais or al-Ash'ari has been gifted with a sweet melodious voice out of the voices of the family of David
1852. Abu Burda narrated on the authority of Abu Musa that the Messenger of Allah (ﷺ) had said to Abu Musa: If you were to see me, as I was listening to your recitation (of the Qur'an) yester-night (you would have felt delighted). You are in fact endowed with a sweet voice like that of David himself
1853. Mu'awiya b. Qurra reported 'Abdullah b. Mughaffal al-Muzani as saying: The Apostle of Allah (ﷺ) recited on his ride Surat al Fath during a journey in the year of the Conquest (of Mecca), and he repeated (the words) in his recitation. Mu'awiya said: If I were not afraid that the people would crowd around me, I would have given a demonstration of (the Prophet's) recitation before you
1854. Mu'awiya b. Qurra is reported to have heard 'Abdullah b. Mughaffal as saying: I saw the Messenger of Allah (ﷺ) reciting Surah Fath on his camel on the day of the Conquest of Mecca. He (the narrator) said: Ibn Mughaffal recited it and repeated it. Mu'awiya said: Had there been (no crowd of) people, I would have given a practical demonstration of that which Ibn Mughaffal had mentioned from the Messenger of Allah (ﷺ)
1855. This hadith has been narrated by Khalid al-Harith with the same chain of transmitters (with these words): (The Holy Prophet) was reciting Surat al-Fath as he was travelling on his mount
1856. Al-Bara' reported that a person was reciting Surat al-Kahf and there was a horse tied with two ropes at his side, a cloud overshadowed him, and as it began to come nearer and nearer his horse began to take fright from it. He went and mentioned that to the Prophet (ﷺ) in the morning, and he (the Holy Prophet) said: That was tranquillity which came down at the recitation of the Qur'an
1857. Ibn Ishaq reported: I heard al-Bara' as saying that a man recited al-Kahf when an animal was there in the house and it began to take fright. And as he looked around, he found a cloud overshadowing it. He mentioned that to the Messenger of Allah (ﷺ). Upon this he said: O so and so, recite on (the surah) as- Sakina descends at the (recitation of the Qur'an) or on account (of the recitation) of the Qur'an
1858. This hadith has been narrated on the authority of al-Bara' with a slight modification of words

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1859. Abu Sa'id al-Khudri told of Usaid b. Hudair saying that one night he recited the Qur'an in his enclosure, when the horse began to jump about. He again recited and (the horse) again jumped. He again recited and it jumped as before. Usaid said: I was afraid lest it should trample (his son) Yahya. I stood near it (the horse) and saw something like a canopy over my head with what seemed to be lamps in it, rising up in the sky till it disappeared. I went to the Messenger of Allah (ﷺ) on the next day and said: Messenger of Allah, I recited the Qur'an during the night in my enclosure and my horse began to jump. Upon this the Messenger of Allah (ﷺ) said: You should have kept on reciting, Ibn Hudair. He (Ibn Hudair) said: I recited. It jumped (as before). Upon this the Messenger of Allah (ﷺ) again said: You should have kept on reciting, Ibn Hudair. He (Ibn Hudair) said: I recited and it again jumped (as before). The Messenger of Allah (ﷺ) again said: You should have kept on reciting, Ibn Hudair. He (Ibn Hudair) said: (Messenger of Allah) I finished (the recitation) for Yahya was near (the horse) and I was afraid lest it should trample him. I saw something like a canopy with what seemed to be lamps in it rising up in the sky till it disappeared. Upon this the Messenger of Allah (ﷺ) said: Those were the angels who listened to you; and if you had continued reciting, the people would have seen them in the morning and they would not have concealed themselves from them

1860. Abu Musa al-Ash'ari reported Allah's Messenger (ﷺ) as saying: A believer who recites the Qur'an is like an orange whose fragrance is sweet and whose taste is sweet; a believer who does not recite the Qur'an is like a date which has no fragrance but has a sweet taste; and the hypocrite who recites the Qur'an is like a basil whose fragrance is sweet, but whose taste is bitter; and a hypocrite who does not recite the Qur'an is like the colocynth which has no fragrance and has a bitter taste

1861. This hadith has been narrated by Qatada with the same chain of transmitters but with one alteration that instead of the word: "hypocrite" (Munafiq), there it is "wicked" (fajir)

1862. A'isha reported Allah's Messenger (ﷺ) (as saying): One who is proficient in the Qur'an is associated with the noble, upright, recording angels; and he who falters in it, and finds it difficult for him, will have two rewards

1863. This hadith has been reported with the same chain of transmitters by Qatada except with this change: "He who finds it hard (to recite the Qur'an) will have a double reward

1864. Anas reported Allah's Messenger (ﷺ) as saying to Ubayy b. Ka'b: Allah has commanded me to recite the Qur'an to you. He said: Did Allah mention me to you by name? He (the Holy Prophet) said: Allah made a mention of your name to me. (On hearing this) Ubayy b. Ka'b wept

1865. Anas reported Allah's Messenger (ﷺ) as saying to Ubayy b. Ka'b: Allah has commanded me to recite to you: "Those who disbelieve were not..." (al-Qur'an, xciii. 1). He said: Did He mention me by name? He (the Prophet said): Yes. Upon this he shed tears (of gratitude)

1866. Qatada said: I heard Anas saying that the Messenger of Allah (ﷺ) said to Ubayy the same thing

1867. Abdullah (b. Mas'ud) reported: The Messenger of Allah (ﷺ) (may peace be upon him) asked me to recite the Qur'an. He said: Messenger of Allah, (how) should I recite to you whereas it has been sent down to you? He (the Holy Prophet) said: I desire to hear it from someone else. So I recited Surat al-Nisa' till I reached the verse: How then shall it be when We shall bring from every people a witness and bring you against them as a witness?" (verse 41). I lifted my head or a person touched me in my side, and so I lifted my head and saw his tears falling (from the Holy Prophet's eyes)

1868. This hadith has been narrated by A'mash with the same chain of transmitters but with this addition: "The Messenger of Allah (ﷺ) was on the pulpit when he asked me to recite to him

1869. Ibrahim reported that the Messenger of Allah (ﷺ) asked 'Abdullah b. Mas'ud to recite to him (the Qur'an). He said: Should I recite it to you while it has been sent down or revealed to you? He (the Holy Prophet) said: I love to hear it from someone else. So he ('Abdullah b. Mas'ud) recited to him (from the beginning of Surat al Nisa' up to the verse: "How shall then it be when We bring from every people a witness and bring you as a witness against them?" He (the Holy Prophet) wept (on listening to it). It is narrated on the authority of Ibn Mas'ud through another chain of transmitters that the Messenger of Allah (ﷺ) also said that he had been a witness to his people as long as (said he): I lived among them or I had been among them

1870. Abdullah (b. Mas'ud) reported: I was in Hims when some of the people asked me to recite the Qur'an to them. So I recited Surah Yusuf to them. One of the persons among the people said: By Allah, this is not how it has been sent down. I said: Woe upon you! By Allah, I recited it to the Messenger of Allah (ﷺ) and he said to me: You have (recited) it well. I was talking with him (the man who objected to my recitation) that I sensed the smell of wine from him. So I said to him. Do you drink wine and belie the Book (of Allah)? You would not depart till I would whip you. So I lashed him according to the prescribed punishment (for the offence of drinking wine)

1871. This hadith has been narrated by A'mash with the same chain of transmitters but with an exception that it is not mentioned in it: "He said to me: You recited (the Qur'an) well

1872. Abu Huraira reported Allah's Messenger (ﷺ) as saying: Would any one of you like, when he returns to his family, to find there three large, fat, pregnant she-camels? We said: Yes. Upon this he said: Three verses that one of you recites in his prayer are better for him than three large, fat, pregnant she-camels

1873. Uqba b. 'Amir reported: When we were in Suffa, the Messenger of Allah (ﷺ) came out and said: Which of you would like to go out every morning to Buthan or al-'Aqiq and bring two large she-camels without being guilty of sin or without severing the ties of kinship? We said: Messenger of Allah, we would like to do it. Upon this he said: Does not one of you go out in the morning to the mosque and teach or recite two verses from the Book of Allah. the Majestic and Glorious?

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That is better for him than two she-camels, and three verses are better (than three she-camels). and four verses are better for him than four (she-camels), and to on their number in camels

1874. Abu Umama said he heard Allah's Messenger () say: Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite It. Recite the two bright ones, al-Baqara and Surah Al 'Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surah al-Baqara, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it. (Mu'awiya said: It has been conveyed to me that here Batala means magicians)

1875. This hadith has been narrated by Mu'awiya with the same chain of transmitters but with this exception that in this the words of Mu'awiya: "It has been conveyed to me..." have not been mentioned

1876. An-Nawwas b. Sam'an said he heard the Apostle () say: On the Day of Resurrection the Qur'an and those who acted according to it will be brought with Surah al-Baqara and Al 'Imran preceding them. The Messenger of Allah () likened them to three things, which I did not forget afterwards. He (the Holy Prophet) likened them to two clouds, or two black canopies with light between them, or like two flocks of birds in ranks pleading for one who recited them

1877. Ibn 'Abbas reported that while Gabriel was sitting with the Apostle () he heard a creaking sound above him. He lifted his head and said: This is a gate opened in heaven today which had never been opened before. Then when an angel descended through it, he said: This is an angel who came down to the earth who had never come down before. He greeted and said: Rejoice in two lights given to you which have not been given to any prophet before you: Fatihat al-Kitab and the concluding verses of Surah al-Baqara. You will never recite a letter from them for which you will not be given (a reward)

1878. Abd al-Rahman b. Yazid reported: I met Abu Mas'ud near the House (Ka'ba) and said to him: A hadith has been conveyed to me on your authority about the two (concluding verses of Surah al-Baqara. He said: Yes. The Messenger of Allah () (in fact) said: Anyone who recites the two verses at the end of Surah al-Baqara at night, they would suffice for him

1879. This hadith has been narrated by Mansur with the same chain of transmitters

1880. Abu Mas'ud reported Allah's Messenger () as saying: If anyone recites the two verses at the end of Surah al-Baqara at night, they would suffice for him 'Abd al-Rahman said: I met Abu Mas'ud and he was circumambulating the House (of Allah) and asked him about this (tradition) and he narrated it to me from the Messenger of Allah ()

1881. A hadith like this has been narrated by Abu Mas'ud from the Messenger of Allah () through another chain of transmitters

1882. It is through another chain of transmitters that this hadith has been reported by Abu Mas'ud from the Messenger of Allah ()

1883. Abu Darda' reported Allah's Apostle () as saying: If anyone learns by heart the first ten verses of the Surah al-Kahf, he will be protected from the Dajjal

1884. This hadith has been transmitted by Qatada with the same chain of transmitters. But Shu'ba (one of the narrators) said: At the end of Surah al-Kahf, but Hammam said: At the beginning of Surah al-Kahf

1885. Ubayy b. Ka'b said: Allah's Messenger () said: O Abu' al-Mundhir, do you know the verse from the Book of Allah which, according to you, is the greatest? I said: Allah and His Apostle () know best. He again said: Abu'l-Mundhir, do you know the verse from the Book of Allah which, according to you, is the greatest? I said: Allah, there is no god but He, the Living, the Eternal. Thereupon he struck me on my breast and said: May knowledge be pleasant for you, O Abu'l-Mundhir

1886. Abu Darda' reported Allah's Apostle () as saying: Is any one of you incapable of reciting a third of the Qur'an in a night? They (the Companions) asked: How could one recite a third of the Qur'an (in a night)? Upon this he (the Holy Prophet) said: "Say: He is Allah, One' (Qur'an. cxii) is equivalent to a third of the Qur'an

1887. This hadith has been narrated by Qatada with the same chain of transmitters in these words: He (the Messenger of Allah) said: Allah divided the Qur'an into three parts, and he made: "Say: He, Allah is One." one part out of the (three) parts of the Qur'an

1888. It is reported on the authority of Abu Huraira that the Messenger of Allah () said: Get together. for I am going to recite one-third of the Qur'an before you. And those who could get together gathered there. Then the Messenger of Allah () came out and recited: "Say: He, Allah, is One." He then entered (his house). Some of us said to the others: Perhaps there has been some news from the heaven on account of which he has gone Inside (the house). The Apostle of Allah () again came out and said: I told you that I was going to recite one-third of the Qur'an; keep in mind, this (Surah Ikhlas) is equivalent to one-third of the Qur'an

1889. Abu Huraira reported: The Messenger of Allah () came out to us and said: I am going to recite before you one-third of the Qur'an. He (the Holy Prophet) then recited: "Say: He is Allah, One--Allah, the Eternal," to the end of the Surah

1890. A'isha reported: The Messenger of Allah () sent a man in charge of an expedition and he would recite for his Companions during their prayer, ending (recitation) with: "Say, He is God, One." When they returned mention was made of it to the Messenger of Allah (). He (the Holy Prophet) told them to ask him why he had done like that. So they asked him and he said: Verily, it is an attribute of the Compassionate One, and (for this reason) I love to recite it. The Messenger of Allah () thereupon said: Inform him that Allah loves him

1891. Uqba b. 'Amir reported Allah's Messenger () as saying: What wonderful verses have been sent down today. the like of which has never been seen! They are: "Say: I seek refuge with the Lord of the dawn," and "Say: I seek refuge with the Lord of men

1892. Uqba b. 'Amir reported: The Messenger of Allah () said to me: There have been sent down to me verses the like of which had never been seen before. They

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are the Mu'awwadhatain

1893. This hadith has been narrated through another chain of transmitters directly from the Companions of Muhammad ()

1894. Salim narrated on the authority of his father (Ibn 'Umar) that the Messenger of Allah () said: Envy is not justified but in case of two persons only: one who, having been given (knowledge of) the Qur'an by Allah, recites it during the night and day (and also acts upon it) and a man who, having been given wealth by God, spends it during the night and the day (for the welfare of others. seeking the pleasure of the Lord)

1895. Salim son of Abdullah b. 'Umar is reported to have said on the authority of his father that the Messenger of Allah () observed: Envy is not justified but in case of two persons only: one who, having been given (knowledge of) the Qur'an by Allah, recites it during the night and during the day (and acts upon it), and the person who, having been given wealth by God, gives it in charity during the night and the day

1896. Abdullah b. Mas'ud reported Allah's Messenger () as saying: There should be no envy but only in case of two persons: one having been endowed with wealth and power to spend it in the cause of Truth, and (the other) who has been endowed with wisdom and he decides cases with the help of it and teaches it (to others)

1897. Amir b. Wathila reported that Nafi' b. 'Abd al-Harith met 'Umar at 'Usfan and 'Umar had employed him as collector in Mecca. He (Hadrat 'Umar) said to him (Nafi'): Whom have you appointed as collector over the people of the valley? He said: Ibn Abza. He said: Who is Ibn Abza? He said: He is one of our freed slaves. He (Hadrat 'Umar) said: So you have appointed a freed slave over them. He said: He is well versed In the Book of Allah. the Exalted and Great, and he is well versed In the commandments and injunctions (of the Shari'ah). 'Umar said: So the Prophet () said: By this Book, Allah would exalt some peoples and degrade others

1898. This hadith has been narrated by Zuhri through another chain of transmitters

1899. Umar b. Khattab said: I heard Hisham b. Hakim b. Hizam reciting Surah al-Furqan in a style different from that in which I used to recite it, and in which Allah's Messenger () had taught me to recite it. I was about to dispute with him (on this style) but I delayed till he had finished that (the recitation). Then I caught hold of his cloak and brought him to the Messenger of Allah () and said: Messenger of Allah, I heard this man reciting Surah al-Furqan in a style different from the one in which you taught me to recite. Upon this the Messenger of Allah () told (me) to leave him alone and asked him to recite. He then recited in the style in which I heard him recite it. The Messenger of Allah () then said: Thus was it sent down. He then told me to recite and I recited it, and he said: Thus was it sent down. The Qur'an was sent down in seven dialects. So recite what seems easy therefrom

1900. This hadith has been transmitted thus by 'Umar b. Khattab (with a slight change of words): "I heard Hisham b. Hakim reciting Surah al-Furqan during the lifetime of Allah's Messenger ()." The rest is the same but with this addition: "I was about to catch hold of him in prayer, but I exercised patience till he pronounced salutation

1901. This hadith has been transmitted by Zuhri

1902. Ibn 'Abbas reported Allah's Messenger () as saying: Gabriel taught me to recite in one style. I replied to him and kept asking him to give more (styles), till he reached seven modes (of recitation). Ibn Shibab said: It has reached me that these seven styles are essentially one, not differing about what is permitted and what is forbidden

1903. This hadith has been narrated by Zuhri with the same chain of transmitters

1904. Ubayy b. Ka'b reported: I was in the mosque when a man entered and prayed and recited (the Qur'in) in a style to which I objected. Then another man entered (the mosque) and recited in a style different from that of his companion. When we had finished the prayer, we all went to Allah's Messenger () and said to him: This man recited in a style to which I objected, and the other entered and recited in a style different from that of his companion. The Messenger of Allah () asked them to recite and so they recited, and the Messenger of Allah () expressed approval of their affairs (their modes of recitation). and there occurred In my mind a sort of denial which did not occur even during the Days of Ignorance. When the Messenger of Allah () saw how I was affected (by a wrong idea), he struck my chest, whereupon I broke into sweating and felt as though I were looking at Allah with fear. He (the Holy Prophet) said to me: Ubayy. a message was sent to me to recite the Qur'an in one dialect, and I replied: Make (things) easy for my people. It was conveyed to me for the second time that it should be recited in two dialects. I again replied to him: Make affairs easy for my people. It was again conveyed to me for the third time to recite in seven dialects And (I was further told): You have got a seeking for every reply that I sent you, which you should seek from Me. I said: O Allah! forgive my people, forgive my people, and I have deferred the third one for the day on which the entire creation will turn to me, including even Ibrahim (peace be upon him) (for intercession)

1905. Ubayy b. Ka'b reported that he was sitting in a mosque that a person entered it and he observed prayer, and made recitation, the rest of the hadith is the same

1906. Ubayy b. Ka'b reported that the Messenger of Allah () was near the tank of Banu Ghifar that Gabriel came to him and said: Allah has commanded you to recite to your people the Qur'an in one dialect. Upon this he said: I ask from Allah pardon and forgiveness. My people are not capable of doing it. He then came for the second time and said: Allah has commanded you that you should recite the Qur'an to your people in two dialects. Upon this he (the Holy prophet) again said: I seek pardon and forgiveness from Allah, my people would not be able to do so. He (Gabriel) came for the third time and said: Allah has commanded you to recite the Qur'an to your people in three dialects. Upon this he said: I ask pardon and forgiveness from Allah. My people would not be able to do it. He then came to him for the fourth time and said: Allah has commanded you to recite the Qur'an to your people in seven dialects, and in whichever dialect they would recite,

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they would be right

1907. This hadith has been narrated by Shu'ba with the same chain of transmitters

1908. Abu Wa'il reported that a person named Nabik b. Sinan came to Abdullah (b. Mas'ud) and said: Abu 'Abd al-Rahman, how do you recite this word (alif) or (ya)? Would you read It as: min ma'in ghaira asin or au min ma'in ghaira ghaira yasin. (al-Qur'an, xlvii. 15)? 'Abdullah said: You (seem to) have memorised the whole of the Qur'an except this. He (again) said: I recite all the mufassal surahs in one rak'ah. Upon this 'Abdullah said: (You must have been reciting It) hastily like the recitation of poetry. Verily. there are people who recite the Qur'an, but it does not go down beyond their collar bones. It is (a fact with the Qur'an) that it is beneficial only when it settles in the heart and is rooted deeply in it. The best of (the acts) in prayer are bowing and prostration. I am quite aware of the occasions when the Messenger of Allah (ﷺ) combined together two surahs in every rak'ah. 'Abdullah then stood up and went out with 'Alqama following in his footsteps. He said Ibn Numair had told him that the narration was like that: "A person belonging to Banu Bajila came to 'Abdullah," and he did not mention (the name of) Nahik b. Sinan

1909. Abu Wa'il reported: A person came to 'Abdullah, who was called Nahik b. Sinan, and the rest of the hadith is the same but for this: "Alqama came to him ('Abdullah b. Mas'ud) and we said to him: Ask him about the manners in which he combined (two surahs) in one rak'ah. So he went to him and asked him and then came to us and said: Twenty are the mufassal surahs in the compilation (of the Qur'an) made by 'Abdullah

1910. This hadith has been narrated by A'mash with the same chain of transmitters in which ('Abdullah b. Mas'ud) said: "I know the manners in which the Messenger of Allah (ﷺ) recited the two surahs in one rak'ah and then twenty surahs in ten rak'ahs

1911. Abu Wa'il reported: One day we went to 'Abdullah b. Mas'ud after we had observed the dawn prayer and we paid salutation at the door. He permitted us to enter, but we stayed for a while at the door, when the slave-girl came out and said: Why don't you come in? So we went in and (we found 'Abdullah b. Mas'ud) sitting and glorifying Allah (i. e. he was busy in dhikr) and he said: What obstructed you from coming in though you had been granted permission for it? We said: There was nothing (behind it) but we entertained the idea that some inmate of the house might be sleeping. He said: Do you presume any idleness on the part of the family of Ibn Umm 'Abd (the mother of Abdullah b. Mas'ud)? He was again busy with the glorification of Allah till he thought that the sun had risen. He said: Girl, see whether (the sun) has arisen. She glanced but it had not risen (by that time). He was again busy with the glorification (of Allah) and he (again) thought that the sun had arisen. She glanced (and confirmed) that, it had risen. Upon this he ('Abdullah b. Mas'ud) said: Praise be to Allah Who did not call us to account for our sins today. Mahdi said: I think that he said, He did not destroy us for our sins. One among the people said: I recited all the mufassal surahs during the night. 'Abdullah said: (You must have recited them) like the (recitation) of poetry. I heard (the Holy Prophet) combining (the surahs) and I remember the combinations which the Messenger of Allah (ﷺ) made in the recitation (of surahs). These were constituted of eighteen mufassal surahs and two surahs (commencing with) Ha-Mim

1912. Shaiq reported: A person from Banu Bajila who was called Nabik b. Sinan came to Abdullah and said: I recite mufassal surahs in one rak'ah. Upon this 'Abdullah said: (You recite) like the recitation of poetry. I know the manner in which the Messenger of Allah (ﷺ) recited two surahs in one rak'ah

1913. Abu Wa'il reported: A person came to 'Abdullah b. Mas'ud and said: I recited all the mufassal surahs in one rak'ah during the night. 'Abdullah said: You must have recited hastily like the recitation of poetry. 'Abdullah said: I remember well the manner in which the Messenger of Allah (ﷺ) used to combine them, and he then mentioned twenty of the mufassal surahs, and (their combinations in) two in every rak'ah

1914. Abu Ishaq reported: I saw a man asking Aswad b. Yazid who taught the Qur'an in the mosque: How do you recite the verse (fahal min muddakir) whether (the word muddakir) is with (d) or (dh)? He (Aswad) said: It was with (d). I heard Abdullah b. Mas'ud saying that he had heard the Messenger of Allah (ﷺ) reciting (muddakir) with (d)

1915. Ishaq is reported to have said on the authority of Aswad who quoted on the authority of 'Abdullah b. Mas'ud that the Messenger of Allah (ﷺ) used to recite these words as (fahal min muddakir)

1916. Alqama reported. We went to Syria and Abu Darda' came to us and said: Is there anyone among you who recites according to the recitation of Abdullah? I said: Yes, it is I. He again said: How did you hear 'Abdullah reciting this verse: (wa'l-lail-i-idha yaghsha = when the night covers)? He ('Alqama) said: I heard him reciting it (like this) (wa'l-lail-i-idha yaghsha) wa-dhakar wal untha = when the night covers and the males and the females). Upon this he said: By Allah, I heard the Messenger of Allah (ﷺ) reciting in this way, but they (the Muslims of Syria) desire us to recite: (wa ma khalaqa), but I do not yield to their desire

1917. Ibrahim reported: 'Alqama came to Syria and entered the mosque and prayed there and then went to a (place where people were sitting in a) circle and he sat therein. Then a person came there and I perceived that the people were annoyed and perturbed (on this arrival). and he sat on my side and then said: Do you remember how 'Abdullah used to recite (the Qur'an)? And then the rest of the hadith was narrated

1918. Alqama reported: I met Abu Darda', and he said to me: To which country do you belong? I said: I am one of the people of Iraq. He again said: To which city? I replied: City of Kufa. He again said: Do you recite according to the recitation of 'Abdullah b. Mas'ud? I said: Yes. He said: Recite this verse (By the night when it covers) So I recited it: (By the night when it covers, and the day when it shines, and the creating of the male and the female). He laughed and said: I have heard the Messenger of Allah (ﷺ) reciting like this

1919. This hadith has been narrated by another chain of transmitters

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1920. Abu Huraira is reported to have said that the Messenger of Allah () prohibited to observe prayer after the 'Asr prayer till the sun is set, and after the dawn till the sun rises

1921. Ibn 'Abbas reported: I heard it from so many Companions of the Messenger of Allah () and one among them is 'Umar b. al-Khattab, and he is most dear to me among them that the Messenger of Allah () prohibited observing of prayer after the dawn prayer till the sun rose and after the 'Asr till the sun set

1922. This hadith has been narrated by Qatada with the same chain of transmitters with a minor alteration of words

1923. Abu Sa'id al-Khudri reported Allah's Messenger () as saying: No prayer is valid after the 'Asr prayer till the sun sets and no prayer is valid after the dawn prayer till the sun rises

1924. Ibn 'Umar reported Allah's Messenger () as saying: Let not any one of you intend to observe prayer at the time of the rising of the sun or of the setting sun

1925. Ibn 'Umar reported Allah's Messenger () as saying: Do not intend to observe prayer at the time of the rising of the sun nor at its setting, for it rises between the horns of Satan

1926. Ibn 'Umar reported Allah's Messenger () as saying: When the rim of the sun starts appearing defer prayer till it completely appears, and when the rim of the sun disappears defer prayer till it completely disappears

1927. Abu Basra Ghifari reported: The Messenger of Allah () led us in the 'Asr prayer at (the place known as) Mukhammas, and then said: This prayer was presented to those gone before you, but they lost it, and he who guards it has two rewards in store for him. And no prayer is valid after till the onlooker appears (by onlooker is meant the evening star)

1928. This hadith has been narrated by Abu Basra Ghifari through another chain of transmitters

1929. Uqba b. 'Amir said: There were three times at which Allah's Messenger () forbade us to pray, or bury our dead: When the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes over the meridian, and when the sun draws near to setting till it sets

1930. Amr b. 'Abasa Sulami reported: In the state of the Ignorance (before embracing Islam), I used to think that the people were in error and they were not on anything (which may be called the right path) and worshipped the idols. Meanwhile, I heard of a man in Mecca who was giving news (on the basis of his prophetic knowledge); so I sat on my ride and went to him. The Messenger of Allah () was at that time hiding as his people had made life hard for him. I adopted a friendly attitude (towards the Meccans and thus managed) to enter Mecca and go to him (the Holy Prophet) and I said to him: Who are you? He said: I am a Prophet (of Allah). I again said: Who is a Prophet? He said: (I am a Prophet in the sense that) I have been sent by Allah. I said: What is that which you have been sent with? He said: I have been sent to join ties of relationship (with kindness and affection), to break the Idols, and to proclaim the oneness of Allah (in a manner that) nothing is to be associated with Him. I said: Who is with you in this (in these beliefs and practices)? He said: A free man and a slave. He (the narrator) said: Abu Bakr and Bilal were there with him among those who had embraced Islam by that time. I said: I intend to follow you. He said: During these days you would not be able to do so. Don't you see the (hard) condition under which I and (my) people are living? You better go back to your people and when you hear that I have been granted victory, you come to me. So I went to my family. I was in my home when the Messenger of Allah () came to Medina. I was among my people and used to seek news and ask people when he arrived in Medina. Then a group of people belonging to Yathrib (Medina) came. I said (to them): How is that person getting on who has come to Medina? They said: The people are hastening to him, while his people (the polytheists of Mecca) planned to kill him, but they could not do so. I (on hearing it) came to Medina and went to him and said: Messenger of Allah, do you recognise me? He said: Yes, you are the same man who met me at Mecca. I said: It is so. I again said: Prophet of Allah, tell me that which Allah has taught you and which I do not know, tell me about the prayer. He said: Observe the dawn prayer, then stop praying when the sun is rising till it is fully up, for when it rises it comes up between the horns of Satan, and the unbelievers prostrate themselves to it at that time. Then pray, for the prayer is witnessed and attended (by angels) till the shadow becomes about the length of a lance; then cease prayer, for at that time Hell is heated up. Then when the shadow moves forward, pray, for the prayer is witnessed and attended by angels, till you pray the afternoon prayer, then cease prayer till the sun sets, for it sets between the horns of devil, and at that time the unbelievers prostrate themselves before it. I said: Apostle of Allah, tell me about ablution also. He said: None of you who uses water for ablution and rinses his mouth, snuffs up water and blows it, but the sins of his face, and his mouth and his nostrils fall out. When he washes his face, as Allah has commanded him, the sins of his face fall out from the end of his beard with water. Then (when) he washes his forearms up to the elbows, the sins of his arms fall out along with water from his finger-tips. And when he wipes his head, the sins of his head fall out from the points of his hair along with water. And (when) he washes his feet up to the ankles, the sins of his feet fall out from his toes along with water. And if he stands to pray and praises Allah, lauds Him and glorifies Him with what becomes Him and shows wholehearted devotion to Allah, his sins would depart leaving him (as innocent) as he was on the day his mother bore him. 'Amr b. 'Abasa narrated this hadith to Abu Umama, a Companion of the Messenger of Allah (), and Abu Umama said to him: 'Amr b. 'Abasa, think what you are saying that such (a great reward) is given to a man at one place (only in the act of ablution and prayer). Upon this 'Amr said: Abu Umama, I have grown old and my bones have become weak and I am at the door of death; what impetus is there for me to attribute a lie to Allah and the Messenger of Allah ()? Had I heard it from the Messenger of Allah () once, twice, or three times (even seven times), I would have never narrated it, but I have heard it from him on occasions more than these

1931. A'isha reported that 'Umar misconstrued the fact that the Messenger of Allah () had prohibited the observance of prayer at the time of the rising sun and at the time of its setting

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1932. A'isha said that the Messenger of Allah (ﷺ) did not abandon observing two rak'ahs after 'Asr, but she reported Allah's Messenger (ﷺ) as saying: Do not get used to observe prayer at the time of the rising sun and at the time of its setting and (exhorted the Muslims) to pray at their times

1933. Kuraib, the freed slave of Ibn 'Abbas, reported that 'Abdullah b. 'Abbas, 'Abd al-Rahman b. Azhar, al-Miswar b. Makhrama sent him to 'A'isha, the wife of the Messenger of Allah (ﷺ), telling him to give her their greetings, and ask her about the two rak'ahs after the afternoon prayer, (for)" we have heard that you observe them whereas it has been conveyed to us that the Messenger of Allah (ﷺ) prohibited their observance." Ibn 'Abbas said: I along with 'Umar b. al-Khattab dissuaded people to do so (to observe two rak'ahs of prayer). Kuraib said: I went to her ('A'isha) and conveyed to her the message with which I was sent. She said: (Better) ask Umm Salama. So I went to them (those who had sent him to Hadrat 'A'isha) and informed them about what she had said. They sent me back to Umm Salama with that with which I was sent to 'A'isha. Umm Salama said: I heard the Messenger of Allah (ﷺ) prohibiting them, and then afterwards I saw him observing them. And when he observed them (two rak'ahs) he had already observed the 'Asr prayer. Then he (the Holy Prophet) came, while there were with me ladies of Banu Haram, a tribe of the Ansar and he (the Holy Prophet) observed them (the two rak'ahs). I sent a slave-girl to him asking her to stand by his side and say to him that Umm Salama says: Messenger of Allah, I heard you prohibiting these two rak'ahs, whereas I saw you observing them; and if he (the Holy Prophet) points with his hand (to wait), then do wait. The slave-girl did like that. He (the Holy Prophet) pointed out with his hand and she got aside and waited, and when he had finished (the prayer) he said: Daughter of Abu Umayya. you have asked about the two rak'ahs after the 'Asr prayer. Some people of 'Abu al-Qais came to me for embracing Islam and hindered me from observing the two rak'ahs which come after the noon prayer. So those are the two I have been praying

1934. Abu Salama asked 'A'isha about the two prostrations (i. e. rak'ahs) which the Messenger of Allah (ﷺ) made after the 'Asr. She said: He (the Holy Prophet) observed them before the 'Asr prayer, but then he was hindered to do so, or he forgot them and then he observed them after the 'Asr, and then he continued observing them. (It was his habit) that when he (the Holy Prophet) observed prayer, he then continued observing it. Isma'il said: It implies that he always did that

1935. A'isha reported: The Messenger of Allah (ﷺ) did not abandon at all observing two rak'ahs after the 'Asr in my house

1936. A'isha reported: Two are the prayers which the Messenger of Allah (ﷺ) always observed in my house-openly or secretly-two rak'ahs before the dawn and two rak'ahs after the 'Asr

1937. Aswad and Masruq reported: We bear testimony to the fact that 'A'isha said: Never was there a day that he (the Holy Prophet) was with me and he did not observe two rak'ahs of prayer in my house, i. e. two rak'ahs after the Asr

1938. Mukhtar b. Fulful said: I asked Anas b. Malik about the voluntary prayers after the afternoon prayer, and he replied: 'Umar struck his hands on prayer observed after the 'Asr prayer and we used to observe two rak'ahs after the sun set before the evening prayer during the time of the Messenger of Allah (ﷺ). I said to him: Did the Messenger of Allah (ﷺ) observe them? He said: He saw us observing them, but he neither commanded us nor forbade us to do so

1939. Anas b. Malik reported: When we were in Medina, the moment the Mu'adhhdhin made the call to the sunset prayer, the people hastened to the pillars of the mosque and prayed two rak'ahs with the result that any stranger coming into the mosque would think that the obligatory prayer had been observed owing to the number who were praying then

1940. Abdullah b. Mughaffal reported Allah's Messenger (ﷺ) saying: There is between the two calls (Adhan and Iqama) a prayer. And he mentioned it three times, and at the third time he said: This applies to those who wish to do it

1941. This hadith has been narrated by Abdullah b. Mughaffal by another chain of transmitters, but with this variation that he (the Holy Prophet) said at the fourth time: "He who wishes (may do to)

1942. Salim b. Abdullah b. 'Umar reported: The Messenger of Allah (ﷺ) led on* of the two groups in one rak'ah of prayer in danger, while the other group faced the enemy. Then they (the members of the first group) went back and replaced their companions who were facing the enemy. and then they (the members of the second group) came and the Messenger of Allah (ﷺ) led them in one rak'ah of prayer. Then the Messenger of Allah (ﷺ) pronounced salutation, and then they (the members of the first group) completed the rak'ah and they (the members of the second group) completed the rak'ah

1943. This hadith has been narrated by another chain of transmitters

1944. Ibn Umar reported that the Messenger of Allah (ﷺ) observed prayer in danger on some day (in this way): a group stood with him (the Holy Prophet) (for prayer) and the other group stood in front of the enemy. Then those who were with him (the Holy Prophet) observed one rak'ah of prayer and they went back and the others came and they observed one rak'ah (with him). Then both the groups completed one rak'ah each. Ibn Umar said: When there is greater danger, then observe prayer even on the ride or with the help of gestures in a standing posture

1945. Jabir b. 'Abdullah reported: I observed prayer in danger with the Messenger of Allah (ﷺ). We drew ourselves up in two rows, one row behind him with the enemy between us and the Qibla. The Apostle of Allah (ﷺ) said: Allah is Most Great, and we all said it. He then bowed and we all bowed. He then raised his head from bowing, we all raised (our heads). He then went down in prostration along with the row close to him, and the rear row faced the enemy; then when the Messenger of Allah (ﷺ) completed the prostration, ; and then stood up, the row near to him also did it; then went down the rear row in prostration; then they stood up; then the rear row went to the front and the front row went to the rear. Then the Messenger of Allah (ﷺ) bowed down and we all bowed. He then raised his head from bowing and we also raised (our heads). He and the row close to him which I had been in the rear then went down in prostration in the first rak'ah, whereas the rear row faced the enemy. And when the Messenger of Allah (ﷺ) and the rear row close to him had finished the

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prostration, the rear row went down and prostrated themselves; then the Messenger of Allah pronounced the salutation and we also pronounced the salutation. (Jabir said we hadith) as your guards behave with their chiefs

1946. Jabir reported: We fought in the company of the Messenger of Allah (ﷺ) with the tribe of Juhaina. They fought with us terribly. When we had finished the noon prayer, the polytheists said: Had we attacked them at once, we would have killed them. Gabriel informed the Messenger of Allah (ﷺ) about it (about their evil design). The Messenger of Allah (ﷺ) made a mention of it to us, adding that they (the polytheists) had also said: Shortly there would be time for the 'Asr prayer, which is dearer to them (the Muslims) than even their children. So when the time of the 'Asr prayer came, we formed ourselves into two rows, while the polytheists were between us and the Qibla. The Messenger of Allah (ﷺ) said: Allah is Most Great, and we also said so. He bowed and we also bowed. He went down in prostration and the first row prostrated along with him. When they stood up, the second row went down in prostration. Then the first row went into the rear, and the second row came in the front and occupied the place of the first row. The Messenger of Allah (ﷺ) then said: Allah is Most Great, and we also said so. He then bowed, and we also bowed. He then went down in prostration and along with him the row also (went down in prostration), and the second row remained standing. And when the second row had also prostrated and all of them sat down then the Messenger of Allah (ﷺ) pronounced salutation to them. Abu Zubair said: Jabir made a mention specially of this thing: just as your chiefs observe prayer

1947. Sahl b. Abu Hathma reported that the Messenger of Allah (ﷺ) led his Companions in prayer in danger. He made them stand in two rows behind him. He led them who were close to him in one rak'ah. He then stood up and kept standing till those who were behind them observed one rak'ah. Then they (those standing in the second row) came in front and those who were in front went into the rear. He then led them in one rak'ah. He then sat down, till those who were behind him observed one rak'ah and then pronounced salutation

1948. Yazid b. Ruman told on the authority of Salih b. Khawwat on the authority of one who prayed in time of danger with Allah's Messenger (may peace be upon him) at the Battle of Dhat ar-Riqa' that a group formed a row and prayed along with him, and a group faced the enemy. He led the group which was along with him in a rak'ah, then remained standing while they finished the prayer by themselves. Then they departed and formed a row facing the enemy. Then the second group came and he led them in the remaining rak'ah, after which he remained seated while they finished the prayer themselves. He then led them in salutation

1949. Jabir reported: We went forward with the Messenger of Allah (ﷺ) and when we reached Dhat ar-Riqa', we came to a shady tree which -we left for him One of the polytheists came there and, seeing the sword of the Messenger (ﷺ) hanging by a free, took it up, drew it from the scabbard and said to the Messenger of Allah (ﷺ): Are you afraid of Me? He (the Holy Prophet) said: No. He again said: Who would protect you from me? He said: Allah will protect me from you. The Companions of the Messenger of Allah (ﷺ) threatened him. He sheathed the sword and hung it up. Then call to prayer was made and he (the Holy Prophet) led a group in two rak'ah. Then (the members of this group) withdrew and he led the second group in two rak'ah. So the Messenger of Allah (ﷺ) observed four rak'ah and people observed two rak'ah

1950. Abu Salama b. 'Abd al-Rahman reported that Jabir told him that he had observed the prayer in danger with the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) (first) led one of the two groups in two rak'ah of prayer, and then led the second group in two rak'ah of prayer. So the Messenger of Allah (ﷺ) observed four rak'ah and led in two rak'ah each of the groups

The Book of Prayer - Friday

1951. Abdullah is reported to have heard Allah's Messenger (ﷺ) as saying: When any one of you intends to come for Jumu'a prayer, he should take a bath

1952. Abdullah b. Umar is reported to have said that The Messenger of Allah (may peace be upon him) was standing on the pulpit when he said this: He who comes for Jumu'a he should take a bath

1953. This hadith has been narrated by Ibn Umar by another chain of transmitters

1954. Abdullah (b. Umar) reported on the authority of his father that he heard like this from the Messenger of Allah (ﷺ)

1955. Abdullah (b. 'Umar) reported from his father that while he was addressing the people on Friday (sermon), a person, one of the Companions of the Messenger of Allah (ﷺ), entered (the mosque). Umar said to him loudly: What is this hour (for attending the prayer)? He said: I was busy today and I did not return to my house when I heard the call (to Friday prayer), and I did no more but performed ablution only. Upon this Umar said: just ablution! You know that the Messenger of Allah (ﷺ) commanded (us) to take a bath (on Friday)

1956. Abu Huraira reported: Umar b. al-Khattab was delivering a sermon to the people on Friday when 'Uthman b. 'Affan came there. 'Umar hinting to him said: What would become of those persons who come after the call to prayer? Upon this 'Uthman said: Commander of the faithful, I did no more than this that after listening to the call, I performed ablution and came (to the mosque). 'Umar said: Just ablution! Did you not hear the Messenger of Allah (my peace be upon him) say this: When any one of you comes for Jumu'a, he should take a bath

1957. Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying: Taking a bath on Friday is essential for every adult person

1958. Aisha reported: The people came for Jumu'a prayer from their houses in the neighbouring villages dressed in woollen garments on which dust was settled and this emitted a foul smell. A person among them (those who were dressed so) came to the Messenger of Allah (ﷺ) while he was in my house. The Messenger of Allah (may peace be upon him) said to him: Were you to cleanse yourselves on this day

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1959. Aisha reported:The people (mostly) were workers and they had no servants. Ill-smell thus emitted out of them. It was said to them: Were you to take bath on Friday

1960. Abd al-Rahman son of Abd Sa'id al-Khudri reported on the authority of his father that the Messenger of Allah () said:Bathing on Friday for every adult, using of Miswak and applying some perfume, that is available-these are essential. So far as the perfume is concerned, it may be that used by a lady

1961. Tawus reported that Ibn Abbas narrated the words of the Messenger of Allah () about taking bath on Friday. Tawus said:I asked Ibn Abbas it one should apply to oneself perfume or oil which is available with his wife. He (Ibn Abbas) said: I do not know of it

1962. This hadith has been narrated by Ibn Juraij with the came chain of transmitters

1963. Abu Huraira reported that the Messenger of Allah () said. it is the right of Allah upon every Muslim that he should take a bath (at least) on one day (Friday) during the seven days (of the week) and he should wash his head and body

1964. Abu Huraira reported that the Messenger of, Allah () said. He who takes a bath on Friday, the bath which is obligatory after the sexual discharge and then goes (to the mosque), he is like one who offers a she-camel as a sacrifice, and he who comes at the second hour would be like one who offers a cow, and he who comes at the third hour is live one who offers a ram with horns, and he who comes at the fourth hour is like one who offers a hen, and he who comes at the fifth hour is like one who offers an egg. And when the Imam comes out, the angels are also present and listen to the mention of God (the sermon)

1965. Abu Huraira reported Allah's Messenger () as saying:If you (even) ask your companion to be quiet on Friday while the Imam is delivering the sermon, you have in fact talked irrelevance

1966. A hadith like this has been narrated by Abu Huraira by another chain of transmitters

1967. Ibn Juraij narrated a similar Hadith (as no. 1965) from Ibn Shihab with both chains, except that Ibn Juraij said:"Ibrahim bin 'Abdullah bin Qariz

1968. The same hadith has been narrated by Abu Huraira, but instead of the word laghauta the word laghita has been used. Abu Zinad (one of the narrators) says that laghita is the dialect of Abu Huraira, whereas it is laghauta

1969. Abu Huraira reported Allah's Messenger () as saying:There is a time on Friday at which no Muslim servant would pray and would ask Allah for a thing (that is good) but He would give it to him. Qutaiba pointed with the help of his hand that it (the time) is short

1970. Abu Huraira reported Abu'l-Qasim (the kunya of the Holy Prophet) () as saying:There is a time on Friday at which no Muslim would stand and pray and beg Allah for what Is good but He would give it to him; and he pointed with his hand that (this time) is short and narrow

1971. A hadith like this has been narrated by Abu Huraira

1972. This hadith has been narrated by Abu Huraira by another chain of transmitters

1973. Abu Huraira reported Allah's Apostle () as saying:"There is a time on Friday at which no Muslim would ask Allah for what is good but He would give it to him." And further said: "This is a very short time

1974. Hammam b. Munabbih reported this hadith from Abu Huraira who reported from the Messenger of Allah () but he did not say:" That time is short

1975. Abu Burda b. Abu Musa al-Ash'ari reported:'Abdullah b. Umar said to me: Did you hear anything from your father narrating something from the messenger of Allah () about the time on Friday? I said: Yes, I heard him say from the Messenger of Allah () (these words):" It is between the time when the Imam sits down and the end of the prayer

1976. Abu Huraira reported Allah's Messenger () as saying:The best day on which the sun has risen is Friday; on it Adam was created, on it he was made to enter Paradise, on it he. was expelled from it

1977. Abu Huraira reported the Messenger of Allah () as saying:The best day on which the sun has risen is Friday; on it Adam was created. on it he was made to enter Paradise, on it he was expelled from it. And the last hour will take place on no day other than Friday

1978. Abu Huraira reported Allah's Messenger () as saying:We who are the last shall be the first on the Day of Resurrection, except that every Ummah was given the Book before us and we were given it after them. It was this day which Allah prescribed for us and guided us to it and the people came after us with regard to it, the Jews observing the next day and the Christians the day following that

1979. A hadith like this has been narrated by Abu Huraira that the Messenger of Allah () said:We are the last and would be the first on the Day of Resurrection

1980. Abu Huraira reported Allah's Messenger () as saying:We are the last (but) we would be the first on the Day of Resurrection, and we would be the first to enter Paradise, but that they were given the Book before us and we were given after them. They disagreed and Allah guided us aright on whatever they disagreed regarding the truth. And it was this day of theirs about which they disagreed, but Allah guided us to it, and that is Friday for us; the next day is for the Jews and the day following for the Christians

1981. Abu Huraira reported Muhammad, the Messenger of Allah (), as saying:We who are the last would be the first on the Day of Resurrection but they (other Ummahs) were given the Book before us and we were given after them, and this was the day that was prescribed for them but they disagreed on it. And Allah guided us to it. and they came after us with regard to it, the Jews observing the next day and the Christians the day following that

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1982. It is narrated by Abu Huraira and Huraira that the Messenger of Allah (ﷺ) said: It was Friday from which Allah diverted those who were before us. For the Jews (the day set aside for prayer) was Sabt (Saturday), and for the Christians it was Sunday. And Allah turned towards us and guided us to Friday (as the day of prayer) for us. In fact, He (Allah) made Friday, Saturday and Sunday (as days of prayer). In this order would they (Jews and Christians) come after us on the Day of Resurrection. We are the last of (the Ummahs) among the people in this world and the first among the created to be judged on the Day of Resurrection. In one narration it is: ' , to be judged among them

1983. Huraira reported Allah's Messenger (ﷺ) as saying: We were guided aright to Friday (as a day of prayer and meditation), but Allah diverted those who were before us from it. The rest of the hadith is the same

1984. Abu Huraira reported Allah's Messenger (ﷺ) as saying: When it is Friday, the angels stand at every door of the mosque and record the people in the order of their arrival, and when the Imam sits (on the pulpit for delivering the sermon) they fold up their sheets (manuscripts of the Qur'an) and listen to the mention (of Allah). And he who comes early is like one who offers a she-camel as a sacrifice, the next like one who offers a cow, the next a ram, the next a hen, the next an egg

1985. This hadith has been narrated by Abu Huraira through another chain of transmitters

1986. Abu Huraira reported Allah's Messenger (ﷺ) as saying: There is an angel on every door of the mosque recording him first who (comes) first (to the mosque for Friday prayer). And he [the Prophet] likened him to one who offers a camel as a sacrifice and then he went on in the descending order till he reached the point at which the minimum (sacrifice) is that of an egg. And when the Imam sits (on the pulpit) the sheets are folded and they (the angels) attend to the mention of Allah

1987. Abu-Huraira reported Allah's Apostle (ﷺ) as saying: He who took a bath and then came for Jumu'a prayer and then prayed what was fixed for him, then kept silence till the Imam finished the sermon, and then prayed along with him, his sins between that time and the next Friday would be forgiven, and even of three days more

1988. Abu Huraira reported Allah's Messenger (ﷺ) as saying: He who performed ablution well, then came to Friday prayer, listened (to the sermon), kept silence all (his sins) between that time and the next Friday would be forgiven with three days extra, and he who touched pebbles caused an interruption

1989. Jabir b. 'Abdullah reported: We used to observe (Jumu'a) prayer with the Messenger of Allah (ﷺ) and then we returned and gave rest to our camels used for carrying water. Hassan[(one of the narrators) said: I asked Ja'far what time that was. He said.. It is the time when the sun passes the meridian

1990. Ja'far reported on the authority of his father: that he asked Jabir b. 'Abdullah when the Messenger of Allah (ﷺ) observed Jumu'a prayer. He said: He used to observe prayer, and we then went (back) to our camels and gave them rest. 'Abdullah made this addition in his narration: "Till the sun passed the meridian. and the camels used for carrying water (took rest)

1991. Sahl b. Said said: We did not have a siesta or lunch till after the Friday prayer. (Ibn Hajr added:) "During the lifetime of the Messenger of Allah (ﷺ)

1992. Iyas b. Salama b. al-Akwa' reported on the authority of his father: We used to observe the Friday prayer with the Messenger of Allah (ﷺ) when the sun passed the meridian. and we then returned and tried to find out afternoon shadow (of the walls for protecting themselves from the heat of the sun)

1993. Iyas b. Salama b. Akwa' reported on the authority of his father, saying: We used to observe the Friday prayer with the Messenger of Allah (ﷺ), and when we returned we did not find the shadow of the walls in which we could take protection (from the heat of the sun)

1994. Ibn 'Umar said that the Messenger of Allah (ﷺ) used to deliver the sermon on Friday while standing. He would then sit and then stand (for the second sermon) as they (the Muslims) do nowadays

1995. Jabir b. Samura said: The Apostle of Allah (ﷺ) gave two sermons between which he sat, recited the Qur'an and exhorted the people

1996. Jabir b. Samura said that the Messenger of Allah (ﷺ) used to deliver the sermon while standing. He would then sit down and then stand up and address in a standing posture; and whoever informed you that he (the Holy Prophet) delivered the sermon while sitting told a lie. By Allah. I prayed with him more than two thousand times

1997. Jabir b. Abdullah reported that the Apostle (ﷺ) was delivering the sermon on Friday in a standing posture when a caravan from Syria arrived. The people flocked towards it till no one was left (with the Holy Prophet) but twelve persons, and it was on this occasion that this verse in regard to Jumu'a was revealed." And when they see merchandise or sport. they break away to it and leave thee standing

1998. This hadith has been narrated by Husain with the same chain of transmitters but with this alteration that he did not make mention of the standing position

1999. Jabir b. Abdullah reported: I was along with the Messenger of Allah (ﷺ) on Friday when a caravan arrived. The people went to it, and none but twelve persons were left behind and I was one of them; and it was on this occasion that this verse was revealed: " And when they see merchandise or sport away to it, and leave thee standing" (Ixxii. 1 1). they break

2000. Jabir b. Abdullah reported: While the Messenger of Allah (ﷺ) was delivering (a sermon) on Friday, a caravan of merchandise came to Medina. The Companions of the Messenger of Allah (ﷺ) rushed towards it till only twelve persons were left with him including Abu Bakr and 'Umar; and it was at this occasion that this verse was revealed." And when they see merchandise or sport, they break away to it

2001. Ka'b b. 'Ujra reported that he entered the mosque and saw Abd al-Rahman b. Umm Hakam delivering the sermon in a sitting posture. Upon this he

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said: Look at this wretched person; he delivers the sermon while sitting, whereas Allah said: "And when they see merchandise or sport, they break away to it and leave thee standing"

2002. Abdullah b. Umar and Abu Huraira said that they heard Allah's Messenger (ﷺ) say on the planks of his pulpit: People must cease to neglect the Friday prayer or Allah will seal their hearts and then they will be among the negligent

2003. Jabir b. Samura reported: I used to pray with the Messenger of Allah (ﷺ) and both his prayer and sermon were of moderate length

2004. Jabir b. Samura reported: I used to observe prayer with the Messenger of Allah (ﷺ) and his prayer was of moderate length and his sermon too was of moderate length

2005. Jabir b. Abdullah said: When Allah's Messenger (may peace be upon him) delivered the sermon, his eyes became red, his voice rose, and his anger increased so that he was like one giving a warning against the enemy and saying: "The enemy has made a morning attack on you and in the evening too." He would also say: "The Last Hour and I have been sent like these two." And he would join his forefinger and middle finger; and would further say: "The best of the speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muhammad. And the most evil affairs are their innovations; and every innovation is error." He would further say: I am more dear to a Muslim even than his self; and he who left behind property that is for his family; and he who dies under debt or leaves children (in helplessness), the responsibility (of paying his debt and bringing up his children) lies on me

2006. Ja'far b. Muhammad said on the authority of his father: I heard Jabir b. 'Abdullah saying that in the sermon of the Messenger of Allah (ﷺ) he praised Allah, lauded Him (and subsequently said [other words] and raised his voice, and the rest of the hadith is the same

2007. Jabir reported that the Messenger of Allah (ﷺ), while delivering the sermon' to the people, praised Allah, and lauded Him for what He deserves, and would then say: He whom Allah guides aright, there is none to mislead him, and he who is led astray, there is none to guide him (aright), and the best of the talk is embodied in the Book of Allah. And the rest of the hadith is the same

2008. Ibn 'Abbas reported: Dimad came to Mecca and he belonged to the tribe of Azd Shanu'a, and he used to protect the person who was under the influence of charm. He heard the foolish people of Mecca say that Muhammad (ﷺ) was under the spell. Upon this he said: If I were to come across this man, Allah might cure him at my hand. He met him and said: Muhammad, I can protect (one) who is under the influence of charm, and Allah cures one whom He so desires at my hand. Do you desire (this)? Upon this the Messenger of Allah (ﷺ) said: Praise is due to Allah, we praise Him, ask His help; and he whom Allah guides aright there is none to lead him astray, and he who is led astray there is none to guide him, and I bear testimony to the fact that there is no god but Allah, He is One, having no partner with Him, and that Muhammad is His Servant and Messenger. Now after this he (Dimad) said: Repeat these words of yours before me, and the messenger of Allah (ﷺ) repeated these to him thrice; and he said I have heard the words of soothsayers and the words of magicians, and the words of poets, but I have never heard such words as yours, and they reach the depth (of the ocean of eloquence); bring forth your hand so that I should take oath of fealty to you on Islam. So he took an oath of allegiance to him. The Messenger of Allah (ﷺ) said: It (this allegiance of yours) is on behalf of your people too. He said: It is on behalf of my people too. The Messenger of Allah (ﷺ) sent an expedition and the flying column passed by his people. The leader of the flying column said to the detachment: Did you find anything from these people? One of the people said: I found a utensil for water. Upon this he (the commander) said: Return it, for he is one of the people of Dimad

2009. Abu Wa'il reported: 'Ammar delivered to us the sermon. It was short and eloquent. When he (, Ammir) descended (from the pulpit) we said to him: O Abd al-Yaqzn, you have delivered a short and eloquent sermon. Would that you had lengthened (the sermon). He said: I have heard the Messenger of Allah (ﷺ) as saying: The lengthening of prayer by a man and the shortness of the sermon is the sign of his understanding (of faith). So lengthen the prayer and shorten the sermon, for there is charm (in precise) expression

2010. Adi b. Hatim reported: that a person recited a sermon before the Messenger of Allah (ﷺ) thus: He who obeys Allah and His Apostle, he in fact follows the right path, and he who disobeys both of them, he goes astray. Upon this the Messenger of Allah (ﷺ) said: What a bad speaker you are; say: He who disobeys Allah and His Apostle. Ibn Numair added: He in fact went astray

2011. Safwan b. Ya'la reported on the authority of his father that he heard the Messenger of Allah (ﷺ) reciting (verses of the Qur'an) on the pulpit. and" They cried: O Malik

2012. Amra daughter of Abd al-Rahman reported on the authority of the sister of Amra: I memorised (surah) "Qaf, by the glorious Qur'an" from the mouth of the Messenger of Allah (ﷺ) on Friday for he recited it on the pulpit on every Friday

2013. The daughter of Haritha b. Nu'man said: I did not memorise (Surah) Qaf but from the mouth of the Messenger of Allah (ﷺ) as he used to deliver the sermon along with it on every Friday. She also added: Our oven and that of the Messenger of Allah (ﷺ) was one

2014. Umm Bisham hint Haritha b. Nu'man said: Our oven and that of the Messenger of Allah (ﷺ) was one for two years, or for one year or for a part of a year; and I learnt" Qaf. By the Glorious Qur'an" from no other source than the tongue of Allah's Messenger (ﷺ) who used to recite it every Friday on the pulpit when he delivered the sermon to the people

2015. It was narrated that Umm Hisham bin Harithah bin An-Nu'man said: "Our oven and the oven of the Messenger of Allah (ﷺ) were the same for two years, or for one year and part of a year. And I only learned "Surah Qaf. By the Glorious Quran" from the tongue of the Messenger of Allah (ﷺ), who used to recite it every

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Friday from the Minbar, when he addresses the people

2016. Umara b. Ruwaiba said he saw Bishr b. Marwan on the pulpit raising his hands and said: Allah, disfigure these hands! I have seen Allah's Messenger () gesture no more than this with his hands, and he pointed with his forefinger

2017. This hadith has been narrated by another chain of transmitters on the authority of Husain b. Abd al-Rahman

2018. Jabir b. 'Abdullah reported that while Allah's Messenger () was delivering the sermon on Friday a person came there, and the Messenger of Allah () said to him: So and so, have you prayed (two rak'ahs)? He said: No. He (the Holy Prophet) said: Then stand and pray

2019. This hadith is narrated by Jabir through another chain of transmitters but Hammad (one of the narrators) made no mention of the two rak'ahs

2020. Jabir b. 'Abdullah said that a person entered the Mosque while the Messenger of Allah () was delivering the sermon on Friday. Upon this he (the Holy Prophet) said: Have you observed prayer? He said: No. He (the Holy Prophet) said: Stand and offer the two rak'ahs. According to Qutaiba, the words are: " He said: Offer two rak'ahs

2021. Jabir b. 'Abdullah reported that a person came (in the Mosque) while the Messenger of Allah () was delivering the sermon on Friday (standing) on the pulpit. He (the Holy Prophet) said to him: Have you offered two rak'ahs? He said: No. Upon this he said: Then observe (them)

2022. Jabir b. 'Abdullah said that the Messenger of Allah () delivered the sermon and said: When any one of you comes for the Friday (prayer) and the Imam comes out (from his apartment), (even then) should observe two rak'ahs (of prayer)

2023. Jabir reported that Sulaik Ghatafani came on Friday (for prayer) while the Messenger of Allah () was sitting on the pulpit. Sulaik also sat down before observing prayer. The Apostle of Allah () said: Have you observed two rak'ahs? He said: No. He (the Holy Prophet) said: Stand and observe them

2024. Jabir b. 'Abdullah reported: Sulaik Ghatafani came on Friday when the Messenger of Allah () was delivering the sermon. He (Sulaik) sat down. He (the Holy Prophet) said to him: O Sulaik I stand and observe two rak'ahs and make them short, and then said: When any one of you comes on Friday, while the Imam delivers the sermon, he should observe two rak'ahs and should make them short

2025. Abu Rifa'a reported: I came to the Prophet () when he was delivering the sermon, and I said: Messenger of Allah, here is a stranger and he wants to learn about this religion and he does not know what this religion is. The Messenger of Allah () looked at me and left his sermon till he came to me, and he was given a chair and I thought that Its legs were made of iron. The Messenger of Allah () sat In it and he began to teach me what Allah had taught him. He then came (to the pulpit) for his sermon and completed it to the end

2026. Ibn Abu Rafi' said: Marwan appointed Abu Huraira as his deputy in Medina and he himself left for Mecca. Abu Huraira led us in the Jumu'a prayer and recited after Surah Jumu'a in the second rak'ah: " When the hypocrites came to thee" (Surah 63). I then met Abu Huraira as he came back and said to him: You have recited two surahs which 'Ali b. Abu Talib used to recite in Kufah. Upon this Abu Huraira said: I heard the Messenger of Allah () reciting these two in the Friday (prayer)

2027. This hadith is narrated by Abdullah b. Abu Rafi' with the same chain of transmitters but with this modification: " That he recited Surah Jumu'a (lxii.) in the first rak'ah and " The hypocrites came" in the second rak'ah

2028. Nu'man b. Bashir reported that the Messenger of Allah () used to recite on two 'Ids and in Friday prayer: " Glorify The name of Thy Lord, the Most High" (Surah lxxxvii.), and: " Has there come to thee the news of the overwhelming event" (lxxxviii.). And when the 'Id and Jumu'a combined on a day he recited these two (surah) in both the prayers

2029. This hadith has been narrated by Ibrahim b Muhammad b. al-Muntashir with the same chain of transmitters

2030. Dahhak b. Qais wrote to Nu'man b. Bashir asking him what the Messenger of Allah () recited on Friday besides Surah Jumu'a He said that he recited: " Has there reached..." (Surah lxxxviii)

2031. Ibn Abbas reported: The Apostle of Allah () used to recite in the morning prayer on Friday Surah " Alif-Lam-Mim, Tanz'il ul-Sajda" (Surah xxxii.): Surely there came over the man a time" (Surah lxxvii) and he used to recite in Jumu'a prayer Surahs Jumu'a and al-Munafiqin

2032. A hadith like this has been narrated by Sufyan with the same chain of transmitters

2033. Mukhawwil has narrated this hadith on the authority of Sufyan

2034. Abu Huraira reported that the Messenger of Allah () used to recite in the dawn prayer on Friday " Alif-Lam-Mim, Tanzil" and " Surely there came

2035. Abu Huraira reported that the Messenger of Allah () used to recite in the dawn prayer on Friday: " Alif-Lam-Mim, Tanzil" in the first rak'ah, and in the second one: " Surely there came over the man a time when he was nothing that could be mentioned

2036. Abu Huraira reported Allah's Messenger () as saying: When any one of you observes the Jumu'a prayer (two obligatory rak'ahs in congregation), he should observe four (rak'ahs) afterwards

2037. Suhail reported on the authority of Abu Huraira that the Messenger of Allah () said: When you observe prayer after (the two obligatory rak'ahs) of Jumu'ah, you should observe four rak'ahs (and 'Amr in his narration has made this addition that Ibn Idris said this on the authority of Suhail): And if you are in a hurry on

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account of something, you should observe two rak'ahs in the mosque and two when you return (to your house)

2038. Abu Huraira reported Allah's Messenger (ﷺ) as saying: When any one amongst you observes prayer after Jumu'a, he should observe four rak'ahs. (In the hadith transmitted by Jarir the word *minkum* is not recorded)

2039. Nafi' reported that when 'Abdullah (b. 'Umar) observed the Friday prayer and came back he observed two rak'ahs in his house, and then said: The Messenger of Allah (ﷺ) used to do this

2040. Abdullah b. 'Umar, while describing the Nafil prayer of the Messenger of Allah (ﷺ), said: He did not observe (Nafil) prayer after Jumu'a till he went back and observed two rak'ahs in his house. Yahya said: I guess that I uttered these words (before Imam Malik) that he of course observed (them)

2041. Salim narrated on the authority of his father that the Messenger of Allah (ﷺ) used to observe two rak'ahs after Jumu'a

2042. Umar b. 'Ata' b. Abu Khuwar said that Nafi' b. Jubair sent him to al- Sa'ib the son of Namir's sister to ask him about what he had seen in the prayer of Mu'awiya. He said: Yes, I observed the Jumu'a prayer along with him in Maqsurah and when the Imam pronounced salutation I stood up at my place and observed (Sunan rak'ahs). As he entered (the apartment) he sent for me and said: Do not repeat what you have done. Whenever you have observed the Jumu'a prayer, do not observe (Sunan prayer) till you, have talked or gone out, for the Messenger of Allah (ﷺ) had ordered us to do this and not to combine two (types of) prayers without talking or going out

2043. The same hadith is narrated on the authority of 'Umar b. Ata' but with this modification: When he (the Imam) pronounced salutation I stood up at my place. No mention was made of the Imam in it

The Book of Prayer - Two Eids

2044. Ibn 'Abbas reported: I participated in the Fitr prayer with the Messenger of Allah (ﷺ) and Abu Bakr, 'Umar and 'Uthman, and all of them observed this prayer before the Khutba, and then he (the Holy Prophet) delivered the sermon. Then the Messenger of Allah (ﷺ) descended (from the pulpit) and I (perceive) as if I am seeing him as he is commanding people with his hand to sit down. He then made his way through their (assembly) till he came to the women. Bilal was with him. He then recited (this verse): O Prophet, when believing women come to thee giving thee a pledge that they will not associate aught with Allah" (lx. 12) till he finished (his address to) them and then said: Do you conform to it (what has been described in the verse)? Only one woman among them replied: Yes, Apostle of Allah, but none else replied. He (the narrator) said: It could not be ascertained who actually she was. He (the Holy Prophet) exhorted them to give alms. Bilal stretched his cloth and then said: Come forward with alms. Let my father and mother be taken as ransom for you. And they began to throw rings and ringlets in the cloth of Bilal

2045. Ibn 'Abbas reported: I bear testimony to the Messenger of Allah (ﷺ) offering prayer before Kbutba. He (after saying prayer) delivered the Kutba, and he found that the women could not hear it, so he came to them and exhorted them and preached them and commanded them to give alms, and Bilal had stretched his cloth and the women were throwing rings, earrings and other things. This hadith has been narrated on the authority of Ayyub with the same chain of transmitters

2046. Ibn 'Abbas reported: I bear testimony to the Messenger of Allah (ﷺ) offering prayer before Kbutba. He (after saying prayer) delivered the Kutba, and he found that the women could not hear it, so he came to them and exhorted them and preached them and commanded them to give alms, and Bilal had stretched his cloth and the women were throwing rings, earrings and other things. This hadith has been narrated on the authority of Ayyub with the same chain of transmitters

2047. Jabir b. 'Abdullah reported: The Apostle of Allah (ﷺ) stood up on the day of 'Id al-Fitr and observed prayer. And he commenced the prayer before the sermon. He then delivered the sermon. When the Messenger of Allah (ﷺ) had finished (the sermon) he came down from (the pulpit), and made his way to the women and exhorted them (to do good acts), and he was leaning on the hand of Bilal. Bilal had stretched his cloth in which women were throwing alms. I (one of the narrators) said to 'Ata' (the other narrator): It must be Zakat on the day of Fitr. He ('Ata') said: No. It was alms (which) they were giving on that occasion, and a woman gave her ring, and then others gave, and then others gave. I said to 'Ata': Is it right now for the Imam to come to the women when he has finished (his address to the men) that he should exhort them (to good deeds)? He said: (Why not) by my life, it is right for them (to do so). What is the matter with them that they do not do it now?

2048. Jabir b. 'Abdullah reported: I observed prayer with the Messenger of Allah (ﷺ) on the 'Id day. He commenced with prayer before the sermon without Adhan and Iqama. He then stood up leaning on Bilal, and he commanded (them) to be on guard (against evil for the sake of) Allah, and he exhorted (them) on obedience to Him, and he preached to the people and admonished them. He then walked on till he came to the women and preached to them and admonished them, and asked them to give alms, for most of them are the fuel for Hell. A woman having a dark spot on the cheek stood up and said: Why is it so, Messenger of Allah? He said: For you grumble often and show ingratitude to your spouse. And then they began to give alms out of their ornaments such as their earrings and rings which they threw on to the cloth of Bilal

2049. Ibn 'Abbas and Ja'bir b. 'Abdullah al-Ansari reported: There was no Adhan on the (occasion) of Id-ul-Fitr and Id-ul-Adha. I (Ibn Juraij) said: I asked him after some time about it. He ('Ata', one of the narrators) said: Jabir b. 'Abdullah al-Ansari told me: There is neither any Adhan on Id-ul-Fitr when the Imam comes out,

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nor even after his coming out; their is neither Iqama nor call nor anything of the sort of calling on that day and nor Iqama

2050. Ata' reported that Ibn 'Abbas sent (him) to Ibn Zubair at the commencement of the oath of allegiance to him (for Caliphate saying):As there is no Adhan on 'Id-ul-Fitr, so you should not pronounce it. Ibn Zubair did not pronounce Adhan on that day. He (Ibn 'Abbas) also sent him (with this message) that sermon (is to be delivered) after the prayer, and thus it was done. So Ibn Zubair observed prayer before Khutba

2051. Jabir b. Samura said:I prayed with the Messenger of Allah (ﷺ) prayers on two 'Id's more than once or twice without there being Adhan and Iqama

2052. Ibn 'Umar reported that the Messenger of Allah (ﷺ), Abu Bakr and 'Umar used to observe the two 'Id prayers before the sermon

2053. Abu Sa'id al-Khudri reported that the Messenger of Allah (ﷺ) used to go out on the day of Adha and on the day of Fitr and commenced the prayer. And after having observed his prayer and pronounced the salutation, he stood up facing people as they were seated at their places of worship. And if he intended to send out an army he made mention of it to the people, and if he intended any other thing besides it, he commanded them (to do that). He used to say (to the people):Give alms, give alms, give alms, and the majority that gave alms was of women. He then returned and this (practice) remained (in vogue) till Marwan b. al-Hakam (came into power). I went out hand in hand with Marwan till we came to the place of worship and there Kathir b. Salt had built a pulpit of clay and brick. Marwan began to tug me with his hand as though he were pulling me towards the pulpit, while I was pulling him towards the prayer. When I saw him doing that I said: What has happened to the practice of beginning with prayer? He said: No, Abu Sa'id, what you are familiar with has been abandoned. I thereupon said (three times and went back): By no means, by Him in Whose hand my life is, you are not doing anything better than what I am familiar with

2054. Umm 'Atiyya said:He (the Messenger of Allah) commanded us that we should take out unmarried women and the screened away ladies for 'Id prayers, and he commanded the menstruating women to remain away from the place of worship of the Muslims

2055. Umm Atiyya reported:We were commanded to go out as well as the hidden away ladies and those unmarried. She said menstruating women were to come out amongst you, but remain behind people and pronounce takbir (Allah-o-Akbar) along with them

2056. Umm 'Atiyya reported:The Messenger of Allah (ﷺ) commanded us to bring out on 'Id-ul-Fitr and 'Id-ul-Adha young women, menstruating women and screened away ladies, menstruating women kept back from prayer, but participated in goodness and supplication of the Muslims. I said: Messenger of Allah, one of us does not have an outer garment (to cover her face and body). He said: Let her sister cover her with her outer garment

2057. Ibn 'Abbas reported that the Messenger of Allah (ﷺ) went out on the day of Adha or Fitr and observed two rak'ahs, and did not observe prayer (at that place) before and after that. He then came to the women along with Bilal and commanded them to give alms and the women began to give their rings and necklaces. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters

2058. Ibn 'Abbas reported that the Messenger of Allah (ﷺ) went out on the day of Adha or Fitr and observed two rak'ahs, and did not observe prayer (at that place) before and after that. He then came to the women along with Bilal and commanded them to give alms and the women began to give their rings and necklaces. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters

2059. Abdullah b. 'Umar reported that (his father) 'Umar b. al-Khattab asked Abu Waqid al-Laithi what the Messenger of Allah (ﷺ) used to recite on 'Id-ul-Adha and 'Id-ul-Fitr. He said:He used to recite in them:" Qaf. By the Glorious Qur'an" (Surah 1)," The Hour drew near, and the moon was rent asunder" (Surah liv)

2060. Utba reported that his father Waqid al-Laithi said:"Umar b. al-Khattab asked me what the Messenger of Allah (ﷺ) recited on 'Id day. I said:" The Hour drew near" and Qaf. By the Glorious Qur'an

2061. A'isha reported:Abu Bakr came to see me and I had two girls with me from among the girls of the Ansar and they were singing what the Ansar recited to one another at the Battle of Bu'ath. They were not, however, singing girls. Upon this Abu Bakr said: What I (the playing of) this wind instrument of Satan in the house of the Messenger of Allah (ﷺ) and this too on 'Id day? Upon this the Messenger of Allah (ﷺ) said: Abu Bakr, every people have a festival and it is our festival (so let them play on)

2062. This hadith has been narrated by Hisham with the same chain of transmitters, but there the words are:" Two girls were playing upon a tambourine

2063. A'isha reported that Abu Bakr came to her and there were with her two girls on Adha days who were singing and beating the tambourine and the Messenger of Allah (ﷺ) had wrapped himself with his mantle. Abu Bakr scolded them. The Messenger of Allah (ﷺ) uncovered (his face) and said:Abu Bakr, leave them alone for these are the days of 'Id. And 'A'isha said: I recapitulate to my mind the fact that once the Messenger of Allah (ﷺ) screened me with his mantle and I saw the sports of the Abyssinians, and I was only a girl, and so you can well imagine how a girl of tender age is fond of watching the sport

2064. A'isha reported:BY Allah, I remember the Messenger of Allah (ﷺ) standing on the door of my apartment screening me with his mantle enabling me to see the sport of the Abyssinians as they played with their daggers in the mosque of the Messenger of Allah (ﷺ) (may peace be upon him). He (the Holy Prophet) kept standing for my sake till I was satiated and then I went back; and thus you can well imagine how long a girl tender of age who is fond of sports (could have watched it)

2065. A'isha reported:The Messenger of Allah (ﷺ) came (to my apartment) while there were two girls with me singing the song of the Battle of Bu'ath. He lay down on the bed and turned away his face. Then came Abu Bakr and he scolded me and said: Oh! this musical instrument of the devil in the house of the Messenger of Allah (ﷺ)! The Messenger of Allah (ﷺ) turned towards him and said: Leave them alone. And when he (the Holy Prophet) became unattentive, I hinted them and they

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went out, and it was the day of `Id and the black men were playing with shields and spears. (I do not remember) whether I asked the Messenger of Allah () or whether he said to me if I desired to see (that sport). I said: Yes. I stood behind him with his face parallel to my face, and he said: O Banu Arfada, be busy (in your sports) till I was satiated. He said (to me): Is that enough? I said: Yes. Upon this he asked me to go

2066. A'isha reported that some Abyssinians came and gave a demonstration of armed fight on the 'Id day in the mosque. The Apostle of Allah () invited me (to see that fight). I placed my head on his shoulder and began to see their sport till it was I who turned away from watching them

2067. This hadith has been narrated by Hisham with the same chain of transmitters but (the narrators) did not make mention of the mosque

2068. A'isha said that she sent a message to the players (of this armed fight) saying: I like to see them (fighting). She further said: The Messenger of Allah () stood up and I stood at the door (behind him) and saw (this fight) between his ears and his shoulders they played in the mosque. 'Ata' (one of the narrators) said: Were they persians or Abyssinians? Ibn 'Atiq told me they were Abyssinians

2069. Abu Huraira reported: While the Abyssinians were busy playing with their arms in the presence of the Messenger of Allah () Umar b. al-Khattab came there. He bent down to take up pebbles to throw at them (in order to make them go off). The Messenger of Allah () said to him: 'Umar, leave them alone

The Book of Prayer - Rain

2070. Abdullah b. Zaid b. Mazini reported: The Messenger of Allah () went to the place of prayer and prayed for rain and turned round his mantle while facing the Qibla

2071. Ibn Tamim narrated on the authority of his uncle ('Abdullah b. Zaid) that the Messenger of Allah () went out to the place of prayer and prayed for rain and faced towards Qibla, and turned round his mantle and prayed two rak'ahs

2072. Abdullah b. Zaid al-Ansari reported that the Messenger of Allah () went out to the place of prayer in order to offer prayer for rainfall. And when he intended to make supplication he faced Qibla and turned round his mantle

2073. Abbad b. Tamim Mazini heard his uncle, who was one of the Companions of the Messenger of Allah (), as saying: The Messenger of Allah () went out one day in order to pray for rain. He turned his back towards people, supplicated before Allah, facing towards Qibla, and turned his mantle round and then observed two rak'ahs of prayer

2074. Anas reported: I saw the Messenger of Allah () raising his hands (high enough) in supplication (for rain) that the whiteness of his armpits became visible

2075. Anas b. Malik reported that the Messenger of Allah () prayed for rain pointing the back of his hands to the sky

2076. Anas reported that the Messenger of Allah () was not accustomed to raise his hands in any supplication he made except when praying for rain. (He would then raise [his hands] high enough) that the whiteness of his armpits became visible. 'Abd al-A'la said that (he was in doubt whether it was) the whiteness of his armpit or armpits

2077. This hadith has been narrated by Anas b. Malik through another chain of transmitters

2078. Anas b. Malik reported that a person entered the mosque through the door situated on the side of Dar al-Qada' during Friday (prayer) and the messenger of Allah () was delivering the sermon while standing. He came and stood in front of the Messenger of Allah () and said: Messenger of Allah, the camels died and the passages were blocked; so supplicate Allah to send down rain upon us. The Messenger of Allah () raised his hands and then said: (O Allah, send down rain upon us; O Allah, send down rain upon us; O Allah, send down rain upon us. Anas said: By Allah, we did not see any cloud or any patch of it, and there was neither any house or building standing between us and the (hillock) Sal'a. There appeared a cloud in the shape of a shield from behind it, and as it (came high) in the sky it spread and then there was a downpour of rain. By Allah, we did not see the sun throughout the week. Then (that very man) came on the coming Friday through the same door when the Messenger of Allah () was standing and delivering the sermon. He stood in front of him and said: Messenger of Allah, our animals died and the passages blocked. Supplicate Allah to stop the rain for us. The Messenger of Allah () again raised his hands and said: O Allah, let it (rain) fall in our suburbs and not on us, O Allah (send it down) on the hillocks and small mountains and the river-beds and at places where trees grow. The rain stopped, and as we stepped out we were walking in sun-shine. He (the narrator) said to Sharik: I asked Anas b. Malik if he was the same man. He said: I do not know

2079. Anas b. Malik reported: The people were in the grip of famine during the lifetime of the Messenger of Allah (), and (once) as the Messenger of Allah () was delivering the sermon standing on the pulpit on Friday, a bedouin stood up and said: Messenger of Allah, the animals died and the children suffered starvation. The rest of the hadith is the same (and the words are) that he (the Holy Prophet) said: O Allah, send down rain in our suburbs but not on us. He (the narrator) said: To whichever directions he pointed with his hands, the clouds broke up and I saw Medina like the opening of a (courtyard) and the stream of Qanat flowed for one month, and none came from any part (of Arabia) but with the news of heavy rainfall

2080. Anas b. Malik reported that while the Messenger of Allah () was delivering the sermon on Friday, people stood up before him and said in a loud voice: Apostle of Allah, there is a drought and the trees have become yellow, the animals have died; and the rest of the hadith is the same, and in the narration transmitted by 'Abd al-A'la the words are: "The clouds cleared from Medina and it began to rain around it and not a single drop of rain fell in Medina. And as I looked towards Medina, I found it hollow like (the hollowness of) a basin

2081. This hadith has been narrated on the authority of Anas but with this addition: "Allah gathered the clouds and as we (were obliged) to stay back I saw that

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even the strong man, impelled by a desire to go to his family, (could not do so)

2082. Ubaidullah b. Anas b. Malik heard (his father) Anas b. Malik as saying: A bedouin came to the Messenger of Allah (ﷺ) on Friday as he was (delivering the sermon on his) pulpit; and the rest of the hadith is the same but with this addition: "I saw the cloud clearing just as a sheet is folded"

2083. Anas (b. Malik) reported: It rained upon us as we were with the Messenger of Allah (ﷺ). The Messenger of Allah (way peace be upon him) removed his cloth (from a part of his body) till the rain fell on it. We said: Messenger of Allah, why did you do this? He said: It is because it (the rainfall) has just come from the Exalted Lord

2084. Ata' b. Abi Rabah reported that he heard 'A'isha, the wife of the Messenger of Allah (way peace be upon him), as saying: When there was on any day windstorm or dark cloud (its effects) could be read on the face of the Messenger of Allah (ﷺ), and he moved forward and backward (in a state of anxiety) ; and when it rained, he was delighted and it (the state of restlessness) disappeared. 'A'isha said: I asked him the reason of this anxiety and he said: I was afraid that it might be a calamity that might fall upon my Ummah, and when he saw rainfall he said: It is the mercy (of Allah)

2085. Ata' b. Rabah reported on the authority of 'A'isha, the wife of the Messenger of Allah (way peace be upon him), who said: Whenever the wind was stormy, the Messenger of Allah (ﷺ) used to say: O Allah! I ask Thee for what is good in it, and the good which it contains, and the good of that which it was sent for. I seek refuge with Thee from what is evil in it, what evil it contains, and the evil of that what it was sent for; and when there was a thunder and lightning in the sky, his colour underwent a change, and he went out and in, backwards and forwards; and when the rain came, he felt relieved, and I noticed that (the sign of relief) on his face. 'A'isha asked him (about it) and he said: It may be as the people of 'Ad said: When they saw a cloud formation coming to their valley they said: "It is a cloud which would give us rain" (Qur'an, xlvii)

2086. 'A'isha, the wife of the Messenger of Allah (ﷺ), reported: I never saw Allah's Messenger (ﷺ) laugh to such an extent that I could see his uvula-whereas he used to smile only-and when he saw dark clouds or wind, (the signs of fear) were depicted on his face. I said: Messenger of Allah, I find people being happy when they see the dark cloud in the hope that it would bring rain, but I find that when you see that (the cloud) there is an anxiety on your face. He said: 'A'isha, I am afraid that there may be a calamity in it, for a people was afflicted with wind, when the people saw the calamity they said: "It is a cloud which would give us rain" (Qur'an. xlvii)

2087. Ibn 'Abbas reported Allah's Messenger (ﷺ) as saying: I have been helped by the east wind and the 'Ad were destroyed by the west wind

2088. This hadith has been narrated on the authority of Ibn 'Abbas through another chain of transmitters

The Book of Prayer - Eclipses

2089. 'A'isha reported that there was a solar eclipse in the time of the Messenger of Allah (ﷺ). He stood up to pray and prolonged his stand very much. He then bowed and prolonged very much his bowing. He then raised his head and prolonged his stand much, but it was less than the (duration) of the first stand. He then bowed and prolonged bowing much, but it was less than the duration of his first bowing. He then prostrated and then stood up and prolonged the stand, but it was less than the first stand. He then bowed and prolonged his bowing, but it was less than the first bowing. He then lifted his head and then stood up and prolonged his stand, but it was less than the first stand. He then bowed and prolonged bowing and it was less than the first bowing. He then prostrated himself; then he turned about, and the sun had become bright, and he addressed the people. He praised Allah and lauded Him and said: The sun and the moon are two signs of Allah; they are not eclipsed on account of anyone's death or on account of anyone's birth. So when you see them, glorify and supplicate Allah, observe prayer, give alms. O Ummah of Muhammad, none is more indignant than Allah When His servant or maid commits fornication. O people of Muhammad, by Allah, if you knew what I know, you would weep much and laugh little

2090. This hadith has been narrated by Hisham b. 'Urwa with the same chain of transmitters but with this addition: "Verily the sun and the moon are among the signs of Allah." And similarly this addition was made: "He then lifted his hands and said: O Allah! have I not conveyed it?"

2091. 'A'isha, the wife of the Messenger of Allah (ﷺ), reported There was an eclipse of the sun during the lifetime of the Messenger of Allah (ﷺ). So, the Messenger of Allah (may peace be upon him) went to the mosque and stood up and glorified Allah, and the people formed themselves in rows behind him. The Messenger of Allah (ﷺ) made a long recital (of the Qur'an) and then pronounced takbir and then observed a long ruku'. He then raised his head and said: Allah listened to him who praised Him: our Lord, praise is due to Thee. He then again stood up and made a long recital, which was less than the first recital. He pronounced takbir and observed a long ruku', and it was less than the first one. He again said: Allah listened to him who praised Him; our Lord, praise is due to Thee. (Abu Tahir, one of the narrators) made no mention of: "He then prostrated himself." He did like this in the second rak'ah, till he completed four rak'ahs and four prostrations and the sun became bright before he departed. He then stood up and addressed people, after lauding Allah as He deserved, and then said: The sun and the moon are two signs among the signs of Allah These do not eclipse either on the death of anyone or on his birth. So when you see them, hasten to prayer. He also said this: Observe prayer till Allah dispels the anxiety (of this extraordinary phenomenon) from you. The Messenger of Allah (ﷺ) said: I saw in my place everything which you have been promised. I even saw myself desiring to pluck a bunch (of grapes) from Paradise (and it was at the time) when you saw me moving forward. And I saw Hell and some of its parts crushing the others, when you saw me moving back; and I saw in it Ibn Luhayy and he was the person who made the she-camels loiter about. In the hadith transmitted by Abu Tahir the words are: "He hastened to prayer," and he made no mention of what follows

2092. 'A'isha reported that there was a solar eclipse during the lifetime of the Messenger of Allah (way peace be upon him) and he sent the announcer (to summon

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them) for congregational prayer. The people gathered together and he pronounced takbir and he observed four rak'ahs, in the form of two rak'ahs (i. e. he observed two qiyams and two ruku's in one rak'ah) and four prostrations

2093. A'isha reported that the Messenger of Allah (ﷺ) recited loudly in the eclipse prayer, and he observed four rak'ahs in the form of two rak'ahs and four prostrations. Zuhri said: Kathir b. 'Abbas narrated on the authority of Ibn 'Abbas that the Messenger of Allah (ﷺ) observed four rak'ahs and four prostrations in two rak'ahs

2094. A'isha reported that the Messenger of Allah (ﷺ) recited loudly in the eclipse prayer, and he observed four rak'ahs in the form of two rak'ahs and four prostrations. Zuhri said: Kathir b. 'Abbas narrated on the authority of Ibn 'Abbas that the Messenger of Allah (ﷺ) observed four rak'ahs and four prostrations in two rak'ahs

2095. Zuhri said: Kathir b. Abbas used to narrate that Ibn 'Abbas used to relate about the prayer of the Messenger of Allah (ﷺ) in regard to the eclipse of the sun like that what was narrated by 'Urwa on the authority of A'isha

2096. Ata' reported: I heard 'Ubaid b. 'Umair say: It has been narrated to me by one whom I regard as truthful, (the narrator says: I can well guess that he meant A'isha) that the sun eclipsed during the lifetime of the Messenger of Allah (ﷺ) and he stood up (in prayer) for a rigorously long time. He then bowed and then stood up and then bowed and then stood up and then bowed, thus observing three ruku's in two rak'ahs and four prostrations. He then departed and the sun brightened. He pronounced "Allah is the Greatest" while bowing. He would then bow and say: "Allah listened to him who praised Him" while lifting up his head. He then stood up, and praised Allah and lauded Him, and then said: The sun and the moon do not eclipse on the death of anyone or on his birth. But both of them are among the signs of Allah with which Allah terrifies His servants. So when you see them under eclipse, remember Allah till they are brightened

2097. This hadith is narrated thus on the authority of A'isha through another chain of transmitters: "The Messenger of Allah (ﷺ) observed six ruku's and four prostration in (two rak'ahs)

2098. Amra reported that a Jewess came to A'isha to ask (about something) and said: May Allah protect you from the torment of the grave! A'isha said: Messenger of Allah, would people be tormented in the graves? The Messenger of Allah (ﷺ) said: (May there be) protection of Allah! The Messenger of Allah (ﷺ) mounted one morning on the ride, and the sun eclipsed. A'isha said: I came in the company of the women in the mosque from behind the rooms. The Messenger of Allah (ﷺ) (way peace be upon him) dismounted from his ride and came to the place of worship where he used to pray. He stood up (to pray) and the people stood behind him. A'isha said: He stood for a long time. He then bowed and it was a long ruku'. He then raised his head and he stood for a long time, less than the first standing. He then bowed and his ruku' was long, but it was less than that (the first) ruku'. He then raised (his head) and the sun had become bright. He (the Holy Prophet) then said: I saw you under trial in the grave like the turmoil of Dajjal. Amra said: I heard A'isha say: I listened after this to the Messenger of Allah (ﷺ) seeking refuge from the torment of Fire and the torment of the grave

2099. This hadith has been narrated by Yahya b. Sa'id with the same chain of transmitters

2100. Jabir b. 'Abdullah reported: The sun eclipsed on one extremely hot day during the lifetime of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) prayed along with his Companions. He prolonged his qiyam (standing posture in prayer) till they (his Companions) began to fall down. He then observed a long ruku'. He raised his head (and stood up for long) and then observed a long ruku'. He then raised (his head and stood up) for a long time and then made two prostrations. He then stood up and did like this and thus he observed four ruku's and four prostrations (in two rak'ahs) and then said: All these things were brought to me in which you will be made to enter. Paradise was brought to me till (I was so close to it) that if I (had intended) to pluck a bunch (of grapes) out of it. I would have got it, or he (the Holy Prophet) said: I intended to get a bunch (out of that) but my hand could not reach it. Hell was also brought to me and I saw in it a woman belonging to the tribe of Israel who was tormented for a cat whom she had tied, but did not give it food nor set it free to eat the creatures of the earth; and I saw Abu Thumama 'Amr b. Malik who was dragging his intestines in Hell. They (the Arabs) used to say that the sun and the moon do not eclipse but on the death of some great person; but (in reality) both these (the sun and the moon) are among the signs of Allah which are shown to you; so when there is an eclipse, observe prayer till it (the sun or the moon) brightens. This hadith has been narrated by Hisham with the same chain of transmitters except this "I saw a dark woman with a tail stature and loud voice," but he made no mention of" from among Bani Israel

2101. Jabir b. 'Abdullah reported: The sun eclipsed on one extremely hot day during the lifetime of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) prayed along with his Companions. He prolonged his qiyam (standing posture in prayer) till they (his Companions) began to fall down. He then observed a long ruku'. He raised his head (and stood up for long) and then observed a long ruku'. He then raised (his head and stood up) for a long time and then made two prostrations. He then stood up and did like this and thus he observed four ruku's and four prostrations (in two rak'ahs) and then said: All these things were brought to me in which you will be made to enter. Paradise was brought to me till (I was so close to it) that if I (had intended) to pluck a bunch (of grapes) out of it. I would have got it, or he (the Holy Prophet) said: I intended to get a bunch (out of that) but my hand could not reach it. Hell was also brought to me and I saw in it a woman belonging to the tribe of Israel who was tormented for a cat whom she had tied, but did not give it food nor set it free to eat the creatures of the earth; and I saw Abu Thumama 'Amr b. Malik who was dragging his intestines in Hell. They (the Arabs) used to say that the sun and the moon do not eclipse but on the death of some great person; but (in reality) both these (the sun and the moon) are among the signs of Allah which are shown to you; so when there is an eclipse, observe prayer till it (the sun or the moon) brightens. This hadith has been narrated by Hisham with the same chain of transmitters except this "I saw a dark woman with a tail stature and loud voice," but he made no mention of" from among Bani Israel

2102. Jabir reported that the sun eclipsed during the lifetime of the Messenger of Allah (ﷺ) on that very day when Ibrahim (the Prophet's son) died. The Apostle of Allah (ﷺ) stood up and led people in (two rak'ahs of) prayer with six ruku's and four prostrations. He commenced (the prayer) with takbir (Allah-o-Akbar) and then recited and prolonged his recital. He then bowed nearly the (length of time) that he stood up. He then raised his head from the ruku' and recited but less than the first recital. He then bowed (to the length of time) that he stood up. He then raised his head from the ruku' and again recited but less than the second recital. He then bowed (to the length of time) that he stood up. He then lifted his head from the ruku'. He then fell in prostration and observed two prostrations. He stood up and then bowed, observing six ruku's like it, without (completing) the rak'ah in them, except (this difference) that the first (qiyam of ruku') was longer than the later one, and the ruku' was nearly (of the same length) as prostration. He then moved backward and the rows behind him also moved backward till we reached the extreme (Abu Bakr said: till he reached near the women) He then moved forward and the people also moved forward along with him till he stood at his (original) place (of worship). He then completed the prayer as it was required to complete and the sun brightened and he said: O people! verily the sun and the moon are among the signs of Allah and they do not eclipse at the death of anyone among people (Abu Bakr said: On the death of any human being). So when you see anything like it (of the nature of eclipse), pray till it is bright. There is nothing which you have been promised (in the next world) but I have seen it in this prayer of mine. Hell was brought to me as you saw me moving back on account of fear lest its heat might affect me; and I saw the owner of the curved staff who dragged his intestines in the fire, and he used to steal (the belongings) of the pilgrims with his curved staff. If he (the owner of the staff) became aware, he would say: It got (accidentally) entangled in my curved staff, but if he was unaware of that, he would take that away. I also saw in it (in Hell) the owner of a cat whom she had tied and did not feed her nor set her free so that she could eat the creatures of the earth, till the cat died of starvation. Paradise was brought to me, and it was on that occasion that you saw me moving forward till I stood at my place (of worship). I stretched my hand as I wanted to catch hold of its fruits so that you may see them. Then I thought of not doing it. Nothing which you have been promised was there that I did not see in this prayer of mine

2103. Asma' reported: The sun eclipsed during the lifetime of the Messenger of Allah (ﷺ). As I went to 'A'isha who was busy in prayer. I said: What is the matter with the people that they are praying (a special prayer)? She ('A'isha) pointed towards the sky with her head. I said: Is it (an unusual) sign? She said: Yes. The Messenger of Allah (ﷺ) stood up for prayer for such a long time that I was about to faint. I caught hold of a waterskin lying by my side, and began to pour water over my head, or (began to sprinkle water) on my face. The Messenger of Allah (ﷺ) then finished and the sun had brightened. The Messenger of Allah (ﷺ) then addressed the people, (after) praising Allah and lauding Him, and then said: There was no such thing as I did not see earlier, but I saw it at this very place of mine. I ever saw Paradise and Hell. It was also revealed to me that you would be tried in the graves, as you would be tried something like the turmoil of the Dajjal. Asma' said: I do not know which word he actually used (qariban or mithl), and each one of you would be brought and it would be said: What is your knowledge about this man? If the person is a believer, (Asma' said: I do not know whether it was the word al-Mu'min or al-Mu'qin) he would say: He is Muhammad and he is the Messenger of Allah. He brought to us the clear signs and right guidance. So we responded and obeyed him. (He would repeat this three times), and it would be said to him: You should go to sleep. We already knew that you are a believer in him. So the pious man would go to sleep. So far as the hypocrite or sceptic is concerned (Asma' said: I do not know which word was that: al-Munafiq (hypocrite) or al-Murtad (doubtful) he would say: I do not know. I only uttered whatever I heard people say

2104. Asma' said: I came to 'A'isha when the people were standing (in prayer) and she was also praying. I said: What is this excitement of the people for? And the rest of the hadith was narrated like one, (narrated above). 'Urwa said: Do not say Kasafat-ush-Shamsu, but say Khasafat-ush-Shamsu

2105. Asma' said: I came to 'A'isha when the people were standing (in prayer) and she was also praying. I said: What is this excitement of the people for? And the rest of the hadith was narrated like one, (narrated above). 'Urwa said: Do not say Kasafat-ush-Shamsu, but say Khasafat-ush-Shamsu

2106. Asma' bint Abu Bakr said: The Apostle of Allah (ﷺ) was one day (i. e. on the day when the sun eclipsed) so perturbed that he (in haste) took hold of the outer garment (of a female member of his family) and it was later on that his (own) cloak was sent to him. He stood in prayer along with people for such a long time that if a man came he did not realise that the Messenger of Allah (ﷺ) had observed ruku', as it has been narrated about ruku' in connection with long qiyam

2107. Abu Juraij narrated this hadith with the same chain of transmitters (but with the addition of these words): "It was for a long duration that he (the Holy Prophet) observed qiyam and he would then observe ruku'. (The narrator also added) I (Asma') looked at a woman who was older than I, and at another who was weaker than I

2108. Asma' daughter of Abu Bakr reported: The sun eclipsed during the lifetime of the Messenger of Allah (ﷺ); so he felt perturbed and he, by mistake, took hold of the outer garment of a woman till he was given his own cloak. After this I satisfied my need and then came and entered the mosque. I saw the Messenger of Allah (ﷺ) standing in prayer. I stood along with him. He prolonged his qiyam till I wished to sit down. Then I cast a glance towards an old woman. So I said: She is older than I. I, therefore, kept standing. He (the Holy Prophet) then observed ruku', and prolonged his ruku'. He then raised his head. He then prolonged his qiyam to such an extent that if a person happened to come he would have thought that he had not observed the ruku

2109. Ibn 'Abbas reported: There was an eclipse of the sun during the lifetime of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) prayed accompanied by the people. He stood for a long time, about as long as it would take to recite Surah al-Baqara; then he bowed for a long time; then he raised his head and stood for a long time, but it was less than the first qiyam. He then bowed for a long time but for a shorter while than the first. He then prostrated and then stood for a long time, but it was less than the first qiyam. He then bowed for a long time, but it was less than the first bowing. He then raised (his head) and stood for a long time, but it was less than the first qiyam. He then bowed for a long time but it was less than the first bowing. He then observed prostration, and then he finished, and the sun had cleared (by that time). He (the Holy Prophet) then said: The sun and moon are two signs from the signs of Allah. These two do not eclipse on

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account of the death of anyone or on account of the birth of anyone. So when you see that, remember Allah. They (his Companions) said: Messenger of Allah, we saw you reach out to something, while you were standing here, then we saw you restrain yourself. He said: I saw Paradise and reached out to a bunch of its grapes; and had I taken it you would have eaten of it as long as the world endured. I saw Hell also. No such (abominable) sight have I ever seen as that which I saw today; and I observed that most of its inhabitants were women. They said: Messenger of Allah, on what account is it so? He said: For their ingratitude or disbelief (bi-kufraihinna). It was said: Do they disbelieve in Allah? He said: (Not for their disbelief in God) but for their ingratitude to their husbands and ingratitude to kindness. If you were to treat one of them kindly for ever, but if she later saw anything (displeasing) in you, she would say: I have never seen any good in you

2110. This hadith has been narrated on the authority of Zaid b. Aslam with the same chain of transmitters except with this difference that he (the narrator said):" then we saw you keeping aloof (back)

2111. Ibn 'Abbas reported:When there was a solar eclipse the Messenger of Allah (way peace be upon him) observed eight ruku's and four prostrations (in two rak'ahs). This has been narrated by 'Ali also

2112. Ibn 'Abbas reported:The Apostle of Allah () observed prayer while it was (solar) eclipse. He recited (the Qur'an in qiyam) and then bowed. He again recited and again bowed. He again recited and again bowed and again recited and again bowed, and then prostrated; and the second (rak'ah) was like this

2113. Amr b. al-'As reported:When the sun eclipsed during the lifetime of the Messenger of Allah (), they (the people) were called to congregational prayers. The Messenger of Allah () observed two ruku's in one rak'ah. He then stood and observed two ruku's in (the second) rak'ah. The sun then became bright, and 'A'isha said; Never did I observe, ruku' and prostration longer than this (ruku' and prostration)

2114. Abu Mas'ud al-Ansari reported Allah's Messenger () as saying:Verily the sun and the moon are the two signs among the signs of Allah by which He frightens his servants and they do not eclipse on account of the death of any one of the people. So when you see anything about them, observe prayer, supplicate Allah till it is cleared from you

2115. Abu Mas'ud reported that the Messenger of Allah () said:Verily the sun and the moon do not eclipse on account of the death of any one of the people, but they are the two signs among the signs of Allah. So when you see it, stand up and observe prayer

2116. This hadith has been narrated on the authority of Isma'il with the same chain of transmitters and in the hadith narrated by Sufyan and Waki' (the words are):" The sun eclipsed on the day when Ibrahim died, and the people said: It has eclipsed on the death of Ibrahim

2117. Abu Musa reported:The sun eclipsed during the time of the Messenger of Allah (). He stood in great anxiety fearing that it might be the Doomsday, till he came to the mosque. He stood up to pray with prolonged qiyam, ruku', and prostration which I never saw him doing in prayer; and then he said: These are the signs which Allah sends, not on account of the death of anyone or life of any one, but Allah sends them to frighten thereby His servants. So when you see any such thing, hasten to remember Him, supplicate Him and beg pardon from Him, and in the narration transmitted by Ibn 'Ala the words are:" The sun eclipsed"." He frightens His servants

2118. Abd al-Rahman b. Samura said:During the lifetime of Allah's Messenger () I was shooting my arrows in Medina, when an eclipse of the sun took place. I, therefore, threw them away and said, I must see how the Messenger of Allah () acts in a solar eclipse today. When I came to him, he had been supplicating with his hands, raised, pronouncing Allah-o-Akbar, praising Him, acknowledging that He is One God till the eclipse was over, then he recited two surahs and prayed two rak'ahs

2119. Abd al-Rahman b. Samura, who was one of the Companions of the Messenger of Allah () said:During the lifetime of Allah's Messenger () I was shooting some of my arrows in Medina, when the sun eclipsed. I threw (the arrows) and said: By Allah, I must see how the Messenger of Allah () acts in solar eclipse. So I came to him and he was standing in prayer, raising his hands, glorifying Him, praising Him, acknowledging His Oneness, declaring His greatness, and supplicating Him, till the sun cleared. When the eclipse was over, he recited two surahs and prayed two rak'ahs

2120. Abd al-Rahman b. Samura reported:I was shooting some of my arrows during the lifetime of the Messenger of Allah () that the sun eclipsed. The rest of the hadith is the same

2121. Abdullah b. 'Umar reported that the Messenger of Allah () observed:Verily the sun and the moon do not eclipse on account of the death or life of anyone. They are in fact the signs among the signs of Allah. So when you see them, observe prayer

2122. Ziyad b. 'Ilaqa reported:I heard Mughira b. Shu'ba saying that the sun eclipsed during the lifetime of the Messenger of Allah () on the day when Ibrahim died. Upon this the Messenger of Allah () said: Verily the sun and the moon are the two signs among the signs of Allah. They do not eclipse on account of the death of anyone or on account of the birth of anyone. So when you see them, supplicate Allah, and observe prayer till it is over

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2123. Abu Sa'id al-Khudri reported Allah's Messenger () as saying:Exhort to recite" There is no god but Allah" to those of you who are dying

2124. This hadith has been narrated by Sulaiman b. Bilal with the same chain of transmitters

2125. Abu Huraira reported Allah's Messenger () as saying:Exhort to recite" There is no god but Allah" to those of you who are dying

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2126. Umm Salama reported Allah's Messenger () as saying: If any Muslim who suffers some calamity says, what Allah has commanded him, "We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it," Allah will give him something better than it in exchange. When Abu Salama died she said: What Muslim is better than Abu Salama whose family was the first to emigrate to the Messenger of Allah (). I then said the words, and Allah gave me God's Messenger () in exchange. She said: The Messenger of Allah () sent Hatib b. Abu Balta'a to deliver me the message of marriage with him. I said to him: I have a daughter (as my dependant) and I am of jealous temperament. He (the Holy Prophet) said: So far as her daughter is concerned, we would supplicate Allah, that He may free her (of her responsibility) and I would also supplicate Allah to do away with (her) jealous (temperament)

2127. Umm Salama, the wife of the Messenger of Allah (), reported Allah's Messenger () as saying: If any servant (of Allah) who suffers a calamity says: "We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it," Allah will give him reward for affliction, and would give him something better than it in exchange. She (Umm Salama) said: When Abu Salama died. I uttered (these very words) as I was commanded (to do) by the Messenger of Allah (). So Allah gave me better in exchange than him. i. e. (I was taken as the wife of) the Messenger of Allah ()

2128. Umm Salama, the wife of the Messenger of Allah (way peace be upon him), reported Allah's Messenger () saying like the hadith transmitted by Abu Usama, but with this addition that she said: "When Abu Salama died I said: Who is better than Abu Salama, the Companion of the Messenger of Allah (), and Allah decided for me and I said (these words contained in the supplication mentioned above) and I was married to the Messenger of Allah ()

2129. Umm Salama reported Allah's Messenger () as saying: Whenever you visit the sick or the dead, supplicate for good because angels say "Amen" to whatever you say. She added: When Abu Salama died, I went to the Messenger of Allah () and said: Messenger of Allah, Abu Salama has died. He told me to recite: "O Allah! forgive me and him (Abu Salama) and give me a better substitute than he." So I said (this), and Allah gave me in exchange Muhammad, who is better for me than him (Abu Salama)

2130. Umm Salama reported: The Messenger of Allah (may peace be upon him) came to Abu Salama (as he died). His eyes were fixedly open. He closed them, and then said: When the soul is taken away the sight follows it. Some of the people of his family wept and wailed. So he said: Do not supplicate for yourselves anything but good, for angels say "Amen" to what you say. He then said: O Allah, forgive Abu Salama, raise his degree among those who are rightly guided, grant him a successor in his descendants who remain. Forgive us and him, O Lord of the Universe, and make his grave spacious, and grant him light in it

2131. This hadith has been narrated by Khalid al Hadhdha' with the same chain of transmitters but with this alteration that he said: (O Allah!) let Thee be the caretaker of what is left by him, and he said: Grant him expansion of the grave, but he did not say: Make his grave spacious. Khalid said: He supplicated for the seventh (thing too) which I have forgotten

2132. Abu Huraira reported Allah's Messenger () as saying: Did you not see when the man died and his eyes were fixedly open? He (Abu Huraira) said: Yes. He (the Holy Prophet) said: It is due to the fact that when (the soul leaves the body) his eyesight follows the soul

2133. This hadith is narrated on the authority of 'Ala' with the same chain of transmitters

2134. Umm Salama reported: When Abu Salama died I said: I am a stranger in a strange land; I shall weep for him in a manner that would be talked of. I made preparation for weeping for him when a woman from the upper side of the city came there who intended to help me (in weeping). She happened to come across the Messenger of Allah () and he said: Do you intend to bring the devil into a house from which Allah has twice driven him out? I (Umm Salama), therefore, refrained from weeping and I did not weep

2135. Usama b. Zaid reported: While we were with the Messenger of Allah (), one of his daughters sent to him (the Messenger) to call him and inform him that her child or her son was dying. The Messenger of Allah () told the messenger to go back and tell her that what Allah had taken belonged to Him, and to him belonged what He granted; and He has an appointed time for everything. So you (the messenger) order her to show endurance and seek reward from Allah. The messenger came back and said: She adjures him to come to her. He got up to go accompanied by Sa'd b. 'Ubada, Mu'adh b. Jabal, and I also went along with them. The child was lifted to him and his soul was feeling as restless as if it was in an old (waterskin). His (Prophet's) eyes welled up with tears. Sa'd said: What is this, Messenger of Allah? He replied: This is compassion which Allah has placed in the hearts of His servants, and God shows compassion only to those of His servants who are compassionate

2136. This hadith has been narrated by another chain of transmitters on the authority of 'Asim al-Ahwal

2137. Abdullah b. 'Umar said that Sa'd b. Ubada complained of illness. The Messenger of Allah () came to visit him accompanied by 'Abd al-Rahman b. 'Auf, Sa'd b. Abi Waqqas and 'Abdullah b. Mas'ud. As he entered (his room) he found him in a swoon. Upon this he said: Has he died? They said: Messenger of Allah, it is not so. The Messenger of Allah () wept. When the people saw Allah's Messenger () weeping, they also began to weep. He said: Listen, Allah does not punish for the tears that the eye sheds or the grief the heart feels, but He punishes for this (pointing to his tongue), or He may show mercy

2138. Abdullah b. 'Umar reported: While we were sitting with the Messenger of Allah (), a person, one of the Ansar, came to him and greeted him. The Ansari then turned back. Upon this the Messenger of Allah () said: o brother of Ansar, how is my brother Sa'd b. 'Ubada? He said: He is better. The Messenger of Allah () said: Who amongst you would visit him? He (the Holy Prophet) stood up and we also got up along with him, and we were more than ten persons. We had neither shoes with us, nor socks, nor caps, nor shirts. We walked on the barren land till we came to him. The people around him kept away till the Messenger of Allah ()

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and his Companions with him came near him (Sa'd b. 'Ubada)

2139. Anas b. Malik reported Allah's Messenger (ﷺ) as saying: Endurance is to be shown at the first blow

2140. Anas b. Malik reported that Allah's Messenger (ﷺ) came to a woman who had been weeping for her (dead) child, and said to her: Fear Allah and show endurance. She (not recognising him) said: You have not been afflicted as I have been. When he (the Holy Prophet) had departed, it was said to her that he was the Messenger of Allah (ﷺ), she was mortally shocked. She came to his door and she did not find doorkeepers at his door. She said: Messenger of Allah. I did not recognise you. He said: Endurance is to be shown at first blow, or at the first blow

2141. A hadith like this is narrated with the same chain of transmitters but with the addition of these words: "The Apostle of Allah (ﷺ) happened to pass by a woman (who was sitting) by the side of a grave

2142. Abdullah b. 'Umar reported that Hafsa wept for 'Umar (when he was about to die). He ('Umar) said: Be quiet, my daughter. Don't you know that the Messenger of Allah (ﷺ) had said: "The deceased is punished because of his family's weeping over the death"?

2143. Umar reported Allah's Apostle (ﷺ) as saying: The dead is punished in the grave because of wailing on it

2144. The same hadith is narrated on the authority of 'Umar through another chain of transmitters

2145. Ibn 'Umar reported: When 'Umar was wounded he fainted, and there was a loud lamentation over him. When he regained consciousness he said: Didn't you know that the Messenger of Allah (ﷺ) said: "The dead is punished because of the weeping of the living"?

2146. Abu Burda narrated on the authority of his father that when 'Umar was wounded Suhaib uttered (loudly in lamentation): O brother! Upon this 'Umar said: Suhaib, did you not know that the Messenger of Allah (ﷺ) said: "The dead is punished because of the lamentation of the living"?

2147. Abu Musa reported that when 'Umar was wounded, there came Suhaib from his house and went to 'Umar and stood by his side, and began to wail. Upon this 'Umar said: What are you weeping for? Are you weeping for me? He said: By Allah, it is for you that I weep, O Commander of the believers. He said: By Allah, you already know that the Messenger of Allah (ﷺ) had said: He who is lamented upon is punished. I made a mention of it to Musa b. Talha, and he said that 'A'isha told that it concerned the Jews (only)

2148. Anas reported that when 'Umar b. al-Khattab was wounded Hafsa lamented for him. Upon this he said: O Hafsa, did you not hear the Messenger of Allah (ﷺ) saying: "One who is lamented would be punished"? Suhaib also lamented over him. 'Umar told him also: O Suhaib, didn't you know that one who is lamented is punished?

2149. Abdullah b. Abu Mulaika reported: I was sitting by the side of Ibn 'Umar, and we were waiting for the bier of Umm Aban, daughter of 'Uthman, and there was also 'Amr b. 'Uthman. In the meanwhile there came Ibn 'Abbas led by a guide. I conceive that he was informed of the place of Ibn 'Umar. So he came till he sat by my side. While I was between them (Ibn 'Abbas and Ibn 'Umar) there came the noise (of wailing) from the house. Upon this Ibn 'Umar said (that is, he pointed out to 'Amr that he should stand and forbid them, for): I heard the Messenger of Allah (ﷺ) as saying: The dead is punished because of the lamentation of his family. 'Abdullah made it general (what was said for a particular occasion). Ibn 'Abbas said: When we were with the Commander of the believers, 'Umar b. al-Khattab, we reached Baida', and there was a man under the shadow of the tree. He said to me: Go and inform me who is that person. So I went and (found) that he was Suhaib. I returned to him and said: You commanded me to find out for you who that was, and he is Suhaib. He (Hadrat 'Umar) said: Command him to see us. I said: He has family along with him. He said: (That is of no account) even if he has family along with him. So he (the narrator) told him to see (the Commander of the believers and his party). When we came (to Medina), it was before long that the Commander of the believers was wounded, and Suhaib came weeping and crying: Alas for the brother, alas for the companion. Upon this 'Umar said: Didn't you know, or didn't you hear, that the Messenger of Allah (ﷺ) said: "The dead is punished because of the lamentation of his family"? Then 'Abdullah made it general and 'Umar told it of certain occasions. So I ('Abdullah b. Abu Mulaika) stood up and went to 'A'isha and told her what Ibn 'Umar had said. Upon this she said: I swear by Allah that Allah's Messenger (ﷺ) never said that dead would be punished because of his family's lamenting (for him). What he said was that Allah would increase the punishment of the unbeliever because of his family's lamenting for him. Verily it is Allah Who has caused laughter and weeping. No bearer of a burden will bear another's burden. Ibn Abu Mulaika said that al-Qasim b. Muhammad said that when the words of 'Umar and Ibn 'Umar were conveyed to 'A'isha, she said: You have narrated it to me from those who are neither liar nor those suspected of lying but (sometimes) hearing misleads

2150. Abdullah b. Abu Mulaika said: The daughter of 'Uthman b. 'Affan died in Mecca. We came to attend her (funeral). Ibn 'Umar and Ibn 'Abbas were also present there, and I was sitting between them. He added: I (first sat) by the side of one of them, then the other one came and he sat by my side. 'Abdullah b. 'Umar said to 'Amr b. 'Uthman who was sitting opposite to him: Will you not prevent the people from lamenting, for the Messenger of Allah (ﷺ) had said: "The dead is punished because of the lamenting of his family for him"? Ibn 'Abbas then said that Umar used to say something of that nature, and then narrated saying: I proceeded from Mecca along with 'Umar till we reached al-Baida' and there was a party of riders under the shade of a tree. He said (to me): Go and find out who this party is. I cast a glance and there was Suhaib (in that party). So I informed him ('Umar) about it. He said: Call him to me. So I went back to Suhaib and said: Go and meet the Commander of the believers. When 'Umar was wounded, Suhaib came wailing: Alas, for the brother! alas for the companion! 'Umar said: O Suhaib, do you wail for me, whereas the Messenger of Allah (ﷺ) said: "The dead would be punished on account of the lamentation of the (members of his family)"? Ibn 'Abbas said: When 'Umar died I made a mention of it to 'A'isha. She said: May Allah have mercy upon 'Umar! I swear by Allah that Allah's Messenger (ﷺ) never said that Allah would

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punish the believer because of the weeping (of any one of the members of his family), but he said that Allah would increase the punishment of the unbeliever because of the weeping of his family over him. 'A'isha said: The Qur'an is enough for you (when it states):" No bearer of burden will bear another's burden" (vi. 164). Thereupon Ibn 'Abbas said: Allah is He Who has caused laughter and weeping. Ibn Abu Mulaika said: By Allah, Ibn 'Umar said nothing

2151. Amr reported on the authority of Ibn Abu Mulaika:We were with the bier of Umm Aban, daughter of 'Uthman, and the rest of the hadith is the same, but he did not narrate it as a marfu' hadith on the authority of 'Umar from the Messenger of Allah () as it was narrated by Ayyub and Ibn Juraij, and the hadith narrated by them (Ayyub and Ibn Juraij) is more complete than that of 'Amr

2152. Abdullah b. 'Umar reported that the Messenger of Allah () said:The dead is punished because of the lamentation of the living

2153. Hisham b. 'Urwa narrated on the authority of his father that the saying of Ibn 'Umar, viz." The dead would be punished because of the lamentation of his family over him" was mentioned to 'A'isha. Upon this she said:May Allah have mercy upon Abu 'Abd al-Rahman (the kunya of Ibn 'Umar) that he heard something but could not retain it (well). (The fact is) that the bier of a Jew passed before the Messenger of Allah () and (the members of his family) were waiting over him. Upon this he said: You are wailing and he is being punished

2154. Hisham narrated on the authority of his father that it was mentioned to 'A'isha that Ibn 'Umar had narrated as marfu' hadith from the Messenger of Allah () that the dead would be punished in the grave because of the lamentation of his family for him. Upon this she said:He (Ibn 'Umar) missed (the point). The Messenger of Allah () had (in fact) said: He (the dead) is punished for his faults or for his sins, and the members of his family are wailing for him now. (This misunderstanding of Ibn 'Umar is similar to his saying:) The Messenger of Allah () stood by the well in which were lying the dead bodies of those polytheists who had been killed on the Day of Badr, and he said to them what he had to say, i. e.: They hear what I say. But he (Ibn 'Umar) misunderstood. The Prophet () had only said: They (the dead) understand that what I used to say to them was truth. She then recited:" Certainly, thou canst not make the dead hear the call" (xxvii. 80), nor can you make those hear who are in the graves, nor can you inform them when they have taken their seats in Hell

2155. This hadith has been narrated by Ibn 'Urwa with the same chain of transmitters. The hadith narrated by Abu Usama is more complete

2156. Amra daughter of 'Abd al Rahman narrated that she heard (from) 'A'isha and made a mention to her about 'Abdullah b. 'Umar as saying:The dead is punished because of the lamentation of the living. Upon this 'A'isha said: May Allah have mercy upon the father of 'Abd al-Rahman (Ibn 'Umar). He did not tell a lie, but he forgot or made a mistake. The Messenger of Allah () happened to pass by a (dead) Jewess who was being lamented. Upon this he said: They weep over her and she is being punished in the grave

2157. Ali b. Rabi'a reported that the first one who was lamented upon in Kufa was Qaraza b. Ka'b. Mughira b. Shu'ba said:I heard the Messenger of Allah () saying: He who is lamented upon would be punished because of the lamentation for him on the Day of judgment

2158. A hadith like this has been narrated by Mughira b. Shu'ba from the Messenger of Allah ()

2159. This hadith has been narrated from the Messenger of Allah () through another chain of transmitters

2160. Abu Malik al-Ash'ari reported Allah's Messenger () as saying:Among my people there are four characteristics belonging to pre-Islamic period which they do not abandon: boasting of high rank, reviling other peoples' genealogies, seeking rain by stars, and walling. And he (further) said: If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a chemise of mangle

2161. 'A'isha reported that when the Messenger of Allah () was told that Ibn Haritha, Ja'far b. Abu Talib and Abdullah b. Rawaha were killed, he sat down, showing signs of grief. She (further) said:I was looking (at him) through the crevice of the door. A man came to him and mentioned that Ja'far's women were lamenting. He (the Holy Prophet) commanded him to go and forbid them (to do so). So he went away but came back and told (him) that they did not obey (him). He commanded him a second time to go and forbid them (to do so). He again went but came back to him and said: I swear by God, Messenger of Allah, that they have overpowered us. She ('A'isha) said that she thought the Messenger of Allah () had told (her) to throw dust in their mouths. Thereupon 'A'isha said: May Allah humble you! You did not do what Allah's Messenger () ordered you, nor did you stop annoying Allah's Messenger ()

2162. This hadith has been narrated by Yahya b. Sa'id with the same chain of transmitters like one narrated by 'Abd al-'Aziz (with the change of these words):" You did not spare the Messenger of Allah () the botheration

2163. Umm 'Atiyya reported:The Messenger of Allah () took a promise from us along with the oath of Allegiance that we would not lament. But only five among us fulfilled the promise (and they are) Umm Sulaim, and Umm al-'Ala', and the daughter of Abu Sabra the wife of Mu'adh, or daughter of Abu Sabra and wife of Mu'adh

2164. Umm 'Atiyya reported that the Messenger of Allah () took pledge from us (including this promise) that we would not lament. Only five amongst us fulfilled the promise, and one of them (who fulfilled the promise) was Umm Sulaim

2165. Hafsa narrated on the authority of Umm 'Atiyya that she said:When this verse was revealed:" When believing women came to thee giving thee a pledge that they will not associate aught with Allah, and will not disobey thee in good" (lx. 12), she (Umm Atiyya) said: In (this pledge) was also included wailing. I said: Messenger of Allah, except members of such a tribe who helped me (in lamentation) during pre-Islamic days, there is left no alternative for me, but that I should also help them. Upon this the Messenger of Allah () said: (Yes) but only in case of the members of such a tribe

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2166. Umm 'Atiyya reported:We were forbidden to follow the bier, but it was not made absolute on us

2167. Umm 'Atiyya reported:We were refrained from following the bier, but it was not made absolute on us

2168. Umm 'Atiyya reported:The Apostle of Allah (ﷺ) came to us when we were bathing his daughter, and he told us: Wash her with water and (with the leaves of) the lote tree, three or five times, or more than that if you think fit, and put camphor or something like camphor in the last washing; then inform me when you have finished. So when we had finished, we informed him, and he gave to us his (own) under-garment saying:" Put it next her body

2169. Umm 'Atiyya reported:We braided her hair in three plaits

2170. Umm 'Atiyya reported:One of the daughters of the Messenger of Allah (ﷺ) died. And in the hadith transmitted by Ibn 'Ulayya (the words are): The Messenger of Allah (ﷺ) came to us and we were washing his daughter. And in the hadith transmitted by Malik (the words are): There came in (our apartment) the Messenger of Allah (ﷺ) (way peace be upon him) when his daughter died. The rest of the hadith is the same as narrated by Yazid b. Zurai' from Ayyub from Muhammad from Umm 'Atiyya

2171. A hadith like this has been transmitted by Hafsa on the authority of Umm 'Atiyya with the exception (of these words that the Prophet asked them to wash her dead body):" three times, five times, seven times, or more than that, if you deem fit:" Hafsa (further) said on the authority of Umm 'Atiyya: We braided (the hair) of her head in three plaits

2172. Umm 'Atiyya reported:We washed her an odd number of times, i. e. three, five or seven times; and Umm 'Atiyya (further) said: We braided her hair in three plaits

2173. Umm 'Atiyya reported:When Zainab the daughter of the Messenger of Allah (ﷺ) died, he said to us: Wash her odd number of times, i. e. three or five times, and put camphor or something-like camphor at the fifth time, and after you have washed her inform me. So we informed him and he gave us his under-garment, saying:" Put it next her body

2174. Umm 'Atiyya reported:There came to us the Messenger of Allah (ﷺ) as we were washing one of his daughters. So he said: Wash her (dead body) an odd number of times, five times or more than that, the rest of the hadith is the same. She (further) said: We braided her hair in three plaits: (two) on the sides of her head and one on her forehead

2175. Umm 'Atiyya reported that when the Messenger of Allah (ﷺ) asked her to wash his daughter, he told her to start from the right side, and with those parts of the body over which Wudu' is performed

2176. Umm 'Atiyya reported that the Messenger of Allah (ﷺ) said to them (the women) in regard to the washing of his daughter to start from the right side and with those parts of the body over which Wudu' is performed

2177. Khabbab al-Aratt reported:We migrated with the Messenger of Allah (ﷺ) in the path of Allah seeking Allah's pleasure alone. Thus our reward was assured with Allah. And amongst us were those who spent life (in such a state of piety and austerity) that nothing consumed their reward. Mus'ab b. 'Umair was one of them. He was killed on the Day of Uhud, and nothing but a woollen cloak was found to shroud him. When we covered his head with it, his feet became uncovered, and when we covered his feet, his head was uncovered. Upon this the Messenger of Allah (ﷺ) said: Place it (this cloak) on the side of his head and cover his feet with grass. And there is one amongst us for whom the fruit is ripened and he enjoys it

2178. A hadith like this has been narrated by 'Uyaina on the authority of A'mash with the same chain of transmitters

2179. A'isha reported that the Messenger of Allah (ﷺ) was shrouded in three cotton garments of white Yamani stuff from Sahul, among which was neither a shirt nor a turban; and so far as Hullah is concerned there was some doubt about it in the minds of people, that it was brought for him in order to shroud him with it, but it was abandoned, and he was shrouded in three cotton garments of white Yamani stuff from Sahul. Then 'Abdullah b. Abu Bakr got it and said:I would keep it in order to shroud myself in it. He then said: If Allah, the Exalted and Majestic, would have desired it for His Apostle, he would have been shrouded with it. So he sold it and gave its price in charity

2180. A'isha reported that the Messenger of Allah (ﷺ) was wrapped in a Yamani wrapper which belonged to 'Abdullah b Abu Bakr; then it was removed from him, and he was shrouded in three cotton sheets of white Yamani stuff from Sahul among which was neither a shirt nor a turban. 'Abdullah took up the Hullah and said:I would be shrouded in it, but then said: How is it that I should be shrouded in it in which the Messenger of Allah (ﷺ) was not shrouded! So he gave it in charity

2181. This hadith is narrated on the authority of Hisham with the same chain of transmitters, but in the hadith narrated by him there is no mention of the story of 'Abdullah b. Abu Bakr

2182. Abu Salama said:I asked 'A'isha with how many garments the Messenger of Allah (ﷺ) was shrouded. She said: With three garments of Sahul

2183. A'isha reported:When the Messenger of Allah (ﷺ) (may peace be upon him) died, he was covered with a Yamani wrapper

2184. This hadith has been narrated by Zuhri with the same chain of transmitters

2185. Jabir b. 'Abdullah reported:Allah's Messenger (ﷺ) one day in the course of his sermon made mention of a person among his Companions who had died and had been wrapped in a shroud not long (enough to cover his whole body) and was buried during the night. The Apostle of Allah (ﷺ) reprimanded (the audience) that a person was buried during the night (in a state that) funeral prayer could not be offered (over him by the Messenger of Allah). (And this is permissible only)

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when it becomes a dire necessity for a man. The Apostle of Allah () also said: When any one of you shrouds his brother, he should shroud him well

2186. Abu Huraira reported Allah's Apostle () as saying: Make haste at a funeral; if the dead person was good, it is a good state to which you are sending him on; but if he was otherwise it is an evil of which you are ridding yourselves

2187. This hadith has been narrated by another chain of transmitters except with this variation (of words) that in the hadith narrated by Ma'mar (the words are): "I do not know whether the hadith is marfu

2188. Abu Huraira reported Allah's Messenger as saying: Hasten at a funeral, for if (the dead person) is good, you would (soon) bring him close to the good. And if it is otherwise, it is an evil of which you are ridding yourselves

2189. Abu Huraira reported Allah's Messenger () as saying: He who attends the funeral till the prayer is offered for (the dead), for him is the reward of one qirat, and he who attends (and stays) till he is buried, for him is the reward of two qirats. It was said: What are the qirats? He said: They are equivalent to two huge mountains. Two other narrators added: Ibn 'Umar used to pray and then depart (without waiting for the burial of the dead). When the tradition of Abu Huraira reached him, he said: "We have lost many qirats

2190. This hadith has been narrated on the authority of Abu Huraira through another chain of narrators up to these words: "two great mountains." No mention is made of what followed (these words); and in the hadith transmitted by 'Abd al- A'la (the words are): "till (the burial) is complete." In the hadith transmitted by 'Abd ar-Razzaq (the words are): "till he is placed in the grave

2191. This hadith is narrated on the authority of Abu Huraira through another chain of transmitters (with these words): "He who followed it (the bier) till he (the dead) is buried

2192. Abu Huraira reported Allah's Apostle () as saying: He who offered prayer over the dead, but did not follow the bier, for him is the reward of one qirat, and he who followed it, for him is the reward of two qirats. It was asked what the qirats were. He said: The smaller amongst the two is equivalent to Uhud

2193. Abu Huraira reported Allah's Messenger () as saying: He who offers prayer for the dead, for him is (the reward of) one qirat; and he who follows the bier till it is placed in the grave, for him (is the reward of) two qirats. I (Abu Hazim, one of the narrators) said: Abu Huraira, what is a qirat? He said: It is like the hill of Uhud

2194. Nafi' narrated that it was said to Ibn 'Umar that Abu Huraira reported to have heard Allah's Messenger () as saying: He who follows the bier, for him is the reward of one qirat. Ibn 'Umar said: Abu Huraira narrated it too often. So he sent (a messenger to) 'A'isha to ascertain (the fact). She ('A'isha) testified Abu Huraira. Ibn 'Umar said: We missed so many qirats

2195. Dawud b. 'Amir b. Sa'd b. Abu Waqqas reported on the authority of his father that while he was sitting along with 'Abdullah b. 'Umar, Khabbab, the owner of Maqsura, said: Ibn 'Umar, do you hear what Abu Huraira says that he heard the Messenger of Allah () say: "He who goes out with the bier when taken out from its residence and offers prayer for it and he then follows it till it is buried, he would have two qirats of reward, each qirat being equivalent to Uhud; and he who, after having offered prayer, (directly) came back would have his reward (as great) as Uhud"? Ibn 'Umar sent Khabbab to 'A'isha in order to ask her about the words of Abu Huraira (and also told him) to come back to him (Ibn 'Umar) and inform him what 'A'isha said. (In the meanwhile) Ibn 'Umar took up a handful of pebbles and turned them over in his hand till the messenger (Khabbab) came back to him and told (him) that 'A'isha testified (the statement of) Abu Huraira. Ibn 'Umar threw the pebbles he had in his hand on the ground and then said: We missed a large number of qirats

2196. Thauban, the freed slave of the Messenger of Allah () reported Allah's Messenger () as saying: He who offered prayer for the dead, for him is the reward of one qirat, and he who attended its burial, he would have two qirats as his reward. And qirat is equivalent to Uhud

2197. This hadith has been narrated by Qatada with the same chain of transmitters. And in the hadith transmitted by Sa'id and Hisham, (the words are): "The Apostle of Allah () was asked about qirat, and he said: It is equivalent to Uhud

2198. 'A'isha reported Allah's Apostle () saying: If a company of Muslims numbering one hundred pray over a dead person, all of them interceding for him, their intercession for him will be accepted

2199. Abdullah b. 'Abbas reported that his son died in Quda'id or 'Usfan. He said to Kuraib to see as to how many people had gathered there for his (funeral). He (Kuraib) said: So I went out and I informed him about the people who had gathered there. He (Ibn 'Abbas) said: Do you think they are forty? He (Kuraib) said: Yes. Ibn 'Abbas then said to them: Bring him (the dead body) out for I have heard Allah's Messenger () as saying: If any Muslim dies and forty men who associate nothing with Allah stand over his prayer (they offer prayer over him), Allah will accept them as intercessors for him

2200. Anas b. Malik reported: There passed a bier (being carried by people) and it was lauded in good terms. Upon this the Messenger of Allah () said: It has become certain, it has become certain, it has become certain. And there passed a bier and it was condemned in bad words. Upon this the Messenger of Allah () said: It has become certain, it has become certain, it has become certain. 'Umar said: May my father and mother be ransom for you! There passed a bier and it was praised in good terms, and you said: It has become certain, it has become certain, it has become certain. And there passed a bier and it was condemned in bad words, and you said: It has become certain, it has become certain, it has become certain. Upon this the Messenger of Allah (way peace be upon him) said: He whom you praised in good terms, Paradise has become certain for him, and he whom you condemned in bad words, Hell has become certain for him. You are Allah's witnesses in the earth, you are Allah's witnesses in the earth, you are Allah's witnesses in the earth

Sahih Muslim

2201. This hadith has been narrated through another chain of transmitters

2202. Qatada b. Rib'i reported Allah's Messenger () as saying:Whenever a bier passed before him, he said: He is the one to find relief and the one with (the departure of him) other will find relief. They said: Apostle of Allah, who is al-Mustarih and al-Mustarah? Upon this he said: The believing servant finds relief from the troubles of the world, and in the death of a wicked person, the people, towns, trees and animals find relief

2203. In the hadith transmitted by Yahya b. Sa'id on the authority of Qatada (the words are):(The believing servant) finds relief from the troubles of the world and its hardships and (gets into) the Mercy of Allah

2204. Abu Huraira reported that the Messenger of Allah () gave the people news of the death of Negus on the day he died, and he took them out to the place of prayer and observed four takbirs

2205. Abu Huraira reported:The Messenger of Allah () gave us the news of the death of Negus, the ruler of Abyssinia, on the day when he died, and he said (to us): Beg pardon for your brother. Ibn Shihab said that Sa'id b. Musayyib had told that Abu Huraira had narrated to him that the Messenger of Allah () drew them up in a row in a place of prayer, and offered prayer and recited four takbirs for him

2206. This hadith is narrated through another chain of transmitters

2207. Jabir b. 'Abdullah reported that the Messenger of Allah () offered prayer for Ashama, the Negus, and recited four takbirs

2208. Jabir b. 'Abdullah reported Allah's Messenger () as saying:There died today the pious servant of Allah, Ashama. So he stood up and led us in (funeral prayer) over him

2209. Jabir b. 'Abdullah reported Allah's Messenger () as saying:A brother of yours has died, so stand up and offer prayer over him. So we stood up and drew ourselves up into two rows

2210. Imran b. Husain reported Allah's Messenger () as saying:A brother of yours has died; so stand up and offer prayer for him, i. e. Negus. And in the hadith transmitted by Zubair (the words are):" Your brother

2211. Sha'bi reported that the Messenger of Allah () observed prayer over a grave after the dead was buried and he recited four takbirs over him. Shaibani said:I said to Sha'bi: Who narrated it to you? He said: An authentic one, 'Abdullah b. 'Abbas. This is the word of a hasan hadith. In the narration of Ibn Numair (the words are): The Messenger of Allah () went to the grave which had been newly prepared and prayed over it, and they also prayed who were behind him and he recited four takbirs. I said to 'Amir: Who narrated it to you? He said: An authentic one who saw him, i e. Ibn 'Abbas

2212. This hadith has been narrated through another chain of transmitters, but in one of them (these words are found):" The Apostle of Allah () recited four takbirs

2213. The hadith as narrated by Shaibani has been narrated through another chain of transmitters

2214. Anas reported that the Messenger of Allah () observed prayer on the grave

2215. It is narrated on the authority of Abu Huraira that a dark-complexioned woman (or a youth) used to sweep the mosque. The Messenger of Allah () missed her (or him) and inquired about her (or him). The people told him that she (or he) had died. He asked why they did not inform him, and it appears as if they had treated her (or him) or her (or his) affairs as of little account. He (the Holy Prophet) said:Lead me to her (or his) grave. They led him to that place and he said prayer over her (or him) and then remarked: Verily, these graves are full of darkness for their dwellers. Verily, the Mighty and Glorious Allah illuminates them for their occupants by reason of my prayer over them

2216. It is narrated on the authority of 'Abd al-Rahman b. Abu Laila that Zaid used to recite four takbirs on our funerals and he recited five takbirs on one funeral. I asked him the reason (for this variation), to which he replied:The Messenger of Allah () recited thus

2217. It is narrated on the authority of 'Amir Ibn Rabi'a (may Allah be pleased with him) that the Prophet () said:Whenever you see a funeral procession, stand up for that until it moves away or is lowered on the ground

2218. It is narrated on the authority of 'Amir ibn Rabi'a (may Allah be pleased with him) that the Prophet () said:Should any one of you come across a funeral procession, and if he does not intend to accompany it, he must stand up until it passes by him or is placed upon the ground before it passes him

2219. It is reported on the authority of Ibn Juraij that the Prophet () said:Should anyone amongst you see a bier he must stand up so long as it is within sight in case he does not intend to follow it

2220. It is narrated on the authority of Abu Sa'id al-Khudri that the Prophet () said:When you follow a bier, do not sit until it is placed on the (ground)

2221. It is narrated on the authority of Abu Sa'id al-Khudri that the Prophet () said:Whenever you come across a bier you should stand up, and he who follows it should not sit down till it is placed on the ground

2222. It is narrated on the authority of Jabir ibn 'Abdullah:There passed a bier and the Prophet () stood up for it and we also stood up along with him. We said: Messenger of Allah, that was the bier of a Jewess. Upon this he remarked: Verily, death is a matter of consternation, so whenever you come across a bier stand up

2223. Ibn Juraij told me that Abu Zubair heard Jabir say that the Prophet () kept standing for a bier until it disappeared

Sahih Muslim

2224. Again Abu Zubair heard Jabir say that the Prophet (ﷺ) and his Companions kept standing for a bier of a Jew until it disappeared from sight

2225. It is narrated on the authority of Ibn Abu Laila that while Qais b. Sa'd and Sahl b. Hunaif were both in Qadislyya a bier passed by them and they both stood up. They were told that it was the bier of one of the people of the land (non-Muslim). They said that a bier passed before the Prophet (ﷺ) and he stood up. He was told that he (the dead man) was a Jew. Upon this he remarked: Was he not a human being or did he not have a soul? And in the hadith narrated by 'Amr b. Murra with the same chain of transmitters, (the words) are: "There passed a bier before us

2226. It is narrated on the authority of Ibn Abu Laila that while Qais b. Sa'd and Sahl b. Hunaif were both in Qadislyya a bier passed by them and they both stood up. They were told that it was the bier of one of the people of the land (non-Muslim). They said that a bier passed before the Prophet (ﷺ) and he stood up. He was told that he (the dead man) was a Jew. Upon this he remarked: Was he not a human being or did he not have a soul? And in the hadith narrated by 'Amr b. Murra with the same chain of transmitters, (the words) are: "There passed a bier before us

2227. It is narrated on the authority of Waqid:Nafi' b. Jubair saw me and we were standing for a bier, while he was sitting and waiting for the bier to be placed on the ground. He said to me: What makes you keep standing? I said: I am waiting that the bier may be placed on the ground (and I am doing that) on the hadith narrated to me by Abu Sa'id al-Khudri. Upon this Nafi' said: Verily, Mas'ud b. Hakam reported to me on the authority of Hadrat 'Ali b. Abu Talib that the Prophet (ﷺ) stood up first (for a bier) and then sat down

2228. Mas'ud b. al-Hakam al-Ansari informed Nafi' that he had heard Hadrat 'Ali (may Allah be pleased with him), son of Abu Talib, say about the biers: Verily, the Prophet (ﷺ) used to stand first but later on kept sitting; but it is also narrated that Nafi' ibn Jubair saw Waqid b. 'Amr standing for a bier till it was placed down

2229. This hadith has been narrated by Yahya b. Sa'id with the same chain of transmitters

2230. It is narrated on the authority of Muhammad b. Munkadir that he said: I heard from Mas'ud b. al-Hakam who narrated it on the authority of Hadrat 'Ali that he said: We saw the Prophet (ﷺ) stood up for a (bier) and we also stood up; he sat down and we too sat down

2231. This hadith has been narrated by Shu'ba with the same chain of transmitters

2232. Jubair b. Nufair says: I heard it from 'Auf b. Malik that the Prophet (ﷺ) said prayer on the dead body, and I remembered his prayer: "O Allah! forgive him, have mercy upon him, give him peace and absolve him. Receive him with honour and make his grave spacious; wash him with water, snow and hail. Cleanse him from faults as Thou wouldst cleanse a white garment from impurity. Requite him with an abode more excellent than his abode, with a family better than his family, and with a mate better than his mate. Admit him to the Garden, and protect him from the torment of the grave and the torment of the Fire." ('Auf bin Malik) said: I earnestly desired that I were this dead body

2233. Jubair b. Nufair says: I heard it from 'Auf b. Malik that the Prophet (ﷺ) said prayer on the dead body, and I remembered his prayer: "O Allah! forgive him, have mercy upon him, give him peace and absolve him. Receive him with honour and make his grave spacious; wash him with water, snow and hail. Cleanse him from faults as Thou wouldst cleanse a white garment from impurity. Requite him with an abode more excellent than his abode, with a family better than his family, and with a mate better than his mate. Admit him to the Garden, and protect him from the torment of the grave and the torment of the Fire." ('Auf bin Malik) said: I earnestly desired that I were this dead body

2234. A hadith like this has been narrated through another chain of transmitters

2235. Samura b. Jundub said: I prayed behind the Messenger of Allah (ﷺ) and he prayed for a woman who had died in the state of delivery. He stood in front of her waist

2236. This hadith has been narrated by Husain with the same chain of transmitters, but no mention is made of Umm Ka'b

2237. Samura b. Jundub said: I was a young boy during the time of the Prophet (ﷺ) and I retained in my mind (what I learnt from him), and nothing restrained me from speaking except the fact that there were persons far more advanced in age than I. Verily, I said prayer behind the Messenger of Allah (ﷺ) over a woman who had died in the state of delivery, and the Messenger of Allah (ﷺ) stood up to say prayer in front of the middle part of her body. And in the tradition narrated on the authority of Ibn Muthanna the words are: "The Holy Prophet) stood in the middle part of her body for offering prayer for her

2238. It is reported on the authority of Jabir ibn Samura that an unsaddled horse was brought to the Prophet (ﷺ) and he rode on it when he returned after having offered the funeral prayer of Ibn Dahdah and we walked on foot around him

2239. Jabir ibn Samura reported that the Prophet (ﷺ) said (funeral) prayer on Ibn Dahdah: then an unsaddled horse was brought to him and a person hobbled it, and he (the Messenger of Allah) rode upon it and it bounded and we followed it and ran after it. One of the people said that the Prophet (ﷺ) remarked: How many among hanging bunches in the Paradise are meant for Ibn Dahdah?

2240. Amir b. Sa'd b. Abu Waqqas told that Sa'd b. Abu Waqqas said during his illness of which he died: "Make a niche for me in the side of the grave and set up bricks over me as was done in case of Allah's Messenger (ﷺ)

2241. Ibn 'Abbas said that a piece of red stuff was put in the grave of Allah's Messenger (ﷺ)

2242. Thumama b. Shafayy reported: When we were with Fadala b. 'Ubaid in the country of the Romans at a place (known as) Rudis, a friend of ours died. Fadala b. 'Ubaid ordered to prepare a grave for him and then it was levelled; and then he said: I heard the Messenger of Allah (ﷺ) commanding (us) to level the grave

Sahih Muslim

2243. Abu'l-Hayyaj al-Asadi told that 'Ali (b. Abu Talib) said to him: Should I not send you on the same mission as Allah's Messenger () sent me? Do not leave an image without obliterating it, or a high grave without levelling It. This hadith has been reported by Habib with the same chain of transmitters and he said: (Do not leave) a picture without obliterating it

2244. Abu'l-Hayyaj al-Asadi told that 'Ali (b. Abu Talib) said to him: Should I not send you on the same mission as Allah's Messenger () sent me? Do not leave an image without obliterating it, or a high grave without levelling It. This hadith has been reported by Habib with the same chain of transmitters and he said: (Do not leave) a picture without obliterating it

2245. Jabir said: Allah's Messenger () forbade that the graves should be plastered or they be used as sitting places (for the people), or a building should be built over them

2246. A hadith like this has been transmitted on the authority of Jabir b. 'Abdullah

2247. Jabir said that he was forbidden to plaster graves

2248. Abu Huraira reported Allah's Messenger () as saying: It is better that one of you should sit on live coals which would burn his clothing and come in contact with his skin than that he should sit on a grave

2249. A hadith like this has been narrated by Suhail with the same chain of transmitters

2250. Abu Marthad al-Ghanawi reported Allah's Messenger () as saying: Do not sit on the graves and do not pray facing towards them

2251. Abu Marthad al-Ghanawi reported Allah's Messenger () as saying: Do not pray facing towards the graves, and do not sit on them

2252. Abbad b. 'Abdullah b. Zubair reported that 'A'isha ordered the bier of Sa'd b. Abu Waqqas to be brought into the mosque so that she should pray for him. The people disapproved this (act) of hers. She said: How soon the people have forgotten that the Messenger of Allah () offered not the funeral prayer of Suhail b al-Baida' but in a mosque

2253. Abbad b. 'Abdullah b. Zubair reported on the authority of 'A'isha that when Sa'd b. Abu Waqqas died, the wives of the Messenger of Allah () sent message to bring his bier into the mosque so that they should offer prayer for him. They (the participants of the funeral) did accordingly, and it was placed in front of their apartments and they offered prayer for him. It was brought out of the door (known as) Bab al-Jana'iz which was towards the side of Maqa'id, and the news reached them (the wives of the Holy Prophet) that the people had criticised this (i. e. offering of funeral prayer in the mosque) saying that it was not desirable to take the bier inside the mosque. This was conveyed to 'A'isha. She said: How hastily the people criticise that about which they know little. They criticise us for carrying the bier in the mosque. The Messenger of Allah () offered not the funeral prayer of Suhail b. Baida' but in the innermost part of the mosque

2254. Abu Salama b. 'Abd al-Rahman reported on the authority of 'A'isha that when Sa'd b. Abu Waqqas died she said: Bring it (the bier) into the mosque so that I offer prayer for him. But, this act of hers was disapproved. She said: By Allah, the Messenger of Allah () offered prayer in the mosque for the two sons of Baida', viz, for Suhail and his brother

2255. 'A'isha reported (that whenever it was her turn for Allah's Messenger [may peace be upon him] to spend the night with her) he would go out towards the end of the night to al-Baqi' and say: Peace be upon you, abode of a people who are believers. What you were promised would come to you tomorrow, you receiving it after some delay; and God willing we shall join you. O Allah, grant forgiveness to the inhabitants of Baqi' al-Gharqad. Qutaiba did not mention his words: " would come to you

2256. Muhammad b. Qais said (to the people): Should I not narrate to you (a hadith of the Holy Prophet) on my authority and on the authority of my mother? We thought that he meant the mother who had given him birth. He (Muhammad b. Qais) then reported that it was 'A'isha who had narrated this: Should I not narrate to you about myself and about the Messenger of Allah ()? We said: Yes. She said: When it was my turn for Allah's Messenger () to spend the night with me, he turned his side, put on his mantle and took off his shoes and placed them near his feet, and spread the corner of his shawl on his bed and then lay down till he thought that I had gone to sleep. He took hold of his mantle slowly and put on the shoes slowly, and opened the door and went out and then closed it lightly. I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps till he reached Baqi'. He stood there and he stood for a long time. He then lifted his hands three times, and then returned and I also returned. He hastened his steps and I also hastened my steps. He ran and I too ran. He came (to the house) and I also came (to the house). I, however, preceded him and I entered (the house), and as I lay down in the bed, he (the Holy Prophet) entered the (house), and said: Why is it, O 'A'isha, that you are out of breath? I said: There is nothing. He said: Tell me or the Subtle and the Aware would inform me. I said: Messenger of Allah, may my father and mother be ransom for you, and then I told him (the whole story). He said: Was it the darkness (of your shadow) that I saw in front of me? I said: Yes. He gave me a nudge on the chest which I felt, and then said: Did you think that Allah and His Apostle would deal unjustly with you? She said: Whatsoever the people conceal, Allah will know it. He said: Gabriel came to me when you saw me. He called me and he concealed it from you. I responded to his call, but I too concealed it from you (for he did not come to you), as you were not fully dressed. I thought that you had gone to sleep, and I did not like to awaken you, fearing that you may be frightened. He (Gabriel) said: Your Lord has commanded you to go to the inhabitants of Baqi' (to those lying in the graves) and beg pardon for them. I said: Messenger of Allah, how should I pray for them (How should I beg forgiveness for them)? He said: Say, Peace be upon the inhabitants of this city (graveyard) from among the Believers and the Muslims, and may Allah have mercy on those who have gone ahead of us, and those who come later on, and we shall, God willing, join you

Sahih Muslim

2257. Sulaiman b. Buraida narrated on the authority of his father that the Messenger of Allah (ﷺ) used to teach them when they went out to the graveyard. One of the narrators used to say this in the narration transmitted on the authority of Abu Bakr: "Peace be upon the inhabitants of the city (i. e. graveyard)." In the hadith transmitted by Zuhair (the words are): "Peace be upon you, the inhabitants of the city, among the believers, and Muslims, and God willing we shall join you. I beg of Allah peace for us and for you"

2258. Abu Huraira reported Allah's Messenger, (ﷺ) as saying: I sought permission to beg forgiveness for my mother, but He did not grant it to me. I sought permission from Him to visit her grave, and He granted it (permission) to me

2259. Abu Huraira reported: The Apostle of Allah (ﷺ) visited the grave of his mother and he wept, and moved others around him to tears, and said: I sought permission from my Lord to beg forgiveness for her but it was not granted to me, and I sought permission to visit her grave and it was granted to me so visit the graves, for that makes you mindful of death

2260. Ibn Buraida reported on the authority of his father that the Messenger of Allah (ﷺ) said: I forbade you to visit graves, but you may now visit them; I forbade you to eat the flesh of sacrificial animals after three days, but you may now keep it as long as you feel inclined; and I forbade you nabidh except in a water-skin, you may drink it from all kinds of water-skins, but you must not drink anything intoxicating

2261. This hadith has been narrated through another chain of transmitters

2262. Jabir b. Samura reported: (The dead body) of a person who had killed himself with a broad-headed arrow was brought before the Messenger of Allah (ﷺ), but he did not offer prayers for him

The Book of Zakat

2263. Abu Sa'id al-Khudri reported Allah's Messenger (way peace be upon him) as saying: No sadaqa (zakat) is payable on less than five wasqs of (dates or grains), on less than five camel-heads and on less than five uqiyas (of silver)

2264. A hadith like this has been narrated by 'Amr b. Yahya with the same chain of transmitters

2265. Umara reported: I heard Abd Sa'id al-Khudri as saying that he had heard Allah's Messenger (ﷺ) make (this) observation with a gesture of his five fingers, and then he narrated the hadith as transmitted by 'Uyaina (hadith)

2266. Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying: No Sadaqa (zakat) is due on less than five wasqs of (dates or grains), on less than five camel-heads, and on less than five uqiyas (of silver)

2267. Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying: No Sadaqa is payable on less than five wasqs of dates or grains

2268. Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying: No Sadaqa is payable on the grains and dates till it (comes to the Weight) of five wasqs, or less than five heads of camels, or less than five uqiyas (of silver)

2269. A hadith like this has been narrated by Isma'il b. Umayya with the same chain of transmitters

2270. A hadith like this has been narrated by Isma'il b. Umayya with the same chain of transmitters, but instead of the word dates, fruit has been used

2271. Jabir b. 'Abdullah reported Allah's Messenger (ﷺ) as saying: No Sadaqa is payable on less than five fiqiyas of silver, and on less than five heads of camels, and less than five wasqs of dates

2272. Jabir b. 'Abdullah reported Allah's Messenger (ﷺ) as saying: A tenth is payable on what is watered by rivers, or rains, and a twentieth on what is watered by camels

2273. Abu Huraira reported Allah's Messenger (ﷺ) as saying: No Sadaqa is due from a Muslim on his slave or horse

2274. Abu Huraira reported Allah's Messenger (ﷺ) as saying: No Sadaqa is due from a Muslim on his slave or horse

2275. A hadith like this has been narrated by Abu Huraira through another chain of transmitters

2276. Abu Huraira reported Allah's Messenger (ﷺ) as saying: There is no Sadaqa on a slave except Sadaqat-ul-Fitr

2277. Abu Huraira reported that the Messenger of Allah (ﷺ) sent Umar for (collecting) Sadaqa (zakat), and it was said that Ibn Jamil, Khalid b. Walid and 'Abbas the uncle of the Messenger of Allah (ﷺ), refused (to pay it). Upon this the Messenger of Allah (ﷺ) said: Ibn Jamil is taking revenge but for this that he was destitute and Allah made him rich. As regards Khalid, you are unjust to Khalid, for he reserved his armours and weapons for the sake of Allah, and as for 'Abbas, I shall be responsible for it and an equal amount along with it. And he again said: 'Umar, bear this in mind, the uncle of a person is like his father

2278. Ibn Umar said that Allah's Messenger (way peace be upon him) prescribed the payment of Zakat-ul-Fitr (on breaking the fast) of Ramadan for people, for every freeman, or slave, male and female among the Muslims-one sa' of dried dates, or one sa' of barley

2279. Ibn 'Umar said that the Messenger of Allah (ﷺ) prescribed Zakat-ul-Fitr one sa' of dates or one sa' of barley for every slave or freeman, young or old

2280. Ibn 'Umar said that the Messenger of Allah (ﷺ) prescribed the Sadaqa of Ramadan (Sadaqat-ul-Fitr) one sa' of dates or one sa' of barley for every free man or a slave, male or female, and then the people equalised (one sa' of dates or barley) with half a sa' of wheat

Sahih Muslim

2281. Abdullah b. Umar reported that the Messenger of Allah (ﷺ) ordered the (payment of) Zakat-ul-Fitr one sa' of dates, or one sa' of barley. Ibn 'Umar ('Abdullah b. 'Umar) further said: The people equalised it (then) with two mudds of fine wheat
2282. Ibn Umar reported that the Messenger of Allah (ﷺ) prescribed Zakat-ul-Fitr of Ramadan one sa' of dates or one sa' of barley for every individual among the Muslims (whether) free man or slave, male or female, young or old
2283. Sad b. Abu Sarh heard Abu Sa'id al-Khudri as saying: We used to take out as the Zakat of Fitr one sa' of grain, or one sa' of barley or one sa' of dates, or one sa' of cheese or one sa' of raisins
2284. Abd Sa'id al-Khudri reported: We, on behalf of every young or old, free man or slave (amongst us), used to take out during the lifetime of the Messenger of Allah (ﷺ) as the Zakat of Fitr one sa' of grain, or one sa' of cheese or one sa' of raisins. And we continued taking out these till Mu'awiya b. Abu Sufyan came to us for pilgrimage or 'Umra, and addressed the people on the pulpit and said to them: I see that two mudds of zakat out of the wheat (red) of Syria is equal to one sa' of dates. So the people accepted it. But Abu Sa'id said: I would continue to take out as I used to take out (before, i.e. one sa') as long as I live
2285. Sa'd b. Abu Sarh heard Abu Sa'id al-Khudri as saying: We, on behalf of young or old, free or slave, used to take out the Zakat of Fitr while the Messenger of Allah (ﷺ) (may peace be upon him) was among us, in three kinds, one sa' of dates, one sa' of cheese, or one sa' of barley, and we continued to take that out till the time of Mu'awiya, for he saw that two mudds of wheat were equal to one sa' of dates. Abu Sa'id said: I would continue to take that out as before (i.e. one sa' of wheat)
2286. Abu Sa'id al-Khudri reported: We used to take out the Zakat of Fitr in three kinds, cheese, dates and barley
2287. Abu Sa'id al-Khudri reported that when Mu'awiya prescribed half a sa' of wheat equal to one sa' of dates, he (Abu Sa'id al-Khudri) objected to it, and said: I would take out (Sadaqat-ul-Fitr) but that which I used to bring forth during the lifetime of the Messenger of Allah (ﷺ) one sa' of dates, or one sa' of raisins, or one sa' of barley, or one sa' of cheese
2288. Ibn 'Umar reported that the Messenger of Allah (ﷺ) ordered that the Sadaqat-ul-Fitr should be paid before the people go out for prayer
2289. Abdullah b. 'Umar reported that the Messenger of Allah (ﷺ) ordered the payment of Sadaqat-ul-Fitr before people go out for prayer
2290. Abu Huraira reported Allah's Messenger (ﷺ) as saying: If any owner of gold or silver does not pay what is due on him, when the Day of Resurrection would come, plates of fire would be beaten out for him; these would then be heated in the fire of Hell and his sides, his forehead and his back would be cauterized with them. Whenever these cool down, (the process is) repeated during a day the extent of which would be fifty thousand years, until judgment is pronounced among servants, and he sees whether his path is to take him to Paradise or to Hell. It was said: Messenger of Allah, what about the camel? He (the Holy Prophet) said: If any owner of the camel does not pay what is due on him, and of his due in that (camel) is (also) to milk it on the day when it comes down to water. When the Day of Resurrection comes a soft sandy plain would be set for him, as extensive as possible, (he will find) that not a single young one is missing, and they will trample him with their hoofs and bite him with their mouths. As often as the first of them passes him, the last of them would be made to return during a day the extent of which would be fifty thousand years, until judgment is pronounced among servants and he sees whether his path is to take him to Paradise or to Hell. It was (again) said: Messenger of Allah, what about cows (cattle) and sheep? He said: If any owner of the cattle and sheep does not pay what is due on them, when the Day of Resurrection comes a soft sandy plain would be spread for them, he will find none of them missing, with twisted horns, without horns or with a broken horn, and they will gore him with their horns and trample him with their hoofs. As often as the first of them passes him the last of them would be made to return to him during a day the extent of which would be fifty thousand years, until judgment would be pronounced among the servants. And he would be shown his path leading him to Paradise or to Hell. It was said: Messenger of Allah, what about the horse? Upon this he said: The horses are of three types. To one man (these are) a burden, and to another man (these are) a covering, and still to another man (these are) a source of reward. The one for whom these are a burden is the person who rears them in order to show off, for vainglory and for opposing the Muslims; so they are a burden for him. The one for whom these are a covering is the person who rears them for the sake of Allah but does not forget the right of Allah concerning their backs and their necks, and so they are a covering for him. As for those which bring reward (these refer to) the person who rears them for the sake of Allah to be used for Muslims and he puts them in meadow and field. And whatever thing do these eat from that meadow and field would be recorded on his behalf as good deeds, as would also the amount of their dung and urine. And these would not break their halter and prance a course or two without having got recorded the amount of their hoof marks and their dung as a good deed on his behalf (on behalf of their owner). And their master does not bring them past a river from which they drink, though he did not intend to quench their thirst, but Allah would record for him the amount of what they drink on his behalf as deeds. It was said: Messenger of Allah, what about the asses? Upon this he said: Nothing has been revealed to me in regard to the asses (in particular) except this one verse of a comprehensive nature: "He who does an atom's weight of good will see it, and he who does an atom's weight of evil will see it" (xcix)
2291. This hadith has been narrated by Zaid b. Aslam with the same chain of transmitters except that he said: "None among the owners of camels who does not pay their due," but did not say "their due (Zakat) out of them." and he made a mention: "He did not miss a single young one out of them." and he said: "Their sides. their foreheads and their backs would be cauterised"
2292. Abu Huraira reported Allah's Messenger (ﷺ) as saying: No owner of the treasure who does not pay Zakat (would be spared) but (his hoards) would be heated in the Fire of Hell and these would be made into plates and with these his sides, his forehead would be cauterised till Allah would pronounce judgment among His

servants during a day, the extent of which would be fifty thousand years. He would then see his path, leading either to Paradise or to Hell. And no owner of the camels who does not pay Zakat (would be spared) but a soft sandy plain would be set for him and they (the camels) would be made to pass over him till the last of them would be made to return till Allah would pronounce judgment among His servants during a day the extent of which would be fifty thousand years. He would then see his path leading him to Paradise or leading him to Hell. And no owner of the (cattle and) goats who does not pay Zakat (would be spared) but a soft sandy plain would be set for him, he would find none of them missing, with twisted horns, without horns, or with broken horns, and they will gore him with their horns and trample him with their hoofs and they would be made to pass over him till the last of them would be made to return till Allah would pronounce judgment among His servants, during a day the extent of which would be fifty thousand years, and he would see the paths leading to Paradise or to Hell. Suhail said: I do not know whether he made mention of the cows. They said: Messenger of Allah (), what about the horses? He said: The horses have goodness in their foreheads (or he said) or goodness is ingrained in the foreheads of the horses (Suhail said: I am in doubt as to what was actually said) up till the Day of judgement. The horses are of three kinds. They are a source of reward to a person, they are a covering to a person, and they are a burden to a person. As for those which bring reward is that a person would get reward who rears them for the sake of Allah and trains them for Him, and nothing disappears in their stomachs but Allah would record for him a good deed. And if they were to graze in the meadow, they would eat nothing but Allah would record for him a reward. And if they were to drink water from the canal, with every drop that, would disappear in their stomachs there would be reward (for the owner). He went on describing till a reward was mentioned for their urine and dung. And if they pranced a course or two, there would be recorded a reward for every pace that they covered. As for one for whom they are a covering, he is the man who rears them for honour and dignity but does not forget the right of their backs and their stomachs, in plenty and adversity, As regards one for whom they are a burden, he is that who rears them for vainglory and showing off to the people; for him they are, the burden. They said: Messenger of Allah, what about asses? He said: Allah has not revealed to me anything in regards to it except this one comprehensive verse:" He who does an atom's weight of good will see it, and he who does an atom's weight of evil will see it" (xcix)

2293. This hadith has been narrated by Suhail b. Abu Salih with the same chain of transmitters, and he said he substituted the word aqsa' with 'adba' and said:" his side and his back," but he made no mention of his forehead

2294. This hadith has been narrated by Abu Huraira through another chain of transmitters:The Messenger of Allah () said:" When a person does not pay what is due to Allah or Sadaqa of his camels...." The rest of the hadith is the same

2295.

2296. Jabir b. 'Abdullah al-Ansari reported Allah's Messenger () as saying:The owner of a camel who does not pay what is due on it (would be punished in this way) that on the Day of Resurrection many more (along with his camel) would come and the owner would be made to sit on a soft sandy ground and they would trample him with their feet and hooves. And no owner of the cattle who does not pay what is due on them (would be spared the punishment) but on the Day of Resurrection, many more would come and he (the owner) would be made to sit on the soft sandy ground and would be gored by their horns and trampled under their feet. And no owner of the goats and sheep who does not pay what is due on them (would be spared of punishment) but many more would come on the Day of Resurrection and he (the owner) would be made to sit on a soft sandy ground and they would gore him with their horns and trample him under their hooves. And there would be more (among this flock of sheep and goat) without horns or with broken horns. And no owner of the treasure who does not pay its due but his treasure would come on the Day of Resurrection like a bald snake and would pursue him with its mouth open, and when it would come near he would run away from it, and he would be called thus:" Take your treasure which you concealed, for I do not need it." When he would find no way out he would put his hand in its mouth and it would gnaw it like a he-camel. Abu Zubair said: We heard Ubaid b. Umair saying this. We then asked Jabir b. 'Abdullah about this. And he also said like Ubaid b. Umair, Abu Zubair said: I heard 'Ubaid b. 'Umair saying: A man said: Messenger of Allah, what is due on camels? He said: Milking them near water, and lending of bucket (used for drawing water from it), or lending its male for mating with a she-camel and providing it as a ride for the sake of Allah

2297. Jabir b. Abdullah reported the Messenger of Allah () as saying:No owner of camels or cattle or flock of sheep or goats who does not pay his due (would be spared punishment) but would be made to sit on the Day of Resurrection on a soft sandy ground and the hoofed animals would trample him with their hoofs and gore him with their horns. And none of them on that day would be without horns, or with broken horns. We said: Messenger of Allah, but what is due on them? He said: Lending of the male (for use) and lending of the bucket (used for drawing water for them) and for mating and milking them near water and providing them as a ride for the sake of Allah. And no owner of the property who does not pay Zakat (would be spared punishment) but it (his property) would turn into a bald snake and would follow its owner wherever he would go, and he would run away from it, and it would be said to him: That is your property about which you were stingy. And when he would find no other way out he would thrust his hand in its mouth and it would gnaw it like a male camel

2298. Jabir b. 'Abdullah reported:There came people from among the Bedouins to the Messenger of Allah () and said: Collectors of Sadaqa come to us and treat us unjustly. Upon this the Messenger of Allah () said: Please your collectors. Jarir said: Ever since I heard it from the Messenger of Allah () no collector had departed but was pleased with me

2299. This hadith has been narrated by Muhammad b. Isma'il with the same chain of transmitters

2300. Abu Dharr reported:I went to the Messenger of Allah () and he was sitting under the shade of the Ka'ba. As he saw me he said: By the Lord of the Ka'ba, they are the losers. I came there till I sat and I could not stay (longer) and (then) stood up. I said: Messenger of Allah, let my father, be ransom for you, who are they (the losers)? He said: They are those having a huge amount of wealth except so and so and so and (those who spend their wealth generously on them whom they

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find in front of them, behind them and on their right side and on their left side) and they are a few. And no owner of camels, or cattle or goat and sheep, who does not pay Zakat (would be spared punishment) but these (camels, cattle, goats and sheep) would come on the Day of Resurrection wearing more flesh and would gore him with their horns and trample them with their hooves. And when the last one would pass away, the first one would return (to trample him) till judgment would be pronounced among people

2301. Abu Dbarr reported:I went to the Messenger of Allah (ﷺ) and he was sitting under the shade of the Ka'ba, and the rest of the hadith it the same but for this that he (the Holy Prophet) said:" By Allah, in Whose hand is my life, no person on earth who dies and leaves behind camels, or cattle or goat and sheep, and does not pay Zakat (would be spared the punishment)

2302. Abu Huraira reported that the Prophet (ﷺ) said:Nothing is more delighting to me than this that Uhud should be of gold for me, and no dinar is left with me out of it before three nights pass except a dinar which I would set aside for the repayment of debt upon me

2303. Abu Huraira reported the same from the Prophet (ﷺ)

2304. Abu Dharr reported:I walked with the Messenger of Allah (ﷺ) on the stony ground of Medina in the afternoon and we were looking at Uhud. The Messenger of Allah (way peace be upon him) said: Abu Dharr! I said: Messenger of Allah, I am here at thy beck and call. He said: What I desire is that Uhud be gold with me and three nights should pass and there is left with me any dinar but one coin which I would keep to pay debt. (I love) to spend it among the servants of Allah like this and he pointed in front of him, and on his right side and on his left side. We then proceeded on and he said: Abu Dharr. I said: At thy beck and call, Messenger of Allah. He (the Holy Prophet) said: The rich would be poor on the Day of Resurrection, but he who spent like this and like this and like this, and he pointed as at the first time. We again went on when he said. Abu Dharr, stay where you are till I come back to you. He (the Holy Prophet) then moved on till he disappeared from my sight He (Abu Dharr) said: I heard a sound and I heard a noise. I said (to myself): The Messenger of Allah (ﷺ) might have met (mishap or an enemy). I wished to follow him but I remembered his command for not departing till he would come back. So I waited for him, and when he came I made a mention of what I heard. He said: it was Gabriel, who came to me and said:" He who dies among your Ummah without associating Anything with Allah would enter Paradise. I said: Even if he committed fornication or theft? He said: Even if he committed fornication or theft

2305. Abu Dharr reported:I went out one night (and found) the Messenger of Allah (ﷺ) walking all alone. There was no man with him. I thought that he did not like anyone walking along with him. So I began to walk in the light of the moon. He, however turned his attention to me and saw me and said: Who is this? I said: It is Abu Dharr. Let Allah make me as ransom for you. He said: Abu Dharr, come on. He (Abu Dharr) said: So I walked along with him for some time and he said: The wealthy persons would have little (reward) on the Day of Resurrection, except upon whom Allah conferred goodness (wealth). He dispensed it to his right, left, in front of him and at his back (just as the wind diffuses fragrance) and did good with it (riches). I went along with him for some time when He said: Sit here. And he made me sit at a safe place and there were stones around it, and he said to me: Sit here till I come to you. He went away on the stony ground till I could not see him. He stayed away from me, and he prolonged his stay. Then I heard him as he came back and he was saying: Even if he committed theft and even if he committed fornication. When he came I could not help asking him: Apostle of Allah, let Allah make me ransom for you, whom were you speaking on the stony ground? I heard nobody responding to you. He (the Holy Prophet) said: It was Gabriel who met me by the side of the stony ground and said: Give glad tidings to your Ummah that he who died without associating ought with Allah would go into Paradise. I said: Gabriel, even if he committed theft and fornication? He said: Yes. I said: Even if he committed theft and fornication? He said: Yes, I again said: Even if he committed theft and fornication? He said: Yes, even if he drank wine

2306. Ahnaf b. Qais reported:I came to Medina and when I was in the company of the grandees of Quraish a man with a crude body and an uncouth face wearing coarse clothes came there. He stood up before them and said: Give glad tidings to those whom who amass riches of the stones which would be heated in the Fire of Hell, and would be placed at the tick of the chest till it would project from the shoulder bone and would he put on the shoulder bone till it would project from the tick of his chest, and it (this stone) would continue passing and repassing (from one side to the other). He (the narrator) said: Then people hung their heads and I saw none among them giving any answer. He then returned and I followed him till he sat near a pillar. I said: I find that these (people) disliked what you said to them and they do not understand anything. My friend Abu'l-Qasim (Muhammad) (may peace be upon him) called me and I responded to him, and he said: Do you see Uhud? I saw the sun (shining) on me and I thought that he would send me on an errand for him. So I said: I see it. Upon this he said: Nothing would delight me more than this that I should have gold like it (equal to the bulk of Uhud), and I should spend it all except three dinars. (How sad it is) that they hoard worldly riches, and they know nothing. I said: What about you and your brothers Quraish? You do not go to them for any need and do not accept anything from them. He said: By Allah, I neither beg anything from them (from worldly goods), nor do I ask them anything about religion till I meet my Allah and His Messenger

2307. Ahnaf b. Qais reported:While I was in the company of the (elites) of Quraiah, Abu Dharr came there and he was saying: Give glad tidings to the hoarders of riches that their backs would be branded (so deeply) that (the hot Iron) would come out of their sides, and when the backs of their necks would be branded, it would come out of their foreheads. He (Abu Dharr) then went away and sat down. I asked who he was. They said: He is Abu Dharr. I went to him and said to him: What is this that I heard from you which you were saying before? He said: I said nothing but only that which I heard from their Prophet (ﷺ). I again said: What do you say about this gift? He said: Take it, for today it is a help. But when it becomes a price for your religion, then abandon it

2308. Abu Huraira reported Allah's Messenger (ﷺ) as saying that Allah, the Most Blessed and High, said:O son of Adam, spend. I will spend on you. The right hand of Allah is full and overflowing and in nothing would diminish it, by overspending day and night

2309. Abu Huraira reported Allah's Messenger (ﷺ) as saying that Allah said to him:" Spend, I will bestow upon you." And the Messenger of Allah (ﷺ) said: The right

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hand of Allah is full and spending (the riches) liberally during day and night will not diminish (the resources of Allah). Don't you see what (an enormous amount of resources) He has spent since He created the heaven and the earth, and what is in His right hand has not decreased? His Throne is upon the water. And in His other hand is death, and He elevates and degrades (whom He likes)

2310. Thauban reported Allah's Messenger () as saying: The most excellent dinar is one that a person spends on his family, and the dinar which he spends on his animal in Allah's path, and the dinar he spends on his companions in Allah's path. Abu Qilaba (one of the narrators) said: He (the narrator) started with family, and then Abu Qilaba said: Who is the person with greater reward than a person who spends on young members of his family (and thus) preserves (saves them from want) (and by virtue of which) Allah brings profit for them and makes them rich

2311. Abu Huraira reported Allah's Messenger () as saying: Of the dinar you spend as a contribution in Allah's path, or to set free a slave, or as a sadaqa given to a needy, or to support your family, the one yielding the greatest reward is that which you spent on your family

2312. Khaithama reported: While we were sitting in the company of 'Abdullah b. 'Umar there came in his steward. He (Ibn 'Umar) said: Have you supplied the provision to the slaves? He said: No. Upon this he said: Go and give (the provision) to them, for the Messenger of Allah () has said: This sin is enough for a man that he withholds the subsistence from one whose master he is

2313. Jabir reported: A person from the Banu 'Udhra set a slave free after his death. This news reached the Messenger of Allah (may peace be upon him). Upon this he said: Have you any property besides it? He said: No. Upon this he said: Who would buy (this slave) from me? Nulaim b. Abdullah bought it for eight hundred dirhams and (this amount was) brought to the Messenger of Allah () who returned it to him (the owner), and then said: Start with your own self and spend it on yourself, and if anything is left, it should be spent on your family, and if anything is left (after meeting the needs of the family) it should be spent on relatives, and if anything is left from the family, it should be spent like this, like this. And he was saying: In front of you, on your right and on your left

2314. Jabir reported that a person among the Ansar who was called Abu Madhkur granted posthumous freedom to his slave who was called Ya'qub. The rest of the hadith is the same

2315. Anas b. Malik is reported as saying: Abu Talha was the one among the Ansar of Medina who possessed the largest property and among his property he valued most was his garden known as Bairaha' which was opposite the mosque, and the Messenger of Allah () often visited it and he drank of its sweet water. When this verse was revealed: "You will never attain righteousness till you give freely of what you love" (iii. 91), Abu Talha got up and, going to Allah's Messenger (), said: Allah says in His Book: "You will never attain righteousness till you give freely of what you love," and the dearest of my property is Bairaha' so I give it as Sadaqa to God from Whom I hope for reward for it and the treasure with Allah; so spend it, Messenger of Allah, on whatever purpose you deem it proper. The Messenger of Allah () said: Well done! that is a profitable deal, that is a profitable deal. I have heard what you have said, but I think you should spend it on your nearest relatives. So Abu Talha distributed it among the nearest relatives and his cousins on his father's side

2316. Anas reported that when this verse was revealed: "You will not attain righteousness till you give freely of what you love," Abu Talha said: I see that our Lord has demanded from us out of our property; so I make you a witness, Messenger of Allah. that I give my land known as Bairaha' for the sake of Allah. Upon this the Messenger of Allah () said: Give that to your relatives. So he gave it to Hassan b. Thabit and Ubayy b. Ka'b

2317. Maimuna bint Harith reported that she set free a slave-girl during the lifetime of the Messenger of Allah () and she made a mention of that to the Messenger of Allah () and he said: Had you gives her to your maternal uncles, you would have a greater reward

2318. Zainab, the wife of 'Abdullah (b. Mas'ud), reported that the Messenger of Allah () said: O women, give sadaqa even though it be some of your jewellery. She returned to 'Abdullah and said: You are a person with empty hands, whereas the Messenger of Allah () has commanded us to give sadaqa, so better go to him and ask and if this will suffice for me; otherwise I shall give it to someone else. 'Abdullah said to me (his wife): You better go yourself. So I went and there was another woman of the Ansar at the door of the Messenger of Allah () having the same purpose as I had. Now Allah's Messenger () was invested with awe (so we did not like to knock). Then Bilal came out and we said to him: Go to the Messenger of Allah () and inform him that there are two women at the door asking him whether it will serve them to give sadaqa to their spouses and to orphans who are under their charge, but do not inform him who we are. Bilal went to the Messenger of Allah () and asked him (what these women had instructed him to ask). The Messenger of Allah () asked him who these women were. He (Bilal) said: They are women from Ansar and Zainab. Upon this the Messenger of Allah () said: Which of the Zainabs? He said: The wife of 'Abdullah. The Messenger of Allah () said: There are two rewards for them, the reward of kinship and the reward of Sadaqa

2319. A hadith like this has been narrated on the authority of Zainab the wife of 'Abdullah, and she said: I was in the mosque and the Prophet of Allah () saw me and said: Give Sadaqa even though it is out of your jewellery. The rest of the hadith is the same

2320. Umm Salama said: I asked the Messenger of Allah () whether there is a reward for me if I spend on Abu Salama's sons, and I am not going to abandon them in this state (of helplessness) for they are my sons. He (the Holy Prophet) said: Yes. For you is the reward for what you spend on them

2321. This hadith has been narrated by Ibn 'Urwa with the same chain of transmitters

2322. Abu Mas'ud reported Allah's Messenger (may peace be upon him) as saying: When a Muslim spends on his family seeking reward for it from Allah, it counts for him as sadaqa

2323. This hadith has been narrated by Shu'ba with the same chain of transmitters

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2324. Asma' daughter of Abu Bakr reported: I said: Messenger of Allah, my mother, who is inclined or scared has come to me. Should I (even in her position of being opposed to Islam) treat her well? He said: Yes

2325. Asma' bint Abu Bakr reported: My mother who was a polytheist came to me when he (the Holy Prophet) entered into treaty with the Quraish (of Mecca). I inquired from the Messenger of Allah (ﷺ) saying: Messenger of Allah, there has come to me my mother and she is inclined; should I (in this state of her mind) show her kindness? He said: Yes, treat her kindly

2326. A'isha said that a person came to the Messenger of Allah (ﷺ) and said: My mother died suddenly without having made any will. I think she would have definitely given Sadaqa if she had been able to speak. Would she have a reward if I gave Sadaqa on her behalf? He (the Holy Prophet) said: Yes

2327. This hadith has been narrated on the authority of Hisham with the same chain of transmitters. And in the hadith transmitted by Abu Usama the words are: "She did not make any will," as it has been reported by Ibn Bishr, but it was not reported by the rest of the narrators

2328. Hudhaifa and Abu Shaiba reported Allah's Messenger (ﷺ) as saying: Every act of goodness is sadaqa

2329. Abu Dharr reported: some of the people from among the Companions of the Messenger of Allah (ﷺ) said to him: Messenger of Allah, the rich have taken away (all the) reward. They observe prayer as we do; they keep the fasts as we keep, and they give Sadaqa out of their surplus riches. Upon this he (the Holy Prophet) said: Has Allah not prescribed for you (a course) by following which you can (also) do sadaqa? In every declaration of the glorification of Allah (i. e. saying Subhan Allah) there is a Sadaqa, and every Takbir (i. e. saying Allah-O-Akbar) is a sadaqa, and every praise of His (saying al-Hamdu Lillah) is a Sadaqa and every declaration that He is One (La illaha illa Allah) is a sadaqa, and enjoining of good is a sadaqa, and forbidding of that which is evil is a Sadaqa, and in man's sexual Intercourse (with his wife,) there is a Sadaqa. They (the Companions) said: Messenger of Allah, is there reward for him who satisfies his sexual passion among us? He said: Tell me, if he were to devote it to something forbidden, would it not be a sin on his part? Similarly, if he were to devote it to something lawful, he should have a reward

2330. A'isha reported Allah's Messenger (ﷺ) as saying: Every one of the children of Adam has been created with three hundred and sixty joints; so he who declares the Glory of Allah, praises Allah, declares Allah to be One, Glorifies Allah, and seeks forgiveness from Allah, and removes stone, or thorn, or bone from people's path, and enjoins what is good and forbids from evil, to the number of those three hundred and sixty joints, will walk that day having saved himself from the Fire. Abu Taubah said: "Perhaps he said: 'Will reach the evening

2331. This hadith has been narrated on the authority of Zaid with the same chain of transmitters except with (a slight) change of words (i.e. he [the Holy Prophet]) said: Or he enjoined what is good, ... and said: He enters the evening [i.e. he walks till evening]

2332. This hadith has been narrated by A'isha through another chain of transmitters in which she reported Allah's Messenger (ﷺ) as saying: "Every man is created"; the rest of the hadith is the same and he said: "He walks on that day

2333. Sa'id b. Abu Burda reported on the authority of his grandfather that the Messenger of Allah (ﷺ) said: Giving of Sadaqa is essential for every Muslim. It was said (to him): What do you say of him who does not find (the means) to do so? He said: Let him work with both his hands, thus doing benefit to himself and give Sadaqa. It was said to him: What about him who does not have (the means) to do so? He said: Then let him assist the needy, the aggrieved. It was said: What do you say of one who cannot even do this? He said: Then he should enjoin what is reputable or what is good. He said: What about him if he cannot do that? He (the Holy Prophet) said: He should then abstain from evil, for verily that is Sadaqa on his behalf

2334. This hadith has been narrated by Shu'ba with the same chain of transmitters

2335. Hammam b. Munabbih reported that this is out of (those ahadith) which Abu Huraira narrated to us from Muhammad, the Messenger of Allah (ﷺ). And he while making a mention of ahadith reported from Allah's Messenger (ﷺ) said this: Sadaqa is due on every joint of a person, every day the sun rises. Administering of justice between two men is also a Sadaqa. And assisting a man to ride upon his beast, or helping him load his luggage upon it, is a Sadaqa; and a good word is a Sadaqa; and every step that you take towards prayer is a Sadaqa, and removing of harmful things from the pathway is a Sadaqa

2336. Abu Huraira reported Allah's Messenger (ﷺ) as saying: There is never a day wherein servants (of God) get up at morn, but are not visited by two angels. One of them says: O Allah, give him more who spends (for the sake of Allah), and the other says: O Allah, bring destruction to one who withholds

2337. Haritha b. Wahb reported Allah's Messenger (ﷺ) as saying: Give Sadaqa for a time is about to come when a person would walk with alms and the one whom it is to be given would say: Had you brought it yesterday, I would have accepted it. For the present I do not need it. (And the giver of Sadaqa) I would not find anyone to accept it

2338. Abu Musa reported Allah's Messenger (ﷺ) as saying: There would come a time for the people when a person would roam about with Sadaqa of gold, but he would find no one to accept it from him. And a man would be seen followed by forty women seeking refuge with him on account of the scarcity of males and abundance of females

2339.

2340. Abu Huraira reported Allah's Messenger (ﷺ) as saying: The Last Hour will not come till wealth is abundant and overflowing, so much so that the owner of the property will think as to who will accept Sadaqa from him, and a person would be called to accept Sadaqa and he would say: I do not need it

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2341. Abu Huraira reported Allah's Messenger () as saying: The earth will vomit long pieces of its liver like columns of gold and silver, and the murderer will come and say: It was for this that I committed murder. The breaker of family ties will come and say: It was for this that I broke the family ties; and the thief will come and say: It is for this that my hands were cut off. They will then leave it and will not take anything out of it

2342. Abu Huraira reported Allah's Messenger () as saying: If anyone gives as Sadaqa the equivalent of a date from that (earning) earned honestly, for Allah accepts that which is lawful, the Lord would accept it with His Right Hand, and even if it is a date, it would foster in the Hand of the Lord, as one of you fosters his colt, till it becomes bigger than a mountain

2343. Abu Huraira reported Allah's Messenger () as saying: No one gives Sadaqa of a date out of his honest earning, but Allah accepts it with His Right Hand, and then fosters it as one of you fosters the colt or a young she-camel, till it becomes like a mountain or even greater

2344. This hadith has been narrated through another chain of transmitters with a change of words. In the hadith transmitted Rauh (the words are): "Out of the honest earning and its spending at what is its (due) right"; and in the hadith transmitted by Sulaiman (the words are): "And its spending at its proper place

2345. Narrated Abu Huraira: This hadith has been transmitted through another chain the same as the narration of Ya'qub from Suhail

2346. Abu Huraira reported Allah's Messenger () as saying: O people, Allah is Good and He therefore, accepts only that which is good. And Allah commanded the believers as He commanded the Messengers by saying: "O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do" (xxiii. 51). And He said: "O those who believe, eat of the good things that We gave you" (ii. 172). He then made a mention of a person who travels widely, his hair disheveled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication): "O Lord, O Lord," whereas his diet is unlawful, his drink is unlawful, and his clothes are unlawful and his nourishment is unlawful. How can then his supplication be accepted?

2347. Adi b. Hatim reported that he heard Allah's Messenger (way peace be upon him) as saying: He who among you can protect himself against Fire, he should do so, even if it should be with half a date

2348. Adi b. Hatim reported Allah's Messenger () as saying: Allah will speak with everyone amongst you without any interpreter between them. He (the man) would see towards his right and would not find anything but (the deeds) which he had done before, and he would see towards the left and would not find anything but (the deeds) which he had done before. He would see in front of him and would find nothing but Fire just before his face. So protect (yourselves) against Fire even if it is with the help of half a date. A hadith like this has been transmitted by Khaithama and addition has been made in this of (these words); "Even if it is with a good word

2349. Adi b. Hatim reported that the Messenger of Allah () made a mention of Fire. He turned his face aside and diverted his attention and then said: Guard (yourselves) against Fire. He turned his face and diverted his attention till we thought as if he were (actually seeing it and then said: Protect yourselves against Fire even if it is with half a date, and he who does not find it, (he should do so) with pleasant words. Abu Kuraib did not mention the word: (as if)

2350. Adi b. Hatim reported that the Messenger of Allah () made a mention of the Fire and sought refuge (with Allah against it). He turned aside his face three times and then said: Protect yourselves against Fire even if with half a date. But if you fail to find it (then protect yourselves against Fire) with the help of a pleasant word

2351. Mundhir b. Jarir reported on the authority of his father: While we were in the company of the Messenger of Allah () in the early hours of the morning, some people came there (who) were barefooted, naked, wearing striped woollen clothes, or cloaks, with their swords hung (around their necks). Most of them, nay, all of them, belonged to the tribe of Mudar. The colour of the face of the Messenger of Allah () underwent a change when he saw them in poverty. He then entered (his house) and came out and commanded Bilal (to pronounce Adhan). He pronounced Adhan and Iqima, and he (the Holy Prophet) observed prayer (along with his Companion) and then addressed (them reciting verses of the Holy Qur'an): "O people, fear your Lord, Who created you from a single being" to the end of the verse," Allah is ever a Watcher over you" (iv. 1). (He then recited) a verse of Sura Hashr: "Fear Allah. and let every soul consider that which it sends forth for the morrow and fear Allah" (lix. 18). (Then the audience began to vie with one another in giving charity.) Some donated a dinar, others a dirham, still others clothes, some donated a sa' of wheat, some a sa' of dates; till he (the Holy Prophet) said: (Bring) even if it is half a date. Then a person from among the Ansar came there with a money bag which his hands could scarcely lift; in fact, they could not (lift). Then the people followed continuously, till I saw two heaps of eatables and clothes, and I saw the face of the Messenger () glistening, like gold (on account of joy). The Messenger of Allah () said: He who sets a good precedent in Islam, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards; and he who sets in Islam an evil precedent, there is upon him the burden of that, and the burden of him also who acted upon it subsequently, without any deduction from their burden

2352. This hadith has been narrated on the authority of Mundhir through another chain of transmitters. And the hadith transmitted by Ibn Mu'adh contains an addition: "He then observed the noon prayer and then gave the sermon

2353. Mundhir b. Jarir narrated on the authority of his father: When we were sitting in the company of the Messenger of Allah (). There came people dressed in striped woollen clothes, and the rest of the hadith in the same, and there (it is also mentioned): "He observed the Zuhur prayer and then climbed up a small pulpit, praised Allah, lauded Him, and then said: Verily Allah in His Book has revealed: 'O people, fear your Lord, ' etc." (iv)

2354. Jarir b. 'Abdullah reported: People came to the Messenger of Allah () and they were dressed in woollen clothes. He (the Holy Prophet) saw their dismal

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state, as they were suffering from want and the rest of the hadith is the same

2355. Abu Mas'ud reported:We were commanded to give charity (despite the fact.) that we were coolies. Abu 'Aqil donated half a sa'. And there came another man with more than this. The hypocrites said: Verily Allah does not stand in need of the charity of this, and the second one has done nothing but only made a show (of his charity). Then this verse was revealed." Those who scoff at the voluntary givers of charity among the believers as well as those who cannot find anything (to give) but with their hard labour" (ix. 80). And Bishr did not utter the word Muttawwi'in

2356. This hadith has been narrated by Shu'ba with the same chain of transmitters and in the hadith transmitted by Sa'id b. al Rabi (the words are):" We used to carry loads on our backs

2357. It is narrated on the authority of Abu Huraira (that the Messenger of Allah) said:Of course the person who gives to the family a she-camel as a gift, which gives milk morning and evening equal to a large bowl, its reward (the reward of the gift) is great

2358. Abu Huraira reported that the Messenger of Allah () forbade (to do certain things) and then he made a mention of certain habits and said:He who gives a she-camel as a gift, for him is the reward (of the gift) both morning and evening - a reward for drinking milk in the morning and a reward for drinking milk in the evening

2359. Abu Haraira reported that the likeness of one who spends or one who gives charity is that of a person who has two cloaks or two coats-of-mail over him right from the breast to the collar bones. And when the spender (and the other narrator said, when the giver of charity) makes up his mind to give charity, it (coat-mail) becomes expanded for him. But when a miserly person intends to spend, it contracts and every ring grips the place where it is. For the giver of charity, this coat-of. mail expands to cover his whole body and obliterates even his footprints. Abu Huraira said:(The miserly man) tries to expand it (the coat-of-mail) but it does not expand

2360. Abu Haraira reported that the Messenger of Allah () gave similitudes of a miserly man and the giver of charity as two persons who have two coats-of-mail over them with their hands pressed closely to their breasts and their collar bones. Whenever the giver of charity gives charity it (the coat-of mail) expands so much as to cover his finger tips and obliterate his foot prints. And whenever the miserly person intends to give charity (the coat-of-mail) contracts and every ring grips the place where it is. He (Abu Huraira) said:I saw the Messenger of Allah () saying with fingers in the opening of his shirt:" If you had seen him trying to expand it, it will not expand

2361. Abu Huraira reported Allah's Messenger () as saying:. The similitude of a miserly man and the giver of charity is that of two persons with coats of mail over them; when the giver of charity intends to give charity, it expands over him (to much so) that the footprints are also obliterated. And when the miserly man intends to give charity, it contracts over him, and his hands are tied up to his collar bone, and every ring is fixed up to another. He (the narrator) said: I heard the Messenger of Allah () as saying: He would try to expand it. but he would not be able to do so

2362. Abu Huraira reported Allah's Apostle () as saying:A man expressed his intention to give charity, so he came out with charity and placed it in the hand of an adulteress. In the morning, the people were talking and saying: charity was given to an adulteress last night. He (the giver of Sadaqa) said: O Allah, to Thee be the praise-to an adulteress. He then again expressed his intention to give charity; so he went out with the charity and placed it in the hand of a rich person. In the morning the people were talking and saying: Charity was given to a rich person. He (the giver of charity) said: O Allah, to Thee be the praise-to a well-to-do person. He then expressed his intention to give charity, so he went out with charity and placed it in the hand of a thief. In the morning, the people were talking and saying: Charity was given to a thief. So (one of the persons) said: O Allah, to Thee be the praise (what a misfortune it is that charity has been given to) the adulteress, to a rich person. to a thief! There came (the angel to him) and he was told: Your charity has been accepted. As for the adulteress (the charity might become the means) whereby she might restrain herself from fornication. The rich man might perhaps learn a lesson and spend from what Allah has given him, and the thief might thereby refrain from committing theft

2363. Abu Musa reported Allah's Apostle () as saying:The honest Muslim trustee who spends (sometimes he said" who gives") what he is commanded to do and he gives that in full with his heart overflowing with cheerfulness and he gives it to one to whom he is ordered, he is one of the givers of charity

2364. A'isha reported Allah's Messenger () as saying:When a woman gives in charity some of the food in her house, without causing any damage, there is reward for her for whatever she has given, and a reward for her husband for what he earned. The same applies to the trustee. In no respect does the one diminish the reward of the other

2365. This hadith has been narrated by Mansur with the same chain of transmitters (with this alteration of words):" from the food of her husband

2366. A'isha reported Allah's Messenger () as saying:When a woman spends (something as Sadaqa) out of the household of her husband without causing any damage, there is a reward for her and for him too like it for whatever he earned, and for her (for the wife) because of her spending (for the sake of Allah), and for the trustee also (there is a reward like it), without any reduction from their rewards

2367. This hadith has been narrated by A'mash with the same chain of transmitters

2368. Umair, the freed slave of Abi'l-Lahm reported:I was the slave (of Abi'l-Lahm). I asked the Messenger of Allah () if I could give some charity out of my master's wealth. He said: Yes, and the reward is half and half between you two

2369. Umair, the freed slave of Abi'l-Lahm, said:My master commanded me to cut some meat in strips; (as I was doing it) a poor man came to me and I gave him

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some of it to eat. My master came to know of that, and he beat me. I came to the Messenger of Allah (ﷺ) and narrated it to him. He (the Holy Prophet) summoned him and said: Why did you beat him? He (Abi'l-Lahm) said: He gives away my food without being commanded to do so. Upon this he (the Holy Prophet) said: The reward would be shared by you two

2370. Hammam b. Munabbih said: These are some of the a hadith of Muhammad. the Messenger of Allah (ﷺ), transmitted to us on the authority of Abu Huraira. So he narrated one hadith out of them (as this): The Messenger of Allah (ﷺ) said: No woman should observe fast when her spouse is present (in the house) but with his permission. And she should not admit any (mahram) in his house, while he (her husband) is present, but with his permission. And whatever she spends from his earnings without his sanction, for him is half the reward

2371. Abu Huraira reported Allah's Messenger (ﷺ) as saying: If anyone contributes a pair of anything for the sake of Allah, he would be invited to enter Paradise (with these words): O servant of Allah, it is good (for you). Those who engage in prayer will be invited to enter by the gate of prayer; those who take part in Jihad will be invited to enter by the gate of Jihad; those who give charity will be invited to enter by the gate of charity; and those who observe fast will be invited to enter by the gate ar-Rayyan. Abu Bakr Siddiq said: Messenger of Allah, is it necessary that a person be invited through one of these gates? Will anyone be invited to enter by all those gates? The Messenger of Allah (ﷺ) said: Yes, and I hope you will be one of them

2372. This hadith has been narrated by Zuhri through another chain of transmitters

2373. Abu Huraira reported Allah's Messenger (ﷺ) as saying: He who spent pairs for the sake of Allah, the guardians of Paradise would call him, (in fact) every guardian of the door (of Paradise would welcome him saying): O, so and so, come on. Upon this Abu Bakr said: Messenger of Allah, (it means) there would be no distress on this person. The Messenger of Allah (ﷺ) said. I hope you would be among them

2374. Abu Huraira reported that the Messenger of Allah (ﷺ) said: Who fasted among you today? Abu Bakr (Allah be pleased with him) replied: I did. He (the Prophet again) said: Who among you followed a bier today? Abu Bakr (Allah be pleased with him) replied: I did. He (the Prophet again) said: Who among you fed a poor man today? Abu Bakr (Allah be pleased with him) replied: I did. He (again) said: Who among you visited an invalid today? Abu Bakr (Allah be pleased with him) said: I did. Upon this the Messenger of Allah (ﷺ) said: Anyone in whom (these good deeds) are combined will certainly enter paradise

2375. Asma', daughter of Abu Bakr (Allah be pleased with him), reported: The Messenger of Allah (ﷺ) said to me: Spend, and do not calculate, or otherwise Allah would also calculate in your case

2376. Asma' reported Allah's Messenger (way peace be upon him) as saying (to her): Spend and do not calculate, (for) Allah would calculate in your case; and do not hoard, otherwise Allah would be withholding from you

2377. This hadith has been narrated on the authority of Asma' through another chain of transmitters

2378. Asma', daughter of Abu Bakr, reported that she came to the Messenger of Allah (may peace be upon him) and said: Apostle of Allah, I have nothing with me, but only, that which is given to me by Zubair (for household expenses). Is there any sin for me if I spend out of that which is given to me (by Zubair)? Upon this he (the Holy Prophet) said: Spend according to your means; and do not hoard, for Allah will withhold from you

2379. Abu Huraira reported that the Messenger of Allah (ﷺ) had said: Seven are (the persons) whom Allah would give protection with His Shade on the Day when there would be no shade but that of Him (i. e. on the Day of Judgment, and they are): a just ruler, a youth who grew up with the worship of Allah; a person whose heart is attached to the mosques; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom a beautiful woman of high rank seduces (for illicit relation), but he (rejects this offer by saying): "I fear Allah" ; a person who gives charity and conceals it (to such an extent) that the right hand does not know what the left has given: and a person who remembered Allah in privacy and his eyes shed tears

2380. This hadith has been narrated, on the authority, of Abu Huraira (with this change of words). "A person whose heart is attached to the mosque when he goes out of it till he returns to it

2381.

2382. Abu Huraira reported that there came a person to the Messenger of Allah (ﷺ) and said: Messenger of Allah, which charity is the best? Upon this he said: That you should give charity (in a state when you are) healthy and close-fisted, one haunted by the fear of poverty, hoping to become rich (charity in such a state of health and mind is the best). And you must not defer (charity to such a length) that you are about to die and would he saying: This is for so and so, and this is for so and so. Lo, it has already come into (the possession of so and so)

2383. Abu Huraira reported that a person came to the Messenger of Allah (ﷺ) and said: Messenger of Allah, which charity is the greatest in reward? (The Prophet said): By your father, beware, you should give charity (in a state when you are) healthy and close-fisted, haunted by the fear of poverty, and still hoping to live (as rich). And you must not defer charity (to the time) when you are about to die, and would then say: "This is for so and so, and this for so and so." It has already become the possession of so and so

2384. This hadith has been narrated with the same chain of transmitters except with this change (of words): "Which charity is most excellent?"

2385. Abdullah b. Umar reported that as Allah's Messenger (ﷺ) was sitting on the pulpit and talking about Sadaqa and abstention from begging, he said: The upper hand is better than the lower one, the upper being the one which bestows and the lower one which begs

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2386. Hakim b. Hizam reported Allah's Messenger () having said this: The most excellent Sadaqa or the best of Sadaqa is that after giving which the (giver) remains rich and the upper hand is better than the lower hand, and begin from the members of your household
2387. Hakim b. Hizam reported: I begged the Messenger of Allah (), and he gave me. I again begged, he again gave me. I again begged, he again gave me, and then said: This property is green and sweet; he who receives it with a cheerful heart is blessed in it, and he who receives it with an avaricious mind would not be blessed in it, he being like one who eats without being satisfied, and the upper hand is better than the lower hand
2388. Abu Umama reported Allah's Messenger () as saying: O son of Adam, it is better for you if you spend your surplus (wealth), but if you withhold it, it is evil for you. There is (however) no reproach for you (if you withhold means necessary) for a living. And begin (charity) with your dependents; and the upper hand is better than the lower hand
2389. Mu'awiya said: Be cautious about ahadith except those which were current during the reign of Umar, for he exhorted people to fear Allah, the Exalted and Majestic. I heard the Messenger of Allah () as saying: He upon whom Allah intends to bestow goodness, He confers upon him an insight in religion; and I heard the Messenger of Allah () as saying: I am the treasurer. To one whom I give out of (my own) sweet will, he would be blessed in that, but he whom I give (yielding to) his constant begging and for his covetousness is like one who would eat, but would not be satisfied
2390. Mu'awiya reported Allah's Messenger () as saying: Do not press in a matter, for I swear by Allah, none of you who asks me for anything and manages to get his request while I disdain it, will be blessed in that which I give him
2391. Amr b. Dinar reported from Wahb b. Munabbih: I went to his house in San'a' and he offered me nuts grown in his house to eat. And his brother said: I heard Mu'awiya b. Abu Sufyan saying that he had heard the Messenger of Allah () as saying, and then he made a mention (of a hadith) like one mentioned above
2392. Abd al-Rahman b. Auf reported: I heard Mu'awiya b. Abu Sufyan saying in an address that he had heard the Messenger of Allah () as saying: He to whom Allah intends to do good, He gives him insight into religion. And I am only the distributor while Allah is the Bestower
2393. Abu Huraira reported Allah's Messenger () as saying: The poor man (miskin) is not the one who goes round to the people and is dismissed with one or two morsels. and one or two dates. They (the Prophet's Companions) said: Messenger of Allah, then who is miskin? He said: He who does not get enough to satisfy him, and he is not considered so (as to elicit the attention of the benevolent people), so that charity may be given to him. and he does not beg anything from people
2394. Abu Huraira reported Allah's Messenger () as saying: Miskin is not he who is dismissed with one or two dates, and with one morsel or two morsels. (In fact) miskin is he who abstains (from begging). Read if you so desire (the verse): "They beg not of men importunately" (ii)
2395. This hadith has been narrated through another chain of transmitters
2396. Hamza. son of 'Abdullah, reported on the authority of his father that the Messenger of Allah () said: When a man is always begging from people. he would meet Allah (in a state) that there would be no flesh on his face
2397. This hadith has been narrated on the authority of the brother of Zuhri with the same chain of transmitters, but no mention has been made of the word "muz'a" (piece)
2398. Hamza b. 'Abdullah b. Umar heard his father say that the Messenger of Allah () had said: The person would continue begging from people till he would come on the Day of Resurrection and there would be no flesh on his face
2399. Abu Huraira reported Allah's Messenger () as saying: He who begs the riches of others to increase his own is asking only for live coals, so let him ask a little or much
2400. Abu Huraira is reported to have heard the Messenger of Allah () as saying: It is better for one among you to bring a load of firewood on his back and give charity out of it (and satisfy his own need) and be independent of people, than that he should beg from people, whether they give him anything or refuse him. Verily the upper hand is better than the lower hand, and begin (charity) with your dependents
2401. Qais b. Abu Hizam reported: We came to Abu Huraira and he told Allah's Messenger () having said this: By Allah, (it is better) that one among you should go and bring a load of firewood on his back and he should sell it, and the rest of the hadith was narrated (like the previous one)
2402. Abu Huraira reported Allah's Messenger () as saying: It is better for any one of you to tie a bundle of firewood and carry it on his back and sell it than to beg a person, he may give or may refuse
2403. Malik al-Ashja'i reported: We, nine, eight or seven men, were in the company of the Messenger of Allah () and he said: Why don't you pledge allegiance to the Messenger of Allah? -while we had recently pledged allegiance. So we said: Messenger of Allah, we have already pledged allegiance to you. He again said: Why don't you pledge allegiance to the Messenger of Allah? And we said: Messenger of Allah, we have already pledged allegiance to you. He again said: Why don't you pledge allegiance to the Messenger of Allah? We stretched our hands and said: Messenger of Allah. we have already pledged allegiance to you. Now tell (on what things) should we pledge allegiance to you. He said I (You must pledge allegiance) that you would worship Allah only and would not associate with Him anything, (and observe) five prayers, and obey- (and he said one thing in an undertone) -that you would not beg people of anything. (And as a consequence of that) I saw that some of these people did not ask anyone to pick up the whip for them if it fell down

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2404. Qabisa b. Mukhariq al-Hilali said:I was under debt and I came to the Messenger of Allah () and begged from him regarding it. He said: Wait till we receive Sadaqa, so that we order that to be given to you. He again said: Qabisa, begging is not permissible but for one of the three (classes) of persons: one who has incurred debt, for him begging is permissible till he pays that off, after which he must stop it; a man whose property has been destroyed by a calamity which has smitten him, for him begging is permissible till he gets what will support life, or will provide him reasonable subsistence; and a person who has been smitten by poverty. the genuineness of which is confirmed by three intelligent members of this peoples for him begging is permissible till he gets what will support him, or will provide him subsistence. Qabisa, besides these three (every other reason) for begging is forbidden, and one who engages in such consumes that what is forbidden

2405. Salim b. Abdullah b. 'Umar reported on the authority of his father ('Abdullah b. 'Umar) that he had heard 'Umar b. Khattab (Allah be pleased with him) saying:The Messenger of Allah () gave me a gift, but I said: Give it to one who needs it more than I. He gave me wealth for the second time but I said: Give it to one who needs it more than I. Upon this the Messenger of Allah () said: Take out of this wealth which comes to you without your being avaricious and without begging, but in other circumstance's do not let your heart hanker after it

2406. Salim b. 'Abdullah reported on the authority of his father that the Messenger of Allah () gave to 'Umar b. Khattab some gift. Umar said to him:Messenger of Allah, give it to one who needs it more than I. Upon this the Messenger of Allah () said: Take it; either keep it with you or give it as a charity, and whatever comes to you in the form of this type of wealth, without your being avaricious or begging for it, accept it, but in other circumstances do not let your heart hanker after it. And it was on account of this that Ibn 'Umar never begged anything from anyone, nor refused anything given to him

2407. This hadith has been narrated by Abdullah b. al-Sa'di from 'Umar b. al-Khattab who heard it from the Messenger of Allah ()

2408. Ibn al-Sa'di Maliki reported:'Umar b. Khattab (Allah be pleased with him) appointed me as a collector of Sadaqa. When I had finished that (the task assigned to me) and I handed over that to him (to 'Umar), he commanded me to (accept) some remuneration (for the work). I said: I performed this duty for Allah and my reward is with Allah. He said: Take whatever has been given to you, for I also performed this duty during the time of the Messenger of Allah (). He assigned me the task of a collector and I said as you say, and the Messenger of Allah () said to me: When you are given anything without your begging for it, (then accept it), eat it and give it in charity

2409. Ibn al-Sa'di reported:'Umar b. Khattab (Allah be pleased with him) appointed me as a collector of Sadaqat. The rest of the hadith in the same

2410. Abu Huraira reported from the Messenger of Allah () as having said this:The heart of an old person feels young for the love of two things: love for long life and wealth

2411. Abu Huraira reported that the Messenger of Allah () had said this:The heart of an old person is young for two things: for long life and love for wealth

2412. Anas reported Allah's Messenger () as saying:The son of Adam grows old, but two (desires) in him remain young: desire for wealth and desire for life

2413. A hadith like this has been narrated by Anas through another chain of transmitters

2414. This hadith has been narrated on the authority of Anas through another chain of transmitters

2415. Anas reported Allah's Messenger () as saying:If the son of Adam were to possess two valleys of riches. he would long for the third one. And the stomach of the son of Adam is not filled but with dust. And Allah returns to him who repents

2416. Anas b. Malik reported:I heard the Messenger of Allah () as saying this, but I do not know whether this thing was revealed to him or not, but he said to

2417. Anas b. Malik reported Allah's Messenger () as saying:If there were two valleys of gold for the son of Adam, he would long for another one. and his mouth will not be filled but with dust, and Allah returns to him who repents

2418. Ibn Abbas reported Allah's Messenger () as saying:If there were for the son of Adam a valley full of riches, he would long to possess another one like it. and Ibn Adam does not feel satiated but with dust. And Allah returns to him who returns (to Him). Ibn Abbas said: I do not know whether it is from the Qur'an or not; and in the narration transmitted by Zuhair it was said: I do not know whether it is from the Qur'an, and he made no mention of Ibn Abbas

2419. Abu Harb b. Abu al-Aswad reported on the authority of his father that Abu Musa al-Ash'ari sent for the reciters of Basra. They came to him and they were three hundred in number. They recited the Qur'an and he said:You are the best among the inhabitants of Basra, for you are the reciters among them. So continue to recite it. (But bear in mind) that your reciting for a long time may not harden your hearts as were hardened the hearts of those before you. We used to recite a surah which resembled in length and severity to (Surah) Bara'at. I have, however, forgotten it with the exception of this which I remember out of it:" If there were two valleys full of riches, for the son of Adam, he would long for a third valley, and nothing would fill the stomach of the son of Adam but dust." And we used so recite a surah which resembled one of the surahs of Musabbihat, and I have forgotten it, but remember (this much) out of it:" Oh people who believe, why do you say that which you do not practise" (lxi 2.) and" that is recorded in your necks as a witness (against you) and you would be asked about it on the Day of Resurrection" (xvii)

2420. Abu Huraira reported that the Messenger of Allah () had said:Richness does not lie in the abundance of (worldly) goods but richness is the richness of the soul (heart, self)

2421. Abu Sa'id al-Khudri reported that the Messenger of Allah () stood up and addressed the people thus:O people, by Allah, I do not entertain fear about you in

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regard to anything else than that which Allah would bring forth for you in the form of adornment of the world. A person said: Messenger of Allah, does good produce evil? The Messenger of Allah (ﷺ) remained silent for a while and he then said: What did you say? He replied: Messenger of Allah, I said: Does good produce evil? The Messenger of Allah (ﷺ) said to him: The good does not produce but good. but among the plants the spring rain produces There some which kill with a tremour or nearly kill all but the animal which feeds on vegetation. It eats and when its flanks are distended, it faces the sun. then when it has dunged or urinated and chewed it returns and eats. He who accepts wealth rightly, Allah confers blessing on it for him. and he who takes wealth without any right, he is like one who eats and is not satisfied

2422. Abu Sa'id al-Khudri reported that the Messenger of Allah (ﷺ) had said: The most dreadful thing I fear in your case is what Allah brings forth for you in the form of the adornment of the world. They (the Prophet's Companions) said: Messenger of Allah, what is the adornment of the world? He said: Blessings (the natural resources) of the earth. They (again) said: Messenger of Allah, does good produce evil? He said: No, only good comes out of good. No, only good comes out of good. No. only good comes out of good. All that which the spring rain helps to grow kills or is about to kill but (the animal) which feeds on vegetation. It eats and when its flanks are distended, it faces the sun, it chews the cud, it has dunged and urinated. it returns and eats. This wealth is green and sweet, and he who accepts it and applies it rightly, finds it a good help, but he who takes it wrongfully is like one who eats without being satisfied

2423. Abu Sa'id al-Khudri reported: The Messenger of Allah (ﷺ) was sitting on the pulpit and we were sitting around him, and he said: What I am afraid of in regard to you after my death is that there would be opened for you the adornments of the world and its beauties. A person said: Messenger of Allah, does good produce evil? The Messenger of Allah (ﷺ) remained silent. And it was said to him (the man who had asked the question from the Holy Prophet): What Is the matter with you, that you speak with the Messenger of Allah (ﷺ) but he does not speak with you? We thought as if revelation was descending upon him. He regained himself and wiped the sweat from him and said: He was the inquirer (and his style of expression showed as if he praised him and then added): Verily good does not produce evil. Whatever the spring rainfall causes to grow kills or is about to kill, but that (animal) which feeds on vegetation. It eats till its flanks are filled; it faces the sun and dungs and urinates. and then returns to eat. And this Wealth is a sweet vegetation, and it is a good companion for a Muslim who gives out of it to the needy, to the orphan. to the wayfarer, or something like that as the Messenger of Allah (ﷺ) said: He who takes it without his right is like one who eats but does not feel satisfied, and it would stand witness against him on the Day of judgment

2424. Abu Sa'id al-Khudri reported that some people from among the Ansar begged from the Messenger of Allah (ﷺ) and he gave them. They again begged him and he again gave them, till when what was in his possession was exhausted he said: Whatever good (riches, goods) I have, I will not withhold it from you. He who refrains from begging Allah safeguards him against want. and he who seeks sufficiency, Allah would keep him in a state of sufficiency, and he who shows endurance. Allah would grant him power to endure, and none is blessed with an endowment better and greater than endurance

2425. This hadith has been narrated by Zuhri with the same chain of transmitters

2426. Amr b. al-'As reported Allah's Messenger (ﷺ) as saying: He Is successful who has accepted Islam, who has been provided with sufficient for his want and been made contented by Allah with what He has given him

2427. Abu Huraira reported Allah's Messenger (ﷺ) as saying: O Allah, make the provision of Muhammad's family sufficient just to sustain life

2428. Umar b. al-Khattab (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) distributed something. Upon this I said: Messenger of Allah, I swear by God, the others besides them were more deserving than these (to whom you gave charity). He said: They had in fact left no other alternative for me. but (that they should) either beg importunately from me or they would regard me as a miser, but I am not a miser

2429. Anas b. Malik reported: I was walking with the Messenger of Allah (ﷺ) and he had put on a mantle of Najran with a thick border. A bedouin met him and pulled the mantle so violently that I saw this violent pulling leaving marks of the border of the mantle on the skin of the neck of the Messenger of Allah (ﷺ). And he (the bedouin) said: Muhammad, issue command that I should be given out of the wealth of Allah which is at your disposal. The Messenger of Allah (ﷺ) turned his attention to him and smiled, and then ordered for him a gift (provision)

2430. This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters. And In the hadith transmitted by Ikrima b. 'Ammir there is an addition: " He (the bedouin) pulled his (mantle) so violently that the Messenger of Allah (ﷺ) was drifted very close to the bedouin." And in the hadith transmitted by Hammam, (the words are): " He pulled it so violently that the mantle was torn and the border was left around the neck of the Messenger of Allah (ﷺ)

2431. Miswar b. Makhrama reported that the Messenger of Allah (ﷺ) distributed some cloaks but did not bestow one upon Makhrama. Upon this Makhrama said: O my son, come along with me to the Messenger of Allah (ﷺ). So I went with him. He said: Enter the house and call him (to come out) for me. So I called him and he (the Holy Prophet) came out, and there was a cloak (from those already distributed) on him. He (the Holy Prophet) said: I had kept it for you. He (Makhrama), looked at it and was pleased

2432. Miswar b. Makhrama reported: Some cloaks were presented to the Messenger of Allah (ﷺ). My father Makhrama said to me: Come along with me to him; perhaps we may be able to get anything out of that (stock of cloaks). My father stood at the door and began to talk. The Apostle of Allah (ﷺ) recognised him by his voice and came out and there was a cloak with him, and he was showing its beauties and saying: I kept it for you, I kept it for you

2433. Sa'd reported that the Messenger of Allah (ﷺ) bestowed (some gifts) upon a group of people and I was sitting amongst them. The Messenger of Allah (ﷺ), however, left a person and he did not give him anything. and he seemed to me the most excellent among them (and thus deserved the gifts more than anyone

else). So I stood up before the Messenger of Allah (ﷺ) and said to him in undertone: Messenger of Allah, what about so and so? By Allah, I find him a believer. He (the Messenger of Allah) said: He may be a Muslim. I kept quiet for a short while, and then what I knew of him urged me (to plead his case again) and I said: Messenger of Allah, what about so and so? By Allah, I find him a believer. Upon this he (the Holy Prophet) said: He may be a Muslim. I again remained quiet for a short while, and what I knew of him again urged me (to plead his case so I) said: Messenger of Allah, what about so and so? By Allah, I find him a believer. Upon this he (the Holy Prophet) said: He may be a Muslim. I often bestow (something) upon a person, whereas someone else is dearer to me than he, because of the fear that he may fall headlong into the fire. And in the hadith transmitted by Hulwani this statement was repeated twice

2434. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters

2435. This hadith has been narrated on the authority of Muhammad b. Sa'd through another chain of transmitters (and the words are): "The Messenger of Allah (ﷺ) struck between my neck and shoulder with his hand and said: Do you wrangle, O Sa'd, because I bestow (some gifts) upon a person?

2436. Anas b. Malik reported that when on the Day of Hunain Allah conferred upon His Apostle (ﷺ) the riches of Hawazin (without armed encounter), the Messenger of Allah (ﷺ) set about distributing to some persons of Quraish one hundred camels Upon this they (the young people from the Ansar) said: May Allah grant pardon to the Messenger of Allah (ﷺ) that he bestowed (these camels) upon the people of Quraish, and he ignored us, whereas our swords are still dripping blood. Anas b. Malik said: Their statement was conveyed to the Messenger of Allah (ﷺ) and he sent (someone) to the Ansar and gathered them under a tent of leather. When they had assembled, the Messenger of Allah (ﷺ) came to them and said: What is this news that has reached me from you? The wise people of the Ansar said: Messenger of Allah, so far as the sagacious amongst us are concerned they have said nothing, but we have amongst us persons of immature age; they said: May Allah grant pardon to the Messenger of Allah (ﷺ) that he gave to the Quraish and ignored us (despite the fact) that our swords are besmeared with their blood. Upon this the Messenger of Allah (ﷺ) said: I give (at times material gifts) to persons who were quite recently in the state of unbelief, so that I may incline them to truth Don't you feel delighted that people should go with riches, and you should go back to your places with the Messenger of Allah? By Allah, that with which you would return is better than that with which they would return. They said: Yes, Messenger of Allah, we are pleased. The Prophet said too: You would find marked preference (in conferring of the material gifts) in future, so you should show patience till you meet Allah and His Messenger and I would be at the Haud Kauthar. They said: We would show patience

2437. Anas b. Malik reported that when Allah conferred upon His Messenger (ﷺ) the riches of Hawazin (without armed encounter) ; the rest of the hadith is the same except some variation (of words): "Anas said: We could not tolerate it and he also said: The people were immature in age

2438. This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters

2439. Anas b. Malik reported that the Messenger of Allah (ﷺ) gathered the Ansar and said: Is there someone alien among you? They said: No, but only the son of our sister. Upon this the Messenger of Allah (ﷺ) said: The son of the sister of the people is included among the tribe, and (farther) said: The Quraish have recently abandoned Jahillyya and have just been delivered from distress; I, therefore, intend to help them and conciliate them. Don't you feel happy that the people should return with worldly riches and you return with the Messenger of Allah to your houses? (So far as my love for you is concerned I should say) if the people were to tread a valley and the Ansar tread a narrow path (in a mountain) I would tread the narrow path of the Ansar

2440. Anas b. Malik reported: When Mecca was conquered, he (the Holy Prophet) distributed the spoils among the Quraish. Upon this the Ansar said: It is strange that our swords are dripping with their blood, whereas our spoils have been given to them (to the Quraish). This (remark) reached the Messenger of Allah (ﷺ), and so he gathered them and said: What is this that has been conveyed to me about you? They said: (Yes) it is that very thing that, has reached you and they were not (the people) to speak a lie. Upon this he said: Don't you like that the people should return to their houses along with worldly riches, whereas you should return to your houses with the Messenger of Allah? If the people were to tread a valley or a narrow path, and the Ansar were also to tread a valley or a narrow path, I would tread the valley (along with the) Ansar or the narrow path (along with the) Ansar

2441. Anas b. Malik reported that when it was the Day of Hunain there came the tribes of Hawazin, Ghatafan and others along with their children and animals, and there were with the Messenger of Allah (ﷺ) that day ten thousand (soldiers), and newly freed men (of Mecca after its conquest). All these men (once) turned their backs, till he (the Holy Prophet) was left alone. He (the Messenger of Allah) on that day called twice and he did not interpose anything between these two (announcements). He turned towards his right and said: O people of Ansar! They said: At thy beck and call (are we), Messenger of Allah. Be glad we are with thee. He then turned towards his left and said: O people of Ansar. They said: At thy beck and call (are we). Be glad we are with thee. He (the Holy Prophet) was riding a white mule. He dismounted and said: I am the servant of Allah and His Apostle. The polytheists suffered defeat and the Messenger of Allah (may peace be upon him) acquired a large quantity of spoils, and he distributed them among the refugees and the people recently delivered (of Mecca) but did not give anything to the Ansar. The Ansar said: In the hour of distress it is we who are called (for help). but the spoils are given to other people besides us. This (remark) reached him (the Holy Prophet). and he gathered them In a tent. and said: What is this news that has reached me on your behalf? They kept silence. Upon this he said: O people of Ansar, don't you like that people should go away with worldly (riches), and you go away with Muhammad taking him to your houses? They said: Yes, happy we are. Messenger of Allah. He (the Holy Prophet) said: If the people were to tread a valley, and the Ansar were to tread a narrow path, I would take the narrow path of the Ansar. Hisham said: I asked Abu Hamza if he was present there. He said: How could I be absent from him?

2442. Anas b. Malik reported: We conquered Mecca and then we went on an expedition to Hunain. The polytheists came, forming themselves into the best rows that I have seen. They first formed the rows of cavalry, then those of infantry, and then those of women behind them. Then there were formed the rows of sheep

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and goats and then of other animals. We were also people large in number, and our (number) had reached six thousand. And on one side Khalid b. Walid was in charge of the cavalry. And our horses at once turned back from our rear. And we could hardly hold our own when our horses were exposed, and the bedouins and the people whom we knew took to their heels. (Seeing this) the Messenger of Allah (ﷺ) called thus: O emigrants, O emigrants. He then said: O Ansar, O Ansar. (Anas said: This hadith is transmitted by a group of eminent persons.) We said: At thy beck and call are we, Messenger of Allah. The Messenger of Allah (ﷺ) then advanced and he (Anas) said: By Allah, we had not yet reached them when Allah defeated them. and we took possession of the wealth and we then marched towards Ta'if, and we besieged them for forty nights. and then came back to Mecca and encamped (at a place), and the Messenger of Allah (ﷺ) began to bestow a hundred camels upon each individual. The rest of the hadith is the same

2443. Rafi' b. Khadij reported that the Messenger of Allah (ﷺ) gave to Abu Sufyan b. Harb and Safwan. b. Umayya and 'Uyaina b. Hisn and Aqra' b. Habis, i.e. to every one of these persons, one hundred camels, and gave to 'Abbas b. Mirdas less than this number. Upon this 'Abbas b. Mirdas said: You allot the share of my booty and that of my horse between 'Uyaina and Aqra'. Both Uyaina and Aqra' are in no way more eminent than Mirdas (my father) in the assembly. I am in no way inferior to any one of these persons. And he who is let down today would not be elevated. He (the narrator) said: The Messenger of Allah (ﷺ) then completed one hundred camels for him

2444. This hadith has been narrated by Sa'id b. Masruq with the same chain of transmitters (with the words): "The Apostle of Allah (ﷺ) distributed the spoils of Hunain, and he (the Holy Prophet) gave one hundred camels to Abu Sufyan b. Harb. The rest of the hadith is the same, but with this addition: "He bestowed upon" Alqama b. 'Ulatha one hundred (camels)

2445. This hadith has been narrated by Sa'id with the same chain of transmitters, but no mention has been made of Alqama b. 'Ulatha, nor of safwin b. Umayya, and he did not mention the verse in his hadith

2446. Abdullah b. Zaid reported that when the Messenger of Allah (ﷺ) conquered Hunain he distributed the booty, and he bestowed upon those whose hearts it was intended to win. It was conveyed to him (the Holy Prophet) that the Ansar cherished a desire that they should be given (that very portion) which the people (of Quraish) had got. Upon this the Messenger of Allah (ﷺ) stood up and, after having praised Allah and lauded Him, addressed them thus: O people of Ansar, did I not find you erring and Allah guided you aright through me, and (in the state of) being destitute and Allah made you free from want through me, and in a state of disunity and Allah united you through me, and they (the Ansar) said: Allah and His Messenger are most benevolent. He (again) said: Why do you not answer me? They said: Allah and His Messenger are the most benevolent. He said, If you wish you should say so and so, and the event (should take) such and such course (and in this connection he made a mention) of so many things. 'Amr is under the impression that he has not been able to remember them. He (the Holy Prophet) further said: Don't you feel happy (over this state of affairs) that the people should go away with goats and camels, and you go to your places along with the Messenger of Allah? The Ansar are inner garments (more close to me) and (other) people are outer garments. Had there not been migration, I would have been a man from among the Ansar. If the people were to tread a valley or a narrow path, I would tread the valley (chosen) by the Ansar or narrow path (trodden) by them. And you would soon find after me preferences (over you in getting material benefits). So you should show patience till you meet me at the Haud (Kauthar)

2447. Abdullah reported: On the day of Hunain, the Messenger of Allah (ﷺ) showed preference (to some) people in the distribution of the spoils. He bestowed on Aqra' b. Habis one hundred camels, and bestowed an equal (number) upon 'Uyaina, and bestowed on people among the elites of Arabia, and preferred them (to others) on that day, in the distribution (of spoils). Upon this a person said: By Allah, neither justice has been done in this distribution (of spoils), nor has the pleasure of Allah been sought in it. I (the narrator) said: By Allah, I will certainly inform the Messenger of Allah (ﷺ) about it. I came to him and informed him about what he had said. The colour of his (the Prophet's) face changed red like blood and he then said: "Who would do justice, if Allah and His Messenger do not do justice?" He further said: "May Allah have mercy upon Moses; he was tormented more than this, but he showed patience." I said: Never would I convey him (the Holy Prophet) after this (unpleasant) narration

2448. Abdullah reported: The Messenger of Allah (ﷺ) distributed spoils (of war). Upon this a person said: This is a distribution in which the pleasure of Allah has not been sought. I came to the Messenger of Allah (ﷺ) and informed him in an undertone. He (the Holy Prophet) was deeply angry at this and his face became red till I wished that I had not made a mention of it to him. He (the Holy Prophet) then said: Moses was tormented more than this, but he showed patience

2449. Jabir b. Abdullah reported that a person came to the Messenger of Allah (ﷺ) at Jirana on his way back from Hunain, and there was in the clothes of Bilal some silver. The Messenger of Allah (ﷺ) took a handful out of that and bestowed it upon the people. He (the person who had met the Prophet at Ji'rana) said to him: Muhammad, do justice. He (the Holy Prophet) said: Woe be upon thee, who would do justice if I do not do justice, and you would be very unfortunate and a loser if I do not do justice. Upon this Umar b. al-Khattab (Allah be pleased with him) said: Permit me to kill this hypocrite. Upon this he (the Holy Prophet) said: May there be protection of Allah! People would say that I kill my companions. This man and his companions would recite the Qur'an but it would not go beyond their throat, and they swerve from it just as the arrow goes through the prey

2450. This hadith has been narrated on the authority of Jabir b. 'Abdullah through another chain of transmitters

2451. Abu Said Khudri reported that 'Ali (Allah be pleased with him) sent some gold alloyed with dust to the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) distributed that among four men, al-Aqra b. Habis Hanzali and Uyaina b. Badr al-Fazari and 'Alqama b. 'Ulatha al-Amiri, then to one person of the tribe of Kilab and to Zaid al-Khair al-Ta'i, and then to one person of the tribe of Nabhan. Upon this the people of Quraish felt angry and said: He (the Holy Prophet) gave to the chiefs of Najd and ignored us. Upon this the Messenger of Allah (ﷺ) said: I have done it with a view to conciliating between them. Then there came a person with

thick beard, prominent cheeks, deep sunken eyes and protruding forehead and shaven head. He said: Muhammad, fear Allah. Upon this the Messenger of Allah (ﷺ) said: "If I disobey Allah, who would then obey Him? Have I not been (sent as the) most trustworthy among the people of the world? But you do not repose trust in me." That person then went back. A person among the people then sought permission (from the Holy Prophet) for his murder. According to some, it was Khalid b. Walid who sought the permission. Upon this the Messenger of Allah (ﷺ), said: From this very person's posterity there would arise people who would recite the Qur'an, but it would not go beyond their throat; they would kill the followers of Islam and would spare the idol-worshippers. They would glance through the teachings of Islam so hurriedly just as the arrow passes through the prey. If I were to ever find them I would kill them like 'Ad

2452. Abu Saïd al-Khudri reported: 'Ali b. Abu Talib sent to the Messenger of Allah (ﷺ) from Yemen some gold alloyed with clay in a leather bag dyed in the leaves of Mimosa flava. He distributed it among four men. 'Uyaina b. Hisna, Aqra' b. Habis and Zaid al-Khail, and the fourth one was either Alqama b. 'Ulatha or 'Amir b. Tufail. A person from among his (Prophet's) Companions said: We had a better claim to this (wealth) than these (persons). This (remark) reached the Messenger of Allah (ﷺ) upon which he said: Will you not trust me, whereas I am a trustee of Him Who is in the heaven? The news come to me from the heaven morning and evening. Then there stood up a person with deep sunken eyes, prominent cheek bones, and elevated forehead, thick beard, shaven head, tucked up loincloth, and he said: Messenger of Allah, fear Allah. He (the Holy Prophet) said: Woe to thee. Do I not deserve most to fear Allah amongst the people of the earth? That man then returned. Khalid b. Walid then said: Messenger of Allah, should I not strike his neck? Upon this he (the Holy Prophet) said: Perhaps he may be observing the prayer. Khalid said: How many observers of prayer are there who profess with their tongue what is not in their heart? Upon this the Messenger of Allah (ﷺ) said: I have not been commanded to pierce through the hearts of people, nor to split their bellies (insides). He again looked at him and he was going back. Upon this he (the Holy Prophet) said: There would arise a people from the progeny of this (man) who would recite the Qur'an glibly, but it would not go beyond their throats; they would (hurriedly) pass through (the teachings of their) religion just as the arrow passes through the prey. I conceive that he (the Holy Prophet) also said this: If I find them I would certainly kill them as were killed the (people of) Thamud

2453. This hadith has been narrated through another chain of transmitters and (the narrator) made a mention of elevated forehead, but he made no mention of tucked-up loin cloth and made this addition: "There stood up 'Umar b. al-Khattab (Allah be pleased with him), and said: Should I not strike his neck? Upon this he said: No. Then he turned away, and Khalid the Sword of Allah stood up against him, and said: Prophet of Allah. shall I not strike off his neck? He said, No, and then said: A people would rise from his progeny who would recite the Book of Allah glibly and fluently. 'Umar said: I think he (the Holy Prophet) also said this: If I find them I would certainly kill them like Thamud

2454. This hadith has been narrated through another chain of transmitters, but no mention has been made of: "If I find them, I would kill them as the Thamud were killed

2455. Abu Salama and 'Ata' b. Yasar came to Abu Saïd al-Khudri and asked him about Haruriya, saying: Did you hear the Messenger of Allah (ﷺ) making a mention of them? He (Abu Saïd al-Khudri) said: I don't know who the Haruriya are, but I heard the Messenger of Allah (ﷺ) as saying: There would arise in this nation (and he did not say "out of them") a people and you would hold insignificant your prayers as compared with their prayers. And they would recite the Qur'an which would not go beyond their throats and would swerve through the religion (as blank) just as a (swift) arrow passes through the prey. The archer looks at his arrow, at its iron head and glances at its end (which he held) in the tip of his fingers to see whether it had any stain of blood

2456. Abu Saïd al-Khudri reported: When we were in the company of the Messenger of Allah (ﷺ) and he was distributing the spoils of war, there came to him Dhul-Khuwasira, one of Banu Tamim. He said: Messenger of Allah, do justice. Upon this the Messenger of Allah (ﷺ) said: Woe be upon thee! Who would do justice, if I do not do justice? You would be unsuccessful and incurring a loss, if I do not do justice. Upon this Umar b. al-Khattab (Allah be pleased with him) said: Messenger of Allah, permit me to strike off his neck. The Messenger of Allah (ﷺ) said: Leave him, for he has friends (who would outwardly look to be so religious and pious) that everyone among you would consider his prayer insignificant as compared with their prayer, and his fast as compared with their fasts. They would recite the Qur'an but it would not go beyond their collar-bones. They would pass through (the teachings of Islam so hurriedly) just as the arrow passes through the prey. He would look at its Iron head, but would not find anything ticking there. He would then see at the lowest end, but would not find anything sticking there. He would then see at its grip but would not find anything sticking to it. He would then see at its feathers and he would find nothing sticking to them (as the arrow would pass so quickly that nothing would stick to it) neither excrement nor blood. They would be recognised by the presence of a black man among them whose upper arms would be like a woman's breast, or like a piece of meat as it quivers, and they would come forth at the time when there is dissension among the people. Abu Saïd said: I testify to the fact that I heard it from the Messenger of Allah (ﷺ), and I testify to the fact that 'Ali b. Abu Talib fought against them and I was with him. He gave orders about that man who was sought for, and when he was brought in, and when I looked at him, he was exactly as the Messenger of Allah (ﷺ) had described him

2457. Abu Saïd al-Khudri said that the Messenger of Allah (ﷺ) made a mention of a sect that would be among his Ummah which would emerge out of the dissension of the people. Their distinctive mark would be shaven heads. They would be the worst creatures or the worst of the creatures. The group who would be nearer to the truth out of the two would kill them. The Apostle of Allah (ﷺ) gave an example (to give their description) or he said: A man throws an arrow at the prey (or he said at the target), and sees at its iron head, but finds no sign (of blood there), or he sees at the lowest end, but would not see or find any sign (of blood there). He would then see into the grip but would not find (anything) sticking to it. Abu Saïd then said: People of Iraq. it is you who have killed them

2458. Abu Saïd al-Khudri reported that the Messenger of Allah (ﷺ) said: A group would secede itself (from the Ummah) when there would be dissension among the

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Muslims. Out of the two groups who would be nearer the truth would kill them

2459. Abu Sa'id al-Khudri reported Allah's Messenger () as saying: There would be two groups in my Ummah, and there would emerge another group (seceding itself from both of them), and the party nearer to the truth among the two would kill them (the group of the Khawarij)

2460. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allah () said: "A group will secede at a time of division among the people, and they will be killed by the group that is closer to the truth

2461. Abu Sa'id al-Khudri reported from the Messenger of Allah () that a group (Khawarij) would emerge from the different parties (the party of Hadrat 'Ali and the party of Amir Mu'awiya), the group nearer the truth between the two would kill them

2462. Ali said: Whenever I narrate to you anything from the Messenger of Allah () believe it to be absolutely true as falling from the sky is dearer to me than that of attributing anything to him (the Holy Prophet) which he never said. When I talk to you of anything which is between me and you (there might creep some error in it) for battle is an outwitting. I heard the Messenger of Allah () as saying: There would arise at the end of the age a people who would be young in age and immature in thought, but they would talk (in such a manner) as if their words are the best among the creatures. They would recite the Qur'an, but it would not go beyond their throats, and they would pass through the religion as an arrow goes through the prey. So when you meet them, kill them, for in their killing you would get a reward with Allah on the Day of Judgement

2463. A hadith like this has been narrated through another chain of transmitters

2464. This hadith has been narrated on the authority of A'mash with the same chain of transmitters, but (these words) are not there: "They pass through the religion clean as the arrow passes through the prey

2465. Abida narrated from 'Ali that he made a mention of the Khawarij (and in this connection) said that there would be a person among them with a defective hand (or with a short hand) or a fleshy hand. If you were to exercise restraint, I would tell you what Allah has promised to those who would kill them on the order of Muhammad (). I (the narrator) said to him: Did you hear it from Muhammad ()? He (Hadrat 'Ali) said: Yes, by the Lord of the Ka'bah; Yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah

2466. Abida said: I will not narrate to you except what I heard from him (Hadrat 'Ali), and then he narrated from him

2467. Zaid b. Wahb Juhani reported and he was among the squadron which was under the command of Ali (Allah be pleased with him) and which set out (to curb the activities) of the Khawarij. 'Ali (Allah be pleased with him) said: O people, I heard the Messenger of Allah () say: There would arise from my Ummah a people who would recite the Qur'an, and your recital would seem insignificant as compared with their recital, your prayer as compared with their prayer, and your fast, as compared with their fast. They would recite the Qur'an thinking that it supports them, whereas it is an evidence against them. Their prayer does not get beyond their collar bone; they would swerve through Islam just as the arrow passes through the prey. If the squadron which is to encounter them were to know (what great boon) has been assured to them by their Messenger () they would completely rely upon this deed (alone and cease to do other good deeds), and their (that of the Khawarij) distinctive mark is that there would be (among them) a person whose wrist would be without the arm, and the end of his wrist would be fleshy like the nipple of the breast on which there would be white hair. You would be marching towards Muawiya and the people of Syria and you would leave them behind among your children and your property (to do harm). By Allah, I believe that these are the people (against whom you have been commanded to fight and get reward) for they have shed forbidden blood, and raided the animals of the people. So go forth in the name of Allah (to fight against them). Salama b. Kuhail mentioned that Zaid b. Wahb made me alight at every stage, till we crossed a bridge. 'Abdullah b. Wahb al-Rasibi was at the head of the Khawarij when we encountered them. He ('Abdullah) said to his army: Throw the spears and draw out your swords from their sheaths, for I fear that they would attack you as they attacked you on the day of Harura. They went back and threw their spears and drew out their swords, and people fought against them with spears and they were killed one after another. Only two persons were killed among the people (among the army led by 'Ali) on that day. 'Ali (Allah be pleased with him) said: Find out from among them (the dead bodies of the Khawarij) (the maimed). They searched but did not find him. 'Ali (Allah be pleased with him) then himself stood up and (walked) till he came to the people who had been killed one after another. He ('Ali) said: Search them to the last, and then ('Ali's companions) found him (the dead body of the maimed) near the earth. He ('Ali) then pronounced Allahu Akbar (Allah is the Greatest) and then said, Allah told the Truth and His Messenger () conveyed it. Then there stood before him 'Abida Salmani who said: Commander of the Believers, by Allah, besides Whom there is no god but He, (tell me) whether you heard this hadith from the Messenger of Allah (). He said: Yes, by Allah, besides Whom there is no god but He. He asked him to take an oath thrice and he took the oath

2468. Ubaidullah b. Abu Rafi', the freed slave of the Messenger of Allah (), said: When Haruria (the Khawarij) set out and as he was with 'Ali b. Abu Talib (Allah be pleased with him) they said, "There is no command but that of Allah." Upon this 'Ali said: The statement is true but it is intentionally applied (to support) a wrong (cause). The Messenger of Allah () described their characteristics and I found these characteristics in them. They state the truth with their tongue, but it does not go beyond this part of their bodies (and the narrator pointed towards his throat). The most hateful among the creation of Allah is one black man among them (Khawarij). One of his hand is like the teat of a goat or the nipple of the breast. When 'Ali b. Abu Talib (Allah be pleased with him) killed them, he said: Search (for his dead body). They searched for him, but they did not find it (his dead body). Upon this he said: Go (and search for him). By Allah, neither I have spoken a lie nor has the lie been spoken to me. 'Ali said this twice and thrice. They then found him (the dead body) in a rain. They brought (his dead) body till they placed it before him (Hadrat 'Ali). 'Ubaidullah said: And, I was present at (that place) when this happened and when 'Ali said about them. A person narrated to me from Ibn Hanain

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that he said: I saw that black man

2469. Abu Dharr reported Allah's Messenger () as saying: Verily there would arise from my Ummah after me or soon after me a group (of people) who would recite the Qur'an, but it would not go beyond their throats, and they would pass clean through their religion just as the arrow passes through the prey, and they would never come back to it. They would be the worst among the creation and the creatures. Ibn Samit (one of the narrators) said: I met Rafi' b. 'Amr Ghifari, the brother of Al-Hakam Ghifari and I said: What is this hadith that I heard from Abu Dharr, i. e. so and so? and then I narrated that hadith to him and said: I heard it from the Messenger of Allah ()

2470. Yusair b. 'Amr reported that he inquired of Sahl b. Hunaif: Did you hear the Messenger of Allah () making a mention of the Khawarij? He said: I heard him say (and he pointed with his hand towards the east) that these would be a people who would recite the Qur'an with their tongues and it would not go beyond their collar bones. They would pass clean through their religion just as the arrow passes through the prey

2471. This hadith had been transmitted by Sulaiman Shaibani with the same chain of narrators (and the words are)," There would arise out of (this group) many a group

2472. Sahl b. Hunaif reported Allah's Apostle () as saying: There would arise from the east a people with shaven heads

2473. Abu Huraira reported that Hasan b. 'Ali took one of The dates of the sadaqa and put it in his mouth, whereupon the Prophet () said: Leave it, leave it, throw it; don't you know that we do not eat the sadaqa?

2474. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters (and the words of the Holy Prophet) are:" Sadaqa is not permissible for us

2475. This very hadith has been narrated on the authority of Sbu'ba with the same chain of transmitters

2476. Abu Huraira reported Allah's Messenger () as saying: I go back to my family and I find a date lying on my bed. I then take it up to eat it, but then I throw it away fearing that it may be a Sadaqa

2477. Out of so many ahadith which Hammam b. Munabbih narrated on the authority of Abu Huraira from the Messenger of Allah () one is this that the Messenger of Allah () said: I go back to my family and I find a date lying on my bed or in my house, and I take it up to eat it, but then I throw it away fearing that it may be a Sadaqa or from Sadaqa

2478. Anas b. Malik reported that the Messenger of Allah () found a date in the street and said: If it were not of sadaqa I would have eaten it

2479. Anas b. Malik reported that the Messenger of Allah () found a date lying on the path and said: If it were not out of Sadaqa, I would have eaten it

2480. Anas b. Malik reported that the Messenger of Allah () found a date and said: Were it not (that I fear) it may be part of sadaqa, I would have eaten it

2481. Abd al-Muttalib b. Rabi'a b. al-Harith reported that Rabi'a b. al-Harith and Abbas b. Abd al-Muttalib gathered together and said: By Allah, if we had sent these two young boys (i. e. I and Fadl b. 'Abbas) to the Messenger of Allah () and they had spoken to him, he would have appointed them (as the collectors) of these sadaqat; and they would (collect them) and pay (to the Holy Prophet) as other people (collectors) paid and would get a share as other people got it. As they were talking about it there came 'Ali b. Abu Talib and stood before them, and they made a mention of it to him. 'Ali b. Abu Talib said: Don't do that; by Allah he (the Holy Prophet) would not do that (would not accept your request). Rabi'a b. Harith turned to him and said: By Allah, you are not doing so but out of jealousy that you nurse against us By Allah, you became the son-in-law of the Messenger of Allah () but we felt no jealousy against you (for this great privilege of yours). 'Ali then said: Send them (if you like). They set out and 'Ali lay on the bed. When the Messenger of Allah () offered the noon prayer. we went ahead of him to his apartment and stood near it till he came out. He took hold of our ears (out of love and affection) and then said: Give out what you have kept in your hearts. He then entered (the apartment) and we also went in and he (the Holy Prophet) was on that day (in the house of) Zainab b. jahsh. We urged each (of us) to speak. Then one of us thus spoke: Messenger of Allah, you are the best of humanity and the best to cement the ties of blood-relations. We have reached the-marriageable age. We have come (to you) so that you may appoint us (as collectors) of these sadaqat. and we would pay you just as thin people (other collectors) pay you, and get our share as others get it. He (the Holy Prophet) kept silence for a long time till we wished that we should speak with him (again), and Zainab pointed to us from behind the curtain not to talk (any more). He (the Holy Prophet) said; It does not become the family of Muhammad (to accept) sadaqat for they are the impurities of people. You call to me Mahmiya (and he was in charge of khums, i. e. of the one-fifth part that goes to the treasury out of the spoils of war), and Naufal b. Harith b. 'Abd al-Muttalib. They both came to him, and he (the Holy Prophet) said to Mahmiya: Marry your daughter to this young man (i. e. Fadl b. 'Abbas), and he married her to him And he said to Naufal b. Harith: Marry your daughter to this young man (i. e. 'Abd al-Muttalib b. Rabi'a, the narrator of this hadith) and he married her to me, and he said to Mahmiya: Pay so much mahr on behalf of both of them from this khums Zuhri, however. said: He did not determine (the amount of mahr)

2482. Rabi'a b. Harith b. 'Abd al-Muttalib and Abbas b. 'Abd al-Muttalib said to Abd al-Muttalib b. Rabi'a and Fadl b. Ibn Abbas: Go to the Messenger of Allah (), and the rest of the hadith is the same (but with this addition):" 'Ali spread his cloak and then lay down on it and said: I am the father of Hasan, and I am the chief. By Allah, I would not move from my place till your sons come back to you with the reply to that for which you sent them to the Messenger of Allah (). And he then also said: Verily these sadaqat are the impurities of people, and they are not permissible for Muhammad (may peace be upon him), and for the family of Muhammad. And he also said: The Messenger of Allah () also said to me: Call Mahmiya b. Jaz', and he was person from Banu Asad. and the Messenger of Allah () had appointed him as a collector of khums

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2483. Juwayriya, the wife of the Messenger of Allah (ﷺ) said that Messenger of Allah (ﷺ) came to her and said: Is there anything to eat? She said: Messenger of Allah, I swear by God, there is no food with us except a bone of goat which my freed maid-servant was given as sadaqa. Upon this he said: Bring that to me, for it (the sadaqa) has reached its destination

2484. This hadith has been narrated by Zuhri with the same chain of transmitters

2485. Anas b. Malik reported that Barira presented to the Messenger of Allah (ﷺ) a piece of meat which had been given to her as sadaqa. Upon this he (the Holy Prophet) said: That is a Sadaqa for her and a gift for us

2486. A'isha reported that (once) the Messenger of Allah (ﷺ) (may peace be upon him,) was presented with beef. It was said (by someone) that it had been given to Barira as Sadaqa. Upon this he (the Prophet) said: It is a Sadaqa for her and a gift for us

2487. A'isha (Allah be pleased with her) said: Three are the decisions (of the Shari'ah that we have come to know) through Barira. The people gave her sadaqa and she offered us as gift. We made a mention of it to the Messenger of Allah (ﷺ), whereupon he said: It is a sadaqa for her and a gift for you; so eat it

2488. This hadith has been narrated on the authority of A'isha through another chain of transmitters

2489. This hadith has been transmitted on the authority of A'isha in a similar manner except a slight variation that he said: "That is a gift for us out of it

2490. Umm 'Atiyya, said: The Messenger of Allah (ﷺ) sent me some mutton of sadaqa. I sent a piece out of that to A'isha. When the Messenger of Allah (ﷺ) came to A'isha, he said: Have you anything with you (to eat)? She said: Nothing, except only that mutton sent to us by Nusaiba (the kunya of Umm 'Atiyya) which you had sent to her. Whereupon he said: It has reached its proper place

2491. Abu Huraira reported: Whenever the Messenger of Allah (ﷺ) was presented with food, he asked about it, If he was told that it was a gift, he ate out of that, and if he was told that it was a sadaqa he did not eat out of that

2492. Abdullah b. Abu Aufa said that it was the common practice of the Messenger of Allah (ﷺ) that when the people brought to him sadaqa he blessed them: O Allah, bless them. So when Abu Aufa brought to him Sadaqa he (the Holy Prophet) said: O Allah, bless, the posterity of Abu Aufa

2493. This hadith has been narrated by Shu'ba with the same chain of transmitters (but with a slight variation of words, that he said): (O Allah), bless them

2494. Jarir b. 'Abdullah said: 'When the collector of sadaqat (Zakat) comes to you, (you should see) that he goes away pleased with you

The Book of Fasting

2495. Abu Huraira reported Allah's Messenger (ﷺ) as saying: When there comes the month of Ramadan, the gates of mercy are opened, and the gates of Hell are locked and the devils are chained

2496. Narrated Abu Huraira: Abu Huraira reported Allah's Messenger (ﷺ) as saying: When it is the month of Ramadan, the gates of mercy are opened, and the gates of Hell are locked and the devils are chained

2497. This hadith is reported by Abu Huraira (with a slight alteration of words) that the Messenger of Allah (ﷺ) said: "When (the month of) Ramadan begins

2498. Ibn Umar (Allah be pleased with both of them) reported Allah's Messenger (ﷺ) as saying in connection with Ramadan: Do not fast till you see the new moon, and do not break fast till you see it; but if the weather is cloudy calculate about it

2499. Ibn Umar reported that Allah's Messenger (ﷺ) made a mention of Ramadan and he with the gesture of his hand said: The month is thus and thus. (He then withdrew his thumb at the third time). He then said: Fast when you see it, and break your fast when you see it, and if the weather is cloudy calculate it (the months of Sha'ban and Shawwal) as thirty days

2500. This hadith is narrated on the authority of 'Ubaidullah with the same chain of transmitters, and he said: If (the sky) is cloudy for you, then calculate thirty days (for the month of Ramadan)

2501. Ubaidullah narrated on the authority of the same chain of transmitters that the Messenger of Allah (ﷺ) made a mention of Ramadan and said: The month may consist of twenty-nine days, and it may be thus, thus and thus, and (he further) said: Calculate it, but he did not say thirty

2502. Ibn 'Umar (Allah be pleased with both of them) reported Allah's Messenger (ﷺ) as saying: The month of Ramadan may consist of twenty-nine days. So do not fast till you have sighted it (the new moon) and do not break fast, till you have sighted it (the new moon of Shawwal), and if the sky is cloudy for you, then calculate

2503. Abdullah b. 'Umar (Allah be pleased with both of them) reported Allah's Messenger (ﷺ) as saying: The month (of Ramadan) may consist of twenty nine days; so when you see the new moon observe fast and when you see (the new moon again at the commencement of the month of Shawwal) then break It, and if the sky is cloudy for you, then calculate it (and complete thirty days)

2504. Abdullah b. Umar (Allah be pleased with both of them) reported Allah's Messenger (ﷺ) as saying: When you see the new moon, observe fast, and when you see it (again) then break it, and if the sky is cloudy for you, then calculate it

2505. Ibn 'Umar (Allah be pleased with both of them) reported Allah's Messenger (ﷺ) as saying: The month may consist of twenty-nine nights. So do not fast till you

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have sighted it (the new moon) and do not break it till you have sighted it, except when the sky is cloudy for you, and if it is so, then calculate it

2506. Ibn Umar (Allah be pleased with both of them) reported Allah's Messenger () as saying: The month is thus and thus and thus (i. e. pointing with his fingers thrice), and he held back his thumb at the third time (in order to show that it can also consist of twenty-nine days)

2507. Ibn Umar (Allah be pleased with both of them) reported Allah's Messenger () as saying: The month may consist of twenty-nine days

2508. Abdullah b. 'Umar (Allah be pleased with both of them) reported Allah's Messenger () as saying: The month (of Ramadan) is thus and thus, and thus. i.e. ten, ten and nine

2509. Ibn Umar (Allah be pleased with both of them) reported Allah's Messenger () as saying: The month is thus, and thus, and thus, and he flapped his hands with all their fingers twice. but at the third turn, folded his right thumb or left thumb (in order to give an idea of twenty-nine)

2510. Ibn 'Umar (Allah be pleased with both of them) reported Allah's Messenger () as saying: The month (of Ramadan) may consist of twenty nine days, and Shu'ba (one of the narrators) gave a practical demonstration how the Holy prophet () explained to them) by unfolding his hands thrice and folding his thumb at the third turn. 'Uqba (one of the narrators in this chain of transmitters) said: I think that he said that the month consists of thirty days and unfolded his palm three times

2511. Ibn 'Umar (may Allah be pleased with both of them) reported Allah's Apostle as saying: We are an unlettered people who can neither write nor count. The month is thus, and thus. folding his thumb when he said it the third time

2512. This hadith has been narrated on the authority of Aswad b. Qais with the same chain of transmitters, but herein no mention has been made of the other month (consisting of) thirty days

2513. Sa'd b. 'Ubaida reported that Ibn 'Umar (Allah be pleased with both of them) heard a person saying: This night is the midnight (of the month). Upon this he said to him: How do you know that it is the midnight (of the month), for I heard the Messenger of Allah () as saying: The month is thus and thus (and he pointed with his ten fingers twice) and thus (i. e. at the third time he pointed with all his fingers but withdrew or folded his thumb)?

2514. Abu Huraira reported Allah's Messenger () as saying: Whenever you sight the new moon (of the month of Ramadan) observe fast. and when you sight it (the new moon of Shawwal) break it, and if the sky is cloudy for you, then observe fast for thirty days

2515. Abu Huraira reported Allah's Messenger () as saying: Observe fast on sighting it (the new moon) and break (fast) on sighting it (the new moon), but if the sky is cloudy for you, then complete the number (of thirty)

2516. Abu Huraira reported Allah's Messenger () as saying: Observe fast on sighting it (the new moon) and break it on sighting it. But if (due to clouds) the actual position of the month is concealed from you, you should then count thirty (days)

2517. Abu Huraira (Allah be pleased with him) narrated that the Messenger of Allah (may peace be upon him) made a mention of the new moon and (in this connection) said: Observe fast when you see it (the new moon) and break fast when you see it (the new moon of Shawwal), but when (the actual position of the month is) concealed from you (on account of cloudy sky), then count thirty days

2518. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying: Do not observe fast for a day, or two days ahead of Ramadan except a person who is in the habit of observing a particular fast; he may fast on that day

2519. This hadith has been narrated on the authority of Yahya b. Abi Kathir with the same chain of transmitters

2520. Zuhri reported that (once) the Messenger of Allah () took an oath that he would not go to his wives for one Month. Zuhri said that 'Urwa narrated to him from 'A'isha (Allah be pleased with her) that she said: When twenty-nine nights were over, which I had counted, the Messenger of Allah () came to me (he came to me first of all). I said: Messenger of Allah, you had taken an oath that you would not come to us for a month, whereas you have come after twenty nine days which I have counted. Whereupon he said: The month may also consist of twenty-nine days

2521. Jabir (Allah be pleased with her) narrated that the Prophet () separated himself from his wives for a month. (His wives said:) He came to us on the twenty-ninth day, whereupon we said: It is the twenty-ninth (day) today. Thereupon he said: So far as the month is concerned, (and he, with a view to explaining it) flapped his hands thrice, but held back one finger at the last turn

2522. Abu Zubair is reported to have heard Jabir b. 'Abdullah (Allah be pleased with both of them) as saying: The Apostle of Allah () separated himself from his wives for a month. (His wives said:) He came to us on the morning of the twenty-ninth. Upon this some, of the people said: It is the morning of twenty- ninth (according to our calculation). Upon this the Messenger of Allah () said: The month. may also consist of twenty-nine days. The Apostle of Allah () then flapped his bands thrice, twice with all the fingers of both his hand (to indicate twenty-nine) and by the third time with nine (fingers)

2523. Umm Salama (Allah be pleased with him) reported that the Messenger of Allah () took an oath that he would not go to some of his wives for the whole of the month. When twenty-nine days had passed he (the Holy Prophet) went to them in the morning or in the evening. Upon this it was said to him: Apostle of Allah, you took an oath that you would not come to us for a month, whereupon he said: The month may also consist of twenty-nine days

2524. A hadith like this has been narrated on the authority of Ibn Juraij with the same chain of transmitters

2525. Sa'd b. Abi Waqqas (Allah be pleased with him) said that the Messenger of Allah () struck his hand against the other and (then with the gesture of his two

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hands) said: The month is thus, thus (two times). He then withdrew (one of) his fingers at the third turn

2526. Muhammad b. Sa'd reported on the authority of his father (Sa'd b. Abi Waqqas (Allah be pleased with him) that the Messenger of Allah (ﷺ) had said: The month is thus and thus, and thus, i. e. ten, ten and nine

2527. This hadith has been narrated by Ibn Abu Khalid with the same chain of transmitters

2528. Kuraib reported that Umm Fadl, daughter of Harith, sent him (Fadl, i.e. her son) to Mu'awiya in Syria. I (Fadl) arrived in Syria, and did the needful for her. It was there in Syria that the month of Ramadan commenced. I saw the new moon (of Ramadan) on Friday. I then came back to Medina at the end of the month. Abdullah b. 'Abbas (Allah be pleased with him) asked me (about the new moon of Ramadan) and said: When did you see it? I said: We saw it on the night of Friday. He said: (Did) you see it yourself? I said: Yes, and the people also saw it and they fasted and Mu'awiya also fasted, whereupon he said: But we saw it on Saturday night. So we will continue to fast till we complete thirty (fasts) or we see it (the new moon of Shawwal). I said: Is the sighting of the moon by Mu'awiya not valid for you? He said: No; this is how the Messenger of Allah (ﷺ) has commanded us. Yahya b. Yahya was in doubt (whether the word used in the narration by Kuraib) was Naktafi or Taktafi

2529. Abu'l-Bakhtari reported: We went out to perform Umra and when we encamped in the valley of Nakhla, we tried to see the new moon. Some of the people said: It was three nights old, and others (said) that it was two nights old. We then met Ibn 'Abbas and told him we had seen the new moon, but that some of the people said it was three nights old and others that it was two nights old. He asked on which night we had seen it; and when we told him we had seen it on such and such night, he said the Prophet of Allah (ﷺ) had said: Verily Allah deferred it till the time it is seen, so it is to be reckoned from the night you saw it

2530. Abu'l-Bakhtari reported: We saw the new moon of Ramadan as we were at Dhrit-i-Iraq. We sent a man to Ibn Abbas (Allah be pleased with both of them) to ask him (whether the sighting of a small moon had something of the nature of defect in it). Upon this Ibn 'Abbas (Allah be pleased with both of them) said that the Messenger of Allah (ﷺ) had said: Verily Allah deferred its sight, but if (the new moon) is hidden from you, then, complete its number (thirty)

2531. The son of Abu Bakra reported it on the authority of his father that the Messenger of Allah (ﷺ) had said: The two months of 'Id, Ramadan and Dhu'l-Hijja (are not incomplete)

2532. Abd ar-Rahman b. Abu Bakra reported on the authority of Abu Bakra that the Messenger of Allah (ﷺ) had said: The months of 'Id are not incomplete. And in the hadith narrated by Khalid (the words are): "The months, of 'Id are Ramadan and Dhu'l-Hijja

2533. Adi b. Hatim (Allah be pleased with him) reported that when (this verse) was revealed: "Until the white streak of the dawn becomes distinct from the dark streak" (ii. 187) Adi b. Hatim said: Messenger of Allah, verily I keep underneath my pillow two strings, one white and the other black, by which I distinguish night from dawn. Upon this the Messenger of Allah (ﷺ) said: Your pillow seems to be very large. For the word khait implies the blackness of the night and the whiteness of the dawn

2534. Sahl b. Sa'd said that when this verse was revealed: "Eat and drink till the white streak is distinct from the dark streak," a person would take hold of a white thread and a black thread and keep on eating till he could find them distinct (in the light of the dawn). It was then that Allah, the Majestic and Great, revealed (the words) min al-fajr (from the dawn), and then it became clear (that the word khait refers to the streak of light in the dawn)

2535. Sahl b. Sa'd (Allah be pleased with him) said: When this verse was revealed: "Eat and drink till the white streak becomes distinct from the dark streak for you," the person who decided to observe fast tied on one of his feet a black thread and on the other a white thread. And he went on eating and drinking till he could distinguish (between their colour) on seeing them. It was after this that Allah revealed (the words): min al-fajr. And they (the Muslims) came to know that (the word khait) refers to the night and day

2536. Abdullah b. Mas'ud (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) had said: Bilal would pronounce Adhan (at the fag end of the night in order to inform the people about the time of the Sahri). So you eat and drink till you hear the Adhan of Ibn Umm Maktum (which was pronounced at the conclusion of the Sahri and the commencement of the fast)

2537. Abdullah b. 'Umar (Allah be pleased with both of them) reported: I heard the Messenger of Allah (ﷺ) as saying: Bilal announces Adhan during the night, so you eat and drink, till you hear the Adhan of Ibn Umm Maktum

2538. Ibn 'Umar (Allah be pleased with both of them) reported that the Messenger of Allah (ﷺ) had two Mu'adhdhins, Bilal and son of Umm Maktum, the blind. The Messenger of Allah (ﷺ) said: Bilal announces Adhan at (the fag end of the) night (i. e. Sahri), so eat and drink till the son of Umm Maktum announces Adhan. And he (the narrator) said: And the (difference of time) between their (Adhans) was not more than this that one climbed down (from the minaret) and the other climbed up (to announce Adhan)

2539. A hadith like this has been transmitted on the authority of 'A'isha (Allah be pleased with her)

2540. A hadith like this has been narrated on the authority of 'Ubaidullah on the two chains of transmitters

2541. Ibn Mas'ud (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying The Adhan of Bilal should not restrain anyone among you from eating Sahur (last meal before daybreak during the month of Ramadan) for he announces Adhan (or he calls) at (the fag end of) the night to make him turn who stands for prayer among you, and to awaken those who are sleeping among you. And he said: The dawn is not like it, as one says (and he lifted his hand) till he (dispersed

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his fingers) and said: It is like this

2542. This hadith has been narrated by Sulaiman al-Taimi with the same chain of transmitters (but with a slight variation of words) that he (the Holy Prophet) said: The dawn is not like it as it is said; he then gathered his fingers and lowered them. But he said, it is like this (and he placed the index finger upon the other one and spread his hand)

2543. This hadith has been narrated on the authority of Sulaiman Taimi with the same chain of transmitters and, at the end, it was said that the first Adhan was meant to awaken those who were in slumber amongst them and in order to make them turn who stand in (prayer) among them (towards food at the commencement of the fast). Jarir (one of the narrators) said that the Messenger () did not say like this but he said like it (true dawn) that the streaks of (true dawn) are horizontal and not vertical

2544. Samura b. Jandub reported Muhammad () as saying. The call of Bilal may not mislead any one of you (and he may, under the wrong impression gathered from it, refrain) from taking meal before the commencement of the fast (for the streaks) of this whiteness (which are vertical indicate the false dawn and the true dawn with which the fast commences is that when the streaks of light are) spread

2545. Samura b. Jundub reported Allah's Messenger () as saying: The Adhan of Bilal should not mislead you nor the whiteness (of the pillar) of dawn, for it is not the whiteness of the true dawn, but that of the false dawn which is vertical like a pillar and you can eat food till the streaks of whiteness spread like it

2546. Samura b. Jundub (Allah be pleased with him) reported Allah's Messenger () as saying: The Adhan of Bilal may not mislead you with regard to your food at the commencement of the fast, nor the vertical (streaks) of whiteness in the horizon (for it is an indication of false dawn). You should stop eating (food) till (the whiteness) spreads like it. Hammad narrated it and with the gesture of his band he explained, the horizontal position (of the streaks of light)

2547. Samura b. Jundub addressed and narrated from the Messenger of Allah () having said (these words): Neither the call of Bilal should mislead you nor this whiteness (of false dawn) till (the true) dawn appears (or he said) till the dawn breaks

2548. A hadith like this has been narrated on the authority of Samura b. Jundub

2549. Anas (Allah be pleased with him) reported Allah's Messenger () as saying: Take meal a little before dawn, for there is a blessing in taking meal at that time

2550. Amr b. al-'As reported Allah's Messenger () as saying: The difference between our fasting and that of the people of the Book is eating shortly before dawn

2551. Musa b. 'Ali has narrated this hadith through the same chain of transmitters

2552. Zaid b. Thabit (Allah be pleased with him) said: We took meal shortly before dawn along with the Messenger of Allah (). We then stood up for prayer. I said: How much span of time was there between the two (acts, i. e. taking of Sahri and observing of prayer)? He said (a span of reciting) fifty verses

2553. This hadith has been transmitted on the authority of Qatada too

2554. Sahl b. Sa'd (Allah be pleased with him) reported Allah's Messenger () as saying: The people will continue to prosper as long as they hasten the breaking of the fast

2555. A hadith like this has been transmitted by Sahl b. Sa'd

2556. Abu 'Atiyya reported: I and Masruq went to 'A'isha and said to her: Mother of the Believers, there are two persons among the Companions of Muhammad () one among whom hastens in breaking the fast and in observing prayer, and the other delays breaking the fast and delays observing prayer. She said: Who among the two hastens in breaking fast and observing prayers? We said, It is 'Abdullah. i. e. son of Mas'ud. whereupon she said: This is how the Messenger of Allah () did. Abu Kuraib added: The second one was Abu Musa

2557. Abu 'Atiyya reported: I and Masruq went to 'A'isha (Allah be pleased with her) and Masruq said to her: There are two persons among the Companions of Muhammad () none of whom abandons the good, but one of them hastens to observe sunset prayer and break the fast, and the other delays in observing the sunset prayer and in breaking the fast, whereupon she said: Who hastens to observe sunset prayer and break the fast? He said: It is 'Abdullah. Upon this she said: This is how the Messenger of Allah () used to do

2558. Umar (Allah be pleased with him) reported Allah's Messenger () as saying: When the night approaches and the day retreats and the sun sinks down, then the observer of the fast should break it. Ibn Numair made no mention of the word "then"

2559. Abdullah b. Abi Aufa reported: We were with the Messenger of Allah () on a journey during the month of Ramadan. When the sun had sunk he said: So and so, get down (from your ride) and prepare the meal of parched barley for us. He said: Messenger of Allah, still (there is light of) day. He (the Holy Prophet) said: Get down and prepare meal of parched barley for us. So he got down and prepared the meal of parched barley and offered him, and the apostle of Allah () drank that (liquid meal). He then told with the gesture of his hand that when the sun sank from that side and the night appeared from that side, then the observer of the fast should break it

2560. Ibn Abi Aufa (Allah be pleased with him) reported: We were with the Messenger of Allah () on a journey. When the sun sank he said to a person: Get down and prepare barley meal for us. Upon this he said: Messenger of Allah, let there be dusk. (He the Holy Prophet) said: Get down and prepare barley meal for us. He (the person) said: There is still (the light of) day upon us. (But) he got down (in obedience to the command of the Holy Prophet) and prepared a barley meal for him and he (the Holy Prophet) drank that (liquid meal) and then said: When you see the night approaching from that side (west) (and he pointed towards the east

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with his hand), then the observer of the fast should break it

2561. Abdullah b. Abi Aufa (Allah be pleased with him) reported: We travelled with the Messenger of Allah (ﷺ) as he had been observing fast. When the sun sank he said: So and so, get down and prepare barley meal for us. The rest of the hadith is the same

2562. This hadith has been narrated on the authority of Ibn Abi Aufa (Allah be pleased with him) through another chain of transmitters (but with a slight alteration of words): In this hadith transmitted by one of the narrators (neither these words are found): During the month of Ramadan." nor his statement: "And the night prevails from that side (the eastern side)." (These words are found in the narration of) Hushaim only

2563. Ibn 'Umar (Allah be pleased with both of them) said that the Messenger of Allah (ﷺ) forbade uninterrupted fasting. They (some of the Companions) said: You yourself fast uninterruptedly, whereupon he said: I am not like you. I am fed and supplied drink (by Allah)

2564. Ibn 'Umar reported that the Messenger of Allah (ﷺ) observed fasts uninterruptedly in Ramadan and the people (in his wake) did this. But he forbade them to do so. It was said to him (to the Holy Prophet): You yourself observe the fasts uninterruptedly (but you forbid us to do so) Upon this he said: I am not like you; I am fed and supplied drink (by Allah)

2565. A hadith like this has been transmitted by Ibn 'Umar (Allah be pleased with both of them), but he did not make mention of (the words): "During the month of Ramadan

2566. Abu Huraira (Allah be pleased with him) reported: The Messenger of Allah (ﷺ) forbade (his Companions) from observing fast uninterruptedly. One of the Muslims said: Messenger of Allah, you yourself observe Saum Wisal, whereupon the Messenger of Allah (ﷺ) said: Who among you is like me? I spend night (in a state) that my Allah feeds me and provides me drink. When they (the Companions of the Holy Prophet) did not agree in abandoning the uninterrupted fast, then the Prophet (ﷺ) also observed this fast with them for a day, and then for a day. They then saw the new moon and he (the Holy Prophet) said: If the appearance of the new moon were delayed. I would have observed more (fasts) with you (and he did it) by way of warning to them as they had not agreed to refrain (from observing Saum Wisal)

2567. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: Abstain from Saum-Wisal. They (his Companions) said: Messenger of Allah, but you observe Saum Wisal. Upon this he said: You are not like me in this matter, for I spend my night (in a state) that my Lord feeds me and provides me drink Devote yourselves to the deeds (the burden of which) you can bear

2568. Abu Huraira (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying (the words as said in the previous hadith) but with this alteration (of words): "Take upon yourselves (the burden of the deeds) for which you have the strength to bear

2569. Abu Huraira reported that the Messenger of Allah (ﷺ) forbade (his Companions) to observe Saum Wisal

2570. Anas (Allah be pleased with him) reported The Messenger of Allah (ﷺ) was observing prayer during Ramadan. I came and stood by his side. Then another man came and he stood likewise till we became a group. When the Messenger of Allah (ﷺ) perceived that we were behind him, he lightened the prayer. He then went to his abode and observed such (a long) prayer (the like of which) he never observed with us. When it was morning we said to him: Did you perceive us during the night? Upon this he said: Yes, it was this (realisation) that induced me to do that which I did. He (the narrator) said: The Messenger of Allah (ﷺ) began to observe Saum Wisal at the end of the month (of Ramadan), and some persons among his Companions began to observe this uninterrupted fast, whereupon the Messenger of Allah (ﷺ) said: What about such persons who observe uninterrupted fasts? You are not like me. By Allah. if the month were lengthened for me, I would have observed Saum Wisal, so that those who act with an exaggeration would (have been obliged) to abandon their exaggeration

2571. Anas (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) observed Saum Wisal during the early part of the month of Ramadan. The people among Muslims also observed uninterrupted fast. This (news) reached him (the Holy Prophet) and he said: Had the month been lengthened for me I would have continued observing Saum Wisal, so that those who act with forced hardness would (have been obliged) to abandon it. You are not like me (or he said): I am not like you. I continue to do so (in a state) that my Lord feeds me and provides me drink

2572. A'isha (Allah be pleased with her) said: The Apostle of Allah (ﷺ) forbade them (his Companions) to observe Saum Wisal out of mercy for them. They said: You (Holy Prophet) yourself observe it. Upon this he said: I am not like you. My Lord feeds me and provides me drink

2573. A'isha (Allah be pleased with her) said that the Messenger of Allah (ﷺ) kissed one of his wives while he was fasting, and then she (A'isha) smiled (as she narrated)

2574. Sufyan reported: I said to 'Abd al-Rahman b. Qasim: Have you heard from your father narrating from 'A'isha (Allah be pleased with her) that he kissed her while observing fast? He ('Abd al-Rahman b. Qasim) kept silence for a short while and then said: "Yes

2575. A'isha reported: Allah's Messenger (ﷺ) used to kiss me while observing fast; and who among you can control his desire as the Messenger of Allah (ﷺ) could control his desire

2576. A'isha (Allah be pleased with her) reported: Allah's Messenger (ﷺ) used to kiss (his wives) while fasting and embraced (them) while fasting; but he had the greatest mastery over his desire among you

2577. A'isha (Allah be pleased with her) reported: The Messenger of Allah (ﷺ) used to kiss (his wives) while fasting; and he had the greatest control over his desire

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(as compared with you)

2578. A'isha (Allah be pleased with her) said that the Messenger of Allah (ﷺ) used to embrace (his wives) while fasting

2579. Aswad reported: I and Masruq went to 'A'isha (Allah be pleased with her) and asked her if the Messenger of Allah (ﷺ) embraced (his wives) while fasting. She said: Yes; but he had the greatest control over his desire among you: or he was one of those who had control over his desire

2580. It is further narrated on the authority of Aswad and Masruq that they went to the Mother of the Believers and they asked her (and the rest of the hadith is the same)

2581. Urwa b. Zubair narrated that 'A'isha the Mother of the Believers (Allah be pleased with her) informed him that the Messenger of Allah (ﷺ) kissed her while fasting

2582. A hadith like this has been narrated by Yahya b. Abu Kathir with the same chain of transmitters

2583. A'isha (Allah be pleased with her) reported that the Messenger of Allah (ﷺ) used to kiss her during the month of fasting

2584. A'isha (Allah be pleased with her) reported that Allah's Messenger (ﷺ) kissed (his wives) during Ramadan while observing fast

2585. A'isha (Allah be pleased with her) reported that Allah's Apostle (peace be upon him) kissed (his wives) while fasting

2586. Hafsa (Allah be pleased with her) reported that the Messenger of Allah (ﷺ) kissed (his wives) while fasting

2587. A hadith like this has been narrated by Hafsa (Allah be pleased with her) through another chain of transmitters

2588. Umar b. al-Khattab reported that he asked the Messenger of Allah (ﷺ): Should one observing fast kiss (his wife)? The Messenger of Allah (ﷺ) said to him: Ask her (Umm Salama). She informed him that the Messenger of Allah (ﷺ) did that, whereupon he said: Messenger of Allah, Allah pardoned thee all thy sins, the previous and the later ones. Upon this the Messenger of Allah (ﷺ) said: By Allah, I am the most God-conscious among you and I fear Him most among you

2589. Abu Bakr (he is Abu Bakr b. Abd al-Rahman b. Harith) reported: I heard Abu Huraira (Allah be pleased with him) narrating that he who is overtaken by dawn in a state of seminal emission should not observe fast. I made a mention of it to 'Abd al-Rahman b. Harith (i. e. to his father) but he denied it. 'Abd al-Rahman went and I also went along with him till we came to 'A'isha and Umm Salama (Allah be pleased with both of them) and Abd al-Rahman asked them about it. Both of them said: (At times it so happened) that the Messenger of Allah (ﷺ) woke up in the morning in a state of junub (but without seminal emission in a dream) and observed fast. He (the narrator) said: We then proceeded till we went to Marwan and Abd al-Rahman made a mention of it to him. Upon this Marwan said: I stress upon you (with an oath) that you better go to Abu Huraira and refer to him what is said about it. So we came to Abu Huraira and Abu Bakr had been with us throughout and 'Abd al-Rahman made a mention of it to him, whereupon Abu Huraira said: Did they (the two wives of the Holy Prophet) tell you this? He replied: Yes. Upon this (Abu Huraira) said: They have better knowledge. Abu Huraira then attributed that what was said about it to Fadl b. 'Abbas and said: I heard it from Fadl and not from the Messenger of Allah (ﷺ). Abu Huraira then retracted from what he used to say about it. Ibn Juraij (one of the narrators) reported: I asked 'Abd al-Malik, if they (the two wives) said (made the statement) in regard to Ramadan, whereupon he said: It was so, and he (the Holy Prophet) (woke up in the morning in a state of junub which was not due to the wet dream and then observed fast

2590. A'isha, the wife of the Messenger of Allah (ﷺ), said: The dawn broke upon the Messenger of Allah (ﷺ) during the Ramadan in a state of junub not because of sexual dream (but on account of intercourse) and he washed himself and observed fast

2591. Abu Bakr reported that Marwan sent him to Umm Salama to ask whether a person should observe fast who is in a state of junub and the dawn breaks upon him, whereupon she said that the Messenger of Allah (ﷺ) (was at times) junbi on account of intercourse and not due to sexual dream, and the dawn broke upon him, but he neither broke the fast nor recompensed

2592. Abu Bakr b. 'Abd al-Rahman b. al-Harith b. Hisham reported on the authority of 'A'isha and Umm Salama, the wives of the Messenger of Allah (ﷺ): The Messenger of Allah (ﷺ) at times got up in the morning in a state of junub on account of having a sexual intercourse (with his wives during night) but not due to sexual dreams in the month of Ramadan, and would observe fast

2593. A'isha reported that a person came to the Apostle of Allah (ﷺ) asking for a fatwa (religious verdict). She ('A'isha) had been overhearing it from behind the curtain. 'A'isha added that he (the person) had said: Messenger of Allah, (the time) of prayer overtakes me as I am in a state of junub; should I observe fast (in this state)? Upon this the Messenger of Allah (ﷺ) said: (At times the time) of prayer overtakes me while I am in a state of junub, and I observe fast (in that very state), whereupon he said: Messenger of Allah, you are not like us. Allah has pardoned all your sins, the previous ones and the later ones. Upon this he (the Holy Prophet) said: By Allah, I hope I am the most God-fearing of you, and possess the best knowledge among you of those (things) against which I should guard

2594. Sulaiman b. Yasar reported that he asked Umm Salama whether a person (who gets up) in the morning in a state of junub should observe fast. She said: The Messenger of Allah (ﷺ) (at times) got up in the morning in a state of junub, not because of sexual dreams (but on account of intercourse at night), and then observed fast

2595. Abu Huraira (Allah be pleased with him) reported that a person came to the Messenger of Allah (ﷺ) and said: Messenger of Allah, I am undone. He (the Holy Prophet) said: What has brought about your ruin? He said: I have had intercourse with my wife during the month of Ramadan. Upon this he (the Holy prophet) said: Can you find a slave to set him free? He said: NO. He (the Prophet again) said: Can you observe fast for two consecutive months? He said: No. He (the Holy

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Prophet) said: Can you provide food to sixty poor people?, He said: No. He then sat down and (in the meanwhile) there was brought to the Messenger of Allah () a basket which contained dates. He (the Holy Prophet) said: Give these (dates) in charity. He (the man) said: Am I to give to one who is poorer than I? There is no family poorer than mine between the two lava plains of Medina. The Apostle of Allah () laughed so that his molar teeth became visible and said: Go and give it to your family to eat

2596. A hadith like this has been narrated on the authority of Muhammad b. Muslim al-Zuhri with the same chain of transmitters, and he said: There was brought an 'araq containing dates, an 'araq being a huge basket. But in this hadith no mention has been made of (the fact) that the Messenger of Allah () laughed till his molar teeth became visible

2597. Abu Huraira reported that a person had intercourse with his wife during Ramadan (while fasting). He asked for the religious verdict (about it) from the Messenger of Allah (), whereupon he (the Holy Prophet) said: Can you find a slave (to grant him freedom)? He said: No. He (the Prophet again) said: Can you afford to observe fasts for two (consecutive) months? He said: No. He (the Holy Prophet) said: Then feed sixty poor men

2598. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters that a person broke fast in Ramadan whereupon the Messenger of Allah () commanded him to free a slave (as an atonement), and the rest of the hadith is the same as narrated by Ibn Uyaina

2599. Humaid b. 'Abd al-Rahman reported that Abu Huraira had narrated to him that the Messenger of Allah () commanded the person (who) broke the fast in Ramadan to free a slave or observe fasts for two (consecutive) months or feed sixty poor persons

2600. This hadith has been narrated with the same chain of transmitters on the authority of Zuhri

2601. A'isha (Allah be pleased with her) reported that a person came to the Messenger of Allah () and said: I am burnt, whereupon the Messenger of Allah () said: How is it? He (the person) said: I had intercourse with my wife during the day in Ramadan. Upon this (the Holy Prophet) said: Give charity, give charity. He (the person) said: There is nothing with me. He commanded him to sit down, (In the meanwhile) there were brought to him (to the Holy Prophet) two baskets containing eatables, whereupon the Messenger of Allah () told him to give them as sadaqa

2602. Abbad b. Abdullah b. Zubair narrated that he heard 'A'isha (Allah be pleased with her) saying: A person came to the Messenger of Allah (), and he then narrated the hadith. But (neither these words are found): "Give charity, give charity" (nor) his words: "during the day time

2603. Abbad b. Abdullah b. Zubair reported that he had heard 'A'isha, the wife of the Messenger of Allah (), as saying: A person came to the Messenger of Allah () in the mosque during (the month of) Ramadan and said: Messenger of Allah, I am burnt, I am burnt, whereupon the Messenger of Allah () asked him as to what the matter was. Upon this he said: I had intercourse with my wife (in a state of fasting) Thereupon he (the Holy Prophet) said: Give charity. Upon this he said: Apostle of Allah, I swear by God, there is nothing with me (to give in charity) as I do not possess anything. He (the Holy Prophet) said: Sit down. So he sat down and he was in this very state when there came a person urging a donkey with a load of eatables upon it. The Messenger of Allah () said: Where is that burnt one who was just here? Thereupon the person stood up. The Messenger of Allah () said: Give this (eatables brought by the man) in charity. Upon this the person said: Messenger of Allah, can there be anyone else (more deserving than I)? By Allah. we are hungry, we have nothing with us. Upon this he (the Holy Prophet) said: Then eat (these eatables)

2604. Ibn Abbas (Allah be pleased with him) reported that the Messenger of Allah () went out during the month of Ramadan in the year of Victory (when Mecca was conquered) and was fasting till he reached Kadid (a canal situated at a distance of forty-two miles from Mecca) and he then broke the fast. And it was the habit of the Companions of the Messenger of Allah () to follow him in every new thing (or act). So they followed him also (in this matter)

2605. This hadith is narrated on the authority of Zuhri with the same chain of transmitters. Yahya (one of the narrators) said that Sufyan (the narrator) had stated: I do not know whose statement it is: "It is the last word of the Messenger of Allah () which is accepted as (final as it abrogates the previous ones)

2606. It has been narrated on the authority of Zuhri with the same chain of transmitters that breaking of fast (in a journey) is the final of the two commands (whether one may fast or one may break it), and it is the last command of the Messenger of Allah () which is to be accepted as final. Zuhri said: The Messenger of Allah () marched on Mecca on the morning of 14th of Ramadan (lit. when thirteen nights had passed)

2607. A hadith like this has been transmitted on the authority of Ibn Shibab who said that they (the Companions of the Holy Prophet) followed the latest of his commands and looked upon it as one abrogating (the previous ones) and the most firm

2608. Ibn 'Abbas (Allah be pleased with him) reported that the Messenger of Allah () journeyed during the month of Ramadan in a state of fasting till he reached 'Usfan. He then ordered a cup containing drinking water and he drank that openly so that the people might see it, and broke the fast (and did not resume it) till he reached Mecca. Ibn 'Abbas (Allah be pleased with him) said: Allah's Messenger () fasted and broke the fast, so he who wished fasted and he who wished to break it broke it

2609. Ibn Abbas (Allah be pleased with him) reported: Do not condemn one who observes fast, or one who does not observe (in a journey). for the Messenger of Allah () observed fast in a journey or he did not observe it (too)

2610. Jabir b. 'Abdullah (Allah be pleased with both of them) reported that Allah's Messenger () went out to Mecca in Ramadan in the year of Victory, and he and the people fasted till he came to Kura' al-Ghamim and the people also fasted. He then called for a cup of water which he raised till the people saw it, and then he drank. He was told afterwards that some people had continued to fast, and he said: These people are the disobedient ones; these are the disobedient ones

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2611. This hadith has been narrated by Ja'far with the same chain of transmitters and he added:It was said to him (to the Holy Prophet): There are people to whom fasting has become unbearable and they are waiting how you do. He (the Holy Prophet) then called for a cup of water when it was afternoon. The rest of the hadith is the same

2612. Jabir b. 'Abdullah (Allah be pleased with both of them) reported that in the course of a journey Allah's Messenger () saw a man, people crowding around him and providing him a shade. Upon this he (the Holy Prophet) said:What is the matter with him? They said: He is a person observing fast. Whereupon the Messenger of Allah () said: It is no righteousness that you fast on journey

2613. Amr b. al-Hasan is reported to have said that he heard Jabir b. 'Abdullah (Allah be pleased with both of them) as saying that the Messenger of Allah () saw a man. The rest of the hadith is the same as mentioned above

2614. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters but with this addition that he (the Holy Prophet) said:" Take advantage of the concession of Allah Who Wanted it to you." When he (one of the narrators) asked him (the other one, Yabya b. Abi Kathar) he did not retain it in his mind

2615. Abu Sa'id al-Khudri (Allah be pleased with him) reported:We went out on an expedition with Allah's Messenger () on the 16th of Ramadan. Some of us fasted and some of us broke the fast. But neither the observer of the fast found fault with one who broke it, nor the breaker of the fast found fault with one who observed it

2616. A hadith like this has been narrated on the authority of Qatada with the same chain of transmitters by different narrators (except this difference) that in the hadith transmitted by Taimi and Umar b. Amir and Hisham (the date of setting out is) 18th, and in the hadith transmitted by Sa'id it is the 12th, and in the one transmitted by Shu'ba it is the 17th or 19th

2617. Abu Sa'id al-Khudri (Allah be pleased with him) reported:We went out on an expedition with the Messenger of Allah () during Ramadan and neither the observer of the fast was found fault with for his fasting, nor the breaker of the fast for breaking it

2618. Abu Sa'id al-Khudri (Allah be pleased with him) reported:We went out on an expedition with the Messenger of Allah () during Ramadan. Some of us observed the fast and some of us broke it. Neither the observer of the fast had any grudge against one who broke it, nor the breaker of the fast had any grudge against one who had fasted They knew that he who had strength enough (to bear its rigour) fasted and that was good, and they also found that he who felt weakness (and could not bear the burden) broke it, and that was also good

2619. Abu Nadra reported Abu Sa'id al. Khudri and Jabir b. Abdullah as saying:We travelled with the Messenger of Allah (). The observer of the fast observed it, and the breaker of the fast broke it, but none of them found fault with each other

2620. Humaid reported that Anas (Allah be pleased with him) was asked about fasting during Ramadan while travelling. He said:We travelled with the Messenger of Allah () during the month of Ramadan, but neither the observer of the fast found fault with the breaker of the fast, nor the breaker of the fast found fault with the observer of the fast

2621. Abu Khalid al-Ahmar narrated from Humaid who said:I went out and was fasting; they said to me: Break (lit. go back, repeat). He said that Anas reported that the Companions of the Messenger of Allah () used to set out on a journey and neither the observer of the fast found fault with the breaker of the fast, nor the breaker of the fast found fault with the observer of the fast. (One of the narrators Humaid said): I met Ibn Abi Mulaika who informed me the same thing on the authority of 'A'isha

2622. Anas (Allah be pleased with him) reported:We were with the Messenger of Allah () on a journey. Some of us had been observing the fast and some of us had not been fasting. We got down at a place on a hot day. Most of us had the cloth for shelter. There were also those amongst us who sheltered (themselves against the rays of the) sun with the help of their hands. The observers of the fast fell down (on account of weakness). Those who had not observed it got up and pitched tents and watered the mounts. Thereupon the Messenger of Allah () said: The breakers of the fast have taken away the reward today

2623. Anas (Allah be pleased with him) reported that the Messenger of Allah () was journeying (along with his Companions). Some of them had observed the fast whereas the others had broken it. Those who did not fast girded up their loins and worked, but the observers of the fast were too weak to work. Upon this he (the Messenger of Allah) said:Today the breakers of the fast have gone with the reward

2624. Qaza'a reported:I came to Abu Sa'id al-Khudri (Allah be pleased with him) and he was surrounded (by people), and when they dispersed I said to him: I am not going to ask you about what these people were asking. I ask you about fasting on a journey. Upon this he said: We travelled with the Messenger of Allah () towards Mecca and we had been observing fast. We halted at a place. There the Messenger of Allah () said: You are nearing your enemy and breaking of fast would give you greater strength, and that was a concession (given to us). But some of us continued to observe the fast and some of us broke it. We then got down at another place and he (the Holy Prophet) said: You are going to encounter the enemy in the morning and breaking of the fast would give you strength, so break the fast. As it was a point of stress, so we broke the fast. But subsequently we saw ourselves observing the fast with the Messenger of Allah () on a journey

2625. A'isha (Allah be pleased with her) reported that Hamza b. 'Amr al-Aslami asked the Messenger of Allah () about fasting on a journey, and he (the Holy Prophet) said:Fast if you like and break it if you like

2626. A'isha (Allah be pleased with her) reported that Hamza b. Amr al-Aslami asked the Messenger of Allah () thus:Messenger of Allah, I am a person devoted

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much to fasting. Should I fast during the journey? He (the Holy Prophet) said: Fast if you like and break it if you like

2627. This hadith has been narrated on the authority of Hisham with the same chain of transmitters

2628. This hadith has been narrated on the authority of Hisham with the same chain of transmitters that Hamza said: I am a person much used to fasting. Should I fast during the journey? (The rest of the hadith is the same)

2629. Hamza b. 'Amr al-Aslami (Allah be pleased with him) said: Messenger of Allah, I find strength in me for fasting on a journey; is there any sin upon me (in doing it)? Thereupon the Messenger of Allah () said: It is a concession from Allah. He who took advantage of it, it is good for him, and he who preferred to observe fast, there is no sin upon him. Harun (one of the narrators) in his narration said: 'It is a concession, and he made no mention of' from Allah

2630. Abu Darda' (Allah be pleased with him) reported: We set out during the month of Ramadan with the Messenger of Allah () in such an intense heat that one of us would place his hand over his head (in order to protect himself) against the excessive heat, and none among us was observing the fast, except the Messenger of Allah () and 'Abdullah b. Rawaha

2631. Abu Darda' reported: We were with the Messenger of Allah () on some of his journeys on an intensely hot day so much so that a person would place his hand on his head (in order to protect himself) against excessive heat, and none amongst us was fasting but the Messenger of Allah () and Abdullah b. Rawaha

2632. Umm al-Fadl bint- al-Harith reported that some people argued about the fasting of the Messenger of Allah () on the day of 'Arafa. Some of them said that he had been fasting, whereas the others said that he had not been fasting. I sent a cup of milk to him while he was riding his camel at 'Arafa, and he drank it

2633. This hadith has been narrated on the authority of Abu Nadr with the same chain of transmitters, but he did not mention that he was mounting (riding on) his camel

2634. This hadith has been narrated by Abu Nadr on the authority of Umair, the freed slave of Umm al-Fadl, through the same chain of transmitters

2635. Umm al-Fadl (Allah be pleased with her) is reported to have said that some people among the Companions of the Messenger of Allah () were in doubt about fasting on the day of 'Arafa and we were with him on that day. I (Umm al-Fadl) sent him a cup of milk and he was halting at 'Arafa, and he drank that

2636. Kuraib, the freed slave of Ibn 'Abbas (Allah be pleased with him), reported from Maimuna, the wife of the Messenger of Allah (), that people had doubt about the fasting of Allah's Messenger () on the day of 'Arafa. Maimuna sent him a cup of milk and he was halting at a place and he drank it and the people were seeing him

2637. A'isha (Allah be pleased with her) reported that the Quraish used to fast on the day of 'Ashura in the pre-Islamic days and the Messenger of Allah () also observed it. When he migrated to Medina, he himself observed this fast and commanded (others) to observe it. But when fasting during the month of Ramadan was made obligatory he said: He who wishes to observe this fast may do so, and he who wishes to abandon it may do so

2638. This hadith is narrated on the authority of Hisham with the same chain of transmitters, but he made no mention in the first part of the hadith that the Messenger of Allah () used to observe fast, and said about the second part that he abandoned the (fast) of Ashura, and he who wished observed the fast and who wished otherwise abandoned it, and he did not hold it as the words of the Messenger of Allah () as mentioned in the narration transmitted by Jarir

2639. A'isha (Allah be pleased with her) reported. In the pre-Islamic days fast was observed on the day of Ashura, but with the advent of Islam (its position was ascertained as that of a voluntary fast). Then he who wished to fast fasted, and he who liked to abandon it abandoned it

2640. A'isha (Allah be pleased with her) reported that the Messenger of Allah () had ordered to observe fast (on 'Ashura) before the fasting in Ramadan was made obligatory. But when it became obligatory, then he who wished fasted on the day of Ashura, and he who wished did not observe it (on that day)

2641. A'isha (Allah be pleased with her) reported that the Quraish used to fast on the day of Ashura during the pre-Islamic days. The Messenger of Allah () then commanded to fast on that day till (fasting) in Ramadan became obligatory. Then the Messenger of Allah () said: He who wishes to fast should do so, and he who wishes to break it may do so

2642. Abdullah b. 'Umar (Allah be pleased with them) reported that (the Arabs of) pre-Islamic days used to observe fast on the day of Ashura and the Messenger of Allah () observed it and the Muslims too (observed it) before fasting in Ramadan became obligatory. But when it became obligatory, the Messenger of Allah () said: 'Ashura is one of the days of Allah, so he who wished should observe fast and he who wished otherwise should abandon it

2643. A hadith like this has been narrated on the authority of Abdullah through the same chain of transmitters

2644. Ibn 'Umar (Allah be pleased with them) said that the day of 'Ashura was mentioned before the Messenger of Allah (may peace be upon him). Thereupon the Messenger of Allah, () said: That was a day on which the people of pre-Islamic days used to observe fast. So he who amongst you likes to observe fast should do so, and he who does not like it should abandon it

2645. Abdullah b. 'Umar (Allah be pleased with both of them) reported that he heard the Messenger of Allah () say about the day of Ashura: It is a day on which the people of pre-Islamic days observed fast. So he who liked to fast on this day should do so, and he who liked to abandon it should abandon it. 'Abdullah (Allah be pleased with him) did not observe fast except when it coincided (with the days when he was in the habit of observing voluntary fasts during every month)

2646. Abdullah b. Umar (Allah be pleased with them) reported that the day of 'Ashura was mentioned before the Messenger of Allah () and he narrated a hadith like one (narrated above)

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2647. Abdullah b. Umar (Allah be pleased with them) reported that the day of 'Ashura was mentioned before the Messenger of Allah () and he said: It is a day when the people in the pre-Islamic days need to observe fast, so he who wishes to observe fast should do so, and he who wishes to abandon it should do so
2648. Abd al-Rahman b. Yazid said: When al-Ash'ath b. Qais entered the house of 'Abdullah he was having his breakfast. He ('Abdullah b. Umar) said: Abd Muhammad (al-Asha'th), come near to the breakfast. Thereupon he said: Is not today the day of 'Ashura? He ('Abd al-Rahman) said: Do you know what the day of 'Ashura is? He said: What is it? He said: It is a day on which the Messenger of Allah () used to observe fast before the (fasting) in the month of Ramadan (became) obligatory. But when it became obligatory the (fasting of 'Ashura) was abandoned (as compulsory). Abu Kuraib said: He (the Holy Prophet) abandoned it
2649. This hadith has been narrated from Jarir on the authority of A'mash with the same chain of transmitters and he said (these words with a little bit of variation from the previous hadith): When (fasting) in Ramadan was (made) obligatory, he abandoned it (the practice of observing fast on Ashura)
2650. Qais b Sakan reported that al-Ash'ath b. Qais went to 'Abdullah on the day of 'Ashura while he was eating. He said: Abu Muhammad, come near and dine. Upon this he said: I am fasting. Thereupon he said: We used to observe fast and then (this practice) was abandoned
2651. Alqama reported that Ash'ath b. Qais went to Ibn Mas'udd while he was eating on the day of Ashura. Thereupon he said: Abu Abd al-Rahman, it is the day of 'Ashura (and you are eating). Upon this he said: Fast was observed on (this day) before the (fasting) in Ramadan was made obligatory, but when it was made obligatory, (fasting on the day of 'Ashura) was abandoned. So if you are not fasting, then take food
2652. Jabir b Samura reported that the Messenger of Allah () commanded us to observe fast on the day of Ashura and exhorted us to do it and was particular about it But when (fasting) in Ramadan was made obligatory, he henceforth neither commanded us nor forbade us, nor was he so particular about it
2653. Abd al-Rahman reported that he heard Mu'awiya b. Abu Sufyan delivering a sermon in Medina. i. e. when he came there (for Hajj). He delivered a sermon on the day of 'Ashura and said: People of Medina, where are your scholars? I heard the Messenger of Allah () say on this very day: It is the day of 'Ashura. Allah has not made fasting on This day obligatory for you but I am fasting. He who likes to observe fast among you should do so, and he who likes not to observe it may not observe it
2654. A hadith like this has been narrated on the authority of Ibn Shihab through the same chain of transmitters
2655. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters that he heard Allah's Apostle () as saying on a similar day: I am fasting today, so he who wishes to observe fast should do so; but he did not make mention of the rest of the hadith
2656. Ibn Abbas (Allah be pleased with both of them) reported that when Allah's Messenger () came to Medina, he found the Jews observing the fast on the day of Ashura. They (the Jews) were asked about it and they said: It is the day on which Allah granted victory to Moses and (his people) Bani Isra'il over the Pharaoh and we observe fast out of gratitude to Him. Upon this the Messenger of Allah () said: We have a closer connection with Moses than you have, and he commanded to observe fast on this day
2657. This hadith has been narrated by Ibn Bishr with the same chain of transmitters (but with a slight variation) that he (the Holy Prophet) inquired of them (Jews) about it (fasting on the day of 'Ashura)
2658. Ibn 'Abbas (Allah be pleased with both of them) reported that the Messenger of Allah () arrived in Medina and found the Jews observing fast on the day of 'Ashura. The Messenger of Allah () said to them: What is the (significance) of this day that you observe fast on it? They said: It is the day of great (significance) when Allah delivered Moses and his people, and drowned the Pharaoh and his people, and Moses observed fast out of gratitude and we also observe it. Upon this the Messenger of Allah () said: We have more right, and we have a closer connection with Moses than you have; so Allah's Messenger () observed fast (on the day of 'Ashura), and gave orders that it should be observed
2659. This hadith has been narrated on the authority of Ayyub with the same chain of transmitters
2660. Abu Musa (Allah be pleased with him) reported: The day of 'Ashura was one which the Jews respected and they treated it as Id. The Messenger of Allah () said: You also observe fast on this day
2661. Abu Musa reported that the people of Khaibar (most of them were Jews) observed fast on the day of 'Ashura and they treated it as 'Id and gave their women ornaments and beautiful dresses to wear. The Messenger of Allah () said: You (only) observe fast on this day
2662. Ibn Abbas was asked about observing of fast on the day of Ashura, whereupon he said: I do not know Allah's Messenger () singling out any day's fast and considering it more excellent than another, except this day (the day of Ashura) and this month, meaning the month of Ramadan
2663. A hadith like this has been narrated on the authority of 'Ubaidullah b. Abi Yazid
2664. Hakam b. al-'Araj reported: I went to Ibn 'Abbas (Allah be Pleased with both of them) and he was reclining using his mantle as a pillow near the fountain of Zamzam. I said to him: Tell me about fasting on Ashura. He said: When you see the new moon of Muharram then count the (days) and observe fast on the 9th. I said to him: Is it how the Messenger of Allah () observed the fast? He said: Yes
2665. Hakam b. 'Araj reported: I asked Ibn Abbas (Allah be pleased with them) as he was reclining using his cloak as a pillow near Zamzam about fasting on 'Ashura. The rest of the hadith is the same
2666. Ibn 'Abbas reported that when the Messenger of Allah () fasted on the day of 'Ashura and commanded that it should be observed as a fast, they (his

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Companions) said to him: Messenger of Allah, it is a day which the Jews and Christians hold in high esteem. Thereupon the Messenger of Allah () said: When the next year comes, God willing, we would observe fast on the 9th But the Messenger of Allah () died before the advent of the next year

2667. Abdullah b 'Abbas reported that the Messenger of Allah () had said: If I live till the next (year), I would definitely observe fast on the 9th, and the narration transmitted by Abu Bakr is: " He meant the day of Ashura

2668. Salama b. al-Akwa' (Allah be pleased with him) reported that the Messenger of Allah () sent a person of the tribe of Aslam on the day of 'Ashura and commanded him to declare to the people to observe fast in case they had not observed it, and to complete fast till evening if they had taken food

2669. Rubayyi' daughter of Mu'awwidh b. 'Afra' said that the Messenger of Allah () sent (a person) on the morning of Ashura to the villages of Ansar around Medina (with this message): He who got up in the morning fasting (without eating anything) he should complete his fast, and he who had had his breakfast in the morning, he should complete the rest of the day (without food). The Companions said; We henceforth observed fast on it (on the day of 'Ashura) and, God willing, made our children observe that. We went to the mosque and made toys out of wool for them and when anyone felt hungry and wept for food we gave them these toys till it was the time to break the fast

2670. Khalid b. Dhakwan reported: I asked Rubayyi' daughter of Mu'awwidh about fasting on the day of 'Ashura. Thereupon she said: The Messenger of Allah (may peace be upon him) sent his messenger to the villages of the Ansar, and the rest of the hadith is the same (but with this variation that one of the Companions) said: " We used to make toys out of wool and took (them to the mosque) along with us. When they (the children) asked us for food, we gave them these toys to play with, and these made them forgetful till they completed their fast

2671. Abu Ubaid, the freed slave of Ibn Azhar, reported: I observed Id along with Umar b. al-Khattab (Allah be pleased with him). He came (out in an open space) and prayed and (after) completing it addressed the people and said: The Messenger of Allah () has forbidden the observing of fast on these two days. One is the day of Fitr (at the end of your fasts), and the second one, the day when you eat (the meat) of your sacrifices

2672. Abu Huraira (Allah be pleased with him) reported that the Messenger of Allah () forbade fasting on these two days. 'Id-ul-Adha and 'Id-ul-Fitr

2673. Qaza'a related from Abu Sa'id. He said: I heard from him (Abu Sa'id) a hadith which impressed me, and I said to him: Did you hear it from the Messenger of Allah ()? Thereupon he said: (Is it possible) that (I should) say about the Messenger of Allah () that which I have not heard? I heard him saying: It is not proper to fast on two days, Adha and Fitr (at the end) of Ramadan

2674. Abu Sa'id al-Khudri (Allah be pleased with him) reported that the Messenger of Allah () forbade to observe fast on two days the day of Fitr and the day of Sacrifice ('Id-ul-Adha)

2675. Ziyad b. Jubair reported that a person came to Ibn 'Umar (Allah be pleased with them) and said: I had taken a vow that I would fast on the day (but it accidentally) synchronises with the day of Adha or the day of Fitr. Thereupon Ibn 'Umar (Allah be pleased with him) said: Allah, the Exalted, has commanded fulfilling of the vow, but the Messenger of Allah () has forbidden the observance of fast on this day

2676. A'isha (Allah be pleased with her) said that the Prophet () forbade to observe fast on two days-the day of Fitr and the day of Adha

2677. Nubaisha al-Hudhali reported Allah's Messenger () as saying: The days of Tashriq are the days of eating and drinking

2678. Nabaisha reported that Khalid said: I met Abu Malih and asked him and he narrated it to me from the Messenger of Allah (). a hadith like one (narrated above) with this addition: " And remembrance of Allah

2679. Ibn Ka'b b. Malik reported on the authority of his father that the Messenger of Allah () sent him and Aus b. Hadathan during the days of Tashriq to make this announcement: None but the believer would be admitted into Paradise, and the days of Mina' are the days meant for eating and drinking

2680. This hadith has been narrated on the authority of Ibrahim b. Tahman with the same chain of transmitters but with this variation that he said: Both of them made the announcement

2681. Muhammad b. 'Abbas b. Ja'far reported: I asked Jabir b. 'Abdullah (Allah be pleased with both of them) as he was circumambulating the House (Ka'ba) whether the Messenger of Allah () had forbidden the fasting on Friday, whereupon he said: Yes, by the Lord of this House

2682. Muhammad b. 'Abbas b. Ja'far reported that he asked Jabir b. Abdullah (Allah be pleased with them), whether he had heard like this from the Messenger of Allah ()

2683. Abu Huraira (Allah be pleased with him) reported the Messenger of Allah () as saying: None among you should observe fast on Friday, but only that he observes fast before it and after it

2684. Abu Huraira (Allah be pleased with him) reported Allah's Apostle () as saying: Do not single out the night (preceding) Friday among the nights for prayer and do not single out Friday among days for fasting but only when anyone among you is accustomed to fast (on dates) which coincide with this day (Friday)

2685. Salama b. Akwa' (Allah be pleased with him) reported that when this verse was revealed: "And as for those who can fast (but do not) expiation is the feeding of a needy person" (ii. 183), (he who liked to observe fast did observe it) and he who felt reluctant to observe it ate and expiated till the verse was revealed which abrogated it

2686. Salama b. Akwa' reported: We, during the lifetime of the Messenger of Allah (), in one month of Ramadan (observed fast according to our liking). He who

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wished to fast lasted and he who wished to break broke it and fed a needy person as an expiation 1544 till this verse was revealed:" He who witnesses among you the month (of Ramadan) he should observe fast during it" (ii)

2687. Abu Salama reported:I heard 'A'isha (Allah be pleased with her) as saying: I had to complete some of the fasts of Ramadan, but I could not do it but during the month of Sha'ban due to my duties to the Messenger of Allah () or with the Messenger of Allah ()

2688. This hadith is narrated on the authority of Yahya b. Sa'id with the same chain of transmitters but with this variation that he said that ('A'isha did not observe fast but in Sha'ban) out of regard for the Messenger of Allah ()

2689. In another version of the previous hadith, the words are:" Yahya said: I think it was due to the regard for the Messenger of Allah ()

2690. This hadith is reported on the authority of Yahya with the same chain of transmitters but no mention is made of the duty to the Messenger of Allah ()

2691. A'isha reported:If one amongst us had to break fasts (of Ramadan due to natural reasons, i. e. menses) during the life of the Messenger of Allah () she could not find it possible to complete them so long she had been in the presence of Allah's Messenger () till Sha'ban commenced

2692. A'isha (Allah be pleased with her) reported Allah's Messenger () as saying:If anyone dies in a state (that he had to complete) some fasts, his heir must fast on his behalf

2693. Ibn 'Abbas (Allah be pleased with both of them) reported:A woman came to the Messenger of Allah () and said: My mother has died, and fasts of a month are due from her. Thereupon he said: Don't you see that if debt was due from her, would you not pay it? She said: Yes (I would pay on her behalf). Thereupon he said: The debt of Allah deserves its payment more than (the payment of anyone else)

2694. Ibn 'Abbas (Allah be pleased with them) reported:A man came to the Messenger of Allah () and said: Messenger of Allah, my mother has died (in a state) that she had to observe fasts of a month (of Ramadan). Should I complete (them) on her behalf? thereupon he (the Holy Prophet) said: Would you not pay the debt if your mother had died (without paying it)? He said: Yes. He (the Holy Prophet) said: The debt of Allah deserves more that it should he paid

2695. This hadith has been narrated on the authority of Ibn 'Abbas (Allah be pleased with them) from the Messenger of Allah ()

2696. Ibn Abbas (Allah be pleased with them) reported:A woman came to the Messenger of Allah () and said: Messenger of Allah, my mother has died and there is due from her a fast of vow; should I fast on her behalf? Thereupon he said: You see that if your mother had died in debt, would it not have been paid on her behalf? She said: Yes. He (the Holy Prophet) said: Then observe fast on behalf of your mother

2697. Abdullah b. Buraida (Allah be pleased with him) reported on the authority of his father:When we were sitting with the Messenger of Allah (), a woman came to him and said: I had gifted to my mother a maid-servant, and now she (the mother) has died. Thereupon he (the Holy Prophet) said: There is a definite reward for you and she (the maid-servant) has been returned to you as an inheritance. She (that woman) again said: Fasts of a month (of Ramadan) are due upon her; should I observe them on her behalf? He (the Holy Prophet) said: Observe fasts on her behalf. She (again) said: She did not perform Hajj, should I perform it on her behalf? He (the Holy Prophet) said: Perform Hajj on her behalf

2698. Abdullah b. Buraida (Allah be pleased with him) reported on the authority of his father:I was sitting with the Messenger of Allah () ; the rest of the hadith is the same but with this variation that the (the narrator) said:" Fasts of two months

2699. Ibn Buraida (Allah be pleased with him) reported on the authority of his father:A woman came to the Messenger of Allah (), and the rest of the hadith is the same, but he said:" Fasting of one month

2700. This hadith has been narrated on the authority of Sufyan with the same chain of transmitters in which it is said:" Fasting of two months

2701. Buraida (Allah be pleased with him) reported a similar hadith on the authority of his father that a woman came to the Messenger of Allah () and he said:" Fasting for one month

2702. Abu Huraira (Allah be pleased with him) reported Allah's Apostle () as saying:If any one of you is invited to a meal when he is fasting, he should say:" I am fasting

2703. Abu Huraira (Allah be pleased with him) reported:When any one of you gets up in the morning in the state of fasting, he should neither use obscene language nor do any act of ignorance. And if anyone slanders him or quarrels with him, he should say:" I am fasting, I am fasting

2704. Abu Huraira reported Allah's Messenger () as saying:Allah, the Majestic and the Exalted, said: Every act of the son of Adam is for him except fasting. It is done for My sake, and I will give a reward for it. By Allah in Whose Hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allah than the fragrance of musk

2705. Abu Huraira reported Allah's Messenger () as saying:Fasting is a shield

2706. Abu Huraira reported Allah's Messenger () as saying:Allah the Exalted and Majestic said: Every act of the son of Adam is for him, except fasting. It is (exclusively) meant for Me and I (alone) will reward it. Fasting is a shield. When any one of you is fasting on a day, he should neither indulge in obscene language, nor raise the voice; or if anyone reviles him or tries to quarrel with him he should say: I am a person fasting. By Him, in Whose Hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allah on the Day of judgment than the fragrance of musk. The one who fasts has two (occasions) of joy, one when he breaks the fast he is glad with the breaking of (the fast) and one when he meets his Lord he is glad with his fast

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2707. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying:Every (good) deed of the son of Adam would be multiplied, a good deed receiving a tenfold to seven hundredfold reward. Allah, the Exalted and Majestic, has said: With the exception of fasting, for it is done for Me and I will give a reward for it, for one abandons his passion and food for My sake. There are two occasions of joy for one who fasts, joy when he breaks it, and joy when he meets his Lord, and the breath (of an observer of fast) is sweeter to Allah than the fragrance of musk

2708. Abu Huraira and Abu Sa'id (Allah be pleased with both of them) reported Allah's Messenger () (as saying):Allah, the Exalted and Majestic, said: Fast (is exclusively) meant for Me and I would give its reward. There are two (occasions) of joy for the observer of fast. He feels joy when he breaks the fast and he is happy when he meets Allah. By Allah in Whose Hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allah than the fragrance of musk

2709. A hadith like this is narrated on the authority of Abu Sinan with the same chain of transmitters (and the words are):" As he meets Allah, He rewards him, and he is happy

2710. Sahl b. Sa'd (Allah be pleased with him) reported Allah's Messenger () as saying:In Paradise there is a gate which is called Rayyan through which only the people who fast would enter on the Day on Resurrection. None else would enter along with them. It would be proclaimed: Where are the people who fast that they should be admitted into it? And when the last of them would enter, it would be closed and no one would enter it

2711. Abu Sa'id al Khudri (Allah be pleased with him) reported Allah's Messenger () as saying:Every servant of Allah who observes fast for a day in the way of Allah, Allah would remove, because of this day, his face farther from the Fire (of Hell) to the extent of seventy years' distance

2712. This hadith has been narrated by Suhail with the same chain of transmitters

2713. Abu Sa'id al-Khudri (Allah be pleased with him) reported Allah's Messenger () as saying:He who observes fast for a day in the way of Allah He would remove his face from the Hell to the extent of seventy years' distance

2714. A'isha, the Mother of the Believers (Allah be pleased with her), reported that one day the Messenger of Allah may peace be upon him) said to me:'A'isha, have you anything (to eat)? I said: 'Messenger of Allah, there is nothing with us. Thereupon he said: I am observing fast. She said: The Messenger of Allah () went out, and there was a present, for us and (at the same time) some visitors dropped in. When the Messenger of Allah () came back, I said to him: Messenger of Allah, a present was given to us, (and in the meanwhile) there came to us visitors (a major Portion of it has been spent on them), but I have saved something for you. He said: What is it? I said: It is hais (a compound of dates and clarified butter). He said: Bring that. So I brought it to him and he ate it and then said: I woke up in the morning observing fast. Talha said: I narrated this hadith to Mujahid and he said: This (observing of voluntary fast) is like a person who sets apart Sadaqa out of his wealth. He may spend it if he likes, or he may retain it if he so likes

2715. A'isha, the Mother of the Believers (Allah be pleased with her), reported:The Apostle of Allah () came to me one day and said: Is there anything with you (to eat)? I said: No. Thereupon he said: I shall then be fasting. Then he came to us another day and we said: Messenger of Allah, hais has been offered to us as a gift. Thereupon he said: Show that to me; I had been fasting since morning. He then ate it

2716. Abu Huraira reported Allah's Messenger () as saying:If anyone forgets that he is fasting and eats or drinks he should complete his fast, for it is only Allah Who has fed him and given him drink

2717. Abdullah b. Shaqiq reported:I said to'A'isha (Allah be pleased with her): Did the Messenger of Allah () fast for a full month besides Ramadan? She said: I do not know of any month in which he fasted throughout, but that of the month of Ramadan and (the month) in which he did not fast at all, till he ran the course of his life

2718. Abdullah b. Shaqiq reported:I said to 'A'isha (Allah be pleased with her): Did the Messenger of Allah () observe fast during a month? She said, I do not know of any month in which he fasted throughout except Ramadan and (the month) in which he did not fast at all till he ran the course of his life. May peace be upon him

2719. Abdullah b. Shaqiq reported. I asked 'A'isha (Allah be pleased with her) about fasting of the Messenger of Allah (). She said:He used to observe fast (at times) so continuously that we said: He has fasted, he has fasted. And (at times) he did not observe fast (for days) and we began to say: He has abandoned fasting, he has abandoned fasting. She said: I did not see him observing fast throughout the whole of the month since he arrived in Medina, but that of Ramadan

2720. A hadith like this has been narrated on the authority of Abdullah b. Shaqiq but in the chain of transmitters no mention is made of Hisham and Muhammad

2721. A'isha, the Mother of the Believers (Allah be pleased with her), reported that the Messenger of Allah () used to fast (so continuously) that we said that he would not break, and did not fast at all till we said that he would not fast. And I did not see the Messenger of Allah () completing the fast of a month, but that of Ramadan, and I did not see him fasting more in any other month than that of Sha'ban

2722. Abu Salama reported:I asked 'A'isha (Allah be pleased with her) about the fasting of the Messenger of Allah (). She said: He used to observe fast (at times so continuously) that we said: He has fasted (never to break), and he did not observe fast till we said: He has given up perhaps never to fast, and I never saw him observing (voluntary fasts) more in any other month than that of Sha'ban. (It appeared as if) he observed fast throughout the whole of Sha'ban except a few (days)

2723. A'isha (Allah be pleased with her) reported:The Messenger of Allah () did not observe fast in any month of the year more than in the month of Sha'ban, and used to say: Do as many deeds as you are capable of doing, for Allah will not become weary (of giving you reward), but you would be tired (of doing good deeds) ;

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and he also said: The deed liked most by Allah is one to which the doer adheres constantly even if it is small

2724. Ibn Abbas (Allah be pleased with both of them) reported: The Messenger of Allah (ﷺ) did not fast throughout any month except during Ramadan. And when he observed fast (he fasted so continuously) that one would say that he would not break (them) and when he abandoned, he abandoned (so continuously) that one would say: By Allah, perhaps he would never fast

2725. This hadith has been narrated on the authority of Abu Bishr with the same chain of transmitters (with a slight variation of words and these are), that he (the narrator) said: "During any month continuously since he came to Medina

2726. Uthman b. Hakim al-Ansari said: I asked Sa'id b. Jubair about fasting in Rajab, and we were then passing through the month of Rajab, whereupon he said: I heard Ibn 'Abbas (Allah be pleased with both of them) as saying: The Messenger of Allah (ﷺ) used to observe fast (so continuously) that we (were inclined) to say that he would not break (them) and did not observe them so continuously that we (were inclined to say) that he would not observe fast

2727. The same hadith as the previous hadith has been transmitted through another chain

2728. Anas (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) used to observe fast till it was said that he had observed fast, he had observed fast (perhaps never to break it), and he did not fast till it was said that he had given up fast, he had given up fast (perhaps never to observe it)

2729. Abdullah b. 'Amr b. al-'As reported that the Messenger of Allah (ﷺ) was informed that he could stand up for (prayer) throughout the night and observe fast every day so long as he lived. Thereupon the Messenger of Allah (ﷺ) said: Is it you who said this? I said to him: Messenger of Allah, it is I who said that. Thereupon the Messenger of Allah (ﷺ) may peace be upon him said: You are not capable enough to do so. Observe fast and break it; sleep and stand for prayer, and observe fast for three days during the month; for every good is multiplied ten times and this is like fasting for ever. I said: Messenger of Allah. I am capable of doing more than this. Thereupon he said: Fast one day and do not fast for the next two days. I said: Messenger of Allah, I have the strength to do more than that. The Prophet (ﷺ), said: Fast one day and break on the other day. That is known as the fasting of David (peace be upon him) and that is the best fasting. I said: I am capable of doing more than this. Thereupon the Messenger of Allah (ﷺ) said: There is nothing better than this. 'Abdullah b. 'Amr (Allah be pleased with them) said: Had I accepted the three days (fasting during every month) as the Messenger of Allah (ﷺ) had said, it would have been more dear to me than my family and my property

2730. Yahya reported: I and 'Abdullah b. Yazid set out till we came to Abu Salama. We sent a messenger to him (in his house in order to inform him about our arrival) and he came to us. There was a mosque near the door of his house, and we were in that mosque, till he came out to us. He said: If you like you may enter (the house) and, if you like, you may sit here (in the mosque). We said: We would rather sit here and (you) relate to us. He (Yahya) then narrated that 'Abdullah b. Amr b. al-'As (Allah be pleased with them) told him: I used to observe fast uninterruptedly and recited the (whole of the) Qur'an every night. It (the uninterrupted fasting and recital of the Qur'an every night) was mentioned to the Messenger of Allah (ﷺ) or he sent for me, and I went to him and he said to me: I have been informed that you fast continuously and recite (the whole of the Qur'an) every night. I said: Apostle of Allah, it is right, but I covet thereby nothing but good, whereupon he said: It suffices for you that you should observe fast for three days during every month. I said: Apostle of Allah, I am capable of doing more than this. He said: Your wife has a right upon you, your visitor has a right upon you, your body has a right upon you; so observe the fast of David, the Messenger of Allah (peace be upon him), for he was the best worshipper of Allah. I said: Apostle of Allah, what is the fast of David? He said: He used to fast one day and did not fast the other day. He (also) said: Recite the Qur'an during every month. I said: Apostle of Allah, I am capable of doing more than this, whereupon he said: Recite it in twenty days; recite it in ten days. I said: I am capable of doing more than this, whereupon he said: Recite it every week, and do not exceed beyond this, for your wife has a right upon you, your visitor has a right upon you, your body has a right upon you. He ('Amr b. 'As) said: I was hard to myself and thus I was put to hardship. The Apostle of Allah (ﷺ) had told me: 'You do not know you may live long (thus and bear the hardships for a long time), and I accepted that which the Messenger of Allah (ﷺ) had told me. When I grew old I wished I had availed myself of the concession (granted by) the Messenger of Allah (ﷺ)

2731. This hadith has been narrated by Yahya b. Abu Kathir with the same chain of transmitters and he made this addition after these words: During every month, (fasting) for three days, there is for you ten times for every good and that is perpetual fasting (for three days would bring a reward for full thirty days). I said: What is the fast of the Messenger of Allah, David? He said: Half of the age (observing fast on alternate days for the whole life). And in the hadith no mention has been made of the recital of the Qur'an, and he did not say: Your visitor has a right upon you, but (instead) he said: Your son has a right upon you

2732. Abdullah b. 'Amr (Allah be pleased with them) reported: The Messenger of Allah (ﷺ) said to me: Recite the whole of the Qur'an during every month. I said: I find power (to recite it) in a shorter period. He said: Then recite it in twenty nights. I said: I find power (to recite it in a shorter period even than this), whereupon he said: Then recite it in seven (nights) and do not exceed beyond it

2733. Abdullah b. 'Amr b. al-'As (Allah be pleased with them) reported that the Messenger of Allah (ﷺ) said: 'Abdullah, don't be like so and so who observed prayer during the whole night and then abandoned it (altogether)

2734. Abdu'llah b. 'Amr b. 'As (Allah be pleased with them) reported: It was conveyed to the Messenger of Allah (ﷺ) that I observe fast successively and pray during the whole night. He sent for me or I met him and he (the Holy Prophet) said: It has been conveyed to me that you observe fast continuously and do not break it and pray during the whole night. Don't do that. For there is share for your eyes, share for your own self, share for your family; so observe fast and break it, pray and sleep and observe fast for one day during the ten days, and there is a reward for you (for other) nine (days besides the tenth day of the fast). I said: Apostle of Allah, I find myself more powerful than this. He said: Then observe the fast of David (peace be upon him). He ('Amr) said: Apostle of Allah, how did David observe

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fast? He (the Holy Prophet) said: He used to fast one day and break it on the other day, and he did not run (from the battlefield) as he encountered (the enemy). He said: Apostle of Allah, who can guarantee this for me (will I also encounter the enemy dauntlessly)? 'Ata', the narrator of the hadith, said: I do not know how there (crept in) the matter of perpetual fast. The Apostle of Allah (), however, said: He who observed perpetual fast did not fast at all; he who observed perpetual fast did not fast at all, he who observed perpetual fast did not fast at all

2735. This hadith has been narrated by Ibn Juraij with the same chain of transmitters. Imam Muslim has narrated this hadith on the authority of Abu 'Abbas al-Sa'ib b. Farrukh and he was a trustworthy and reliable (narrator) among the people of Mecca

2736. Abdullah b. Amr (Allah be pleased with both of them) reported:The Messenger of Allah () said to me: 'Abdullah b. Amr, you fast continuously and stand in prayer for the whole of night. If you do like that, your eyes would be highly strained and would sink and lose sight. There is no (reward for) fasting (for him) who fasts perpetually. Fasting for three days during the month is like fasting, the whole of the month. I said: I am capable of doing more than this, whereupon he said: Observe the fast of David. He used to fast one day and break (the other) day. And he did not turn back in the encounter

2737. This hadith is narrated on the authority of Habib b. Abu Thabit with the same chain of transmitters and he said:" And you would become exhausted

2738. Abdullah b. 'Amr (Allah be pleased with both of them) reported:The Messenger of Allah () said to me: I have been informed that you stand for prayer the whole of night and fast during the day. I said: I do that, whereupon he said: If you did that you in fact strained heavily your eyes and made yourself weak. There is a right of your eyes (upon you) and a right of your self (upon you) and a right of your family (upon you). Stand for prayer and sleep. observe fasts and break (them)

2739. Abdullah b. 'Amr (Allah be pleased with both of them) reported Allah's Messenger () as saying:With Allah the best fasting is that of David and the best prayer is that of David (peace be upon him) for he slept half of the night and stood for prayer for the third of it and (then) slept the sixth part of it and he observed fast one day and broke on the other

2740. Abdullah b. 'Amr b. al-'As reported Allah's Messenger () as saying:The best fasting in the eye of Allah is that of David, for he fasted for half of the age (he fasted on alternate days), and the best prayer in the eye of Allah, the Exalted and Majestic, is that of David (peace be upon him), for he slept for half of the night and then stood for prayer and then again slept. He prayed for one-third of the night after midnight. He (the narrator) said: I asked 'Amr b. Dinar whether 'Amr b. Aus said that he stood for prayer one-third of the night after midnight. He said: Yes

2741. Abu Qatada reported that Abu al Malih informed me:I went along with your father to 'Abdullah b. Amr, and he narrated to us that the Messenger of Allah () was informed about my fasting and he came to me, and I placed a leather cushion filled with fibre of date-palms for him. He sat down upon the ground and there was that cushion between me and him, and he said to me: Does three days' fasting in a month not suffice you? I said: Messenger of Allah, (I am capable of observing more fasts). He said: (Would) five (not suffice for you)? I said: Messenger of Allah, (I am capable of observing more fasts) He said: (Would) seven (fasts) not suffice you? I said: Messenger of Allah, (I am capable of observing more fasts). He (the Holy Prophet) then said: (Would) nine (fasts not suffice you)? I said: Messenger of Allah, (I am capable of observing more fasts). He said: (Would) eleven (fasts not suffice you)? I said: Messenger of Allah, (I am capable of observing more fasts than these). Thereupon the Messenger of Allah () said: There is no fasting (better than) the fasting of David which comprises half of the age, fasting a day and not fasting a day

2742. Abdullah b. Amr (Allah be pleased with them) reported that the Messenger of Allah () had said to him:Observe fast for a day and there would be reward for you for the rest (of the days). He said: I am capable of doing more than this. He then said: Observe fast for two days, and there would be reward for you for the rest (of the days). He said: I am capable of doing more than this. He (the Holy Prophet) said: Observe fast for three days and there would be reward for you for the rest of the days. He said: I am capable of doing more than this, whereupon he said: Observe fast for four days and there would be reward for you for the rest of the days. He said: I am capable of doing more than this. Thereupon he said: Then observe fast (which is the) best in the eye of Allah, the fast of David (peace be upon him) ; he used to observe fast one day and break on the other day

2743. Abdullah b. 'Amr (Allah be pleased with them) reported that the Messenger of Allah () said to me! 'Abdullah b. 'Amr, it has been conveyed to me that you observe fast during the day and stand in prayer during the whole night. Don't do that, for your body has a share of its own in you, your eye has a share of its own in you, your wife has a share of her own in you. Observe fast and break it too. Fast for three days in every month and that is a prepetual fasting. I said! Messenger of Allah, I have got strength enough (to do more than this), whereupon he said:Then observe the fast of David (peace be upon him). Observe fast one day and break it (on the other) day. And he ('Abdullah b. 'Amr) used to say: Would that I had availed myself of this concession

2744. Mu'adha al-'Adawiyya reported that she asked 'A'isha, the wife of the Messenger of Allah (), whether the Messenger of Allah () observed fasts for three days during every month. She said:Yes I said to her: Which were (the particular) days of the month on which he observed fast? She said: He was not particular about the days of the month on which to observe fast

2745. Imran b. Husain (Allah be pleased with them) reported that the Messenger of Allah () said to him (or he said to another person and he was listening to it):O, so and so, did you observe fast in the middle of the month? He said: No. Thereupon he (the Messenger of Allah) said: When you break it, then observe fast for two days

2746. Abu Qatada reported that a person came to the Messenger of Allah () and said:How do you fast? The Messenger of Allah () felt annoyed. When 'Umar

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(Allah be pleased with him) noticed his annoyance, he said: We are well pleased with Allah as our Lord, with Islam as our code of life, and with Muhammad as our Prophet. We seek refuge with Allah from the anger of Allah and that of His Messenger. 'Umar kept on repeating these words till his (the Prophet's) anger calmed down. Then Umar said: Messenger of Allah, what is the position of one who fasts perpetually? He () said: He neither fasted nor broke it, or he said: He did not fast and he did not break it. 'Umar said: What about him who fasts for two days and does not fast one day? He () said: Is anyone capable of doing that? He ('Umar) said: What is the position of him who fasts for a day and doesn't fast on the other day? Thereupon he (the Holy Prophet) said: That is the fast of David (peace be upon him). He ('Umar) said: What about him who fasts one day and doesn't fast for two days. Thereupon he (the Messenger of Allah) said: I wish I were given the strength to do that. Thereafter he () said: Fasting three days every month and that of Ramadan every year is a perpetual fasting. I seek from Allah that fasting on the day of 'Arafa may atone for the sins of the preceding and the coming years, and I seek from Allah that fasting on the day of Ashura may atone for the sins of the preceding year

2747. Abu Qatada al-Ansari (Allah be pleased with him) reported that the Messenger of Allah () was asked about his fasting. The Messenger of Allah () felt annoyed. Thereupon 'Umar (Allah be pleased with him) said: We are pleased with Allah as the Lord, with Islam as our Code of Life, with Muhammad as the Messenger and with our pledge (to you for willing and cheerful submission) as a (sacred) commitment. He was then asked about perpetual fasting, whereupon he said: He neither fasted nor did he break it, or he did not fast and he did not break it. He was then asked about fasting for two days and breaking one day. He (the Holy Prophet) said: And who has strength enough to do it? He was asked about fasting for a day and breaking for two days, whereupon he said: May Allah bestow upon us strength to do it. He was then asked about fasting for a day and breaking on the other, whereupon he said: That is the fasting of my brother David (peace be upon him). He was then asked about fasting on Monday, whereupon he said: It was the day on which I was born. on which I was commissioned with prophethood or revelation was sent to me, (and he further) said: Three days' fasting every month and of the whole of Ramadan every year is a perpetual fast. He was asked about fasting on the day of 'Arafa (9th of Dhu'l-Hijja), whereupon he said: It expiates the sins of the preceding year and the coming year. He was asked about fasting on the day of 'Ashura (10th of Muharram), whereupon he said: It expiates the sins of the preceding year. (Imam Muslim said that in this hadith there is a) narration of Imam Shu'ba that he was asked about fasting on Monday and Thursday, but we (Imam Muslim) did not mention Thursday for we found it as an error (in reporting)

2748. This hadith has been narrated by Shu'ba with the same chain of transmitters

2749. This hadith has been narrated by Ghailan b. Jarir with the same chain of transmitters, but with one variation, that there has been made mention of Monday and not of Thursday

2750. Abu Qatada Ansari (Allah be pleased with him) reported that Allah's Messenger () was asked about fasting on Monday, whereupon he said: It is (the day) when I was born and revelation was sent down to me

2751. Imran b. Husain (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) having said to him or to someone else: Did you fast in the middle of Sha'ban? He said: No. Thereupon he (the Holy Prophet) said: If you did not observe fast, then you should observe fast for two days

2752. Imran b. Husain (Allah be pleased with them) reported that Allah's Apostle () said to a person: Did you observe any fast in the middle of this month (Sha'ban)? He said: No. Thereupon the Messenger of Allah () said: Fast for two days instead of (one fast) when you have completed (fasts of) Ramadan

2753. Imran b. Husain (Allah be pleased with them) reported that the Messenger of Allah () said to a person: Did you observe fast in the middle of this month. i. e. Sha'ban? He said: No. Thereupon he said to him: When it is the end of Ramadan, then observe fast for one day or two (Shu'ba had some doubt about it) but he said: I think that he has said: two days

2754. This hadith is narrated by 'Abdullah b. Hani b. Akhi Mutarrif with the same chain of transmitters

2755. Abu Haraira (Allah be pleased with him) reported Allah's Messenger () as saying: The most excellent fast after Ramadan is God's month. al-Muharram, and the most excellent prayer after what is prescribed is prayer during the night

2756. Abu Huraira (Allah be pleased with him) reported that he (the Messenger of Allah) was asked as to which prayer was most excellent after the prescribed prayer, and which fast was most excellent after the month of Ramadan. He said: Prayer offered in the middle of the night and the most excellent fast after (fasting) in the month of Ramadan is the fast in God's month al-Muharram

2757. A hadith like this has been reported from the Messenger of Allah () by 'Abd al-Malik with the same chain of transmitters in connection with fast

2758. Abu Ayyub al-Ansari (Allah be pleased with him) reported Allah's Messenger () as saying: He who observed the fast of Ramadan and then followed it with six (fasts) of Shawwal. it would be as if he fasted perpetually

2759. Abu Ayyub al-Ansari reported (through another chain of transmitters): I heard Allah's Messenger () saying like this

2760. Abu Ayyub reported a hadith like this (through another chain of transmitters)

2761. Ibn 'Umar (Allah be pleased with them) reported that some persons among the Companions of the Messenger of Allah () were shown Lailat- ul-Qadr while sleeping in the last week (of Ramadan). Thereupon Allah's Messenger () said: I see that your dreams agree regarding the last week; so he who wants to seek it should seek it in the last week (during the night)

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2762. Ibn 'Umar (Allah be pleased with them) reported Allah's Apostle (ﷺ) as saying: Seek Lailat-ul-Qadr in the last week (of Ramadan)

2763. Salim reported on the authority of his father that a person saw Lailat-ul- Qadr on the 27th (of Ramadan). Thereupon Allah's Apostle (ﷺ) said: I see that your dreams agree regarding the last ten (nights of Ramadan). So seek it on an odd number (of these ten nights)

2764. Salim b. 'Abdullah b. 'Umar reported that his father said: I heard Allah's Messenger (ﷺ) as saying: So far as Lailat-ul-Qadr is concerned. some persons among you have seen it (in a dream) in the first week and some persons among you have been shown that it is in the last week; so seek it in the last ten (nights)

2765. Ibn Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying: Seek it (Lailat-ul-Qadr) in the last (ten nights). If one among you shows slackness and weakness (in the earlier part of Ramadan), it should not be allowed to prevail upon him in the last week

2766. Ibn Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying: He who is anxious to seek it (Lailat-ul-Qadr) should seek it in the last ten (nights of Ramadan)

2767. Ibn 'Umar (Allah be pleased with both of them) reported Allah's Messenger (ﷺ) as saying: Seek the time of Lailat-ul-Qadr in the last (ten nights), or he said: in the last nine (nights)

2768. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: I was shown Lailat-ul-Qadr; then some members of my family awoke me up, then I was caused to forget it. So seek it in the last week. Harmala said: (The Prophet did not say: "I was made to forget," but he stated): " But I forgot it

2769. Abu Sa'id al-Khudri (Allah be pleased with him) reported that Allah's Messenger (ﷺ) spent in devotion (in i'tikaf) the middle ten nights of the month of Ramadan, and when twenty nights were over and it was the twenty-first night, he went back to his residence and those who were along with him also returned (to their respective residences). He spent one month in devotion. Then he addressed the people on the night he came back (to his residence) and commanded them as Allah desired (him to command) and then said: I used to devote myself (observe i'tikaf) during these ten (nights). Then I started devoting myself in the last ten (nights). And he who desires to observe i'tikaf along with me should spend the night at his place of i'tikaf. And I saw this night (Lailat-ul-Qadr) but I forgot it (the exact night) ; so seek it; In the last ten nights on odd numbers. I saw (the glimpses of that dream) that I was prostrating in water and mud. Abu Sa'id al-Khudri said: It rained on the twenty-first night and the water dripped (from the roof) of the mosque at the place where the Messenger of Allah (ﷺ) observed prayer. I looked at him and as he completed the dawn prayer, (I found) his face was wet with mud and water

2770. Abu Sa'id al-Khudri (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) devoted (himself to prayer) in the middle (ten nights) of Ramadan. The rest of the hadith is the same except for these words: " That he adhered to his place of i'tikaf and his forehead was besmeared with mud and water

2771. Abu Sa'id al-Khudri (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) observed i'tikaf (confined himself for devotion and prayer) in the first ten (days) of Ramadan; he then observed i'tikaf in the middle ten (days) in a Turkish tent with a mat hanging at its door. He (the Holy Prophet) took hold of that mat and placed it in the nook of the tent. He then put his head out and talked with people and they came near him, and he (the Holy Prophet) said: I observed i'tikaf in the first ten (nights and days) in order to seek that night (Lailat-ul-Qadr). I then observed i'tikaf in the middle ten days. Then (an angel) was sent to me and I was told that this (night) is among the last ten (nights). He who among you likes to observe i'tikaf should do so; and the people observed it along with him, and he (the Holy Prophet) said: That (Lailat-ul-Qadr) was shown to me on an odd (night) and I (saw in the dream) that I was prostrating in the morning in clay and water. So in the morning of the twenty-first night when he (the Holy Prophet) got up for dawn (prayer). there was a rainfall and the mosque dripped, and I saw clay and water. When he came out after completing the morning prayer (I saw) that his forehead and the tip of his nose had (traces) of clay and water, and that was the twenty-first night among the last ten (nights)

2772. Abu Salama reported: 'We discussed amongst ourselves Lailat-ul-Qadr. I came to Abu Sa'id al-Khudri (Allah be pleased with him) who was a friend of mine and said to him: Would you not go with us to the garden of date trees? He went out with a cloak over him. I said to him: Did you hear the Messenger of Allah (ﷺ) making mention of Lailat-ul-Qadr? He said: Yes, (and added) we were observing i'tikaf with the Messenger of Allah (ﷺ) in the middle ten days of Ramadan, and came out on the morning of the twentieth and the Messenger of Allah (ﷺ) addressed us and said: I was shown Lailat-ul-Qadr, but I forgot (the exact night) or I was caused to forget it, so seek it in the last ten odd (nights), and I was shown that I was prostrating in water and clay. So he who wanted to observe i'tikaf with the Messenger of Allah (ﷺ) should return (to the place of i'tikaf). He (Abu Sa'id al-Khudri) said: And we returned and did not find any patch of cloud in the sky. Then the cloud gathered and there was (so heavy) a downpour that the roof of the mosque which was made of the branches of date-palms began to drip. Then there was prayer and I saw the Messenger of Allah (ﷺ) prostrating in water and clay till I saw the traces of clay on his forehead

2773. This hadith has been reported on the authority of Yahya b. Abu Kathir with the same chain of transmitters (with a slight variation of these words): I saw the Messenger of Allah (ﷺ) after he had completed (the prayer) and there was a trace of clay on his forehead and tip (of the nose)

2774. Abu Sa'id al-Khudri (Allah be pleased with him) reported: The Messenger of Allah (ﷺ) observed i'tikaf in the middle ten days of Ramadan to seek Lailat-ul-Qadr before it was made manifest to him. When (these nights) were over, he commanded to strike the tent. Then it was made manifest to him that (Lailat-ul-Qadr) was in the last ten nights (of Ramadan), and commanded to pitch the tent (again). He then came to the people and said: O people, Lailat-ul-Qadr was made manifest to me and I came out to inform you about it that two persons came contending with each other and there was a devil along with them and I forgot it. So seek it in the last ten nights of Ramadan. Seek it on the ninth, on the seventh and on the fifth. I (one of the narrators) said: Abu Sa'id, you know more than us about numbers. He said: Yes, indeed we have better right than you. I said: What is this ninth, seventh, and fifth? He said: When twenty-one (nights are over) and the

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twenty-second begins, it is the ninth, and when twenty-three (nights) are over, that which follows (the last night) is the seventh, and when twenty-five nights are over, what follows it is fifth. Ibn Khallad said: Instead of the word Yahliqan (contending), he said Yakhtasiman, (they are disputing)

2775. Abdullah b. Unais reported Allah's Messenger () as saying:I was shown Lailat-ul-Qadr; then I was made to forget it, and saw that I was prostrating in water and clay in the morning of that (night). He (the narrator) said: There was a downpour on the twenty-third night and the Messenger of Allah () led us in prayer, and as he went back, there was a trace of water and clay on his forehead and on his nose. He (the narrator) said: 'Abdullah b. Unais used to say that it was the twenty-third (night)

2776. A'isha (Allah be pleased with her) and Ibn Numair reported Allah's Messenger () as saying:Look for (and in the words of Waki, seek) Lailat-ul-Qadr in the last ten nights of Ramadan

2777. Zirr b. Habaish reported:I thu asked Ubayy b. Ka'b (Allah be pleased with him): Your brother (in faith) Ibn Mas'ud says: He who stands (for the night prayer) throughout the year would find Lailat-ul-Qadr, whereupon he said: May Allah have mercy upon him; (he said these words) with the intention that people might not rely only (on one night), whereas he knew that it (Lailat-ul-Qadr) is in the month of Ramadan and it is the twenty-seventh night. He then took oath (without making any exception, i. e. without saying In sha Allah) that it was the twenty-seventh night. I said to him: Abu Mundhir, on what ground do you say that? Thereupon he said: By the indication or by the sign which the Messenger of Allah () gave us, and that is that on that day (the sun) would rise without having any ray in it

2778. Zirr b. Hubaish reported that Ubayy b. Ka'b (Allah be pleased with him) said about Lailat-ul-Qadr:By Allah, I know well about it. Shu'ba said: To the best of my knowledge it was the twenty-seventh night for which the Messenger of Allah () commanded us to stand for prayer. Shu'ba doubted these words: That it was the night for which the Messenger of Allah () commanded us to stand for prayer. And (he further) said: This was narrated to me by a friend of mine from him (the Holy Prophet)

2779. Abu Huraira (Allah be pleased with him) reported:We were talking about Lailat-ul-Qadr in the presence of the Messenger of Allah () and he said: He who amongst you remembers (the night) when the moon arose and it was like a piece of plate (at the fag end of the month in a state of waning)

The Book of I'tikaf

2780. Ibn 'Umar (Allah be pleased with both of them) reported that the Messenger of Allah () used to observe i'tikaf in the last ten days of Ramadan

2781. Abdullah b. Umar (Allah be pleased with both of them) reported that the Messenger of Allah () used to observe i'tikaf in the last ten days of Ramadan. Nafi' said:Abdullah (Allah be pleased with him) showed me the place in the mosque where the Messenger of Allah () used to observe i'tikaf

2782. A'isha (Allah be pleased with her) reported that the Messenger of Allah () used to observe i'tikaf in the last ten days of Ramadan

2783. This hadith has been narrated by 'A'isha (Allah be pleased with her) through another chain of transmitters

2784. A'isha (Allah be pleased with her) reported that the Messenger of Allah (may peace be upon him) used to observe i'tikaf in the last ten days of Ramadan till Allah called him back (to his heavenly home). Then his wives observed i'tikaf after him

2785. A'isha (Allah be pleased with her) reported that when the Messenger of Allah () decided to observe i'tikaf, he prayed in the morning and then went to the place of his i'tikaf, and he commanded that a tent should be pitched for him, and it was pitched. He (once) decided to observe i'tikaf in the last ten days of Ramadan. Zainab (the wife of the Holy Prophet) commanded that a tent should be pitched for her. It was pitched accordingly. And some other wives of Allah's Apostle () commanded that tents should be pitched for them too. And they were pitched. When the Messenger of Allah (may peace be upon him) offered the morning prayer, he looked and found (so many) tents. Thereupon he said:What is this virtue that these (ladies) have decided to acquire? He commanded his tent to be struck and abandoned i'tikaf in the month of Ramadan and postponed it to the first ten days of Shawwal

2786. This hadith has been reported through another chain of transmitters, and there it is mentioned that. 'A'isha, Hafsa and Zainab (Allah be pleased with them) pitched the tents for i'tikaf

2787. A'isha (Allah be pleased with her) reported that when the last ten nights began Allah's Messenger () kept awake at night (for prayer and devotion), wakened his family, and prepared himself to observe prayer (with more vigour)

2788. A'isha (Allah be pleased with her) reported that Allah's Messenger () used to exert himself in devotion during the last ten nights to a greater extent than at any other time

2789. A'isha (Allah be pleased with her) reported:I never saw the Messenger of Allah () fasting in the ten days of Dhu'l-Hijja

2790. A'isha (Allah be pleased with her) reported:The Apostle of Allah () did not observe fast in the ten days of Dhul-Hijja

The Book of Pilgrimage

2791. Ibn 'Umar (Allah be pleased with them) reported that a person asked the Messenger of Allah () what a Muhrim should put on as dress. Thereupon the Messenger of Allah () said:Do not put on a shirt or a turban, or trousers or a cap, or leather stockings except one who does not find shoes; he may put on stockings but he should trim them below the ankles. And do not wear clothes to which saffron or wars is applied

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2792. Salim reported on the authority of his father ('Abdullah b. 'Umar) that the Messenger of Allah (ﷺ) was asked what a Muhrim should wear, whereupon he said: A Muhrim should not wear a shirt, or a turban, or a cap, or trousers, or a cloth touched with wars or with saffron, nor (should he wear) stockings, but in case he does not find shoes, but (before wearing stockings) he should trim them (in such a way) that these should become lower than the ankles

2793. Ibn 'Umar reported that the Messenger of Allah (ﷺ) forbade the Muhrim to put on a cloth dyed in saffron or wars and he further said: One who does not find shoes (to wear) he may wear stockings, but (only) after trimming them below the ankles

2794. Ibn 'Abbas (Allah be pleased with both of them) reported: I heard Allah's Messenger (ﷺ) say as he was delivering an address: So far as the trousers are concerned, one who does not find lower garment, he may wear them; as also socks, he may wear them who does not find shoes. It concerns the Muhrim

2795. Amr b. Dinar narrated with the same chain of transmitters that he heard the Messenger of Allah (ﷺ) delivering sermon at 'Arafat, and he made a mention of this hadith (as quoted above)

2796. This hadith has been narrated on the authority of 'Amr b. Dinar with the same chain of transmitters, but none of them (the narrators) made a mention that he (the Holy Prophet) was delivering address at 'Arafat except Shu'ba

2797. Jabir (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: He who does not find shoes to wear may wear socks, and he who does not find lower garment to wear may put on trousers

2798. Ya'la b. Umayya reported on the authority of his father (Allah be pleased with them) that a person came to the Messenger of Allah (ﷺ) as he was at Ji'rana and he (the person) had been putting on a cloak which was perfumed, or he (the narrator) said: There was a trace of yellowness on it. He said (to the Holy Prophet): What do you command me to do during my Umra? (It was at this juncture) that the revelation came to the Messenger of Allah (ﷺ) and he was covered with a cloth, and Ya'la said: Would that I see revelation coming to the Messenger of Allah (ﷺ). He (Hadrat 'Umar) said: Would it please you to see the Messenger of Allah (ﷺ) receiving the revelations 'Umar lifted a corner of the cloth and I looked at him and he was emitting a sound of snorting. He (the narrator) said: I thought it was the sound of a camel. When he was relieved of this he said: Where is he who asked about Umra? When the person came, the Prophet (ﷺ) said: Wash out the trace of yellowness, or he said: the trace of perfume and put off the cloak and do in your 'Umra what you do in your Hajj

2799. Safwan b. Ya'la reported on the authority of his father (who said): A person came to the Messenger of Allah (ﷺ) as he was staying at Ji'rana and I (the narrator's father) was at that time in the apostle's (ﷺ) company and (the person) was donning a cloak having the marks of perfume on it, and he said: I am in a state of Ihram for the sake of Umra, and it (this cloak) is upon me and I am perfumed. The Apostle of Allah (ﷺ) said to him: What would you do in your Hajj? He said: I would take off the clothes and would wash from me this perfume. Thereupon the Messenger of Allah (ﷺ) said: What you do in your Hajj do it in your Umra

2800. Safwan b. Ya'la b. Umayya reported that Ya'la used to say to 'Umar b. al-Khattab (Allah be pleased with him): Would that I see revelation descending upon the Messenger of Allah (ﷺ). (Once) when the Messenger of Allah (ﷺ) was in Ji'rana and there was a cloth which provided shade over him, and there were his Companions with him. 'Umar being one of them, there came a person with a cloak of wool on him daubed with perfume and he said: Messenger of Allah, what about the person who entered upon the state of Ihram with a cloak after daubing it with perfume? The Apostle of Allah (ﷺ) looked at him for a short while, and then became quiet, and revelation began descending upon him, and 'Umar gestured (with his hand) to Ya'la b. Umayya to come. Ya'la came and he entered his head (beneath the cloth and saw) the Messenger of Allah (ﷺ) with his face red, and breathing heavily. Then he felt relieved (of that burden) and he said: Where is the man who was just asking me about Umra? The man was searched for and he was brought, and the Messenger of Allah (ﷺ) said: So far as the perfume is concerned, wash it three times, and remove the cloak too (as it was sewn) and do in 'Umra as you do in Hajj

2801. Ya'la b. Umayya (Allah be pleased with him) reported that a person came to the Messenger of Allah (ﷺ) as he was staying at Ji'rana and he had put on Ihram for 'Umra and he had dyed his beard and his head with yellow colour and there was a cloak on him. He said: I put on Ihram for 'Umra and I am in this state as you see (with dyed beard and head and a cloak over me). He (the Holy Prophet) said: Take off the cloak and wash the yellowness and do in your 'Umra what you do in Hajj

2802. Ya'la reported: We were with the Messenger of Allah (ﷺ) that a person came to him with a cloak on him having the traces of scent. He said, Messenger of Allah, I put on Ihram for 'Umra: what should I do? He (the Holy Prophet) kept quiet and did not make him any reply. And 'Umar screened him and it was (usual) with 'Umar that when the revelation descended upon him, he provided him shade (with the help of a piece of cloth). I (the person who came to the Holy Prophet) said: I said to 'Umar I wish to project my head into the cloth (to see how the Prophet receives revelation). So when the revelation began to descend upon him 'Umar wrapped him (the Holy Prophet) with cloth I came to him and projected my head with him into the cloth, and saw him (the Holy Prophet) (receiving the revelation). When he (the Holy Prophet) was relieved (of its burden), he said: Where is the inquirer who was just inquiring about 'Umra? That man came to him. Thereupon he (the Messenger of Allah) said: Take off the cloak from (your body) and wash the traces of perfume which were upon you, and do in 'Umra what you did in Hajj

2803. Ibn 'Abbas (Allah be pleased with them) reported that the Messenger of Allah (ﷺ) specified Dhu'l-Hulaifa, for the people of Medina; Juhfa for the people of Syria; Qarn al-Manazil, for the people of Najd; Yalamlam for the people of Yemen (the Mawaqit) and those (Mawaqit) are also meant for those who live at these (places) and for those too who come from without towards them for the sake of Hajj or 'Umra. And those who live within them (within the bounds of these places) or in the suburbs of Mecca or within Mecca, they should enter upon the state of Ihram at these very places

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2804. Ibn 'Abbas (Allah be pleased with them) reported that the Messenger of Allah (ﷺ) specified Dhu'l-Hulaifa for the people of Medina; Juhfa for the people of Syria, Qarn al-Manazil for the people of Najd, Yalamlam for the people of Yemen (as their respective Mawaqit), and he also said: These are (Mawaqit) of them too (who live there) and everyone who comes from outside (through) their (directions) for the sake of Hajj and 'Umra and for those who live within (those bounds their Miqat is that) from which they commenced (their journey), and for the people of Mecca, Mecca itself is (the Miqat)

2805. Ibn 'Umar (Allah be pleased with them) reported that the Messenger of Allah (ﷺ) said: The people of Medina should enter upon the state of Ihram at Dhu'l-Hulaifa, and people of Syria at Juhfa, and people of Najd at Qarn (al-Manazil), and 'Abdullah (further) said: It has reached me that the Messenger of Allah (ﷺ) also said: The people of Yemen should enter upon the state of Ihram at Yalamlam

2806. Salim reported on the authority of his father ('Abdullah b. 'Umar) that the Messenger of Allah (ﷺ) said: The people of Medina should enter upon the state of Ihram at Dhu'l-Hulaifa; the people of Syria at Juhfa, the people of Najd at Qarn (al-Manazil). Ibn 'Umar (Allah be pleased with them) said: It was mentioned to me but I did not myself bear it (directly) from the Messenger of Allah (ﷺ) having said this: The people of Yemen should enter upon the state of Ihram at Yalamlam

2807. Salim b. 'Abdullah b. 'Umar b. al-Khattab (Allah be pleased with them) reported his father as saying: I heard the Messenger of Allah (ﷺ) as saying that the people of Medina should enter upon the state of Ihram at Dhu'l-Hulaifa, the people of Syria at Mahya'a and that is Juhfa, and the people of Najd at Qarn (al-Manazil). 'Abdullah b. 'Umar (Allah be pleased with them) said: (I did not hear it myself from him) but heard from them saying that the Messenger of Allah (ﷺ) had (also) said: The people of Yemen should enter upon the state of Ihram at Yalamlam

2808. Abu Zubair reported that he heard Jabir b. 'Abdullah (Allah be pleased with them) saying that as he was asked about (the places for entering upon the) state of ihram, he said: I heard (and he then carried the narration directly, I think to) the Messenger of Allah (ﷺ)

2809. Abu Zubair heard Jabir b. 'Abdullah (Allah be pleased with them) as saying as he was asked about (the place for entering upon the) state of Ihram: I heard (and I think he carried it directly to the Messenger of Allah (ﷺ) him saying: For the people of Medina Dhu'l-Hulaifa is the place for entering upon the state of Ihram, and for (the people coming through the other way, i.e. Syria) it is Juhfa; for the people of Iraq it is Dhat al-'Irq; for the people of Najd it is Qarn (al-Manazil) and for the people of Yemen it is Yalamlam

2810.

2811. 'Abdullah b. 'Umar (Allah be pleased with them) reported that the Talbiya of the Messenger of Allah (ﷺ) was this: Here I am at Thy service. O Allah, here I am at Thy service, here I am at Thy service. There is no associate with Thee; here I am at Thy service. Verily all praise and grace is due to Thee, and the sovereignty (too). There is no associate with Thee. He (the narrator) further said that 'Abdullah b. 'Umar (Allah be pleased with them) made this addition to it: Here I am at Thy service; here I am at Thy service; ready to obey Thee, and good is in Thy Hand; here I am at Thy service; unto Thee is the petition, and deed (is also for Thee)

2812. 'Abdullah b. 'Umar (Allah be pleased with them) reported that the Messenger of Allah (ﷺ) entered upon the state of Ihram near the mosque at Dhu'l-Hulaifa as his camel stood by it and he said: Here I am at Thy service, O Lord; here I am at Thy service: here I am at Thy service. There is no associate with Thee. Here I am at Thy service. All praise and grace is due to Thee and the sovereignty (too). There is no associate with Thee. They (the people) said that 'Abdullah b. 'Umar said that that was the Talbiya of the Messenger of Allah (ﷺ). Nafi' said: 'Abdullah (Allah be pleased with him) made this addition to it: Here I am at Thy service; here I am at Thy service; ready to obey Thee. The Good is in Thy Hand. Here I am at Thy service. Unto Thee is the petition and deed (is also for Thee)

2813. Ibn 'Umar (Allah be pleased with him) reported: I immediately learnt Talbiya from the Messenger of Allah (ﷺ), and he then narrated the hadith

2814. 'Abdullah b. 'Umar (Allah be pleased with them) reported: I heard the Messenger of Allah (ﷺ) pronouncing Talbiya with compacted hair: Here I am at Thy service. O Allah: here I am at Thy service; here I am at Thy service. There is no associate with Thee; here I am at Thy service. Verily all praise and grace is due to Thee and the Sovereignty (too). There is no associate with Thee; and he did not make any addition to these words. 'Abdullah b. 'Umar (Allah be pleased with them) (further) said: The Messenger of Allah (ﷺ) used to offer two rak'ahs of prayer at Dhu'l-Hulaifa and then when his camel stood up with him on its back near the mosque at Dhu'l-Hulaifa, he pronounced these words (of Talbiya). And 'Abdullah b. 'Umar (Allah be pleased with them) said that 'Umar b. al-Khattab (Allah be pleased with him) pronounced, the Talbiya of the Messenger of Allah (ﷺ) in these words of his (Prophet's words) and said: Here I am at Thy service, O Lord; here I am at Thy service, ready to obey Thee, and good is in Thy Hand, Here I am at Thy service. Unto Thee is the petition and deed (is also for Thee)

2815. Ibn 'Abbas (Allah be pleased with them) reported that the polytheists also pronounced (Talbiya) as: Here I am at Thy service, there is no associate with Thee. The Messenger of Allah (ﷺ) said: Woe be upon them, as they also said: But one associate with Thee, you possess mastery over him, but he does not possess mastery (over you). They used to say this and circumambulate the Ka'ba

2816. Salim b. 'Abdullah (Allah be pleased with them) reported that he heard his father saying: This place Baida' is for you that about which you attribute lie to the Messenger of Allah (ﷺ). And the Messenger of Allah (ﷺ) did not enter upon the state of Ihram but near the mosque at Dhu'l-Hulaifa

2817. Salim reported that when it was said to Ibn 'Umar (Allah be pleased with them) that the state of Ihram (commences from) a al-Baida' he said: Al-Baida', you attribute lie about it to the Messenger of Allah (ﷺ). And the Messenger of Allah (ﷺ) did not enter upon the state of Ihram but near the tree when his camel stood up with him

2818. Ubaid b. Juraij said to 'Abdullah b. 'Umar (Allah be pleased with them): 'Abd al-Rahman, I find you doing four things which I do not see anyone among your companions doing. He said: Son of Juraij, what are these? Thereupon he said: You (while circumambulating the Ka'ba) do not touch but the two pillars situated on

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the side of yaman (south), and I find you wearing the sandals of tanned leather, and I find you with dyed beard and head, and I also found that, when you were at Mecca, the people pronounced Talbiya as they saw the new moon (Dhu'l-Hijja), but you did not do it till the 8th of Dhu'l-Hijja. Upon this 'Abdullah b. 'Umar said: (So far as the touching of) the pillars is concerned, I did not see the Messenger of Allah (ﷺ) touching them but only those situated on the side of yaman. (So far as the wearing of) the shoes of tanned leather is concerned, I saw the Messenger of Allah (ﷺ) wearing shoes without hair on them, and he (wore them with wet feet) after performing ablution, and I like to wear them. So far as the yellowness is concerned, I saw the Messenger of Allah (ﷺ) dyeing (head, beard and cloth) with this colour and I love to dye (my head, beard or cloth) with this colour. And so far as the pronouncing of Talbiya is concerned, I did not see the Messenger of Allah (ﷺ) pronouncing it until his camel proceeded on (to Dhu'l-Hulaifa)

2819. Ubaid b. Juraij reported: I remained in the company of 'Abdullah b. 'Umar b. al-Khattab (Allah be pleased with them) its twelve Hajjs and 'Umar and I said to him: I saw four characteristics (peculiar in you), and the rest of the hadith is the same except the case of Talbiya. There he offered the narration given by al-Maqburi and he stated the facts excepting the one given above

2820. Ibn 'Umar (Allah be pleased with them) reported that the Messenger of Allah (ﷺ) pronounced Talbiya in Dhu'l-Hulaifa as he put his feet in the stirrup and his camel stood up and proceeded

2821. Ibn 'Umar (Allah be pleased with them) reported that the Messenger of Allah (ﷺ) pronounced Talbiya as his camel stood up

2822. Abdullah b. 'Umar reported: I saw the Messenger of Allah (ﷺ) riding on his camel at Dhu'l-Hulaifa and pronouncing Talbiya as it stood up with him

2823. Abdullah b. 'Umar (Allah be pleased with them) reported that the Messenger of Allah (ﷺ) spent the night at Dhu'l-Hulaifa while commencing (the rites of) Pilgrimage and he observed prayer in the mosque

2824. A'isha (Allah be pleased with her) reported: I applied perfume to the Messenger of Allah (ﷺ) before he entered upon the state of Ihram and (concluding) before circumambulating the (sacred) House

2825. A'isha (Allah be pleased with her), the wife of the Messenger of Allah (ﷺ), reported: I applied perfume to the Messenger of Allah (ﷺ) with my own hand before he entered upon the state of Ihram, and as he concluded it before circumambulating the House (for Tawaf-i-Ifada)

2826. A'isha (Allah be pleased with her) reported: I used to apply perfume to the Messenger of Allah (ﷺ) before his entering upon the state of Ihram and at the conclusion of it, before circumambulating the House (for Tawaf Ifada)

2827. A'isha (Allah be pleased with her) said: I applied perfume to the Messenger of Allah (ﷺ) as he became free from Ihram and as he entered upon it

2828. A'isha (Allah be pleased with her) said: I applied perfume of Dharira to the Messenger of Allah (ﷺ) with my hand (on the occasion of) the Farewell Pilgrimage on freeing from the state of Ihram and entering upon it

2829. Uthman b. 'Urwa reported on the authority of his father that he said: I asked 'A'isha with what thing she perfumed the Messenger of Allah (ﷺ) at the time of entering upon the state of Ihram. She said: With the best of perfume

2830. A'isha (Allah be pleased with her) reported: I applied the best perfume, which I could get, to the Messenger of Allah (ﷺ) before entering upon the state of Ihram (and after this) he put on the Ihram

2831. A'isha (Allah be pleased with her) reported: I applied the best available perfume I could find to the Messenger of Allah (ﷺ) before he entered upon the state of Ihram and after he was free from it

2832. A'isha (Allah be pleased with her) reported: I still seem to see the glistening of the perfume where the hair parted on Allah's Messenger's (ﷺ) head as he was in the state of Ihram, and Khalaf (one of the narrators) did not say: As he was in the state of Ihram, but said: That was the perfume of Ihram

2833. A'isha (Allah be pleased with her) reported: I still seem to see the glistening of the perfume where the hair parted on Allah's Messenger's (ﷺ) head and he was free from Ihram

2834. A'isha (Allah be pleased with her) reported: I still seem to see the glistening of the perfume where the hair parted on Allah's Messenger's (ﷺ) head, while he was pronouncing Talbiya

2835. A'isha (Allah be pleased with her) reported: I still seem to see; the rest of the hadith is the same

2836. A'isha (Allah be pleased with her) said: I still seem to see the glistening of the perfume where the hair was parted on Allah's Messenger's (ﷺ) head while he was in the state of Ihram

2837. A'isha (Allah be pleased with her) reported: I still seem to perceive the glistening of perfume where the hair was parted on Allah's Messenger's (ﷺ) head as he was in the state of Ihram

2838. A'isha (Allah be pleased with her) reported that when the Messenger of Allah (ﷺ) intended to enter upon the state of Ihram he perfumed himself with the best of perfumes which he could find and after that I saw the glistening of oil on his head and beard

2839. A'isha (Allah be pleased with her) reported: I still seem to see the glistening of musk (in the parting of the head) of the Messenger of Allah (ﷺ) while he was in the state of Ihram

2840. This hadith has been narrated by 'Ubaidullah with the same chain of transmitters

2841. A'isha (Allah be pleased with her) reported:I used to perfume the Messenger of Allah (ﷺ) with a perfume containing musk before entering upon the state of Ihram and on the day of sacrifice (10th of Dhu'l-Hijja) and (at the conclusion of Ihram) before circumambulating the House (for Tawaf-i-Ifada)

2842. Muhammad b. al-Muntashir reported on the authority of his father:I asked 'Abdullah b. 'Umar (Allah be pleased with them) about a person who applied perfume and then (on the following) morning entered upon the state of Ihram. Thereupon he said: I do not like to enter upon the state of Ihram shaking off the perfume. Rubbing of tar (upon my body) is dearer to me than doing this (i. e. the applying of perfume), I went to 'A'isha (Allah be pleased with her) and told her that Ibn 'Umar stated:" I do not like to enter upon the state of Ihram shaking off the perfume. Rubbing of tar (upon my body) is dearer to me than doing it (the applying of perfume)." Thereupon 'A'isha said: I applied perfume to the Messenger of Allah (ﷺ) at the time of his entering upon the state of Ihram. He then went round his wives and then put on Ihram in the morning

2843. A'isha (Allah be pleased with her) reported:I used to apply perfume to the Messenger of Allah (ﷺ). He then went round his wives, and entered upon the state of Ihram in the morning and the perfume was shaken off

2844. Muhammad b. al-Muntashir reported on the authority of his father:I heard from Ibn 'Umar having said this:" It is dearer to me to rub tar (on my body) than to enter upon the state of Ihram (in a state) of shaking off the perfume." He (the narrator) said: I went to 'A'isha and told her about this statement of his (of Ibn 'Umar). Thereupon she said: I applied perfume to the Messenger of Allah (ﷺ) and he then went round his wives and then entered upon the state of Ihram in the morning

2845. Al-Sa'b b. Jaththama al-Laithi reported that he presented a wild ass to Allah's Messenger (ﷺ) when he was at al-Abwa', or Waddan, and he refused to accept it. He (the narrator) said:When the Messenger of Allah (ﷺ) looked into my face (which had the mark of dejection as my present had been rejected by him) he (in order to console me) said: We have refused it only because we are in a state of Ihram

2846. A hadith (pertaining to this topic), has been narrated on the authority of Zuhri (and the words are):" I presented to him (the Holy Prophet) a wild ass

2847. It is narrated on the authority of Zuhri with the same chain of transmitters (the narrator having) said this:" I presented to him the flesh of a wild ass

2848. Ibn 'Abbas (Allah be pleased with them) reported that al-Sa'b b. Jaththama presented to the Messenger of Allah (ﷺ) a wild ass as he was in a state of Ihram, and he returned it to him saying:If we were not in a state of Ihram, we would have accepted it from you

2849. The narration transmitted by Hakam (the words are):Al-Sa'b b. Jaththama presented to the Messenger of Allah (ﷺ) the leg of a wild ass. And in the narration transmitted by Shu'ba (the words are): (He presented to him) the rump of a wild ass as the blood was trickling from it. In the narration transmitted by Shu'ba on the authority of Habib (the words are): A part of a wild ass was presented to the Apostle (may peace be upon him) and he returned it to him (who presented it)

2850. Tawus reported on the authority of Ibn 'Abbas (Allah be pleased with them) that Zaid b. Arqam went to him (Ibn 'Abbas) and said:Narrate how you informed me about the meat of the game presented to the Messenger of Allah (ﷺ) as he was in the state of Ihram. Thereupon he said: He was presented with a slice of the meat of game, but he returned it to him (who presented it) saying: We are not going to eat it, as we are in the state of Ihram

2851. Abu Qatada reported:We went with the Messenger of Allah (ﷺ) till we reached al-Qaha (a place three stages away from Medina). Some of us were in the state of Ihram and some of us were not. I saw my companions looking towards something, and as I saw I found It to be a wild ass. I saddled my horse and took up my spear and then mounted upon (the horse) and my whip, fell down. I said to my companions as they were in the state of Ihram to pick up the whip for me but they said: By Allah, we cannot help you in any (such) thing (i. e. hunting). So i dismounted (the horse) and picked it (whip) up and mounted again and caught the wild ass after chasing it. It was behind a hillock and I attacked it with my spear and killed it. Then I brought it to my companions. Some of them said: Eat it, while others said: Do not eat it. The Apostle of Allah (ﷺ) was in front of us. I moved my horse and came to him (and asked him), whereupon he said: It is permissible, so eat it

2852. Abu Qatada (Allah be pleased with him) reported that while he was with the Messenger of Allah (ﷺ) on one of the highways of Mecca, he lagged behind him (the Holy Prophet) along with companions who were in the state of Ihram, whereas he was himself not Muhrim. He saw a wild ass. As he was mounting his horse he asked his companions to pick up for him his whip (which had dropped) but they refused to do so. He asked them to hand him over the spear, but they refused. He then himself took hold of it and chased the wild ass and killed it. Some of the Companions of the Messenger of Allah (ﷺ) ate (its meat), but some of them refused to do so. They overtook the Messenger of Allah (ﷺ) and asked him about it, and he said:It is a food which Allah provided you (so eat it)

2853. This hadith pertaining to the wild ass is reported on the authority of Abu Qatada. The rest of the hadith is the same but with this (variation of words) that the Messenger of Allah (ﷺ) said:" Is there with you some of its flesh?

2854. Abdullah b. Abu Qatada reported:My father went with the Messenger of Allah (ﷺ) in the year of Hudaibiya. His Companions entered upon the state of Ihram whereas he did not, for it was conveyed to the Messenger of Allah (ﷺ) that the enemy (was hiding at) Ghaiqa. The Messenger of Allah (ﷺ) went forward. He (Abu Qatada) said: Meanwhile I was along with his Companions, some of them smiled (to one another) As I cast a glance I saw a wild ass. I attacked It with a spear and held it, and begged for their (i. e. of his companions) assistance, but they refused to help me and we ate its meat. But we were afraid lest we should be separated (from the Messenger of Allah). So I proceeded on (with a view to) seeking the Messenger of Allah (ﷺ). Some- times I dashed my horse and sometimes I made it run at a leisurely pace (keeping pace with others). (In the meanwhile) I met a person from Banfu Ghifar in the middle of the night. I said to him: Where did you meet the messenger of Allah (ﷺ)? He said: I left him at Ta'bin and he intended to halt at Suqya to spend the afternoon. I met him and said: Messenger of Allah. your

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Companions convey salutations and benedictions of Allah to you and they fear that they may not be separated from you (and the enemy may do harm to you), so wait for them, and he (the Holy Prophet) waited for them. I said: Messenger of Allah, I killed a game and there is left with me (some of the meat). The Apostle of Allah (ﷺ) said to his people: Eat it. And they were in the state of Ihram

2855. Abdullah b. Abu Qatada reported on the authority of his father (Allah be pleased with him):The Messenger of Allah (ﷺ) set out for Pilgrimage and we also set out along with him. He (Abu Qatada) said: There proceeded on some of his Companions and Abu Qatada was (one of them). He (the Prophet) said: You proceed along the coastline till you meet me. He (Abu Qatada) said: So they proceeded ahead of the Prophet of Allah (ﷺ), all of them had entered upon the state of Ihram, except Abu Qatada; he had not put on ihram. As they went on they saw a wild ass, and Abu Qatada attacked it and cut off its hind legs. They got down and ate its meat. They said: We ate meat In the state of Ihram. They carried the meat that was left of it. As they came to the Messenger of Allah (way peace be upon him) they said: Messenger of Allah, we were in the state of Ihram whereas Abu Qatada was not. We saw a wild ass and Abu Qatada attacked it and cut off its hind legs. We got down and ate its meat and we thus ate the meat of a game while we were In the state of Ihram. We have (carried to you) what was left out of its meat. Thereupon he (the holy Prophet) said: Did anyone among you command him (to hunt) or point to him with anything (to do so)? They said: No. Thereupon he said: Then eat what is left out of its meat

2856. This hadith is narrated'on the authority of 'Uthman b. 'Abdullah b. Mauhab with the same chain of transmitters. And in the narration transmitted on the authority of Shaiban (the words are):" The Messenoe of Allah (ﷺ) said: Did any one of you command him to attack it or point towards it?" And in the narration transmitted by Shu'ba (the words are):" Did you point out or did you help or did you hunt?" Shu'ba said: I do not know whether he said:" Did you help or did you hunt?

2857. Abdullah b. Abu Qatada narrated on the authority of his father (Allah be pleased with him) that they went with the Messenger of Allah (ﷺ) on an expedition to Hudaibiya. He (further) said:They had entered upon the state of Ihram except I for 'Umra. He (again) said: I (Abu Qatada) hunted a wild ass and fed my companions in the state of their being Muhrim. 1 then came to the Messenger of Allah (ﷺ) and informed him that we had with us the meat that was left out of it. Thereupon he said: "Eat it," while they were in the state of Ihram

2858. Abdullah b. Abu Qatada reported on the authority of his father (Allah be pleased with him) that they went out with the Messenger of Allah (ﷺ) and they were Muhrim except Abu Qatada. The rest of the hadith Is the same (but with the exception of these words):" He (the Holy Prophet) said: 15 there any- thing out of it? They said: We have its leg with us. The Messenger of Allah (ﷺ) took it and ate it

2859. Abdullah b. Abi Qatada reported that Abu Qatada was among the party of those who had entered upon the state of Ihram whereas he was not. The rest of the hadith is the same (and herein it is also narrated):" He (the Holy Prophet) said: Did any person among you point to him (to hunt) or command him (in any form)? They said: Messenger of Allah, not at all. Thereupon he said: Then eat it

2860. Abd al-Rahman b. 'Uthman Taimi reported on the authority of his father:While we were with Talha b. Ubaidullah and were in the state of Ihram we were presented a (cooked) bird. Talha was sleeping. Some of us ate it and some of us refrained from (eating) it. When Talha awoke he agreed with him who ate it, and said: We ate it along with the Messenger of Allah (ﷺ)

2861. A'isha, the wife of the Messenger of Allah (ﷺ) said:I heard Allah's Messenger (ﷺ) as saying: Four are the vicious (birds, beasts and reptiles) which should be killed in the state of Ihram or otherwise: kite (and vulture), crow, rat, and the voracious dog. I (one of the narrators, 'Ubaidullah b. Miqsam) said to Qasim (the other narrator who heard it from 'A'isha): What about the snake? He said: Let it be killed with disgrace

2862. A'isha (Allah be pleased with her) reported Allah's* Apostle (ﷺ) as saying:Five are the harmful things which should be killed in the state of Ihram or otherwise: snake, speckled crow. rat. voracious dog, and kite

2863. A'isha (Allah be pleased with her) reported Allah's Messenger (ﷺ) as saying:Five are the vicious beasts which should be killed even in the state of Ihram: scorpion, rat, kite, crow and voracious dog

2864. This hadith has been narrated on the authority of Hisham with the same chain of transmitters

2865. A'isha reported Allah's Mdssenger (ﷺ) having said this:Five are the vicious and harmful things which should be killed even within the precincts of Haram: rat, scorpion, crow. kite and voracious dog

2866. This hadith has been narrated on the authority Zuhri with the same chain of transmitters that she (A'isha) reported:The Messenger of Allah (ﷺ) commanded to kill five harmful things in the state of Ihram or otherwise. The rest of the hadith is the same

2867. IA'isha (Allah be pleased with her) reported Allah's Messenger (ﷺ) as saying:Five are the beasts 1618 harmful and vicious and these must be killed even within the precincts of the Ka'ba: crow, kite, voracio@s dog, kcorpion and rat

2868. Salim reported on the authority of his father (Allah be pleased with them) that the Messenger of Allah (ﷺ) said:Five are the (beasts) which if one kills them in the precincts of the Ka'ba or in the state of Ihram entail no sin: rat, scorpion, crow, kite and voracious dog. In another version the words are:" as a Muhrim and in the state of Ihram

2869. Hafsa, the wife of Allah's Apostle (ﷺ), reported Allah's Messenger (ﷺ) having said this:There are five beasts, all of them are vicious and harmful and there is no sin for one who kills them (and these are): scorpion, crow, kite, rat and voracious dog

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2870. Zaid b. Jubair reported: A person asked Ibn Umar which beast a Muhrim could kill. Thereupon he said: One of the wives of Allah's Apostle () told me: He (the Holy Prophet) commanded to kill rat, scorpion, kite, voracious dog and crow
2871. Zaid b. Jubair reported: A person asked Ibn 'Umar which beast a Muhrim could kill, whereupon he said: One of the wives of Allah's Apostle () told me: He (the Holy Prophet) commanded to kill voracious dog, rat, scorpion, kite, crow, and snake (and this is allowed) likewise in prayer
2872. Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger () as saying: Five are the beasts for killing which there is no sin for the Muhrim: crows, kites, scorpions, rats and wild dogs
2873. Ibn Juraij reported: I said to Nafi: What is that which you heard Ibn, Umar declaring permissible for a Muhrim to kill some of the beasts? Nafi, said to me that 'Abdullah had reported: I heard Allah's Messenger () as saying: Five are the beasts in killing which or their being killed, there is no sin: crow, kite, scorpion, rat and voracious dog
2874. The above hadith was reported with other chains from Nafi' on the authority of Ibn 'Umar, but there was difference in the wording in how the attributed the chain
2875. (This hadith has been narrated on the authority of Ibn 'Umar through be upon him) as saying: Five (are the beasts) in killing which or their being killed in the precinct of the Ka'ba there is no sin." The rest of the hadith is the same
2876. Abdullah b. Umar (Allah be pleased with them) reported Allah's Messenger () as saying: Five (are the animals) which, if one kills them in the state of Ihram, entail no sin for one (who does it): scorpion, rat, voracious dog, crow and kite
2877. Ka'b b. 'Ujra (Allah be pleased with him) reported: The Messenger of Allah () came to me on the occasion of Hudaibiya and I was kindling fire under my cooking pot and lice were creeping on my face. Thereupon he (the Holy Prophet) said: Do the vermins harm your head? I said: Yes. He said: Get your head shaved and (in lieu of it) observe fasts for three days or feed six needy persons, or offer sacrifice (of an animal). Ayyub said: I do not know with what (type of expiation) did he commence (the statement)
2878. This hadith is narrated on the authority of Ayyub
2879. Kalb b. Ujra (Allah be pleased with him) reported: It was I for whom this verse was revealed (to the Holy Prophet): "Whoever among you is sick or has an ailment of the head, he (may effect) a compensation by fasting or alms or a sacrifice" He said: I came to him (the Holy Prophet) and he said: Come Dear. So I went near. He (again) said: Come near. So I went near. Thereupon the Messenger of Allah () said: Do the vermins trouble you? Ibn Aun (one of the narrators) said: I think he (Ka'b b. Ujra) replied in the affirmative. He (the Holy Prophet) then commanded to do compensation by fasting or by giving sadaqa (feeding six needy persons) or by sacrifice (of an animal) that is available
2880. Ka'b b. 'Ujra (Allah be pleased with him) reported that the Messenger of Allah (may peace be, upon him) stood near him and lice were falling from his head. Thereupon he (the Holy Prophet) said: Do these vermins trouble you? I said: Yes. Thereupon he said: Then shave your head; and it was in connection with me that this verse was revealed: "Whoever among you is sick or has an ailment of the head, he (may effect) a compensation by fasting or alms or a sacrifice". He (the Holy Prophet, therefore) said to me: Observe fast for three days or give a quantity of alms enough to feed six needy persons or offer sacrifice (of an animal) that is available
2881. Ka'b b. 'Ujra (Allah be pleased with him) reported that the Messenger of Allah () happened to pass by him at Hudaibiya before entering Mecca in a state of Ihram and he (Ka'b) was kindling fire under the cooking pot and vermin were creeping on his (Ka'b's) face. Thereupon (the Holy Prophet) said: Do these vermin trouble you? He (Ka'b) said: Yes. The Messenger of Allah (may peace be upon him) said: Shave your head and give some quantity of food enough to feed six needy persons (faraq is equal to three sa's), or observe fast for three days or offer sacrifice of a sacrificial animal. Ibn Najih (one of the narrators) said: "Or sacrifice a goat
2882. Ka'b b. Ujra (Allah be pleased with him) reported that the Messenger of Allah () happened to pass by him during the period of Hudaibiya. Thereupon he (the Holy Prophet) said to him (Ka'b b. Ujra): Do these vermins trouble your head? He said: Yes. Thereupon he (the Holy Prophet) said: Shave your head. Then sacrifice a goat or observe fasts for three days or give three sats of dates to feed six needy persons
2883. Abdullah b. Ma'qil said: I sat with Ka'b (Allah be pleased with him) and he was in the mosque. I asked him about this verse: "Compensation in (the form of) fasting, or Sadaqa or sacrifice." Ka'b (Allah be pleased with him) said: It was revealed in my case. There was some trouble in my head. I was taken to the Messenger of Allah () and lice were creeping upon my face. Thereupon he said: I did not think that your trouble had become so unbearable as I see. Would you be able to afford (the sacrificing) of a goat? I (Ka'b) said: Then this verse was revealed: "Compensation (in the form of) fasting or alms or a sacrifice." He (the Holy Prophet) said: (It implies) fasting for three days, or feeding six needy persons, half sa' of food for every needy person. This verse was revealed particularly for me and (now) its application is general for all of you
2884. Ka'b b. Ujra (Allah be pleased with him) reported that he went out with the Messenger of Allah () in the state of Ihram, and his (Ka'b's) head and beard were infested with lice. This was conveyed to the Messenger of Allah (). He sent for him (Ka'b) and called a barber (who) shaved his head. He (the Holy Prophet) said: Is there any sacrificial animal with you? He (Kalb) said: I cannot afford it. He then commanded him to observe fasts for three days or feed six needy persons, one sa' for every two needy persons. And Allah the Exalted and Majestic revealed this (verse) particular with regard to him: "So whosoever among you is sick and has an

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ailment of the head.." ; then (its application) became general for the Muslims

2885. Ibn 'Abbas (Allah be pleased with them) reported that the Messenger of Allah (ﷺ) got himself cupped in the state of Ihram

2886. Ibn Buhaina reported that the Messenger of Allah (ﷺ) got himself cupped in the middle of his head on his way to Mecca

2887. Nubaih b. Wabb reported: We went with Aban b. Uthman (in a state of Ihram). When we were at Malal the eyes of Umar b. Ubaidullah became sore and, when we reached Rauba' the pain grew intense. He (Nubaib b. Wahb) sent (one) to Aban b. Uthman to ask him (what to do). He sent him (the message) to apply aloes to them, for 'Uthman (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) applied aloes to the person whose eyes were sore and he was in the state of Ihram

2888. Nubaih b. Wahb reported that the eyes of Umar b. Ubaidnllah b. Ma'mar were swollen, and he decided to use antimony. Aban b. 'Uthman forbade him to do so and commanded him to apply aloes on them, and reported on the authority of 'Uthman b. Affan that the Messenger of Allah (ﷺ) had done that

2889. Ibrahim b. 'Abdullah narrated on the authority of his father that there cropped up a difference of opinion between Abdullah b. 'Abbas and al-Miswar b. Makhrama at a place (called) Abwa'. Abdullah b. 'Abbas contended that a Muhrim (is permitted) to wash his head, whereas Miswar contended that a Muhrim is not (permitted) to wash his head. So Ibn Abbas sent me (the father of Ibrabim) to Abu Ayyub al- Ansiri to ask him about it. (So I went to him) and found him taking bath behind two poles covered by a cloth. I gave him salutation, whereupon he asked: Who is this? I said: I am 'Abdullah b. Hunain. 'Abdullah b. 'Abbas has sent me to you to find out how the Messenger of Allah (ﷺ) washed his head in the state of Ihram. Abu Ayyub (Allah be pleased with him) placed his hand on the cloth and lowered it (a little) till his head became visible to me; and he said to the man who was pouring water upon him to pour water. He poured water on his head. He then moved his head with the help of his hands and moved them (the hands) forward and backward and then said: This is how I saw him (the Messenger of Allah) doing

2890. This hadith has been narrated on the authority of Zaid b. Aslam with the same chain of transmitters that Abu Ayyub rubbed his whole head with his hands and then moved them forward and backward. Miswar said to Ibn 'Abbas: I would never dispute with you (in future)

2891. Ibn Abbas (Allah be pleased with them) reported that a person fell down from his camel (in a state of Ihram) and his neck was broken and he died. Thereupon Allah's Apostle (ﷺ) said: Bathe him with water mixed with the leaves of the lote tree and shroud him in his two (pieces of) cloth (Ihram), and do not cover his head for Allah will raise him on the Day of Resurrection Pronouncing Talbiya

2892. Ibn Abbas (Allah be pleased with them) reported: While a person was standing in 'Arafat with the Messenger of Allah (ﷺ) he fell down from his camel and broke his neck. This was mentioned to the Messenger of Allah (ﷺ), whereupon he said: Bathe him with water mixed with the leaves of the lote tree and shroud him in two (pieces of) cloth and neither perfume him nor cover his head; (Ayyub said) for Allah would raise him on the Day of Resurrection in the state of pronouncing Talbiya. ('Amr. however, said): Verily Allah would raise him on the Day of Resurrection pronouncing Talbiya. Sa'id b. Jubair narrated this hadith on the authority of Ibn 'Abbas (Allah be pleased with them) that a person was standing with the Messenger of Allah (ﷺ) as he was in the state of Ihram. The rest of the hadith is the same

2893. Ibn Abbas (Allah be pleased with them) reported: While a person was standing in 'Arafat with the Messenger of Allah (ﷺ) he fell down from his camel and broke his neck. This was mentioned to the Messenger of Allah (ﷺ), whereupon he said: Bathe him with water mixed with the leaves of the lote tree and shroud him in two (pieces of) cloth and neither perfume him nor cover his head; (Ayyub said) for Allah would raise him on the Day of Resurrection in the state of pronouncing Talbiya. ('Amr. however, said): Verily Allah would raise him on the Day of Resurrection pronouncing Talbiya. Sa'id b. Jubair narrated this hadith on the authority of Ibn 'Abbas (Allah be pleased with them) that a person was standing with the Messenger of Allah (ﷺ) as he was in the state of Ihram. The rest of the hadith is the same

2894. Ibn Abbas (Allah be pleased with them) reported that a person proceeded along with the Messenger of Allah (ﷺ) (may peace be upon him) in the state of Ihram and fell down from his camel and his neck was broken, and he died. The Messenger of Allah (ﷺ) said: Bathe him with water mixed with lote (leaves) and shroud him in two (pieces of) cloth and do not cover his head for he would come on the Day of Resurrection pronouncing Talbiya

2895. Sa'id b. Jubair reported on the authority of Ibn Abbas (Allah be pleased with him) that a person proceeded with the Messenger of Allah (ﷺ) in the state of Ihram. The rest of the hadith is the same except that he (the Holy Prophet) (is reported to have) said: He would be raised on the Day of Resurrection pronouncing Talbiya. Sa'id b. Jubair did not name the place where he fell down

2896. Ibn Abbas (Allah be pleased with them) reported that there was a person in the state of Ihram whose camel broke his neck and he died. Thereupon the Messenger of Allah (ﷺ) said: Bathe him with water mixed (with the leaves of) lote tree and shroud him in his two (pieces of) cloth and cover neither his head nor his face, for he would be raised on the Day of Resurrection pronouncing Talbiya

2897. Ibn 'Abbas (Allah be pleased with them) reported that when a person who was in the state of Ihram was in the company of the Messenger of Allah (ﷺ), his camel broke his neck and he died. Upon this the Messenger of Allah (ﷺ) said: Bathe him with water (mixed with the leaves) of the lote tree and shroud him in his two (pieces of) cloth and, neither perfume him nor cover his head, for he would be raised on the Day of Resurrection pronouncing Talbiya

2898. Sa'id b. Jubair reported on the authority of Ibn 'Abbas (Allah be pleased with them) that a camel broke the neck of its owner while he was in the state of Ihram and he was at that time in the company of the Messenger of Allah (ﷺ). Allah's Messenger (ﷺ) commanded that he should be bathed with water mixed with

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(leaves of the) lote (tree) and no perfume should be applied to him and his head should not be covered, for he would be raised on the Day of Resurrection pronouncing Talbiya

2899. Sa'id b. Jubair heard Ibn 'Abbas (Allah be pleased with them) as saying: A person came to Allah's Apostle (ﷺ) while he was in the state of Ihram. He fell down from his camel and broke his neck. Thereupon Allah's Apostle (ﷺ) commanded to bathe him with water (mixed with the leaves of) the lote (tree), and shroud him in two (pieces of) cloth and not to apply perfume (to him), keeping his head out (of the shroud). Shu'ba said: He then narrated to me after this (the words)" keeping his head out," his face out, for he would be raised on the Day of Resurrection pronouncing Talbiya

2900. Sa'id b. Jubair reported on the authority of Ibn 'Abbas (Allah be pleased with them) that the camel of a person broke his neck as he was in the company of Allah's Messenger (ﷺ). The Messenger of Allah (ﷺ) commanded them (Companions) to wash him with water mixed (with the leaves of) the lote (tree) and to keep his face exposed; (he, the narrator) said: And his head (too), for he would be raised on the Day of Resurrection pronouncing Talbiya

2901. Ibn 'Abbas (Allah be pleased with him) reported that there was a person in the company of Allah's Messenger (ﷺ) (may peace be upon him) whose camel broke his neck and he died. thereupon Allah's Apostle (ﷺ) said: Wash him, but do not apply perfume and do not cover his face, for he would be raised (on the Day of Resurrection) pronouncing Talbiya

2902. A'isha (Allah be pleased with her) reported that Allah's Messenger (ﷺ) went (into the house of) Duba'a bint Zubair and said to her: Did you intend to perform Hajj? She said: By Allah, (I intend to do so) but I often remain ill, whereupon he (the Holy Prophet) said to her: Perform Hajj but with condition, and say: O Allah, I shall be free from Ihram where you detain me. And she (Duba'a) was the wife of Miqdad

2903. A'isha (Allah be pleased with her) reported that Allah's Apostle (ﷺ) went (to the house of) Duba'a bint al-Zubair b. Abd al-Muttalib. She said: Messenger of Allah, I intend to perform Hajj, but I am ill. Thereupon Allah's Apostle (ﷺ) said: Enter Into the state of Ihram on condition that you would abandon it when Allah would detain you

2904. This hadith has been reported on the authority of A'isha through another chain of transmitters

2905. Ibn Abbas reported that Duba'a bint al-Zubair b. 'Abd al-Muttalib (Allah be pleased with her) came to Allah's Messenger (ﷺ) and said: I am an ailing woman but I intend to perform Hajj; what you command me (to do)? He (the Holy Prophet) said: Enter into the state of Ihram (uttering these words) of condition: I would be free from it when Thou wouldst detain me. 'He (the narrator) said: But she was able to complete (the Hajj without breaking down)

2906. Ibn 'Abbas (Allah be pleased with him) reported that Duba'a intended to perform Hajj, and the Messenger of Allah (ﷺ) commanded her (to enter into the state of Ihram) with condition. She did it in compliance with the command of Allah's Apostle (ﷺ)

2907. This hadith has been narrated on the authority of Ibn 'Abbas with a slight variation of words

2908. A'isha (Allah be pleased with her) reported that Asma' bint 'Umais gave birth to Muhammad b Abu Bakr near Dhu'l-Hulaifa. The Messenger of Allah (ﷺ) commanded Abu Bakr to convey to her that she should take a bath and then enter into the state of Ihram

2909. Jabir b. 'Abdullah (Allah be pleased with them) reported that when Asma' bint 'Umais gave birth (to a child) in Dhu'l-Hulaifa. Allah's Messenger (ﷺ) commanded Abu Bakr (to convey to her) that she should take a bath and enter into the state of Ihram

2910. A'isha (Allah be pleased with her) said: We went with the Messenger of Allah (ﷺ) during the year of the Farewell Pilgrimage. We entered into the state of Ihram for Umra. Then the Messenger of Allah (ﷺ) said: Who has the sacrificial animal with him, he should put on Ihram for Hajj along with Umra. and should not put it off till he has completed them (both Hajj and Umra). She said: When I came to Mecca. I was having menses, I neither circumambulated the House, nor ran between as-safa' and al-Marwa. I complained about it to the Messenger of Allah (ﷺ) and he said: Undo your hair, comb it, and pronounce Talbiya for Hajj, and give up Umra (for the time being), which I did. When we had performed the Hajj, the Messenger of Allah (ﷺ) (may peace be upon him) sent me with Abd al-Rabman b. Abu Bakr to Tan'im saying: This is the place for your Umra. Those who had put on Ihram for Umra circumambulated the House, and ran between al-safa' and al-Marwa. They then put off Ihram and then made the last circuit after they had returned from Mina after performing their Hajj, but those who had combined the Hajj and the Umra made only one circuit (as they had combined Hajj and 'Umra)

2911. A'isha, the wife of the Messenger of Allah (ﷺ), said: We went out with the Messenger of Allah (ﷺ) during the year of the Farewell Pilgrimage. There were some amongst us who had put on Ihram for Umra and there were some who had put on Ihram for Hajj. (We proceeded on till) we came to Mecca. The Messenger of Allah (ﷺ) said: He who put on Ihram for 'Umra but did not bring the sacrificial animal with him should put it off. and he who put on Ihram for Umra and he who had brought the sacrificial animal with him should not put it off until he had slaughtered the animal; and he who put on Ihram for Hajj should complete it. A'isha (Allah be pleased with her) said: I was in the monthly period, and I remained in this state till the day of 'Arafa, and I had entered into the state of Ihram for 'Umra. The Messenger of Allah (ﷺ) thus commanded me to undo my hair and comb them (again) and enter into the state of Ihram for Hajj, and abandon (the rites of 'Umra). She ('A'isha) said: I did so, and when I had completed my Pilgrimage, the Messenger of Allah (ﷺ) sent with me 'Abd al-Rabman b. Abu Bakr and commanded me to (resume the rites of) 'Umra at Tan'im. the place where (I abandoned) 'Umra and put on Ihram for Hajj (before completing Umra)

2912. A'isha (Allah be pleased with her) reported: We went with the Messenger of Allah (ﷺ) during the year of the Farewell Pilgrimage. I put on Ihram for Umra and did not bring the sacrificial animal. The Apostle of Allah (ﷺ) said: He who has the sacrificial animal with him should enter into the state of Ihram for Hajj along with 'Umra, and. he should not put the Ihram off till he has completed both of them. She (Hadrat A'isha) said: The monthly period began. When it was the night of

Arafa, I said to the Messenger of Allah (ﷺ): I entered into the state of Ihram for 'Umra. but now how should I perform the Hajj? Thereupon he said: Undo your hair and comb them, and desist from performing Umra, and put on Ihram for Hajj She (A'isha, said: When I had completed my Hajj he commanded 'Abd al-Rahman b. Abu Bakr to carry me behind him (on boneback) in order to enable me to resume the rituals of Umra from Tan'im, the place where I abandoned its rituals

2913. A'isha (Allah be pleased with her) reported:'We went with the Messenger of Allah (ﷺ) (to Mecca). He said: He who intended among you to put on Ihram for Hajj and 'Umra should do so. And he who intended to put on Ihram for Hajj may do so. And he who intended to put on Ihram for 'Umra only may do so. 'A'isha (Allah be pleased with her) said: The Messenger of Allah (ﷺ) put on Ihram for Hajj and some people did that along with him. And some people put on Ihram for 'Umra and Hajj (both), and some persons put on Ihram for 'Umra only, and I was among those who put on Ihram for 'Umra (only)

2914. A'isha (Allah be pleased with her) reported:We went with the Messenger of Allah (ﷺ) (in his) Farewell Pilgrimage near the time of the appearance of the new moon of Dhul-Hijja. The Messenger of Allah (ﷺ) said: He who amongst you intends to put on Ihram for 'Umra may do so; had I not brought sacrificial animals along with me, I would have put on Ihram for 'Umra. She (further said). There were some persons who put on Ihram for 'Umra, and some persons who put on Ihram for Hajj, and I was one of those who put on Ihram for 'Umra. We went on till we reached Mecca, and on the day of 'Arafa I found myself in a state of menses, but I did not put off the Ihram for 'Umra. I told about (this state of mine) to the Messenger of Allah (ﷺ), whereupon he said: Abandon your 'Umra, and undo the hair of your head and comb (them), and put on Ihram for Hajj. She ('A'isha) said: I did accordingly. When it was the night at Hasba and Allah enabled us to complete our Hajj, he (the Holy Prophet) sent with me 'Abd al-Rahman b. Abu Bakr, and he mounted me behind him on his camel and took me to Tan'im and I put on Ihram for 'Umra, and thus Allah enabled us to complete our Hajj and 'Umra and (we were required to observe) neither sacrifice nor alms nor fasting

2915. A'isha (Allah be pleased with her) said:We set out with the Messenger of Allah (ﷺ) just at the appearance of the new moon of Dhul- Hijja. We had no other intention but that of performing the Hajj, whereupon the Messenger of Allah (ﷺ) said: He who among you intends to put on Ihram for 'Umra should do so for 'Umra. The rest of the hadith is the same

2916. A'isha (Allah be pleased with her) reported:We went with the Messenger of Allah (ﷺ) at the appearance of the new moon of Dhu'l-Hijja. There were amongst us those who had put on Ihram for Umra, and those also who had put on Ihram both for Hajj and Umra, and still those who had put on Ihram for Hajj (alone). I was one of those who had put on Ihram for. Umra (only). 'Urwa (one of the narrators) said: Allah enabled her (A'isha) to complete both Hajj and Umra (according to the way as mentioned above). Hisham (one of the narrators) said: She had neither the sacrificial animal nor (was she required to) fast, nor (was she obliged to give) alms

2917. A'isha (Allah be pleased with her) said:We proceeded with the Messenger of Allah (ﷺ) during the year of the Farewell Pilgrimage. There were those amongst us who had put on Ihram for Umra, and those who had put on Ihram both for Hajj and" Umra, and those amongst us who had put on Ihram for Hajj (only), while the Messenger of Allah (ﷺ) had put on Ihram for Hajj (only). He who put on Ihram for Umra put it off (after performing Umra), and he who had put on Ihram for Hajj or for both Hajj and 'Umra did not put it off before the day of sacrifice (10th of Dhu'l-Hijja)

2918. A'isha (Allah be pleased with her) said:We proceeded with the Messenger of Allah (ﷺ) with no other intention but that of performing the Hajj. As I was at Sarif or near it, I entered in the state of menses. The Apostle of Allah (ﷺ) came to me and I was weeping, whereupon he said: Are you in a state of menses? I said. Yes. whereupon he said: This is what Allah has ordained for all the daughters, of Adam. Do whatever the pilgrim does. except that you should not circumambulate the House till you have washed yourself (at the end of the menses period). And the Messenger of Allah (ﷺ) offered sacrifice of a cow on behalf of his wives

2919. A'isha (Allah be pleased with her) reported:We went with the Messenger of Allah (ﷺ) with no other aim but that of Hajj till we came (to the place known as) Sarif; and there I entered in the state of menses. The Messenger of Allah (ﷺ) came to me while I was weeping. He said: What makes you weep? I said: Would that I had not come (for Pilgrimage) this year. He (the Holy Prophet) said: What has happened to you? You have perhaps entered the period of menses. I said: Yes. He said: This is what has been ordained for the daughters of Adam. Do what a pilgrim does except that you should not circumambulate the House, till you are purified (of the menses). She ('A'isha) said: When I came to Mecca, the Messenger of Allah (ﷺ) said to his companions: Make this (Ihram) the Ihram for 'Umra. So the people put off Ihram except those who had sacrificial animals with them. She ('A'isha) said: The Apostle of Allah (ﷺ) had the sacrificial animal with him, and so had Abu Bakr, 'Umar and other persons of means. They (those who had put off Ihram again) put on Ihram (for Hajj) when they marched (towards Mina), and it was the 8th of Dhu'l-Hijja. She ('A'isha) said: When it was the day of sacrifice (10th of Dhu'l-Hijja), I was purified, and the Messenger of Allah (ﷺ) commanded me and I did the circumambulation of Ifada. She said that the flesh of cow was sent to us. I said: What is it? They said: The Messenger of Allah (ﷺ) has offered a cow as sacrifice on behalf of his wives. When it was the night at Hasba, I said: Messenger of Allah, people are coming back from Hajj and Umra, where as I am coming back from Hajj (alone). She (A'isha) reported: He (the Holy Prophet) commanded" Abd al-Rahman b. Abu Bakr to mount me upon his camel behind him. She ('A'isha) said: I was very young and I well remember that I dozed off and my face touched the hind part of the haudaj (camel litter) till we came to Tan'im, and entered into the state of Ihram in lieu of Umra (which I for the time being abandoned) and which the people had performed

2920. A'isha (Allah be pleased with her) reported:We entered into the state of. Ihram for Hajj till we were at Sarif and I was in menses. The Messenger of Allah (ﷺ) came to me and I was weeping. The rest of the hadith is the same but (with this portion) that there were sacrificial animals with Allah's Apostle (ﷺ) and with Abu Bakr, Umar and with rich persons. And they pronounced Talbiya as they proceeded on. And there is no mention of this (too):" I was a girl of tender age and I dozed off and my face touched the bind part of the Haudaj

2921. A'isha reported that the Messenger of Allah (ﷺ) entered into the state of Ihram for Hajj Afrad

2922. A'isha (Allah be pleased with her) reported: We proceeded with the Messenger of Allah (ﷺ) putting on the Ihram for Hajj during the months of Hajj and the night of Hajj till we encamped at Sarif. He (the Holy Prophet) went to his Companions and said: He who has no sacrificial animal with him, in his case I wish that he should perform Umra (with this Ihram), and he who has the sacrificial animal with him should not do it. So some of them performed Hajj whereas others who had no sacrificial animals with them did not do (Hajj, but performed only 'Umra). The Messenger of Allah (ﷺ) had a sacrificial animal with him and those too who could afford it (performed Hajj). The Messenger of Allah (ﷺ) came to me (i. e. A'isha) while I was weeping, and he said: What makes you weep? I said: I heard your talk with Companions about Umra. He said: What has happened to you? I said: I do not observe prayer (due to the monthly period), whereupon he said: It would not harm you; you should perform (during this time) the rituals of Hajj (which you can do outside the House). Maybe Allah will compensate you for this. You are one among the daughters of Adam and Allah has ordained for you as He has ordained for them. So I proceeded on (with the rituals of Hajj) till we came to Mina. I washed myself and then circumambulated the House, and the Messenger of Allah (ﷺ) encamped at Muhassab and called, Abd al-Rahman b. Abu Bakr. and said: Take out your sister from the precincts of the Ka'ba in order to put on Ihram for Umra and circumambulate the House. and I shall wait for you here. She said: So I went out and put on Ihram and then circumambulated the House, and (ran) between al-Safa and al-Marwa, and then we came to the Messenger of Allah (ﷺ) and he was in his house in the middle of the night. He said: Have you completed your (rituals)? I said: Yes. He then announced to his Companions to march on. He came out, and went to the House and circumambulated it before the dawn prayer and then proceeded to Medina

2923. A'isha (Allah be pleased with her) said: Some among us put on Ihram for Hajj alone (Hajj Mufrad) ; some of us for Hajj and Umra together (Qiran), and some of us for Tamattal (first for Umra and after completing it for Hajj)

2924. Al-Qasim b. Muhammad reported that A'isha had come for Hajj

2925. Umra reported: I heard A'isha (Allah be pleased with her) as saying: We went out with the Messenger of Allah (ﷺ) five days before the end of Dhi Qa'dah, and we did see but that he intended to perform Hajj (only), but as we came near Mecca the Messenger of Allah (ﷺ) commanded that he who did not have the sacrificial animal with him should put off Ihram after circumambulating the House and running between al-Safa and al-Marwa (and thus convert his Ihram from that of Hajj to 'Umra). A'isha (Allah be pleased with her) said: The flesh of cow was sent to us on the Day of Sacrifice (10th of Dhu'l-Hijja). I said. What is this? It was said: The Messenger of Allah (ﷺ) sacrificed (the cow) on behalf of his wives. Yahya said: I made a mention of this hadith (what has been stated by Umra) to Qasim b. Muhammad, whereupon he said: By Allah, she has rightly narrated it to you

2926. This hadith has been narrated by Yahya through the same chain of transmitters

2927. Al-Qasim narrated from the Mother of the Believers (Hadrat 'A'isha) that she said: Messenger of Allah. the people return (from Mecca) having done two worships (both Hajj and Umra), but I am coming back with one (only). whereupon he said: You should wait and when the period of menses is over, you should go to Tan'im and put on Ihram and then meet us at such and such time (and I think he said tomorrow) ; and (the reward of this Umra) is for you equal to your hardship or your spending

2928. Ibn al-Muththanna reported on the authority of Ibn Abu'Adi who transmitted on the authority of Ibn'Aun who narrated from al-Qasim and Ibrahim having said: I cannot differentiate the hadith of one from the other (Qasim and Ibrahim) that the Mother of the Believers (Allah be pleased with her) said this: Messenger of Allah, people have come back with two acts of worship. The rest of the hadith is the same

2929. A'isha (Allah be pleased with her) reported: We went with the Messenger of Allah (ﷺ) and we did not see but that he (intended to perform) Hajj (only), but when we reached Mecca we circumambulated the House; and the Messenger of Allah (ﷺ) commanded that he who did not have with him a sacrificial animal should put off Ihram. She (A'isha) said: (And consequently) those who did not bring the sacrificial animals with them put off Ihram; and among his wives (too) who had not brought the sacrificial animals with them put off Ihram. A'isha said: I entered my period and could not (therefore) circumambulate the House. When it was the night of Hasba she said: Messenger of Allah, people are coming back (after having performed both) Hajj and 'Umra, whereas I am coming back only with Hajj, whereupon he said: Did you not circumambulate (the Ka'ba) that very night we entered Mecca? She (A'isha) said: No, whereupon he said: Go along with your brother to Tan'im and put on the Ihram for Umra, and it is at such and such a place that you can meet (us). (In the meanwhile) Safiyya (the wife of the Holy Prophet) said: I think, I will detain you (since I have entered in the monthly) period and you shall have to wait for me for the farewell circuit). Thereupon he (the Holy Prophet) said: May you be wounded and your head shorn did you not circumambulate on the Day of Sacrifice (10th of Dhu'l-Hijja)? She said: Yes. The Prophet (ﷺ) said: There is no harm. You should go forward. A'isha said: The Messenger of Allah (ﷺ) was going upwards to the side of Mecca, whereas I was coming down from it, or I was going upward, whereas he was coming down. Isbiq said: She was climbing down, and he was climbing down

2930. A'isha (Allah be pleased, with her) reported: We went out with the Messenger of Allah (ﷺ) pronouncing Talbiya having no explicit intention of Pilgrimage or 'Umra. The rest of the hadith is the same

2931. A'isha (Allah be pleased with her) reported that the Messenger of Allah (ﷺ) came out on the 4th or 5th of Dhul'I-Hijja (for Pilgrimage to Mecca) and came to me, and he was very angry. I said: Messenger of Allah, who has annoyed you? May Allah cast him in fire I He said: Don't you know that I commanded the people to do an act, but they are hesitant. (Hakam said: I think that he said: They seem to be hesitant.) And if I were to know my affair before what I had to do subsequently, I would not have brought with me the sacrificial animals, and would have bought them (at Mecca) and would have put off Ihram as others have done

2932. A'isha (Allah be pleased with her) reported that the Messenger of Allah (ﷺ) came out (for Pilgrimage) on The 4th or 5th of Dhu'l Hijja. The rest of the hadith is the same, but he (the narrator) made no mention of the doubt of Hakam about his (the Prophet's) words: " They were reluctant

Sahih Muslim

2933. A'isha (Allah be pleased with her) reported that she put on Ihram for, Umra and arrived 'at Mecca) but did not circumambulate the House as she had entered in the period of menses, and then put on Ihram for Hajj and performed all the rituals concerning it (except circumambulating the House). The Apostle of Allah () said to her on the day of march (when pilgrims come to Mina):Your circumambulation would suffice both Hajj and Umra. She, however, felt reluctant. Thereupon the Prophet () sent her with 'Abd al-Rahman to Tan'im and she performed Umra (with separate rituals) after Hajj

2934. A'isha (Allah be pleased with her) reported that she entered in the monthly period at Sarif, and took bath at 'Arafa (after the period was over). The messenger of Allah () said to her:Your circumambulation between al Safa and al-Marwa is enough for your Hajj and 'Umra

2935. Safiyya bint Shaiba reported that 'A'isha (Allah be pleased with her) said:Messenger of Allah, the people are returning with two rewards whereas I am returning with one reward. Thereupon he commanded 'Abd al-Rahman b. Abu Bakr to take her to al-Tan'im. She ('A'isha) said: He seated me behind him on his camel. She (further) stated: I lifted my head covering and took it off from my neck. He struck my foot as if he was striking the camel. I said to him: Do you find anyone bere? She (further) said: I entered into the state of Ihram for 'Umra till we reached the Messenger of Allah () and he was at Hasba

2936. Abd al-Rahman b. Abu Bakr reported that the Messenger of Allah () ordered him to mount A'isha behind him and enable her to (enter into the state of Ihram for 'Umra) at Tan'im

2937. Jabir (Allah be pleased with him) said:We, in the state of Ihram, came with the Messenger of Allah () for Hajj Mufrad (with the aim of Hajj only), and 'A'isha set out for Umra, and when we reached Sarif, she (Hadrat A'isha) entered in the state of monthly period; we proceeded on till we reached (Mecca) and circumambulated the Ka'ba and ran between (al-Safa) and al-Marwa; and the Messenger of Allah () commanded that one who amongst us had no sacrificial animal with him should put off Ihram. We said: What does this "putting off" imply? He said: Getting out completely from the state of Ihram, (so we put off Ihram), and we turned to our wives and applied perfume and put on our clothes. and we were at a four night's distance from 'Arafa. And we again put on Ihram on the day of Tarwiya (8th of Dhu'l-Hijja). The Messenger of Allah () came to 'A'isha (Allah be pleased with her) and found her weeping, and said: What is the matter with you? She said: The matter is that I have entered in the monthly period, and the people had put off Ihram, but I did not and I did not circumambulate the House, and the people are going for Hajj now (but I can't go), whereupon he said: It is the matter which Allah has ordained for the daughters of Adam, so now take a bath and put on Ihram for Hajj. She ('A'isha) did accordingly, and stayed at the places of staying till the monthly period was over. She then circumambulated the House, and (ran between) al-Safa and al-Marwa. He (the Holy Prophet) then said: Now both your Hajj and 'Umra are complete, whereupon she said: I feel in my mind that I did not circumambulate the House till I performed Hajj (I missed the circumambulation of 'Umra). Thereupon he (Allah's Apostle) said: 'Abd al-Rahman, take her to Tan'im (so as to enable her) to perform Umra (separately), and it was the night at Hasba

2938. Jabir b. Abdullah is reported to have said that the Messenger of Allah () came to 'A'isha (Allah be pleased with her) and she was weeping. The rest of the hadith is the same

2939. Jabir b. 'Abdullah reported that A'isha (Allah be pleased with her) entered into the state of Ihram (separately) for 'Umra while the Prophet () was performing Hajj. The rest of the hadith is the same, but with this addition:The Messenger of Allah () was a person of gentle disposition, so when she (A'isha) wished for a thing, he accepted it (provided it did not contravene the teachings of Islam). So he (in pursuance of her desire for a separate Ihram for Umra) sent her with 'Abd al-Rahman b. Abu Bakr and she put on Ihram for 'Umra at al-Tan'im. Matar and Abu Zubair (the two narrators amongst the chain of transmitters) said: Whenever 'A'isha performed Hajj she did as she had done along with Allah's Apostle ()

2940. Jabir (Allah be pleased with him) said.:We went with Allah's Messenger () in 'a state of Ihram for the Hajj. There were women and children with us. When we reached Mecca we circumambulated the House and (ran) between al-Safa and al-Marwa. The Messenger of Allah () said: He who has no sacrificial animal with him should put off Ihram. We said: What kind of putting off? He said: Getting out of Ihram completely. So we came to our wives, and put on our clothes and applied perfume. When it was the day of Tarwiya, we put on Ihram for Hajj. and the first circumambulation and (running) between al-Safa and al-Marwa sufficed us.. Allah's Messenger () commanded us to become seven partners (in the sacrifice) of a camel and a cow

2941. Jabir b. Abdullah reported that the Messenger of Allah () ordered us to put on Ihram (again) as we proceeded towards Mina after we had put it off (i. e. 'on the 8th of Dhu'l-Hijja). So we pronounced Talbiya at al-Abtah

2942. Jabir b. Abdullah is reported to have said:Neither Allah's Apostle () nor his Companions (circumambulated the Ka'ba and) ran between al-Safa and al-Marwa but once (sufficing both for Hajj and 'Umra). But in the hadith transmitted by Muhammad b. Bakr there is an addition:" That is first circumambulation

2943. Ata'reported:I, along with some people, heard Jabir b. 'Abdullah saying: We the Companions of Muhammad () put on Ihram for Hajj only. Ata' further said that Jabir stated: Allah's Apostle () came on the 4th of Dhu'l-Hijja and he commanded us to put off Ihram. 'Ata'said that he (Allah's Apostle) commanded them to put off Ihram and to go to their wives (for intercourse). 'Ata' said: It was not obligatory for them, but (intercourse) with them had become permissible. We said: When only five days had been left to reach 'Arafa, he (the Holy Prophet) commanded us to have intercourse with our wives. And we reached 'Arafa in a state as if we had just had intercourse (with them). He ('Ata') said: Jabir pointed with his hand and I (perceive) as if I am seeing his hand as it moved. In the (meantime) the Messenger of Allah () stood amongst us and said: You are well aware that I am the most God-fearing, most truthful and most pious amongst you. And if there were not sacrificial animals with me, I would also have put off Ihram as you have put off. And if I were to know this matter of mine what I have come to know later on, I would not have brought sacrificial animals with me. So they (the Companions) put off Ihram and we also put it off and listened to (the Holy Prophet) and obeyed (his command). Jabir said: 'Ali came with the revenue of the taxes (from Yemen). He (the Holy Prophet) said: For what (purpose) have you entered into the

state of Ihram (whether you entered into the state purely for Hajj and, Umra jointly or Hajj and Umra separately)? He said: For the purpose for which the Messenger of Allah (ﷺ) had entered. (The Prophet had entered as a Qiran, i.e. Ihram covering both Umra and Hajj simultaneously.) Thereupon Allah's Messenger (ﷺ) said: Offer a sacrifice of animal, and retain Ihram. And 'Ali brought a sacrificial animal for him (for the Holy Prophet). Suraqa b. Malik b. Ju'shum said: Messenger of Allah, is it (this concession putting off Ihram of Hajj or Umra) meant for this year or is it forever? He said: It is forever

2944. Jabir b. 'Abdullah (Allah be pleased with them) reported: We entered with the Messenger of Allah (ﷺ) in the state of Ihram for Hajj. When we came to Mecca he commanded us to put off Ihram and make it for 'Umra. We felt it (the command) hard for us, and our hearts were anguished on account of this and it (this reaction of the people) reached the Messenger of Allah (ﷺ). We do not know whether he received (this news) from the Heaven (through revelation) or from the people. (Whatever the case might be) he said; O people, put off Ihram. If there were not the sacrificial animals with me, I would have done as you do. So we put off the Ihram (after performing Umra), and we had intercourse with our wives and did everything which a non-Muhrim does (applying perfume, putting on clothes, etc.), and when it was the day of Tarwiya (8th of Dhu'l-Hijja) we turned our back to Mecca (in order to go to Mini, 'Arafat) and we put on Ihram for Hajj

2945. Musa b. Nafi reported: I came to Mecca as a Mutamattil for Umra (performing Umra first and then putting off Ihram and again entering into the state of Ihram for Hajj) four days before the day of Tarwiya (i. e. on the 4th of Dhu'l-Hijja). Thereupon the people said: Now yours is the Hajj of the Meccans. I went to 'Ata' b. Abi Rabah and asked his religious verdict. 'Ata' said: Jabir b. 'Abdullah al'Ansari (Allah be pleased with them) narrated to me that he performed Hajj with the Messenger of Allah (ﷺ) in the year when he took sacrificial animals with him (i.e. during the 10th year of Hijra known as the Farewell Pilgrimage) and they had put on Ihram for Hajj only (as Mufrid). The Messenger of Allah (ﷺ) said: Put off Ihram and circumambulate the House, and (run) between al-Safa and al-Marwa, and get your hair cut and stay as non-Muhrim. When it was the day of Tarwiya, then put on Ihram for Hajj and make Ihram for Mut'a (you had put on Ihram for Hajj, but take it off after performing Umra and then again put on Ihram for Hajj). They said: How should we make it Mut'a although we entered upon Ihram in the name of Hajj? He said: Do whatever I command you to do. Had I not brought sacrificial animals with me, I would have done as I have commanded you to do. But it is not permissible for me to put off Ihram till the sacrifice is offered. Then they also did accordingly

2946. Jabir b. 'Abdullah (Allah be pleased with them) reported: We set out with Allah's Messenger (ﷺ) as Muhrim for Hajj. The Messenger of Allah (ﷺ) commanded us to make this Ihram for Umra, and some put it off (after performing 'Umra), but the Prophet (ﷺ) had sacrificial animals with him, so he could not make it (this Ihram) as that of Umra

2947. (Abu Nadra reported: Ibn 'Abbas commanded the performance of Mut'a putting ihram for 'Umra during the months of Dhul-Hijja and after completing it. then putting on Ihram for Hajj), but Ibn Zubair forbade to do it. I made a mention of it to Jabir b. Abdullah and he said: It is through me that this hadith has been circulated. We entered into the state of Ihram as Tamattu' with the Messenger of Allah (ﷺ). When 'Umar was Installed as Caliph, he said: Verily Allah made permissible for His Messenger (ﷺ) whatever He liked and as He liked. And (every command) of the Holy Qur'an has been revealed for every occasion. So accomplish Hajj and Umra for Allah as Allah has commanded you; and confirm by (proper conditions) the marriage of those women (with whom you have performed Mut'a). And any person would come to me with a marriage of appointed duration (Mut'a), I would stone him (to death)

2948. Qatada narrated this hadith with the same chain of transmitters saying: (That 'Umar also said): Separate your Hajj from 'Umra, for that is the most complete Hajj, and complete your Umra

2949. Jabir b. 'Abdullah (Allah be pleased with them) reported: We came with the Messenger of Allah (ﷺ) pronouncing Talbiya for Hajj, and the Messenger of Allah (ﷺ) commanded us to make (our Ihram) into that of Umra

2950. Ja'far b. Muhammad narrated on the authority of his father thus: I came to Jabir b. Abdullah and asked him about the (Farewell) Pilgrimage of Allah's Messenger (ﷺ). The rest of the hadith is the same, but with the addition of this: "There was one Abu Sayyara among the Arabs, (of pre-Islamic period) who carried (people from Muzdalifa to Mini). As the Messenger of Allah (ﷺ) set out from Muzdalifa to al-Mash'ar al-Haram, the Quraish were certain that he would halt there and that would be his station. But he passed on (without staying) there. and paid no heed to it till he came to 'Arafat and there he stayed

2951. Ja'far b. Muhammad reported on the authority of his father: We went to Jabir b. Abdullah and he began inquiring about the people (who had gone to see him) till it was my turn. I said: I am Muhammad b. 'Ali b. Husain. He placed his hand upon my head and opened my upper button and then the lower one and then placed his palm on my chest (in order to bless me), and I was, during those days, a young boy, and he said: You are welcome, my nephew. Ask whatever you want to ask. And I asked him but as he was blind (he could not respond to me immediately), and the time for prayer came. He stood up covering himself in his mantle. And whenever he placed its ends upon his shoulders they slipped down on account of being short (in size). Another mantle was, however, lying on the clothes rack near by. And he led us in the prayer. I said to him: Tell me about the Hajj of Allah's Messenger (ﷺ). And he pointed with his hand nine, and then stated: The Messenger of Allah (ﷺ) stayed in (Medina) for nine years but did not perform Hajj, then he made a public announcement in the tenth year to the effect that Allah's Messenger (ﷺ) was about to perform the Hajj. A large number of persons came to Medina and all of them were anxious to follow the Messenger of Allah (ﷺ) and do according to his doing. We set out with him till we reached Dhu'l-Hulaifa. Asma' daughter of Umais gave birth to Muhammad b. Abu Bakr. She sent message to the Messenger of Allah (ﷺ) asking him: What should I do? He (the Holy Prophet) said: Take a bath, bandage your private parts and put on Ihram. The Messenger of Allah (ﷺ) then prayed in the mosque and then mounted al-Qaswa (his she-camel) and it stood erect with him on its back at al-Baida'. And I saw as far as I could see in front of me but riders and pedestrians, and also on my right and on my left and behind me like this. And the Messenger of Allah (ﷺ) was prominent among us and the (revelation) of the Holy Qur'an was descending

upon him. And it is he who knows (its true) significance. And whatever he did, we also did that. He pronounced the Oneness of Allah (saying):" Labbaik,O Allah, Labbaik, Labbaik. Thou hast no partner, praise and grace is Thine and the Sovereignty too; Thou hast no partner." And the people also pronounced this Talbiya which they pronounce (today). The Messenger of Allah (May peace be upon him) did not reject anything out of it. But the Messenger of Allah (May peace. be upon him) adhered to his own Talbiya. Jabir (Allah be pleased with him) said: We did not have any other intention but that of Hajj only, being unaware of the Umra (at that season), but when we came with him to the House, he touched the pillar and (made seven circuits) running three of them and walking four. And then going to the Station of Ibrahim, he recited:" And adopt the Station of Ibrahim as a place of prayer." And this Station was between him and the House. My father said (and I do not know whether he had made a mention of it but that was from Allah's Apostle [May peace be upon him] that he recited in two rak'ahs:" say: He is Allah One," and say:" Say: O unbelievers." He then returned to the pillar (Hajar Aswad) and kissed it. He then went out of the gate to al-Safa' and as he reached near it he recited:" Al-Safa' and al-Marwa are among the signs appointed by Allah," (adding:) I begin with what Allah (has commanded me) to begin. He first mounted al-Safa' till he saw the House, and facing Qibla he declared the Oneness of Allah and glorified Him, and said:" There is no god but Allah, One, there is no partner with Him. His is the Sovereignty. to Him praise is due. and He is Powerful over everything. There is no god but Allah alone, Who fulfilled His promise, helped His servant and routed the confederates alone." He then made supplication in the course of that saying such words three times. He then descended and walked towards al-Marwa, and when his feet came down in the bottom of the valley, he ran, and when he began to ascend he walked till he reached al-Marwa. There he did as he had done at al-Safa'. And when it was his last running at al-Marwa he said: If I had known beforehand what I have come to know afterwards, I would not have brought sacrificial animals and would have performed an 'Umra. So, he who among you has not the sacrificial animals with him should put off Ihram and treat it as an Umra. Suraqa b. Malik b. Ju'sham got up and said: Messenger of Allah, does it apply to the present year, or does it apply forever? Thereupon the Messenger of Allah (May peace be upon him) intertwined the fingers (of one hand) into another and said twice: The 'Umra has become incorporated in the Hajj (adding):" No, but for ever and ever." 'All came from the Yemen with the sacrificial animals for the Prophet (May peace be upon him) and found Fatimah (Allah be pleased with her) to be one among those who had put off Ihram and had put on dyed clothes and had applied antimony. He (Hadrat'Ali) showed disapproval to it, whereupon she said: My father has commanded me to do this. He (the narrator) said that 'Ali used to say in Iraq: I went to the Messenger of Allah () showing annoyance at Fatimah for what she had done, and asked the (verdict) of Allah's Messenger () regarding what she had narrated from him, and told him that I was angry with her, whereupon he said: She has told the truth, she has told the truth. (The Prophet then asked 'Ali): What did you say when you undertook to go for Hajj? I ('Ali) said: O Allah, I am putting on Ihram for the same purpose as Thy Messenger has put it on. He said: I have with me sacrificial animals, so do not put off the Ihram. He (Jabir) said: The total number of those sacrificial animals brought by 'Ali from the Yemen and of those brought by the Apostle () was one hundred. Then all the people except the Apostle () and those who had with them sacrificial animals, put off Ihram, and got their hair clipped; when it was the day of Tarwiya (8th of Dhu'l-Hijja) they went to Mina and put on the Ihram for Hajj and the Messenger of Allah () rode and led the noon, afternoon, sunset 'Isha' and dawn prayers. He then waited a little till the sun rose, and commanded that a tent of hair should be pitched at Namira. The Messenger of Allah () then set out and the Quraish did not doubt that he would halt at al-Mash'ar al-Haram (the sacred site) as the Quraish used to do in the pre-Islamic period. The Messenger of Allah (), however, passed on till he came to 'Arafa and he found that the tent had been pitched for him at Namira. There he got down till the sun had passed the meridian; he commanded that al-Qaswa should be brought and saddled for him. Then he came to the bottom of the valley, and addressed the people saying: Verily your blood, your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours. Behold! Everything pertaining to the Days of Ignorance is under my feet completely abolished. Abolished are also the blood-revenges of the Days of Ignorance. The first claim of ours on blood-revenge which I abolish is that of the son of Rabi'a b. al-Harith, who was nursed among the tribe of Sa'd and killed by Hudhail. And the usury of she pre-Islamic period is abolished, and the first of our usury I abolish is that of 'Abbas b. 'Abd al-Muttalib, for it is all abolished. Fear Allah concerning women! Verily you have taken them on the security of Allah, and intercourse with them has been made lawful unto you by words of Allah. You too have right over them, and that they should not allow anyone to sit on your bed whom you do not like. But if they do that, you can chastise them but not severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner. I have left among you the Book of Allah, and if you hold fast to it, you would never go astray. And you would be asked about me (on the Day of Resurrection), (now tell me) what would you say? They (the audience) said: We will bear witness that you have conveyed (the message), discharged (the ministry of Prophethood) and given wise (sincere) counsel. He (the narrator) said: He (the Holy Prophet) then raised his forefinger towards the sky and pointing it at the people (said):" O Allah, be witness. O Allah, be witness," saying it thrice. (Bilal then) pronounced Adhan and later on Iqama and he (the Holy Prophet) led the noon prayer. He (Bilal) then uttered Iqama and he (the Holy Prophet) led the afternoon prayer and he observed no other prayer in between the two. The Messenger of Allah () then mounted his camel and came to the place of stay, making his she-camel al-Qaswa, turn towards the side where there we are rocks, having the path taken by those who went on foot in front of him, and faced the Qibla. He kept standing there till the sun set, and the yellow light had somewhat gone, and the disc of the sun had disappeared. He made Usama sit behind him, and he pulled the nosestring of Qaswa so forcefully that its head touched the saddle (in order to keep her under perfect control), and he pointed out to the people with his right hand to be moderate (in speed), and whenever he happened to pass over an elevated tract of sand, he slightly loosened it (the nose-string of his camel) till she climbed up and this is how he reached al-Muzdalifa. There he led the evening and 'Isha prayers with one Adhan and two Iqamas and did not glorify (Allah) in between them (i. e. he did not observe supererogatory rak'ahs between Maghrib and 'Isha' prayers). The Messenger of Allah () then lay down till dawn and offered the dawn prayer with an Adhan and Iqama when the morning light was clear. He again mounted al-Qaswa, and when he came to al-Mash'ar al-Haram, he faced towards Qibla, supplicated Him, Glorified Him, and pronounced His Uniqueness (La ilaha illa Allah) and Oneness, and kept standing till the daylight was very clear. He then went quickly before the sun rose, and seated behind him was al-Fadl b. 'Abbas and he was a man having beautiful hair and fair complexion and

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handsome face. As the Messenger of Allah (May peace be upon him) was moving on, there was also going a group of women (side by side with them). Al-Fadl began to look at them. The Messenger of Allah () placed his hand on the face of Fadl who then turned his face to the other side, and began to see, and the Messenger of Allah () turned his hand to the other side and placed it on the face of al-Fadl. He again turned his face to the other side till he came to the bottom of Muhassir. 1680 He urged her (al-Qaswa) a little, and, following the middle road, which comes out at the greatest jamra, he came to the jamra which is near the tree. At this he threw seven small pebbles, saying Allah-o-Akbar while throwing every one of them in a manner in which the small pebbles are thrown (with the help of fingers) and this he did in the bottom of the valley. He then went to the place of sacrifice, and sacrificed sixty-three (camels) with his own hand. Then he gave the remaining number to 'All who sacrificed them, and he shared him in his sacrifice. He then commanded that a piece of flesh from each animal sacrificed should be put in a pot, and when it was cooked, both of them (the Prophet and Hadrat 'All) took some meat out of it and drank its soup. The Messenger of Allah (May peace be upon him) again rode and came to the House, and offered the Zuhr prayer at Mecca. He came to the tribe of Abd al-Muttalib, who were supplying water at Zamzam, and said: Draw water. O Bani 'Abd al-Muttalib; were it not that people would usurp this right of supplying water from you, I would have drawn it along with you. So they handed him a basket and he drank from it

2952. Jabir reported Allah's Messenger (May peace be upon him) as saying: I have sacrificed (the animals) here, and the whole of Muzdalifa is a place for sacrifice; so sacrifice your animals at your places. I have stayed here (near these rocks), and the whole of Arafat is a place for stay. And I have stayed here (at Muzdalifa near Mash'ar al-Haram and the whole of Muzdalifa) is a place for stay (i. e. one is permitted to spend night in any part of it, as one likes)

2953. Jabir b. Abdullah (Allah be pleased with them) reported that when Allah's Messenger () proceeded to Mecca, he came to it (the Black Stone). he kissed it. and moved to his right. and moved quickly in three circuits, and walked in four circuits

2954. A'isha (Allah be pleased with her) reported that the Quraish (of the pre-Islamic days) and those who followed their religious practices stayed at Muzdalifa, and they named themselves as Hums, whereas all other Arabs stayed at 'Arafat. With the advent of Islam, Allah, the Exalted and Glorious, commanded His Apostle () to come to 'Arafat and stay there, and then hurry from there, and this is the significance of the words of Allah:" Then hasten on from where the people hasten on

2955. Hisham narrated on the authority of his father that the Arabs with the exception of Hums who were Quraish, and their descendants, circumambulated the House naked. They kept circumambulating in this state of nudity unless the Hums supplied to them the clothes. The male provided (clothes) to the male and the female provided clothes to the female. And the Hums did not get out of Muzdalifa, whereas the people (other than the Quraish) went to 'Arafat. Hisham said on the authority of his father who related from 'A'isha (Allah be pleased with her) who said: Hums are those about whom Allah, the Exalted and Glorious, revealed this verse:" Then hasten to where the people hasten." She (further) said: The people hastened on from 'Arafat, whereas Hums hastened from Muzdalifa, and said: We do not hasten but from Haram. But when this (verse) was revealed:" Hasten on from that (place) where the people hasten on," they (the Quraish) then went to 'Arafat

2956. Jubair b. Mut'im reported: I lost my camel and went in search of it on the day of 'Arafat, and I saw the Messenger of Allah () staying along with people in 'Arafat. Thereupon I said: By Allah, he is among the Hums (Quraish) ; what has happened to him that he has come to this (place)? The Quraish were counted among Hums

2957. Abu Musa (Allah be pleased with him) said: I came to the Messenger of Allah () as he was encamping at Batha. He said to me: Did you intend to perform Hajj? I said: Yes. He again said: With what intention have you entered into the state of Ihram (for Ifrad, Qiran or Tamattu'). I said: I pronounced Talbiya (I have entered into the state of Ihram) with that very aim with which the Messenger of Allah () is pronouncing Talbiya. He (the Holy Prophet) said; You have done well. Then circumambulate the House and run between al-Safa' and al-Marwa' and put off Ihram (as you have not brought the sacrificial animals along with you). So I circumambulated the House, and ran between al-Safa' and al-Marwa' and then came to a woman of the tribe of Qais and she rid my head of the lice. I again put on Ihram for Hajj. and continued giving religious verdict (according to this practice) till during the Caliphate of Umar (Allah be pleased with him) when a person said to him: Abu Musa, or Abdullah b. Qais, exercise restraint in delivering some religious verdict of yours, for you do not know what has been introduced after you by the Commander of the Believers in the rites (of Hajj). Thereupon he said: O people, whom we gave the religious verdict (concerning putting off Ihram) they should wait, for the Commander of the Believers is about to come to you, and you should follow him. Umar (Allah be pleased with him) then came and I made a mention of it to him. whereupon he said: If we abide by the Book of Allah (we find) the Book of Allah has commanded us to complete the (Hajj and 'Umra), and if we abide by the Sunnah of Allah's Messenger (), we find that Allah's Messenger () did not put off Ihram till the sacrificial animal was brought to its end (till it was sacrificed)

2958. This hadith has been narrated by Shu'ba with the same chain of transmitters

2959. Abu Musa (Allah be pleased with him) reported: I came to the Messenger of Allah () and he was encamping at Batha. He (the Holy Prophet) said: With what purpose have you entered into the state of Ihram? I said: I have entered into the state of Ihram in accordance with the Ihram of Allah's Apostle (). He said: Have you brought sacrificial animals along with you? I said: No. whereupon he said: Then circumambulate the House and run between al-Safa' and al-Marwa and put off Ihram. So I circumambulated the House, ran between al-Safa' and al-Marwa, and then came to a woman of my tribe. She combed and washed my head. I used to give religious verdict (according to the above mentioned command of the Holy Prophet) during the Caliphate of Abu Bakr and also during that of 'Umar. And it was during the Hajj season that a person came to me and said: You (perhaps) do not know what the Commander of the Believers has introduced in the rites (of

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Hajj). I said: O people, those whom we have given religious verdict about a certain thing should wait, for the Commander of the Believers is about to arrive among you, so follow him. When the Commander of the Believers arrived, I said: What is this that you have introduced in the rites (of Hajj)? -where upon he said: If we abide by the Book of Allah (we find) that there Allah, Exalted and Majestic, has said: Complete Hajj and 'Umra for Allah." And if we abide by the Sunnah of our Apostle () (we find) that the Messenger of Allah (May peace be upon him) did not put off Ihram till he had sacrificed the animals

2960. Abu Musa (Allah be pleased with him) reported:The Messenger of Allah (May peace be upon im) had sent me to Yemen and I came back In the year in which he (the Holy Prophet) performed the (Farewell) Pilgrimage. Allah's Messenger (may peace be upon, him) said to me: Abu Musa, what did you ' say when you entered into the state of Ihram? I said: At thy beck and call; my (Ihram) is that of the Ihram of Allah's Apostle (May peace be upon him). He said: Have you brought the sacrificial animals? I said: No. Thereupon he said: Go and circumambulate the House, and (run) between al-Safa' and al-Marwa and then put off Ihram. The rest of the hadith is the same

2961. Abu Musa, (Allah be pleased with him) reported that he used to deliver religious verdict in favor of Hajj Tamattu'. A person said to him:Exercise restraint in delivering some of your religious verdicts, for you do not know what the Commander of Believers has introduced in the rites (of Hajj) after you (when you were away in Yemen). He (Abu Musa,) met him (Hadrat Umar) subsequently and asked him (about it), whereupon 'Umar said: I know that Allah's Apostle (May peace be upon him) and also his Companions did that (observed Tamattu'), but I do not approve that the married persons should have intercourse with their wives under the shade of the trees, and then set out for Hajj with water trickling down from their heads

2962. Abdullah b. Shaiq reported that 'Uthman (Allah be pleased with him) used to forbid Tamattu', whereas 'Ali (Allah be pleased with him) ordered to do it. 'Uthman said a word to 'Ali, but 'Ali said:You know that we used to perform Tamattu' with the Messenger of Allah (), whereupon he said: It is right, but we entertained fear

2963. This hadith has been narrated by Shu'ba with the same chain of transmitters

2964. Sa'id b. al-Musayyab reported that 'Ali and 'Uthman (Allah be pleased with them) met at 'Usfan; and Uthman used to forbid (people) from performing Tamattu' and 'Umra (during the period of Hajj), whereupon 'Ali said:What is your opinion about a matter which the Messenger of Allah () did but you forbid it? Thereupon Uthman said: You leave us alone, whereupon he ('Ali) said: I cannot leave you alone. When 'Ali saw this, he put on Ihram for both of them together (both for Hajj and 'Umra)

2965. Abu Dharr (Allah be pleased with him) said that Tamattu' in Hajj was a special (concession) only for the Companions of Muhammad ()

2966. Abu Dharr (Allah be pleased with him) reported:Tamattu' in Hajj was a special concession for us

2967. Abu Dharr (Allah be pleased with him) said:Two are the Mut'as which were not permissible but only for us, i. e. temporary marriage with women and Tamattu' in Hajj

2968. Abd al-Rahman b. Abi al-Sha'tha' reported:I came to Ibrahim al-Nakha'I and Ibrahim Taimi and said: I intend to combine 'Umra and Hajj this year, whereupon Ibrahim al-Nakha'i said: But your father did not make such intention. Ibrahim narrated on the authority of, his father that he passed by Abu Dharr (Allah be pleased with him) at Rabdha, and made a mention of that, whereupon he said: It was a special concession for us and not for you

2969. Ghunaim b. Qais said:I asked Sa'd b. Abu Waqqas (Allah be pleased with him) about Mut'a, whereupon he said: We did that, and it was the day when he was an unbeliever living in (one of the) houses of Mecca

2970. This hadith has been narrated on the authority of Sulaiman Taimi with the same chain of transmitters and in his narration (he) refers to Mu'awiya

2971. This hadith has been transmitted on the authority of Sulaiman (but with a slight modification of words)

2972. Mutarrif reported:'Imran b. Husain said to me: Should I not narrate to you a hadith today by which Allah will benefit you subsequently-and bear in mind that Allah's Messenger () made some members of his family perform 'Umra within ten days of Dhu'l-Hijja. No verse was revealed to abrogate that, and he (the Holy Prophet) did not refrain from doing it till he died. So after him everyone said as he liked, (but it would be his. personal opinion and not the verdict of the Shari'ah)

2973. This hadith been narrated on the authority of Jurairi with the same chain of transmitters, and Ibn Hatim said in his narration:" A person said according to his personal opinion, and it was Umar

2974. Imran b. Husain reported:I am narrating to you a hadith by which Allah will benefit you (and the hadith is) that Allah's Messenger () combined Hajj and 'Umra, and he did not forbid (this combination) till he died. (Moreover) nothing was revealed in the Holy Qur'an which forbade it. And I was always blessed till I was branded and then it (blessing) was abandoned. I then abandoned branding and it (the blessing was restored)

2975. This hadith has been narrated on the authority of Mutarrif with the same chain of transmitters

2976. Mutarrif reported:'Imran b. Husain sent for me during his illness of which he died, and said: I am narrating to you some ahadith which may benefit you after me. If I live you conceal (the fact that these have been transmitted by me), and if I die, then you narrate them if you like (and these are): I am blessed, and bear in mind that the Messenger of Allah () combined Hajj and Umra. Then no verse was revealed in regard to it in the Book of Allah (which abrogated it) and the Messenger of Allah () did not forbid (from doing it). And whatever a person (, Umar) said was out of his personal opinion

2977. Imran b. al-Husain (Allah be pleased with him) said:Know well that Allah's Messenger () combined 'Hajj and 'Umra, and nothing was revealed in the Book

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(to abrogate it), and the Messenger of Allah (ﷺ) too did not forbid us from (combining) them. And whatever a person said was out of his personal opinion

2978. Imran b. Husain (Allah be pleased with him) reported:We performed Tamattu' (Hajj and 'Umra combining together) in the company of Allah's Messenger (ﷺ), and nothing was revealed in the Qur'an (concerning the abrogation of this practice), and whatever a person (Hadhrat 'Umar) said was his personal opinion. 'Imran b. Husain narrated this hadith (in these words also):" Allah's Apostle (ﷺ) performed Hajj Tamattu' and we also performed it along with him

2979. Imran b. Husain (Allah be pleased with him) reported:We performed Tamattu' (Hajj and 'Umra combining together) in the company of Allah's Messenger (ﷺ), and nothing was revealed in the Qur'an (concerning the abrogation of this practice), and whatever a person (Hadhrat 'Umar) said was his personal opinion. 'Imran b. Husain narrated this hadith (in these words also):" Allah's Apostle (ﷺ) performed Hajj Tamattu' and we also performed it along with him

2980. Imran b. Husain said:There was revealed the verse of Tamattu' in Hajj in the Book of Allah and the Messenger of Allah (ﷺ) commanded us to perform it. and then no verse was revealed abrogating the Tamattu' (form of Hajj), and the Messenger of Allah (ﷺ) did not forbid to do it till he died. So whatever a person said was his personal opinion

2981. A hadith like this is transmitted on the authority of Imran b. Husain, but with this variation that he ('Imran) said:We did that (Tamattu') in the company of Allah's Messenger (ﷺ) and he did not say anything but he (the Holy Prophet) commanded us to do it

2982. Abdullah b. 'Umar (Allah be pleased with them) reported:Allah's Messenger (ﷺ) observed Tamattu' in Hajjat-ul-Wada'. He first put on Ihram for 'Umra and then for Hajj. and then offered animal sacrifice. So he drove the sacrificial animals with him from Dhu'l-Hulaifa. Allah's Messenger (ﷺ) commenced Ihram of Umra and thus pronounced Talbiya for 'Umra. and then (put on Ihram for Hajj) and pronounced Talbiya for Hajj. And the people performed Tamattu' in the company of Allah's Messenger (ﷺ). They put on Ihram for Umra (first) and then for Hajj. Some of them had sacrificial animals which they had brought with them, whereas some of them had none to sacrifice. So when Allah's Messenger (ﷺ) came to Mecca, he said to the people: He who amongst you has brought sacrificial animals along with him must not treat as lawful anything which has become unlawful for him till he has completed the Hajj; and he, who amongst you has not brought the sacrificial animals should circumambulate the House, and run between al-Safa' and al-Marwa and clip (his hair) and put off the Ihram, and then again put on the Ihram for Hajj and offer sacrifice of animals. But he who does not find the sacrificial animal, he should observe fast for three days during the Hajj and for seven days when he returns to his family. Allah's Messenger (ﷺ) circumambulated (the House) when he came to Mecca: he first kissed the corner (of the Ka'ba containing the Black Stone), then ran in three circuits out of seven and walked in four circuits. And then when he had finished the circumambulation of the House he observed two rak'ahs of prayer at the Station (of Ibrahim), and then pronounced Salaam (for concluding the rak'ahs), and departed and came to al-Safa' and ran seven times between al-Safa' and al-Marwa. After that he did not treat anything as lawful which had become unlawful till he had completed his Hajj and sacrificed his animal on the day of sacrifice (10th of Dhu'l-Hijja). and then went back quickly (to Mecca) and performed circumambulation of the House (known as tawaf ifada) after which all that was unlawful for him became lawful; and those who had brought the sacrificial animals along with them did as Allah's Messenger (ﷺ) had done

2983. This hadith has been narrated on the authority of 'A'isha. The wife of Allah's Messenger (ﷺ), concerning his Tamattu' of Hajj and 'Umra and performing of Tamattu' by people in his company

2984. Hafsa (Allah be pleased with her), the wife of Allah's Apostle (ﷺ), said:Messenger of Allah. what about people who have put off Ihram whereas you have not put it off after your 'Umra? He said: I have stuck my hair and have driven my sacrificial animal, and would not, therefore, put off Ihram until I have sacrificed the animal

2985. Hafsa (Allah be pleased with her) reported:I said: Messenger of Allah what is the matter with you that you have not put off Ihram? The rest of the hadith is the same

2986. Hafsa (Allah be pleased with her) reported:I said to Allah's Messenger (ﷺ): What is the matter with people that they have put off Ihram, whereas you have not put it off after your Umra? He said: I have driven my sacrificial animal and stuck my hair, and it is not permissible for me to put off Ihram unless I have completed the Hajj

2987. Hafsa (Allah be pleased with her) said:Messenger of Allah; the rest of the hadith is the same and (the concluding words of the Holy Prophet):" I won't put off Ihram until I have sacrificed the animal

2988. Hafsa (Allah be pleased with her) said that Allah's Apostle (ﷺ) commanded his wives that they should put off Ihram during the year of Hajj (at-ul-Wada'). whereupon she (Hafsa) said:What hinders you that you have not put off Ihram? Thereupon he said: I have stuck my hair and driven my sacrificial animal along with men and it is not permissible to put off Ihram (under this condition until I have sacrificed the animal)

2989. Nafi' reported that 'Abdullah b. Umar (Allah be pleased with them) set out for Umra during the turmoil, and he said:If I am detained (from going to) the House, we would do the same as we did with Allah's Messenger (ﷺ). So he went out and put on Ihram for 'Umra and moved on until he reached al-Baida'. He turned towards his Companions and said: There is one command for both of them. and I call you as my witness (and say) that verify I have- made Hajj with 'Umra compulsory for me. He proceeded until, when he came to the House, he circumambulated it seven times and ran between al-Safa' and al-Marwa seven times, and made no addition to it and thought it to be sufficient for him and offered sacrifice

2990. Nafi' reported that 'Abdullah b. 'Abdullah and Salim b. Abdullah said to 'Abdullah (b. 'Umar) at the time when Hajjaj came to fight against Ibn Zubair:There

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would be no harm if you do not (proceed) for Hajj this year, for we fear that there would be fight among people which would cause obstruction between you and the House, whereupon he said: If there would be obstruction between me and that (Ka'ba), I would do as Allah's Messenger () did. I was with him (the Holy Prophet) when the infidels of Quraish caused obstructions between him (the Holy Prophet) and the House. I call you as my witness (to the fact) that I have made 'Umra essential for me. He proceeded until he came to Dhu'l-Hulaifa and pronounced Talbiya for Umra, and said: If the way is clear forme, I would then complete my 'Umra but If there is some obstruction between me and that (the Ka'ba). I would then do what Allah's Messenger () had done (at the occasion of Hudaibiya), and I was with him (the Holy Prophet). and then recited:" Verily in the Messenger of Allah, there is a model pattern for you" (xxxiii. 21). He then moved on until he came to the rear side of al-Baida' and said: There is one command for both of them automatically (Hajj and Umra). If I am detained (in the performance) of 'Umra, I am (automatically detained (in the performance) of Hajj (too). I call you as witness that Hajj along with 'Umra I had made essential for me. (I am performing Hajj and 'Umra as Qiran.) He then bought sacrificial animals at Qudaid and then circumambulated the House and ran between al-Safa' and al-Marwa once (covering both Hajj and Umra), and did not put off Ihram until on the Day of Sacrifice in the month of Dhu'l-Hijja

2991. Nafi' reported that Ibn Umar intended to go to Hajj (during the year) when Hajjaj attacked Ibn Zubair, and he narrated the account as (narrated above), and he used to say at the end of the hadith:He who combines Hajj with Umra, for him one single circumambulation is sufficient, and he did not put off Ihram until he had completed both of them

2992. Nafi' reported that Ibn Umar intended to go for Hajj during the year when Hajjaj attacked Ibn Zubair. It was said to him:There is a state of war between people and we fear that they would detain you, whereupon he ('Abdullah b. Umar) said:" Verily in the Messenger of Allah there is a model pattern for you." I would do as Allah's Messenger () did. I call you as witness that I have undertaken to perform 'Umra. He then set out until, when he reached the rear side of al-Baida', he said: There is one command both for Hajj and Umra. so bear witness. Ibn Rumh said: I call you as witness that I have undertaken to perform my Hajjalong with my Umra (i. e. I am performing both of them as Qiran), and he offered the sacrifice of animals which he had bought at Qudaid. He then proceeded pronouncing Talbiya for both of them together until he reached Mecca, He circumambulated the House. and (ran) between al-Safa' and al-Marwa and made no addition to it. He neither sacrificed the animal, nor got his head shaved, nor got his hair clipped, nor did he make anything lawful which was unlawful (due to Ihram) until it was the Day of Sacrifice (10th of Dhu'l-Hijja). He then offered sacrifice, and got his hair cut, and saw that circumambulation of Hajj and 'Umra was complete with the first circumambulation. Ibn 'Umar said: This is how Allah's Messenger () had done

2993. This hadith has been narrated from Ibn Umar through another chain of transmitters except with (this variation) that Allah's Apostle () was mentioned in the first part of the hadith,. i. e. when it was said to him:They would bar you (from going) to the House. He said: In that, case I would do what Allah's Messenger () had done. He did not mention at the end of this hadith (i. e. these words):" This is how the Messenger of Allah () had done," as it is narrated by al-Laith

2994. Nafi' thus reported on the authority of Ibn Umar:We entered into the state of Ihram with Allah's Messenger () for Hajj Mufrad and in the narration of Ibn 'Aun (the words are):" Allah's Messenger () entered into the state of Ihram (with the intention) of Hajj Mufrad

2995. Anas (Allah be pleased with him) said:I heard Allah's Apostle (way peace be upon him) pronouncing Talbiya for both Hajj and Umra. Bakr (one of the narrators) said: I narrated it to Ibn 'Umar, whereupon he said: He (the Holy Prophet) pronounced the Talbiya for Hajj alone. I met Anas and narrated to him the words of Ibn 'Umar, whereupon he said: You treat us not but only as children. I heard Allah's Messenger () pronouncing Talbiya both for 'Umra and Hajj

2996. Bakr b. 'Abdullah reported:Anas (Allah be pleased with him) had narrated to us that he saw Allah's Apostle () combining Hajj and 'Umra. He (Bakr) said: I asked (about it) from Ibn 'Umar, whereupon he said: We entered into the state of Ihram for Hajj (only). I came to Anas and told him what Ibn Umar had said, whereupon he remarked: (You are treating us) as if we were children

2997. Wabara reported:While I was sitting in the company of Ibn 'Umar, a person came to him and said: Is it right for me to circumambulate the House before I come to stay (at 'Arafat)? Ibn 'Umar said: Yes. whereupon he said: Ibn Abbas, however, says: Do not circumambulate the House until you come to stay at 'Arafat. Thereupon Ibn 'Umar said: Allah's Messenger () Performed the Hajj and circumambulated the House before coming to stay (at 'Arafat). If you say the Truth, is it more rightful to follow the saying of the Prophet () or the words of Ibn Abbas?

2998. Wabara reported:A person asked Ibn Umar (Allah be pleased with him): May I circumambulate the House, whereas I have entered-into the state of Ihram for Hajj? Thereupon he said: What prevents you from doing it? He said: I saw the son of so and so showing disapproval of it, and you are dearer to us as compared with him. And we see that he is allured by the world, whereupon he said: Who amongst you and us is not allured by the world? And said (further) ': 'We saw that Allah's Messenger () put on Ihram for Hajj and circumambulated the House and run between al Safa' and al-Marwa. And the way prescribed by Allah and that prescribed by His Apostle () deserve more to be followed than the way shown by so and so, if you speak the truth

2999. Amr b. Dinar said:We asked Ibn Umar about a person who came for Umra and circumambulated the House, but he did not run between al-Safa' and al-Marwa, whether he is allowed to (put off Ihram) and have intercourse with his wife. He replied: Allah's Messenger () circumambulated the House seven times and offered two rak'ahs of prayer after staying (at 'Arafat), and ran between al-Safa and al-Marwa seven times." Verily there is in Allah's Messenger a model pattern for you" (xxxill)

3000. This hadith is narrated by another chain of transmitters

3001. Muhammad b. 'Abd al-Rahman reported:A person from Iraq said to him to inquire from 'Urwa b. Zubair for him whether a person who puts on Ihram for

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Hajj is allowed to put it off or not as he circumambulates the House. And if he says: "No, it can't be put off," then tell him that there is a person who makes such an assertion. He (Muhammad b. 'Abd al-Rahman) then said: I asked him (Urwa b. Zubair), where- upon he said: The person who has entered into the state of Ihram for Hajj cannot get out of it unless he has, completed the Hajj I (further) said (to him): (What) if a person makes that assertion? Thereupon he said: It is indeed unfortunate that he makes such an assertion. That person ('Iraqi) then met me and he asked me and I narrated to him (the reply of 'Urwa), whereupon he (the Iraqi) said: Tell him ('Urwa) that a person had informed him that Allah's Messenger () had done that; and why is it that Asma' and Zubair have done like this? He (Muhammad b. 'Abd al-Rahman) said: I went to him and made a mention of that to him, whereupon he ('Urwa) said: Who is he (the 'Iraqi)? I said: I do not know, whereupon he said: What is the matter that he does not come to me himself and ask me? I suppose he is an 'Iraqi. I said: I do not know, whereupon he said: He has told a lie. Allah's Messenger () performed Hajj, and 'A'isha (Allah be pleased with her) has told me that the first thing with which he commenced (the rituals) when he arrived at Mecca was that he performed ablution and then circumambulated the Ka'ba. Then Abu Bakr performed Hajj and the first thing with which he commenced (the Hajj) as the circumambulation of the Ka'ba and nothing besides it. So did 'Umar. Then 'Uthman performed Hajj and I saw that the first thing with which he commenced the Hajj was the circumambulation of the Ka'ba and nothing besides it. Then Mu'awiya and Abdullah b. 'Umar did that. Then I performed Hajj with my father Zubair b. al-'Awwam, and the first thing with which he commenced (Hajj) was the circumambulation of the House. He then did nothing besides it. I then saw the emigrants (Muhajirin) and the helpers (Ansar) doing like this and nothing besides it. And the last one whom I saw doing like this was Ibn 'Umar. And he did not break it (the Hajj) after performing 'Umra. And Ibn 'Umar is with them. Why don't they ask him (to testify it)? And none amongst those who had passed away commenced (the rituals of Hajj) but by circumambulating the Ka'ba on their (first arrival) and they did not put off Ihram (without completing the Hajj), and I saw my mother and my aunt commencing (their Hajj) with the circumambulation of the House, and they did not put off Ihram. My mother informed me that she came and her sister, and Zubair and so and so for 'Umra, and when they had kissed the corner (the Black Stone, after Sa'i and circumambulation), they put off Ihram. And he (the 'Iraqi) has told a lie in this matter

3002. Asma bint Abu Bakr (Allah be pleased with both of them) reported: We set out (to Mecca) in a state of Ihram. Allah's Messenger () said: He who has the sacrificial animal with him should remain in the state of Ihram, but he who has not the sacrificial animal with him should put off Ihram. As I had not the sacrificial animal with me, I put off Ihram. And since Zubair (her husband) - had the sacrificial animal with him, he did not put off Ihram. She (Asma) said: I put on my clothes and then went out and sat by Zabair, whereupon he said: Go away from me, whereupon I said: Do you fear that I would jump upon you?

3003. Asma bint Abu Bakr (Allah be pleased with th (m) said: We came for Hajj in the state of Ihram with Allah's Messenger (). The rest of the hadith is the same except (for the words) that he (Zubair) said: Keep away from me, keep away from me, whereupon I said: Do you fear that I will jump upon you?

3004. Abdullah, the freed slave of Asma' bint Abu Bakr (Allah be pleased with them), narrated that he used to hear Asma, ' whenever she passed by Hajun, saying (these words): "May there be peace and blessing of Allah upon His Messenger." We used to stay here along with him with light burdens. Few were our rides, and small were our provisions. I performed 'Umra and so did my sister 'A'isha, and Zubair and so and so. And as we touched the House (performed circumambulation and Sa'i) we put off Ihram, and then again put on Ihram in the afternoon for Hajj. Harun (one of the narrators) in one of the narrations said: The freed slave of Asma' and he did not mention 'Abdullah

3005. Muslim al-Qurri reported: I asked Ibn Abbas (Allah be pleased with them) about Tamattu' in Hajj and he permitted it, whereas Ibn Zubair had forbidden it. He (Ibn 'Abbas) said: This is the mother of Ibn Zubair who states that Allah's Messenger () had permitted it, so you better go to her and ask her about it. He (Muslim al-Qurri said): So we went to her and she was a bulky blind lady and she said: Verily Allah's Messenger () permitted it

3006. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters, but with a slight variation of words

3007. Muslim al-Qurri heard Ibn 'Abbas (Allah be pleased with them) saying that Allah's Apostle () entered into the state of Ihram for Umra and his Companions for Hajj. Neither Allah's Apostle () nor those among his Companions who had brought sacrificial animals with them put off Ihram, whereas the rest (of the pilgrims) did so. Talha b. Ubaidullah was one of those who had brought the sacrificial animals along with them so he did not put off Ihram

3008. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters but with this variation (of words): "Talha and another person also were among those who had not brought the sacrificial animals with them and so they put off Ihram

3009. Ibn Abbas (Allah be pleased with them) reported that they (the Arabs of pre-Islamic days) looked upon Umra during the months of Hajj as the greatest of sins on the earth. So they intercalated the month of Muharram for Safar and said: When the backs of their camels would become all right and traces (if the pilgrims) would be effaced (from the paths) and the month of Safar would be over, then Umra would be permissible for one who wants to perform it. When Allah's Apostle () and his Companions came in the state of Ihram for performing Hajj on the fourth (of Dhu'l-Hijja) he (Allah's Apostle) commanded them to change their state of Ihram (from Hajj) to that of 'Umra. It was something inconceivable for them. So they said: Messenger of Allah, is it a complete freedom (of the obligation) of Ihram? Thereupon he said: It is a complete freedom (from Ihram)

3010. Ibn 'Abbas (Allah be pleased with them) 'is reported to have said: The Messenger of Allah () put on Ihram for Hajj. When four days of Dhu'l-Hijja were over, he led the dawn prayer, and when the prayer was complete, he said: He who wants to change it to Umra may do so

3011. Rauh and Yahya b. Kathir narrated as Nasr reported that the Messenger of Allah () entered into the state of Ihram for Hajj. And in the narration of Abu Shihab (the words are): We went out with the Messenger of Allah () pronouncing Talbiya for Hajj, And in an the ahadith (narrated in this connection the words are): He led the morning prayer at al-Batha', except al-jahdami who did not make mention of it

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3012. Ibn 'Abbas (Allah be pleased with them) reported:Allah's Messenger (ﷺ) came along with his Companions when four days had passed out of ten days (of Dhu'l-Hijja) and they were pronouncing Talbiya for Hajj, and he (the Holy Prophet) commanded them to change (this Ihram) into that of 'Umra
3013. Ibn Abbas (Allah be pleased with them) reported that Allah's Messenger (ﷺ) observed the morning prayer at Dhu Tawa (a valley near Mecca) and arrived (in Mecca) when four days of Dhul-Hijja had passed and he commanded his Companions that they should change their Ihram (of Hajj) to that of Umra, except those who had brought sacrificial animals with them
3014. Ibn 'Abbas (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:This is the 'Umra of which we have taken advantage. So he who has not the sacrificial animal with him should get out of the state of Ihram completely, for 'Umra has been incorporated in Hajj until the Day of Resurrection
3015. Abu Jam al al-Dubu'i reported:I performed Tamattu' but the people discouraged me to do so. I came to Ibn 'Abbas and asked him about it. He ordered me to do so. I came to the House (Ka'ba) and slept. I saw a visitant in the dream who said: 'Umra is acceptable and so is the Hajj performed for God's sake. I came to Ibn Abbas and informed him about that Which I saw in the dream whereupon he said: Allah is the Greatest, Allah is the Greatest This is the Sunnah of Abu'l-Qasim (the Holy Prophet) (ﷺ)
3016. Ibn 'Abbas (Allah be pleased with them) reported that Allah's Messenger (ﷺ) observed the Zuhr prayer at Dhu'l-Hulaifa; then called for his she-camel and marked it on the right side of its bump, removed the blood from it, and tied two sandals round its neck. He then mounted his camel, and when it brought him up to al-Baida', he pronounced Talbiya for the Pilgrimage
3017. This hadith has been narrated on the authority of Qatada with the same chain of transmitters but with this variation (of words):" When Allah's Apostle (ﷺ) came to Dhu'l-Hulaifa" and he made no mention (of the fact) that he led the Zuhr prayer
3018. Abu Hassan al-A'raj reported that a person from Bani Hujaim said to Ibn 'Abbas (Allah be pleased with them):What is this religious verdict of yours which has engaged the attention of the people or which has become a matter of dispute among them that he who circumambulated the House can be free from Ihram? Thereupon he said: That is the Sunnah of your Apostle (ﷺ), even though you may not approve of it
3019. Abu Hassan reported:It was said to Ibn 'Abbas (Allah be pleased with them) that this affair had engaged the attention of the people that he who circumambulates the House was permitted to circumambulate for Umra (even though he was in a state of Ihram for Hajj), whereupon he said: That is the Sunnah of your Apostle (ﷺ), even though you may not approve of it
3020. Ata' said:Ibn 'Abbas (Allah be pleased with them) used to say that a pilgrim or non-pilgrim (one performing 'Umar) who circumambulates the House is free from the responsibility of Ihram. I (Ibn Juraij, one of the narrators) said to 'Ata': On what authority does he (Ibn Abbas) say this? He said: On the authority of Allah's words:" Then their place of sacrifice is the Ancient House" (al-Qur'an, xxii. 33). I said: It concerns the time after staying at 'Arafat, whereupon he said: Ibn 'Abbas (Allah be pleased with them) had stated (that the place of sacrifice is the Ancient House) ; it may be after staying at 'Arafat or before (staying there). And he (Ibn Abbas) made this deduction from the command of Allah's Apostle (ﷺ) when he had ordered to put off Ihram on the occasion of the Farewell Pilgrimage
3021. Ibn Abbas reported that Mu'awiya had said to them:Do you know that I clipped some hair from the head of Allah's Messenger (ﷺ) at al-Marwa with the help of a clipper? I said: I do not know it except as it verdict against you
3022. Ibn Abbas (Allah be pleased with him) reported that Mu'awiya b. Abu Safyin had told him:I clipped the hair (from the head of) Allah's Messenger (ﷺ) (may peace be upon him) with a clipper while he was at al-Marwa, or I saw him getting his hair clipped with a clipper as he was at al-Marwa
3023. Abu Sa'id (Allah be pleased with him) reported:We went out with Allah's messenger (ﷺ) pronouncing loudly the Talbiya for Hajj When we came to Mecca, he commanded us that we should change this (Ihram for Hajj) to that of Umra except one who had brought the sacrificial animal with him. When it was the day of Tarwiya (8th of Dhul-Hijja) and we went to Mini, we (again) pronounced Talbiya for Hajj
3024. Jibir and Abil Salld al-Khudri (Allah be pleased with them) reported:We went with Allah's Apostle (ﷺ) and we were pronouncing Talbiya for Hajj loudly
3025. Abd Nadra reported:While I was in the company of Jibir, a person came and said: There is difference of opinion among Ibn Abbas and Ibn Zubair about two Mut'as (benefits, Tamattu' in Hajj and temporary marriage with women), whereupon Jibir said: We have been doing this during the lifetime of Allah's Messenger (ﷺ) (may peace be upon him), and then 'Umar forbade us to do so, and we never resorted to them
3026. Anas (Allah be pleased with him) reported that 'Ali (Allah be pleased with him) came from the Yemen, and the Apostle (ﷺ) said:With (what intention) have you put on Ihram? He said: I have put on Ihram in accordance with the intention with which Allah's Apostle (ﷺ) has put on Ihram, whereupon he (the Holy Prophet) said: Had there not been the sacrificial animals with me, I would have put off Ihram (after performing 'Umra)
3027. This hadith is narrated by Salim b. Hayyin with the same chain of transmitters, but with a slight variation of words
3028. Anas (Allah be pleased with him) reported:I heard Allah's Messenger (ﷺ) pronouncing Talbiya for both simultaneously, Talbiya for 'Umra and Hajj. Talbiya for Umra and Hajj (he performed both Hajj and Umra as a Qarin). In another version words are: I heard Allah's Messenger (ﷺ) pronouncing Talbiya for Umra and Hajj (simultaneously)
3029. Anas (Allah be pleased with him) reported:I heard Allah's Messenger (ﷺ) pronouncing Talbiya for both simultaneously, Talbiya for 'Umra and Hajj. Talbiya for Umra and Hajj (he performed both Hajj and Umra as a Qarin). In another version words are: I heard Allah's Messenger (ﷺ) pronouncing Talbiya for Umra and Hajj

(simultaneously)

3030. Hanzala al-Aslami reported: I heard Abu Huraira (Allah be pleased with him) as narrating from Allah's Apostle (ﷺ) who said: By Him in Whose Hand is my life. Ibn Maryam (Jesus Christ) would certainly pronounce Talbiya for Hajj or for Umra or for both (simultaneously as a Qiran) In the valley of Rauha

3031. Hanzala b. 'Ali al-Aslami reported that he had heard Abu Huraira (Allah be pleased with him) as saying that Allah's Messenger (ﷺ) had said: By Him In Whose Hand is my life; the rest of the hadith is the same

3032. Qatida said: that Anas (Allah be pleased with him) had informed him that Allah's Messenger (ﷺ) performed four 'Umras, all during the month of Dhu'l-Qa'da except the one he performed along with Hajj (and these are) the Umra that he performed from al-Hudaibiya or during the time of (the truce of) Hudaibiya in the month of Dhu'l-Qa'da then the Umra of the next year in the month of Dhu'l-Qa'da, then the Umra for which he had started from Ji'rana, the place where he distributed the spoils of (the battle of) Hunain in the month of Dhu'l-Qa'da, and then the 'Umra that he performed along with his Hajj (on the occasion of the Farewell Pilgrimage)

3033. Qatada said: I asked Anas (Allah be pleased with him) as to how many Pilgrimages had been performed by Allah's Messenger (ﷺ), and he replied: One Hajj and four 'Umras were performed by him. The rest of the hadith is the same

3034. Abu Ishaq said: I asked Zaid b. Arqam: In how many military expeditions have you participated with Allah's Messenger (ﷺ)? He said: In seventeen (expeditions). He (Abu Ishaq) said: Zaid b. Arqam reported to me that Allah's Messenger (ﷺ) had led nineteen expeditions. And he performed Hajj only once after Migration, and that was the Farewell Pilgrimage. Abu Ishaq also said: The second (Hajj) he performed at Mecca (before his Migration to Medina)

3035. Ataa reported that 'Urwa b. Zubair (Allah be pleased with him) had informed him (this): I and Ibn 'Umar were reclining against the (wall) of the apartment of A'isha and we were listening to the sound produced by the brushing of her teeth. I said Abu Abd al-Rahman (the kunya of 'Abdullah b. Umar), did Allah's Apostle (ﷺ) perform 'Umra in the month of Rijab? He said: Yes. I said to 'A'isha: Mother, are you listening to what Abu Abd al-Rahman is saying? She said: What is he saying? I said: He is saying that Allah's Apostle (ﷺ) performed 'Umra during the month of Rajab, whereupon she said: May Allah grant pardon to Abu Abd al-Rahman I By my life he (the Holy Prophet) did not perform 'Umra during the month of Rajab. And never was there an Umra performed by him (the Holy Prophet) in which he ('Abdullah b. 'Umar) did not join him. Ibn 'Umar heard this and said nothing to affirm it or to deny it, but kept quiet

3036. Mujahid reported: I and 'Urwah b. Zubair entered the mosque and found 'Abdullah b. 'Umar sitting near the apartment of A'ishah and the people were observing the forenoon prayer (when the sun had sufficiently risen). We asked him about their prayer, and he said: It is bid'a (innovation), 'Urwah said to him: O Abu Abd al-Rahman, how many 'umrahs did Allah's Messenger (ﷺ) perform? He said: Four 'umrahs, one he performed during the month of Rajab. We were reluctant either to believe him or reject him. We heard the noise of brushing of her teeth by 'A'ishah in her apartment. 'Urwah said: Mother of the Faithful, are you not hearing what Abi 'Abd al-Rahman is saying? She said: What is he saying? Thereupon he ('Urwah) said: He (Ibn 'Umar) states that Allah's Apostle (ﷺ) performed four 'umrahs and one of them during the month of Rajab. Thereupon she remarked: May Allah have mercy upon Abu 'Abd al-Rahman. Never did Allah's Messenger (ﷺ) perform 'Umrah in which he did not accompany him, and he (Allah's Apostle) never performed 'Umrah during the month of Rajab

3037. Ataa reported: I heard Ibn Abbas (Allah be pleased with him) narrating to us that Allah's Messenger (ﷺ) said to a woman of the Ansar (Ibn Abbas had mentioned her name but I have forgotten it): 'What has prevented you that you do not perform Hajj along with us? She said: We have only two camels for carrying water. One of the camels has been taken by my husband and my son for performing Hajj and one has been left for us for carrying water, whereupon he (the Holy Prophet) said: So when the month of Ramadan come, perform Umra, for 'Umra in this (month) is equal to Hajj (in reward)

3038.

3039.

3040. Ibn 'Umar reported that Allah's Messenger (ﷺ) used to come out (of Medina) by way of al-Shajarah and entered it by the way of al-Mu'arras and whenever he entered Mecca, he entered it from the upper side and went out of it from the lower side

3041. This hadith has been narrated on the authority of 'Ubaidullah with the same chain of transmitters and in the narration transmitted by Zubair (it is mentioned) that the upper side is that which is at al-Batha

3042. A'isha (Allah be pleased with her) reported that when Allah's Messenger (ﷺ) came to Mecca he entered from its upper side and came out from its lower side

3043. A'isha (Allah be pleased with her) reported that Allah's Messenger (ﷺ) entered Mecca during the year of Victory from Kada I. e. from the upper side. Hisham said:.. My father entered it from both the sides, but generally he entered from Kada

3044. Ibn Umar (Allah be pleased with him) reported that Allah's Messenger (ﷺ) spent the night at Dhi Tuwa till it was dawn and then entered Mecca. 'Abdullah (b. 'Umar) himself did like it. And in the narration transmitted by Ibn Sa'd (the words are): Until he observed the dawn prayer. Yahya (another narrator) said: Until it was dawn

3045. Nafi' reported that Ibn Umar (Allah be pleased with them) did not enter Mecca without spending the night at Dhi Tawu until it was dawn, when he took a bath, and then entered Mecca in the morning, and made a mention that Allah's Apostle (ﷺ) did that

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3046. Abdullah (b. 'Umar) reported that whenever Allah's Messenger () entered Mecca, he got down at Dhi Tuwa and spend the night there until he observed the dawn prayer. And Allah's Messenger () observed this prayer on a rough hillock, and not in the mosque which had been then built there, but to the lower side of it (the mosque) on a hillock
3047. Nafi' reported that Abdullah (b. 'Umar) informed him that Allah's Messenger () turned his face to the two hillocks which intervened between him and the long mountain by the side of the Ka'ba, and the mosque which had been built there was thus on the left of the hillock. Allah's Messenger's () place of prayer was lower than the black hillock, at a distance of ten cubits or near it. He () would then observe prayer facing these two hillocks of the long mountain that is intervening between you and the Ka'ba
3048. Nafi' reported on the authority of Ibn Umar (Allah be pleased with them) that when Allah's Messenger () circumambulated the House, while observing the first circumambulation, he walked swiftly in three (circuits), and walked in four circuits, and ran in the bottom of the valley as he moved between al-Safa and al-Marwa. Ibn 'Umar (Allah be pleased with them) also used to do like this
3049. Ibn'Umar (Allah be pleased with them) reported that when Allah's messenger () circumambulated in Hajj and Umra he walked swiftly in the first three circuit about the House, and then walked in four circuits, and then observed two rak'ahs of prayer, and then ran between al-Safa and al-Marwa
3050. Abdullah b. 'Umar (Allah be pleased with them) reported:I saw that when Allah's Messenger () came to Mecca and kissed the Black Stone, (in the first circumambulation) he moved quickly in three circuits out of seven circuits
3051. Nafi' reported on the authority of Ibn Umar (Allah be pleased with them) that Allah's Messenger () walked swiftly from stone to stone in three circuits and walked (normally) in four
3052. Nafi' reported that Ibn Umar (Allah he pleased with them) walked swiftly from stone to stone, and stated that Allah's Messenger () did like this
3053. jabir b. Abdullah (Allah be pleased with them) reported:I saw Allah's Messenger () walking swiftly from the Black Stone till he completed three circuits up to it
3054. Jabir b." Abdullah (Allah be pleased with them) reported that Allah's Messenger () walked swiftly in three circuitsfrom stone to stone
3055. Abu Tufail reported:I said to Ibn `Abbas (Allah be pleased with them): Do you think that walking swiftly round the House in three circuits, and just walking in four circuits is the Sunnah (of the Holy Prophet), for your people say that it is Sunnah? Thereupon he (Ibn `Abbas) said: They have told the truth and the lie (too). I said: What do your words "They have told the truth and the lie (too)" imply? Thereupon he said: Allah's Messenger () came to Mecca and the polytheists said that Muhammad and his Companions had emaciated and would, therefore, be unable to circumambulate the House; and they felt jealous of him (the Holy Prophet). (It was due to this) that Allah's Messenger () commanded them to walk swiftly in three (circuits) and walk (normally) in four. I said to him: Inform me if it is Sunnah to observe Tawaf between al-Safa and al-Marwa while riding, for your people look upon it as Sunnah. He (Ibn `Abbas) said: They have told the truth and the lie too. I said: What do your words "They have told the truth and the lie too" imply? He said: When Allah's Messenger () had come to Mecca, there was such a large gathering of people around him that even the virgins had come out of their houses (to catch a glimpse of his face). And they were saying: He is Muhammad; He is Muhammad. Allah's Messenger () (was so gentle and kind) that the people were not beaten back (to make way) in front of him. When there was a throng (of people) around him, he rode (the she-camel). However, walking and trotting are better
3056. This hadith has been narrated on the authority of jurairi with the same chain of transmitters but with a slight variation of words (and this is) that he (the narrator) did not say:" They felt jealous of him. but said: The people of Mecca, were jealous people
3057. Abu Tufail reported:I said to Ibn 'Abbas (Allah be pleased with them): People are of the view that Allah's Messenger () moved quickly round the House and between al-Safa and al-Marwa, and (thus) it is Sunnah. He said: They told the truth and they told the lie
3058. Abu Tufail reported; I. said to Ibn 'Abbas (Allah be pleased with them):I think that I saw Allah's Messenger (). He (Ibn 'Abbas) said' Give a description of him to me. I said: I saw him near al-Marwa on the back of a she- camel, and people had thronged around him. Thereupon Ibn'Abbas said: It was Allah's Messenger () for they (the Companions of the Holy Prophet) were neither pushed aside from him, nor were they turned away
3059. Ibn `Abbas (At lab be pleased with them) reported:Allah's Messenger () and his Companions came to Mecca and the fever in Medina had weakened them. Thereupon the polytheists (of Mecca) said: There would come to you a people whom the fever has made weak and they have suffered severely from it. They sat in Hatim. Thereupon Allah's Apostle () commanded them to walk quickly ift three circuits and walk (in four) between the two corners. so that the polytheists should. see their endurance. The polytheists then said (to one another) You were under the impression that fever had emaciated them. whereas they are stronger than so and so. Ibn Abbas said: He (the Holy Prophet) did not command them (the Muslims) to walk quickly in all the circuits out of kindness to them
3060. Ibn Abbas (Allah be pleased with them) reported:Allah. 's Messenger (peace be upon him) observed Sa'i and walked quickly round the House with a view to showing his strength to the polytheists
3061. Ahdullah b. Umar (reported) that he had not seen Allah's Messenger (way peace he upon him) touching anything in the House, except the two Yamani corners
3062. Salim reported on the authority of his father (Allah he pleased with him) that Allah's Messenger (tinny peace be upon him) did not touch any of the corners

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of the House. except that of Black Corner (in which the Black Stone is embedded and that (portion) near it, towards the houses of the tribe of jumuhi

3063. Nafi' reported on the authority of 'Abdullah (Allah be pleased with him) that Allah's Messenger (way peace be upon him) did not touch but the Stone and the Yamani corner

3064. Ibn 'Umar (Allah be pleased with them) reported:I have not abandoned touching of Yamani corners (and kissing of) the Stone since I saw Allah's messenger () touching them both In hardship and ease

3065. Nafi' (Allah be pleased with him) reported:I saw'Ibn 'Umar (Allah be pleased with them) touching the Stone with his hand and then kissing his hand. and he said: I have never abandoned it since I saw Allah's Messenger (way peace be upon him) doing It

3066. Ibn 'Abbas (Allah be pleased with them) is reported to have said that he did not see Allah's Messenger () touching other than the Yamani corners

3067. Salim narrated on the authority of his father (Allah be pleased with him) that 'Umar b. al-Khattib (Allah be pleased with him) kissed (the Black Stone) and then said:By Allah, I know that you are a stone and if I were not to see Allah's Messenger () kissing you, I would not have kissed you. Harun said in his narration: A hadith like this has been transmitted to me by Zaid b. Aslam on the authority of his father Aslam

3068. Ibn 'Umar (Allah be pleased with them) reported that Umar (Allah be pleased with him) kissed the Stone and said:I am kissing you, whereas I know that you are a stone, but I saw Allah's Messenger () kissing you (that Is why I kiss you)

3069. Abdullah b. Sarjis reported:I saw the bald one, i. e. 'Umar b. Khattib (Allah be pleased with him). kissing the Stone and saying: By Allah. I am kissing with full consciousness of the fact that you are a stone and that you can neither do any harm nor good; and if I had not seen Allah's Messenger () kissing you. I would not have kissed you. The rest of the hadith is the same

3070. Abis b. Rabi'a reported:I saw 'Umar (Allah'be pleased with him) kissing the Stone and saying: I am kissing you and I know that you are a stone. And if I had not seen Allah's Messenger () kissing you, I would not have kissed you

3071. Suwaid b. Ghafala reported:I saw Umar (Allah be pleased with him) kissing the Stone and clinging to it and saying: I saw Allah's Messenger () having great love for you

3072. This hadith has been narrated on the authority of Sufyan with the same chain of transmitters (and the words are):" That he ('Umar) said: But I saw Abu'l-Qasim (way peace be upon him) having great love for you." And he did not mention about clinging to it

3073. Ibn 'Abbas (Allah be pleased with him) reported that Allah's Messenger () circumambulated the House on the occasion of the Farewell Pilgrimage on the back of his camel and touched the Corner (of Black Stone) with a stick

3074. Jabir (Allah be pleased with him) reported that Allah's Messenger () circumambulated the House on the back of his riding camel on the occasion of the Farewell Pilgrimage and touched the Stone with his stick so that the people should see him, and he should be conspicuous, and they should be able to ask him (questions pertaining to religion) as the people had crowded round him

3075. jabir b. 'Abdullah (Allah be pleased with them) reported that Allah's Apostle () circumambulated the House (and ran) between al-Safa and al-Marwa on the back of his she-camel, at the occasion of the Farewell Pilgrimage. so that the people should see him and he should be conspicuous, and they should be able to ask him (questions pertaining to religion), and the people had crowded round him. In the hadith transmitted on the authority of Ibn Khashram no mention Is made of:" So that they should ask him

3076. A'isha (Allah be pleased with her) reported that Allah's Apostle () circumambulated the Ka'ba on the back of his camel on the occasion of the Farewell Pilgrimage and touched the corner and he did not like that the people should be pushed away from him

3077. Abu Tufail reported:I saw Allah's Messenger () circumambulating the House. and touching the corner with a stick that he had with him, and then kissing the stick

3078. Umm Salama reported:I made a complaint to Allah's Messenger () of my ailment, whereupon be said: Circumambulate behind the people while riding. She said: So I circumambulated and Allah's Messenger () was at that time praying towards the side of the House and he was reciting al-Tur and a Book Inscribed (i. e. Sura Iii. of the Qur'un)

3079. Hisham b. 'Urwa reported on the authority of his father who narrated from 'A'isha. He said to 'A'isha:I think if a person does not run between al- Safa' and al-Marwa, It does not do any harm to him (so far as Hajj is concerned). She said: Why (do you think so)? I said: For Allah says:" Verily al-Safa' and al-Marwa are among the Signs of Allah" (ii. 158) (to the end of the verse), whereupon she said: Allah does not complete the Hajj of a person or his Umra if he does not observe Sa'i between al-Safa' and al-marwa; and if it were so as you state, then (the wording would have been (fala janah an la yatufu biha) [" There is no harm for him if he does not circumambulate between them']. Do you know in what context (this verse was revealed)? (It was revealed in this context) that the Ansar in the Days of Ignorance pronounced the Talbiya for two idols. (fixed) on the bank of the river which were called Isaf and Na'ila. The people went there, and then circumambulated between al-Safa' and al-Marwa and then got their heads shaved. With the advent of Islam they (the Muslims) did not like to circumambulate between them as they used to do during the Days of Ignorance. It was on account of this that Allah. the Exalted and Majestic, revealed:" Verily al-Safe and al-Marwa are among the Signs of Allah" to the end of the verse. She said: Then people began to observe Sa'i

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3080. Hisham b. 'Urwa narrated on the authority of his father who reported:I said to 'A'isha: I do not see any harm to me if I do not circumambulate between al-Safa' and al-Marwa. She said: On what ground do you say so? (I said:) Since Allah, the Exalted and Majestic, says:" Verily al-Safa' and al-Marwa are among the Signs of Allah." It (your assertion) were (correct), it would have been said like this:" There is no harm for him, that he should not circumambulate between them." It (this verse) has been revealed about the people of Ansar. Whenever they pronounced the Talbiya, they pronounced it in the name of al-Manat during the Days of Ignorance; so they (thought) that it was not permissible for them (for the Muslims) to circumambulate between and al-Marwa. When they (the Muslims) came with Allah's Apostle (may peace be upon him) for Hajj, they mentioned it to him. So Allah, the Exalted and Majestic, revealed this verse. By my life, Allah will not complete the Hajj of one who has not circumambulated between al-Safa and al-Marwa

3081. Urwa b. Zabair reported:I said to 'A'isha, the wife of Allah's Apostle (): I do not see any (fault) in one who does not circumambl" te between al-Safa' and al-Marwa, and I do not mind if I do not circumambulate between them, whereupon she said: O, the son of my sister, what you say is wrong. Allah's Messenger () observed Sa'i and so did the Muslims. So it is a Sunnah (of the Prophet). And it was a common practice (with the pagan Arabs) that those who pronounced Talbiya for the wretched al-Manat, situated at Mushalla, did not observe Sa'i between al-Safa' and al-Marwa. With the advent of Islam, we asked Allah's Apostle () about this practice, and (it was on this occasion) that Allah, the Exalted and Majestic, revealed this verse:" Verily al-Safa' and al-Marwa are among the Signs of Allah" ; so he who performed Hajj or 'Umra it is no sin on him if he circumambulates them. And if it were as you state, (then the wording would have been):" There is no harm for him, that he should not circumambulate round them." Zuhri said: I made a mention of that to Abu Bakr b. 'Abd al- Rahman b. al-Harith b. Hisham; he was impressed by that and said: This is what is called knowledge. And I have heard many a scholar saying: Many of the Arabs who did not circumambulate between al-Safa' and al-Marwa said: Our circumambulation between these two hills is an act of ignorance; whereas others among the Ansar said: We have been commanded to circumambulate the House, and not Commanded to run between al-Safa' and al-Marwa. So Allah, the Exalted and Majestic, revealed this verse:" Verily al-Safa' and al-Marwa are among the Signs of Allah." Abu Bakr b. 'Abd al-Rahman said: I think that this (verse) has been revealed for such and such (persons)

3082. Urwa b. Zubair reported:I asked 'A'isha (Allah be pleased with her) ; the rest of the hadith is the same. And in this hadith (these words are also found):" When they (the Companions of the Holy Prophet) asked Allah's Messenger () about this, they said: Messenger of Allah, we felt reluctant to circumambulate between al-Safa' and al-Marwa. Then Allah, the Exalted and Majestic, revealed this verse:" Verily al-Safa' and al-Marwa are among the Signs of Allah so he who perform Hajj or Umra it is no sin on him if he should circumambulate between them. 'A'isha (Allah be pleased with her) said: Allah's Messenger () laid down this Sa'i between them as Sunnah (of the Holy Prophet). So it is not advisable for anyone to abandon this Sa'i between them

3083. Urwa b. Zabair narrated on the authority of 'A'isha (Allah be pleased with her) who informed him that the Ansar and the people of the tribe of Ghassan before embracing Islam pronounced Talbiya for Manat, and so they avoided circumambulating between al-Safa' and al-Marwa, and it was a common practice with their forefather, that he who put on Ihram for Manat did not circumambulate between al-Safa' and al-Marwa. And when they embraced Islam, they asked Allah's Messenger () about it, and then Allah, the Exalted and Majestic, revealed this verse:" Verily al-Safa' and al-Marwa are among the Signs of Allah" ; so he who performs Hajj or Umra, for him there is no harm if he should circumambulate between them, and he who does good spontaneously-surely Allah is Bountiful in rewarding and Knowing

3084. Anas (Allah be pleased with him) reported that the Ansar felt reluctant that they should circumambulate between al-Safa' and al-Marwa until it was revealed:" Verily al-Safa' and al-Marwa are among the Signs of Allah" ; so whoever performs Hajj or 'Umra, for him there is no harm that he should circumambulate between them

3085. Jabir b. 'Abdullah reported that Allah's Apostle () and his Companions did not observe Sa'i between al-Safa' and al-Marwa but only one Sa'i

3086. Ibn Juraij reported on the same authority a hadith like that, and said:But one Tawaf and that was the first Tawaf

3087. Usama b. Zaid (Allah be pleased with him) reported:I was sitting behind Allah's Messenger () on the riding animal from 'Arafat. As Allah's Messenger () reached the left side of the mountain which was situated near Muzdalifa, he made the camel kneel down and made water and then came back. I poured water and he, performed light ablution. I then said: Messenger of Allah, it is time for prayer. Thereupon Allah's Messenger () said: The prayer awaits you (at the next station, Muzdalifa). Allah's Messenger (may peace be upon him) rode on until he came to Muzdalifa and observed prayer. Then al-Fadl (Allah be pleased with him) sat behind Allah's Messenger () and reached (Muzdalifa) in the morning. Kuraib said: 'Abdullah b. 'Abbas (Allah be pleased with them) narrated from al-Fadl (Allah be pleased with him) that Allah's Messenger () continued pronouncing Talbiya until he reached al-Jamara (al-'Aqaba)

3088. Ibn Abbas (Allah be pleased with them) reported that Allah's Apostle () made al-Fadl sit behind him (on the camel back) from the place (where the two prayers) are combined (Muzdalifa). Ibn Abbas (Allah be pleased with them) also informed that Allah's Apostle () did not stop pronouncing Talbiya till he threw pebbles at Jamrat al-'Aqaba

3089. Ibn 'Abbas narrated from al-Fadl b. Abbas (Allah be pleased with them) who sat behind Allah's Messenger () that he (the Holy Prophet) said to the people on the evening of 'Arafa and on the morning to the gathering of people (at Muzdalifa) as they were pushing on to proceed slowly. And he himself drove his she-camel with restraint until he entered Muhassir (it is a place in Mina), and further told them to take up pebbles which were to be thrown at Jamra. And Allah's Messenger () continued pronouncing Talbiya till he stoned the Jamra

3090. This hadith has been narrated on the authority of Abd Zubair with the same chain of transmitters but with this variation that in the hadith no mention is made of (this) that Allah's Messenger () continued pronouncing Talbiya till he stoned the Jamra, and he made this addition in his hadith:" The Apostle () pointed

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with his hand how a person should catch hold of pebbles (in order to throw them)

3091. Abdullah narrated to us as we had gathered (at Muzdalifa): I have heard from one upon whom Surah al-Baqara was revealed (the Holy Prophet) pronouncing Talbiya at this place

3092. Abd al-Rahman b. Yazid reported that 'Abdullah (b. Mas'ud) pronounced Talbiya as he returned from the gathering of the people (at Muzdalifa). It was said: He might be a Bedouin (not knowing correctly the rituals of Hajj and, therefore, pronouncing Talbia at this stage), whereupon Abdullah said: Hivethe people forgotten (this Sunnah of the Holy Prophet) or have they gone astray? I heard him, upon whom Sibrah al-Baqara was revealed, pronouncing Talbiya at the very place

3093. Abd al-Rahman b. Yazid reported that 'Abdullah (b. Mas'ud) pronounced Talbiya as he returned from the gathering of the people (at Muzdalifa). It was said: He might be a Bedouin (not knowing correctly the rituals of Hajj and, therefore, pronouncing Talbia at this stage), whereupon Abdullah said: Hivethe people forgotten (this Sunnah of the Holy Prophet) or have they gone astray? I heard him, upon whom Sibrah al-Baqara was revealed, pronouncing Talbiya at the very place

3094. Abd al-Rahman b. Yazid and al-Aswad b. Yazid reported: We heard 'Abdullah b. Mas'ud saying to the gathering of people (at Muzdalifa) that he had heard Talbiya from him, upon whom Surah al-Baqara was revealed, at this very place. And so he ('Abdullah b. Mas'ud) pronounced Talbiya and we also pronounced it with him

3095. Abdullah b. 'Umar reported on the authority of his father (Allah be pleased with them). He said: As we proceeded in the morning along with AUBs Messenger () from Mina to 'Arafat, some of us pronounced Talbiya, and some pronounced Takbir (Allah-o-Akbar)

3096. Abdullah b. 'Umar reported on the authority of his father (Allah be pleased with them): We were along with Allah's Messenger (way peace he upon him) in the morning of 'Arafa (9th of Dhu'l-Hijja). Some of us pronounced Takbir and some of us Tahlil La ilaha ill-Allah). And to those of us who pronounced Takbir, I said: By Allah, how strange it is that you did not care to ask him: What did you see Allah's Messenger () doing (on this occasion)?

3097. Muhammad b. Abu Bakr al-Thaqafi asked Anas b. Malik (Allah be pleased with him), while on their way from Mina to 'Arafa in the morning: What did you do on this day in the company of Allah's Messenger ()? Thereupon he said: One of us pronounced Tahlil, and he met with no disapproval, and one of us pronounced Takbir, and he also met with no disapproval

3098. Muhammad b. Abu Bakr reported: I said to Anas b. Malik in the morning of 'Arafa: What do you say as to pronouncing Talbiya on this day? He said: I travelled with Allah's Apostle (may peace be upon him) and his Companions in this journey. Some of us pronounced Takbir and some of us pronounced Tahlil, and none of us found fault with his companion

3099. Kuraib, the freed slave of Ibn Abbas, narrated from Usama b. Zaid (Allah be pleased with him) that he had heard him saying: Allah's Messenger () proceeded from 'Arafa, and as he approached the creek of a hill, he got down (from his camel) and urinated, and then performed a light ablution. I said to him: Prayer, whereupon he said: The prayer awaits you (at Muzdalifa). So he rode again, and as he came to Muzdalifa, he got down and performed ablution well. Then Iqima was pronounced for prayer, and he 'observed the sunset prayer. Then every person made his camel kneel down there, and then Iqama was pronounced for 'Isha' prayer and he observed it, and he (the Holy Prophet) did not observe any prayer (either Sunan or Nawafil) in between them (He observed the Fard of sunset and 'Isha' prayers successively)

3100. Usama b. Zaid (Allah be pleased with him) reported: Allah's Messenger () on his way back from 'Arafat got down in one of these creeks (to answer the call of nature), and after he had done that I poured water (over his hands) and said: Are you going to pray? Thereupon he said: The place of prayer is ahead of you

3101. Usama b. Zaid (Allah be pleased with him) narrated: AHah's Messenger () was on his way back from 'Arafat and as he reached the creek (of a hillock) he got down and urinated (Usama did not say that he poured water), but said: He (the Holy Prophet) called for water and performed ablution, but it was not a thorough one. I said: Messenger of Allah, the prayer! Thereupon he said: Prayer awaits you ahead (at Muzdalifa). He then proceeded, until he reached Muzdalifa and observed sunset and 'Isha' prayers (together) there

3102. Kuraib reported that he asked Usama b. Zaid (Allah be pleased with him) What did you do in the evening of 'Arafa as you rode behind Allah's Messenger ()? He said: We came to a valley where people generally halted their (camels) for the sunset prayer. Allah's Messenger () halted his camel and urinated (and he did not say that he had poured water). He then called for water and performed light ablution. I said: Messenger of Allah, the prayer! Thereupon he said: Prayer awaits you (at Muzdalifa). and he rode on until we came to Muzdalifa. Then he offered the sunset prayer. and the people halted their camels at their places, and did not untie them until Iqama was pronounced for the 'Isha' prayer and he observed the prayer, and then they untied (their camels). I said: What did you do in the morning? He said: Al-Fadl b. Abbas (Allah be pleased with them) sat behind him (the Holy Prophet) in the morning, whereas I proceeded on foot with the Quraish who had gone ahead

3103. Usama b. Zaid (Allah be pleased with him) reported that when Allah's Messenger (may peace be upod him) came to the valley where the rich (people of Mecca) used to get down. he got down. and urinated (and he did not mention about pouring water) ; he then called for water and performed a light ablution. I said: Messenger of Allah, the prayer I Thereupon he said: Prayer awaits you ahead

3104. Usama b. Zaid (Allah be pleased with him) reported that he sat behind Allah's Messenger () on his ride as he came back from 'Arafa. And as he came to the

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valley, he halted his camel, and then went to the wilderness (to urinate). And when he came back, I poured water on him from the jug and he performed ablution, and then rode on until he came to Muzdalifa and there he combined the sunset and 'Isha' prayers

3105. Ibn Abbas (Allah be pleased with him) reported that Allah's Messenger (may peace be upon, him) came back from 'Arafa and Usama (Allah be pleased with him) was seated behind him. Usama said that he (the Holy Prophet) continued the journey in this very state until he came to Muzdalifa

3106. Hisham (Allah be pleased with him) reported from his father:Usama (Allah be pleased with him) was asked in my presence or I asked Usama b. Zaid and he rode behind Allah's Messenger () as he came back from 'Arafat. I said (to him): How did Allah's Messenger () journey as he came back from 'Arafat? Thereupon he said: He made it (his riding camel) walk at a slow speed, and when he found an open space, he made it walk briskly

3107. This hadith has been narrated on the authority of 'Urwa with the same chain of transmitters. and in the hadith narrated by Humaid there is an addition (of these words):" Hisham said: Al-nass (speed of camel) is faster than al-'anaq

3108. Abdullah b. Yazid al-Khatmi reported on the authority of Abu Ayyub (Allah be pleased with him) that he prayed the sunset and 'Isha' prayers (together) at Muzdalifa in the company of Allah's Messenger () on the occasion of the Farewell Pilgrimage

3109. Abdullah b. Yazid al-Khatmi reported on the authority of Abu Ayyub (Allah be pleased with him) that he prayed the sunset and 'Isha' prayers (together) at Muzdalifa in the company of Allah's Messenger () on the occasion of the Farewell Pilgrimage

3110. Ibn Umar (Allah be pleased with them) reported that Allah's Messenger () observed the sunset and 'Isha' prayers together at Muzdalifa

3111. Ubaidullah b. 'Abdullah b. 'Umar reported on the authority of his father (Allah be pleased with them) that Allah's Messenger () combined the sunset and 'Isha', prayers at Muzdalifa and there was no prostration (i. e. any rak'ahs of Sunan or Nawafil prayers) in between them. He observed three rak'ahs of the sunset prayer and two rak'ahs of the 'Isha' prayer, and 'Abdullah (b. 'Umar) observed the prayers in this very manner (at Muzdalifa) until he met his Lord

3112. Sa'id b. Jubair reported that he observed the sunset and 'Isha' prayers at Muzdalifa with (one) iqama. He narrated on the authority of Ibn 'Umar (Allah be pleased with them) that he observed prayers like this and Ibn 'Umar (Allah be pleased with them) narrated that Allah's Apostle () did like this

3113. Shu'ba reported this hadith with the same chain of transmitters and said:He (the Holy Prophet) observed the two prayers (together) with one iqama

3114. Ibn 'Umar reported that Allah's Messenger () combined the sunset and 'Isha ' prayers at Muzdalifa. He observed three rak'ahs of the sunset prayer and two rak'ahs of the 'Isha' prayer with one Iqama

3115. Sa'id b. Jubair reported:We came back along with Ibn 'Umar till we reached Muzdalifa. There he led us in the sunset and 'Isha' prayers with one iqama and we then proceeded and he said: This is how Allah's Messenger () led us in prayer at this place

3116. 'Abdullah (b. 'Umar) reported:I have never seen Allah's Messenger, () but observing the prayers at their appointed times except two prayers, sunset and 'Isha, ' at Muzdalifa (where he deferred the sunset prayer to combine it with 'Isha' and he observed the dawn prayer before its stipulated time on that day (10th of Dhu'l-Hijja)

3117. This hadith has been transmitted by Al-A'mash with a slight variation of words, i.e. he said before its time when it was still dark

3118. A'isha (Allah be pleased with her) reported:Sauda (the wife of the Holy Prophet) who was bulky sought the permission of Allah's Messenger () on the night of Muzdalifa to move from (that place) ahead of him and before the multitude (set forth). He (Allah's Apostle) gave her the permission. So she set forth before his (Holy Prophet's) departure. But we stayed there until it was dawn and we moved on, when he departed. And if I were to seek the permission of Allah's Messenger. () as Sauda had sought permission, I could have also gone with his permission and it would have been better for me than that for which I was happy

3119. A'isha (Allah be pleased with her) reported that (hadrat) Sauda was a bulky lady, so she sought permission from Allah's Messenger () to proceed from Muzdalifa (to Mina) in the (latter part of the) night. He granted her permission. 'A'isha said:I wish I had also sought permission from Allah's Messenger () as Sauda had. sought permission from him. 'A'isha did not proceed but with the Imam

3120. A'isha said:I wish I had sought permission from Allah's Messenger () as Sauda had sought, and observed the dawn prayer at Mina and stoned at al-Jamra before the people had come there. It was said to 'A'isha (Allah be pleased with her): Did Sauda seek permission from him (the Holy Prophet)? She said: Yes. She was a bulky lady and so she sought permission from Allah's Messenger () (to proceed to mina from Muzdalifa ahead of him), and he granted her permission

3121. A hadith like this has been narrated by 'Abd al-Rahman b. al-Qasim with the same chain of transmitters

3122. Abdullah, the freed slave of (Hadrat) Asma', reported:Asma' (Allah be pleased with her), as she was in the house at Muzdalifa, asked me whether the moon had set. I said: No. She prayed for some time, and again said: My son has the moon set? I said: Yes. And she said: Set forth along with me, and so we set forth until (we reached Mini) and the stoned at al-Jamra. She then prayed in her place. I said to her: Respected lady, we set forth (in the very early part of dawn) when it was dark, whereupon she said: My son, there is no harm in it; Allah's Apostle () had granted permission to women

3123. This hadith has been narrated by Ibn Juraij with the same chain of transmitters, and In his narration (the words are):" She (Asma') said: My son, Allah's Apostle () granted permission to women

3124. Ibn Shawwal (the freed slave of Umm Habiba) reported that he went to Umm Habiba (the wife of Allah's Apostle) who informed him that Allah's Apostle () sent her from Muzdalifa during the night

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3125. It is narrated from Umm Habiba: We used to set forth from Muzdalifa to Mina, (very early in the dawn) when it was dark. And in the narration of Naqid (the words are): "We set from Muzdalifa in the darkness (of the dawn)

3126. Ibn 'Abbas reported: Allah's Messenger () sent me from Muzdalifa ahead (of the caravan) along with the luggage or with the weak ones during (the latter part of the) night

3127. Ibn 'Abbas (Allah be pleased with them) reported: I was among those (i. e. women and children) whom Allah's Messenger () sent forth with the weak members of his family

3128. This hadith has been transmitted by Ibn 'Abbas (Allah be pleased with them) with a slight variation of words

3129. Ata' reported from Ibn Abbas (Allah be pleased with them): Allah's Messenger () sent me from Muzdalifa along with his luggage (in the very early part of the dawn). I (Ibn Juraij, one of the narrators) said (to 'Ati'): Has this (news) reached you that Ibn 'Abbas (Allah be pleased with them) had said: "He (Allah's Messenger) had sent me in the latter part of the night"? Thereupon he said: No, it was the dawn. I (again) said to him: (Did you hear) Ibn 'Abbas (Allah be pleased with them) having said this (too): "We stoned al-Jamra before the dawn prayer"? So where did he observe the dawn prayer? He said: No. But he said only so much (as described above)

3130. Salim b. 'Abdullah reported that 'Abdullah b. 'Umar (Allah be pleased with them) used to send ahead of him the weak members of his household to stay during the night at Mash'ar al-Haram at Muzdalifa. They remembered Allah so long as they could afford, and then they proceeded before the stay of the Imam, and before his return. So some of them reached Mina for the dawn prayer and some of them reached there after that; and as they reached there, they stoned al-Jamra; and Ibn 'Umar (Allah be pleased with them) used to say: Allah's Messenger () has granted this concession to them

3131. Abd al-Rahman b. Yazid reported that 'Abdullah b. Mas'ud (Allah be pleased with them) threw seven pebbles at Jamrat al-'Aqaba from the heart of the valley. He pronounced Takbir with every pebble. It was said to him that people fling stones from the upper side (of the valley), whereupon 'Abdullah b. Mas'ud (Allah be pleased with them) said: By him, besides Whom there is no other god, that is the place (of flinging stones) of one upon whom Surah al-Baqara was revealed (the Holy Prophet)

3132. A'mash reported: I heard Hajjaj b. Yusuf saying as he was delivering sermon on the pulpit: Observe the order of the (Holy) Qur'an which has been observed by Gabriel. (Thus state the surahs in this manner)" one in which mention has been made of al-Baqara,"" one in which mention has been made of women (Surah al-Nisa)" and then the surah in which mention has been made of the Family of 'Imrin. He (the narrator) said: I met Ibrahim and informed him about these words of his (the statement of Hajjaj b. Yusuf). He cursed him and said: Abd al-Rahman b. Yazid has narrated to me that when he was in the company of 'Abdullah b. Mas'udd (Allah be pleased with them) he came to Jamrat al-'Aqaba and then entered the heart of the valley and faced towards it (the Jamra) and then flung seven pebbles at it from the heart of the valley pronouncing Takbir with every pebble. I said: Abu 'Abd al-Rahman, people fling pebbles at it (Jamra) from the upper side, whereupon he said: By Him besides Whom there is no god, that is the place (of flinging pebbles of one) upon whom Surah al-Baqara was revealed;

3133. A'mash reported: I heard Hajjaj saying I Do not say Surah al-Baqara. The rest of the hadith is the same

3134. Abd al-Rahman b. Yazid reported that he performed Hajj along with 'Abdullah (Allah be pleased with him) and he flung seven pebbles at al-Jamra (from a position) that the House was on his left and Mina was on his right and said: That is the place (of flinging pebbles of one) upon whom Surah al-Baqara was revealed

3135. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters except with this variation of (words): As he came to Jamrat al-'Aqaba

3136. Abd al-Rahman b. Yazid reported: It was said to 'Abdullah (Allah be pleased with him) that people threw pebbles at the Jamra from the upper side of 'Aqaba, whereas he threw stones at it from the heart of the valley, whereupon he said: By Him besides Whom there is no god, it is at this very place that one upon whom was revealed Surah al-Baqara threw stones at it

3137. Jabir (Allah be pleased with him) reported: I saw Allah's Apostle () flinging pebbles while riding his camel on the Day of Nahr, and he was saying: Learn your rituals (by seeing me performing them), for I do not know whether I would be performing Hajj after this Hajj of mine

3138. Umm al-Husain (Allah be pleased with her) reported: I performed Hajj along with Allah's Messenger () on the occasion of the Farewell Pilgrimage and saw him when he flung pebbles at Jamrat al-'Aqaba and returned while he was riding the camel, and Bilal and Usama were with him. One of them was leading his camel, while the other was raising his cloth over the head of Allah's Messenger () to protect him from the sun. She (further) said: Allah's Messenger () said so many things, and I heard him saying: If a slave having some limb of his missing and having dark complexion is appointed to govern you according to the Book of Allah the Exalted. listen to him and obey him

3139. Umm al-Husain (Allah be pleased with her) reported: I performed Hajj along with Allah's Messenger () on the occasion of the Farewell Pilgrimage and saw Usama and Bilal (too), one of whom had caught hold of the loose string of the she-camel of Allah's Apostle () while the other one was raising his cloth (over his head) protecting him from the heat, till he flung pebbles at Jamrat al-'Aqaba

3140. Jabir b. 'Abdullah reported: I saw Allah's Apostle () throwing stones (at Jamrat al 'Aqaba) like pelting of small pebbles

3141. Jabir (Allah be pleased with him) reported that Allah's Messenger () flung pebbles at jamra on the Day of Nahr after sunrise, and after that (i. e. on the 11th,

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12th and 13th of Dhu'l-Hijja when the sun had declined)

3142. Jabir b. Abdullah reported a hadith like this from Allah's Apostle ()

3143. Jabir (b. Abdullah) (Allah be pleased with him) reported Allah's Messenger () as saying: Odd number of stones are to be used for cleaning (the private parts after answering the call of nature), and casting of pebbles at the Jamras is to be done by odd numbers (seven), and (the number) of circuits between al-Safa' and al-Marwa is also odd (seven), and the number of circuits (around the Ka'ba) is also odd (seven). Whenever any one of you is required to use stones (for cleaning the private parts) he should use odd number of stones (three, five or seven)

3144. Abdullah reported that Allah's Messenger () got his head shaved (after slaughtering the sacrificial animal on the 10th of Dhu'l-Hijja), and so did a group of Companions, while some of them got their hair clipped. Abdullah said: Allah's Messenger (may peace be upon him) observed once or twice: "May Allah have mercy upon those who get their heads shaved." And he also said: "Upon those too who got their hair clipped"

3145. Abdullah b. Umar (Allah be pleased with him) reported Allah's Messenger () as having observed: O Allah, have mercy upon those who get their heads shaved. They (the Companions) said: Messenger of Allah, (what about those) who have got their hair clipped? He said: O Allah, have mercy upon those who have got their heads shaved. They (again) said: Allah's Messenger, (what about those) who have got their hair clipped? Thereupon he said: (O Allah, have mercy upon those) who have got their hair clipped

3146. Ibn 'Umar reported that Allah's Messenger () said: May Allah have mercy upon those who have got their heads shaved. They said: Messenger of Allah, (what about) those who got their hair clipped? He said: May Allah have mercy upon those who have got their heads shaved. They said: Messenger of Allah, (what about those who have got their hair clipped)? He said: May Allah have mercy upon those who got their hair shaved. They said: Messenger of Allah, (what about) those who got their hair clipped? He said: (O Allah, have mercy upon) those who got their hair clipped

3147. Ubaidullah reported this hadith with the same chain of transmitters and (it is said) that it was on the fourth turn that he (the Holy Prophet) said: (May Allah have mercy upon) those who got their hair clipped

3148. Abu Huraira reported Allah's Messenger () as having said: O Allah, grant pardon to those who got their heads shaved. They (Companions of the Holy Prophet) said: Messenger of Allah, (what about those) who get their hair cut? He said: O Allah, grant pardon to those who get their heads shaved. They said: Messenger of Allah, (what about those) who got their hair clipped? He said: O Allah, grant pardon to those who get their heads shaved. They said: Messenger of Allah, (what about those) who get their hair clipped? He said: (O Allah, grant pardon to) those who get their hair clipped

3149. A hadith like this is narrated on the authority of Abu Huraira

3150. Yahya b. al-Husain reported on the authority of his grandfather that Allah's Apostle () invoked blessing on the occasion of the Farewell Pilgrimage three times for those who got their heads shaved and once for those who got their hair clipped. In the narration transmitted by Waki' there is no mention of the Farewell Pilgrimage

3151. Ibn Umar reported that Allah's Messenger () got his head shaved on the occasion of the Farewell Pilgrimage

3152. Anas b. Malik (Allah be pleased with him) reported that Allah's Messenger () came to Mina; he went to the Jamra and threw pebbles at it, after which he went to his lodging in Mina, and sacrificed the animal. He then called for a barber and, turning his right side to him, let him shave him; after which he turned his left side. He then gave (these hair) to the people

3153. Abu Bakr reported: (He called for) the barber and, pointing towards the right side of his head, said: (Start from) here, and then distributed his hair among those who were near him. He then pointed to the barber (to shave) the left side and he shaved it, and he gave (these hair) to Umm Sulaim (Allah be pleased with her). And in the narration of Abu Kuraib (the words are): "He started from the right half (of his head), and he distributed a hair or two among the people. and then (asked the barber) to shave the left side and he did similarly, and he (the Holy Prophet) said: Here is Abu Talha and he gave these (hair) to Abu Talha

3154. Anas b. Malik (Allah be pleased with him) reported that Allah's Messenger () threw stones at Jamrat al-'Aqaba. He then went to his sacrificial animal and sacrificed it, and there was sitting the barber, and he pointed with his hand towards his head, and he shaved the right half of it, and he (the Holy Prophet) distributed them (the hair) among those who were near him. And he again said: Shave the other half, and said: Where is Abu Talha and gave it (the hair) to him

3155. Anas b. Malik (Allah be pleased with him) reported: When Allah's Messenger () had thrown pebbles at the Jamra and had sacrificed the animal, he turned (the right side) of his head towards the barber, and he shaved it. He then called Abu Talha al-Ansari and gave it to him. He then turned his left side and asked him (the barber) to shave. And he (the barber) shaved. and gave it to Abu Talha and told him to distribute it amongst the people

3156. Abdullah b. 'Amr b. al-'As said that Allah's Messenger () stopped during the Farewell Pilgrimage at Mina for people who had something to ask. A man came and said: Messenger of Allah, being ignorant. I shaved before sacrificing, whereupon he (the Holy Prophet) said: Now sacrifice (the animal) and there is no harm (for you). Then another man came and he said: Messenger of Allah, being ignorant, I sacrificed before throwing the pebbles, whereupon he (the Holy Prophet) said: (Now) throw the pebbles, and there is no harm (for you). Allah's Messenger () was not asked about anything which had been done before or after (its proper time) but he said: Do it, and no harm is there (for you)

3157. Abdullah b. 'Amr b. al-'As (Allah be pleased with them) reported: Allah's Messenger () stopped while riding his camel and the people began to ask him. One

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of the inquirers said: Messenger of Allah, I did not know that pebbles should be thrown before sacrificing the animal, and by mistake I sacrificed the animal before throwing pebbles, whereupon Allah's Messenger () said: (Now) throw pebbles and there is no harm in it. Then another (person) came saying: I did not know that the animal was to be sacrificed before shaving, but I got myself shaved before sacrificing the animal, whereupon he (the Holy Prophet) said: Sacrifice the animal (now) and there is no harm in it. He (the narrator) said: I did not hear that anything was asked on that day (shout a matter) which a person forgot and could not observe the sequence or anything like it either due to forgetfulness or ignorance, but Allah's Messenger () said (about that): Do it; there is no harm in it

3158. This hadith has been narrated on the authority of Zuhri

3159. Abdullah b. Amr b. al-'As (Allah be pleased with them) reported: As Allah's Apostle. () was delivering sermon on the Day of Nahr, a man stood up before him and said: Messenger of Allah, I did not know that such and such (rite was to be performed) before such and such (rite). Then another man came and said: Messenger of Allah, I thought that such and such (rite) should precede such and such (rite), and then another man came and said: Messenger of Allah, I had thought that such and such was before such and such, and such and such (is the sequence) of the three (rites, viz. throwing of pebbles, sacrificing of animal and shaving of one's head). He said to all these three: Do now (if you have not observed the sequence) ; there is no harm in it

3160. This hadith has been narrated on the authority of Ibn Juraij with the same chain of transmitters. And the narration of Ibn Bakr is like one transmitted by 'Isa but with this (variation): " There are not these words in it: To all these three rites (throwing of pebbles sacrificing of animal and shaving of one's head)." And so far as the narration of Yahya al-Umawi (the words are): I got (my head) shaved before I sacrificed the animal, and I sacrificed the animal before throwing pebbles, and like that

3161. Adullah b. 'Amr (b. al-'As) (Allah be pleased with him) reported that a person came to Allah's Apostle () and said: I got (my head) shaved before sacrificing the animal, whereupon he (the Holy Prophet) said: Sacrifice the animal (now) ; there is no harm in it. He (the person said): I sacrificed the animal before throwing pebbles. whereupon he said: Throw pebbles (now) ; there is no harm in it

3162. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters (and the words are): I saw Allah's Messenger () on the back of the camel at Mina, and a person came to him," and the rest of the hadith is like that transmitted by Ibn 'Uyaina

3163. Abdullah b. 'Amr b. al-'As (Allah be pleased with them) said: As Allah's Messenger (may peace be upon him) was standing near the jamra, a person came to him on the Day of Nahr and said: Messenger of Allah, I got (my head shaved) before throwing pebbles, whereupon he (the Holy Prophet) said: Throw pebbles (now) ; there is no harm in it. Another man (then) came and said: I have sacrificed before throwing the stones. He said: Throw stones (now) and there is no harm. Another came to him and said: I have observed the circumambulation of Ifada of the House before throwing pebbles. He said: Throw pebbles (now) ; there is no harm in it, He (the narrator) said: I did not see that he (the Holy Prophet) was asked about anything on that day, but he said: Do, and there is no harm in it

3164. Ibn Abbas (Allah be pleased with them) reported that it was said to Allah's Apostle () about sacrificing of animals, shaving of one's head, throwing of pebbles, and (the order of) precedence and succession, and he said: There is no harm in it

3165. Ibn Umar reported that Allah's Messenger () observed the circumambulation of Ifada on the Day of Nabr (10th of Dhu'l-Hijja), and then came back and observed the noon prayer at Mina. Nafi' (one of the narrators) said that Ibn Umar used to observe the circumambulation of Ifada on the Day of Nahr, and then return and observe the noon prayer at Mina, and mentioned that Allah's Apostle () did that

3166. Abd al-'Aziz b. Rufai' (Allah be pleased with him) said: I asked Anas b. Malik to tell me about something he knew about Allah's Messenger (), viz. where he observed the noon prayer on Yaum al-Tarwiya. He said: At Mina. I said: Where did he observe the afternoon prayer on the Yaum an-Nafr? and he said: It was at al-Abtah. He then said: Do as your rulers do

3167. Ibn 'Umar (Allah be pleased with him) reported that Allah's Messenger () and Abu Bakr and 'Umar observed halt at al-Abtah

3168. Nafi' reported that Ibn 'Umar regarded halt at Muhassab as Sunnah (of the Holy Prophet) and observed the noon prayer on Yaum al-Nafr at that place. Nafi' said: Allah's Messenger () halted at Muhassab and the Caliphs did the same after him

3169. A'isha (Allah be pleased with her) reported: Halt at al-Abtah is not the Sunnah. Allah's Messenger () halted there simply because it was easier for him to depart from there, when he left

3170. This hadith is narrated on the authority of Hisham with the same chain of transmitters

3171. Salim reported that Abu Bakr, 'Umar and Ibn Umar used to halt at Abtah. 'Urwa narrated from 'A'isha (Allah be pleased with her) that he did not observe this practice and said: Allah's Messenger () halted there, for it is a place from where it was easy to depart

3172. Ibn 'Abbas (Allah be pleased with them) reported: Halt at Muhassab is not something (significant from the point of view of the Shari'ah). It is a place of halt where Allah's Messenger (way peace be upon him) halted

3173. Abu Rafi' reported: Allah's Messenger () did not command me to observe halt at al-Abtah when he departed from Mina, but I came and set up his (the Holy Prophet's) tent (of my own accord) ; and he (Allah's Apostle) came and observed halt. This hadith is narrated through another chain of transmitters from Abu Rafi' who was (in charge) of the luggage of Allah's Apostle ()

3174. Abu Huraira (Allah be pleased with him) reported that Allah's Messenger () said: God willing, we will get down tomorrow, at Khaif of Banu Kinanah, the place

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where they had taken an oath on unbelief

3175. Abu Huraira (Allah be pleased with him) reported:Allah's Messenger () said to us as we were at Mina: We would observe halt tomorrow at-Khaif of Banu Kinanah, where (the polytheists) had taken an oath on unbelief, and that was that the Quraish and Banu Kinanah had, pledged against Banu Hashim and Banu Muttalib that they would neither marry nor do any transaction with them unless they deliver Allah's Messenger (way peace be upon him) to them. And (this pledge was) taken at this (place) Muhassab

3176. Abu Huraira (Allah be pleased with him) reported Allah's Apostle () as saying:God willing, when Allah has granted us victory, our halt tomorrow will be at Khaif, where they (the unbelievers of Mecca) had taken an oath on unbelief

3177. Ibn Umar (Allah be pleased with them) reported that al-'A'bbas b. Abd al-Muttalib (Allah be pleased with him) sought permission from Allah's Messenger () to spend in Mecca the nights (which he was required to spend) at Mina on account of his office of supplier of water, and he (the Holy Prophet) granted him permission

3178. A hadith like this has been narrated by 'Ubaidullah b. Umar with the the same chain of transmitters

3179. Bakr b. 'Abdullah al-Muzani said:While I was sitting along with Ibn 'Abbas (Allah be pleased with him) near the Ka'ba, there came a bedouin to him and said: What is the matter that I see that the progeny of your uncle supply honey and milk (as drink to the travellers), whereas you supply al-nabidh (water sweetened with dates)? Is it due to your poverty or due to your close-fistedness? Thereupon Ibn 'Abbas said: Allah be praised, it is neither due to poverty nor due to close-fistedness (but due to the fact) that Allah's Apostle () came here riding his she-came, and there was sitting behind him Usama. He asked for water, and we gave him a cup full of nabidh and he drank it, and gave the remaining (part) to Usama; and he (the Holy Prophet) said: You have done Food, You have done well. So continue doing like it So we do not like to change what Allah's Messenger () had commanded us to do

3180. Ali (Allah be pleased with him) reported:Allah's Messenger () put me in charge of his sacrificial animals, that I should give their flesh. skins and saddle cloths as sadaqa, but not to give anything to the butcher, saying: We would pay him ourselves

3181. This hadith has been narrated on the authority of Abd al-Karim al-Jazari with the same chain of transmitters

3182. This hadith has been narrated on the authority of 'Ali (Allah be pleased with him) with another chain of transmitters, but there is no mention of the wages of the butcher in it

3183. Ali b. Abi Talib (Allah be pleased with him) reported:Allah's Apostle () put him in charge of his sacrificial animals, and commanded him to distribute the whole of their meat, hides, and saddle cloths to the poor, and not to give to the butcher anything out of them

3184. A hadith like this has been narrated on the authority of Hadrat 'Ali (Allah be pleased with him)

3185. Jabir b. 'Abdullah (Allah be pleased with him) reported:In the year of Hudaibiya (6 H), we, along with Allah's Messenger (way peace be upon him), sacrificed a camel for seven persons and a cow for seven persons

3186. Jabir (Allah be pleased with him) reported:We set out in the state of Ihram for Hajj along, with Allah's Messenger (). He commanded us that seven persons should join in a camel and a cow for offering sacrifice

3187. Jabir b. 'Abdullah (Allah be pleased with him) reported:We performed Hajj along with Allah's Messenger (), and we sacrificed a camel on behalf of seven persons, and a cow on behalf of seven persons

3188. Jabir b. 'Abdullah (Allah be pleased with them) reported:We joined Allah's Apostle (may pea, @. e be upon him) in Hajj and Umra and seven persons shared in the sacrifice of an animal. A person said to Jabir (Allah be pleased with him): Can seven persons share in the sacrifice of al-Badnah (a camel) as he shares in al-Jazur (a cow)? He, (Jabir) said: It (al-Jazur) is nothing but one among the budun. Jabir was present at Hudaibiya and he said: We sacrificed on that day seventy camel, and seven men shared in each sacrifice (of camel)

3189. Jabir b. 'Abdullah (Allah be pleased with them), describing the Hajj of Allah's Apostle () said:He (the Holy Prophet) commanded us as we had entered into the state of Ihram to sacrifice the animals (as a rite of Hajj) and a group (of person; amongst us, i. e. seven) shared in the sacrifice of one (camel or cow), and it happened at that time when he commanded them to put off Ihram for Hajj (after performing 'Umra)

3190. Jaibir b. 'Abdullah (Allah be pleased with them) reported:We performed Hajj Tamattu' along with Allah's Messenger () and we slaughtered a cow on behalf of seven persons sharing in it

3191. Jabir reported that Allah's Messenger () sacrificed a cow on behalf of 'A'isha on the Day of Nahr (10th of Dhu'l-Hijja)

3192. Jabir b. 'Abdullah (Allah be pleased with them) reported that Allah's Messenger () sacrificed (animals) on behalf of his wives, and in the hadith transmitted by Ibn Abu Bakr (the words are):" A cow on behalf of 'A'isha on the occasion of the Hajj

3193. Ziyad b. Jubair reported that Ibn 'Umar came upon a person who was slaughtering (sacrificing) his camel and had made him kneel down. So he told him to make it stand up festered (and then sacrifice it) according to the Sunnah of the Prophet ()

3194. 'A'isha (Allah be pleased with her) reported that Allah's Messenger () sent the sacrificial animals from Medina. I wove garlands for his sacrificial animals (and then he hung them round their necks), and he would not avoid doing anything which the Muhrim avoids

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3195. A hadith like this has been transmitted on the authority of Ibn Shihab

3196. A'isha narrated (in another hadith narrated through another chain of transmitters) these words:"As if I am seeing myself weaving the garlands for the sacrificial animals of Allah's Messenger ()

3197. Abd al-Rahman b. al-Qasim reported on the authority of his father that he heard 'A'isha (Allah be pleased with her) saying:I used to weave garlands for the sacrificial animals of Allah's Messenger () with these hands of mine, but he (Allah's Apostle) neither avoided anything nor gave up anything (which a Muhrim should avoid or give up)

3198. A'isha reported:I wove the garlands for the sacrificial animals of Allah's Messenger () with my own bands, and then he (the Holy Prophet) marked them, and garlanded them, and then sent them to the House, and stayed at Medina and nothing was forbidden to him which was lawful for him (before)

3199. A'isha (Allah be pleased with her) reported:Allah's Messenger () sent the sacrificial animals and I wove garlands for them with my own 'hands, and he did not refrain from doing anything which he did not avoid in the state of non-Muhrim

3200. Al-Qasim reported the Mother of the Faithful (Hadrat 'A'isha Siddiqah) (Allah be pleased with her) as saying:I used to weave these garlands from the multicoloured wool which was with us. The Messenger of Allah () was in the state of non Muhrim among us, and he would do all that was lawful for a lion-Muhrim with his wife

3201. A'isha (Allah be pleased with her) reported:I recall how I wove garlands for the sacrificial animals (the goats) of Allah's Messenger (). He sent them and then stayed with us as a non-Muhrim

3202. A'isha (Allah, be pleased, with her) reported:I often wove garlands for the sacrificial animals of Allah's Messenger (), and he garlanded his sacrificial animals, and then he sent them and stayed in the ouse) avoiding nothing which a Muhrim avoids

3203. A'isha (Allah be pleased with her) reported:Allah's Messenger (may peace be upon, him) sent some goats as sacrificial animals to the House and He garlanded them

3204. A'isha (Allah be pleased with her) reported:We used to garland the goats and send them (to Mecca), and Allah's Messenger () stayed back in Medina as a non-Muhrim and nothing was forbidden for him (which is forbidden for a Muhrim)

3205. Amra daughter of Abd al-Rahman reported that Ibn Ziyad had written to 'A'isha (Allah be pleased with him) that 'Abdullah b. Abbas (Allah be pleased with them) had said that he who sent a sacrificial animal (to Mecca) for him was forbidden what is forbidden for a pilgrim (in the state of Ihram) until the animal is sacrificed I have myself sent my sacrificial animal (to Mecca), so write to me your opinion. Amra reported 'A'isha (Allah be pleased with her) as saying:It is not as Ibn 'Abbas (Allah be pleased with them) had asserted, for I wove the garlands for the sacrificial animals of Allah's Messenger () with my own hands. Allah's Messenger () then garlanded them with his own hands, and then sent them with my father, and nothing was forbidden for Allah's Messenger () which had been made lawful for him by Allah until the animals were sacrificed

3206. Masruq reported:I heard 'A'isha (Allah be pleased with her) clapping her hands behind the curtain and saying: I used to weave garlands for the sacrificial animals of Allah's Messenger () with my own hands, and then he (the Holy Prophet) sent them (to Mecca), and he did not avoid doing anything which a Muhritn avoids until his animal was sacrificed

3207. A hadith like this has been narrated on the authority of 'A'isha (Allah be pleased with her) through another chain of transmitters

3208. Abu Huraira (Allah be pleased with him) rerorted that Allah's Messenger () saw a person who was driving a sacrificial camel (and told him to ride on it. Thereupon he said:Messenger of Allah, it is a sacrificial camel. He told him again to ride on it; (when he received the same reply) he said: Woe to you, (he uttered these words on the second or the third reply)

3209. This hadith has been narrated by A'raj with the same chain of transmitters (and the words are):" Whereas the person was driving a sacrificial camel which was garlanded

3210. Hammam b. Munabbih reported:It is one out of these (narrations) that Abu Huraira (Allah be pleased with him) narrated to us from Muhammad the Messenger of Allah (), and he narrated to us traditions out of which is that he said: When there was a person who was driving a garlanded sacrificial camel, Allah's Messenger () said to him: Woe to you; ride on it. He said: Messenger of Allah, it is a sacrificial animal, whereupon Allah's Messenger () said: Woe to you, ride on it; woe to you, ride on it

3211. Anas reported that Allah's Messenger () happened to pass by a person who was driving a sacrificial camel, whereupon he (the Holy Prophet) said:Ride on It. He said: It is a sacrificial camel. Thereupon he (the Holy Prophet) said twice or thrice: Ride on it

3212. Anas reported:Someone happened to pass by Allah's Apostle () with a sacrificial camel, or a sacrificial animal, whereupon he said: Ride on it. He said: It is a sacrificial camel, or animal, whereupon he said: (Ride) even if (it is a sacrificial camel)

3213. Anas (Allah be pleased with him) reported:There happened to pass (a person) with a sacrificial camel by Allah's Apostle () and the rest of the hadith is the same

3214. Jabir b. 'Abdullah (Allah be pleased with them) reported that he was asked about riding on a sacrificial animal, and he said:I heard Allah's Messenger () as

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saying: Ride on it gently, when you have need for it, until you find (another) mount

3215. Abu Zubair reported:I asked Jabir (Allah be pleased with him) about riding on the sacrificial animal, to which he replied: I heard Allah's Apostle (ﷺ) as saying: Ride on them gently until you find another mount

3216. Musa b. Salama al-Hudhali reported:I and Sinan b. Salama proceeded (to Mecca to perform Umra. Sinan had a sacrificial camel with him which he was driving. The camel stopped in the way being completely exhausted and this state of it made him (Sinan) helpless. (He thought) if it stops proceeding further how he would be able to take it, along with him and said: I would definitely find out (the religious verdict) about it. I moved on in the morning and as we encamped at al-Batha', (Sinan) said: Come (along with me) to Ibn 'Abbas (Allah be pleased with them) so that we should narrate to him (this incident), and he (Sinan) reported to him the incident of the sacrificial camel. He (Ibn Abbas) said: You have referred (the matter) to the well informed person. (Now listen) Allah's Messenger (ﷺ) sent sixteen sacrificial camels with a man whom he put in charge of them. He set out and came back and said: Messenger of Allah, what should I do with those who are completely exhausted and become powerless to move on, whereupon he said: Slaughter them, and dye their hoofs in their blood, and put them on the sides of their humps, but neither you nor anyone among those who are with you must eat any part of them

3217. Ibn Abbas (Allah be pleased with them) reported that Allah's Messenger (ﷺ) sent eighteen sacrificial camels with a person. The rest of the hadith is the same, and the first part (of the above-mentioned hadith) is not mentioned

3218. Ibn Abbas (Allah be pleased with them) reported that Dhuwaib, father of Qabisa (Allah be pleased with him) narrated to him that Allah's Messenger (ﷺ) sent under his charge the sacrificial camels, and said:If any of these is completely exhausted and you apprehend its death, then slaughter it, then dip its hoofs in its blood and imprint it on its hump; but neither you nor any one of your comrades should eat it

3219. Ibn 'Abbas (Allah be pleased with them) reported that the people used to return through every path, whereupon Allah's Messenger (ﷺ) (way peace be upon him) said:None amongst you should depart until he performs the last circumambulation round the House. Zuhair said (the words are): [ARABIC: YANSWARIFUWN KULLA WAJH] and the word [arabic: FIY] was not mentioned

3220. Ibn Abbas reported:The people were commanded (by the Holy Prophet) to perform the last circumambulation round the House, but menstruating women were exempted

3221. Tawus reported:I was in the company of Ibn Abbas (Allah be pleased with them) when Zaid b. Thabit said: Do you give religious verdict that the woman who is in menses is allowed to go without performing the last circumambulation of the House? Ibn 'Abbas (Allah be pleased with them) said to him: Ask such and such woman of the Ansar, if you do not (believe my religious verdict) whether Allah's Messenger (ﷺ) had coimmanded her this. Zaid b Thabit (went to that lady and after getting this verdict attested by her) came back to Ibn Abbas (Allah be pleased with them) smilingly and said: I did not find you but telling the truth

3222. A'isha (Allah be pleased with her) reported:Safiyyah bint Huyayy entered the period of menses after performing Tawaf Ifada. I made a mention of her menses to Allah's Messenger (ﷺ), whereupon Allah's. Messenger (ﷺ) remarked: Well, then she will detain us. I said: Messenger of Allah. she has performed Tawaf Ifada and circumambulated the House, and it was after this that she entered the period of menses. Thereupon Allah's Messenger (ﷺ) said: (If it is so), then proceed forth

3223. This hadith is narrated (from 'A'isha) on the authority of Ibn Shihab with the same chain of transmitters (and the words are):Safiyyah bint Huyayy, the wife of Allah's Apostle (ﷺ), entered the period of menses at the occasion of the Farewell Pilgrimage after she had performed Tawaf Ifada in the state of cleanliness; the rest of the hadith is the same

3224. Abd al-Rahman b. al Qasim narrated on the authority of 'A'isha (Allah be pleased with her) that she made a mention to Allah's Messenger (ﷺ) that Safiyyah had entered the period of menses. The rest of the hadith is the same

3225. A'isha (Allah be pleased with her) reported:We feared that Safiyyah might have entered the period of menses before performing Tawaf Ifada. Allah's Messenger (ﷺ) came to us and said: Is Safiyyah going to detain us? Thereupon we said: She has performed Tawaf Ifada. He (the Holy Prophet) said: Then there is no detention (for us) now

3226. A'isha (Allah be pleased with her) said to the Messenger of Allah (ﷺ):Messenger of Allah, Safiyyah bint Huyayy has entered the state of menses, whereupon Allah's Messenger (ﷺ) said: Perhaps she is going to detain us. Has she not clicumambulated the House along with you (i. e. whether she has not performed Tawaf Ifada)? They said: Yes. He said: Then they should set out

3227. A'isha (Allah be pleased with her) reported that Allah's Messenger (ﷺ) inclined to do with Safiyyah what a man feels inclined to do with his wife. They said:Messenger of Allah, she has entered the state of menses, whereupon he said: (Well) she is going to detain us. They (his wives) said: Messenger of Allah, she performed Tawaf Ziyara (Tawaf Ifada) on the Day of Nahr. Thereupon he said: Then she should proceed along with you

3228. A'isha (Allah be pleased with her) reported:When Allah's Apostle (ﷺ) decided to march (for return journey), he found Safiyyah at the door of her tent, sad and downcast. He remarked. Barren, shaven-head, you are going to detain us, and then said: Did you perform Tawaf Ifada on the Day of Nahr? She replied in the affirmative, whereupon he said: Then march on

3229. This hadith is narrated by 'A'isha (Allah be pleased with her) through another chain of transmitters, but no mention is made of" sad and downcast

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3230. Ibn Umar (Allah be pleased with them) reported that Allah's Messenger (may peace, be upon him) entered the Ka'ba. Usama, Bilal and 'Uthman b. Talha, the keeper (of the Ka'ba), were along with him. He closed the door and stayed in it for some time. Ibn 'Umar (Allah be pleased with them) said: I asked Bilal as he came out what Allah's Messenger () had done there. He said: He prayed there in (such a position) that two pillars were on his left side, one pillar on his right, and three pillars were behind him, and the House at that time was resting on six pillars

3231. Ibn Umar (Allah be pleased with them) reported: Allah's Messenger () came on the Day of Victory, and got down in the courtyard of the Ka'ba and he sent (a message) for 'Uthman b. Talha (Allah be pleased with them). He came with the key and opened the door. Allah's Apostle () then entered therein and Bilal, Usama b. Zaid, and 'Uthman b. Talha (along with him), and then commanded the door to be closed. They stayed there for a considerable time, and then the door was opened, and Abdullah said: I was the first to meet Allah's Messenger. (). outside (the Ka'ba), and Bilal was close behind him. I said to Bilal: Did Allah's Messenger () observe prayer therein? He said: Yes. I said: Where? He said: Between the two pillars in front of his face. He said: I forgot to ask him as to the number of rak'ahs he prayed

3232. Ibn Umar (Allah be pleased with them) reported: Allah's Messenger () came during the year of Victory on the she-camel of Usama b. Zaid until he made her kneel down in the courtyard of the Ka'ba (and got down). He then sent for 'Uthman b. Talha and said: Bring me the key. He went to his mother and she refused to give that to him. He said: By Allah, give that to him or this sword would be thrust into my side. So she gave that to him, and he came with that to Allah's Apostle () and gave that to him, and he opened the door. The rest of the hadith is the same as the above one

3233. Ibn 'Umar (Allah be pleased with them) reported: Allah's Messenger, () entered the House, and Usama, Bilal and Uthman b. Talha were with him, and they kept the door closed for a considerable time. Then it was opened and I was the first to enter the House and meet Bilal, and I said: Where did Allah's Messenger () observe prayer? He said: Between these two front pillars. I, however, forgot to ask him the number of rak'ahs that he observed

3234. Abdullah b. Umar reported that he reached the Ka'ba and Allah's Apostle () had entered therein, and Bilal and Usama too. 'Uthman b. Talha closed the door to them, and they stayed there for a considerable time, and then the door was opened and Allah's Apostle () came out, and I went upstairs and entered the House and said: Where did Allah's Apostle () observe prayer? They said: At this very place. I, however, forgot to ask them about the (number of) rak'ahs that he observed

3235. Salim narrated on the authority of his father (Allah be pleased with him) that Allah's Messenger () entered the House along with Usama b. Zaid, Bilal and Uthman b. Talha. They closed the door from within, and, as they opened it, I was the first to get into it and meet Bilal, and I asked him: Did Allah's Messenger () observe prayer in it? He said: Yes, he observed prayer between these two Yemenite pillars (pillars situated towards the side of Yemen)

3236. Salim b. Abdullah reported his father (Allah be pleased with him) saying: I saw Allah's Messenger () entering the Ka'ba, and Usama b. Zaid, Bilal and 'Uthman b. Talha were along with him, but none (else) entered therein along with them. Then the door was closed for them from within. 'Abdullah b. Umar (Allah be pleased with them) said: Bilal and Uthman b. Talha informed me that Allah's Messenger () observed prayer in the interior of the Ka'ba between the two Yemenite pillars

3237. Ibn Juraij reported: I said to 'Ata': Have you heard Ibn 'Abbas saying: You have been commanded to observe circumambulation, and not commanded to enter it (the Ka'ba)? He ('Ata') said: He (Ibn Abbas) (at the same time) did not forbid entrance into it. I, however, heard him saying: Usama b. Zaid informed me that when Allah's Apostle () entered the House, he supplicated in all sides of it; and he did not observe prayer therein till he came out, and as he came out he observed two rak'ahs in front of the House, and said: This is your Qibla. I said to him: What is meant by its sides? Does that mean its corners? He said: (In all sides and nooks of the House) there is Qibla

3238. Ibn Abbas (Allah be pleased with them) reported that Allah's Apostle () entered the Ka'ba, and in it there were six pillars, and he stood near a pillar and made supplication, but did not observe the prayer

3239. Isma'il b. Abu Khalid reported: I asked Abdullah b. Abu Aufa (Allah be pleased with him), a Companion of Allah's Messenger (), whether Allah's Apostle () had entered the House, while performing 'Umra, He said: NO

3240. A'isha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon him) said to me: Had your people not been unbelievers in the recent past (had they not quite recently accepted Islam), I would have demolished the Ka'ba and would have rebuilt it on the foundation (laid) by Ibrahim; for when the Quraish had built the Ka'ba, they reduced its (area), and I would also have built (a door) in the rear

3241. This hadith has been narrated on the authority of Hisham with the same chain of transmitters

3242. A'isha, the wife of Allah's Apostle (), reported Allah's Messenger () as having said this: Didn't you see that when your people built the Ka'ba, they reduced (its area with the result that it no longer remains) on the foundations (laid) by Ibrahim. I said: Messenger of Allah, why don't you rebuild it on the foundations (laid by) Ibrahim? Thereupon Allah's Messenger () said: Had your people not been new converts to Islam, I would have done that. 'Abdullah b. 'Umar (Allah be pleased with them) said: If A'isha (Allah be pleased with her) had heard it from Allah's Messenger (may peace be upon him), I would not have seen Allah's Messenger () abandoning the touching of the two corners situated near al-Hijr, but (for the fact) that it was not completed on the foundations (laid) by Ibrahim

3243. A'isha (Allah be pleased with her), wife of Allah's Apostle (), heard Allah's Messenger () as saying: If your people, had not been recent converts to Islam, I would have spent the treasure of the Ka'ba in the way of Allah and would have constructed its door just on the level of the ground and would have encompassed in it the space of Hijr

3244. Abdullah b. Zubair (Allah be pleased with him) reported on the authority of his mother's sister ('A'isha) saying that Allah's Messenger () said: 'A'isha, if your people had not been recently polytheists (and new converts to Islam), I would have demolished the Ka'ba, and would have brought it to the level of the ground and would have constructed two doors, one facing the east and the other one to the west, and would have added to it six cubits of area from Hijr, for the Quraish had reduced it when they rebuilt it

3245. Ata' reported: The House was burnt during the time of Yazid b. Muawiya when the people of Syria had fought (in Mecca). And it happened with it (the Ka'ba) what was (in store for it). Ibn Zubair (Allah be pleased with him) felt it (in the same state) until the people came in the season (of Hajj). (The idea behind was) that he wanted to exhort them or incite them (to war) against the people of Syria. When the people had arrived he said to them: O people, advise me about the Ka'ba. Should I demolish it and then build it from its very foundation, or should I repair whatever has been damaged of it? Ibn 'Abbas said: An idea has occurred to me according to which I think that you should only repair (the portion which has been) damaged, and leave the House (in that very state in which) people embraced Islam (and leave those very stones in the same state) when people embraced Islam, and over which Allah's Apostle () had raised it. Thereupon Ibn Zubair said: It the house of any one of you is burnt, he would not be contented until he had reconstructed it, then what about the House of your Lord (which is far more Important than your house)? I would seek good advice from my Lord thrice and then I would make up (my mind) about this affair. After seeking good advice thrice, he made up his mind to demolish it. The people apprehended that calamity might fall from heaven on those persons who would be first to climb (over the building for the purpose of demolishing it), till one (took up courage, and ascended the roof), and threw down one of its stones. When the people saw no calamity befalling him, they followed him, demolished it until it was razed to the ground. Then Ibn Zubair erected pillars and hung curtains on them (in order to provide facilities to the people for observing the time of its construction). And the walls were raised; and Ibn Zubair said: I heard 'A'isha (Allah be pleased with her) say that Allah's Apostle () had observed: If the people had Rot recently (abandoned) unbelief, find I had means enough to reconstruct it, which I had not, I would have definitely excompassed in it five cubits of area from Hijr. And I would also have constructed a door for the people to enter, and a door for their exit. I today have (the means to spend) and I entertain no fear from the side of people (that they would protest against this change). So he added five cubits of area from the side of Hatim to it that there appeared (the old) foundation (upon which Hadrat Ibrahim had built the Ka'ba). and the people saw that and it was upon this foundation that the wall was raised. The length of the Ka'ba was eighteen cubits. when addition was made to it (which was in its breadth), then naturally the length appears to be) small (as compared with its breadth). Then addition of ten cubits (of area) was made in its length (also). Two doors were also constructed, one of which (was meant) for entrance and the other one for exit. When Ibn Zubair (Allah be pleased with him) was killed, Hajjaj wrote to 'Abd al-Malik (b. Marwan) informing him about it, and telling him that Ibn Zubair (Allah be pleased with him) had built (the Ka'ba) on those very foundations (which were laid by Ibrahim) and which reliable persons among the Meccans had seen. 'Abd al-Malik wrote to him: We are not concerned with the censuring of Ibn Zubair in anything. Keep intact the addition made by him in the side of length, and whatever he has added from the side of Hijr revert to (its previous) foundation, and wall up the door which he had opened. Thus Hajjaj at the command of Abd al-Malik demolished it (that portion) and rebuilt it on (its previous) foundations

3246. Abdullah b. 'Ubaid reported that Harith b. 'Abdullah led a deputation to 'Abd al-Malik b. Marwan during his caliphate. 'Abd al-Malik said: I do not think that Abu Khubaib (i. e. Ibn Zabair) had heard from 'A'isha (Allah be pleased with her) (about the intended wish of the Prophet [may peace be upon him]) In regard to the alteration of the Ka'ba. Harith said: Yes, I myself did hear from her. He ('Abd al-Malik) said: Well, tell me what you heard from her. He stated that she (Hadrat 'A'isha) had said that Allah's Messenger () remarked: Verily your people have reduced (the area) of the House from its (original foundations, and if they had not recently abandoned polytheism (and embraced Islam) I would have reversed it to (those foundations) which they had left out of it. and if your people would take initiative after me in rebuilding it, then come along with me so that I should show you what they have left out of it. He showed her about fifteen cubits of area from the side of Hatim (that they had separated). This is the narration transmitted by 'Abdullah b. Ubaid. Walid b. 'Ata' has, however, made this addition to it: "Allah's Apostle () said: I would have made two doors on the level of the ground (facing) the east and the west. Do you know why your people raised the level of its door (i. e. the door of the Ka'ba)? She said: No. He said: (They did it) out of vanity so that (they might be in a position) to grant admittance to him only whom they wished. When a person intended to get into it, they let him climb (the stairs), and as he was about to enter, they pushed him and he fell down." 'Abd al-Malik said to Harith; Did you yourself hear her saying this? He said: Yes. He (Harith) said that he ('Abd al-Malik) scratched the ground with his staff for some time and then said: I wish I had left his (Ibn Zubair's) work there

3247. This hadith has been narrated on the authority of Juraij with the same chain of transmitters

3248. Abu Qaza'ah reported that while Abd al-Malik b. Marwan was circumambulating the Ka'ba he said: May Allah ruin Ibn Zubair that he lies in attributing to the Mother of the Faithful, as he says: I heard her stating that Allah's Messenger (may peace be upon him) had said: 'A'isha, if your people had not been new converts to Islam, I would have demolished the House and would have added (in it area) from the Hijr for your people have reduced the area from its foundations. Harith b. 'Abdullah b. Abu Rabi'a (Allah be pleased with him) said: Commander of the Faithful, don't say that, for I heard the Mother of the Faithful saying this, whereupon he said: If I had heard this before demolishing it, I would have left it in the state in which Ibn Zabair had built it

3249. 'A'isha (Allah be pleased with her) reported: I asked Allah's Messenger () about the wall, circumpassing the House (i. e. whether the wall on the side of Hijr was included in the Ka'ba). He said, Yes. I said: Then why did they not include it in the House? He said: 'Your people ran short of the means (to do so). I said: Why is it that the level of its door is raised high? He said: Your people did it so that they should admit one whom they liked, and forbid him whom they disliked, and if your people were not new converts to faith, and I did not apprehend that their hearts would feel agitated at this. I would have definitely included (the area of) this wall-in the House and would have brought the door to the level of the ground

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3250. A'isha reported:I asked Allah's Messenger () about Hija, and the rest of the hadith is the same. I also said: Why is it that the door has been made on a higher level, and one cannot (get into it) but with the help of a ladder? The rest of the hadith is the same as reported above and the concluding words are: (I do not change it) out of the apprehension that their hearts may disapprove of it

3251. Abdullah b. 'Abbas reported that while al-Fadl b. Abbas had been riding behind Allah's Messenger () a woman of the tribe of Khath'am came to him (to the Holy Prophet) asking for a religious verdict. Fadl looked at her and she looked at him. Allah's Messenger () turned the face of al-Fadl to the other side. She said:Messenger of Allah, there is an obligation from Allah upon His servants in regard to Hajj. (But) my father is an aged man; he is incapable of riding safely. May I perform Hajj on his behalf? He said: Yes. It was during the Farewell Pilgrimage

3252. Fadl reported that a woman of Banu Khath'am said:Messenger of Allah, my father is very old. There is an old obligation of Hajj upon him from Allah, but he is not capable of sitting on the back of the camel. Thereupon Allah's Apostle () said: Perform Hajj on his behalf

3253. Ibn Abbas reported that Allah's Apostle () met some riders at al-Rauha and asked who they were. They replied that they were Muslims. They said:Who art thou? He said: (I am) Messenger of Allah. A woman (then) lifted up a boy to him and said: Would this child be credited with having performed the Hajj? Thereupon he said: Yes, and you will have a reward

3254. Ibn Abbas (Allah be pleased with them) reported:A woman lifted up her child and said: Messenger of Allah, would the child be credited with having performed the Hajj? Thereupon he said: Yes, and there would be a reward for you

3255. Karaib reported:A woman lifted a child and said: Messenger of Allah, would he be credited with Hajj? He said: Yes. and for you there would be a reward

3256. A hadith like this has been narrated on the authority of Ibn 'Abbas through another chain of transmitters

3257. Abu Huraira (Allah be pleased with him) reported:Allah's Messenger () addressed us and said: O people, Allah has made Hajj obligatory for you; so perform Hajj. Thereupon a person said: Messenger of Allah, (is it to be performed) every year? He (the Holy Prophet) kept quiet, and he repeated (these words) thrice, whereupon Allah's Messenger () said: If I were to say" Yes," it would become obligatory (for you to perform it every year) and you would not be able to do it. Then he said: Leave me with what I have left to you, for those who were before you were destroyed because of excessive questioning, and their opposition to their apostles. So when I command you to do anything, do it as much as it lies in your power and when I forbid you to do anything, then abandon it

3258. Ibn Umar (Allah be pleased with them) reported Allah's Messenger () as saying:A woman should not set out on three (days' journey) except when she has a Mahram with her

3259. This hadith has been narrated on the same authority by Ubaidullah. And in the narration of Abu Bakr (the words are):" More than three (days)." Ibn Numair narrated on the authority of his father, (and the words are):" Three (days) except (when) she has a Mahram with her

3260. Abdullah b. Umar (Allah -be pleased with them) reported Allah's Apostle () as saying:It is not lawful for a woman who believes in Allah and the Hereafter to travel for more than three nights journey except when there is a Mahram with her

3261. Abu Sa'id Khudri (Allah be pleased with him) reported Allah's Apostle () as saying:A woman should not set out on a journey extending beyond three nights but with a Mahram

3262.

3263. Qaza'ah reported:I heard a hadith from Abu Sa'id (Allah be pleased with him) and it impressed me (very much), so I said to him: Did you hear it (yourself) from Allah's Messenger ()? Thereupon he said: (Can) I speak of anything about Allah's Messenger () which I did not bear? He said: I heard Allah's Messenger () saying: Do not set out on a journey (for religious devotion) but for the three mosques-for this mosque of mine (at Medina) the Sacred Mosque (at Mecca), and the Mosque al-Aqsa (Bait al-Maqdis), and I heard him saying also: A woman should not travel for two days duration, but only when there is a Mahram with her or her husband

3264. Qaza'ah reported:I heard Abu Sa'id al-Khudri (Allah be pleased with him) saying: I heard four things from Allah's Messenger () which impressed me and captivated me (and one out of these is this), that he forbade a woman to undertake journey extending over two days but with her husband, or with a Mahram; and he then narrated the rest of the hadith

3265. This hadith has been narrated on the authority of Qatada with the same chain of transmitters and he said:" More than three (days) except in the company of a Mahram

3266. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying:It is not lawful for a Muslim woman to travel a night's journey except when there is a Mahram with her

3267. Abu Huraira (Allah be pleased with him) reported Allah's Apostle () as saying:It is not lawful for a woman who believes in Allah and the Hereafter to undertake a day's journey except in the company of a Mahram

3268. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying:It is not lawful for a woman believing in Allah and the Hereafter to undertake journey extending over a day and a night except when there is a Mahram with her

3269. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying:It is not lawful for a woman to undertake three (days,) journey except

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when there is a Mahram with her

3270. Abu Sa'id al-Khudri (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: It is not lawful for a woman believing in Allah and the Hereafter to undertake journey extending over three days or more, except when she is in the company of her father, or her son, or her husband, or her brother, or any other Mahram

3271. A hadith like this has been narrated by A'mash with the same chain of transmitters

3272. Ibn 'Abbas (Allah be pleased with them) reported: I heard Allah's Messenger (ﷺ) delivering a sermon and making this observation: "No person should be alone with a woman except when there is a Mahram with her, and the woman should not undertake journey except with a Mahram." A person stood up and said: Allah's Messenger, my wife has set out for pilgrimage, whereas I am enlisted to fight in such and such battle, whereupon he said: "You go and perform Hajj with your wife

3273. A hadith like this has been narrated by 'Amr on the authority of the same chain of transmitters

3274. Ibn Juraij narrated this hadith with the same chain of transmitters, but he made no mention of it: "No person (man) should be alone with a woman except when there is a Mahram with her

3275. Ibn Umar (Allah be pleased with them) reported that whenever Allah's Messenger (ﷺ) mounted his camel while setting out on a journey, he glorified Allah (uttered Allah-o-Akbar) thrice, and then said: Hallowed is He Who subdued for us this (ride) and we were not ourselves powerful enough to use It as a ride, and we are going to return to our Lord. O Allah, we seek virtue and piety from Thee in this journey of ours and the act which pleaseth Thee. O Allah, lighten this journey of ours, and make its distance easy for us. O Allah, Thou art (our) companion during the journey, and guardian of (our) family. O Allah, I seek refuge with Thee from hardships of the journey, gloominess of the sights, and finding of evil changes in property and family on return. And he (the Holy Prophet) uttered (these words), and made this addition to them: We are returning, repentant, worshipping our Lord. and praising Him

3276. Abdullah b. Sarjis (Allah be pleased with him) reported that when Allah's Messenger (ﷺ) set forth on a journey, he sought refuge (with Allah) from the hardships of the travelling, and finding of evil changes on return, and disgrace after honour, and the curse of the oppressed and a gloomy sad scene in family and property

3277. A hadith like this has been narrated on the authority of Asim With the same chain of transmitters except (this difference) that the hadith transmitted by 'Abd al-Wahid (one of the narrators) the (word)" property" precedes the family, and in the hadith transmitted by Mahammad b. Khazim (the word)" family" precedes (the word" Property"), on returning home, in the narrations of both the narrators (these words are found): "O Allah I seek refuge with Thee from the hardships of the journey

3278. Abdullah b. 'Umar reported that whenever Allah's Messenger (ﷺ) came back from the battle or from expeditions or from Hajj or Umra and as he reached the top of the hillock or upon the elevated hard ground, he uttered Allah-o- Akbar thrice, and then said: There is no god but Allah. He is One, there is no partner with Him, His is the sovereignty and His is the praise and He is Potent over everything. (We are) returning, repenting, worshipping, prostrating before our Lord, and we praise Him Allah fulfilled His promise and helped His servant, and routed the confederates alone

3279. This hadith has been narrated on the authority of Ibn Umar through another chain of transmitters (but with one alteration) that here Allah-o-Akbar is mentioned twice

3280. Anas b. Malik (Allah be pleased with him) reported: I and Abu Talha (both) came back along with Allah's Apostle (ﷺ). Safiyyah (the wife of the Holy Prophet) rode behind him on his camel and as we came to the out- skirts of Medina he said: (We are those) who return, who repent, who worship our Lord, who praise (Him), and he went on uttering this until we entered Medina

3281. A hadith like this has been narrated by Anas b. Malik (Allah be pleased with him) through another chain of transmitters

3282. Abdullah b. 'Umar (Allah be pleased with them) reported that Allah's Messenger (ﷺ) made (his camel) kneel down (i. e. halt at the stony ground of Dhu'l-Hulaifa) and prayed there, and so did Abdullah b. Umar (Allah be pleased with them)

3283. Nafi' reported that 'Abdullah b. Umar (Allah be pleased with them) used to halt his camel in the stony ground at Dhu'l-Hulaifa, where Allah's Messenger (ﷺ) used to make a halt (and pray)

3284. Nafi' reported that when 'Abdullah b. 'Umar returned from Hajj or 'Umra he made his camel kneel down (i. e. halted) in the stony ground of Dhu'l-Hulaifa where Allah's Messenger (ﷺ) had made his camel halt

3285. Salim (b. Abdullah b. 'Umar) reported on the authority of his father (Allah be pleased with them) that Allah's Apostle (ﷺ) was visited by (someone, i. e. an angel) during the fag end of the night at Dhu'l-Hulaifa, and it was said to him: Verily it is a blessed stony-ground

3286. Salim b. Abdullah b. Umar reported on the authority of his father (Allah be pleased with them) that Allah's Apostle (ﷺ) came to Dhu'l- Hulaifa in the heart of the valley at the fag end of the night, and it was said to him: It is a blessed stony ground. Musa (one of the narrators) said: Salim made his camel halt at the mosque where 'Abdullah made his camel halt as seeking the place of stay of Allah's Messenger (ﷺ). It is, in fact, situated at a lower plain than the mosque, which stands in the heart of the valley, and it is between it (the mosque) (and Qibla) that that place (where Allah's Apostle used to get down for rest and prayer) is

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situated

3287. Abu Huraira (Allah be pleased with him) reported: Abu Bakr Siddiq (Allah be pleased with him) sent me during Hajj before the Farewell Pilgrimage for which Allah's Messenger () had appointed him an Amir, among a group of people whom he had ordered to make announcement to the people on the Day of Nahr: "After this year no polytheist may perform the Pilgrimage and no naked person may circumambulate the House." Ibn Shihab stated that Humaid b. Abd al-Rahman said that according to this narration of Abu Huraira (Allah be pleased with him) the day of Hajj al-Akbar (Great Hajj) is this Day of Nahr (10th of Dhu'l-Hijja)

3288. A'isha (Allah be pleased with her) reported Allah's Messenger () as saying: There is no day when God sets free more servants from Hell than the Day of 'Arafa. He draws near, then praises them to the angels, saying: What do these want?

3289. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying: An Umra is an expiation for the sins committed between it and the next, and Hajj which is accepted will receive no other reward than Paradise

3290. This hadith has been narrated on the authority of Abu Huraira (Allah be pleased with him) through another chain of transmitters

3291. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying: He who came to this House (Ka'ba) (with the intention of performing Pilgrimage), and neither spoke indecently nor did he act wickedly. would return (free from sin) as on the (very first day) his mother bore him

3292. This hadith has been narrated on the authority of Mainsur with the same chain of transmitters (and the words are): "He who performed Pilgrimage but neither spoke indecently nor acted wickedly

3293. A hadith like this has been narrated on the authority of Abu Huraira (Allah be pleased with him)

3294. Usama b. Zaid b. Haritha (Allah be pleased with him) said to Allah's Messenger (): Will you stay in your house at Mecca (which you abandoned at the time of migration)? Thereupon he said: Has 'Aqil left for as any land or house? And 'Aqil and Talib became the Inheritors of Abu Talib's (property), and neither Ja'far nor 'Ali inherited anything from him, for both (Ja'far and 'Ali) were Muslims whereas 'Aqil and Talib were non-Muslims

3295. Usama b. Zaid (Allah be pleased with him) said: Allah's Messenger, God willing, where will you stay tomorrow? And it was at the time of the Conquest (of Mecca). Thereupon he (the Holy Prophet) said: Has 'Aqil left any accommodation for us?

3296. Narrated Usama b. Zaid : Usama b. Zaid (Allah be pleased with him) said: Allah's Messenger, God willing, where will you stay tomorrow? Thereupon he (the Holy Prophet) said: Has 'Aqil left any accommodation for us?

3297. Al-'Ali' b. al-Hadrami reported Allah's Messenger (may peace be upon him) as saying: For a Mahijir, it is only three (days') stay at Mecca, after completing (the Hajj or 'Umra) that is allowed, and it seemed as if he was saying that he should not (stay) beyond this (period)

3298. Al-'Ala' b. al-Hadrami reported Allah's Messenger () as saying: The Muhijir should stay at Mecca after performing the rituals (of Hajj) but for three (days) only

3299. Al-'Ala' b. al-Hadrami reported Allah's Messenger () as saying: It is only for three nights that a Muhajir should stay at Mecca after the completion of the rituals of Hajj

3300. Al-'Ala' b. al-Hadrami reported Allah's Messenger () as saying: The stay at Mecca after the completion of his rituals (of Hajj) is only for three days

3301. Ibn Juraij narrated this hadith with the same chain of transmitters

3302. Ibn 'Abbas (Allah be pleased with him) reported Allah's Messenger () as saying on the Day of Victory over Mecca: There is no Hijra (emigration) but only Jihad and good intention; and when you are called to battle, then go forth. He also said on the Day of Victory over Mecca: Allah made this town sacred on the day He created the earth and the heavens; so it is -sacred by the sacred- ness conferred on it by Allah until the Day of Resurrection and fighting in it was not lawful to anyone before me, and it was made lawful for me only during an hour on one day, for it is sacred by the sacredness conferred on it by Allah until the Day of Resurrection. Its thorns are not to be cut, its game is not to be molested, and the things dropped are to be picked up only by one who makes a public announcement of it, and its fresh herbage is not to be cut. Abbas (Allah be pleased with him) said: Messenger of Allah, exception may be made in case of rush, for it is useful for their blacksmiths and for their houses. He (the Holy Prophet) conceding the suggestion of 'Abbas) said: Except rush

3303. A hadith like this has been narrated on the authority of Mansur, but he did not mention: "On that very day He created the heavens and the earth," and he (the narrator) substituted the word "fighting" (qital) for "killing" (qatl), and further said: "No one is to pick up the dropped thing except one who makes a public announcement of it

3304. Abu Shuraih al-'Adawi reported that he said to Amr b. Sa'id when he was sending troops to Mecca: Let me tell you something. O Commander, which Allah's Messenger () said on the day following, the Conquest which my ears heard and my heart has retained, and my eyes saw as he spoke it. He praised Allah and extolled Him and then said: Allah, not men, has made Mecca sacred; so it is not permissible for any person believing in Allah and the Last Day to shed blood in it, or lop a tree in it. If anyone seeks a concession on the basis of fighting of Allah's Messenger (), tell him that Allah permitted His Messenger, but not you, and He gave him permission only for an hour on one day, and its sacredness was restored on the very day like that of yesterday. Let him who is present convey the information to him who is absent. It was said to Abu Shuraih: What did Amr say to you? He said: I am better informed of that than you, Abu Shuraih, but the sacred territory does not grant protection to one who is disobedient, or one who runs away after shedding blood, or one who runs away after committing

3305. Abu Huraira, (Allah be pleased with him) reported. When Allah, the Exalted and Majestic, granted Allah's Messenger () victory over Mecca, he stood before

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people and praised and extolled Allah and then said: Verily Allah held back the elephants from Mecca and gave the domination of it to His Messenger and believers, and it (this territory) was not violable to anyone before me and it was made violable to me for an hour of a day, and it shall not be violable to anyone after me. So neither molest the game, nor weed out thorns from it. And it is not lawful for anyone to pick up a thing dropped but one who makes public announcement of it. And if a relative of anyone is killed he is entitled to opt for one of two things. Either he should be paid blood-money or he can take life as (a just retribution). 'Abbas (Allah be pleased with him) said: Allah's Messenger, but Idhkhair (a kind of herbage), for we use it for our graves and for our houses, whereupon Allah's Messenger () said: With the exception of Idhkhair. A person known as Abu Shah, one of the people of Yemen, stood up and said: Messenger of Allah, (kindly) write it for me. Thereupon Allah's Messenger () said I Write it for Abu Shah. Walid said: I asked al-Auzai': What did his saying mean:" Write it for me, Messenger of Allah"? He said: This very address that he had heard from Allah's Messenger ()

3306. Abu Huraira (Allah be pleased with him) reported: The people of the Khuza'ah tribe killed a man of the tribe of Laith in the Year of Victory as a retaliation for one whom they had killed (whom the people of the tribe of Laith had killed). It was reported to Allah's Messenger (). He mounted his camel and delivered this address: Verily Allah, the Exalted and Majestic, held back the Elephants from Mecca, and gave its domination to His Messenger and believers. Behold, it was not violable for anyone before me and it will not be violable for anyone after me. Behold, it was made violable for me for an hour of a day; and at this very hour it has again been made inviolable (for me as well as for others). So its thorns are not to be cut, its trees are not to be lopped, and (no one is allowed to) pick up a thing dropped, but the one who makes an announcement of it. And one whose fellow is killed is allowed to opt between two alternatives: either he should receive blood-money or get the life of the (murderer) in return. He (the narrator said): A person from the Yemen, who was called Abu Shah, came to him and said: Messenger of Allah, write it down for me, whereupon he (Allah's Messenger) said: Write it down for Abu Shah. One of the persons from among the Quraish also said: Except Idhkhair, for we use it in our houses and our graves. Thereupon Allah's Messenger () said: Except Idhkhair

3307. Jabir (Allah be pleased with him) reported: I heard Allah's Apostle () say: It is not permissible for any one of you to carry weapons in Mecca

3308. Anas b. Malik (Allah be pleased with them) reported that Allah's Apostle () entered Mecca in the Year of Victory with a helmet on his head; and when he took it off, a man came to him and said: Ibn Khatal is hanging on to the curtains of the Ka'ba, whereupon he said: Kill him. Malik (one of the narrators) attested this statement having been made

3309. Jabir b. 'Abdullah al-Ansari (Allah be pleased with them) reported that Allah's Messenger () entered Mecca and Qutaiba (another narrator) stated that he entered Mecca in the Year of Victory, wearing a black turban, but not wearing the Ihram

3310. Jabir b. 'Abdullah reported that Allah's Apostle () entered on the day of Victory of Mecca wearing a black turban on his head

3311. Amr b. Huraith reported on the authority of his father that Allah's Messenger () addressed the people (on the day of the Victory of Mecca) with a black turban on his head

3312. Ja'far b. 'Amr b. Huraith reported his father as saying: As if I am seeing Allah's Messenger () on the pulpit with a black turban on his head, and its two ends hanging between his shoulders. Abu Bakr (another narrator) did not make mention of: " Upon the pulpit

3313. 'Abdullah b. Zaid b. 'Asim (Allah be pleased with him) reported Allah's Messenger () as saying: Verily Ibrahim declared Mecca sacred and supplicated (for blessings to be showered) upon its inhabitants, and I declare Medina to be sacred as Ibrahim had declared Mecca to be sacred. I have supplicated (Allah for His blessings to be showered) in its sa' and its mudd (two standards of weight and measurement) twice as did Ibrahim for the inhabitants of Mecca

3314. This hadith has been narrated through another chain of transmitters with a slight variation of words

3315. Rafi' b. Khadij reported Allah's Messenger () as saying: Ibrahim declared Mecca as sacred and I declare sacred the area between its two stony grounds (lava lands by which he meant Medina)

3316. Nafi' b. Jubair reported that Marwan b. al-Hakam (Allah be pleased with him) addressed people and made mention of Mecca and its inhabitants and its sacredness, but he made no mention of Medina, its inhabitants and its sacredness. Rafi' b. Khadij called to him and said: What is this that I hear you making mention of Mecca and its inhabitants and its sacredness, but you did not make mention of Medina and its inhabitants and its sacredness, while the Messenger of Allah () has also declared sacred (the area) between its two lava lands (Medina)? And (we have record of this) with us written on Khaulani parchment. If you like, I can read it out to you. Thereupon Marwan became silent, and then Said: I too have heard some part of it

3317. Jabir (Allah be pleased with him) reported Allah's Apostle () as saying: Ibrahim declared Mecca as sacred; I declare Medina, that between the two mountains, as inviolable. No tree should be lopped and no game is to be molested

3318. Amir b. Sa'd reported on the authority of his father (Allah be pleased with him) that Allah's Messenger () said: I have declared sacred the territory between the two lava plains of Medina, so its trees should not be cut down, or its game killed; and he also said: Medina is best for them if they knew. No one leaves it through dislike of it without Allah putting in it someone better than he in place of him; and no one will stay there in spite of its hardships and distress without my being an intercessor or witness on behalf of him on the Day of Resurrection

3319. Amir b. Sa'd b. Abu Waqqas reported on the authority of his father (Allah be pleased with him) that Allah's Messenger () said, and then the (above-mentioned) hadith was narrated with this addition: " None should nurse ill-will towards the people of Medina, or Allah will melt him in fire like the melting of lead or the dissolution of salt in water

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3320. Amir b. Sa'd reported that Sa'd rode to his castle in al-'Aqiq and found a slave cutting down the trees, or beating off their leaves, so he stripped him off his belongings. When Sa'd returned, there came to him the masters of the slave and negotiated with him asking him to return to their slave or to them what he had taken from their slave, whereupon he said: God forbid that I should return anything which Allah's Messenger () has given me as spoil, and refused to return anything to them

3321. Anas b. Malik (Allah be pleased with him) reported that Allah's Messenger () said to Abu Talha (Allah be pleased with him): Find for me a servant from amongst your boys to serve me. Abu Talha went out along with me and made me sit behind him. And I used to serve Allah's Messenger () whenever he got down from the camel. And in one hadith he said: He proceeded and when (the mountain of) Uhud was within sight, he said: This is the mountain which loves us and we love it. And as he came close to Medina he said: O Allah, I declare (the area) between the two mountains of it (Medina) sacred just as Ibrahim declared Mecca as sacred. O Allah, bless them (the people of Medina) in their mudd and sa

3322. Anas b. Malik reported a hadith like this from Allah's Apostle () except with this variation that he said: "I declare sacred the area between its two lava mountains

3323. Asim reported: I asked Anas b. Malik whether Allah's Messenger () had declared Medina as sacred. He said: Yes. (the area) between so and so. He who made any innovation in it, and further said to me: It is something serious to make any innovation in it (and he who does it) there is upon him the curse of Allah, and that of the angels and of all the people, Allah will not accept from him on the Day of Resurrection either obligatory acts or the supererogatory acts. Ibn Anas said: Or he accommodates an innovator

3324. Asim reported: I asked Anas (Allah be pleased with him) whether Allah's Messenger () had declared Medina as sacred. He said: Yes, it is sacred, so its tree is not to be cut; and he who did that let the curse of Allah and that of the angels and of all people be upon him

3325. Anas b. Malik (Allah be pleased with him) reported that Allah's Messenger () said: Allah bless them in their measurements, bless them in their sa's and bless them in their mudd

3326. Anas b. Malik (Allah he pleased with him) reported that Allah's Messenger () said: O Allah, increase in Medina twice the blessings (Thou showered) on Mecca

3327. Ibrahim al-Taimi reported on the authority of his father: 'Ali b. Abi Talib (Allah be pleased with him) addressed us and said: He who thought that we have besides the Holy Qur'an anything else that we recite, he told a lie. And this document which is hanging by the sheath of the sword contains but the ages of the camels, and the nature of the wounds. He (Hadrat 'Ali) reported Allah's Apostle () as saying: Medina is sacred from 'Air to Thaur; So if anyone makes an innovation or accommodates an innovator, the curse of Allah, the angels, and all persons will fall upon him, and Allah will not accept any obligatory or supererogatory act as recompense from them. And the protection granted by the Muslims is one and must be respected by the humblest of them. If anyone makes a false claim to paternity, or being a client of other than his own masters, there is upon him the curse of Allah, the angels, and all the people. Allah will not accept from him any recompense in the form of obligatory acts or supererogatory acts. The hadith transmitted on the authority of Abu Bakr and Zabair ends with (these words): The humblest among them should respect it; and what follows after it is not mentioned there, and in the hadith transmitted by them (these words are) not found: (The document was hanging) on the sheath of his sword

3328. A hadith like this has been narrated on the authority of A'mash with the same chain of transmitters (but at the end) these words are added: "He who violated the covenant with a Muslim, there is upon him the curse of Allah, of angels and of all people. Neither an obligatory act nor a supererogatory act would be accepted from him as recompense on the Day of Resurrection; and in the hadith transmitted by two other narrators these words are not found: "He who claimed false paternity." And in the hadith transmitted by Waki' there is no mention of the Day of Resurrection

3329. A hadith like this has been narrated with the same chain of transmitters by A'mash with a slight variation of words

3330. Abu Huraira (Allah be pleased with him) reported Allah's Apostle () as saying: Medina is a sacred territory, so he who made any innovation in it. or gave protection to an innovator, there is upon him the curse of Allah, that of the angels and that of all the people. There would not be accepted on the Day of Resurrection either obligatory acts or supererogatory acts from him

3331. A hadith like this has been narrated on the authority of A'mash with the same chain of transmitters, but no mention has been made of the Day of Resurrection. But this addition is made: "The protection granted by Muslims is one and must be respected by the humblest of them. And he who broke the covenant made by a Muslim, there is a curse of Allah, of his angels, and of the whole people upon him, and neither an obligatory act nor a supererogatory act would be accepted from him as recompense on the Day of Resurrection

3332. Abu Huraira (Allah be pleased with him) reported: If I were to see deer grazing in Medina, I would have never molested them, for Allah's Messenger () has stated: There is between the two lava mountains a sacred territory

3333. Abu Huraira (Allah be pleased with him) reported that Allah's Messenger () declared sacred the territory between two lava mountains of Medina. Abu Huraira said: If I were to find deer in the territory between the two mountains, I would not molest them, and he (the Holy Prophet) declared twelve miles of suburb around Medina as a prohibited pasture

3334. Abu Huraira (Allah be pleased with him) reported that when the people saw the first fruit (of the season or of plantation) they brought it to Allah's Apostle (). When he received it he said: O Allah, bless us in our fruits; and bless us in our city; and bless us in our sa's and bless us in our mudd. O Allah, Ibrahim was Thy

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servant, Thy friend, and Thy apostle; and I am Thy servant and Thy apostle. He (Ibrahim) made supplication to Thee for (the showering of blessings upon) Mecca, and I am making supplication to Thee for Medina just as he made supplication to Thee for Mecca, and the like of it in addition. He would then call to him the youngest child and give him these fruits

3335. Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (ﷺ) was given the first fruit and he said: O Allah, shower blessings upon us in our city, and in our fruits, in our mudd and in our sa's, blessings upon blessings, and he would then give that to the youngest of the children present there

3336. Abu Sa'id Maula al-Mahri reported that they were hard pressed by the distress and hardship of Medina, and he came to Abu Sa'id al-Khudri and said to him: I have a large family (to support) and we are enduring hardships; I have, therefore, made up my mind to take my family to some fertile land. Thereupon Abu Sa'id said: Don't do that, stick to Medina, for we have come out with Allah's Apostle (ﷺ), and (I think that he also said) until we reached 'Usfan, and he (the Prophet along with his Companions) stayed there for some nights. There the people said: By Allah, we are lying here idle, whereas our children are unprotected behind us, and we do not feel secure about them. This (apprehension of theirs) reached Allah's Apostle (ﷺ), whereupon he said: What is this matter concerning you that has reached me? (I do not retain how he said it, whether he said like this:) By Him (in the name of Whom) I take oath, (or he said like this:) By Him in Whose Hand is my life, I made up my mind or if you like (I do not retain what word did he actually say), I should command my camel to proceed and not to let it halt until it comes to Medina and then said: Ibrahim declared Mecca as the sacred territory and it became sacred, and I declare Medina as the sacred territory-the area between the two mountains ('Air and Uhud). Thus no blood is to be shed within its (bounds) and no weapon is to be carried for fighting, and the leaves of the trees there should not be beaten off except for fodder. O Allah, bless us in our city; O Allah, bless us in our sil; O Allah, bless us in our mudd; O Allah, bless us in our sa; O Allah, bless us in our mudd. O Allah, bless us in our city. O Allah, bless with this blessing two more blessings. By Him in Whose Hand is my life, there is no ravine or mountain path of Medina which is not protected by two angels until you reach there. (He then said to the people:) Proceed, and we, therefore, proceeded and we came to Medina By Him (in Whose name) we take oath and (in Whose name) oath is taken (Hammad is in doubt about it), we had hardly put down our camel saddles on arriving at Medina that we were attacked by the people of the tribe of 'Abdullah b. Ghatafan but none dared to do it before

3337. Abu Sa'id al-Kbudri (Allah be pleased with him) reported that Allah's Messenger (ﷺ) said: O Allah, bless us in our sa' and mud and shower with its blessings two other blessings (multiply blessings showered upon it)

3338. A hadith like this has been narrated by Yabya b. Abu Kathir with the same chain of transmitters

3339. Abu Sa'id Maula al-Mahri reported that he came to Abu Sa'id al-Khudri during the nights (of the turmoil) of al-Barrah, and sought his advice about leaving Medina, and complained of the high prices prevailing therein and his large family, and informed him that he could not stand the hardships of Medina and its rugged surrounding. He said to him: Woe to you; I will not advise you to do it, for I heard Allah's Messenger (ﷺ) as saying: No one will endure hardships of Medina without my being an intercessor or a witness on his behalf on the Day of Resurrection, if he is a Muslim

3340. Abd al-Rahman reported on the authority of his father Abu Sa'id (Allah be pleased with him) that he heard Allah's Messenger (ﷺ) as saying: I have declared sacred what is between the two lava grounds of Medina just as Ibrahim (peace be upon him) declared Mecca as sacred. He (the narrator) then said: Abu Sa'id caught hold of (Abu Bakr, another narrator, used the word "found") a bird in his hand and then released it from his hand and set it free

3341. Sahl b. Hunif reported that Allah's Messenger (ﷺ) pointed with his hands towards Medina and said: That is a sacred territory and a place of safety

3342. A'isha (Allah be pleased with her) reported: When we came to Medina, and it was an unhealthy, uncogenial place, Abu Bakr fell sick and Bilal also fell sick; and when Allah's Messenger (ﷺ) saw the illness of his Companions he said: O Allah, make Medina as congenial to us as you made Mecca congenial or more than that; make it conducive to health, and bless us in its sa' and in its mudd, and transfer its fever to al-juhfa

3343. This hadith has been narrated by Hisham b. 'Urwa with the same chain of transmitters

3344. Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying: He who patiently endures the hardships of it (of this city of Medina), I would be an intercessor or a witness on his behalf on the Day of Resurrection

3345. Yuhannis, the freed slave of Zubair, narrated that when he was sitting with Abdullah b. 'Umar (Allah be pleased with him) during the days of turmoil, his freed slave-girl came to him. After saluting him she said: Abu Abd al-Rahmin, I have decided to leave (Medina) for the time is hard for us, whereupon Abdullah said to her: Stay here, foolish lady, for I have heard Allah's Messenger (ﷺ) as saying: For one who shows endurance on the hardships and rigour of it (of Medina) I would be an intercessor or a witness on his behalf on the Day of Resurrection

3346. Abdullah b. 'Umar (Allah be pleased with them) said: I heard Allah's Messenger (ﷺ) as saying: He who patiently endured the hardships and rigours of (this city, i. e. Medina), I would be his witness and intercessor on the Day of Resurrection

3347. Abu Huraira (Allah be pleased with him) reported the Messenger of Allah (ﷺ) as saying: For one among my Ummah who shows endurance against the hardships and rigours of Medina, I would be an intercessor or a witness on his behalf on the Day of Resurrection

3348. A hadith like this has been narrated on the authority of Abu Huraira (Allah be pleased with him) through another chain of transmitters

3349. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: None who shows endurance on the hardships of Medina,... (the rest of the hadith is the same)

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3350. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying: There are at the approaches of Medina angels so that plague and the Dajjal shall not penetrate into it
3351. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying: Dajjal will come from the eastern side with the intention of attacking Medina until he will get down behind Uhud. Then the angels will turn his face towards Syria and there he will perish
3352. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying: A time will come for the people (of Medina) when a man will invite his cousin and any other near relation: Come (and settle) at (a place) where living is cheap, come to where there is plenty, but Medina will be better for them; would they know it! By Him in Whose Hand is my life, none amongst them would go out (of the city) with a dislike for it, but Allah would make his successor in it someone better than be. Behold. Medina is like furnace which eliminates from it the impurities. And the Last Hour will not come until Medina banishes its evils just as a furnace eliminates the impurities of iron
3353. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (way peace be upon him) as saying: I have been commanded (to migrate) to a town (Medina) which would overpower other towns. They (the people) call it Yathrib; its correct name is (in fact) Medina. It eliminates (bad) people just as a furnace removes the alloy of iron
3354. This hadith has been narrated by Yabya b. Sa'id with the same chain of transmitters (and the words are): "Just as a furnace removes impurity," but no mention is made of iron
3355. Jabir b. 'Abdullah (Allah be pleased with them) reported that a desert Arab swore allegiance to Allah's Messenger (). He suffered from a severe fever in Medina (and) so he came to Allah's Messenger () saying: Muhammad, cancel my oath of allegiance. But Allah's Messenger () refused it. He again came and said: Cancel my oath of allegiance. But he (the Holy Prophet) refused it. He again came to him and said: Cancel my oath of allegiance, but he refused. The desert Arab, however, went away (cancelling the allegiance himself). Thereupon Allah's Messenger () said: Medina is like a furnace which drives away its impurity and purifies what is good
3356. Zaid b. Thabit reported Allah's Apostle () as saying: It is Taiba, thereby meaning Medina. It drives away impurity just as fire removes the impurity of silver
3357. Jabir b. Samura (Allah be pleased with him) reported that he heard Allah's Messenger () say: Allah named Medina as Tabba
3358. Abu Huraira (Allah be pleased with him) reported that Abul-Qasim (Muhammad, may peace be upon him) said: He who intends to do harm to the people of this city (that is, Medina), Allah would efface him as salt is dissolved in water
3359. Abu Huraira reported Allah's Messenger () as saying: He who intends to do harm to its people (he meant Medina), Allah would efface him as salt is dissolved in water. Ibn Hatim (one of the narrators) substituted the word "harm" for "mischief
3360. This hadith is narrated on the authority of Abu Huraira by another chain of transmitters
3361. Sa'd b. Abu Waqqas reported Allah's Messenger () as saying: He who intends to do harm to the people of Medina, Allah would efface him just as water dissolves salt
3362. Sa'd b. Malik heard Allah's Messenger () saying like this except (this variation) that he said: "Sudden attack or harm
3363. Abu Huraira and Sa'd reported Allah's Messenger (way peace be upon him) as saying: O Allah, bless the people of Medina in their mudd, the rest of the hadith being the same, and in It (this is also mentioned): "He who intends to do harm to its people, Allah would efface him just as salt it dissolved in water
3364. Sufyan b. Abd Zuhair reported Allah's Messenger () as saying: Syria will be conquered and some people will go out of Medina along with their families driving their camels. and Medina is better for them if they were to know it. Then Yemen will be conquered and some people will go out of Medina along with their families driving their camels, and Medina is better for them if they were to know it. Then Iraq will be conquered and some people will go out of it along with their families driving their camels, and Medina is better for them if they were to know it
3365. Sufyan b. Abu Zuhair heard Allah's Messenger () say: Yemen will be conquered and some people will go away (to that country) driving their camels and carrying their families on them and those who are under their authority, while Medina is better for them if they were to know it. Then Syria will be conquered and some people will go away driving their camels along with them and carrying their families with them and those who are under their authority, while Medina is better for them if they were to know it. Then Iraq will be conquered and some people will go away (to that country) driving their camels and carrying their families with them and those who are under their authority. while Medina is better for them if they were to know it
3366. Salid b. Musayyib heard Abu Huraira (Allah be pleased with him) say that 'Allah's Messenger () said about Medina: Its inhabitants will abandon it, whereas it is good for them and it will become the haunt of beasts and birds. (Imam Muslim said that Abu Safwan, one of the narrators whose name was 'Abdullah b. 'Abd al-Malik, was an orphan and Ibn Juraj took him under his care for ten years)
3367. Abu Huraira (Allah be pleased with him) heard Allah's Messenger () say: They (the residents of) Medina will abandon Medina whereas it is good for them and it will be haunted by beasts and birds, and two shepherds will come out from Muzainah intending (to go) towards Medina and tending their herd, and will find nothing but wilderness there until when they will reach the mountain path of Wada, they will fall down on their faces
3368. Abdu'Uah b. Zaid al-Mazini (Allah be pleased with him) reported Allah's Messenger () as saying: That which is between my house" and my pulpit is a garden

from the gardens of Paradise

3369. Abdullah b. Zaid al-Ansari heard Allah's Messenger (ﷺ) as saying: That which exists between my pulpit and my house is a garden from the gardens of Paradise

3370. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: That which exists between my house and my pulpit is a garden from the gardens of Paradise, and my pulpit is upon my cistern

3371. Abu Humaid (Allah be pleased with him) reported: We went out along with Allah's Messenger (ﷺ) in the expedition of Tabuk, and Abu Humaid further related: We proceeded until we reached the valley of Qura; and Allah's Messenger (ﷺ) said: I am going forth, so he among you who wants to move fast with me may do so; and he who likes to go slowly may do so. We proceeded until Medina was within our sight, and he said: This is Tabah (another name of Medina); this is Uhud, the mountain which loves us and we love it

3372. Anas b. Malik (Allah be pleased with him) reported Allah's Messenger (way peace be upon him) as saying: Uhud is a mountain which loves us and which we love

3373. This hadith is narrated by Anas b. Malik (Allah be pleased with him) with another chain of transmitters (and the words are): "Allah's Messenger (ﷺ) cast a glance at Uhud and said: Uhud is a mountain which loves us and we love it

3374. Abu Huraira (Allah be pleased with him) narrated It directly from Allah's Apostle (ﷺ) having said this: A prayer in my mosque is a thousand times more excellent than a prayer in any other mosque, except Masjid al-Haram (Mosque of the Ka'ba)

3375. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: Prayer in my mosque is more excellent than a thousand prayers observed in other mosques except the Masjid al-Haram

3376. Abu Huraira (Allah be pleased with him) reported: Prayer in the mosque of Allah's Messenger (ﷺ) is more excellent than a thousand prayers in other mosques except the Masjid al-Haram, for Allah's Messenger (ﷺ) is the last of the Apostles, and his mosque is the last of the mosques. Abu Salama and Abu Abdullah (two of the narrators in this chain of narrations said: We had no doubt that what Abu Huraira (Allah be pleased with him) had said was from Allah's Messenger (ﷺ), and so we did not like to get an attestation from Abu Huraira about this hadith until Abu Huraira (Allah be pleased with him) died. We discussed it (the issue of getting attestation from Abu Huraira) amongst ourselves and blamed one another as to why we did not talk about it to Abu Huraira regarding it so that he could attribute its transmission to Allah's Messenger (ﷺ) in case he had heard It from him. While we were discussing it as we sat with 'Abdullah b. Ibrahim b. Qariz; we made a mention of this hadith, and our omission (in getting its attestation) about its direct transmission by Abu Huraira from him (the Holy Prophet) ; thereupon Abdullah b. Ibrahim said to us: I bear witness to the fact that I heard Abu Huraira (Allah be pleased with him) say that Allah's Messenger (ﷺ) said: I am the last of the Apostles and my mosque is the last of the mosques

3377. Yahya b. Sa'id (Allah be pleased with him) reported: I said to Abu Salih: Did you hear Abu Huraira (Allah be pleased with him) making a mention of the excellence of prayer in the mosque of Allah's Messenger (ﷺ)? He said: No (I did not hear directly from Abu Huraira), but I heard Abdullah b. Ibrahim b. Qariz; say that' he had heard from Abu Huraira (Allah be pleased with him) that Allah's Messenger (ﷺ) had said: Prayer in this mosque of mine is better than a thousand prayers. or. is like one thousand prayers observed in other mosques besides It, except that it be in al-Masjid al-Haram

3378. This hadith has been narrated by Yahya b. Sa'id with the same chain of transmitters

3379. Ibn 'Umar (Allah be pleased with them) reported Allah's Apostle (ﷺ) as saying: Prayer in this mosque of mine is better than a thousand prayers (observed in other mosque.) besides it, except that of Masjid al-Haram

3380. A hadith like this has been narrated on the authority of Ubaidullah with the same chain of transmitters

3381. Ibn 'Umar reported: I heard Allah's Messenger (ﷺ) saying like this

3382. Ibn Umar narrated from Allah's Apostle (ﷺ) a hadith like this

3383. Ibn Abbas (Allah be pleased with them) reported that a woman fell ill and she said: In case Allah cures me I will certainly go and observe prayer in Bait al-Maqdis. She recovered and so she made preparations to go out (to that place). She came to Maimuna. the wife of Allah's Apostle (ﷺ). and after greeting her she informed her about it, whereupon she said: Stay here. and eat the provision (which you had made) and observe prayer In the mosque of the Messenger (ﷺ). for I heard Allah's Messenger (ﷺ) say: Prayer In it is better than a thousand prayers observed in other mosques except the mosque of the Ka'ba

3384. Abu Hurairah (Allah be pleased with him) reported it directly from Allah's Apostle (ﷺ) that he said: Do not undertake a journey to visit any Mosque, but three: this Mosque of mine, the Mosque of al-Haram and the Mosque of Aqsa (Bait al-Maqdis)

3385. This hadith has been narrated on the authority of Zuhri (but with this change of words) that he (Allah's Apostle) said: " Undertake journey to three mosques

3386. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (way peace be upon him) as saying: One should undertake journey to three mosques: the mosque of the Ka'ba, my mosque, and the mosque of Elia (Bait al-Maqdis)

3387. Abu Salama b. Abd al-Rabman reported: 'Abd al-Rabman b. Abu Sa'id al-Khudri (Allah be pleased with him) happened to pass by me and I said to him. How did you hear your father making mention of the mosque founded on Piety? He said: My father said: I went to Allah's Messenger (ﷺ) as he was in the house of one

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of his wives, and said: Messenger of Allah, which of the two mosques is founded on piety? Thereupon he took a handful of pebbles and threw them on the ground and then said: This is the very mosque of yours (mosque at Medina). He (the narrator) said: I bear witness that I heard your father making mention of it

3388. Abu Sa'id reported from Allah's Apostle () a hadith like this, but in the chain of transmitters no mention was made of Abd al-Rahman b. Abu Sa'id

3389. Ibn Umar reported that Allah's Messenger () visited (the mosque) at Quba' riding and on foot

3390. Ibn Umar (Allah be pleased with them) reported that Allah's Messenger () came to the mosque at Quba' riding and on foot, and he observed two rak'ahs of (Nafl prayer) in it

3391. Ibn 'Umar reported that Allah's Messenger () came to Quba' riding as well as on foot

3392. This hadith has been reported on the authority of Ibn Umar (Allah be pleased with them) with another chain of transmitters

3393. Abdullah b. Umar (Allah be pleased with them) reported that Allah's Messenger () used to come to Quba' riding and on foot

3394. Ibn 'Umar had narrated this hadith through another chain of transmitters

3395. Ibn Umar used to come to Quba' on every Saturday and he said: I saw Allah's Apostle () coming (to this place) on every Saturday

3396. Abdullah b. 'Umar reported that Allah's Messenger () used to come to Quba', i. e. (he came) on every Saturday, and he used to come riding or on foot. Ibn Dinar (another narrator) said that Ibn Umar used to do like this

3397. This hadith has been narrated on the authority of Ibn Dinar, but he made no mention of: "Every Saturday

The Book of Marriage

3398. Alqama reported: While I was walking with 'Abdullah at Mina, 'Uthman happened to meet him. He stopped there and began to talk with him. Uthman said to him: Abu 'Abd al-Rahman, should we not marry you to a young girl who may recall to you some of the past of your bygone days; thereupon he said: If you say so, Allah's Messenger () said: O young men, those among you who can support a wife should marry, for it restrains eyes from casting (evil glances), and preserves one from immorality; but those who cannot should devote themselves to fasting for it is a means of controlling sexual desire

3399. Alqama reported: While I was going along with 'Abdullah b. Ma'sud (Allah be pleased with him) in Mina, 'Uthman b. 'Affan (Allah be pleased with him) happened to meet him and said: Come here, Abu 'Abd al-Rahman (kunya of Abdullah b. Mas'ud), and he isolated him (from me), and when 'Abdullah (b. Mas'ud) saw that there was no need (for this privacy), he said to me: 'Alqama, come on, and so I went there. (Then) 'Uthman said to him: Abu Abd al-Rahman, should we not marry you to a virgin girl that your past may be recalled to your mind? 'Abdullah said: If you say so, the rest of the hadith is the same as narrated above

3400. Abdullah (b. Mas'ud) (Allah be pleased with him) reported that Allah's Messenger () said to us: O young men, those among you who can support a wife should marry, for it restrains eyes (from casting evil glances) and preserves one from immorality; but he who cannot afford It should observe fast for it is a means of controlling the sexual desire

3401. Abu al-Rahman b. Yazid said: I and my uncle 'Alqama and al-Aswad went to 'Abdullah b. Mas'ud (Allah be pleased with him). He (the narrator further) said: I was at that time young, and he narrated a hadith which it seemed he narrated for me that Allah's Messenger () said like one transmitted by Mu'awiya, and further added: I lost no time in marrying

3402. Abd al-Rahman b. Yazid reported on the authority of Abdullah: We went to him, and I was the youngest of all (of us), but he did not mention: "I lost no time in marrying

3403. Anas (Allah be pleased with him) reported that some of the Companions of Allah's Apostle () asked his (the Prophet's) wives about the acts that he performed in private. Someone among them (among his Companions) said: I will not marry women; someone among them said: I will not eat meat; and someone among them said: I will not lie down in bed. He (the Holy Prophet) praised Allah and glorified Him, and said: What has happened to these people that they say so and so, whereas I observe prayer and sleep too; I observe fast and suspend observing them; I marry women also? And he who turns away from my Sunnah, he has no relation with Me

3404. Sa'd b. Abi Waqqas (Allah be pleased with him) reported: The Messenger of Allah () rejected (the idea) of Uthman b. Maz'un living in celibacy (saying): And if he (the Holy Prophet) had given me permission We would have got ourselves castrated

3405. Sa'id b. al-Musayyib reported: I heard Sa'd (b. Abi Waqqas) saying that the idea of 'Uthman b. Maz'un for living in celibacy was rejected (by the Holy Prophet), and if he had been given permission they would have got themselves castrated

3406. Sa'id b. al-Musayyib heard Sa'd b. Abi Waqqas (Allah be pleased with him) saying that Uthman b. Maz'un decided to live in celibacy, but Allah's Messenger () forbade him to do so, and if he had permitted him, we would have got ourselves castrated

3407. Jabir reported that Allah's Messenger () saw a woman, and so he came to his wife, Zainab, as she was tanning a leather and had sexual intercourse with her. He then went to his Companions and told them: The woman advances and retires in the shape of a devil, so when one of you sees a woman, he should come to his wife, for that will repel what he feels in his heart

3408. Jabir b. 'Abdullah reported that Allah's Apostle () saw a woman; and the rest of the hadith was narrated but (with this exception) that he said he came to his

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wife Zainab, who was tanning a (piece of) leather, and he made no mention of:" She retires in the shape of satan

3409. Jabir heard Allah's Apostle () say:When a woman fascinates any one of you and she captivates his heart, he should go to his wife and have an intercourse with her, for it would repel what he feels

3410. Abdullah (b. Mas'ud) reported:We were on an expedition with Allah's Messenger () and we had no women with us. We said: Should we not have ourselves castrated? He (the Holy Prophet) forbade us to do so He then granted us permission that we should contract temporary marriage for a stipulated period giving her a garment, and 'Abdullah then recited this verse: 'Those who believe do not make unlawful the good things which Allah has made lawful for you, and do not transgress. Allah does not like transgressors" (al-Qur'an, v)

3411. This hadith has been narrated on the authority of Jarir with the same chain of transmitters and he also recited this (above-mentioned verse) to us, but he did not say that 'Abdullah recited it

3412. This hadith has been narrated on the authority of Isma'il with the same chain of transmitters (and the words are):" We were young, so we said: Allah's Messenger, should we not have ourselves castrated? But he (the narrator) did not say; We were on an expedition

3413. Jabir b. 'Abdullah and Salama b. al-Akwa' said:There came to us the proclaimer of Allah's Messenger () and said: Allah's Messenger () has granted you permission to benefit yourselves, i. e. to contract temporary marriage with women

3414. Salama b. al. Akwa' and Jabir b. Abdullah reported:Allah's Messenger () came to us and permitted us to contract temporary marriage

3415. Ibn Uraij reported:'Ati' reported that jibir b. Abdullah came to perform 'Umra, and we came to his abode, and the people asked him about different things, and then they made a mention of temporary marriage, whereupon he said: Yes, we had been benefiting ourselves by this temporary marriage during the lifetime of the Prophet () and during the time of Abu Bakr and 'Umar

3416. Jabir b. 'Abdullah reported:We contracted temporary marriage giving a handful of (tales or flour as a dower during the lifetime of Allah's Messenger () and durnig the time of Abu Bakr until 'Umar forbade it in the case of 'Amr b. Huraith

3417. Abu Nadra reported:While I was in the company of Jabir b. Abdullah, a person came to him and said that Ibn 'Abbas and Ibn Zubair differed on the two types of Mut'as (Tamattu' of Hajj 1846 and Tamattu' with women), whereupon Jabir said: We used to do these two during the lifetime of Allah's Messenger (). Umar then forbade us to do them, and so we did not revert to them

3418. Iyas b. Salama reported on the authority of his father that Allah's Messenger () gave sanction for contracting temporary marriage for three nights in the year of Autas 1847 and then forbade it

3419. Sabra Juhanni reported:Allah's Messenger () permitted temporary marriage for us. So I and another person went out and saw a woman of Bana 'Amir, who was like a young long-necked she-camel. We presented ourselves to her (for contracting temporary marriage), whereupon she said: What dower would you give me? I said: My cloak. And my companion also said: My cloak. And the cloak of-my companion was superior to my cloak, but I was younger than he. So when she looked at the cloak of my companion she liked it, and when she cast a glance at me I looked more attractive to her. She then said: Well, you and your cloak are sufficient for me. I remained with her for three nights, and then Allah's Messenger () said: He who has any such woman with whom he had contracted temporary marriage, he should let her off

3420. Rabi' b. Sabra reported that his father went on an expedition with Allah's Messenger () during the Victory of Mecca, and we stayed there for fifteen days (i. e. for thirteen full days and a day and a night), and Allah's Messenger () permitted us to contract temporary marriage with women. So I and another person of my tribe went out, and I was more handsome than he, whereas he was almost ugly. Each one of us had a cloaks, My cloak was worn out, whereas the cloak of my cousin was quite new. As we reached the lower or the upper side of Mecca, we came across a young woman like a young smart long-necked she-camel. We said:Is it possible that one of us may contract temporary marriage with you? She said: What will you give me as a dower? Each one of us spread his cloak. She began to cast a glance on both the persons. My companion also looked at her when she was casting a glance at her side and he said: This cloak of his is worn out, whereas my cloak is quite new. She, however, said twice or thrice: There is no harm in (accepting) this cloak (the old one). So I contracted temporary marriage with her, and I did not come out (of this) until Allah's Messenger () declared it forbidden

3421. Rabi' b. S'abra al-jahanni reported on the authority of his father. We went with Allah's Messenger () to Mecca during the year of Victory and he narrated like this a hadith transmitted by Bishr (the previous one) but with this addition:" She said: Can it be possible?" And it is also mentioned in it:" He said: The cloak of this (man) is old and worn out

3422. Sabra al-Juhani reported on the authority of his father that while he was with Allah's Messenger () he said:O people, I had permitted you to contract temporary marriage with women, but Allah has forbidden it (now) until the Day of Resurrection. So he who has any (woman with this type of marriage contract) he should let her off, and do not take back anything you have given to them (as dower)

3423. This hadith has been narrated on the authority of 'Abd al-'Aziz b 'Umar with the same chain of transmitters, and he said:I saw Allah's Messenger () standing between the pillar and the gate (of the Ka'ba) and he was relating a hadith as narrated by Ibn Numair

3424. Abd al-Malik b. Rabi' b. Sabraal-Juhanni reported on the authority of his father who narrated it on the authority of his father (i e. 'Abd al-Malik's grandfather,

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Sabura al-Juhanniy Allah's Messenger () permitted us to contract temporary marriage in the Year of Victory, as we entered Mecca, and we did come out of it but he forbade us to do it

3425. Sabra b. Ma'bad reported that Allah's Apostle () permitted his Companions to contract temporary marriage with women in the Year of Victory. So I and a friend of mine from Banu Sulaim went out, until we found a young woman of Banu Amir who was like a young she-camel having a long neck. We proposed to her for contracting temporary marriage with us, and presented to her our cloaks (as dower). She began to look and found me more handsome than my friend, but found the cloak of my friend more beautiful than my cloak. She thought in her mind for a while, but then preferred me to my friend. So I remained with her for three (nights), and then Allah's Messenger () commanded us to part with them (such women)

3426. Rabi' b. Sabra reported on the authority of his father that Allah's Apostle () prohibited the contracting of temporary marriage

3427. Rabi' b. Sabra reported on the authority of his father that Allah's Messenger () forbade on the Day of Victory to contract temporary marriage with women

3428. This hadith has been narrated on the authority of Rabi' b. Sabra that Allah's Messenger () forbade to contract temporary marriage with women at the time of Victory, and that his father had contracted the marriage for two red cloaks

3429. Urwa b. Zabair reported that 'Abdullah b. Zubair (Allah be pleased with him) stood up (and delivered an address) in Mecca saying:Allah has made blind the hearts of some people as He has deprived them of eyesight that they give religious verdict in favour of temporary marriage, while he was alluding to a person (Ibn 'Abbas). Ibn Abbas called him and said: You are an uncouth person, devoid of sense. By my life, Mut'a was practised during the lifetime of the leader of the pious (he meant Allah's Messenger, may peace be upon him), and Ibn Zubair said to him: just do it yourselves, and by Allah, if you do that I will stone you with your stones. Ibn Shihab said. Khalid b. Muhajir b. Saifullah informed me: While I was sitting in the company of a person, a person came to him and he asked for a religious verdict about Mut'a and he permitted him to do it. Ibn Abu 'Amrah al-Ansari (Allah be pleased with him) said to him: Be gentle. It was permitted in- the early days of Islam, (for one) who was driven to it under the stress of necessity just as (the eating of) carrion and the blood and flesh of swine and then Allah intensified (the commands of) His religion and prohibited it (altogether). Ibn Shihab reported: Rabi' b. Sabra told me that his father (Sabra) said: I contracted temporary marriage with a woman of Banu 'Amir for two cloaks during the lifetime of Allah's Messenger (); then he forbade us to do Mut'a. Ibn Shihab said: I heard Rabi' b. Sabra narrating it to Umar b. 'Abd al-'Aziz and I was sitting there

3430. Sabra al-Juhanni reported on the authority of his father:Allah's Messenger () prohibited the contracting of temporary marriage and said: Behold, it is forbidden from this very day of yours to the Day of Resurrection, and he who has given something (as a dower) should not take it back

3431. Ali b. AbiTalib reported that Allah's Messenger () prohibited on the Day of Khaibar the contracting of temporary marriage with women and the eating of the flesh of domestic asses

3432. Malik narrated this hadith on the authority of the same chain of trans- witters that 'Ali b. Abil Talib said to a person:You are a person led astray; Allah's Messenger () forbade us (to do Mut'a), as is stated In the hadith transmitted on the authority of Yahya b. Malik

3433. Muhammad b. 'Ali narrated on the authority of his father 'Ali that Allah's Apostle () on the Day of Khaibar prohibited for ever the contracting of temporary marriage and eating of the flesh of the domestic asses

3434. Ali (Allah be pleased with him) heard that Ibn Abbas (Allah be pleased with them) gave some relaxation in connection with the contracting of temporary marriage, whereupon he said:Don't be hasty (in your religious verdict), Ibn 'Abbas, for Allah's Messenger () on the Day of Khaibar prohibited that forever - along with the eating of flesh of domestic asses

3435. Ali (Allah be pleased with him) said to Ibn 'Abbas (Allah be pleased with them) that Allah's Messenger () on the Day of Khaibar forbade forever the contracting of temporary marriage and the eating of the flesh of domestic asses

3436. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace upon him) having said this:One should not combine a woman and her father's sister, nor a woman and her mother's sister in marriage

3437. Abu Huraira (Allah be pleased with him) reported:that Allah's Messenger () forbade combining of four women in marriage: a woman with her father's sister, and a woman with her mother's sister

3438. Abu Huraira (Allah be pleased with him) reported:I heard Allah's Messenger () say: Father's sister should not be combined with her brother's daughter, nor the daughter of a sister with her mother's sister

3439. Abu Huraira (Allah be pleased with him) reported that Allah's Messenger () forbade a person to combine in marriage a womanarid her father's sister, and a woman and her mother's sister. Ibn Shihab said:So we regarded the paternal aunt of her (wife's) father and the maternal aunt of her (wife's) father at the same level

3440. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying:One should not combine in marriage a woman with her father's sister, or her mother's sister

3441. A hadith like this has been narrated on the authority of Abu Huraira (Allah be pleased with him) through another chain of transmitters

3442. Abu Huraira (Allah be pleased with him) reported Allah's Apostle () as saying:A man must not make proposal of marriage to a woman when his brother has

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done so already. And he must not offer a price for a thing for which his brother had already offered a price; and a woman must not be combined in marriage with her father's sister, nor with her mother's sister, and a woman must not ask to have her sister divorced in order to deprive her of what belongs to her, but she must marry, because she will have what Allah has decreed for her

3443. Abu Huraira (Allah be pleased with him) reported that Allah's Messenger () forbade the combining of a woman in marriage with her father's sister, or with her mother's sister, or that a woman should ask for divorce for her sister in order to deprive her of what belongs to her. Allah, the Exalted and Majestic, is her Sustainer too

3444. Abu Huraira (Allah be pleased with him) reported that Allah's Messenger () forbade to combine a woman and her father's sister, and a woman and her mother's sister

3445. A hadith like this has been transmitted on the authority of Amr b. Dinar

3446. Nubaih b. Wahb reported that 'Umar b. Ubaidullah intended to marry Talha b. 'Umar with the daughter of Shaiba b. Jubair; so he sent a messenger to Aban b. Uthman to attend the marriage, and he was at that time the Amir of Hajj. Aban said: I heard 'Uthman b. 'Affan say that Allah's Messenger () had stated: A Muhrim must neither marry himself, nor arrange the marriage of another one, nor should he make the proposal of marriage

3447. Nubaih b. Wahb reported: Umar b. Ubaidullah b. Ma'mar sent me to Aban b. Uthman as he wanted to make the proposal of the marriage of his son with the daughter of Shaiba b. Uthman. He (Aban b. Uthman) was at that time (busy) in the season of Pilgrimage. He said: I deem him to be a man of the desert (for it is a common thing) that a Muhrim can neither marry, nor is he allowed to be married to anyone. It is Uthman (b. Affan) who reported this to us from Allah's Messenger ()

3448. Uthman b. 'Affan reported that Allah's Messenger () had said: A Muhrim should neither marry himself, nor should he be got married to anyone, nor should he make the proposal of marriage

3449. Uthman (b. 'Affan) reported it directly from Allah's Apostle () that he said: A Muhrim should neither marry (in that state) nor make the proposal of marriage

3450. Nabaih b. Wahb reported that Umar b. 'Ubaidullah b. Ma'mar intended to marry his son Talha with the daughter of Shaiba b. Jubair during the Pilgrimage. Aban b. Uthman was at that time the Amir of Pilgrims. So he ('Umar b. Ubaidullah) sent someone (as a messenger) to Aban saying: I intend to marry Talha b. 'Umar and I earnestly desire you to be present there (in this ceremony of marriage). Aban said to him: I find you a block-headed 'Iraqi. I heard 'Uthman b. 'Affan say that Allah's Messenger () said: A Muhrim should not marry

3451. Ibn Abbas (Allah be pleased with them) reported that Allah's Apostle () married Maimuna in the state of Ihram. Ibn Numair made this addition: "I narrated it to Zuhri and he said: Yazid b. al-Asamm (Allah be pleased with him) told me that he (the Holy Prophet) married her when he was not a muhrim

3452. Ibn 'Abbas (Allah be pleased with them) reported: Allah's Messenger. () married Maimuna while he was a Muhrim

3453. Yazid b. al-Asamm reported: Maimuna daughter of al-Harith narrated to me that Allah's Messenger () married her and he was not in the state of Ihram. And she (Maimuna) was my mother's sister and that of Ibn 'Abbas (Allah be pleased with them)

3454. Ibn Umar (Allah be pleased with them) reported Allah's Apostle () as having said this: None amongst you should outbid another in a transaction, nor should he make proposals of marriage upon the proposal made by someone else

3455. Ibn Umar (Allah be pleased with them) reported Allah's Apostle () as having said this: A person should not enter into a transaction when his brother (had already entered into but not finalised), and he should not make proposal of marriage upon the proposal already made by his brother, until he permits it

3456. Narrated Ibn Umar : The above hadith has been narrated by Ibn Umar through another chain

3457. A hadith like this has been reported on the authority of Nafi' with the same chain of transmitters

3458. Abu Huraira (Allah be pleased with him) reported Allah's Apostle () as having forbidden a dweller of the town selling the merchandise of a villager or outbidding in a sale (in order that another might fall into a snare), or a person making the proposal of marriage when his brother has already made such a proposal, or entering into a transaction when his brother has already entered; and a woman asking the divorce of her sister in order to deprive her of what belongs to her. 'Amr made this addition: "The person should not purchase in opposition to his brother

3459. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as having said this: Do not outbid in a sale in order to ensnare. No man should enter into a transaction in which his brother has already entered, and no dweller of the town should sell on behalf of the villager. And no man should make a proposal of marriage which his brother has already made and no woman should ask for the divorce of another (co-wife) in order to deprive her of what belongs to her

3460. A hadith like this has been narrated on the authority of Zuhri with the same chain of transmitters but with a slight alteration

3461. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying: The Muslim should not purchase in opposition to his brother, and he should not make the proposal of marriage on the proposal already made by his brother

3462. This hadith has been narrated on the authority of Abu Huraira (Allah be pleased with him) through another chain of transmitters

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3464. Uqba b. 'Amir said on the pulpit that Allah's Messenger () said: A believer is the brother of a believer, so it is not lawful for a believer to outbid his brother, and he should not propose an engagement when his brother has thus proposed until he gives it up
3465. Ibn Umar (Allah be pleased with them) said that Allah's Messenger () prohibited Shighar which means that a man gives his daughter in marriage on the condition that the other gives his daughter to him in marriage with- out any dower being paid by either
3466. A hadith like this has been narrated on the authority of" Abdullah b. 'Umar (Allah be pleased with them) but with a slight variation of words
3467. Ibn Umar (Allah be pleased with them) reported that Allah's Messenger () prohibited Shighar
3468. Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger () as having said: There is no Shighar in Islam
3469. Abu Huraira (Allah be pleased with him) reported that Allah's Messenger () prohibited Shighar. Ibn Numair added: Shighar means that a person should say to the other person: Give me the hand of your daughter in marriage and I will (in return) marry my daughter to you; or marry me your sister, and I will marry my sister to you
3470. This hadith has been narrated on the authority of Ibn Umar with the same chain of transmitters, but there is no mention of Ibn Numair
3471. Jabir b. Abdullah (Allah be pleased with him) reported that Allah's Messenger () prohibited Shighar
3472. Uqba b. Amir (Allah be pleased with him) reported Allah's Messenger () as saying: The most worthy condition which must be fulfilled is that which makes sexual intercourse lawful. In the narration transmitted by Ibn Muthanna (instead of the word " condition ") it is " conditions
3473. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as having said: A woman without a husband (or divorced or a widow) must not be married until she is consulted, and a virgin must not be married until her permission is sought. They asked the Prophet of Allah (): How her (virgin's) consent can be solicited? He (the Holy Prophet) said: That she keeps silence
3474. This hadith has been narrated through another chain of transmitters
3475. A'isha (Allah be pleased with her) reported: I asked Allah's Messenger () about a virgin whose marriage is solemnised by her guardian, whether it was necessary or not to consult her. Allah's Messenger () said: Yes, she must be consulted. 'A'isha reported: I told him that she feels shy, whereupon Allah's Messenger () said: Her silence implies her consent
3476. Ibn 'Abbas (Allah be pleased with him) reported Allah's Apostle () as saying: A woman without a husband has more right to her person than her guardian, and a virgin's consent must be asked from her, and her silence implies her consent
3477. Ibn Abbas (Allah be pleased with them) reported Allah's Messenger () as saying: A woman who has been previously married (Thayyib) has more right to her person than her guardian. And a virgin should also be consulted, and her silence implies her consent
3478. Sufyan reported on the basis of the same chain of transmitters (and the words are): A woman who has been previously married (Thayyib) has more right to her person than her guardian; and a virgin's father must ask her consent from her, her consent being her silence, At times he said: Her silence is her affirmation
3479. A'isha (Allah be pleased with her) reported: Allah's Messenger () married me when I was six years old, and I was admitted to his house at the age of nine. She further said: We went to Medina and I had an attack of fever for a month, and my hair had come down to the earlobes. Umm Ruman (my mother) came to me and I was at that time on a swing along with my playmates. She called me loudly and I went to her and I did not know what she had wanted of me. She took hold of my hand and took me to the door, and I was saying: Ha, ha (as if I was gasping), until the agitation of my heart was over. She took me to a house, where had gathered the women of the Ansar. They all blessed me and wished me good luck and said: May you have share in good. She (my mother) entrusted me to them. They washed my head and embellished me and nothing frightened me. Allah's Messenger (, may peace be upon him) came there in the morning, and I was entrusted to him
3480. A'isha (Allah be pleased with her) reported: Allah's Apostle () married me when I was six years old, and I was admitted to his house when I was nine years old
3481. A'isha (Allah be pleased with her) reported that Allah's Apostle () married her when she was seven years old, and he was taken to his house as a bride when she was nine, and her dolls were with her; and when he (the Holy Prophet) died she was eighteen years old
3482. Narrated 'A'isha : 'A'isha (Allah be pleased with her) reported that Allah's Apostle () married her when she was six years old, and he (the Holy Prophet) took her to his house when she was nine, and when he (the Holy Prophet) died she was eighteen years old
3483. A'isha (Allah be pleased with her) reported: Allah's Messenger () contracted marriage with me in Shawwal and took me to his house as a bride during Shawwal. And who among the wives of Allah's Messenger () was dearer to him than I, and 'A'isha liked that the women (of her family) should enter the houses as brides during the month of Shawwal
3484. This hadith has been narrated on the authority of Sufyan with the same chain of transmitters, but he made no mention of the act of 'A'isha (being admitted as a wife in the house of the Holy Prophet)
3485. Abu Huraira (Allah be pleased with him) reported: I was in the company of Allah's Messenger () when there came a man and informed him that he had

contracted to marry a woman of the Ansar. Thereupon Allah's Messenger () said: Did you cast a glance at her? He said: No. He said: Go and cast a glance at her, for there is something in the eyes of the Ansar

3486. Abu Huraira (Allah be pleased with him) reported:A man came to Allah's Messenger () and said: I have contracted marriage with a woman of the Ansar, whereupon Allah's Apostle () said: Did you cast a glance at her, for there is something in the eyes of the Ansar? He said: I did cast a glance at her, whereupon he said: For what (dower) did you marry her? He said: For four 'uqiyas. Thereupon Allah's Apostle () said: For four 'uqiyas; it seems as if you dig out silver from the side of this mountain (and that is why you are prepared to pay such a large amount of dower). We have nothing which we should give you. There is a possibility that we may send you to an (expedition) where you may get (booty). So he sent that man (in the expedition) which was despatched to Banu 'Abs

3487. Sahl b. Sa'd al-Sa'idi (Allah be pleased with him) reported:A woman came to Allah's Messenger. () and said: Messenger of Allah, I have come to you to entrust myself to you (you may contract my marriage with anyone at your discretion). Allah's Messenger () saw her and cast a glance at her from head to foot. Allah's Messenger () then lowered his head. When the woman saw that he had made no decision in regard to her, she sat down. There stood up a person from amongst his companions and said: Messenger of Allah, marry her to me if you have no need of her. He (the Prophet) said: is there anything with you (which you can give as a dower)? He said: No, Messenger of Allah, by Allah I have nothing. Thereupon Allah's Messenger () said: Go to your people (family) and see if you can find something. He returned and said: I have found nothing. The Messenger of Allah () said: See even if it is an iron ring. He went and returned and said: No, by Allah, not even an iron ring, but only this lower garment of mine (Sahl said that he had no upper garment), half of which (I am prepared to part with) for her. Thereupon Allah's Messenger () said: How can your lower garment serve your purpose, for it you wear it, she would not be able to make any use of it and if she wears it there would not be anything on you? The man sat down and as the sitting prolonged he stood up (in disappointment) and as he was going back Allah's Messenger () commanded (him) to be called back, and as he came, he said to him: Do you know any part of the Qur'an? He said: I know such and such surahs (and he counted them), whereupon he () said: Can you recite them from heart (from your memory)? He said: Yes, whereupon he (Allah's Messenger) said: Go, I have given her to you in marriage for the part of the Qur'an which you know

3488. This hadith has been narrated on the authority of Sahl b. Sa'd with a minor alteration of words, but the hadith transmitted through Za'idah (the words are that the Holy Prophet) said:Go, I have married her to you, and you teach her something of the Qur'an

3489. Abu Salama b. 'Abd al-Rahman reported:I asked 'A'isha, the wife of Allah's Messenger (): What is the amount of dower of Allah's Messenger ()? She said: It was twelve 'uqiyas and one nash. She said: Do you know what is al-nash? I said: No. She said: It is half of uqiya, and it amounts to five hundred dirhams, and that was the dower given by Allah's Messenger () to his wives

3490. Anas b. Malik reported that Allah's Apostle () saw the trace of yellowness on 'Abd al-Rahman b. 'Auf and said:What is this? Thereupon he said: Allah's Messenger, I have married a woman for a date-stone's weight of gold. He said: God bless you! Hold a wedding feast, even if only with a sheep

3491. Anas b. Malik (Allah be pleasedwith him) reported that 'Abd al-Rahman b. 'Auf (Allah be pleased with him) married during the lifetime of Allah's Messenger () for a nawat weight of gold and the messenger of Allah () said to him:Give a feast even with a sheep

3492. Anas b. Malik (Allah be pleased with him) reported that 'Abd al-Rahman b. 'Auf (Allah be pleased with him) married a woman for a date-stone's weight of gold and Allah's Apostle () said to him:Hold a wedding feast, even if only with a sheep

3493. This hadith has been narrated on the authority of Humaid with the same chain of transmitters except (with this minor alteration of words) that 'Abd al-Rahman said:" I married a woman

3494. Abd al-Rahman b. 'Auf (Allah be pleased with him) reported that Allah's Messenger () saw the signs of the happiness of wedding in me, and I said:I have married a woman of the Ansar. He said: How much Mahr have you paid? I said: For a date-stone weight of gold. And in the hadith transmitted by Ishaq (it is): (nawat weight) of gold

3495. Anas b. Malik reported that 'Abd al-Rahman married a woman for a datestone weight of gold

3496. Shu'ba has narrattd this hadith with the same chain of transmitters except for (this alteration) that he said that a person from among the sons of 'Abd al Rahman said:" from gold

3497. Anas (Allah be pleased with him) reported that Allah's Messenger () set out on an expedition to Khaibar and we observed our morning prayer in early hours of the dawn. The Messenger of Allah () then mounted and so did Abu Talha ride, and I was seating myself behind Abu Talha. Allah's Apostle () moved in the narrow street of Khaibar (and we rode so close to each other in the street) that my knee touched the leg of Allah's Apostle (). (A part of the) lower garment of Allah's Apostle () slipped from his leg and I could see the whiteness of the leg of Allah's Apostle (). As he entered the habitation he called:Allahu Akbar (Allah is the Greatest). Khaibar is ruined. And when we get down in the valley of a people evil is the morning of the warned ones. He repeated it thrice. In the meanwhile the people went out for their work, and said: By Allah, Muhammad (has come). Abd al-'Aziz or some of our companions said: Muhammad and the army (have come). He said: We took it (the territory of Khaibar) by force, and there were gathered the prisoners of war. There came Dihya and he said: Messenger of Allah, bestow upon me a girl from among the prisoners. He said: Go and get any girl. He made a choice for Safiyya daughter of Huyayy (b. Akhtab). There came a person to Allah's Apostle () and said: Apostle of Allah, you have bestowed Safiyya bint Huyayy, the chief of Quraiza and al-Nadir, upon Dihya and she is worthy of you only. He said: Call him along with her. So he came along with her. When Allah's Apostle () saw her he said: Take any other woman from among the prisoners. He

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(the narrator) said: He (the Holy Prophet) then granted her emancipation and married her. Thabit said to him: Abu Hamza, how much dower did he (the Holy Prophet) give to her? He said: He granted her freedom and then married her. On the way Umm Sulaim embellished her and then sent her to him (the Holy Prophet) at night. Allah's Apostle (ﷺ) appeared as a bridegroom in the morning. He (the Holy Prophet) said: He who has anything (to eat) should bring that. Then the cloth was spread. A person came with cheese, another came with dates, and still another came with refined butter, and they prepared hais and that was the wedding feast of Allah's Messenger (ﷺ)

3498. This hadith has been narrated through another chain of transmitters on the authority of Anas that Allah's Apostle (ﷺ) emancipated Safiyya, and her emancipation was treated as her wedding gift, and in the hadith transmitted by Mu'adh on the authority of his father (the words are):" He (the Holy Prophet) married Safiyya and bestowed her emancipation as her wedding gift

3499. Abu Musa reported that Allah's Messenger (ﷺ) said about one who emancipated a slave woman, and then married her, that for him there are two rewards

3500. Anas (Allah be pleased with him) reported:I was sitting behind Abu Talha on the Day of Khaibar and my feet touched the foot of Allah's Messenger (ﷺ), and we came (to the people of Khaibar) when the sun had risen and they had driven out their cattle, and had themselves come out with their axes, large baskets and hatchets, and they said: (Here come) Muhammad and the army. Allah's Messenger (ﷺ) said: Khaibar is ruined. Verily when we get down in the valley of a people, evil is the morning of the warned ones (al-Qur'an, xxxvii. 177). Allah, the Majestic and the Glorious, defeated them (the inhabitants of Khaibar), and there fell to the lot of Dihya a beautiful girl, and Allah's Messenger (ﷺ) got her in exchange of seven heads, and then entrusted her to Umm Sulaim so that she might embellish her and prepare her (for marriage) with him. He (the narrator) said: He had been under the impression that he had said that so that she might spend her period of 'Iddah in her (Umm Sulaim's) house. (The woman) was Safiyya daughter of Huyayy. Allah's Messenger (ﷺ) arranged the wedding feast consisting of dates, cheese, and refined butter, and pits were dug and tiers were set in them dining cloths, and there was brought cheese and refined butter, and these were placed there. And the people ate to their fill, and they said: We do not know whether he (the Holy Prophet) had married her (as a free woman), or as a slave woman. They said: If he (the Holy Prophet) would make her wear the veil, then she would be a (free married) woman, and if he would not make her wear the veil, then she should be a slave woman. When he intended to ride, he made her wear the veil and she sat on the hind part of the camel; so they came to know that he had married her. As they approached Medina, Allah's Messenger (ﷺ) drove (his ride) quickly and so we did. 'Adba' (the name of Allah's Apostle's camel) stumbled and Allah's Messenger (ﷺ) fell down and she (Radrat Safiyya: also fell down. He (the Holy Prophet) stood up and covered her. Women looked towards her and said: May Allah keep away the Jewess! He (the narrator) said: I said: Aba Hamza, did Allah's Messenger (ﷺ) really fall down? He said: Yes, by Allah, he in fact fell down

3501. Anas, (Allah be pleased with him) reported:Safiyya (Allah be pleased with her) fell to the lot of Dihya in the spoils of war, and they praised her in the presence of Allah's Messenger (ﷺ) and said: We have not seen the like of her among the captives of war. He sent (a messenger) to Dihya and he gave him whatever he demanded. He then sent her to my mother and asked her to embellish her. Allah's Messenger (ﷺ) then got out of Khaibar until when he was on the other side of it, he halted, and a tent was pitched for him. When it was morning Allah's Messenger (ﷺ) said: He who has surplus of provision with him should bring that to us. Some persons would bring the surplus of dates, and the other surplus of mush of barley until there became a heap of bals. They began to eat the hais and began to drink out of the pond which had the water of rainfall in it and which was situated by their side. Anas said that that constituted the wedding feast of Allah's Messenger (ﷺ). He (further) said: We proceeded until we saw the walls of Medina, and we were delighted. We made our mounts run quickly and Allah's Messenger (ﷺ) also made his mount run quickly. And Safiyya (Allah be pleased with her) was at his back, and Allah's Messenger (ﷺ) had seated her behind him. The camel of Allah's Messenger (ﷺ) stumbled and he (the Holy Prophet) fell down and she also fell down. And none among the people was seeing him and her, until Allah's Messenger (ﷺ) stood up and he covered her, and we came to him and he said: We have received no injury. We entered Medina and there came out the young ladies of the household. They saw her (hadrat Safiyya) and blamed her for falling down

3502. Anas said:I also saw the wedding feast of Zainab, and he (the Holy Prophet) served bread and meat to the people, and made them eat to their heart's content, and he (the Holy Prophet) sent me to call people, and as he was free (from the ceremony) he stood up and I followed him. Two persons were left and they were busy in talking and did not get out (of the apartment). He (the Holy Prophet) then proceeded towards (the apartments of) his wives. He greeted with as-Salamu 'alaikum to every one of them and said: Members of the household, how are you? They said: Messenger of Allah, we are in good state 'How do you find your family? He would say: In good state. When he was free from (this work of exchanging greetings) he came back, and I also came back along with him. And as he reached the door, (he found) that the two men were still busy in talking. And when they saw him having returned, they stood up and went out; and by Allah! I do not know whether I had informed him, or there was a revelation to him (to the effect) that they had gone. He (the Holy Prophet) then came back and I also returned along with him, and as he put his step on the threshold of his door he hung a curtain between me and him, and (it was on this occasion) that Allah revealed this verse: (" O you who believe), do not enter the houses of the Prophet unless permission is given to 'you" (xxxiii)

3503. Anas (Allah be pleased with him) reported:When the 'Iddah of Zainab was over, Allah's Messenger (ﷺ) said to Zaid to make a mention to her about him. Zaid went on until he came to her and she was fermenting her flour. He (Zaid) said: As I saw her I felt in my heart an idea of her greatness so much so that I could not see towards her (simply for the fact) that Allah's Messenger (ﷺ) had made a mention of her. So I turned my back towards her. and I turned upon my heels, and said: Zainab, Allah's Messenger (ﷺ) has sent (me) with a message to you. She said: I do not do anything until I solicit the will of my Lord. So she stood at her place of worship and the (verse of) the Qur'an (pertaining to her marriage) were revealed, and Allah's Messenger (ﷺ) came to her without permission. He (the narrator) said: I saw that Allah's Messenger (ﷺ) served us bread and meat until it was broad day light and the people went away, but some persons who were busy in con-

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versation stayed on in the house after the meal. Allah's Messenger () also went out and I also followed him, and he began to visit the apartments of his wives greeting them (with the words): As-Salamu 'alaikum, and they would say: Allah's Messenger, how did you find your family (hadrat Zainab)? He (the narrator) stated: I do not know whether I had informed him that the people had gone out or he (the Holy Prophet) informed me (about that). He moved on until he entered the apartment, and I also went and wanted to enter (the apartment) along with him, but he threw a curtain between me and him, as (the verfers pertaining to seclusion) had been revealed, and people were instructed in what they had been instructed. Ibn Rafii had made this addition in his narration:" O you who believe, enter not the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished..." to the words"... Allah forbears not from the truth

3504. Anas (Allah be pleased with him) reported:I did not see Allah's Messenger () giving a wedding feast (on the marriage) of any one (of his wives) as he did in the case of (his marriage with) Zainab, for then he sacrificed a goat (on this occasion)

3505. Anas b. Malik (Allah be pleased with him) reported:Allah's Messenger () gave no better wedding feast than the one he did (on the occasion of his marriage with) Zainab. Thabit al-Bunani (one of the narrators) said: What did he serve in the wedding feast? He (Anas) said: He fed them bread and meat (so lavishly) that they (the guests) abandoned it (of their own accord after having taken them to their hearts' content)

3506. Anas b. Malik (Allah be pleased with him) reported:When Allah's Apostle () married Zainab bint jahsh, he invited people (to the wedding feast) and they ate food. They then sat there and entered into conversation. He (the Holy Prophet) made a stir as if he was preparing to stand up, but (the persons busy in talking) did not stand up. When he (the Holy Prophet) saw it, he stood up and when he did so, some other persons stood up. 'Asim and Abd al-A'la in their narrations made this addition: Three (persons) sat there, and Allah's Apostle () came there to enter (the apartment) but he found the people sitting there. Then they stood up and went away. He said: Then I came and informed Allah's Apostle () that they had gone away. He (the Holy Prophet) then came there until he entered (the apartment). I also went and was about to enter, when he hung a curtain between me and him (and it was on this occasion that) Allah, the Exalted and Majestic, revealed this verse:" O you who believe, enter not the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished to the (words)" Surely this is serious in the sight of Allah" (xxxiii)

3507. Anas b. Malik (Allah be pleased with him) reported:I was the best informed among the people pertaining to Hijab (veil and seclusion). Ubayy b. Ka'b used to ask me about it. Anas (Allah be pleased with him) thus narrated: The Messenger of Allah () got up in the morning as a bridegroom of Zainab bint jahsh (Allah be pleased with her) as he had married her at Medina. He invited people to the wedding feast after the day had well risen. There sat Allah's Messenger () and there kept sitting along with him some persons after the people had stood up (for departure) ; then Allah's Messenger () stood up and walked on and I also walked along with him until he reached the door of the apartment of 'A'isha (Allah be pleased with her). He then thought that they (those who had been sitting there after meal) had gone away. So he returned and I also returned with him, but they were still sitting at their places. So he returned for the second time and I also returned until he reached the apartment of 'A'isha. He again returned and I also returned and they had (by that time) stood up, and he hung a curtain between me and him (at the door of the apartment of Hadrat Zainab, where he had to stay), and Allah revealed the verse pertaining to veil

3508. Anas b. Malik (Allah be pleased with him) reported:Allah's Messenger () contracted marriage and he went to his wife. My mother Umm Sulaim prepared hais and placed it in an earthen vessel and said: Anas, take it to Allah's Messenger () and say: My mother has sent that to you and she offers greetings to you, and says that it is a humble gift for you on our behalf, Messenger of Allah. So I went along with it to Allah's Messenger () and said: My mother offers you salutations, and says that it is a humble gift for you on our behalf. He said: Place it here, and then said: Go and invite on my behalf so and so and anyone whom you meet, and he even named some persons. He (Anas) said: I invited whom he had named and whom I met. I (one of the narrators) said: I said to Anas: How many (persons) were there? He (Anas) said: They were about three hundred persons. Then Allah's Messenger () (said to me): Anas, bring that earthen vessel. They (the guests) then began to enter until the courtyard and the apartment were fully packed. Allah's Messenger () said: Make a circle of ten (guests), and every person should eat from that nearest to him. They began to eat, until they ate to their fill. A group went out (after eating the food), and another group came in until all of them had eaten. He (the Holy Prophet) said to me: Anas, lift it (the earthen vessel), so I lifted it, but I could not assess whether it had more (food) when I placed it (before Allah's Messenger) or when I lifted it (after the people had been served out of it). A group among them (the guests) began to talk in the house of Allah's Messenger () and the Messenger of Allah () was sitting and his wife had been sitting with her face turned towards the wall. It was troublesome for Allah's Messenger (), so Allah's Messenger () went out and greeted his wives. He then returned. When they (the guests) saw that Allah's Messenger () had returned they thought that it (their overstay) was something troublesome for him. He (the narrator) said: They hastened towards the door and all of them went out. And there came Allah's Messenger () and he hung a curtain and went in, and I was sitting in his apartment and he did not stay but for a short while. He then came to me and these verses were revealed. Allah's Messenger () came out and recited them to the people:" O you who believe, enter not the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished-but when you are invited, enter, and when you have taken food, disperse not seeking to listen to talk. Surely this gives the Prophet trouble", to the end of verse (xxxiii. 53). (Al-Ja'd said that Anas [b. Malik] stated: I am the first amongst the people to hear these verses), and henceforth the wives of the Apostle () began to observe seclusion (al-hijab)

3509. Ibn Umar (Allah be pleased with him) reported that Allah's Messenger () said:When any one of you is invited to a feast, he should attend it

3510. Ibn 'Umar (Allah be pleased with them) reported Allah's Apostle () as saying:When any one of you is invited to a feast, he should accept. 'Ubaidallah took this feast to be a wedding feast

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3511. Ibn Umar (Allah be pleased with them) reported Allah's Apostle (ﷺ) having said this: When any one of you is invited to a wedding feast, he should accept that

3512. Ibn Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) having said this: Accept the feast, when you are invited

3513. Ibn Umar (Allah be pleased with them) reported Allah's Apostle (ﷺ) as saying: When any one of you invites his brother, he (the latter) should accept his wedding feast, or any other like it

3514. Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) having said: He who is invited to a wedding feast or like it, he should accept it

3515. Abdullah b. Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying: Come to the feast, when you are invited

3516. Nafil reported: I heard Abdullah b. Umar (Allah be pleased with them) narrating that Allah's Messenger (ﷺ) said: Accept the feast when you are invited to it. And Abdullah (b. Umar) used to come to the feast, whether it was a wedding feast or other than that, and he would come there even in the state of fasting

3517. Ibn Umar (Allah be pleased with them) reported Allah's Apostle (ﷺ) having said: When you are invited to a feast (even though it is) the leg of the sheep, you should accept it

3518. Jabir (Allah be pleased with him) reported that Allah's Messenger (ﷺ) said: When any one of you is invited to a feast, he should accept it. He may eat if he likes, or he may abandon (eating) if he likes. Ibn Mathanni did not make mention of the word "feast"

3519. A hadith like this has been narrated on the authority of Abd Zubair with the same chain of transmitters

3520. Abu Haraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: If any one of you is invited, he should accept (the invitation). In case he is fasting, he should pray (in order to bless the inmates of the house), and if he is not fasting he should eat

3521. Abu Huraira (Allah be pleased with him) used to say: The worst kind of food is the wedding feast to which the rich are invited and the poor are ignored. He who does not come to the feast, he in fact disobeys Allah and His Messenger (ﷺ)

3522. Sufyan reported: I said to Zuhri: Abu Bakr, what does this hadith mean: "The worst kind of food is at a wedding feast of the rich"? He laughed and said: The food served in the feast given by the rich is not worst (in itself). Sufyan said: My father was rich, so I felt disturbed when I heard this hadith, so I asked Zuhri who said: I heard from 'Abd al-Rahman al-Alraj that he heard Abu Huraira (Allah be pleased with him) say: The worst kind of food is that served at the wedding feast. The rest of the hadith is the same

3523. This hadith has been narrated on the authority of Abu Huraira (Allah be pleased with him) through another chain of transmitters. A hadith like this has been narrated by Abu Huraira (Allah be pleased with him) through another chain of transmitters

3524. Abu Haraira (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying. The worst kind of food is at the wedding feast from which one who comes is turned away, and he who refuses it is invited, and he who did not accept the invitation disobeyed Allah and His Messenger (ﷺ)

3525.

3526. A'isha (Allah be pleased with her) reported: There came the wife of Rifa'a to Allah's Apostle (ﷺ) and said: I was married to Rifa'a but he divorced me, making my divorce irrevocable. Afterwards I married Abd al-Rahman b. al-Zubair, but all he possesses is like the fringe of a garment (i. e. he is sexually weak). Thereupon Allah's Messenger (ﷺ) smiled, and said: Do you wish to return to Rifa'a. (You) cannot (do it) until you have tasted his sweetness and he ('Abd al-Rahman) has tasted your sweetness. Abu Bakr was at that time near him (the Holy Prophet) and Khalid (b. Sa'id) was at the door waiting for the permission to be granted to him to enter), He (Khalid) said; Abu Bakr, do you hear what she is saying loudly in the presence of Allah's Messenger (ﷺ)?

3527. A'isha (Allah be pleased with her), the wife of Allah's Apostle (ﷺ), reported that Rifa'a al-Quraid (Allah be pleased with him) divorced his wife, making her divorce irrevocable. Afterwards she married Abd al-Rahman b. al-Zubair (Allah be pleased with him), She came to Allah's Apostle (ﷺ) and said to Allah's messenger (ﷺ) that she had been the wife of Rifa'a (Allah be pleased with him) and he had divorced her by three pronouncements and afterwards she married 'Abd al-Rahman b. al-Zubair. By Allah, all he possesses is like the fringe of a garment, and she took hold of the fringe of her garment. Thereupon Allah's Messenger (ﷺ) laughed and said: Perhaps you wish to return to Rifa'a, (but you) cannot (do it) until he has tasted your sweetness and you have tasted his sweetness. Abu Bakr al-siddiq (Allah be pleased with him) was sitting at that time with Allah's Messenger (ﷺ) and Khalid b. Sa'id b. al-'As (Allah be pleased with him) was sitting at the door of his apartment and he was not permitted to (enter the room), and Khalid called loudly saying: Abu Bakr, why don't you scold her for what she is saying loudly in the presence of Allah's Messenger (ﷺ)?

3528. A'isha (Allah be pleased with her) reported that Rifa'a al Qurazi divorced his wife and afterwards 'Abd al-Rahman b. al-Zubair married her. She came to Allah's Apostle (ﷺ) and said: Messenger of Allah, Rifa'a has divorced me by three pronouncements. (The rest of the hadith is the same)

3529. A'isha (Allah be pleased with her) reported that Allah's Messenger (ﷺ) was asked about a woman whom a man married and then divorced her, and then she married (another) person, and she was divorced before sexual intercourse with her, whether it was lawful for her first husband (to marry her in this state). He (the Holy Prophet) said: No, until he has tasted her sweetness

3530. A hadith like this has been narrated on the authority of Hisham with the same chain of transmitters

3531. A'Asha (Allah be pleased with her) reported: A person divorced his wife by three pronouncements; then another person married her and he also divorced her without having sexual intercourse with her. Then the first husband of her intended to remarry her. It was about such a case that Allah's Messenger (ﷺ) was

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asked, whereupon he said: No, until the second one has tasted her sweetness as the first one had tasted

3532. A hadith like this has been narrated on the same chain of transmitters by 'A'isha (Allah be pleased with her)

3533. Ibn 'Abbas (Allah be pleased with them) reported that Allah's Messenger () said: If anyone amongst you intends to go to his wife he should say: In the name of Allah, O Allah protect us against Satan and keep away the Satan from the one that you have bestowed upon us, and if He has ordained a male child for them, Satan will never be able to do any harm to him

3534. This hadith is narrated through another chain of transmitters and there is no mention of (the words) "Bismillah" (In the name of Allah) in it

3535. Jabir (Allah be pleased with him) declared that the Jews used to say: When a man has intercourse with his wife through the vagina but being on her back. the child will have squint, so the verse came down: "Your wives are your tilth; go then unto your tilth as you may desire" (ii)

3536. Jabir (b. Abdullah) (Allah be pleased with him) reported that the Jews used to say that when one comes to one's wife through the vagina, but being on her back, and she becomes pregnant, the child has a squint. So the verse came down: "Your wives are your ti'lth; go then unto your tilth, as you may desire

3537. This hadith has been reported on the authority of Jabir through another chain of transmitters, but in the hadith transmitted on the authority of Zuhri there is an addition (of these words): "If he likes he may (have intercourse) being on the back or in front of her, but it should be through one opening (vagina)

3538. Abu Huraira (Allah be pleased with him) reported that Allah's Apostle () said: When a woman spends the night away from the bed of her husband, the angels curse her until morning

3539. This hadith has been narrated through the same chain of transmitters (with a slight variation): "He said: Until she comes back

3540. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying: By Him in Whose Hand is my life, when a man calls his wife to his bed, and she does not respond, the One Who is in the heaven is displeased with her until he (her husband) is pleased with her

3541. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may, peace be upon him) as saying: When a man invites his wife to his bed and she does not come, and he (the husband) spends the night being angry with her, the angels curse her until morning

3542. Abu Sa'id al-Khudri (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) said: The most wicked among the people in the eye of Allah on the Day of judgment is the man who goes to his wife and she comes to him, and then he divulges her secret

3543. Abu Sirma al-Khudri (Allah be pleased with him) reported Allah's Messenger () as saying: The most important of the trusts in the sight of Allah on the Day of judgment is that a man goes to his wife and she goes to him (and the breach of this trust is) that he should divulge her secret Ibn Numair narrates this hadith with a slight change of wording

3544. Abu Sirma said to Abu Sa'id al-Khadri (Allah be pleased with him): O Abu Sa'id, did you hear Allah's Messenger () mentioning al-'azl? He said: Yes, and added: We went out with Allah's Messenger () on the expedition to the Bi'l-Mustaliq and took captive some excellent Arab women; and we desired them, for we were suffering from the absence of our wives, (but at the same time) we also desired ransom for them. So we decided to have sexual intercourse with them but by observing 'azl (Withdrawing the male sexual organ before emission of semen to avoid-conception). But we said: We are doing an act whereas Allah's Messenger is amongst us; why not ask him? So we asked Allah's Messenger (), and he said: It does not matter if you do not do it, for every soul that is to be born up to the Day of Resurrection will be born

3545. A hadith like this has been narrated on the authority of Habban with the same chain of transmitters (but with this alteration) that he said: "Allah has ordained whom he has to create until the Day of judgment

3546. Abu Sa'id al-Khudri (Allah be pleased with him) reported: We took women captives, and we wanted to do 'azl with them. We then asked Allah's Messenger () about it, and he said to us: Verily you do it, verily you do it, verily you do it, but the soul which has to be born until the Day of judgment must be born

3547. Abu Sa'id al-Khudri (Allah be pleased with him) (was asked if he had heard it himself), to which he said: Yes. (I heard) Allah's Apostle () as saying: There is no harm if you do not practise it, for it (the birth of the child) is something ordained (by Allah)

3548. This hadith is reported on the authority of Abu Sa'id with the same chain of transmitters but with a slight variation (of words)

3549. Abu Sa'id al-Khudri (Allah be pleased with him) reported that Allah's Apostle () was asked about 'azl, whereupon he said: There is no harm if you do not do that, for it (the birth of the child) is something ordained. Muhammad (one of the narrators) said: (The words) La 'alaykum (there is no harm) implies its Prohibition

3550. Abu Sa'id al-Khudri (Allah be pleased with him) reported that mention was made of 'azl in the presence of Allah's Apostle () whereupon he said: Why do you practise it? They said: There is a man whose wife has to suckle the child, and if that person has a sexual intercourse with her (she may conceive) which he does not like, and there is another person who has a slave-girl and he has a sexual intercourse with her, but he does not like her to have conception so that she may not become Umm Walad, whereupon he (the Holy Prophet) said: There is no harm if you do not do that, for that (the birth of the child) is something pre-ordained. Ibn 'Aun said: I made a mention of this hadith to Hasan, and he said: By Allah, (it seems) as if there is upbraiding in it (for 'azl)

3551. Ibn 'Aun reported: I reported to Muhammad on the authority of Ibrahim the hadith reported by 'Abd al-Rahman b. Bishr (the hadith concerning 'azl), whereupon he said: That (hadith) Abd al-Rahman b. Bishr had narrated to me (also)

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3552. Ma'bad b. Sirin said to Abu Sa'id (Allah be pleased with him): Did you hear Allah's Messenger () making a mention of something in regard to al-'azl? Thereupon he said: Yes. The rest (of the hadith is the same)
3553. Abu Sa'id al-Khudri (Allah be pleased with him) reported: Mention was made about al-'azl in the presence of Allah's Messenger (), whereupon he said: Why any one of you practises it? (He did not say: One of you should not do it), for there is no created soul, whose creator is not Allah
3554. Abu Sa'id al-Khudri (Allah be pleased with him) reported that Allah's Messenger () was asked about 'azl, whereupon he said: The child does not come from all the liquid (sermen) and when Allah intends to create anything nothing can prevent it (from coming into existence)
3555. A hadith like this has been transmitted by Abu Sa'id from Allah's Apostle ()
3556. Jabir (Allah be pleased with him) reported that a man came to Allah's Messenger () and said: I have a slave-girl who is our servant and she carries water for us and I have intercourse with her, but I do not want her to conceive. He said: Practise 'azl, if you so like, but what is decreed for her will come to her. The person stayed back (for some time) and then came and said: The girl has become pregnant, whereupon he said: I told you what was decreed for her would come to her
3557. Jabir b. 'Abdullah (Allah be pleased with them) reported that a person asked Allah's Apostle () saying: I have a slave-girl and I practise 'azl with her, whereupon Allah's Messenger () said: This cannot prevent that which Allah has decreed. The person then came (after some time) and said: Messenger of Allah, the slave-girl about whom I talked to you has conceived, whereupon Allah's Messenger () said: I am the servant of Allah and His Messenger
3558. Jabir b. 'Abdullah (Allah be pleased with them) reported: A person came to Allah's Apostle (the rest of the hadith is the same)
3559. Jabir (Allah be pleased with him) reported: We used to practise 'azl while the Qur'an was revealed (during the days when the Prophet was alive)
3560. Jabir (Allah be pleased with him) reported: We used to practise 'azl during the life of Allah's Messenger ()
3561. Jabir (Allah be pleased with him) reported: We used to practise 'azl during the lifetime of Allah's Messenger (). This (the news of this practise) reached Allah's Apostle (), and he did not forbid us
3562. Abu Darda' (Allah be pleased with him) related from the Prophet of Allah () that he came upon a woman who was in the advanced stage of pregnancy at the door of a tent. He (the Holy Prophet) said: Perhaps he (the man accompanying her) intends to cohabit with her. They said: Yes. Thereupon Allah's Messenger () said: I have decided to curse him with such a curse as may go along with him to his grave. How can he own him (the child to be born) and that is not lawful for him, and how can he take him as a servant for that is not lawful for him?
3563. A hadith like this has been transmitted on the authority of Shu'ba
3564. Judaima daughter of Wahb al-Asadiyya (Allah be pleased with her) reported that she heard Allah's Messenger () assaying: I intended to prohibit cohabitation with a suckling woman until I considered that the Romans and the Persians do it without any injury being caused to their children thereby. (Imam Muslim said: Khalaf reported it from Judamat al-'Asadiyya, but the correct wording is what has been stated by Yahya)
3565. Judama daughter of Wahb, sister of Ukkasha (Allah be pleased with her). reported: I went to Allah's Messenger () along with some persons and he was saying: I intended to prohibit cohabitation with the suckling women, but I considered the Greeks and Persians, and saw that they suckle their children and this thing (cohabitation) does not do any harm to them (to the suckling women). Then they asked him about 'azl, whereupon he said. That is the secret (way of) burying alive, and Ubaidullah has made this addition in the hadith transmitted by al-Muqri and that is: "When the one buried alive is asked
3566. Judama bint Wahb al-Asadiyya (Allah be pleased with her) reported: I heard Allah's Messenger () saying this. The rest of the hadith is the same concerning 'azl and ghila (cohabitating with a suckling woman), but with a slight variation of words
3567. Sa'd b. Abu Waqqas (Allah be pleased with him) reported that a person came to Allah's Messenger () and said: I do 'azi with my wife. Thereupon Allah's Messenger () said: Why do you do that? The person said: I fear harm to her child or her children. Thereupon Allah's Messenger (way peace be upon him) said: If that were harmful it would harm the Persians and the Greeks

The Book of Suckling

3568. A'isha (Allah be pleased with her) reported that Allah's Messenger () was with her and she heard the voice of a person seeking permission to enter the house of Hafsa. 'A'isha (Allah be pleased with her) said: Allah's Messenger, he is the person who seeks permission to enter your house, whereupon Allah's Messenger () said: I think he is so and so (uncle of Hafsa by reason of fosterage). 'A'isha said: Messenger of Allah, if so and so (her uncle by reason of fosterage) were alive, could he enter my house? Allah's Messenger () said: Yes. Fosterage makes unlawful what consanguinity makes unlawful
3569. A'isha (Allah be pleased with her) reported Allah's Messenger () as saying: "What becomes unlawful through breastfeeding is that which becomes unlawful through birth
3570. The above hadith is narrated through another chain
3571. A'isha (Allah be pleased with her) reported that Aflah, the brother of Abu'l-Qu'ais, who was her uncle by reason of fosterage, came, and asked her permission (to enter the house) after seclusion (Hijab) was instituted. I refused to admit him. When Allah's Messenger () came, I informed him what I had done. He commanded me to grant him permission (as the brother of her foster-father was also her uncle)

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3572. A'isha (Allah be pleased with her) reported: There came to me Aflah b. Abu Qulais, my uncle by reason of fosterage; the rest of the hadith is the same (but with this) addition: "I ('A'isha) said (to the Holy Prophet): It was the woman who suckled me and not the man, whereupon he (Allah's Messenger) said: May your hands or your right hand be besmeared with dust (you were mistaken)

3573. A'isha (Allah be pleased with her) reported that there came Aflah the brother, of Abu'l-Qu'ais, who sought her permission (to enter) after seclusion was instituted, and AbuQu'ais was the father of 'A'isha by reason of fosterage. 'A'isha said: By Allah, I would not permit Aflah unless I have solicited the opinion of Allah's Messenger () for Abu Qulais has not suckled me, but his wife has given me suck. 'A'isha' (Allah be pleased with her) said: When Allah's Messenger () entered, I said: Allah's Messenger, Aflah is the brother of Abu'l-Qulais; he came to me to seek my permission for entering (the house). I did not like the idea of granting him permission until I had solicited your opinion. Thereupon Allah's Apostle () said: Grant him permission. 'Urwa said it was on account of this that 'A'isha used to say. What is unlawful by reason of consanguinity is unlawful by reason of fosterage

3574. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters (that 'A'isha said): There came Aflah, the brother of Abu'l Qulais (Allah be pleased with him), and sought permission from her, the rest of the hadith is the same (except for the words that the Holy Prophet) said: "He is your uncle. Let your hand be besmeared with dust. Abu'l Qulais was the husband of the woman who had suckled 'A'isha (Allah be pleased with her)

3575. A'isha (Allah be pleased with her) reported: My foster uncle came to me and sought permission (to enter the house), but I refused him permission until I had solicited the opinion of Allah's Messenger (). When Allah's Messenger () came, I said to him: My foster-uncle sought my permission to (enter the house), but I did not permit him, whereupon Allah's Messenger () said: You better admit your uncle (into the house). I ('A'isha) said: It was the woman who suckled me and not the man. (But he) said: He is your uncle, admit him

3576. This hadith has been narrated on the authority of Hisham with the same chain of transmitters (and the words are): "The brother of Abu'l-Qu'ais sought permission from her ('A'isha) (to enter the house). The rest is the same

3577. This hadith has been narrated on the authority of Hisham with the same chain of transmitters but with a slight variation of words

3578. A'isha (Allah be pleased with her) reported: My foster-uncle Abu'l Ja'd (kunya of Aflah) sought permission from me, which I refused. (Hisham said to me that Abu'l-Ja'd was in fact Abu'l-Qu'ais). When Allah's Apostle () came, I ('A'isha) informed him about it. He said: Why did you not permit him? Let your right hand or hand be besmeared with dust

3579. A'isha (Allah be pleased with her) reported that her foster-uncle whose name was Aflah sought permission from her (to enter the house) but she observed seclusion from him, and informed Allah's Messenger () who said to her: Don't observe veil from him for he is Mahram (one with whom marriage cannot be contracted) on account of fosterage as one is Mahram on account of consanguinity

3580. A'isha (Allah be pleased with her) reported: Aflah b. Qu'ais sought permission from me (to enter the house), but I refused to grant him the permission, and he sent me (the message saying): I am your uncle (in the sense) that the wife of my brother has suckled you, (but still) I refused to grant him permission. There came the Messenger of Allah () and I made a mention of it to him, and he said: He can enter (your house), for he is your uncle

3581. Ali (Allah be pleased with him) reported having said this: Messenger of Allah, why is it that you select (your wife) from among the Quraish, but you ignore us (the nearest of the kin)? Thereupon he said: Have you anything for me (a suitable match for me)? I said; Yes, the daughter of Hamza, whereupon Allah's Messenger () said: She is not lawful for me, for she is the daughter of my brother by reason of fosterage

3582. A hadith like this has been narrated on the authority of A'mash with the same chain of transmitters

3583. Ibn Abbas (Allah be pleased with them) reported: It was proposed that he (the Holy Prophet) be married to the daughter of Hamza, whereupon he said: She is not lawful for me for she is the daughter of my foster-brother, and that is unlawful by reason of fosterage what is unlawful by reason of genealogy

3584. A hadith like this is narrated on the authority of Hammam, Sa'id, Bishr b 'Umar, but with a small variation of words

3585. Umm Salama (Allah be pleased with her), the wife of Allah's Apostle (), said: It was said to the Messenger of Allah (): Is not the daughter of Hamza a suitable match for you? Or it was said: Why don't you propose to marry the daughter of Hamza, the son of Abd al-Muttalib? Thereupon he said: Hamza is my brother by reason of fosterage

3586. Umm Habiba, the daughter of AbuSufyan, reported: The Messenger of Allah () came to me and I said to him: Have you any inclination towards my the daughter of Abu Sufyan? He (the Holy Prophet) said: Then what should I do? I said: Marry her. He said: Do you like that? I said: I am not the exclusive (wife) of yours; I, therefore, wish to join my sister in good. He, said: She is not lawful for me. I said: I have been informed that you have given the proposal of marriage to Durrah daughter of Abu Salama He said: You mean the daughter of Umm Salama? I said: Yes. He said: Even if she had not been my step-daughter brought up under my guardianship, she would not have been lawful for me, for she is the daughter of my foster-brother (Hamza), for Thuwaiba had suckled me and her father. So do not give me the proposal of the marriage of your daughters and sisters

3587. This hadith has been narrated on the authority of Hisham with the same chain of transmitters

3588. Umm Habiba, the wife of Allah's Apostle (), reported that she said to Allah's Messenger (): Messenger of Allah, marry my sister 'Azza, whereupon Allah's Messenger () said: Do you like it? She said: Yes, Messenger of Allah, I am not the exclusive wife of yours, and I wish that the person who joins me in good should

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be my sister. Thereupon Allah's Messenger () said: That is not lawful for me. I said: Messenger of Allah, we discussed that You intend to marry Durrah bint Abu Salama. He (the Holy Prophet) said: You mean the daughter of Abu Salama? She said: Yes, whereupon Allah's Messenger (may. peace be upon him) said: Even if she were not the step-daughter of mine, brought up under my guardianship, she would not have been lawful for me, for she is the daughter of my foster-brother. Thuwaiba gave me suck and to Abu Salama (also), so do not offer to me your daughters and sisters

3589. The above hadith is narrated through other chains except they did not mention 'Azza like the chain of Yazid Bin Abi Habib

3590. A'isha (Allah be pleased with her), Suwaid and Zubair reported Allah's Apostle () as saying: One suckling or two do not make (marriage) unlawful

3591. Umm al-Fadl reported: A bedouin came to Allah's Apostle () when he was in my house and said: Allah's Apostle, I have had a wife and I married another besides her, and my first wife claimed that she had suckled once or twice my newly married wife, thereupon Allah's Apostle () said: One suckling or two do not make the (marriage) unlawful

3592. Umm Fadl (Allah be pleased with her) reported that a person from Banu 'Amir b. Sa'sa said: Allah's Apostle, does one suckling make the (marriage) unlawful? He said: No

3593. Umm Fadl (Allah be pleased with her) reported that Allah's Apostle () said: Being suckled once or twice, or one suckling or two, do not make marriage unlawful

3594. In the narration transmitted on the authority of Ibn Bishr there is a mention of two sucklings and Ibn Abu Shaiba has narrated it with a small variation of wording

3595. Umm Fadl (Allah be pleased with her) reported Allah's Apostle (may peace be upon him) having said this: One or two sucklings do not make (the marriage) unlawful

3596. Umm Fadl (Allah be pleased with her) reported that a person asked Allah's Apostle (): Does one suckling make (the marriage) unlawful? He said: No

3597. A'isha (Allah be pleased with, her) reported that it had been revealed in the Holy Qur'an that ten clear sucklings make the marriage unlawful, then it was abrogated (and substituted) by five sucklings and Allah's Apostle () died and it was before that time (found) in the Holy Qur'an (and recited by the Muslims)

3598. Amra reported that she heard 'A'isha (Allah be pleased with her) discussing fosterage which (makes marriage) unlawful; and she ('A'isha) said: There was revealed in the Holy Qur'an ten clear sucklings, and then five clear (sucklings)

3599. Ahadith like this is transmitted by 'A'isha through another chain of narrators

3600. A'isha (Allah be pleased with her) reported that Sahla bint Suhail came to Allah's Apostle (may peace be upon him) and said: Messenger of Allah, I see on the face of Abu Hudhaifa (signs of disgust) on entering of Salim (who is an ally) into (our house), whereupon Allah's Apostle () said: Suckle him. She said: How can I suckle him as he is a grown-up man? Allah's Messenger () smiled and said: I already know that he is a young man 'Amr has made this addition in his narration that he participated in the Battle of Badr and in the narration of Ibn 'Umar (the words are): Allah's Messenger () laughed

3601. A'isha (Allah be pleased with her) reported that Salim, the freed slave of Abu Hadhaifa, lived with him and his family in their house. She (i. e. the daughter of Suhail) came to Allah's Apostle () and said: Salim has attained (puberty) as men attain, and he understands what they understand, and he enters our house freely, I, however, perceive that something (rankles) in the heart of Abu Hudhaifa, whereupon Allah's Apostle () said to her: Suckle him and you would become unlawful for him, and (the rankling) which Abu Hudhaifa feels in his heart will disappear. She returned and said: So I suckled him, and what (was there) in the heart of Abu Hudhaifa disappeared

3602. Ibn Abu Mulaika reported that al-Qasim b. Muhammad b. Abu Bakr had narrated to him that 'A'isha (Allah be pleased with her) reported that Sahla bint Suhail b. 'Amr came to Allah's Apostle () and said: Messenger of Allah, Salim (the freed slave of Abu Hudhaifa) is living with us in our house, and he has attained (puberty) as men attain it and has acquired knowledge (of the sex problems) as men acquire, whereupon he said: Suckle him so that he may become unlawful (in regard to marriage) for you He (Ibn Abu Mulaika) said: I refrained from (narrating this hadith) for a year or so on account of fear. I then met al-Qasim and said to him: You narrated to me a hadith which I did not narrate (to anyone) afterwards. He said: What is that? I informed him, whereupon he said: Narrate it on my authority that 'A'isha (Allah be pleased with her) had narrated that to me

3603. Umm Salama said to 'A'isha (Allah be pleased with her): A young boy who is at the threshold of puberty comes to you. I, however, do not like that he should come to me, whereupon 'A'isha (Allah be pleased with her) said: Don't you see in Allah's Messenger () a model for you? She also said: The wife of Abu Hudhaifa said: Messenger of Allah, Salim comes to me and now he is a (grown-up) person, and there is something that (rankles) in the mind of Abu Hudhaifa about him, whereupon Allah's Messenger () said: Suckle him (so that he may become your foster-child), and thus he may be able to come to you (freely)

3604. Zainab daughter of Abu Salama reported: I heard Umm Salama, the wife of Allah's Apostle (may peace be upon him), saying to 'A'isha: By Allah, I do not like to be seen by a young boy who has passed the period of fosterage, whereupon she ('A'isha) said: Why is it so? Sahla daughter of Suhail came to Allah's Messenger () and said: Allah's Messenger, I swear by Allah that I see in the face of Abu Hudhaifa (the signs of disgust) on account of entering of Salim (in the house), whereupon Allah's Messenger () said: Suckle him. She (Sahla bint Suhail) said: He has heard. But he (again) said: Suckle him, and it would remove what is there (expression of disgust) on the face of Abu Hudhaifa. She said: (I did that) and, by Allah, I did not see (any sign of disgust) on the face of Abu Hudhaifa

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3605. Umm Salama, the wife of Allah's Apostle (), used to say that all wives of Allah's Apostle () disclaimed the idea that one with this type of fosterage (having been suckled after the proper period) should come to them. and said to 'A'isha:By Allah, we do not find this but a sort of concession given by Allah's Messenger () only for Salim, and no one was going to be allowed to enter (our houses) with this type of fosterage and we do not subscribe to this view
3606. 'A'isha (Allah be pleased with her) reported:Allah's Messenger () visited me when a man was sitting near me, and he seemed to disapprove of that. And I saw signs of anger on his face and I said: Messenger of Allah, he is my brother by fosterage, whereupon he said: Consider who your brothers are because of fosterage since fosterage is through hunger (i. e. in infancy)
3607. This hadith is narrated on the authority of Abu al-Ahwas with another chain of transmitters and a slight variation of words
3608. Abu Sa'id al-Khudri (Allah be pleased with him) reported that at the Battle of Hanain Allah's Messenger () sent an army to Autas and encountered the enemy and fought with them. Having overcome them and taken them captives, the Companions of Allah's Messenger (may peace be upon him) seemed to refrain from having intercourse with captive women because of their husbands being polytheists. Then Allah, Most High, sent down regarding that:" And women already married, except those whom your right hands possess (iv. 24)" (i. e. they were lawful for them when their 'Idda period came to an end)
3609. Abu Sa'id al-Khudri (Allah be pleased with him) reported that Allah's Apostle () sent a small army. The rest of the hadith is the same except this that he said:Except what your right hands possess out of them are lawful for you; and he did not mention" when their 'idda period comes to an end
3610. Likewise, the above hadith has been narrated through another chain
3611. This hadith has been reported on the authority of AbuSa'id (al-Khudri) (Allah be pleased with him) through another chain of transmitters and the words are:They took captives (women) on the day of Autas who had their husbands. They were afraid (to have sexual intercourse with them) when this verse was revealed:" And women already married except those whom your right hands possess" (iv)
3612. Qatada reported a hadith like this with the same chain of transmitters
3613. 'A'isha (Allah be pleased with her) reported:Sa'd b. Abu Waqqas and Abd b. Zam'a (Allah be pleased with them) disputed with each other over a young boy. Sa'd said: Messenger of Allah, he is the son of my brother 'Utba b. Abu Waqqas as he made it explicit that he was his son. Look at his resemblance. Abd b. Zam'a said Messenger of Allah, he is my brother as he was born on the bed of my father from his slave-girl. Allah's Messenger () looked at his resemblance and found a clear resemblance with 'Utba. (But) he said: "He is yours O 'Abd (b. Zam'a), for the child is to be attributed to one on whose bed it is born, and stoning for a fornicator. Sauda bint Zam'a, O you should observe veil from him." So he did not see Sauda at all. Muhammad b. Rumh did not make a mention (of the words): "O Abd
3614. A hadith like this is narrated on the authority of Ibn 'Uyayna and Ma'mar (and the words are):The child is attributed to him on whose bed he is born; but they did not mention this:" For a fornicator there is stoning
3615. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying:The child is to be attributed to one on whose bed he is born, and for a fornicator there is stoning
3616. A hadith like this is narrated on the authority of Abu Huraira
3617. 'A'isha (Allah be pleased with her) reported:Allah's Messenger () visited me looking pleased as if his face was glistening and said: Did you see that Mujazziz cast a glance at Zaid b. Haritha and Usama b. Zaid, and (then) said: Some (of the features) of their feet are found in the others?
3618. 'A'isha (Allah be pleased with her) reported:One day Allah's Apostle () visited me looking pleased and he said: 'A'isha, don't you see Mujazziz al-Mudlijji? (He) entered (my house) and saw Usama and Zaid with a rug over them covering their heads, but their feet appeared, and (he) said: These feet are related to one another
3619. 'A'isha (Allah be pleased with her) reported:A physiognomist visited (our house) and Allah's Messenger () was present, and Usama b. Zaid and Zaid b. Haritha were both lying asleep, and he (the physiognomist), said: These feet are related to one another. Allah's Apostle () was pleased to hear this, and he was happy and informed 'A'isha (Allah be pleased with her) about it
3620. A hadith like this has been narrated on the authority of Zuhri and Yunus said:Mujazziz was a physiognomist
3621. Abd al-Malik b. Abu Bakr b. Abd al-Rahman b. al-Harith b. Hisham reported on the authority of his father from Umm Salama (Allah be pleased with her) that when Allah's Messenger () married Umm Salama, he stayed with her for three nights, and said:There is no lack of estimation on the part of your husband for you. If you wish I can stay with you for a week, but in case I stay with you for a week, then I shall have to stay for a week with all my wives
3622. Ibn Abu Bakr b. Abd al-Rahman reported that when Allah's Messenger () married Umm Salama and she stayed with him (during the night), and it was dawn, he (the Holy Prophet) said to her:There is no lack of estimation for you on the part of your husband. So if you desire I can spend a week with you, and if you like I may spend three (nights). and then I will visit you in turn. She said: Spend three (nights)
3623. Abu Bakr b. 'Abd al-Rahman reported that when Allah's Messenger () married Umm Salama and he visited her, and when he intended to come out, she caught hold of his cloth. whereupon Allah's Messenger () said:If you so desire, I can extend the time (of my stay) with you, but then I shall have to calculate the time (that I stay with you and shall have to spend the same time with other wives). For the virgin woman, (her husband has to stay with her) for a week, and for

the woman previously married it is three days

3624. A hadith like this has been narrated on the authority of Ibn Humaid

3625. Umm Salama (Allah be pleased with her) reported that Allah's Messenger (ﷺ) married her, and he (the narrator) made mention of so many things in this connection (and one of them was this) that he said: If you desire that I spend a week with you, I shall have to spend a week with my (other) wives, and if spend a week with you, I shall have to spend a week with my (other) wives

3626. Anas b. Malik reported: When anyone who has already a wife marries virgin, he should stay with her for seven nights (and then turn to his other wife), but when anyone having a virgin with him (as his wife) marries a woman who has been previously married he should stay with her for three nights. Khalid (one of the narrators) said. If I were to say that it could be directly traced to the Prophet (ﷺ). I would have told the truth, but he (Hadrat Anas) said: Such is the tradition

3627. Abu Qilaba reported on the authority of Anas: It is the Sunnah to stay with a virgin (after having married her) for a week. Khalid (one of the narrators) said: If wish I can say that it can be traced up to the Prophet (ﷺ)

3628. Anas (Allah be pleased with him) reported that Allah's Apostle (ﷺ) had nine wives. So when he divided (his stay) with them, the turn of the first wife did not come but on the ninth (day). They (all the wives) used to gather every night in the house of one where he had to come (and stay that night). It was (the night when he had to stay) in the house of 'A'isha (Allah be pleased with her), when Zainab came there. He (the Holy Prophet) stretched his hand towards her (Zainab), whereupon she ('A'isha) said: It is Zainab. Allah's Apostle (ﷺ) withdrew his hand. There was an altercation between the two until their voices became loud (and it was at that time) when Iqama was pronounced for prayer. There happened to come Abu Bakr and he heard their voices and said: Messenger of Allah, (kindly) come for prayer, and throw dust in their mouths. So the Prophet (ﷺ) went out. 'A'isha said: When Allah's Apostle (ﷺ) would finish his prayer there would also come Abu Bakr and he would do as he does (on such occasions, i.e. reprimanding). When Allah's Apostle (ﷺ) had finished his prayer, there came to her Abu Bakr, and spoke to her ('A'isha) in stern words and said: Do you behave like this?

3629. 'A'isha (Allah be pleased with her) reported: Never did I find any woman more loving to me than Sauda bint Zam'a. I wished I could be exactly like her who was passionate. As she became old, she had made over her day (which she had to spend) with Allah's Messenger (ﷺ) to 'A'isha. She said: I have made over my day with you to 'A'isha. So Allah's Messenger (ﷺ) allotted two days to 'A'isha, her own day (when it was her turn) and that of Sauda

3630. A hadith like this has been transmitted on the authority of Hisham with the same chain of narrators (and the words are): When Sauda became old (the rest of the hadith is the same) and in the narration of Sharik there is an addition (of these words: "She was the first woman whom he (Allah's Apostle) married after me

3631. 'A'isha (Allah be pleased with her) reported: I felt jealous of the women who offered themselves to Allah's Messenger (ﷺ) and said: Then when Allah, the Exalted and Glorious, revealed this: "You may defer any one of them you wish, and take to yourself any you wish; and if you desire any you have set aside (no sin is chargeable to you)" (xxxiii. 51), I ('A'isha.) said: It seems to me that your Lord hastens to satisfy your desire

3632. Hisham reported on the authority of his father that 'A'isha (Allah be pleased with her) used to say: Does the woman not feel shy of offering herself to a man? Then Allah the Exalted and Glorious revealed this verse: "You may defer any of them you wish and take to yourself any you wish." I ('A'isha said): It seems to me that your Lord hastens to satisfy your desire

3633. Ata related that when they were with Ibn 'Abbas (Allah be pleased with them) at the funeral of Maimuna In Sarif, Ibn 'Abbas (Allah be pleased with them) said: This is the wife of Allah's Apostle (ﷺ) ; so when you lift her bier, do not shake her or disturb her, but be gentle, for Allah's Messenger (ﷺ) had nine wives, with eight of whom he shared his time, but to one of them, he did not allot a share. 'Ati said: The one to whom he did not allot a share of time was Safiyya, daughter of Huyayy b. Akhtab

3634. Ibn Juraij narrated a hadith with the same chain of transmitters, and she (Hadrat Maimuna) was the last of them to die at Medina

3635. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: A woman may be married for four reasons: for her property, her status, her beauty and her religion, so try to get one who is religious, may your hand be besmeared with dust

3636. Jabir b. 'Abdullah (Allah be pleased with them) reported: I married a woman during the lifetime of Allah's Messenger (ﷺ) (may peace be. upon him). I met the Messenger of Allah (ﷺ), whereupon he said: Jabir, have you married? I said: Yes. He said: A virgin or one previously married? I said: With due previously married, whereupon he said: Why did you not marry a virgin with whom you could sport? I said: Allah's Messenger, I have sisters; I was afraid that she might intervene between me and them, whereupon he said: Well and good, if it is so. A woman is married for four reasons, for her religion, her property, her status, her beauty, so you should choose one with religion. May your hands cleave to dust

3637. Jabir b. 'Abdullah (Allah be pleased with them) reported: I married a woman, whereupon Allah's Messenger (ﷺ) said to me: Have you married? I said: Yes. He said: Is it a virgin or a previously married one (widow or divorced)? I said: With a previously married one, whereupon he said: Where had you been (away) from the amusements of virgins? Shu'ba said: I made a mention of it to 'Amr b. Dinar and he said: I too heard from Jabir making mention of that (that Allah's Apostle) said: Why didn't you marry a girl, so that you might sport with her and she might sport with you?

3638. Jabir b. 'Abdullah (Allah be pleased with them) reported: 'Abdullah died and he left (behind him) nine or seven daughters. I married a woman who had been previously married. Allah's Messenger (ﷺ) said to me: Jabir, have you married? I said: Yes. He (again) said: A virgin or one previously married? I said: Messenger of Allah, with one who was previously married, whereupon he said: Why didn't you marry a young girl so that you could sport with her and she could sport with you,

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or you could amuse with her and she could amuse with you? I said to him: 'Abdullah died (he fell as martyr in Uhud) and left nine or seven daughters behind him; I, therefore, did not approve of the idea that I should bring a (girl) like them, but I preferred to bring a woman who should look after them and teach them good manners, whereupon he (Allah's Messenger) said: May Allah bless you, or he supplicated (for the) good (to be) conferred on me (by Allah)

3639. Jabir b. 'Abdullah (Allah be pleased with them) reported Allah's Messenger () said to me: Jabir, have you married? The rest of the hadith is the same up to (the words): "The woman would look after them and comb them." He (Allah's Messenger), said: You did well. But no mention is made of the subsequent portion

3640. Jabir b. 'Abdullah (Allah be pleased with them) reported: We were with Allah's Messenger () in an expedition. When we returned I urged my camel to move quickly as it was slow. There met me a rider from behind me and he goaded it with an iron-tipped stick which he had with him. My camel moved forward like the best that you have ever seen. As I turned (my face) I found him to be Allah's Messenger () He said: Jabir, what hastens you? I said: Messenger of Allah, I am newly wedded. whereupon he said: Is it a virgin that you have married or one previously married? I said: With one previously married. He said: Why not a young girl so that you could play with her and she could play with you? Then when we arrived at and were about to enter Medina he said: Wait, so that we may enter by night (i.e. in the evening) in order that the woman with dishevelled hair may comb it, and the woman whose husband had been away may get herself clean; and when you enter (then you have the) enjoyment (of the wife's company)

3641. Jabir b. 'Abdullah (Allah be pleased with him) reported: I went out with Allah's Messenger () on an expedition, but my camel delayed me. Allah's Messenger () came to me and said to me: Jabir, I said: Yes. Allah's Messenger, (here I am at your beck and call) He said: What is the matter with you? I said: My camel has delayed me and is tired, so I have lagged behind. He (the Holy Prophet) got down and goaded it with a crooked stick and then said: Mount it. So I mounted and (to my great surprise) I saw it (moving so quickly that) I had to restrain it (from going ahead of) Allah's Messenger (). He (the Holy Prophet) (in the course of journey said to me): Have you married? I said: Yes. He (again) said: Is it with a virgin or one previously married? I said: With one previously married, whereupon he (again) said: Why not with a young girl with whom you could sport and she could have sported with you? I said: I have sisters, so I preferred to marry a woman who could keep them together (as one family). who could comb them and look after them. He said: You are about to go (to your house), and there you have the enjoyment (of the wife's company). He again said: Do you want to sell your camel? I said: Yes. So he bought it from me for one u'qiya (of silver), Then Allah's Messenger () arrived (at Medina) and I arrived in the evening. I went to the mosque and found him at the door of the mosque, and said: Is it now that you have arrived? I said: Yes, He said: Leave your camel, and enter (the mosque) and offer two rak'ahs. So I entered and offered two rak'ahs of prayer, and then returned. He (the Holy Prophet) then commanded Bilal to weigh out one 'uqiya (of silver) for me. Bilal weighed that out for me (lowering the scale of) balance. So I proceeded and as I turned my back he said: Call for me, Jabir. So I was called back, and I said (to myself): He would return me the camel, and nothing was more displeasing to me than this (that after having received the price I should also get the camel). He said: Take your camel and keep its price with you, (also)

3642. Jabir b. 'Abdullah (Allah be pleased with them) reported: We were with Allah's Messenger () in a journey, and I was riding a camel meant for carrying water and it lagged behind all persons. Allah's Messenger () hit it or goaded it (I think) with something he had with him. And after it (it moved so quickly) that it went ahead of all persons and it struggled with me (to move faster than I permitted it) and I had to restrain it. Allah's Messenger () said: Do you sell it at such and such (price)? May Allah grant you pardon. I said: Allah's Apostle, it is yours. He (again) said: Do you sell it at such and such (price)? May Allah grant you pardon. ' I said: Allah's Apostle, it is yours. He said to me: Have you married after the death of your father? I said: Yes. He (again) said: With one previously married or a virgin? I said: With one previously married. He said: Why didn't you marry a virgin who might amuse you and you might amuse her, and she might sport with you and you might sport with her? Abu Nadra said: That was the common phrase which the Muslims spoke: "You do such and such (thing) and Allah may grant you pardon

3643. Abdullah b. Amr reported Allah's Messenger () as saying: The whole world is a provision, and the best object of benefit of the world is the pious woman

3644. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying: Woman is like a rib. When you attempt to straighten it, you would break it. And if you leave her alone you would benefit by her, and crookedness will remain in her

3645. A hadith like this is reported by another chain of narrators

3646. Abu Huraira (Allah be pleased with him) reported: Woman has been created from a rib and will in no way be straightened for you; so if you wish to benefit by her, benefit by her while crookedness remains in her. And if you attempt to straighten her, you will break her, and breaking her is divorcing her

3647. Abu Huraira (Allah be pleased with him) reported Allah's Apostle () as saying: He who believes in Allah and the Hereafter, if he witnesses any matter he should talk in good terms about it or keep quiet. Act kindly towards woman, for woman is created from a rib, and the most crooked part of the rib is its top. If you attempt to straighten it, you will break it, and if you leave it, its crookedness will remain there. So act kindly towards women

3648. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying: A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another

3649. A hadith like this has been narrated on the authority of Abu Huraira (Allah be pleased with him)

3650. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying: Had it not been for Eve, woman would have never acted unfaithfully towards her husband

3651. Hammam b. Munabbih said: These are some of the ahadith which Abu Huraira (Allah be pleased with him) narrated to us from Allah's Messenger (), and one of these (this one): Allah's Messenger () said: Had it not been for Bani Isra'il, food would not have become stale, and meal would not have gone bad; and had

it not been for Eve, a woman would never have acted unfaithfully toward her husband

The Book of Divorce

3652. Ibn 'Umar (Allah be pleased with them) reported that he divorced his wife while she was menstruating during the lifetime of Allah's Messenger (). 'Umar b. Khattib (Allah be pleased with him) asked Allah's Messenger () about it, whereupon Allah's Messenger () said: Command him ('Abdullah b. 'Umar) to take her back (and keep her) and pronounce divorce when she is purified and she again enters the period of menstruation and she is again purified (after passing the period of menses), and then if he so desires he may keep her and if he desires divorce her (finally) before touching her (without having an intercourse with her), for that is the period of waiting ('Idda) which God, the Exalted and Glorious, has commanded for the divorce of women

3653. Abdullah (b. 'Umar) reported that he divorced a wife of his with the pronouncement of one divorce during the period of menstruation. Allah's Messenger () commanded him to take her back and keep her until she was purified, and then she entered the period of menses in his (house) for the second time. And he should wait until she was purified of her menses. And then if he would decide to divorce her, he should do so when she was purified before having a sexual intercourse with her; for that was the 'Idda which Allah had commanded for the divorce of women. Ibn Rumh in his narration made this addition: When 'Abdullah was asked about it, he said to one of them: If you have divorced your wife with one pronouncement or two (then you can take her back), for Allah's Messenger () commanded me to do it; but if you have divorced her with three pronouncements, then she is forbidden for you until she married another husband, and you disobeyed Allah in regard to the divorce of your wife what He had commanded you. (Muslim said: The word "one divorce" used by Laith is good)

3654. Ibn Umar (Allah be pleased with them) reported: I divorced my wife during the lifetime of Allah's Messenger () when she was in the state of menses. 'Umar (Allah be pleased with him) made a mention of it to Allah's Messenger (), whereupon he said: Command him to take her back and leave her (in that state) until she is purified. Then (let her) enter the period of second menses, and when she is purified, then divorce her (finally) before having a sexual intercourse with her, or retain her (finally). That is the 'Idda (the prescribed period) which Allah commanded (to be kept in view) while divorcing the women. 'Ubaidullah reported: I said to Nafi': What became of that divorce (pronounced within 'Idda)? He said: It was as one which she counted

3655. A hadith like this has been narrated on the authority of 'Ubaidullah, but he made no mention of the words of Ubaidullah that he said to Nafi

3656. Ibn 'Umar (Allah be pleased with them) reported that he divorced his wife during the period of menses. 'Umar (Allah be, pleas'ed with him) asked Allah's Apostle (), and he commanded him ('Abdullah b. 'Umar) to have her back and then allow her respite until she enters the period of the second menses, and then allow her respite until she is purified, then divorce her (finally) before touching her (having a sexual intercourse with her), for that is the prescribed period which Allah commanded (to be kept in view) for divorcing the women. When Ibn 'Umar (Allah be pleased with them) was asked about the person who divorces his wife in the state of menses, he said: If you pronounced one divorce or two, Allah's Messenger () had commanded him to take her back, and then allow her respite until she enters the period of the second menses, and then allow her respite until she is purified, and then divorce her (finally) before touching her (having a sexual intercourse with her) ; and if you have pronounced (three divorces at one and the same time) you have in fact disobeyed your Lord with regard to what He commanded you about divorcing your wife. But she is however (finally separated from you)

3657. Abdullah b. 'Umar (Allah be pleased with them) reported: I divorced my wife while she was in the state of menses. 'Umar (Allah be pleased with him) made mention of it to Allah's Apostle () and he was enraged and he said: Command him to take her back until she enters the second ensuing menses other than the one in which he divorced her and in case he deems proper to divorce her, he should pronounce divorce (finally) before touching her (in the period) when she is purified of her menses, and that is the prescribed period in regard to divorce as Allah has commanded. 'Abdullah made a pronouncement of one divorce and it was counted in case of divorce. 'Abdullah took her back as Allah's Messenger () had commanded him

3658. A hadith like this was reported on the authority of Zuhri with the same chain of narrators. Ibn Umar (Allah be pleased with them), however, said: I took her back, and counted this pronouncement of divorce (as valid) with which I divorced her

3659. Ibn 'Umar (Allah be pleased with them) reported that he divorced his wife while she was in the state of menses. 'Umar (Allah be pleased with him) made mention of it to Allah's Apostle () and he said: Command him to take her back, then divorce her when she is pure or she is pregnant

3660. Ibn 'Umar (Allah be pleased with them) reported that he divorced his wife while she was in her menses. 'Umar (Allah be pleased with him) asked Allah's Apostle () about that, and he said: Command him to take her back until she is pure and then she enters the second menses and then becomes pure. Then either divorce her (finally) or retain her

3661. Ibn Sirin reported: One who was blameless (as a narrator) narrated to me for twenty years that Ibn 'Umar (Allah be pleased with him) pronounced three divorces to his wife while she was in the state of menses. He was commanded to take her back. I neither blamed them (the narrators) nor recognised the hadith (to be perfectly genuine) until I met Abu Ghallab Yunus b. Jubair al-Bahili and he was very authentic, and he narrated to me that he had asked Ibn 'Umar (Allah be pleased with there) and he narrated it to him that he made one pronouncement of divorce to his wife as she was in the state of menses, but he was commanded to take her back. I said: Was it counted (as one pronouncement)? He said: Why not, was I helpless or foolish?

3662. A hadith like this has been transmitted on the authority of Ayyub with a slight variation of words

3663. Ayyub reported a hadith like this with the same chain of narrators and he said: Umar (Allah be pleased with him) asked Allah's Apostle () about it and he

commanded him that he should take her back until she is divorced in the state of purity without having a sexual intercourse with her, and said: Divorce her in the beginning of her 'Idda or her 'Idda commences

3664. Yunus b. Jubair reported:I said to Ibn'Umar (Allah be pleased with them): A person divorcedhis wife while she was in the state of menses, whereupon he said: Do you know 'Abdullah b. Umar (Allah be pleased with them), for he divorced his wife in the state of menses. 'Umar (Allah be pleased with him) came to Allah's Apostle () and asked him, and he (the Holy Prophet) commanded him that he should take her back, and she started her 'Idda. I said to him: When a person divorces his wife, and she is in the state of menses, should that pronouncement of divorce be counted? He said: Why not, was he hopeless or foolish?

3665. Ibn 'Umar (Allah be pleased with them) reported:I divorced my wife while she was in the state of menses. 'Umar (Allah he pleased wish him) came toAllah's Apostle () and made mention of that to him, whereupon Allah's Apostle () told that be should take her back, and when she is pure he may divorce her. if he would so wish. I (one of the narrators) said to Ibn 'Umar (Allah be pleased with them): Did you count (this pronouncement of divorce) in her case? He said: What (after all) prevents him from doing so? Do you find him (Ibn Umar) either helpless or foolish?

3666. Anas b. Sirin reported:I asked Ibn 'Umar (Allah be pleased with them) about the woman whom he had divorced. He said: I divorced her while she was in the state of menses. It was mentioned to 'Umar (Allah be pleased with him) and he then made a mention of that to Allah's Apostle (), whereupon he said: Command him to take her back and when the period of menses is over, then (he may divorce her in the state of her purity. He (Ibn Umar) said: So I took her back, then divorced her in her purity. I (the narrator) said: Did you count that divorce which you pronounced in the state of menses? He said: Why should I not have counted that? Was I helpless or foolish?

3667. Anas b. Sirin reported that he had heard Ibn 'Umar (Allah be pleased with them) as saying. I divorced my wife while she was in the state of menses. 'Umar (Allah be pleased with him) came to Allah's Apostle () and informed him about it, whereupon he (Allah's Apostle) said:Command him to take her back and when she is pure, then divorce her. I said to Ibn 'Umar Allah be pleased with them): Did you count that pronouncement of divorce? He said: Why not?

3668. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters but with a slight variation in wording

3669. Ibn Tawus narrated on the authority of his father that Ibn 'Umar (Allah be pleased with them) was asked about the person who divorced his wife in the state of menses, whereupon he said:Do you know 'Abdullah b. Umar? He said: Yes. He said: It was he who divorced his wife jn the state of menses and 'Umar went to Allah's Apostle () and gave him this information. and he commanded him that he should take her back; and he (Abu Tawus) said: I did not hear any addition to this (hadith) from my father

3670. Abu Zubair reported that he heard 'Abd al-Rahman b. Aiman (the freed slave of 'Azza) say that he asked Ibn 'Umar (Allah be pleased with them) and Abu Zubair heard:What is your opinion about the person who divorced his wife in the state of menses? Thereupon he said: Ibn Umar (Allah be pleased with them) divorced his wife during the lifetime of Allah's Messenger () while she was in the state of menses. Upon this Allah's Messenger () told him to take her back and so he took her back and he (further) said: When she is pure, then either divorce her or retain her. Ibn 'Umar (Allah be pleased with them) said that Allah's Apostle () then recited this verse:" O Apostle, when you divorce women, divorce them at the commencement of their prescribed period" (Ixxv)

3671. The story in the above hadith has likewise been narrated through another chain

3672. A hadith like this is reported on the same authority (but with this difference that the narrator) 'Abd al-Rahman b. Aiman (was mentioned) as the freed slave of 'Urwa (Imam Muslim said:He made a mistake who said that it was 'Urwa; it was in fact the freed slave of 'Azza)

3673. Ibn 'Abbas (Allah be pleased with them) reported that the (pronouncement) of three divorces during the lifetime of Allah's Messenger () and that of Abu Bakr and two years of the caliphate of Umar (Allah be pleased with him) (was treated) as one. But Umar b. Khattab (Allah be pleased with him) said:Verily the people have begun to hasten in the matter in which they are required to observe respite. So if we had imposed this upon them, and he imposed it upon them

3674. Abu Sahba' said toIbn 'Abbas (Allah be pleased with them):Do you know that three (divorces) were treated as one during the lifetime of Allah's Apostle (), and that of Abu Bakr, and during three (years) of the caliphate of Umar (Allah be pleased with him)? Ibn Abbas (Allah be pleased with them) said: Yes

3675. Abu al-Sahba' said to Ibn 'Abbas:Enlighten us with your information whether the three divorces (pronounced at one and the same time) were not treated as one during the lifetime of Allah's Messenger () and Abu Bakr. He said: It was in fact so, but when during the caliphate of 'Umar (Allah be pleased with him) people began to pronounce divorce frequently, he allowed them to do so (to treat pronouncements of three divorces in a single breath as one)

3676. Ibn Abbas (Allah be pleased with them) reported about (declaring of one's woman) unlawful as an oath which must be atoned, and Ibn 'Abbas said:Verily, there is in the Messenger of Allah () a model pattern for you

3677. Ibn Abbas (Allah be pleased with them) reported:When a man declares his wife unlawful for himself that is an oath which must be atoned, and he said: There is in the Messenger of Allah () a noble pattern for you

3678. A'isha (Allah be pleased with her) narrated that Allah's Apostle () used to spend time with Zainab daughter of Jahsh and drank honey at her house. She ('A'isha further) said:I and Hafsa agreed that one whom Allah's Apostle () would visit first should say: I notice that you have an odour of the Maghafir (gum of mimosa). He (the Holy Prophet) visited one of them and she said to him like this, whereupon he said: I have taken honey in the house of Zainab bint Jabsh and I will never do it again. It was at this (that the following verse was revealed): 'Why do you hold to be forbidden what Allah has made lawful for you... (up to). If you both ('A'isha and Hafsa) turn to Allah" up to:" And when the Prophet confided an information to one of his wives" (Ixxvi. 3). This refers to his saying: But I have taken

honey

3679. A'isha (Allah be pleased with her) reported Allah's Messenger () liked sweet (dish) and honey. After saying the afternoon prayer he used to visit his wives going close to them. So he went to Hafsa and stayed with her more than what was his usual stay. I ('A'isha) asked about that. It was said to me: A woman of her family had sent her a small vessel of honey as a gift, and she gave to Allah's Messenger () from that a drink. I said: By Allah, we would also contrive a device for him. I mentioned that to Sauda, and said: When he (Allah's Apostle) would visit you and draw close to you, say to him: Allah's Messenger, have you taken maghafir? And he would say to you: No. Then say to him: What is this odour? And Allah's Messenger () felt it very much that unpleasant odour should emit from him. So he would say to you: Hafsa has given me a drink of honey. Then you should say to him: The honey-bees might have sucked 'Urfut, and I would also say the same to him and. Safiyya, you should also say this. So when he (the Holy Prophet) came to Sauda, she said: By Him besides whom there is no god, it was under compulsion that I had decided to state that which you told me when he would be at a little distance at the door. So when Allah's Messenger () came near, she said: Messenger of Allah, did you eat Maghafir? He said: No. She (again) said: Then what is this odour? He said: Hafsa gave me honey to drink. She said: The honey-bee might have sucked 'Urfut. When he came to me I told him like this. He then visited Safiyya and she also said to him like this. When he (again) visited Hafsa, she said: Messenger of Allah, should I not give you that (drink)? He said: I do not need that. Sauda said: Hallowed be Allah, by Him we have (contrived) to make that (honey) unlawful for him. I said to her: Keep quiet

3680. This hadith has been narrated on the authority of 'Urwa with the same chain of transmitters

3681. A'isha (Allah be pleased with her) reported: When the Messenger of Allah () was commanded to give option to his wives, he started it from me saying: I am going to mention to you a matter which you should not (decide) in haste until you have consulted your parents. She said that he already knew that my parents would never allow me to seek separation from him. She said: Then he said: Allah, the Exalted and Glorious, said: Prophet, say to thy wives: If you desire this world's life and its adornment, then come, I will give you a provision and allow you to depart a goodly departing; and if you desire Allah and His Messenger and the abode of the Hereafter, then Allah has prepared for the doers of good among you a great reward. She is reported to have said: About what should I consult my parents, for I desire Allah and His Messenger and the abode of the Hereafter? She ('A'isha) said: Then all the wives of Allah's Messenger () did as I had done

3682. A'isha (Allah be pleased with her) reported that Allah's Messenger () sought our permission when he had a (turn to spend) a day with (one of his wives) amongst us (whereas he wanted to visit his other wives too). It was after this that this verse was revealed: "Thou mayest put off whom thou pleasest of them, and take for thee whom thou pleasest" (xxxiii. 5). Mu'adha said to her: What did you say to Allah's Messenger () when he sought your permission? She said: I used to say: If it had the option in this I would not have (allowed anyone) to have precedence over me

3683. The above hadith has likewise been narrated through another chain

3684. A'isha reported: Allah's Messenger () gave us the option (to get divorce) but we did not deem it as divorce

3685. Masruq reported: I do not mind if I give option to my wife (to get divorce) once, hundred times, or thousand times after (knowing it) that she has chosen me (and would never seek divorce). I asked 'A'isha (Allah be pleased with her) (about it) and she said: Allah's Messenger () gave us the option, but did it imply divorce? (It was in fact not a divorce; it is effective when women actually avail themselves of it)

3686. A'isha reported that Allah's Messenger () gave option to his wives, but it was not a divorce

3687. A'isha (Allah be pleased with her) reported: Allah's Messenger () gave us the option (to get divorce) and we chose him and he did not count it a divorce

3688. A'isha (Allah be pleased with her) reported: Allah's Messenger () gave us the option (to get divorce), but we made a choice of him and he did not count anything (as divorce) in regard to us

3689. A hadith like this has been transmitted on the authority of 'A'isha through another chain of narrators

3690. Jabir b. 'Abdullah (Allah be pleased with them) reported: Abu Bakr (Allah be pleased with him) came and sought permission to see Allah's Messenger (). He found people sitting at his door and none amongst them had been granted permission, but it was granted to Abu Bakr and he went in. Then came 'Umar and he sought permission and it was granted to him, and he found Allah's Apostle () sitting sad and silent with his wives around him. He (Hadrat 'Umar) said: I would say something which would make the Prophet () laugh, so he said: Messenger of Allah, I wish you had seen (the treatment meted out to) the daughter of Khadija when you asked me some money, and I got up and slapped her on her neck. Allah's Messenger (may peace be upon him) laughed and said: They are around me as you see, asking for extra money. Abu Bakr (Allah be pleased with him) then got up went to 'A'isha (Allah be pleased with her) and slapped her on the neck, and 'Umar stood up before Hafsa and slapped her saying: You ask Allah's Messenger () which he does not possess. They said: By Allah, we do not ask Allah's Messenger () for anything he does not possess. Then he withdrew from them for a month or for twenty-nine days. Then this verse was revealed to him: "Prophet: Say to thy wives... for a mighty reward" (xxxiii. 28). He then went first to 'A'isha (Allah be pleased with her) and said: I want to propound something to you, 'A'isha, but wish no hasty reply before you consult your parents. She said: Messenger of Allah, what is that? He (the Holy Prophet) recited to her the verse, whereupon she said: Is it about you that I should consult my parents, Messenger of Allah? Nay, I choose Allah, His Messenger, and the Last Abode; but I ask you not to tell any of your wives what I have said. He replied: Not one of them will ask me without my informing her. God did not send me to be harsh, or cause harm, but He has sent me to teach and make things easy

3691. Umar b. al-Khattab (Allah be pleased with him) reported: When Allah's Apostle () kept himself away from his wives, I entered the mosque, and found people

striking the ground with pebbles and saying: Allah's Messenger () has divorced his wives, and that was before they were commanded to observe seclusion 'Umar said to himself: I must find this (actual position) today. So I went to 'A'isha (Allah be pleased with her) and said (to her): Daughter of Abu Bakr, have you gone to the extent of giving trouble to Allah's Messenger ()? Thereupon she said: Son of Khattab, you have nothing to do with me, and I have nothing to do with you. You should look to your own receptacle. He ('Umar) said: I visited Hafsa daughter of 'Umar, and said to her: Hafsa, the (news) has reached me that you cause Allah's Messenger () trouble. You know that Allah's Messenger () does not love you, and had I not been (your father) he would have divorced you. (On hearing this) she wept bitterly. I said to her: Where is Allah's Messenger ()? She said: He is in the attic room. I went in and found Rabah, the servant of Allah's Messenger (), sitting on the thresholds of the window dangling his feet on the hollow wood of the date-palm with the help of which Allah's Messenger () climbed (to the apartment) and came down. I cried: O Rabah, seek permission for me from Allah's Messenger (way peace be upon him). Rabah cast a glance at the apartment and then looked toward me but said nothing. I again said: Rabah, seek permission for me from Allah's Messenger (). Rabah looked towards the apartment and then cast a glance at me, but said nothing. I then raised my voice and said: O Rabah, seek permission for me from Allah's Messenger (). I think that Allah's Messenger () is under the impression that I have come for the sake of Hafsa. By Allah, if Allah's Messenger () would command me to strike her neck, I would certainly strike her neck. I raised my voice and he pointed me to climb up (and get into his apartment). I visited Allah's Messenger (), and he was lying on a mat. I sat down and he drew up his lower garment over him and he had nothing (else) over him, and that the mat had left its marks on his sides. I looked with my eyes in the store room of Allah's Messenger (). I found only a handful of barley equal to one sa' and an equal quantity of the leaves of Mimosa Flava placed in the nook of the cell, and a semi-tanned leather bag hanging (in one side), and I was moved to tears (on seeing this extremely austere living of the Holy Prophet), and he said: Ibn Khattab, what wakes you weep? I said: Apostle of Allah, why should I not shed tears? This mat has left its marks on your sides and I do not see in your store room (except these few things) that I have seen; Caesar and Clovis are leading their lives in plenty whereas you are Allah's Messenger. His chosen one, and that is your store! He said: Ibn Khattab, aren't you satisfied that for us (there should be the prosperity) of the Hereafter, and for them (there should be the prosperity of) this world? I said: Yes. And as I had entered I had seen the signs of anger on his face, and I therefore, said: Messenger of Allah, what trouble do you feel from your wives, and if you have divorced them, verily Allah is with you, His angels, Gabriel, Mika'il, I and Abu Bakr and the believers are with you. And seldom I talked and (which I uttered on that day) I hoped that Allah would testify to my words that I uttered. And so the verse of option (Ayat al-Takhyir) was revealed. Maybe his Lord, if he divorce you, will give him in your place wives better than you..." (Ixx. 5). And if you back up one another against him, then surely Allah is his Patron, and Gabriel and the righteous believers, and the angels after that are the aiders (Ivi. 4). And it was 'A'isha, daughter of Abu Bakr, and Hafsa who had prevailed upon all the wives of Allah's Prophet (way peace be upon him) for (pressing them for mote money). I said: Messenger of Allah, have you divorced them? He said: No. I said: Messenger of Allah, I entered the mosque and found the Muslims playing with pebbles (absorbed in thought) and saying: Allah's Messenger has divorced his wives. Should I get down and inform there that you have not divorced them? He said: Yes, if you so like. And I went on talking to him until I (found) the signs of anger disappeared on his face and (his seriousness was changed to a happy mood and as a result thereof) his face had the natural tranquillity upon it and he laughed and his teeth were the most charming (among the teeth) of all people. Then Allah's Apostle () climbed down and I also climbed down and catching hold of the wood of the palm-tree and Allah's Messenger () came down (with such ease) as if he was walking on the ground, not touching anything with his hand (to get support). I said: Messenger of Allah, you remained in your apartment for twenty-nine days. He said: (At times) the month consists of twenty-nine days. I stood at the door of the mosque and I called out at the top of my voice: The Messenger of Allah () has not divorced his wives (and it was on this occasion that this) verse was revealed: "And if any matter pertaining to peace or alarm comes within their ken, they broadcast it; whereas, if they would refer it to the Apostle and those who have been entrusted with authority amongst them, those of them who are engaged in obtaining intelligence would indeed know (what to do with) it" (iv 83). And it was I who understood this matter, and Allah revealed the verse pertaining to option (given to the Prophet (may peace be upon him in regard to the retaining or divorcing of his wives)

3692. Abdullah b. Abbas (Allah be pleased with him) reported: I intended to ask 'Umar b. al-Khattab (Allah be pleased with him) about a verse, but I waited for one year to ask him out of his fear, until he went out for Pilgrimage and I also accompanied him. As he came back and we were on the way he stepped aside towards an Arak tree to ease himself. I waited for him until he was free. I then walked along with him and said: Commander of the Faithful, who are the two among the wives of Allah's Messenger () who backed up one another (in their demand for extra money)? He said: They were Hafsa and 'A'isha (Allah be pleased with them). I said to him: It is for one year that I intended to ask you about this matter but I could not do so on account of the awe for you. He said: Don't do that. If you think that I have any knowledge, do ask me about that. And if I were to know that, I would inform you. He (the narrator) stated that 'Umar had said: By Allah, during the days of ignorance we had no regard for women until Allah the Exalted revealed about them what He has revealed, and appointed (turn) for them what he appointed. He said: It so happened that I was thinking about some matter that my wife said: I wish you had done that and that. I said to her: It does not concern you and you should not feel disturbed in a matter which I intend to do. She said to me: How strange is it that you, O son of Khattab, do not like anyone to retort upon you, whereas your daughter retorts upon Allah's Messenger (may peace be upon him) until he spends the day in vexation. 'Umar said: I took hold of my cloak, then came out of my house until I visited Hafsa and said to her: O daughter, (I heard) that you retort upon Allah's Messenger () until he spends the day in vexation, whereupon Hafsa said: By Allah, we do retort upon him. I said: You should bear in mind, my daughter, that I warn you against the punishment of Allah and the wrath of His Messenger (). You may not be misled by one whose beauty has fascinated her, and the love of Allah's Messenger () for her. I ('Umar) then visited Umm Salama because of my relationship with her and I talked to her. Umm Salama said to me: Umar b. al-Khattab, how strange is it that you meddle with every matter so much so that you are anxious to interfere between Allah's Messenger () and his wives, and this perturbed me so much that I refrained from

saying what I had to say, so I came out of her apartment, and I had a friend from the Anar. When I had been absent (from the company of the Holy Prophet) he used to bring me the news and when he had been absent I used to bring him the news, and at that time we dreaded a king of Ghassan. It was mentioned to us that he intended to attack us, and our minds were haunted by him. My friend, the Ansari, came to me, and he knocked at the door and said: Open it, open it. I said: Has the Ghassani come? He said: (The matter is) more serious than that. The Messenger of Allah (ﷺ) has separated himself from his wives. I said: Let the nose of Hafsa and 'A'isha be besmeared with dust. I then took hold of my cloth and went out until I came and found Allah's Messenger (ﷺ) in his attic to which he climbed by means of a ladder made of date-palm, and the servant of Allah's Messenger (ﷺ) who was black had been sitting at the end of the ladder. I said: This is Umar. So permission was granted to me. I narrated this news to Allah's Messenger (ﷺ) and as I narrated the news concerning Umm Salama, Allah's Messenger (ﷺ) smiled. He was lying on the mat and there was nothing between him and that (mat), and under his head there was a pillow made of leather and it was stuffed with plam fibres and at his feet were lying a heap of sant tree (acacia nilotica, meant for dyeing) and near his head there was hanging a hide. And I saw the marks of the mat on the side of Allah's Messenger (ﷺ), and so I wept. He said: What makes you weep? I said: Messenger of Allah, the Khusras and the Ceasars (spend their lives in) the midst of (luxuries), whereas you being Allah's Messenger (are leading your life in this poverty). Thereupon Allah's Messenger (ﷺ) said: Don't you like that they should have riches of their world, and you have the Hereafter

3693. Ibn Abbas (Allah be pleased with them) said: I came along with Umar until we reached Marr al-Zahran (the name of a place), and the rest of the hadith is the same as narrated by Sulaiman b. Bilal (except with) the variation (of words) that I said: (What) about these two women? He said: They were Hafsa and Umm Salama. And he made this addition: I came to the apartments and in every apartment there was (the noise) of weeping. And this addition was also made: And he (the Holy Prophet) had taken an oath of remaining away from them for a month, and when twenty-nine days had passed, he visited them

3694. Ibn Abbas (Allah be pleased with them) is reported to have said: I intended to ask Umar about those two ladies who had pressed for (worldly riches) during the lifetime of the Prophet (ﷺ), and I kept waiting for one year, but found no suitable opportunity with him until I happened to accompany him to Mecca. And as he reached Marr al Zahran he went away to answer the call of nature, and he said (to me): Bring me a jug of water, and I took that to him. After having answered the call of nature, as he came back, I began to pour water (over his hands and feet), and I remembered (this event of separation of Allah's Apostle [may peace be upon him] from his wives). So I said to him: Commander of the Faithful, who are the two ladies (who had pressed the Prophet [may peace be upon him] for providing comforts of life) and I had not yet finished my talk when he said: They were 'A'isha and Hafsa

3695. Ibn 'Abbas (Allah be pleased with them) reported. I had always been anxious to ask 'Umar (Allah be pleased with him) about the two ladies amongst the wives of Allah's Prophet (may peace be upon him) about whom Allah, the Exalted, said: "If you both turn in repentance to Allah, then indeed your hearts are inclined (to this)" (Ixvi. 4), until 'Umar (Allah be pleased with him) set out for Hajj and I also went along with him. And as we were going along a path, 'Umar (Allah be pleased with him) went aside and I also went aside with him with a jug (of water). He answered the call of nature, and then came to me and I poured water over his hands and he performed ablution I said: Commander of the Faithful, who are the two ladies amongst the wives of Allah's Prophet (ﷺ) about whom Allah, the Exalted and Majestic, said: 'If you both turn to Allah in repentance, then indeed your heart are inclined to it'? 'Umar (Allah be pleased with him) said: How strange is it for you, Ibn 'Abbas! (Zuhri said: By Allah, he disliked what he asked about, but did not keep it a secret.) He ('Umar) said: They are Hafsa and 'A'isha; and he then began to narrate the hadith and said: We were such people among the Quraish who dominated women, and as we reached Medina we found there people who were dominated by their women, and our women began to learn (the habits) of their women. He further said: And my house was situated in the suburb of Aledina in the tribe of Banu Umayya b. Zaid. One day I became angry with my wife and she retorted upon me. I did not like that she should retort upon me. She said: You disapprove of my retorting upon you By Allah, the wives of Allah's Apostle (ﷺ) retort upon him, and one of them detaches herself from him for the day until the night. So I ('Umar) went out and visited Hafsa and said: Do you retort upon Allah's Messenger (ﷺ)? She said: Yes. I said: Does any one of you detach herself from him from the day to the night? She said: Yes. He said: She who did like it amongst you in fact failed and incurred loss. Does everyone amongst you not fear the wrath of Allah upon her due to the wrath of His Messenger (ﷺ), and (as a result thereof) she may perish? So do not retort upon Allah's Messenger (ﷺ) and do not ask him for anything, but ask me that which you desire, (and the frank behaviour) of your companion may not mislead you, if she is more graceful and is dearer to Allah's Messenger (ﷺ) than you (meaning 'A'isha) (Allah be pleased with her). He (Hadrat 'Umar further) said: I had a compalaion from the Ansar and, we used to remain in the company of the Messenger (ﷺ) turn by turn. He remained there for a day while I remained there on the other day, and he brought me the news about the revelation and other (matter), and I brought him (the news) like this. And we discussed that the Ghassanids were shoeing the horses in order to attack us. Id y companion once attended (the Apostle). and then came to me at night and knocked at my door and called me, and I came out to him, and he said: A matter of great importance has happened. I said: What is that? Have the Ghassanids come? He said: No, but even more serious and more significant than that: the Prophet (ﷺ) has divorced his wives. I said: Hafsa has failed and has incurred loss. and I feared that it would happen. When it was dawn I observed the dawn prayer and dressed myself, and then came there (in the house of the Holy Prophet) and visited Hafsa, and she was weeping. I said: Has Allah's Messenger (ﷺ) divorced you (all)? She said: I do not know. He has, however, separated himself in his attic. I came to a black servant and said to him: Seek permission for 'Umar. He went in and then came to me and said: I made mention of you to him, but he kept quiet. I then went to the pulpit and sat there, and there was a group of people sitting by it and some of them were weeping. I sat there for some time, until I was overpowered (by that very idea) which was in my mind. I then came back to the boy and said to him: Seek permission for Umar. He went in and came to me and said: I made mention of you to him but he kept quiet. I was about to turn back when the boy called me and said: Go in; permission has been granted to you. I went in and greeted Allah's Messenger (ﷺ) and he was reclining against the couch of mat and it had left its marks upon his side. I said: Messenger of Allah, have you divorced your wives? He raised his head

towards me and said: No. I said: Allah is the Greatest. Messenger of Allah, I wish if you had seen how we the people of Quraish had domination over women but when we came to Medina we found people whom their women dominated. So our women began to learn from their women. One dily I became angry with my wife and she began to retort upon me. I did not approve that she should retort upon me. She said: You do not like that I should retort upon you, but, by Allah. the wives of Allah's Apostle () retort upon him and any one of them separates herself from him for a day until night. I said: He who did that amongst them in fact failed and incurred loss. Does any of them feel sate from the wrath of Allah upon her due to the wrath of Allah's Messenger (), and she has certainly perished. Allah's Messtnger () smiled, I said: Messenger of Allah, I visited Hafsa and said: (The behaviour) of your companion ('A'isha) may not mislead you, If she is more graceful than you and is dearer to Allah's Messenger () than you. Allah's Messenger () smiled for the second time. I said: Allah's Messenger, way I talk to you about agreeable things? He said: Yes. I sat down and lifted my head (to see things) in the house and, by Allah, I did not see anything significant besides three hides. I said: Messenger of Allah, supplicate the Lord that He should make (life) prosperous for your Ummah as He has made plentiful for the people of Persia and Rome (in spite of the fact) that they do no, worship Allah, the Exalted and Majestic, whereupon he (Allah's Messenger) sat up an I then said: Ibn Khattab, do you doubt that they are a nation whom their nice things have been given immediately in the life of this world. I said: Allah's Messenger! seek pardon for me. And he (Allah's Messenger) had taken an oath that he would not visit them for a month due to extreme annoyance with them until Allah showed His displeasure to him (Allah's Messenger). Zuhri said: 'Urwa informed me that 'A'isha (Allah be pleased with her) said: When twenty-nine nights were over, Allah's Messenger () visited me, and he began (his visit) with me. I said: Messenger of Allah, you had taken an oath that you would not visit us for a month, while you have visited after I have counted only twenty-nine (nights). Thereupon he said: The month may also be of twenty-nine (days). He then said: 'A'isha, I am going to talk to you about a matter, and you should not be hasty in it (and do not give your final decision) until you have consulted your parents. He then recited this verse to me:" O Prophet, say to your wives" till he reached" mighty reward" (xxxiii. 28). 'A'isha (Allah be pleased with her) said: By Allah, he knew that my parents would not allow me to separate from him. I said: Is there any need to consult my parents in this matter? I in fact choose Allah and His Messenger () and the abode in the Hereafter. Ma'mar said: Ayyub reported to me that 'A'isha said: Don't inform your wives that I have chosen you, whereupon Allah's Apostle () said: Verily Allah has sent me as a conveyer of message, and He has not sent me as a source of hardship (to others). Qatada said:" Saghat qulubukum" means" Your hearts have inclined

3696. Ibn 'Abbas (Allah be pleased with them) reported. I had always been anxious to ask 'Umar (Allah be pleased with him) about the two ladies amongst the wives of Allah's Prophet (may peace be upon Lim) about whom Allah, the Exalted, said:" If you both turn in repentance to Allah, then indeed your hearts are inclined (to this)" (Ixvi. 4), until 'Umar (Allah be pleased with him) set out for Hajj and I also went along with him. And as we were going along a path, 'Umar (Allah be pleased with hiyn) went aside and I also went aside with him with a jug (of water). He answered the call of nature, and then came to me and I poured water over his hands and he performed ablution I said: Commander of the Faithful, who are the two ladies amongst the wives of Allah's Prophet () about whom Allah, the Exalted and Majestic, said: 'If you both turn to Allah in repentance, then indeed your heart are inclined to it"? 'Umar (Allah he pleased with him) said: How strange is it for you, Ibn 'Abbas! (Zuhri said: By Allah, he disliked what he asked about, but did not keep it a secret.) He ('Umar) said: They are Hafsa and 'A'isha; and he then began to narrate the hadith and said: We were such people among the Quraish who dominated women, and as we reached Medina we found there people who were dominated by their women, and our women began to learn (the habits) of their women. He further said: And my house was situated in the suburb of Aledina in the tribe of Banu Umayya b. Zaid. One day I became angry with my wife and she retorted upon me. I did not like that she should retort upon me. She said: You disapprove of my retorting upon you By Allah, the wives of Allah's Apostle () retort upon him, and one of them detaches herself from him for the day until the night. So I ('Umar) went out and visited Hafsa and said: Do you retort upon Allah's Messenger ()? She said: Yes. I said; Does any one of you detach herself from him from the day to the night? She said: Yes. He said: She who did like it amongst you in fact failed and incurred loss. Does everyone amongst you not fear the wrath of Allah upon her due to the wrath of His Messenger (), and (as a result thereof) she may perish? So do not retort upon Allah's Messenger () and do not ask him for anything, but ask me that which you desire, (and the frank behaviour) of your companion may not mislead you, if she is more graceful and is dearer to Allah's Messenger () than you (meaning 'A'isha) (Allah be pleased with her). He (Hadrat 'Umar further) said: I had a compalaion from the Ansar and, we used to remain in the company of the Messenger () turn by turn. He remained there for a day while I remained there on the other day, and he brought me the news about the revelation and other (matter), and I brought him (the news) like this. And we discussed that the Ghassanids were shoeing the horses in order to attack us. Id y companion once attended (the Apostle). and then came to me at night and knocked at my door and called me, and I came out to him, and he said: A matter of great importance has happened. I said: What is that? Have the Ghassanids come? He said: No, but even more serious and more significant than that: the Prophet () has divorced his wives. I said: Hafsa has failed and has incurred loss. and I feared that it would happen. When it was dawn I observed the dawn prayer and dressed myself, and then came there (in the house of the Holy Prophet) and visited Hafsa, and she was weeping. I said: Has Allah's Messenger () divorced you (all)? She said: I do not know. He has, however, separated himself in his attic. I came to a black servant and said to him: Seek permission for 'Umar. He went in and then came to me and said: I made mention of you to him, but he kept quiet. I then went to the pulpit and sat there, and there was a group of people sitting by it and some of then were weeping. I sat there for some time, until I was overpowered (by that very idea) which was in my mind. I then came back to the boy and said to him: Seek permission for Umar. He went in and came to me and said: I made mention of you to him but he kept quiet. I was about to turn back when the boy called me and said: Go in; permission has been granted to you. I went in and greeted Allah's Messenger () and he was reclining against the couch of mat and it had left its marks upon his side. I said: Messenger of Allah, have you divorced your wives? He raised his head towards me and said: No. I said: Allah is the Greatest. Messenger of Allah, I wish if you had seen how we the people of Quraish had domination over women but when we came to Medina we found people whom their women dominated. So our women began to learn from their women. One dily I became angry with my

wife and she began to retort upon me. I did not approve that she should retort upon me. She said: You do not like that I should retort upon you, but, by Allah. the wives of Allah's Apostle (ﷺ) retort upon him and any one of them separates herself from him for a day until night. I said: He who did that amongst them in fact failed and incurred loss. Does any of them feel sate from the wrath of Allah upon her due to the wrath of Allah's Messenger (ﷺ), and she has certainly perished. Allah's Messenger (ﷺ) smiled, I said: Messenger of Allah, I visited Hafsa and said: (The behaviour) of your companion ('A'isha) may not mislead you, If she is more graceful than you and is dearer to Allah's Messenger (ﷺ) than you. Allah's Messenger (ﷺ) smiled for the second time. I said: Allah's Messenger, way I talk to you about agreeable things? He said: Yes. I sat down and lifted my head (to see things) in the house and, by Allah, I did not see anything significant besides three hides. I said: Messenger of Allah, supplicate the Lord that He should make (life) prosperous for your Ummah as He has made plentiful for the people of Persia and Rome (in spite of the fact) that they do not, worship Allah, the Exalted and Majestic, whereupon he (Allah's Messenger) sat up and I then said: Ibn Khattab, do you doubt that they are a nation whom their nice things have been given immediately in the life of this world. I said: Allah's Messenger! seek pardon for me. And he (Allah's Messenger) had taken an oath that he would not visit them for a month due to extreme annoyance with them until Allah showed His displeasure to him (Allah's Messenger). Zuhri said: 'Urwa informed me that 'A'isha (Allah be pleased with her) said: When twenty-nine nights were over, Allah's Messenger (ﷺ) visited me, and he began (his visit) with me. I said: Messenger of Allah, you had taken an oath that you would not visit us for a month, while you have visited after I have counted only twenty-nine (nights). Thereupon he said: The month may also be of twenty-nine (days). He then said: 'A'isha, I am going to talk to you about a matter, and you should not be hasty in it (and do not give your final decision) until you have consulted your parents. He then recited this verse to me: "O Prophet, say to your wives" till he reached" mighty reward" (xxxiii. 28). 'A'isha (Allah be pleased with her) said: By Allah, he knew that my parents would not allow me to separate from him. I said: Is there any need to consult my parents in this matter? I in fact choose Allah and His Messenger (ﷺ) and the abode in the Hereafter. Ma'mar said: Ayyub reported to me that 'A'isha said: Don't inform your wives that I have chosen you, whereupon Allah's Apostle (ﷺ) said: Verily Allah has sent me as a conveyer of message, and He has not sent me as a source of hardship (to others). Qatada said: "Saghat qulubukum" means "Your hearts have inclined

3697. Fatima bint Qais reported that Abu 'Amr b. Hafsa divorced her absolutely when he was away from home, and he sent his agent to her with some barley. She was displeased with him and when he said: I swear by Allah that you have no claim on us. she went to Allah's Messenger (ﷺ) and mentioned that to him. He said: There is no maintenance due to you from him, and he commanded her to spend the 'Idda in the house of Umm Sharik, but then said: That is a woman whom my companions visit. So better spend this period in the house of Ibn Umm Maktum, for he is a blind man and you can put off your garments. And when the 'Idda is over, inform me. She said: When my period of 'Idda was over, I mentioned to him that Mu'awiya b. Abu Sufyan and Jahm had sent proposal of marriage to me, whereupon Allah's Messenger (ﷺ) said: As for Abu Jahm, he does not put down his staff from his shoulder, and as for Mu'awiya, he is a poor man having no property; marry Usama b. Zaid. I objected to him, but he again said: Marry Usama; so I married him. Allah blessed there in and I was envied (by others)

3698. Fatima bint Qais reported that her husband divorced her during the life time of Allah's Prophet (ﷺ) and gave her a meagre maintenance allowance. When she saw that, she said: By Allah, I will inform Allah's Messenger (ﷺ), and if maintenance allowance is due to me then I will accept that which will suffice me, and if it is not due to me, I will not accept anything from him. She said: I made a mention of that to Allah's Messenger (ﷺ) and he said: There is neither maintenance allowance for you nor lodging

3699. Fatima bint Qais reported that her husband al-Makhzulmi divorced her and refused to pay her maintenance allowance. So she came to Allah's Messenger (ﷺ) (may peace be upon him) and informed him, whereupon he said: There is no maintenance allowance for you, and you better go to the house of Ibn Umm Maktum and live with him for he is a blind man and you can put off your clothes in his house (i. e. you shall not face much difficulty in observing purdah there)

3700. Abu Salama reported that Fatima bint Qais, the sister of al-Dahhak b. Qais informed him that Abu Hafsa b. Mughira al-Makhzumi divorced her three times and then he proceeded on to the Yemen. The members of his family said to her: There is no maintenance allowance due to you from us. Khalid b. Walid along with a group of persons visited Allah's Messenger (ﷺ) in the house of Maimuna and they said: Abu Hafsa has divorced his wife with three pronouncements; is there any maintenance allowance due to her? Thereupon Allah's Messenger (ﷺ) said: No maintenance allowance is due to her, but she is required to spend the 'Idda; and he sent her the message that she should not be hasty in making a decision about herself and commanded her to move to the house of Umm Sharik, and then sent her the message that as the first immigrants (frequently) visit the house of Umm Sharik, she should better go to the house of Ibn Umm Maktum, the blind, (and further said: In case you put off your head-dress, he (Ibn Umm Makhtum) will not see you. So she went to his house, and when the 'Idda was over, Allah's Messenger (ﷺ) married her to Usama b. Zaid b. Haritha

3701. Fatima bint Qais reported: I had been married to a person from Banu Makhzum and he divorced me with irrevocable divorce. I sent a message to his family asking for maintenance allowance, and the rest of the hadith has been transmitted with a slight change of words

3702. Fatima bint Qais (Allah be pleased with her) reported that she had been married to Abu 'Amr b. Hafsa b. al-Mughira and he divorced her with three pronouncements. She stated that she went to Allah's Messenger (ﷺ) asking him about abandoning that house. He commanded her to move to the house of Ibn Umm Maktum, the blind. Marwan refused to testify the divorced woman abandoning her house (before the 'Idda was over). 'Urwa said that 'A'isha objected to (the words of) Fatima bint Qais

3703. This hadith has been transmitted through another chain of narrators

3704. Ubaidullah b. 'Abdullah b. 'Utba reported that 'Amr b. Hafsa b. al-Mughira set out along with 'Ali b. Abi Talib (Allah be pleased with him) to the Yemen and sent to his wife the one pronouncement of divorce which was still left from the (irrevocable) divorce; and he commanded al-Harith b. Hisham and 'Ayyash b. Abu

Sahih Muslim

Rabi'a to give her maintenance allowance. They said to her: By Allah, there is no maintenance allowance for you, except in case you are pregnant. She came to Allah's Apostle (may peace be upon him) and mentioned their opinion to him, whereupon he said: There is no maintenance allowance for you. Then she sought permission to move (to another place), and he (the Holy Prophet) permitted her. She said: Allah's Messenger, where (should I go)? He said: To the house of Ibn Umm Maktum and, as he is blind, she could put off her garments in his presence and he would not see her. And when her 'Idda was over, Allah's Apostle () married her to Usama b. Zaid. Marwan (the governor of Medina) sent Qabisa b. Dhuwaib in order to ask her about this hadith, and she narrated it to him, whereupon Marwan said: We have not heard this hadith but from a woman. We would adopt a safe (path) where we found the people. Fatima said that when these words of, Marwan were conveyed to her. There is between me and you the word of Allah, the Exalted and Majestic: Do not turn them out of their houses. She asserted: This is in regard to the revocable divorce what new (turn can the event take) after three pronouncements (separation between irrevocable). Why do you say there is no maintenance allowance for her if she is not pregnant? Then on what ground do you restrain her?

3705. Sha'bi reported: I visited Fatima bint Qais and asked her about the verdict of Allah's Messenger () about (board and lodging during the 'Idda) and she said that her husband divorced her with an irrevocable divorce. She (further. said): I contended with him before Allah's Messenger () about lodging and maintenance allowance, and she said: He did not provide me with any lodging or maintenance allowance, and he commanded me to spend the 'Idda in the house of Ibn Umm Maktum

3706. A hadith like this has been transmitted on the authority of Hushaim through another chain of narrators

3707. Sha'bi reported: We visited Fatima bint Qais and she served us fresh dates and a drink of barley flour, and I asked her: Where should a woman who has been divorced by three pronouncements, spend the period of her 'Idda. She said: My husband divorced me with three pronouncements, and Allah's Apostle () permitted me to spend my 'Idda period with my family (with my parents)

3708. Fatima bint Qais (Allah be pleased with her) reported from Allah's Messenger () that there is no lodging and maintenance allowance for a woman who has been given irrevocable divorce

3709. Fatima bint Qais (Allah be pleased with her) reported: My husband divorced me with three pronouncements. I decided to move (from his house to another place). So I came to Allah's Messenger (), and he said: Move to the house of your cousin 'Amr b. Umm Maktum and spend your period of 'Idda there

3710. Abu Ishaq reported: I was with al-Aswad b. Yazid sitting in the great mosque, and there was with us al-Sha'bi, and he narrated the narration of Fatima bint Qais (Allah be pleased with her) that Allah's Messenger () did not make any provision for lodging and maintenance allowance for her. Al-Aswad caught hold of some pebbles in his fist and he threw them towards him saying: Woe be to thee, you narrate like it, whereas Umar said: We cannot abandon the Book of Allah and the Sunnah of our Apostle () for the words of a woman. We do not know whether she remembers that or she forgets. For her, there is a provision of lodging and maintenance allowance. Allah, the Exalted and Majestic, said: "Turn them not from their houses nor should they themselves go forth unless they commit an open indecency" (lxv)

3711. A hadith like this has been narrated on the authority of Ishaq with the same chain of transmitters

3712. Fatima bint Qais (Allah be pleased with her) reported that her husband divorced her with three, pronouncements and Allah's Messenger () made no provision for her lodging and maintenance allowance. She (further said): Allah's Messenger () said to me: When your period of 'Idda is over, inform me. So I informed him. (By that time) Mu'awiya, Abu Jahm and Usama b. Zaid had given her the proposal of marriage. Allah's Messenger () said: So far as Mu'awiya is concerned, he is a poor man without any property. So far as Abu Jahm is concerned, he is a great beater of women, but Usama b. Zaid... She pointed with her hand (that she did not approve of the idea of marrying) Usama. But Allah's Messenger (may peace be upon him) said: Obedience to Allah and obedience to His Messenger is better for thee. She said: So I married him, and I became an object of envy

3713. Fatima bint Qais (Allah be pleased with her) reported: My husband Abu 'Amr b. Hafs b. al-Mughira sent 'Ayyish b. Abu Rabi'a to me with a divorce, and he also sent through him five si's of dates and five si's of barley. I said: Is there no maintenance allowance for me but only this, and I cannot even spend my 'Idda period in your house? He said: No. She said: I dressed myself and came to Allah's Messenger (). He said: How many pronouncements of divorce have been made for you? I said: Three. He said what he ('Ayyish b. Abu Rabi'a) had stated was true. There is no maintenance allowance for you. Spend 'Idda period in the house of your cousin, Ibn Umm Maktum. He is blind and you can put off your garment in his presence. And when you have spent your Idda period, you inform me. She said: Mu'awiya and Abu'l-Jahm (Allah be pleased with them) were among those who had given me the proposal of marriage. Thereupon Allah's Apostle () said: Mu'awiya is destitute and in poor condition and Abu'l-Jahm is very harsh with women (or he beats women, or like that), you should take Usama b. Zaid (as your husband)

3714. Abu Bakr b. Abu'l-Jahm reported: I and Abu Salama b 'Abd al-Rahman came to Fatima bint Qais (Allah be pleased with her) and asked her (about divorce, etc.). She said: I was the wife of Abu 'Amr b. Hafs b. al-Mughira, and he set out to join the battle of Najran. The rest of the hadith is the same, but he made this addition: "She said: I married him and Allah honoured me on account of Ibn Zaid and Allah favoured me because of him

3715. Abu Bakr reported: I and Abu Salama came to Fatima bint Qais (Allah be pleased with her) during the time of Ibn Zubair (Allah be pleased with him) and she narrated to us that her husband gave her an irrevocable divorce. (The rest of the hadith is the same)

3716. Fatima bint Qais (Allah be pleased with her) reported: My husband divorced me with three pronouncements and Allah's Messenger () made no provision for

lodging and maintenance allowance

3717. Hisham reported on the authority of his father that Yahya b. Sa'id b. al-'As married the daughter of 'Abd al-Rahman b. al-Hakam, and he divorced her and he turned her out from his house. 'Urwa (Allah be pleased with him) criticised this (action) of theirs (the members of the family of her in-laws). They said: Verily, Fatima too went out (of her in-laws' house). 'Urwa said: I came to 'A'isha (Allah be pleased with her) and told her about it and she said: There is no good for Fatima bint Qais (Allah be pleased with her) in making mention of it

3718. Fatima bint Qais (Allah be pleased with her) reported that she said: Allah's Messenger, my husband has divorcee me with three pronouncements and I am afraid that I may be put to hardship, and so he commanded her and so she moved (to another house)

3719. 'A'isha (Allah be pleased with her) said: It is no good for Fatima to make mention of it, i. e. her statement: "There is no lodging and maintenance allowance (for the divorced women)

3720. Ibn al-Qasim narrated on the authority of his father that 'Urwa b. Zubair (Allah be pleased with him) said to 'A'isha (Allah be pleased with her): Didn't you see that such and such daughter of al-Hakam was divorced by her husband with an irrevocable divorce, and she left (the house of her husband)? Thereupon 'A'isha (Allah be pleased with her) said: It was bad that she did. He (Urwa) said: Have you not heard the words of Fatima? Thereupon she said: There if no good for her in making mention of it

3721. Jabir b. 'Abdullah (Allah be pleased with them) reported: My maternal aunt was divorced, and she intended to pluck her dates. A person scolded her for having come out (during the period of 'Idda). She came to Allah's Prophet (may peace be upon him.) and he said: Certainly you can pluck (dates) from your palm trees, for perhaps you may give charity or do an act of kindness

3722. Ubaidullah b. 'Abdullah b. 'Utba (b. Mas'ud) reported that his father wrote to Umar b. 'Abdullah b. al Arqam al-Zuhri that he would go to Subai'ah bint al-Hirith al-Aslamiyya (Allah be pleased with her) and ask her about a verdict from him which Allah's Messenger () gave her when she had asked that from him (in regard to the termination of 'Idda at the birth of a child) 'Umar b. Abdullah wrote to 'Abdullah b. 'Utba informing him that Subai'ah had told him that she had been married to Sa'd b. Khaula and he belonged to the tribe of Amir b. Lu'ayy, and was one of those who participated in the Battle of Badr, and he died in the Farewell Pilgrimage and she had been in the family way at that time. And much time had not elapsed that she gave birth to a child after his death and when she was free from the effects of childbirth she embellished herself for those who had to give proposals of marriage. Abd al-Sunabil b. Ba'kak (from Banu 'Abd al-Dar) came to her and said: What is this that I see you embellished; perhaps you are inclined to marry, By Allah, you cannot marry unless four months and ten days (of 'Idda are passed). When he said that. I dressed myself, and as it was evening I came to Allah's Messenger () and asked him about it, and he gave me a religious verdict that I was allowed to marry when I had given birth to a child and asked me to marry if I so liked. Ibn Shihab said: I do not find any harm for her in marrying when she has given birth to a child even when she is bleeding (after the birth of the child) except that her husband should not go near her until she is purified

3723. Abu Salama b. 'Abd al-Rahman and Ibn 'Abbas. (Allah be pleased with them) got together in the house of Abu Huraira (Allah be pleased with him) and began to discuss about the woman who gave birth to a child a few nights after the death of her husband. Ibn 'Abbas (Allah be pleased with then)) said: Her 'Idda is that period which is longer of the two (between four months and ten days and the birth of the child, whichever is longer). Abu Salama, however said: Her period of 'Idda is over (with the birth of the child), and they were contending with each other over this issue, whereupon Abu Huraira (Allah be pleased with him) said: I subscribe (to the view) held by my nephew (i. e. Abu Salama). They sent Kuraib (the freed slave of Ibn 'Abbas) to Umm Salama to ask her about it. He came (back) to them and informed them that Umm Salama (Allah be pleased with her) said that Subai'ah al-Aslamiyya gave birth to a child after the death of her husband when the few flights (had hardly) passed and she made mention of that to Allah's Messenger () and he commanded her to marry

3724. This hadith has been narrated with the same chain of transmitters except with a small change of words (and that is): They sent him to Umm Salama, but no mention was made of Kuraib

3725. Zainab (bint Abu Salama) (Allah be pleased with her) reported: I went to Umm Habiba, the wife of Allah's Apostle (), when her father Abu Sufyan had died. Umm Habiba sent for a perfume having yellowness in it or something else like it, and she applied it to a girl and then rubbed it on her cheeks and then said: By Allah, I need no perfume but for the fact that I heard Allah's Messenger () say on the pulpit: "It is not permissible for a woman believing in Allah and the Hereafter to mourn for the dead beyond three days, but (in case of the death) of the husband it is permissible for four months and ten days." Zainab said: I then visited Zainab bint Jahsh (Allah be pleased with her) when her brother died and she sent for perfume and applied it and then said: By Allah, I don't feel any need for the perfume but that I heard Allah's Messenger () say on the pulpit: "It is not permissible for a woman believing in Allah and the Hereafter to mourn the dead beyond three days except in case of her husband (for whom she can mourn) for four months and ten days." Zainab (Allah be pleased with her) said: I heard my mother Umm Salama (Allah be pleased with her) as saying: A woman came to Allah's Messenger () and said: Allah's Messenger. I have a daughter whose husband has died and there has developed some trouble in her eye; should we apply collyrium to it? Thereupon Allah's Messenger () said: No (repeating it twice or thrice, saying only, NO" all the time). Then he said: It is only four months and ten days, whereas in the pre-Islamic period none of you threw away the dung until one year had passed. Humaid said: I said to Zainab: What is this throwing of dung until a year is passed? Zainab said: When the husband of a woman died, she went into a hut and put on her worst clothes, and did not apply perfume or something like it until a year was over. Then an animal like a donkey, or a goat, or a bird was brought to her and she rubbed her hand over it, and it so happened that one on which she rubbed her hand died. She then came out of her house and she was given dung and she threw it and then she made use of anything like perfume or something else as she liked

3726. Zainab (bint Abu Salama) (Allah be pleased with her) reported: I went to Umm Habiba, the wife of Allah's Apostle (ﷺ), when her father Abu Sufyan had died. Umm Habiba sent for a perfume having yellowness in it or something else like it, and she applied it to a girl and then rubbed it on her cheeks and then said: By Allah, I need no perfume but for the fact that I heard Allah's Messenger (ﷺ) say on the pulpit: "It is not permissible for a woman believing in Allah and the Hereafter to mourn for the dead beyond three days, but (in case of the death) of the husband it is permissible for four months and ten days." Zainab said: I then visited Zainab hint Jahsh (Allah be pleased with her) when her brother died and she sent for perfume and applied it and then said: By Allah, I don't feel any need for the perfume but that I heard Allah's Messenger (ﷺ) say on the pulpit: "It is not permissible for a woman believing in Allah and the Hereafter to mourn the dead beyond three days except in case of her husband (for whom she can mourn) for four months and ten days." Zainab (Allah be pleased with her) said: I heard my mother Umm Salama (Allah be pleased with her) as saying: A woman came to Allah's Messenger (ﷺ) and said: Allah's Messenger. I have a daughter whose husband has died and there has developed some trouble in her eye; should we apply collyrium to it? Thereupon Allah's Messenger (ﷺ) said: No (repeating it twice or thrice, saying only, NO" all the time). Then he said: It is only four months and ten days, whereas in the pre-Islamic period none of you threw away the dung until one year had passed. Humaid said: I said to Zainab: What is this throwing of dung until a year is passed? Zainab said: When the husband of a woman died, she went into a hut and put on her worst clothes, and did not apply perfume or something like it until a year was over. Then an animal like a donkey, or a goat, or a bird was brought to her and she rubbed her hand over it, and it so happened that one on which she rubbed her hand died. She then came out of her house and she was given dung and she threw it and then she made use of anything like perfume or something else as she liked

3727. Zainab (bint Abu Salama) (Allah be pleased with her) reported: I went to Umm Habiba, the wife of Allah's Apostle (ﷺ), when her father Abu Sufyan had died. Umm Habiba sent for a perfume having yellowness in it or something else like it, and she applied it to a girl and then rubbed it on her cheeks and then said: By Allah, I need no perfume but for the fact that I heard Allah's Messenger (ﷺ) say on the pulpit: "It is not permissible for a woman believing in Allah and the Hereafter to mourn for the dead beyond three days, but (in case of the death) of the husband it is permissible for four months and ten days." Zainab said: I then visited Zainab hint Jahsh (Allah be pleased with her) when her brother died and she sent for perfume and applied it and then said: By Allah, I don't feel any need for the perfume but that I heard Allah's Messenger (ﷺ) say on the pulpit: "It is not permissible for a woman believing in Allah and the Hereafter to mourn the dead beyond three days except in case of her husband (for whom she can mourn) for four months and ten days." Zainab (Allah be pleased with her) said: I heard my mother Umm Salama (Allah be pleased with her) as saying: A woman came to Allah's Messenger (ﷺ) and said: Allah's Messenger. I have a daughter whose husband has died and there has developed some trouble in her eye; should we apply collyrium to it? Thereupon Allah's Messenger (ﷺ) said: No (repeating it twice or thrice, saying only, NO" all the time). Then he said: It is only four months and ten days, whereas in the pre-Islamic period none of you threw away the dung until one year had passed. Humaid said: I said to Zainab: What is this throwing of dung until a year is passed? Zainab said: When the husband of a woman died, she went into a hut and put on her worst clothes, and did not apply perfume or something like it until a year was over. Then an animal like a donkey, or a goat, or a bird was brought to her and she rubbed her hand over it, and it so happened that one on which she rubbed her hand died. She then came out of her house and she was given dung and she threw it and then she made use of anything like perfume or something else as she liked

3728. Zainab (bint Abu Salama) (Allah be pleased with her) reported: I went to Umm Habiba, the wife of Allah's Apostle (ﷺ), when her father Abu Sufyan had died. Umm Habiba sent for a perfume having yellowness in it or something else like it, and she applied it to a girl and then rubbed it on her cheeks and then said: By Allah, I need no perfume but for the fact that I heard Allah's Messenger (ﷺ) say on the pulpit: "It is not permissible for a woman believing in Allah and the Hereafter to mourn for the dead beyond three days, but (in case of the death) of the husband it is permissible for four months and ten days." Zainab said: I then visited Zainab hint Jahsh (Allah be pleased with her) when her brother died and she sent for perfume and applied it and then said: By Allah, I don't feel any need for the perfume but that I heard Allah's Messenger (ﷺ) say on the pulpit: "It is not permissible for a woman believing in Allah and the Hereafter to mourn the dead beyond three days except in case of her husband (for whom she can mourn) for four months and ten days." Zainab (Allah be pleased with her) said: I heard my mother Umm Salama (Allah be pleased with her) as saying: A woman came to Allah's Messenger (ﷺ) and said: Allah's Messenger. I have a daughter whose husband has died and there has developed some trouble in her eye; should we apply collyrium to it? Thereupon Allah's Messenger (ﷺ) said: No (repeating it twice or thrice, saying only, NO" all the time). Then he said: It is only four months and ten days, whereas in the pre-Islamic period none of you threw away the dung until one year had passed. Humaid said: I said to Zainab: What is this throwing of dung until a year is passed? Zainab said: When the husband of a woman died, she went into a hut and put on her worst clothes, and did not apply perfume or something like it until a year was over. Then an animal like a donkey, or a goat, or a bird was brought to her and she rubbed her hand over it, and it so happened that one on which she rubbed her hand died. She then came out of her house and she was given dung and she threw it and then she made use of anything like perfume or something else as she liked

3729. Zainab bint Umm Salama (Allah be pleased with her) reported that a relative of Umm Habiba (Allah be pleased with her) died. She sent for a yellow (perfume) and applied that to her forearm and said: I, am doing it, for I have heard Allah's Messenger (ﷺ) saying: It is not permissible for a woman believing in Allah and the Hereafter to mourn beyond three days except the husband (for whom she can mourn) for four months and ten days

3730. This hadith was narrated by Zainab from her mother and from Zainab, the wife of Allah's Apostle (ﷺ), or from some other lady from among the wives of the Prophet (ﷺ)

3731. This hadith was narrated by Zainab from her mother and from Zainab, the wife of Allah's Apostle (ﷺ), or from some other lady from among the wives of the Prophet (ﷺ)

Sahih Muslim

3732. Zainab bint Umm Salama (Allah be pleased with her) reported on the authority of her mother that a woman lost her husband. (As her eyes were ailing) they (her kith and kin) entertained fear about her eyes, so they came to Allah's Apostle (ﷺ) and sought permission for the use of collyrium, whereupon Allah's Messenger (ﷺ) said: One among you used to spend one year in a dungeon dressed in worst clothes. (And at the end of this period) she threw dung at the dog which happened to pass that way and then she came out (of her 'Idda). Can't she (wait) even for four months and ten days?

3733. Humaid b. Nafi' narrated two traditions from Umm Salama dealing with collyrium and the other hadith from the wives of Allah's Prophet (ﷺ) except with this that no mention was made of Zainab

3734. Zainab bint Abu Salama reported that when the news of the death of Abu Safyan came to Umm Habiba she sent for yellow (perfume) on the third day and rubbed it on her forearms and on her cheeks and said: I had in fact no need of it, but I heard Allah's Messenger (ﷺ) as saying: It is not permissible for the women believing in Allah and the Hereafter to abstain from adornment beyond three days except (at the death of) husband (in which case she must abstain from adornment) for four months and ten days

3735. Safiyya bint Abu 'Ubaid reported on the authority of Hafsa or 'A'isha (Allah be pleased with them) or from both of them that Allah's Messenger (ﷺ) (may peace be upon him) said: It is not permissible for a woman believing in Allah and the Hereafter (or believing in Allah and His Messenger) that she should observe mourning for the dead beyond three days except in case of her husband

3736. A hadith like this is transmitted on the authority of Nafi

3737. Safiyya bint Abu 'Ubaid reported that she heard Hafsa daughter of Umar (Allah be pleased with them), (and) wife of Allah's Prophet (ﷺ), narrating a hadith like this from Allah's Apostle (ﷺ), and she made this addition: "She should abstain from adorning herself (in case of the death of her husband) for four months and ten days

3738. Safiyya bint Abu 'Ubaid narrated this tradition of Allah's Prophet (ﷺ) on the authority of some wives of Allah's Apostle (ﷺ)

3739. 'A'isha (Allah be pleased with her) reported Allah's Messenger (ﷺ) as saying: It is not permissible for a woman believing in Allah and the Hereafter to observe mourning on the dead for more than three (days), except in case of her husband

3740. Umm 'Atiyya (Allah be pleased with her) reported that Allah's Messenger (ﷺ) had said: A woman must not observe mourning for one who had died for more than three (days) except for four months and ten days in the case of her husband. And she must not wear a dyed garment except one of the types made of dyed yarn, or apply collyrium, or touch perfume except a little perfume or incense, when she has been purified after her courses

3741. A hadith like this has been narrated on the authority of Hisham with the same chain of narrators but with a slight variation of words

3742. Umm 'Atiyya ('Allah be pleased with her) said: We were forbidden to observe mourning for the dead beyond three days except in the case of husband (where it is permissible) for four months and ten days, and (that during this period) we should neither use collyrium nor touch perfume, nor wear dyed clothes, but concession was given to a woman when one of us was purified of our courses to make use of a little incense or scent

The Book of Invoking Curses

3743. Sahl b. Sa'd al-Sa'idi reported that 'Uwaimir al-'Ajlan came to 'Asim b. 'Adi al-Ansari and said to him. Tell me about a person who finds a man with his wife; should he kill him, and be killed in retaliation; or how should he act? 'Asim, ask for me (religious verdict about it) from Allah's Messenger (ﷺ). So 'Asim asked Allah's Messenger (ﷺ) and he did not like this question and he disapproved of it so much that 'Asim felt aggrieved at what he had heard from Allah's Messenger (ﷺ). When 'Asim came back to his family, 'Uwaimir came to him and said: 'Asim, what did Allah's Messenger (ﷺ) say to you? 'Asim said to 'Uwaimir: You did not bring something good. Allah's Messenger (ﷺ) did not like this religious verdict that I sought from him. 'Uwaimir said: By Allah, I will not rest until I have asked him about it. 'Uwaimir proceeded until he came to Allah's Messenger (ﷺ) as he was sitting amidst people, and said: Messenger of Allah, tell me about a person who found a man with his wife. Should he kill him, and then you would kill him, or how should he act? Thereupon Allah's Messenger (ﷺ) said: (Verses) have been revealed concerning you and your wife; so go and bring her. Sahl said that they both invoked curses (and further said): I was along with people in the company of Allah's Messenger (ﷺ). And when they had finished, Uwaimir said: Allah's Messenger, I shall have told a lie against her if I keep her (now). So he divorced her with three pronouncements before Allah's Messenger (ﷺ) had commanded him. Ibn Shihab said: Subsequently that was the practice of invokers of curses (al-Mutala'inain)

3744. Sahl b. Sa'd reported.. 'Uwaimir al-Ansari (Allah be pleased with him) from Banu'l-'Ajlan came to 'Asim b. 'Adi (Allah be pleased with him) the remaining part of the hadith is the same and it was also re-recorded in it: "And subsequently the separation became the practice of al-Mutala'inain." And this addition was also made: "She was pregnant and her son was ascribed to her, and it became customary that such (a son) would inherit her and she would inherit him in the share prescribed by Allah for her

3745. Ibn Shihab narrated about the invokers of curses and the practice of (li'an) based on the authority of Sahl b. Sa'd, of the tribe of Sa'ida. that a person from the Ansar came to Allah's Apostle (ﷺ) and said: Allah's Messenger, tell me about the person who found a man with his wife. The remaining part of the hadith is the same (but) with this addition: They invoked curses in the mosque and I was present there. And he narrated in the hadith: He divorced her with three pronouncements before Allah's Messenger (ﷺ) commanded him (to get separation). He separated from her in the presence of Allah's Apostle (ﷺ), whereupon he said: There is a separation between the invokers of curses

3746. Sa'id b Jubair reported:I was asked about the invokers of curses during the reign of Mus'ab (b. Zubair) whether they could separate (themselves by this process). He said: I did not understand what to say. So I went to the house of Ibn 'Umar (Allah be pleased with them) in Mecca. I said to his servant: Seek permission for Me. He said that he (Ibn 'Umar) had been taking rest. He (Ibn 'Umar) heard my voice. and said: Are you Ibn Jubair? I said: Yes. He'said: Come in. By Allah, it must be some (great) need which has brought you here at this Hour. So I got in and found him lying on a blanket reclining against a pillow stuffed with fibres of date-palm. I said: O Abu'Abd al-Rahman, should there be separation between the invokers of curses? He said: Hallowed be Allah, yes, The first one who asked about it was so and so. he said: Messenger of Allah, tell me If one of us finds his wife committing adultery: what should he do? If he talks, that is something great, and if he keeps quiet that is also (something great) (which he cannot afford to do). Allah's Prophet () kept quiet (or some time). After some time he (that very person) came to him (Allah's Messenger) and said: I have been involved in that very cage about which I had asked you Allah the Exalted and Majestic then revealed (these) verses of Surah Nur:" Those who accuse their wives" (verse 6), and he (the Holy Prophet) recited them to him and admonished him, and exhorted him and informed him that the torment of the world is less painful than the torment of the Hereafter. He said: No, by Him Who sent you with Truth, I did not tell a lie against her. He (the Holy Prophet) then called her (the wife of that person who had accused her) and admonished her, and exhorted her, and informed her that the torment of this world is less painful than the torment of the Hereafter. She said: No, by Him Who sent thee with Truth, he is a liar. (it was) the man who started the swearing of oath and he swore in the name of Allah four times that he was among the truthful. and at the fifth turn he said: Let there be curse of Allah upon him if he were among the liars. Then the woman was called and she swore four times in the name of Allah that he (her husband) was among the liars, and at the fifth time (she said): Let there be curse upon her if he were among the truthful. He (the Holy Prophet) then effected separation between the two

3747. A hadith like this is narrated by Ibn Numair with a slight variation of words

3748. Ibn Umar (Allah be pleased with them) reported Allah's Messenger () saying to the invokers of curse:Your account is with Allah. One of you must be a liar. You have now no right over this woman. He said: Messenger of Allah, what about my wealth (dower that I paid her at the time of marriage)? He said: You have no claim to wealth. If you tell the truth, it (dower) is the recompense for your having had the right to intercourse with her, and if you tell a lie against her, it is still more remote from you than she is. Zuhair said in his narration: Sufyan reported to us on the authority of 'Amr that he had heard Sa'id b Jubair saying: I heard Ibn Umar (Allah be pleased with them) saying that Allah's Messenger () had said it

3749. Ibn 'Umar (Allah be pleased with them) said that Allah's Messenger () effected separation between the two members of Banu al-'Ajlān, and said:Allah knows that one of you is a liar. Is there one to repent among you?

3750. Sa'id b. Jubair reported:I asked Ibn 'Umar (Allah be pleased with them) about invoking curse (li'an), and he narrated Similarly from Allah's Apostle ()

3751. Sa'id b. Jubair reported that Mus'ab b. Zubair did not effect separation between the Mutala'inain (invokers of curses). Sa'id said:It was mentioned to 'Abdullah b. Umar (Allah be pleased with them) and he said: Allah's Apostle () effected separation between the two members of Banu al-'Ajlān

3752. Nafi' reported on the authority of Ibn Umar (Allah be pleased with them) that a person invoked curse on the wife during the lifetime of Allah s Messenger (), so he effected separation between them and traced the lineage of the son to his mother

3753. Ibn 'Umar (Allah be pleased with them) reported:Allah's Messenger () asked a person from the Anger and his wife to invoke curse (upon one another in order to testify to their truthfulness), and then effected separation between them

3754. A hadith like this has been narrated on the authority of 'Ubaidulah with the same chain of transmitters

3755. Abdullah reported:We were on the night of Friday staying in the mosque when a person from the Ansar came there and said: If a person finds hiswoman along with a man, and he speaks about it, you would lash him, and if he kills, you will kill him, and if he keeps quiet he shall have to consume anger. By Allah, I will definitely ask about him from Allah's Mescenger (). On the following day he came to Allah's Messenger () and asked him thus: If a man were to find with his wife a man and if he were to talk about it, you would lash him; and if he killed, you would kill him, and if he were to keep quiet. he would consume anger, whereupon he (the Holy Prophet) said: Allah, solve (this problem), and he began to supplicate (before Him), and then the verses pertaining to li'an were revealed:" Those who accuse their wives and have no witnesses except themselves" (xxiv. 6). The person was then put to test according to these verses in the presence of the people. There came he and his wife in the presence of Allah's Messenger (), and they invoked curses (in order to testify their claim). The man swore four times in the name of Allah that he was one of the truthful and then invoked curse for the fifth time saying: Let there be curse of Allah upon him if he were among the liars. Then she began to invoke curse. Allah's Messenger () said to her: just wait (and curse after considering over it), but she refused and invoked curse and when she turned away, he (Allah's Apostle) said: It seems that this woman shall give birth to a curly-haired black child, And so she did gave birth to a curly-haired black child

3756. A hadith like this is narrated on the authority of A'mash

3757. Muhammad (one of the narrators) reported:I asked Anas b. Malik (Allah be pleased with him) knowing that he had a knowledge of (the case of li'an). He said: Hilal b. Umayya (Allah be pleased with him) accused his wife with the charge of fornication with Sharik b. Sahma, the brother of al-Bara'b Malik from the side of his mother. And he was the first person who invoked curse (li'an) in Islam. He in fact invoked curse upon her. Allah's Messenger () said: See to her if she gives birth to a white-complexioned child having dark hair and bright eyes; he must be the son of Hilal b. Umayya; and if she gives birth to a child with dark eyelids, curly hair and lean shanks, he must be the offspring of Sharik b. Sahma. He said: I was informed that she gave birth to a child having dark eyelids, curly hair and lean shanks

3758. Ibn Abbas (Allah be pleased with them) reported:Mention was made of li'an in the presence of Allah's Messenger (). And Asim b. 'Adi passed a remark

Sahih Muslim

about it and then turned away, and a man of his tribe came to him complaining that he had found a man with his wife, whereupon 'Asim said: I have been taken by my words. He took him to Allah's Messenger () and told him about the man whom he had found with his wife and this man was a lean, yellow-coloured man with lank hair, and the person who was accused of committing adultery with her (his wife) had fleshy shanks, with wheat complexion and heavy bulk. Allah's Messenger () said: O Allah, make (this case) manifest. And as she gave birth to a child, whose face resembled that person about whom her husband had made mention that he had found her with, and Allah's Messenger (may peace be, upon him) had asked them to invoke curses. A person said to Ibn 'Abbas (Allah be pleased with him): Is she (that woman) about whom Allah's Messenger (may peace be upon him) (said):" If I were to stone anybody without evidence, I would have stoned her"? Ibn 'Abbas (Allah be pleased with him) said: No, it is not she. That woman was one who openly spread evil in society

3759. This hadith has been narrated on the authority of Ibn 'Abbas (Allah be pleased with them) through another chain of transmitters with the addition of these words:"With flesh, and curly tangled hair

3760. Abdullah b Shaddad reported that mention was made about the invokers of curses before Ibn 'Abbas (Allah be pleased with them). Ibn Shaddad said:Are these the two about whom Allah's Apostle () said." If I were to stone one without evidence, I would have definitely stoned her"? Ibn Abbas (Allah be pleased with them) said: She is not this woman; but she is the one who (committed adultery) openly

3761. Abu Huraira (Allah be pleased with him) reported that Sa'd b. 'Ubada al-Ansari said:Messenger of Allah, tell me if a man finds his wife with another person, should he kill him? Allah's Messenger () said: No. Sa'd said: Why not? I swear by Him Who has honored you with the Truth. There upon Allah's Messenger () said: Listen to what your chief says

3762. Abu Huraira (Allah be pleased with him) reported that Sa'd b. Ubada (Allah be pleased with him) said:Messenger of Allah, if I were to find with my wife a man, should I wait until I bring four witnesses? He said: Yes

3763. Abu Huraira (Allah be pleased with him) reported that Sa'd b. Ubada (Allah be pleased with him) said:Messenger of Allah, if I were to find with my wife a man, should I not touch him before bringing four witnesses? Allah's Messenger () said: Yes. He said: By no means. By Him Who has sent you with the Truth, I would hasten with my sword to him before that. Allah's Messenger () said: Listen to what your chief says. He is jealous of his honour, I am more jealous than he (is) and God is more jealous than I

3764. Al-Mughira b. Shu'ba (Allah be pleased with him) reported that Sa'd b. 'Ubada (Allah be pleased with him) said:If I were to see a man with my wife, I would have struck him with the sword, and not with the flat part (side) of it. When Allah's Messenger () heard of that, he said: Are you surprised at Sa'd's jealousy of his honour? By Allah, I am more jealous of my honour than he, and Allah is more jealous than I. Because of His jealousy Allah has prohibited abomination, both open and secret And no person is more jealous of his honour than Allah, and no persons, is more fond of accepting an excuse than Allah, on account of which He has sent messengers, announcers of glad tidings and warners; and no one is more fond of praise than Allah on account of which Allah has promised Paradise

3765. A hadith like this has been transmitted on the authority, of 'Abd al-Malik b. Umair with the same chain of narraters but with a slight change of words

3766. Abu Huraira (Allah be pleased with him) reported:There came a person to the Prophet (may peace be upon him)) from Banu Fazara and said: My wife has given birth to a child who is black, whereupon Allah's Apostle () said: Have you any camels? He said: Yes. He again said: What is this colour? He said: They are red. He said: Is there a dusky one among them? He said: Yes, there are dusky ones among them He said: How has it come about? He said: It is perhaps the strain to which it has reverted, whereupon he (the Holy Prophet) said: It is perhaps the strain to which he (the child) has reverted

3767. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters. In the hadith transmitted on the authority of Ma'mar, the (words are):" Messenger of Allah, my wife has given birth to a dark-complexioned boy, and he at that time was intending to disown him." And this addition has been made at the end of the hadith:" He (the Holy Prophet) did not permit him to disown him

3768. Abu Huraira (Allah be pleased with him) reported:A desert Arab came to Allah's Messenger () and said: My wife has given birth to a dark-complexioned child and I have disowned him. Thereupon Allah's Apostle () said: Have you any camels? He said: Yes. He said: What is their colour? He said: They are red. He said: Is there anyone dusky among them? He said: Yes. Allah's Messenger () said: How has it come about? He said: Messenger of Allah, it is perhaps due to the strain to which it has reverted, whereupon the Prophet () said: It (the birth) of the black child may be due to the strain to which he (the child) might have reverted

3769. A hadith like this has been narrated on the authority of Abu Huraira (Allah be pleased with him) through another chain of transmitters

The Book of Emancipating Slaves

3770. Ibn Umar (Allah be pleased with them) reported Allah's Messenger may peace be upon him) as saying:If anyone emancipates his share in a slave and has enough money to pay the full price for him, a fair price for the slave should be fixed, his partners given their shares, and the slave be thus emancipated, otherwise he is emancipated only to the extent of the first man's share

3771. This hadith has been reported on the authority of Ibn 'Umar through another chain of transmitters

3772. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying:The slave who is jointly owned by two persons, and is emancipated by one of them, (this one) has liability (upon him to secure complete freedom for that slave)

3773. Abu Huraira (Allah be pleased with him) reported Allah's Prophet () as saying:If anyone emancipates a share in a slave, he is to be completely emancipated

if he has money; but if he has none, the slave will be required to work to pay for his freedom, but must not be over-burdened

3774. This hadith has been narrated on the authority of Sa'id b. Abu 'Aruba with the same chain of transmitters but with the addition:" If he (one of the joint owners emancipating the slave) has not (enough) money (to secure freedom for the other half) a fair price for the slave should be fixed, and he will be required to work to pay for his freedom, but must not be over-burdened

3775. A hadith like this is reported on the authority of the same chain of transmitters but with a slight change of words

3776. Ibn Umar reported that 'A'isha decided to buy a slave-girl and then set her free, but her masters said:We are prepared to sell her to you on the condition that her right of inheritance would vest with you. She (Hadrat 'A'isha) made a mention of that to Allah's Messenger () whereupon he said: This should not stand in your way. The right of inheritance vests in one who emancipates

3777. 'A'isha (Allah be pleased with her) reported that Barira came to her in order to seek her help in securing freedom, but she had (so far) paid nothing out of that sum stipulated in the contract. 'A'isha said to her. Go to your family (who owns you), and if they like that I should pay the amount (of the contract) on your behalf (for purchasing your freedom), then I shall have the right in your inheritance. (If they accepted it) I am prepared (to make this payment). Barira made a mention of that to the (members of) her family, but they refused and said:If she (Hadrat 'A'isha) wants to do good to You for the sake of Allah, she may do it, but the right of inheritance will be ours. She (Hadrat 'A'isha) made a mention of that to Allah's Messenger (), and he said to her: Buy her, and emancipate her, for the right of inheritance vests with one who emancipates (the slave). Allah's Messenger, may peace be upon him) then stood up and said: What has happened to the people that they lay down conditions which are not (found) in the Book of Allah? And he who laid down a condition not found in the Book of Allah, that is not valid. even if it is laid down hundred times. The condition laid down by Allah is the most weighty and the most valid

3778. 'A'isha, the wife of Allah's Apostle (), reported:Barira came to me and said: 'A'isha, I have entered into contract for securing freedom with my family (who owns me) for nine 'uqiyas (of silver), one 'uqiya every year The rest of the hadith is the same (but with this addition):" This (the problem of the right of inheritance) should not stand in your way. Buy her, and set her free. He said in a hadith: Allah's Messenger () stood up among men, extolled Allah, praised Him, and then said:" for

3779. 'A'isha (Allah be pleased with her) reported:Barira came to me and said: My family (owners) have made contract with me (for granting freedom) for nine 'uqiyas (of silver) payable in nine years, one 'uqiya every year. Help me (in making this payment). I said to her: If your family so desires, I am prepared to make them the full payment in one instalment, and thus secure freedom for you, but the right of inheritance will vest in me, if I do so. She (Barira) made a mention of that to her family, but they refused (except) on the condition that the right of inheritance would vest in them. She came to me and made mention of if She ('A'isha) said: I scolded her. She (Barira) said: By Allah, it is not possible (they will never agree to it). And as she was saying it, Allah's messenger () heard, and he asked me, I informed him and he said: Buy her and emancipate her, and let the right of inheritance vest in them, for they cannot claim it (rightfully) since the right of inheritance vests with one who emancipates (the slave; therefore, these people have no right to lay such false claims). And I did so. She ('A'isha) said: Then Allah's Messenger () delivered a sermon in the evening. He extolled Allah and praised Him with what He deserves, and then said afterwards:; What has happened to the people that they lay down conditions which are not found in the Book of Allah? And the condition which is not found in the Book of Allah is invalid, even if its number is one hundred. The Book of Allah is more true (than any other deed) and the condition laid down by Allah is more binding (than any other condition). What has happened to the people among you that someone among you says:" Emancipate so and so, but the right of inheritance vests in me"? Verily, the right of inheritance vests in one who emancipates

3780. Hisham b. 'Urwa narrated a hadith like this with the same chain of transmitters except (with this change) that in the hadith transmitted on the authority of jartr (the words are):Her (Barira's) husband was a slave, so Allah's Messenger () gave her the option (either to retain her matrimonial relation with her husband or sever it off). She opted to break off (and secure freedom for her even from the matrimonial alliance). And if he were free he would not have given her the option. In the hadith narrated on the authority (of this chain of transmitters) these words are not found: Amma ba'du

3781. Abd al-Rahman b. al. Qasim reported on the authority of his father:'A'isha (Allah be pleased with her) said: There were three issues which were clarified in case of Barira: her owners had decided to sell her on the condition that the right of her inheritance would vest with them. She ('A'isha) said: I made a mention of that to Allah's Apostle () and he said: Buy her and emancipate her, for verily the right of inheritance vests with one who emancipates. She said that she emancipated (her) and Allah's Messenger () gave her the option (either to retain her matrimonial alliance or break it after emancipation). She (taking advantage of the option) opted for herself (the severing of matrimonial alliance). 'A'isha said: The people used to give her charity and she gave us that as gift. I made a mention of it to Allah's Apostle (), whereupon he said: That is charity for her but gift for you, so take that

3782. 'A'isha (Allah's be pleased with her) reported that she had bought Barira from the people of Ansar, but they laid down the condition that the right of inheritance (would vest in them), whereupon Allah's Messenger () said:The right of inheritance vests with one who shows favour (who emancipates) and Allah's Messenger (may peace be upon him) gave her the choice (either to retain) her matrimonial alliance or break it). Her husband was a slave. She (Barira also) gave 'A'isha some meat as gift. Allah's Messenger () said: I wish you could prepare (cook) for us out of this meat. 'A'isha said, It has been given as charity to Barira, whereupon he said: That is charity for her and gift for us

3783. 'A'isha (Allah be pleased with her) reported:She wanted to buy Barira with a view to emancipating her. They (the sellers) laid down the condition that the right of inheritance would vest (with them). She (Hadrat 'A'isha) made a mention of that to Allah's Messenger (), whereupon he said: Buy her and emancipate her

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for the right of inheritance vests with one who emancipates. Allah's Messenger () was given meat as gift. They (his Companions) said to Allah's Apostle (): This was given as charity to Barira, whereupon he said: That is charity for her but gift for us. And she was given option (to retain her matrimonial alliance or to break it). Abd al-Rahman said: Her husband was a free man. Shu'ba said: I then asked him (one of the narrators) about Barira's husband (whether he had been a free man or a slave), whereupon he said: I do not know

3784. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters

3785. A'isha reported that the husband of Barira was a slave

3786. A'isha (Allah be pleased with her). the wife of Allah's Apostle (may Peace be upon him) said: Three are the Sunan (usages) (that we came to know in case of Barira). She was given option in regard to her husband when she was emancipated. She was given meat as charity. Allah's Messenger (may peace be upon him) visited me when an earthen pot with meat in it was placed on the fire. He asked for food and he was given bread with ordinary meat (usually cooked in the house). Thereupon he (Allah's Messenger) said: Don't I see the earthen pot on fire with meat in it? They said: Yes. Allah's Messenger, there is meat in it which was given as charity to Barira. We did not deem it advisable that we should give you that to eat, whereupon he said: It is charity for her, but it is gift for us. Allah's Apostle () also said: The right of inheritance vests with one who emancipates

3787. Abu Huraira (Allah be pleased with him) reported: A'isha (Allah be pleased with her) thought of buying a slave-girl and emancipating her, but her owners refused to (sell her but on the condition) that the right of inheritance would vest in them. She made a mention of that to Allah's Messenger (). whereupon he said: Let this (condition) not stand in your way for the right of inheritance vests with one who emancipates

3788. Ibn Umar (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) forbade the selling and making a gift of the right of inheritance of a slave. Imam Muslim said: All the persons depend upon Abdullah b. Dinar in regard to this hadith

3789. This hadith has been narrated on the authority of Ibn 'Umar (Allah be pleased with them) through another chain of transmitters but with this change that in this hadith narrated by al-Thaqafi from Ubaidullah there is only a mention of selling (or right of inheritance, al-Wala') but not that of making a gift

3790. Jabir b. Abdullah (Allah be pleased with them) reported that Allah's Apostle () made it obligatory for every tribe (the payment) of blood-wit; he then also made it explicit that it is not permissible for a Muslim to make himself the ally (of the slave emancipated by another) Muslim without his permission. He (the narrator further added): I was informed that he (the Holy Prophet) cursed the one who did that (and it was recorded) in his Sahifa (in a document)

3791. Abu Huraira (Allah be pleased with him) reported that Allah's Messenger () said: He who takes anyone as his ally without the consent of his previous master, there will be the curse of Allah and that of His angels upon him, and neither, any obligatory act of his nor the supererogatory one will be accepted (by Allah)

3792. Abu Huraira (Allah be pleased with him) reported Allah's Apostle () as saying: He who took the freed slave as his ally without the consent of his previous master, there is upon him the curse of Allah and that of His angels and that of the whole mankind, and there will not be accepted from him his obligatory acts or supererogatory acts on the Day of Resurrection. This hadith is narrated through the same chain of transmitters, but with a slight change of words

3793. Abu Huraira (Allah be pleased with him) reported Allah's Apostle () as saying: He who took the freed slave as his ally without the consent of his previous master, there is upon him the curse of Allah and that of His angels and that of the whole mankind, and there will not be accepted from him his obligatory acts or supererogatory acts on the Day of Resurrection. This hadith is narrated through the same chain of transmitters, but with a slight change of words

3794. Ibrahim al-Taimi reported on the authority of his father: Ali b. Abu Talib (Allah be pleased with him) addressed us and said: He who thinks that we (the members of the Prophet's family) read anything else besides the Book of Allah and this Sahifa (and he said that Sahifa was tied to the scabbard of the sword) tells a lie. (This Sahifa) contains (problems) pertaining to the ages of the camels and (the recompense) of the injuries, and it also records the words of the Prophet (): Medina is a sacred territory from 'Ayr to Thaur (it is most probably Uhud). He who innovates (an act or practice) or gives protection to an innovator, there is a curse of Allah and that of His angels and that of the whole humanity upon him. Allah will not accept from him (as a recompense) any obligatory act or supererogatory act, and the responsibility of the Muslims is a joint responsibility; even the lowest in rank can undertake the responsibility (on behalf of others), and he who claims anyone else as his father besides his own father or makes one his ally other than the one (who freed him), there is a curse of Allah. that of His angels and that of the whole mankind upon him. Allah will not accept the obligatory act of the supererogatory act (as a recompense) from him

3795. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying: If anyone emancipates a Muslim slave, Allah will set free from Hell an organ of his body for every organ of his (slave's) body

3796. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: He who emancipates a slave, Allah will set free from Hell every limb (of his body) for every limb of his (slave's) body, even his private parts

3797. Abu Huraira (Allah be pleased with him) reported: I heard Allah's Messenger () as saying: He who emancipates a believing slave. Allah will set free from Fire his every limb for every limb of his (slave's), even his private parts for his

3798. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying: A Muslim who emancipates a Muslim (slave). Allah will save from Fire every limb of his for every limb (of the slave). Sa'id b. Marjana said: When I heard this hadith from Abu Huraira (Allah be pleased with him), I went away and made a mention of it to 'Ali b. Husain and he at once emancipated the slave for which Ibn Ja'far was prepared to pay ten thousand dirhams or one thousand dinars

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3799. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying: A son does not repay what he owes his father unless he buys him (the father) in case he is a slave and then emancipates him. In the narration transmitted by Ibn Abu Shaiba there is a slight change of words

3800. A hadith like this has been narrated on the authority of Suhail with the same chain of transmitters

The Book of Transactions

3801. Abu Huraira (Allah be pleased with him) reported that Allah's Messenger () forbade (two types of transactions) Mulamasa and Munabadha

3802. Abu Huraira (Allah be pleased with him) reported like this from Allah's Messenger ()

3803. Abu Huraira reported from Allah's Messenger () a hadith like this through another chain of transmitters

3804. A hadith like this has been narrated on the authority of Abu Huraira (Allah be pleased with him) through another chain of transmitters

3805. Abu Huraira (Allah be pleased with him) reported: Two types of transactions have been forbidden (by the Holy Prophet), al-Mulamasa and al-Munabadha. As far as Mulamasa transaction is concerned, it is that every one of them (the parties entering into transaction) should touch the garment of the other without careful consideration, and al-Munabadha is that every one of them should throw his cloth to the other and one of them should not see the cloth of his friend

3806. Abu Sa'id al-Khudri (Allah be pleased with him) reported: Allah's Messenger () forbade us (from), two types of business transactions and two ways of dressing. He forbade Mulamasa and Munabadha in transactions. Mulamasa means the touching of another's garment with his hand, whether at night or by day, without turning it over except this much. Munabadha means that a man throws his garment to another and the other throws his garment, and thus confirming their contract without the inspection of mutual agreement

3807. This hadith has been narrated on the authority of Ibn Shihab through the same chain of transmitters

3808. Abu Huraira (Allah be pleased with him) reported that Allah's Messenger () forbade a transaction determined by throwing stones, and the type which involves some uncertainty

3809. Abdullah (b. 'Umar) (Allah be pleased with him) said that Allah's Messenger () forbade the transaction called habal al-habala

3810. Ibn 'Umar (Allah be pleased with them) reported that the people of pre-Islamic days used to sell the meat of the slaughtered camel up to habal al-habala. And habal al-habala implies that a she-camel should give birth and then the (born one should grow young) and become pregnant. Allah's Messenger () forbade them that (this transaction)

3811. Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger () as having said this: One amongst you should not enter into a transaction when another is bargaining

3812. Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger () as saying: A person should not enter into a transaction when his brother is already making a transaction and he should not make a proposal of marriage when his brother has already made a proposal except when he gives permission

3813. Abu Huraira reported Allah's Messenger () as saying: A Muslim should not purchase (in opposition) to his brother

3814. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters but with a slight change of words

3815. Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Do not go out to meet riders to enter into transaction with them; none of you must buy in opposition to another, nor must you bid against one another; a townsman must not sell for a man from the desert, and do not tie up udders of camels and sheep, and he who buys them after that has been done has two courses open to him: after he has milked them he may keep them if he is pleased with them, or he may return them along with a sit of dates if he is displeased with them

3816. Abu Huraira (Allah be pleased with him) reported that Allah's Messenger () forbade the (people) meeting the caravan (for entering into business transaction with them), and the selling of goods by a townsman on behalf of a man of the desert, and seeking by a woman the divorce of her sister (from her husband), and outbidding (against one another), and tying up the udders (of animals), and buying of (things) in opposition to one's brother

3817. This hadith has been narrated through another chain of transmitters

3818. Ibn Umar (Allah be pleased with them) reported that Allah's Messenger () forbade the outbidding (against another)

3819. Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger () as saying: Do not go out to meet merchandise in the way, (wait) until it is brought into the market. This hadith has been reported on the authority of Ibn Numair but with a slight change of words

3820. This hadith has been reported on the authority of 'Ubaidullah

3821. Abdullah (Allah be pleased with him) reported Allah's Apostle () as saying: Do not meet the traders (in the way)

3822. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: Do not meet the merchandise (in the way)

3823. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying: Do not meet the merchant in the way and enter into business transaction with him, and whoever meets him and buys from him (and in case it is done, see) that when the owner of (merchandise) comes into the market (and finds that he has been paid less price) he has the option (to declare the transaction null and void)