English Translation of
Sahîh Muslim

Compiled by:
Imâm Abul Hussain Muslim
Ibn al-Hajjaj

Volume 3

From Hadith No. 2263 to 3397

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In the Name of Allah, the Most Gracious, the Most Merciful
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12. The Book Of Zakāt

Chapter: There Is No Zakāt Due On Less Than Five Wasq

[2263] 1 - (979) It was narrated from Abū Sa'eed Al-Khudrī that the Prophet ﷺ said: “There is no Sadaqah (Zakāt) due on less than five Wasq, and there is no Sadaqah due on less than five camels, and there is no Sadaqah due on less than five ʿUqiyah.”

[2264] 2 - (...) A similar report (as no. 2263) was narrated from ʿAmr bin Yahyā with this chain.

[2265] (...) It was narrated that Yahyā bin ʿUmārah said: “I heard Abū Sa'eed Al-Khudrī say: ‘I heard the Messenger of Allāh ﷺ say’ - and the Prophet ﷺ
gestured with his hand, holding up five fingers” - then he mentioned a Hadith similar to that of Ibn ‘Uyaynah (no. 2263).

[2266] 3 - (…) It was narrated that Yahyâ bin ‘Umârah said: “I heard Abû Sa‘eed Al-Khudrî say: ‘The Messenger of Allâh ﷺ said: ‘There is no Sadaqah due on less than five Wasq, there is no Sadaqah due on less than five camels, and there is no Sadaqah due on less than five Uqiyah.”

[2267] 4 - (…) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘There is no Sadaqah due on less than five Wasq of dates or grains.”

[2268] 5 - (…) It was narrated from Abû Sa‘eed Al-Khudrî that the Prophet ﷺ said: “There is no
Sadaqah due on grains or dates unless they reach five Wasq, and there is no Sadaqah on less than five camels, and there is no Sadaqah on less than five Uqiyah.”

[2269] (...) A Hadith similar to that of Ibn Mahdi (no. 2268) was narrated from Isma‘il bin Umayyah with this chain.

[2270] (...) A Hadith similar to that of Ibn Mahdi Yahyâ bin Adam (no. 2268) was narrated from Isma‘il bin Umayyah with this chain, except that instead of dates (Tamr) he said produce (Thamr).

[2271] 6 - (980) It was narrated from Jâbir bin ‘Abdullah that the Messenger of Allah  said: “There is no Sadaqah on less than five Uqiyah of silver; there is no Sadaqah on less than five head of camels; and there is no Sadaqah on less than five Wasq of dates.”
Chapter 1. On What One-Tenth Or Half Of One-Tenth Is Due

[2272] 7 - (981) Jābir bin ‘Abdullâh narrated that he heard the Prophet ﷺ say: “On that which is irrigated by rivers and rain, one-tenth is due, and on that which is artificially irrigated, half of one-tenth.”

Chapter 2. The Muslim Is Not Obliged To Give Zakât On His Slave Nor His Horse

[2273] 8 - (982) It was narrated from Abü Hurairah that the Messenger of Allâh ﷺ said: “The Muslim is not obliged to give Sadaqah on his slave nor his horse.”
[2274] 9 - (...) It was narrated from Abū Hurairah from the Prophet ﷺ: “The Muslim is not obliged to give Sadaqah on his slave nor his horse.”

[2275] (...) A similar report (as no. 2274) was narrated from Abū Hurairah, from the Prophet ﷺ.

[2276] 10 - (...) It was narrated that ‘Irāk bin Mālik said: “I heard Abū Hurairah narrate that the Messenger of Allāh ﷺ said: “No Sadaqah is due for a slave except Sadaqat Al-Fitr.”
Chapter 3. Paying Or Withholding Zakât

[2277] 11 - (983) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ sent ‘Umar to collect the Sadaqah and it was said that Ibn Jamîl, Khâlîd bin Al-Walîd and Al-‘Abbâs, the paternal uncle of the Messenger of Allâh ﷺ, withheld it. The Messenger of Allâh ﷺ said: ‘The only reason for Ibn Jamîl’s resentment is that he was poor then Allâh made him rich. As for Khâlîd, you are being unfair to Khâlîd, for he is keeping his weapons and supplies (for Jihâd) for the cause of Allâh. As for Al-‘Abbâs, I will pay (his Zakât), and the same again.’” Then he said: ‘O ‘Umar, do you not realize that a man’s paternal uncle is like his father?’”

Chapter 4. Zakât Al-Fitr Is Due From The Muslims In The Form Of Dates And Barley

[2278] 12 - (984) It was narrated from Ibîn ‘Umar that the Messenger of Allâh ﷺ enjoined Zakât Al-Fitr upon the people, a Sâ’ of dates or a Sâ’ of barley, upon everyone, free or slave, male or female, among the Muslims.
It was narrated that Ibn 'Umar said: “The Messenger of Allah ﷺ enjoined Zakāt Al-Fitr upon the people, a ʕâ’ of dates or a Sâ’ of barley, upon everyone, slave or free, young or old.”

It was narrated that Ibn ‘Umar said: “The Prophet ﷺ enjoined the Sadaqah of Ramadân upon free and slave, male and female, a Sâ’ of dates or a Sâ’ of barley.” He said: “So the people considered that half a Sâ’ of wheat was equal to it.”

It was narrated from Nâfi’ that ‘Abdullâh bin ‘Umar said: “The Messenger of Allah ﷺ ordered that Zakāt Al-Fitr be paid, a Sâ’ of dates or a Sâ’ of barley.”

Ibn ‘Umar said: “Then the
people made its equivalent two Mudd of wheat.”

[2282] 16 - (…) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allah ﷺ enjoined Zakât Al-Fi’r after Ramadân upon every Muslim, free or slave, man or woman, young or old; a Sâ’ of dates or a Sâ’ of barley.

[2283] 17 - (985) It was narrated from ‘Iyâd bin ‘Abdullâh bin Sa’d bin Abî Sarh that he heard Abû Sa’eed Al-Ihudrl say: “We used to pay Zakât Al-Fi’r; one Sâ’ of wheat, or one Sâ’ of barley, or one Sâ’ of dates, or one Sâ’ of cottage cheese, or one Sâ’ of raisins.”

[2284] 18 - (…) It was narrated that Abû Sa’eed Al-Khudrî said: “When the Messenger of Allah ﷺ was among us, we used to pay Zakât Al-Fi’r on behalf of everyone, young and old, free and slave, a Sâ’ of wheat, or a Sâ’ of cottage cheese, or a Sâ’ of
barley, or a ۰ of dates, or a ۰ of raisins. We contained to pay that until Mu‘āwiya bin Abī Sufyān came to us for Hajj or ‘Umrah, and addressed the people from the Minbar. Among the things that he said to the people was: ‘I think that two Mudd of wheat of Ash-Shām are equivalent to a ۰ of dates.’ And the people adopted that.”

Abū Sa‘eed said: “As for me, I will continue to pay it as I used to pay it for as long as I live.”

[2285] 19 - (...) ‘Iyād bin ‘Abdullāh bin Sa’d bin Abū Sarḥ narrated that he heard Abū Sa‘eed Al-hudrī say: “While the Messenger of Allāh ﷺ was among us, we would pay Zakāt Al-Fitr, on behalf of everyone; young and old, free and slave, of three types: A ۰ of dates, a ۰ of cottage cheese, or a ۰ of barley. We continued to pay it like that until Mu‘āwiya came, and he thought that two Mudd of wheat were equivalent to a ۰ of dates.”
Abû Sa‘eed said: “As for me, I will continue to pay it like that.”

[2286] 20 - (...) It was narrated that Abû Sa‘eed Al-Khudrî said: “We used to pay Zakât Al-Fîtr with three types: Cottage cheese, dates and barley.”

[2287] 21 - (...) It was narrated from Abû Sa‘eed Al-Khudrî that when Mu‘âwiyyah made half a Ṣâ’ of wheat equivalent to a Ṣâ’ of dates, Abû Sa‘eed rejected that and said: “I will not pay it except in the form I used to pay it at the time of the Messenger of Allâh ﷺ: A Ṣâ’ of dates, or a Ṣâ’ of raisins, or a Ṣâ’ of barley, or a Ṣâ’ of cottage cheese.”

Chapter 5. The Command To Pay Zakât Al-Fîtr Before The Prayer

[2288] 22 - (986) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ commanded that Zakât Al-Fîtr be
paid before the people went out to the prayer.

[2289] 23 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ commanded that Zakât Al-Fîr be paid before the people went out to the prayer.

Chapter 6. The Sin Of One Who Withholds Zakât

[2290] 24 - (987) Abû Hurairah narrated that the Messenger of Allâh (ﷺ) said: “There is no owner of gold or silver who does not pay what is due on them, but when the Day of Resurrection comes, there will be beaten out for him plates of fire which will be heated in the Fire of Hell, and his sides, forehead and back will be branded with them. Every time they cool down they will be reheated for him, on a day the length of which is as fifty thousand years, until judgement is passed among the people. Then he will be shown his path, either to Paradise or to Hell.” It was said: “O Messenger of Allâh, what about camels?” He said: “There is no owner of camels who does not pay what is due on them - which includes milking
them on the day when they are brought to water - but when the Day of Resurrection comes, a vast plain will be spread out for them, and the whole herd will be gathered, and not a single young camel will be missing. They will trample him with their hooves and bite him with their mouths, and every time the first one of them has passed the last of them will return, on a day the length of which is as fifty thousand years, until judgement is passed among the people. Then he will be shown his path, either to Paradise or to Hell." It was said: "O Messenger of Allâh, what about cattle and sheep?" He said: "There is no owner of cattle or sheep who does not pay what is due on them, but when the Day of Resurrection comes, a vast plain will be spread out for them, and the whole herd will be gathered, and not one of them will be missing, and there will be none with twisted horns, missing horns or broken horns. They will gore him with their horns and trample him with their hooves. Every time the first one of them has passed the last of them will return, on a day the length of which is as fifty thousand years, until judgement is passed among the people. Then he will be shown his path, either to Paradise or to Hell." It was said: "O Messenger of Allâh, what about
horses?” He said: “Horses are of three types: Those which are a burden for a man, those which are a shield for him, and those which are a source of reward. As for those which are a burden, a man keeps them to show off and to oppose the people of Islam. They are a burden (of sin) for him. As for those which are a shield for a man, he keeps them for (Jihâd) for the cause of Allâh, and he does not forget the rights of Allâh concerning their backs and their necks. They will be a shield for him. As for those which bring reward to a man, he keeps them for the people of Islam for the cause of Allâh, in a meadow or field. They do not eat anything from that meadow or field but it will be recorded for him as Hasanât[1], however much they eat. And their dung and urine will be recorded for him as Hasanât. If they break their halters and run away over one or two hills, Allâh will record the number of their hoof marks and dung for him as Hasanât. If their owner takes them to a river and they drink from it, even though he did not intend to give them water, Allâh will record the amount that they drank for him as Hasanât.” It was said: “O Messenger of Allâh, what about donkeys?” He said: “Nothing has been revealed to me about donkeys

except this comprehensive verse: "So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it."[1]

[2291] 25 - (...) A Hadith similar to that of Ḥafṣ bin Maisarah (no. 2290) was narrated from Zaid bin Aslam with this chain except that he did not say: “There is no owner of camels who does not pay what is due on them” and he mentioned, “and not a single young camel will be missing.” And he said: “his sides, forehead and back will be branded with them.”

[2292] 26 - (...) It was narrated that Abū Hurairah said: “The Messenger of Allâh ﷺ said: ‘There is no owner of wealth who does not pay Zakât on it, but his wealth will be heated for him in the Fire of Hell and made into plates, with which his sides and forehead will be branded, until Allâh passes judgement among His slaves, on a Day the length of which will be fifty thousand years. Then he will be shown his path, either to Paradise or to Hell. There is no owner of camels who does not pay Zakât on them, but

a vast plain will be spread out for them and the whole herd will be gathered, and they will be made to walk over him. Every time the last of them has passed, the first of them will return, until Allāh passes judgement among His slaves, on a Day the length of which will be fifty thousand years. Then he will be shown his path, either to Paradise or to Hell. There is no owner of sheep who does not pay Zakât on them, but a vast plain will be spread out for them and the whole herd will be gathered. They will trample him with their hooves and gore him with their horns, and there will be none among them with twisted horns or missing horns. Every time the last of them has passed, the first of them will return, until Allāh passes judgement among His slaves, on a Day the length of which will be fifty thousand years by your reckoning. Then he will be shown his path, either to Paradise or to Hell.”

Suhail (one of the narrators) said: “I do not know whether he mentioned cattle or not.” They said: “What about horses, O Messenger of Allāh?” He said: “There is goodness in the forelocks of horses - or goodness is tied to their forelocks” - Suhail said: “I am not sure.” “ - until the Day of Resurrection. Horses are of three types: They may bring
reward to a man, or be a shield for him, or be a burden for him. As for those which bring reward to him, he keeps them for the sake of Allâh and prepares them (for Jihâd); nothing goes into their stomachs but Allâh writes down reward for him. If he grazes them in a field, they do not eat anything but Allâh writes down reward for him. If he gives them water to drink from a river, for every drop that disappears into their stomachs there is reward for him. - Until he mentioned the reward for their urine and dung. - If they run away over one or two hills, for every step they take, there is reward. As for those which are a shield for a man, he keeps them as a source of dignity and honor, but he does not forget their rights with regard to their backs and stomachs both at times of hardship and times of ease. As for those which are a burden, he keeps them for reasons of pride and arrogance and to show off to people. That is the one for whom they are a burden.” They said: “What about donkeys, O Messenger of Allâh?” He said: “Allâh has not revealed to me anything concerning them except this comprehensive verse: ‘So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And
whosoever does evil equal to the weight of an atom (or a small ant) shall see it.”

[2293] (...) It was narrated from Suhail with this chain (a similar Hadith).

[2294] (...) Rawḥ bin Al-Qāsim narrated to us: “Suhail bin Abī Ṣālīh narrated to us with this chain (a similar Hadith 2292) and he said - instead of twisted horns -: ‘broken horns.’ And he said: ‘his sides and back will be branded with them,’ and he did not mention his forehead.”

[2295] (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “If a man does not fulfil the rights of Allāh or pay Zakāt on his camels,” and he quoted a Hadith similar to that of Suhail from his father (Hadith no. 2294).

[2296] 27 - (988) Jābir bin ‘Abdullāh Al-Ansârī said: “I heard the Messenger of Allāh ﷺ say: ‘There is no owner of camels who does not do what he is obliged to concerning them, but
they will come on the Day of Resurrection, as great in number as they ever were, and he will sit for them on a vast plain, and they will trample him with their feet and hooves. There is no owner of cattle who does not do what he is obliged to concerning them, but they will come on the Day of Resurrection, as great in number as they ever were, and he will sit for them on a vast plain, and they will gore him with their horns and trample him with their feet. There is no owner of sheep who does not do what he is obliged to concerning them, but they will come on the Day of Resurrection, as great in number as they ever were, and he will sit for them on a vast plain, and they will gore him with their horns and trample them with their feet, and there will not be among them any that is hornless or that has broken horns. There is no owner of treasure who does not do what he is obliged to concerning it, but his treasure will come on the Day of Resurrection like a bald-headed Shujâ’a[1] pursuing him with its mouth open. When it approaches him he will flee from it, and it will be called out to him, ‘Take your wealth that you used to hide, for I have no need of it.’ When he realizes that there is no escape from it, he will

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[1] Hydra or serpent, they say it means a male snake that is either bald, or white headed due to its poison.
put his hand in its mouth and it will bite it like a male camel.

Abû Az-Zubair (one of the narrators) said: “I heard ‘Ubayd bin ‘Umair say this, then we asked Jâbir bin ‘Abdullâh about that and he said the same as ‘Ubayd bin ‘Umair had said.”

And Abû Az-Zubair said: I heard ‘Ubayd bin ‘Umair say: “A man said: ‘O Messenger of Allâh, what are the duties regarding camels?’ He said: ‘Milking them when they are brought to water, lending their buckets, lending the stallion for mating, lending them to other (to benefit from their milk and hair) and providing them as mounts (for Jihâd) for the cause of Allâh.”

[2297] 28 - (...) It was narrated from Jâbir bin ‘Abdullâh that the Prophet ﷺ said: “There is no owner of camels, cattle or sheep who does not pay what he is obliged to with regard to them but he will be made to sit for them on the Day of Resurrection in a vast plain, and those that have hooves will trample him with their hooves and those that have horns will gore him with their horns, and there will not be any among them that Day that are hornless or that have broken horns.” We said: “O Messenger of Allâh, what is he obliged to do with regard to them?” He said: “Lending the stallion for mating, lending their buckets, lending
them to other (to benefit from their milk and hair), milking them when they are brought to water and providing them as mounts (for Jihād) for the cause of Allāh. And there is no owner of wealth who does not pay Zakāt on it but it will be turned into a bald-headed Shujāʿa on the Day of Resurrection, which will pursue its owner wherever he goes. He will be fleeing from it and it will be said: ‘This is your wealth with which you were stingy.’ When he sees that there is no escape from it, he will put his hand in its mouth and it will start biting it like a male camel.”

Chapter 7. Pleasing The Suʿâh (Zakāt Collectors)

[2298] 29 - (989) It was narrated that Jarîr bin ‘Abdullâh said: “Some Bedouin people came to the Messenger of Allâh ﷺ and said: ‘Some of the Zakāt collectors come to us and they are unfair to us.’ The Messenger of Allâh ﷺ said: ‘Please your Zakāt collectors.’”

Jarîr said: “No Zakāt collector ever left me, after I heard this from the Messenger of Allâh ﷺ, but he was pleased with me.”
Chapter 8. Severe Punishment For The One Who Does Not Pay Zakât

[2300] 30 - (990) It was narrated that Abû Dharr said: 'I came to the Prophet while he was sitting in the shade of the Ka'bah, and when he saw me he said: 'They are the losers, by the Lord of the Ka'bah!' I came and sat down, but it was not long before I got up and said: 'O Messenger of Allah, may my father and mother be ransomed for you! Who are they?' He said: 'They are the ones who have the most wealth, except for those who do like this and like this and like this' - (and he gestured) in front of him and behind him and to his right and to his left - 'and how few they are. And there is no owner of camels, cattle or sheep who does pay the Zakât due for them, but they will come on the Day of Resurrection as big and as fat as they ever were, and they will gore him with their horns and trample him with their
hooves, and every time the last of them moves away the first of them will come back to him, until judgement is passed among the people.”

[2301] (...) It was narrated that Abū Dharr said: “I came to the Prophet ﷺ when he was sitting in the shade of the Ka’bah...” and he mentioned a Hadīth similar to that of Wakī (no. 2300), except that he said: “By the One in Whose Hand is my soul, there is no man on earth who dies, leaving behind camels or cattle or sheep on which he did not pay the Zakāt...”

[2302] 31 - (991) It was narrated from Abū Hurairah that the Prophet ﷺ said: “I would not like to have gold the likes of Uhud (mountain), and a third day comes and I have a Dinār of it left, apart from a Dinār that I have put aside to pay a debt that I owe.”

[2303] (...) Abū Hurairah narrated a similar report (as no. 2302) from the Prophet ﷺ.
Chapter 9. Encouragement To Give Charity

[2304] 32 - (94) It was narrated that Abü Dharr said: “I was walking with the Prophet in the Ḥarrāh of Al-Madinah one afternoon, and we were looking at Uhud (mountain). The Messenger of Allāh said to me: ‘O Abü Dharr!’ I said: ‘Here I am at your service, O Messenger of Allāh.’ He said: ‘I would not like to have this Uhud of gold and a third night comes and I have a Dinār left of it, except a Dinār that I put aside for debt, without giving it to the slaves of Allāh like this - and he gestured in front of him - and like this - to his right - and like this - to his left.’ Then we walked on and he said: ‘O Abü Dharr!’ I said: ‘Here I am at your service, O Messenger of Allāh.’ He said: ‘Those who have the most will have the least on the Day of Resurrection, except those who do like this and like this and like this’ - (and he gestured) as he had done the first time. Then we walked on, and he said: ‘O Abü Dharr, stay where you are until I come to you.’ He set off until he disappeared from me, and I heard a voice and a sound. I said: ‘Perhaps something has happened to the Messenger of Allāh,’ and I thought of following him, then I remembered what he had said: ‘Do not leave until I come to you.’
So I waited for him, and when he came back I told him what I had heard. He said: ‘That was Jibrîl - peace be upon him - who came to me and said: Whoever among your Ummah dies not associating anything with Allâh will enter Paradise. I said: Even if he commits Zinâ and steals? He said: Even if he commits Zinâ and steals.’”

[2305] 33 - (...) It was narrated that Abû Dharr said: “I went out one night and saw the Messenger of Allâh ﷺ walking alone, and there was no one with him. I thought that he did not want anyone to walk with him, so I started walking in the shade, away from the moonlight, then he turned and saw me, and said: ‘Who is this?’ I said: ‘Abû Dharr, may Allâh cause me your ransom.’ He said: ‘O Abû Dharr, come here.’ So I walked with him for a while, then he said: ‘Those who have the most will have the least on the Day of Resurrection, except the one to whom Allâh gives good things and he spends them right and left, in front of him and behind him, and does good with them.’ I walked with him for a while, then he said: ‘Sit here.’ He sat me down in an open space, which was

مَسْرُونًا، قَالَ: فَقَلْتُ: لَعَلَّ رَسُولُ اللَّهِ ﷺ
عَرِضَ لَهُ، قَالَ: فَهُمَّتُ أَنْ أَنْفَعُهُ -
قَالَ: ثُمَّ دَكَتْ وَوَلَدَهُ: لَا تَبْثَرْ حَتَّى
أَيْتُكَ، قَالَ: فَأَنْظَرْنَا، فَلَمَا جَاءَ دَكَتْ
لَهُ الَّذِي سُمِّعَ، قَالَ: فَقَالَ: ذَلِكَ
جَبْرِيلٌ - عَلِيَّةَ الْسَّلَامَ - أَنَا يُبْلِكُ مَنْ
مَاتِ مِنْ أُمَّيْكَ لَا يَشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ
الجَنَّةَ، قَالَ: فَلْتُ: إِنَّ رَزْقِيٍّ وَإِنَّ سَرَقَ؟
قَالَ: وَإِنْ رَزْقِيٌّ وَإِنَّ سَرَقَ. (رَاجِعَ: ٢٧٢)

سُعِيدٌ: خَلَّنَا جَعْلَةٌ عَنْ عَبَّدِ الْمُعَزِّ وَهَوَّاءٍ
يَنْفِقُ عَنْ زَبِيدٍ بِنْ وَهِبٍ، عَنْ أَبِي ذُرٍّ
قَالَ: حَرَجَتْ لِيَةَ مِنْ الْيَلِيِّي، فَإِذَا
رُسُولُ اللَّهِ ﷺ بِمَسَّيٍّ وَاحِدٍ، لَنْ يَسْتَغْلِي
إِنْسَانٌ قَالَ: فَقَطَنَّ أَنْ يَكُرِهِ أَنْ يَسْتَغْلِي
مُعْتَهُ أَحَدٌ، قَالَ: فَجُعِلَتْ أَمْشَى فِي ظَلَّ
الْقُمْرَ، فَأَلْفَتْ قَرَأَتِي، قَالَ: اَنْتَ هَذَا؟
فَقَلْتُ: أَبُو ذُرٍّ، جَعْلَيْنَى اللَّهُ فِيَاءً،
قَالَ: إِنَّى أَبَا ذُرٍّ تَعَالَ! قَالَ: فَقُسْتُ
مَعَهُ سَاعَةً، قَالَ: فَقَالَ: إِنَّ الْمُكَتَّرِينَ هُمُ
الْمَجُّلُونُ بِيَوْمِ الْقِيَامَةِ، إِلَّا مِنْ أَعْطَاهُ اللَّهُ
خَيْرًا، فَقَدَّحَ فِيهِ بِمَيْتاً وَشَيْمَالًا، وَبَيْنَ يَدَيْهِ
وَوَرَاءَهُ وَعَمِّي فِيهِ خَيْرَا، قَالَ: فَقُسْتُ
مَعَهُ سَاعَةً، فَقَالَ: اَلْجِسَّ هَنَا! قَالَ:
surrounded by rocks, and said to me: ‘Sit here until I come back to you.’ Then he set off in the Harrah until I could no longer see him, and he stayed away from me for a long time. Then I heard him as he was coming back, saying: ‘Even if he steals or commits Zinâ.’ When he came, I could not wait and I said: ‘O Prophet of Allah, may Allah cause me to be your ransom! To whom were you speaking at the edge of the Harrah? I did not hear anyone responding to you.’ He said: ‘That was Jibrîl - peace be upon him - who appeared to me at the edge of the Harrah and said: “Give your Ummah the glad tidings that whoever dies not associating anything with Allah will enter Paradise.”’ I said: “O Jibrîl, even if he steals or commits Zinâ?” He said: “Yes.” I said: “Even if he steals and commits Zinâ?” He said: “Yes.” I said: “Even if he steals and commits Zinâ?” He said: Yes, and even if he drinks alcohol.”

Chapter 10. Stern Warning Concerning Those Who Hoard Wealth

[2306] 34 - (992) It was narrated that Al-Ahnaf bin Qais said: I arrived in Al-Madinah, and while I was in a circle that included some leaders of the Quraish, a man came with coarse clothes, a coarse body and a coarse face. He stood in front of
them and said: “Give tidings to the hoarders of stones heated in the fire of Hell and placed on the nipple of one of them until it comes out from his shoulder bone, and placed on his shoulder bone until its comes out from his nipple, and he will tremble.” He said: “The people hung their heads, and I did not see any one of them responding to him at all. He turned and left, and I followed him until he sat down by a pillar. I said: ‘I think that these people did not like what you said to them.’ He said: ‘They do not understand anything. My beloved Abû Al-Qâsim called me and I responded, and he said: “Do you see Uhud (mountain)?” I looked, and saw the sun shining, and I thought that he was going to send me on an errand. I said: “I can see it.” He said: “I would not like to have its equivalent in gold without spending all of it except for three Dinâr, but these people gather worldly wealth and do not understand anything.”’ I said: “What is the matter with you and your brothers of the Quraish, that you do not ask them for anything and do not get any help from them?” He said: “No, by your Lord, I will not ask them for any worldly matter, nor will I consult them about any religious matter, until I meet Allâh and His Messenger.”
[2307] 35 - (..) It was narrated that Al-Ahnaf bin Qais said: “I was with a group of the Quraish when Abû Dharr passed by saying: ‘Give tidings to the hoarders of a branding-iron on their backs that will come out from their sides, and a branding-iron at the back of their necks that will come out from their foreheads.’ Then he went away and sat down. I said: ‘Who is that?’ They said: ‘That is Abû Dharr.’ I got up and went to him, and said: ‘What did I hear you say just now?’ He said: ‘I did not say anything that I did not hear from their Prophet ﷺ.’ I said: ‘What do you say about this gift?’ He said: ‘Take it, for it is a help today, but if it is at the expense of your religious commitment, then leave it.’”

Chapter 11. Encouragement To Spend: And Glad Tidings Of Compensation For The One Who Spends On Good Deeds

[2308] 36 - (993) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Allâh, may He be blessed and exalted, says: ‘0 son of Adam, spend, and I shall spend on you.’” And he said: “The right Hand of Allâh is full and overflowing, and nothing of that diminishes due to the night and the day.”

[1] And it is also possible that the meaning is: “Overflowing by night and by day.”
It was narrated that Hammâm bin Munabbih, the brother of Wahb bin Munabbih, said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ - and he mentioned a number of Ahadîth, including the following: “And he said: ‘The Messenger of Allâh ﷺ said: Allâh said to me: Spend, and I shall spend on you.’” And the Messenger of Allâh ﷺ said: “The Right Hand of Allâh is full and overflowing, night and day. Do you not see what He has spent since He created the heavens and the earth, but what is in His Right Hand is not diminished.” He said: “And His Throne is over the water, and with His other Hand is Al-Qabd, and He raises and lowers.”

Chapter 12. The Virtue Of Spending On One’s Family And Slaves, And The Sin Of The One Who Neglects Them Or Withholds Maintenance From Them

It was narrated that Thawbân said: “The Messenger of Allâh ﷺ said: ‘The best Dinâr that a man

[1] Al-Qabd The Grasp. It is said that its meaning is death, and it is said that it is an expression that refers to the decrees (of what will be provided), since in another narration it is: “In His Hand is the Balance.”
spends is a Dînâr that he spends on his family, and a Dînâr that a man spends on his mount in the cause of Allâh, and a Dînâr that he spends on his companions in the cause of Allâh.”

Abû Qilâbah said: “He started with the family.” And Abû Qilâbah said: “What man is greater in reward than a man who spends on young dependents and protects them from resorting to unlawful deeds - or Allâh benefits them through him - and makes them independent of means.”

[2311] 39 - (995) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘A Dînâr that you spend in the cause of Allâh, a Dînâr that you spend to free a slave, a Dînâr that you give in charity to a needy person, and a Dînâr that you spend on your family - the greatest of them in reward, is the one that you spend on your family.”

[2312] 40 - (996) It was narrated that Khaithamah said: “We were sitting with ‘Abdullâh bin ‘Amr when a steward of his came in and he said: ‘Have you given the slaves their provision
(of food)? He said: ‘No.’ He said: ‘Go and give it to them.’ He said: ‘The Messenger of Allâh ﷺ said: It is sufficient sin for a man to withhold provision (of food) from the one whose provision he controls.’"

Chapter 13. Starting With Oneself, Then One’s Family, Then One’s Relatives, When Spending

[2313] 41 - (997) It was narrated that Jábir said: “A man from Banû ‘Udhrah declared that a slave of his would be set free upon his death."[1] News of that reached the Prophet ﷺ and he said: ‘Do you have any other wealth?’ He said: ‘No.’ He said: ‘Who will buy him from me?’ Nu‘aim bin ‘Abdullâh Al-‘Adawi bought him for eight hundred Dirham. The Messenger of Allâh ﷺ brought (the money) and gave it to him, then he said: ‘Start with yourself and give charity to yourself. If there is anything left over, then (give) to your family. If there is anything left over from your family, then (give) to your relatives. If there is anything left over from your relatives, then (Spend it) ike this and like this,”

[1] That is, he agreed to set free his slave through the practice of Tadbîr.
meaning in front of you and to your right and to your left.

[2314] (...) It was narrated from Jâbir that a man from among the Ansâr - who was called Abû Madhkûr - declared that a slave of his who was called Ya'qûb would be set free after he died... and he quoted a Hadîth like that of Al-Laîth (no. 2313).

Chapter 14. The Virtue Of Spending And Giving Charity To Relatives, Spouses, Children And Parents, Even If They Are Idolators

[2315] 42 - (998) Anas bin Mâlik said: “Abû Ṭalḥah was the wealthiest of the Ansâr in Al-Madinah, and the most beloved of his property to him was (a garden called) Bairahâ’, which was opposite the Masjid. The Messenger of Allâh ﷺ used to enter it and drink of fresh water there.”

Anas said: “When this verse - By no means shall you attain Al-Birr...[1] - was revealed, Abû Ṭalḥah got up and went to the Messenger of Allâh ﷺ and said: ‘Allâh, the Mighty and Sublime, says in His Book: By no means

shall you attain Al-Birr[1] ...the dearest of my property to me is Bairahâ', and it is charity (that I give) for the sake of Allâh, hoping that its reward will be stored up with Allâh. Dispose of it, O Messenger of Allâh, as you wish.' The Messenger of Allâh ﷺ said: 'Well done! That is a profitable deal, that is a profitable deal. I have heard what you say, and I think that you should share it among your relatives.' So Abû Talâhah divided it among his relatives and his cousins.”

[2316] 43 - (...) It was narrated that Anas said: "When this verse was revealed - By no means shall you attain Al-Birr...[2] - Abû Talâhah said: 'I see that our Lord is asking us for some of our wealth. Bear witness, O Messenger of Allâh, that I am giving my land Bairahâ' for the sake of Allâh.' The Messenger of Allâh ﷺ said: 'Give it to your relatives.' So he shared it between Hâssân bin Thâbit and Ubayy bin Ka'b.”

[2317] 44 - (999) It was narrated from Mâmûnâh bint Al-_badît that she set free a slave girl at the time of the Messenger

of Allah and mentioned that
to the Messenger of Allah ,
who said: “If you had given her
to your maternal uncles, that
would have brought you a greater
reward.”

[2318] 45 - (1000) It was
narrated that Zainab, the wife of
‘Abdullâh, said: “The Messenger
of Allah said: ‘O women, give
in charity, even if it is some of
your jewelry.’ So I went back to
‘Abdullâh and I said: ‘You are a
man of little wealth and the
Messenger of Allah has
commanded us to give charity.
Go to him and ask him if it will
be sufficient for me (to give it to
you), otherwise I will give it to
someone else.’ ‘Abdullâh said to
me: ‘No, you go.’ So I went, and
there was a woman from among
the Ansâr at the door of the
Messenger of Allah who had
come to ask the same thing. We
felt too shy to speak to the
Messenger of Allah. Then
Bilâl came out and we said to
him: ‘Go to the Messenger of
Allah and tell him that there
are two women at the door who
want to ask him: Will it be
sufficient for them to give charity
to their husbands and to the
orphans who are under their
care? But do not tell him who we
are.’ Bilâl went in to the

[2319] 46 - (...) A similar report was narrated from ‘Amr bin Al-Hârith, from Zainab, the wife of ‘Abdullâh. She said: “I was in the Masjid, and the Messenger of Allah saw me and said: ‘Give in charity, even if it is some of your jewelry,” and he quoted a Hadîth similar to that of Abû Al-Alwâṣ (no. 2318).

[2320] 47 - (1001) It was narrated that Umm Salamah said: “I said: ‘O Messenger of Allah, will I have any reward for (spending on) the sons of Abû Salamah? I spend on them and I am not going to forsake them, for
they are my sons too.’ He said: ‘Yes, you will have a reward for what you spend on them.’”

[2321] (...) A similar report (as no. 2320) was narrated from Hishâm bin 'Urwah with the same chain.

[2322] 48 - (1002) It was narrated from Abû Mas'ûd Al-Badrî that the Prophet said: “If a Muslim spends on his family, seeking reward for that with Allâh, then it will be charity on his part.”

[2323] (...) It was narrated from Shu'bah (a Hadîth similar to no. 2322) with the same chain.

[2324] 49 - (1003) It was narrated that Asmâ’ said: “I said: 'O Messenger of Allâh, my mother has come to me and she
is wanting - or afraid - should I uphold ties of kinship with her?" He said: ‘Yes.’[1]

[2325] 50 - (...) It was narrated that Asmâ’ bint Abî Bakr said: “I said: ‘O Messenger of Allâh, my mother has come to me and she is an idolator.’ That was at the time of the peace treaty with the Quraish. I consulted the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh ﷺ, my mother has come to me and she is expecting (something), should I uphold the ties of kinship with my mother?’ He said: ‘Yes, uphold the ties of kinship with your mother.’”

Chapter 15. Charity Given On Behalf Of The Deceased Will Reach Him

[2326] 51 - (1004) It was narrated from ‘Aishah that a man came to the Prophet ﷺ and said: “O Messenger of Allâh, my mother died suddenly and did not leave a will. I think that if she had been able to speak, she would have given charity. Will she have any reward if I give charity on her behalf?” He said: “Yes.”

[1] See Hadîth (no. 2325), as the doubt in this one is from the narrator, and the second explains the meaning.
(2327) (...) It was narrated from Hishâm (a similar Hadith as no. 2326) with the same chain.

In the Hadith of Abû Usâmah it says: “She did not leave a will” - as Ibn Bishr said, but the rest of them (the other narrators) did not say that.

Chapter 16. The Word Charity (Sadaqah) May Apply To All Good Deeds Ma'rûf

(2328) 52 - (1005) It was narrated from Hudhaifah that the Prophet ﷺ said: “Every good deed (Ma'rûf) is a charity.”

(2329) 53 - (1006) It was narrated from Abû Dharr that some of the Companions of the Prophet ﷺ said to the Prophet ﷺ: Allah ﷻ ﷺ said: “Abû Dharr, hear what Abû Dharr says: ‘When the most righteous of the righteous (al-Muhdathûn bi-nâsma al-sâhih) are gathered together, the worlds will praise their Lord.”
"O Messenger of Allāh, the rich people have taken all the reward. They offer Salat as we offer Salat and they fast as we fast, but they give charity from their surplus wealth. He said: 'Has Allāh not given you something with which you may do acts of charity? Every Tasbīḥah is a charity, every Takbīrah is a charity, every Tahmīdah is a charity, every Tahlīl is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, and (the intimacy of one of you with his wife) is a charity.' They said: 'O Messenger of Allāh, if one of us fulfils his desire, will he be rewarded for that?' He said: 'Do you not see that if he did it in an unlawful manner, there would be a burden of sin on him for that? Similarly, if he does it in a lawful manner, he will be rewarded for it.'"

[2330] 54 - (1007) 'Āishah said: "The Messenger of Allāh ﷺ said: 'Every son of Ādam has been created with three hundred and sixty joints. Whoever magnifies Allāh, praises Allāh, proclaims that there is none worthy of worship but Allāh, glorifies Allāh, asks Allāh for forgiveness, removes a rock, a thorn or a bone from the path of the
people, enjoins what is good or forbids what is evil, the number of those three hundred and sixty joints - will walk that day having saved himself from the Fire.”

Abū Tawbah said: “Perhaps he said: ‘Will reach the evening.’”

[2331] (...) Mu‘āwiyah narrated: “My brother Zaid narrated a similar report (as no. 2330) to us with this chain, except that he said: ‘or enjoins what is good’ and he said: ‘he will reach the evening on that day.’”

[2332] (...) ‘Aishah said: “The Messenger of Allâh ﷺ said: ‘Every man has been created...’” a Hadîth similar to that of Mu‘âwiyah from Zaid (no. 2330). And he said: “He will walk that day.”

[2333] 55 - (1008) It was
narrated from Sa‘eed bin Abî Burdah, from his father, from his grandfather, that the Prophet ﷺ said: “Every Muslim must give charity.” It was said: “What if he cannot find anything (to give)?” He said: “Let him work with his hands and benefit himself and give charity.” It was said: “What if he cannot do that?” He said: “Let him assist the one who is in desperate need.” It was said to him: “What if he cannot do that?” He said: “Let him enjoin what is right or good.” He said: “What if he does not do that?” He said: “Let him refrain from doing evil, and that is an act of charity.”

[2334]... - (...) Shu‘bah narrated (a similar Hadîth as no. 2333) with the same chain.

[2335] 56 - (1009) Ma’mar bin Hammâm bin Munabbih said: This is what Abû Hurairah narrated from Muhammad the Messenger of Allâh ﷺ” - and he quoted a number of Ahadîth, including the following: “The Messenger of Allâh ﷺ said: ‘Every joint of a person must perform an act of charity every day on which the sun rises.’ And he said: ‘Reconciling fairly between two people is a charity. Helping a man onto his mount or lifting up his luggage onto it is a charity. A good word is charity.
Every step that you take walking to prayer is a charity. Removing a harmful thing from the road is a charity.”

Chapter 17. The One Who Spends And The One Who Withholds

[2336] 57 - (1010) It was narrated that Abū Hurairah [said]: “The Messenger of Allāh ﷺ said: ‘There is no day on which people wake up, but two Angels come down and one of them says: O Allāh, give more to the one who spends, and the other says: O Allāh, send destruction upon the one who withholds.”

Chapter 18. Encouragement To Live Charity Before There Is No One To Accept It

[2337] 58 - (1011) Hārithah bin Wahb said: “I heard the Messenger of Allāh ﷺ say: ‘Give in charity, for soon a man will walk about with his charity, and the one to whom he wants to give it will say: If you had come to us yesterday we would have accepted it, but now I have no need of it,” and he will not find anyone to accept it.”
It was narrated from Abû Müsâ that the Prophet ﷺ said: “There will come a time upon the people in which a man will go around with charity from gold, but he will not find anyone to take it from him. And a man will be seen being followed by forty women seeking his protection, because there will be so few men and so many women.”

According to the report of Ibn Barrâd: “you will see a man...”

It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “The Hour will not begin until wealth increases and becomes abundant, and until a man will go out with the Zakât of his wealth and will not find anyone to accept it from him, and until the land of the ‘Arabs goes back to being meadows with rivers.”
It was narrated from Abü Hurairah that the Prophet said: "The Hour will not begin until wealth increases among you, and becomes so abundant that a wealthy man will despair of finding someone to accept charity from him. A man will be called to it and he will say: 'I have no need of it.'"

It was narrated that Abil Hurairah said: "The Messenger of Allah said: 'The earth will vomit out pieces of its liver, like columns of gold and silver. The murderer will come and will say: ‘It was for this that I killed.’ The one who severed the ties of kinship will come and say: ‘It was for this that I severed the ties of kinship.’ The thief will come and say: ‘It was for this that my hand was cut off.’ Then they will leave it and not take anything from it.'"

Abü Hurairah said: "The Messenger of Allah said: 'No one gives..."
charity earned from a good (Tayyib) source - and Allah does not accept anything but that which is good (Tayyib) - but the Most Merciful takes it in His Right Hand - even if it is a date - and it is tended in the Hand of the Most Merciful until it becomes bigger than a mountain, as one of you tends his colt or young camel.”

[2343] 64 - (...) It was narrated from Abü Hurairah that the Messenger of Allah ﷺ said: “No one gives in charity a date earned from a good (Tayyib) source, but Allah takes it in His Right Hand and tends it as one of you tends his colt or young she-camel, until it becomes like a mountain, or bigger.”

[2344] (...) It was narrated from Suhail with this chain (a similar Hadith as no. 2343).

In the Hadith of Rawh it says: “Earned from a good (Tayyib) source, and allocates it to the right place.” In the Hadith of Sulaimân it says: “and allocates to its place.”
A Hadîth similar to that of Ya'qûb from Suhail (no. 2343) was narrated from Abû Șâliḥ from Abû Hurairah.

It was narrated that Abû Hurairah said: “The Messenger of Allah \( \text{ ﷺ} \) said: ‘O people, Allah is \( \text{ ﷺ} \) Tayyib (good) and does not accept anything but that which is good. Allah has enjoined upon the believers that which He has enjoined upon the Messengers. He says: ‘O (you) Messengers! Eat of the Tayyab [the lawful] and do righteous deeds. Verily, I am Well-Acquainted with what you do’,”[1] and He says: ‘O you who believe! Eat of the lawful things that We have provided you with...’[2] Then he mentioned a man who has undertaken a lengthy journey and is disheveled and dusty, raising his hands towards heaven and saying: ‘O Lord, O Lord!’ But his food is unlawful, his drink is unlawful, his clothing is unlawful, and he is nourished with what is unlawful, so how can he receive a response?”

Chapter 20. Encouragement To Give Charity Even If It Is With Half A Date Or A Kind Word, And Charity Is A Shield Against The Fire

[2347] 66 - (1016) It was narrated that ‘Adiyy bin Ḥātim said: “I heard the Prophet ﷺ say: ‘Whoever among you can shield himself from the Fire, even with half a date, let him do so.’”

[2348] 67 - (...) It was narrated that ‘Adiyy bin Ḥātim said: “The Messenger of Allāh ﷺ said: ‘There is no one among you to whom Allāh will not speak (directly), with no interpreter between them. He will look to his right and will not see anything but what he had sent on before, and he will look to his left and will not see anything but what he had sent on before, and he will look in front of him and will not see anything but the Fire, right in front of his face. So protect yourselves from the Fire, even if it is with half a date.”’

Ibn Hujr added: “Al-A’mash said: “Amr bin Murrah narrated a similar report to me from Khaithamah, and he added: “even if it is with a kind word.”
It was narrated that 'Adiyy bin Hâtim said: “The Messenger of Allâh ﷺ mentioned the Fire, and he spoke in a very somber manner and said: ‘Protect yourselves from the Fire.’ He spoke in such a somber manner that we thought that it was as if he was looking at it. Then he said: ‘Protect yourselves from the Fire even if it is with half a date, and whoever does not have that, then with a kind word.’”

It was narrated from ‘Adiyy bin Hâtim that the Messenger of Allâh ﷺ mentioned the Fire and sought refuge with Allâh from it, then he turned his face away three times, then he said: “Protect yourselves from the Fire even if it is with half a date, and if you do not have that, then with a kind word.”

It was narrated from Al-Mundhir bin Jarîr that his father said: “We were with the Messenger of Allâh ﷺ during the beginning of the
day when some people came who were barefoot and (partially) naked, wearing (torn) Namirahs, or 'Abâyahs, with their swords hanging from their necks. Most of them, if not all of them, were from Mudar. The expression of the Messenger of Allah ﷺ changed because of what he saw in them of poverty. He went in, then he came out and ordered Bilâl to call the Adhân and the Iqâmah. He prayed, then he addressed (the people) and said: ‘O mankind! Be dutiful to your Lord, Who created you from a single person (Adam)’[3] until the end of the verse, and the verse in Al-Hashr: “O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow.”[4]

So people gave Dînâr, Dirham, clothing, a Șâ’ of wheat and a Șâ’ of dates” (mentioning examples) until he said: and even half a date. Then a man from among the Ansâr brought a money bag which his hands could hardly lift, in fact he could not lift it, and the people came one after another until I saw two piles of food and clothing, and I saw the face of the Messenger of Allah ﷺ glistening like gold (because of happiness). The Messenger of Allah ﷺ said:

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‘Whoever sets a good precedent in Islam will have the reward for that and the reward of those who do it after him, without that detracting from their reward in the slightest. And whoever sets a bad precedent in Islam will bear the burden of sin for that, and the burden of those who do it after him, without that detracting from their burden in the slightest.’

[2352] (...) Al-Mundhir bin Jarîr narrated that his father said: “We were with the Messenger of Allah ﷺ early one morning...” a Hadith like that of Ibn Ja’far. In the Hadith of Ibn Mu’âdh it adds: “Then he prayed Zuhr, then he delivered a speech.”

[2353] 70 - (...) It was narrated from Al-Mundhir bin Jarîr that his father said: “I was sitting with the Prophet ﷺ when some people came to him, wearing Namirahs...” and he quoted the same Hadith (no. 2351). In it he said: “Then he (ﷺ) prayed Zuhr, then he ascended a small Minbar, where he praised and glorified Allâh, then he said: ‘To proceed:
Indeed Allâh has revealed in His Book: “O mankind! Be dutiful to your Lord...”[1] mentioning the verse.

[2354] 71 - (...) It was narrated that Jarîr bin ‘Abdullâh said: “Some Bedouin people came to the Messenger of Allâh ﷺ, wearing wool. He saw the bad state they were in, and that they were in need...” and he quoted a similar Hadîth (as no. ...)

Chapter 21. Carrying Goods For Payment And Giving Charity Out Of One’s Wages, And The Stern Prohibition Of Belittling The One Who Gives Something Small In Charity

[2355] 72 - (1018) It was narrated that Abû Mas‘ûd said: “We were commanded to give charity - and we were bearers (who carried goods for payment). Abû ‘Aqîl gave half a Ṣâ‘ in charity and someone brought more than that. The hypocrites said: ‘Allâh has no need of the charity of this man, and the other one only did it to show off.’ Then the following verse was revealed:

Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity except what is available to them....”[1]

[2356] (...) It was narrated from Shu'bah with this chain (a similar Hadith as no. 2355). In the Hadith of Sa'eed bin Ar-Rabî it says: “We used to carry (goods) on our backs.”

Chapter 22. The Virtue Of Giving Gifts

[2357] 73 - (1019) It was narrated from Abû Hurairah (that the Prophet ﷺ) said: “Is there anyone who can lend a family a she-camel which will produce a large bowl of milk morning and evening; for the reward for that is great.”

[2358] 74 - (1020) It was narrated from Abû Hurairah that

the Prophet forbade (some things) and he mentioned certain characteristics. He said: “Whoever lends a female animal will get reward in the morning and in the evening, when it is milked in the morning and when it is milked in the evening.”

Chapter 23. The Likeness Of The Giver And The Miser

[2359] 75 - (1021) It was narrated from Abū Hurairah that the Prophet said: “The likeness of the one who spends and gives charity is that of a man who is wearing two cloaks or two coats of chain-mail from his chest to his collar bone. When he wants to give in charity, it becomes expanded for him. But when the miser wants to spend, it contracts for him and each ring grips its place, (but for the giver it expands) until it covers his fingertips and erases his footsteps.” Abū Hurairah said: “He (الله ﷺ) said: (The miser) tries to expand it but it will not expand.”
It was narrated that Abū Hurairah said: “The Messenger of Allāh likened the miser and the charity-giver to two men who are wearing coats of mail, with their hands pressed to their chests and collar bones. Every time the giver gives charity, it expands for him until it covers his fingertips and erases his footsteps. But every time the miser tries to give charity, it contracts and every ring grips its place.” He said: “And I saw the Messenger of Allāh gesture with his fingers at the neck of his garment, as if trying to expand it but it would not expand.”
Allâh saying: ‘He tries to expand it but he cannot.’"

Chapter 24. Confirmation Of The Reward Of The One Who Gives Charity, Even If The Charity Ends Up In The Hands Of An Evildoer, And The Like

[2362] 78 - (1022) It was narrated from Abû Hurairah that the Prophet said: “A man said: ‘I am going to give charity tonight.’ He went out with his charity and placed it in the hand of a prostitute. The next morning they said: ‘Last night he gave charity to a prostitute.’ He said: ‘O Allâh, praise be to You (I gave charity) for a prostitute. I am going to give charity (again).’ He went out with his charity and placed it in the hand of a rich man. The next morning, they said: ‘Last night he gave charity to a rich man.’ He said: ‘O Allâh, to You be praise (I gave charity) for a rich man. I am going to give charity (again).’ He went out with his charity and placed it in the hands of a thief. The next morning, they said: ‘He gave charity to a thief.’ He said: ‘O Allâh, to You be praise, for (I gave charity to) a prostitute, a rich man and a thief.’ It was said

(المعجم ٢٤) - (باب نبوت أجر المتصدق، وإن وقعت الصدقة في يد فاسق ونحوه) (التحفة ٢٥)
to him: ‘As for your charity, it has been accepted. As for the prostitute, perhaps it will be the cause of her refraining from fornication; as for the rich man, perhaps he will learn a lesson and spend from that which Allah has given him; and as for the thief, perhaps it will be the cause of his refraining from stealing.’”

Chapter 25. The Reward Of The Trustworthy Trustee,[11]
And If A Woman Gives Charity From Her Husband’s House Without Causing Any Damage, With His Explicit Or Implicit Permission

[2363] 79 - (1023) It was narrated from Abû Mûsâ that the Prophet said: “The trustworthy Muslim trustee who does as he is commanded - and sometimes he said - gives what he is commanded to give, giving it in full and willingly, to those to whom he is commanded to give it, is one of the givers of charity.”

[2364] 80 - (1024) It was narrated that ‘Aîshah said: “The Messenger of Allah said: ‘If a

woman spends from the food that is in her house, without causing any damage, she will have the reward for what she spends, and her husband will have the reward for what he earned, and the trustee will have a similar reward, without their rewards detracting from one another.”

[2365] (…) It was narrated from Mansûr with this chain (a similar Hadîth as no. 2365), and he said: “From her husband’s food.”

[2366] 81 - (…) It was narrated that ‘Aîshah said: “The Messenger of Allâh ﷺ said: ‘If a woman spends from her husband’s house without causing any damage, she will have the reward for that, and he will have a similar reward for what he earned, and she will have a reward for what she spent, and the trustee will have a similar reward, without their rewards being diminished in the slightest.”

[2367] (…) A similar report (as no. 2366) was narrated from Al-A’mash with this chain.
Chapter 26. What A Slave Spends Of His Master’s Wealth

[2368] 82 - (1025) It was narrated that ‘Umair, the freed slave of Abû Al-Lahm, said: “I was a slave, and I asked the Messenger of Allâh ﷺ: ‘Can I give charity from the wealth of my master?’ He said: ‘Yes, and the reward will be shared equally between you.’”

[2369] 83 - (...) ‘Umair, the freed slave of Abû Al-Lahm, said: “My master ordered me to cut some meat into strips, and a poor person came to me so, I fed him some of it. My master found out about that and beat me. I went to the Messenger of Allâh ﷺ and told him about that and he summoned him and said: ‘Why did you beat him?’ He said: ‘He gave my food without instructions from me.’ He said: ‘The reward is shared between you.’”

[2370] 84 - (1026) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated from Muhammad the Messenger of Allâh ﷺ” - and he quoted a
number of Ahadīth, including the following: "And the Messenger of Allah said: ‘No woman should fast while her husband is present without his permission, and she should not allow anyone (superior age) to enter his house while he is present without his permission, and whatever she spends from his earnings without instructions from him, half of the reward will go to him.’"

Chapter 27. The Virtue Of The One Who Does Other Kinds Of Good Deeds In Addition To Giving Charity

[2371] 85 - (1027) It was narrated from Abū Hurairah that the Messenger of Allâh said: ‘Whoever gives a pair of anything in the cause of Allâh, he will be called in Paradise: ‘O slave of Allâh, this is good.’ Whoever was one of the people of prayer will be called from the gate of prayer. Whoever was one of the people of Jihâd will be called from the gate of Jihâd. Whoever was one of the people of charity will be called from the gate of charity. Whoever was one of the people of fasting will be called from the gate of Ar-Rayyân.’ Abû Bakr As-Siddîq said: ‘O Messenger of Allâh! There is no need for anyone to be called from all these gates, but..."
will anyone be called from all of them?’ The Messenger of Allâh ﷺ said: ‘Yes, and I hope that you will be one of them.”

[2372] (...) A similar Hadîth (no. 2371) was narrated from Az-Zuhri with the chain of Yûnus.

[2373] 86 - (...) It was narrated from Abû Salamah bin ‘Abdur-Rahmân that he heard Abû Hurairah say: “The Messenger of Allâh ﷺ said: ‘Whoever gives a pair of anything in the cause of Allâh, he will be called by the gatekeepers of Paradise: ‘O so-and-so, come!’” Abû Bakr said: “O Messenger of Allâh, that one who has not lost. The Messenger of Allâh ﷺ said: ‘I hope that you will be one of them.’”
It was narrated that Abū Hurairah said:

"The Messenger of Allāh ﷺ said: 'Who among you fasted today?'

Abū Bakr [may Allāh be pleased with him] said: 'I did.' He said: 'Who among you attended a funeral today?' Abū Bakr [may Allāh be pleased with him] said: 'I did.' He said: 'Who among you fed a poor person today?' Abū Bakr [may Allāh be pleased with him] said: 'I did.' He said: 'Who among you visited a sick person today?' Abū Bakr [may Allāh be pleased with him] said: 'I did.' The Messenger of Allāh ﷺ said: 'These qualities are not combined in a man but he will enter Paradise.'"

Chapter 28. Encouragement To Spend, And It Is Disliked To Count How Much

It was narrated that Asmā’ bint Abī Bakr [may Allāh be pleased with her] said: "The Messenger of Allāh ﷺ said to me: 'Spend and do not count how much, lest..."
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Allâh count how much He bestows upon you.”"

[2376] (...) It was narrated that Asmâ’ said: “The Messenger of Allâh said: ‘Spend and do not count how much, lest Allâh count how much He bestows upon you, and do not hoard lest Allâh withhold from you.’"

[2377] (...) It was narrated from ‘Abbâd bin Hamzah, from Asmâ’, that the Prophet said to her:... a similar Hadîth (as no. 2375).

[2378] 89 - (...) It was narrated from Asmâ’ bint Abî Bakr that she came to the Prophet and said: “O Prophet of Allâh, I do not have anything but that which Az-Zubair gives me. Is there any sin on me if I spend from what is given to me?” He said: “Spend whatever you can, and do not hoard, lest Allâh withhold from you.”
Chapter 29. Encouragement To Give In Charity Even If It Is A Little, And A Little Should Not Be Withhold Because One Thinks It Is Too Little

[2379] 90 - (1030) It was narrated from Abû Hurairah that the Messenger of Allâh ш used to say: “O Muslim women, no woman should look down on a gift given by her neighbor, even if it is the meat from a sheep’s hoof.”

Chapter 30. The Virtue Of Concealing (what is given in) Charity

[2380] 91 - (1031) It was narrated from Abû Hurairah that the Prophet ш said: “There are seven whom Allâh will shade with His shade on the Day when there will be no shade but His: A just ruler; a young man who grows up worshipping Allâh; a man whose heart is attached to the Masjid; two men who love one another for the sake of Allâh, they meet..."
and part on that basis; a man who is called (to sin) by a woman of status and beauty, but he says: ‘I fear Allâh’; a man who gives charity so secretly that his right hand does not know what his left hand is giving; and a man who remembers Allâh when he is alone and his eyes fill with tears.”

[2381] (...) It was narrated from Abû Sa‘eeed Al-Khudrî - or from Abû Hurairah - that the Messenger of Allâh said... a Hadîth like that of ‘Ubaidullâh (no 2380). And he said: “A man who is attached to the Masjid when he leaves it, until he comes back to it.”

Chapter 31. The Best Of Charity Is That Which Is Given When One Is Healthy And Inclined To Be Stingy

[2382] 92 - (1032) It was narrated that Abû Hurairah said: “A man came to the Messenger of Allâh and said: ‘O Messenger of Allâh, what kind of charity is greatest?’ He said: ‘To give charity when you are healthy
and inclined to be stingy, fearing poverty and hoping to be wealthy. Do not put it off until (your soul) reaches the throat and you say: “Such-and-such is for so-and-so, and such-and-such is for so-and-so.” No, it has already become the property of so-and-so.”

[2383] 93 - (...) It was narrated that Abü Hurairah said: “A man came to the Prophet and said: ‘O Messenger of Allah, what kind of charity brings the greatest reward?’ He said: ‘By your father, I shall tell you. Give charity when you are healthy and inclined to be stingy, fearing poverty and hoping to live, and do not put it off until (your soul) reaches the throat and you say: “Such-and-such is for so-and-so, and such-and-such is for so-and-so.” No, it has already become the property of so-and-so.”

[2384] (...) A Hadîth similar (as no. 2382) to that of Jarîr was narrated by ‘Umârah bin Al-Qa’qâ‘ with this chain, except that he said: “What kind of charity is best?”

Chapter 32. The Upper Hand Is Better Than The Lower Hand, And The Upper Hand Is The One That Gives And The Lower Hand Is The One That Receives

[2385] 94 - (1033) It was
narrated from ‘Abdullâh bin ‘Umar, that the Messenger of Allâh ﷺ said - while he was on the Minbar, speaking about charity and refraining from begging: “The upper hand is better than the lower hand, and the upper hand is the one that gives, and the lower hand is the one that receives.”

[2386] 95 - (1034) Hakim bin Hizâm narrated that the Messenger of Allâh ﷺ said: “The best of charity is that which is given when one can afford it, and the upper hand is better than the lower hand. And start with those who are under your care.”

[2387] 96 - (1035) It was narrated that Hakim bin Hizâm said: “I asked the Prophet ﷺ and he gave to me, then I asked him and he gave to me, then I asked him and he gave to me, then he said: ‘This wealth is green and fresh; whoever takes it without asking for it, it will be blessed for him, but whoever takes it with longing, it will not be blessed for..."
him and he will be like the one who eats and is not satisfied. And the upper hand is better than the lower hand.”

[2388] 97 - (1036) Abū Umāmah said: “The Messenger of Allāhﷺ said: ‘O son of Ādam, spending of your surplus wealth is good for you, and withholding it is bad for you. You will not be blamed if you keep what you need to live on. Start with those who are under your care, and the upper hand is better than the lower hand.’”

Chapter 33. The Prohibition Of Begging

[2389] 98 - (1037) Mu‘āwiyyah said: “Be cautious with regard to (the narration of) Ahadīth, except a Ḥadīth that was in circulation at the time of ‘Umar, for ‘Umar used to make the people fear Allāh, [the Mighty and Sublime]. I heard the Messenger of Allāhﷺ say: ‘If Allāh wants good for a person, He causes him to understand Islam.’ And I heard
the Messenger of Allâh ﷺ say: ‘I am just a trustee. If I give to someone willingly, it will be blessed for him, but if I give to someone because he asked for it and was greedy, he will be like the one who eats but is not satisfied.’"

[2390] 99 - (1038) It was narrated that Mu‘âwiyyah said: ‘The Messenger of Allâh ﷺ said: ‘Do not persist in asking, for by Allâh, because there is no one who asks me for something, and gets something by asking me for it while I am reluctant to give it to him, and is blessed therein.’”

[2391] (...) It was narrated that ‘Amr bin Dînâr said: “Wahb bin Munabbih narrated to me - when I entered upon him in his house in San‘â’ and he gave me some nuts to eat - that his brother said: ‘I heard Mu‘âwiyyah bin Abî Sufyân say: “I heard the Messenger of Allâh ﷺ say...” and he mentioned something similar (to no. 2390)”.

\[\text{كتاب الزكاة} \]

\[\text{81} \]
Humaid bin ‘Abdur-Rahmân bin ‘Awf said: ‘I heard Mu‘âwiyyah bin Abî Sufyân say, while he was delivering a Khutbah: I heard the Messenger of Allâh say: ‘When Allâh wants good for a person, he causes him to understand Islam. I am just the distributor, and it is Allâh Who gives.’

Chapter 34. The Poor Person Who Cannot Find Enough To Make Him Independent Of Means, But The People Do Not Realize That He Is In Need, So They Do Not Give Charity To Him

It was narrated from Abû Hurairah that the Messenger of Allâh said: “The poor person is not the one who goes around to people and is given a mouthful or two, or a date or two.” They said: “Then who is the poor person, O Messenger of Allâh?” He said: “The one who cannot find enough to make him independent of means, but the people do not realize that he is in need, so, they do not give charity to him, and he does not ask the people for anything.”
It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The poor person is not the one who may be sent away with a date or two, or a mouthful or two. Rather the poor person is the one who refrains from asking. Recite if you wish: ...They do not beg of people at all...”[1]

(...) Abû Hurairah said: “The Messenger of Allâh ﷺ said...” a Hadîth like that of Ismâ’il (2394).

Chapter 35. It Is Disliked To Beg From People

It was narrated from Ḥamzah bin ‘Abdullâh, from his father, that the Prophet ﷺ said: “One of you will keep on begging until he meets Allâh with not a bit of flesh on his face.”

A similar report (as no. 2396) was narrated from the brother of Az-Zuhri, but he did not mention the word Muz'ah (a bit).

It was narrated from Ḥamzah bin ‘Abdullâh bin ‘Umar that he heard his father say: “The Messenger of Allâh ﷺ said: ‘A man will keep on begging from people until he comes on the Day of Resurrection with not a bit of flesh on his face.’”

It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever begs from the people in order to accumulate wealth, it is as if he is asking for a live coal, so let him ask for a little or a lot.’”

It was narrated that Abû Hurairah said: “He asked his father about something and his father answered: ‘I came to the Messenger of Allâh ﷺ and said, ‘Show me something of your门 that I may follow it.’ He said, ‘You are my representative among the people, so ask on my behalf.’”
"I heard the Messenger of Allâh ﷺ say: ‘For one of you to go out and gather firewood on his back, then give it in charity and make himself independent of people thereby, is better than asking a man who may give to him or withhold from him. And the upper hand is better than the lower hand, and start with those who are under your care.’"

[2401] (…) Qâis bin Âbi Ḥâzîm said: “We came to Abû Hurairâh and he said: ‘The Prophet ﷺ said: ‘By Allâh, for one of you to go out and carry firewood on his back and sell it’” then he mentioned to the a Ḥadîth similar narration of Bayyân (no. 2400).”

[2402] 107 - (…) Abû Hurairâh said: “The Messenger of Allâh ﷺ said: ‘If one of you were to tie together a bundle of firewood and carry it on his back and sell it, that would be better for him than asking a man who may give him (something) or withhold from him.’”
Awf bin Mâlik Al-Ashja‘î said: “We were with the Messenger of Allâh ﷺ, nine, or eight, or seven (people), and he said: ‘Will you not pledge allegiance to the Messenger of Allâh ﷺ?’ We had only recently pledged our allegiance, so we said: ‘We have sworn our allegiance to you, O Messenger of Allâh.’ He said: ‘Will you not pledge allegiance to the Messenger of Allâh ﷺ?’ We said: ‘We have already pledged our allegiance to you, O Messenger of Allâh.’ Then he said: ‘Will you not pledge allegiance to the Messenger of Allâh ﷺ?’ We held out our hands and said: ‘We pledge our allegiance to you, O Messenger of Allâh. Tell us on what basis we should pledge allegiance to you?’ He said: ‘On the basis that you will worship Allâh and not associate anything with Him, and (you will perform) the five daily prayers, and you will obey Allâh’ - and he whispered - ‘and you will not ask the people for anything.’ I saw that some of those people, if they dropped a whip, they would not ask anyone to hand it to them.”
Chapter 36. The One For Whom It Is Permissible To Ask For Help

[2404] 109 - (1044) It was narrated that Qabīšah bin Mukhāriq Al-Hilālī said: "I incurred a debt (in order to reconcile between two parties) and I came to the Messenger of Allah ﷺ to ask him (for help) with it. He said: 'Stay with us until the charity comes, and we will order that something be given to you.' Then he said: 'O Qabīšah, asking for help is not permissible except in one of three cases: A man who has incurred a debt (in order to reconcile between two parties), for whom it is permissible to ask for help until he has paid it off, then he should refrain; a man who has been stricken by a calamity that has destroyed all his wealth, for whom it is permissible to ask for help until he gets enough to get by' - or he said - 'he gets enough to meet his basic needs; and a man who is stricken by poverty and three men of wisdom among his people acknowledge that So-and-so has been stricken by poverty, then it becomes permissible for him to ask for help until he gets enough to get by' - or he said: 'to meet his basic needs. Apart from these cases asking for help, O Qabīšah, is
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unlawful, and the one who begs is consuming something unlawful.”

Chapter 37. It Is Permissible To Take Without Asking For It Or Hoping For It

[2405] 110 - (1045) 'Umar bin Al-Khaṭṭāb (may Allāh be pleased with him) said: “The Messenger of Allāh ﷺ used to give us things, and I would say: ‘Give it to one who is more in need of it than I.’ Then on one occasion he gave me something, and I said: ‘Give it to one who is more in need of it than I,’ and the Messenger of Allāh ﷺ said: ‘Take it. Whatever of this wealth comes to you when you are not hoping for it or asking for it, take it, otherwise do not follow after it.”

[2406] 111 - (...) It was narrated from Sâlim bin 'Abdullāh from his father, that the Messenger of Allāh ﷺ used to give things to 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, and 'Umar would say to him: “O Messenger of Allāh, give it to one who is more in need of it than me.” The Messenger of Allāh ﷺ said to him: “Take it, and keep it, or...
give it in charity. Whatever comes to you of this wealth when you are not hoping for it or asking for it, take it, otherwise do not hanker after it.”

Sâlim said: “Because of that, Ibn ‘Umar did not ask anyone for anything, and he did not refuse anything that was given to him.”

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[2407] (...) It was narrated from ‘Abdullâh bin As-Sa’dî, from ‘Umar bin Al-Khattâb [may Allah be pleased with him], from the Messenger of Allah ﷺ:


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[2408] 112 - (...) It was narrated that Ibn As-Sa’dî Al-Mâlikî said: “‘Umar bin Al-Khattâb [may Allah be pleased with him] appointed me in charge of the charity, and when I had finished with it and handed it over to him, he ordered that I be given some remuneration. I said: ‘I only did it for the sake of Allah and my reward is with Allah.’ He said: ‘Take what is given to you. I was appointed to do some work at the time of the Messenger of Allah ﷺ and he gave me some remuneration, and I said the same as you have said, but the Messenger of Allah ﷺ said to
me: If you are given something without asking for it, then take it and give charity.”

[2409] (...) It was narrated that Ibn As-Sa'di said: “Umar bin Al-Khattab [may Allah be pleased with him] appointed me in charge of the charity...” a Hadith like that of Al-Laith (no. 2409).

Chapter 38. It Is Disliked To Be Eager To Acquire Worldly Gains

[2410] 113 - (1046) It was narrated from Abü Hurairah that the Prophet ﷺ said: “The heart of an old man remains young with regard to two things: Love of life and of wealth.”

[2411] 114 - (...) It was narrated from Abü Hurairah that the Messenger of Allah ﷺ said: “The heart of an old man remains young with regard to the love of two things: A long life and wealth.”
[2412] 115 - (1047) It was narrated that Anas said: “The Messenger of Allâh ﷺ said: ‘The son of Ædam grows old, but two things remain young in him: Desire for wealth, and desire for a (long) life.’”

[2413] (...) It was narrated from Anas that the Prophet of Allâh ﷺ said:... a similar report (as no. 2412).

[2414] (...) A similar report (as no. 2412) was narrated from Anas bin Mâlik, from the Prophet ﷺ.

Chapter 39. If The Son Of Ædam Had Two Valleys He Would Desire A Third

[2415] 116 - (1048) It was narrated that Anas said: “The Messenger of Allâh ﷺ said: ‘If the son of Ædam had two valleys of wealth he would desire a third, but nothing will fill the belly of the son of Ædam but dust. And Allâh accepts the repentance of the one who repents.’”
[2416] (…) It was narrated that Anas bin Malik said: “I heard the Messenger of Allah saw say - and I do not know whether it was something that was revealed to him or something that he said -…” similar to what was narrated by Abū 'Awānah (no. 2415).

[2417] - (…) It was narrated from Anas that the Messenger of Allah saw said: “If the son of Ādam had a valley of gold, he would want to have another valley, but nothing will ever fill his mouth but dust. And Allāh accepts the repentance of the one who repents.”

[2418] 118 - (1049) Ibn ‘Abbās said: “I heard the Messenger of Allāh saw say: ‘If the son of Ādam had a valley full of wealth, he would want to have another, but nothing will satisfy the son of Ādam but dust. And Allāh accepts the repentance of the one who repents.’”

Ibn ‘Abbās said: “I do not know whether this is from the Qur'ān or not.”
According to the report of Zuhair he said: “I do not know whether it is from the Qur‘ân” - and he did not mention Ibn ‘Abbâs.

[2419] 119 - (1050) It was narrated from Abû Harb bin Abî Al-Aswad that his father said: “Abû Mûsa Al-Ash’ârî was sent to the reciters of the people of Al-Basrah, and three hundred men who had memorized the Qur‘ân entered upon him. He said: ‘You are the best of the people of Al-Basrah and their reciters, so recite it, but do not let a long life cause your hearts to become hardened as did the hearts of those who came before you. We used to recite a Sûrah which we likened in length and power to Sûrah Ba‘â’ah (At-Tawbah), then I was caused to forget it, but I remember of it (the words): “If the son of Ædâm had two valleys of wealth he would desire a third, but nothing will fill the belly of the son of Ædâm but dust.” And we used to recite a Sûrah which we likened to one of the Mušabbihât, but I was caused to forget it, but I remember from it the words: “O you who believe! Why do you not fear Allah in this and take firm resolve against the Mûsâbîhât and they will never come to you except after Allah has made you victorious over them” (Sûrat Al-An’âm: 91-92).
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say that which you do not do?"[1] It will be written as a testimony on your necks, and you will be questioned about it on the Day of Resurrection.”

Chapter 40. The Virtue Of Contentment And Encouragement Thereof

[2420] 120 - (1051) It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘Richness is not abundance of (worldly) goods, rather richness is richness of the heart.”’

Chapter 41. Warning Against Being Deceived By The Splendor And Luxury Of This World

[2421] 121 - (1052) Abû Sa‘eed Al-Ichudri said: “The Messenger of Allah ﷺ stood up and addressed the people and said: ‘No, by Allah, I do not fear for you, O people, anything but that which Allah will bring forth for you of the splendor of the life of this world.’ A man said: ‘O Messenger of Allah, does good produce evil?’ The Messenger of Allah ﷺ remained silent for a moment, then he said: ‘What did you say?’ He said: ‘O

Messenger of Allah, does good produce evil?’ The Messenger of Allah said to him: ‘Good does not produce anything but good, or better than it. Everything that grows in the spring may either kill or make the animals sick, except if an animal eats its fill of greenery; it eats, then when its flanks are stretched, it turns to face the sun and defecates or urinates, then it chews its cud, then it comes back and eats more. Whoever acquires wealth lawfully, it will be blessed for him, but whoever takes wealth unlawfully, he is like the one who eats and is never satisfied.’

[2422] 122 - (...) It was narrated from Abü Sa’eed Al-Khudrî that the Messenger of Allah said: “What I fear for you the most is that which Allah will bring forth for you of the splendor of the life of this world.” They said: “What is the splendor of the life of this world, O Messenger of Allah?” He said: “The blessings of the earth.” They said: “O Messenger of Allah, does good produce evil?” He said: “Good produces nothing but good, good produces nothing but good, good produces nothing but good. Everything that grows in the spring may either
kill or make the animals sick, except if an animal eats its fill of greenery; it eats, then when its flanks are stretched, it turns to face the sun, then it chews its cud and urinates and defecates, then it goes back and eats again. This wealth is fresh and sweet. Whoever acquires it lawfully, and spends it lawfully, what a good help he is, but whoever acquires it unlawfully will be like the one who eats and is never satisfied.”

[2423] 123 - (...) It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh ﷺ sat on the Minbar and we sat around him, and he said: ‘One of the things that I fear for you after I am gone is the splendor and adornment of the life of this world that will be made available to you.’ A man said: ‘Does good produce evil, O Messenger of Allāh?’ The Messenger of Allāh ﷺ remained silent and it was said to (that man): ‘What is the matter with you? Why do you speak to the Messenger of Allāh ﷺ when he does not speak to you?’ We thought that he (ﷺ) was receiving Revelation, then he came to and wiped away the sweat and said: ‘Where is the one who was asking?’ - as if he was praising him. Then he said: ‘Good does not produce evil. Everything that grows in the
spring may either kill or make the animals sick, except if an animal eats its fill of greenery; it eats until when its flanks are stretched, it turns to face the sun and defecates and urinates, then it grazes. This wealth is fresh and sweet. What a good companion he is to the Muslim who gives it to the poor, orphans and wayfarers. Whoever acquires it unlawfully is like the one who eats and is not satisfied, and it will be a witness against him on the Day of Resurrection.”

Chapter 42. The Virtue Of Refraining From Asking And Being Patient And Content

[2424] 124 - (1053) It was narrated from Abû Sa'eed Al-Khudri that some people from among the Ansâr asked the Messenger of Allah ﷺ and he gave them, then they asked him and he gave them, until what he had was exhausted. He said: “Whatever I have of good, I will never withhold from you, but whoever refrains from asking, Allah will make him content, whoever seeks to be independent of means, Allah will make him independent, and whoever is patient Allah will bestow patience upon him, and no one is

(المعجم) (باب فضل التعرفة والصبر والقناعة والحث على كل ذلك) (التحفة 42)
ever given anything better and more generous than patience.”

[2425] (...) 2425 (... 2425 [2425] (... 2425) A similar report (as no. 2424) was narrated from Az-Zuhri with this chain.

Chapter 43. Sufficient Provision And Contentment

[2426] 125 - (1054) It was narrated from ‘Abdullâh bin Amr bin Al-‘Âs that the Messenger of Allah said: “He has succeeded who accepts Islam and is given sufficient provision, and Allah makes him content with what He has given him.”

[2427] 126 - (1055) It was narrated that Abû Hurairah said: “The Messenger of Allah said: ‘Allâhumma jâlir rizqa âli muhammadin quwtâ (O Allah, make the provision of the family of Muhammad (no more than) sufficient.)’”
Chapter 44. Giving To Those Whose Hearts Have Been Inclined (Towards Islam) And To Those For Whose Faith There Is Fear If They Are Not Given Anything. And Putting Up With The One Who Asks Rudely Due To Ignorance, And The Khawârij And Rulings Regarding Them

[2428] 127 - (1056) It was narrated that Salmân bin Rabî‘ah said: ‘Umar bin Al-Khaṭṭâb (May Allah be pleased with him) said: The Messenger of Allah ﷺ shared out (some wealth) and I said: “By Allah, O Messenger of Allah, others deserved to have it more than these people.” He said: “They gave me the choice of having them ask importunately or regard me as a miser, and I am not a miser.”

[2429] 128 - (1057) It was narrated that Anas bin Mâlik said: “I was walking with the Messenger of Allah ﷺ and he was wearing a Najrâni Ridâ’ with a thick border. A Bedouin came up to him and roughly grabbed him by his Ridâ’, and I could see the marks left on the neck of the Messenger of Allah ﷺ by the border of his Ridâ’, because of the rough manner in which he...
grabbed him. Then he said: 'O Muhammad! Order that I be given some of the wealth of Allâh that is with you!' The Messenger of Allâh ﷺ turned to him and smiled, then he ordered that he be given something.”

[2430] (...) This Hadîth was narrated from Anas bin Mâlik, from the Prophet ﷺ (a Hadîth similar to no. 2430)

In the Hadîth of ‘Ikrimah bin ‘Ammâr is the addition: “Then he grabbed him, and the Prophet of Allâh ﷺ was pulled backwards towards that Bedouin.”

In the Hadîth of Hammâm: “He grabbed him (so roughly) that the Burd tore, and its border was left around the neck of the Messenger of Allâh ﷺ.

[2431] 129 - (1058) It was
narrated that Al-Miswar bin Makhramah said: “The Messenger of Allah ﷺ distributed some cloaks and he did not give anything to Makhramah. Makhramah said: ‘O my son, let us go to the Messenger of Allah ﷺ.’ So I went with him and he said: ‘Go in and call him for me.’ So I called him, and he came out wearing one of those cloaks and said: ‘I kept this one for you.’ He looked at him and said: ‘Makhramah is pleased.’”

[2432] 130 - (...) It was narrated that Al-Miswar bin Makhramah said: “Some cloaks were brought to the Messenger of Allah ﷺ, and my father Makhramah said to me: ‘Let us go to him: perhaps he will give us one of them.’ My father stood at the door and spoke, and the Prophet ﷺ recognized his voice and came out, carrying a cloak and displaying it to him, and saying: ‘I kept this one for you, I kept this one for you.’”

Chapter 45. Giving To One For Whose Faith One Fears

[2433] 131 - (150) It was narrated from Sa‘d: “The Messenger of Allah ﷺ gave something to a
group of people among whom I was sitting, and the Messenger of Allah left out one man without giving him anything, and he was the best of them in my view. I went to the Messenger of Allah and whispered to him: ‘O Messenger of Allah, what about so-and-so? By Allah, I think that he is a believer.’ He said: ‘Or a Muslim.’ I remained silent for a while, then what I knew of him got the better of me, and I said: ‘O Messenger of Allah, what about so-and-so? By Allah, I think that he is a believer.’ He said: ‘Or a Muslim.’ I remained silent for a while, then what I knew of him got the better of me, and I said: ‘O Messenger of Allah, what about so-and-so? By Allah, I think that he is a believer.’ He said: ‘Or a Muslim.’ He said: ‘I may give something to a man although someone else is dearer to me than him, lest he be thrown into the Fire on his face.’”

In the Hadith of Al-Hulwânî, the words are repeated twice.

[2434] (...) A Hadith similar to that of Şâlih (no. 2433) from Az-Zuhri was narrated (by others) from Az-Zuhri with this chain.
(...) It was narrated that Ismâ'îl bin Muḥammad bin Sa'd said: “I heard Muḥammad bin Sa'd narrating this” - meaning, the Hadīth of Az-Zuhrî which is quoted above (no. 2434) - and in his Hadīth he said: “The Messenger of Allāh ﷺ struck me with his hand between my neck and my shoulder, then he said: ‘Are you arguing, O Sa'd, because I give something to a man?’”

Chapter 46. Giving To Those Whose Hearts Have Been Inclined (Towards Islam) And Urging Those Whose Faith Is Strong To Show Patience

[2436] 132 - (1059) It was narrated from Yūnus, form Ibn Shihâb, who said: “Anas bin Mâlik informed me, that on the day of Hunain, when Allâh granted the wealth of Hawâzin as Fāy[1] to His Messenger ﷺ, and the Messenger of Allâh ﷺ started to distribute it, giving one hundred camels to some men of the Quraish, some people among the Anṣâr said: ‘May Allâh

[1] Normally referring to spoils of war that were acquired without fighting.
forgive the Messenger of Allâh ﷺ, he has given to the Quraish and he has ignored us, while our swords are still dripping with their blood.”

Anas bin Mâlik said: “The Messenger of Allâh ﷺ was told about what they had said, and he summoned the Ansâr to a tent made of leather. When they had gathered, he came to them and addressed them, and said: ‘What is this that I have heard you are saying?’ The Fuqahâ’ (the learned and wise) among the Ansâr said: ‘As for the wise ones among us, O Messenger of Allâh ﷺ, they did not say anything, but some of us are young in age, and they said: ‘May Allâh forgive the Messenger of Allâh ﷺ, he has given to the Quraish and he has ignored us, while our swords are still dripping with their blood.’”

“The Messenger of Allâh ﷺ said: ‘I give to men who have only recently left disbelief behind, so as to incline their hearts (towards faith). Does it not please you that the people are leaving with the wealth while you are leaving with the Messenger of Allâh ﷺ? By Allâh, what you are returning with is better than what they are returning with.’ They said: ‘Yes, O Messenger of Allâh, we are pleased.’ He said: ‘You are going to see others being preferred over you, so be patient until you meet Allâh and His
Messenger, for I will be at the Cistern (Hawâzîn to His Messenger as Fay’)...” and he quoted a similar Hadîth (as no. 2437), except that he said: “Anas said: ‘We could not bear it.’” And he said: “As for some people who were young in age...”

[2437] (...) It was narrated from Šâlih, from Ibn Shihâb, (who said): “Anas bin Mâlik narrated to me; he said: ‘When Allâh granted the wealth of Hawâzin to His Messenger as Fay’...’” and he quoted a similar Hadîth (as no. 2437), except that he said: “Anas said: ‘We could not bear it.’” And he said: “As for some people who were young in age...”

[2438] (...) The nephew of Ibn Abî Shihâb narrated that his paternal uncle said: “Anas bin Mâlik told me...” and he quoted a similar Hadîth (as no. 2437), except that he said: “Anas said: They said: “We will be patient” - like the report of Yûnus from Az-Zuhrî.

[2439] 133 - (...) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh  gathered the Ansâr and said: ‘Is there anyone else among you?’ They said: ‘No, except the son of a sister of ours.’ The Messenger of Allâh  said: ‘The son of the sister of a people is one of them.’ Then he said: ‘The Quraish have only recently left Jahiliyyah behind and have suffered a calamity, and I wanted to help...”

[2437] (2437) حَدَّثَنَا الأَحْدَاثُ ُ الهَاكِرُ ُ البَكْرِيُّ وَعَلِيُّ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمُ بْنُ سُفَيْنُ: حَدَّثَنَا أَبُو عُنْ صَالِحٍ، عَنْ أَبِي شَهَابٍ: حَدَّثَنَا أَنْسُ بْنُ مَالِكٍ أَنْ: قَالَ لَّمْ أَقْرِئَ أَنَّ اللَّهَ أَنْفَقَ نَفْسَهُ مَا أَفْقَهَ مِنْ أَمْوَالِ هَوَازِنٍ، وَأَقْصَى الْحَدِيدَةَ بِمِثْلِهِ، عَلَّمَ أَنَّهُ قَالَ: قَالَ أَنْسُ: قَلَّمْ تَصَمِّيْنَ، وَقَالَ: كَانَ أَنْسَ حَدِيثٍ أَشَانُهُمْ.


[2439] 133 - (133) حَدَّثَنَا مُحَمَّدٌ بْنُ الْمُمَيْتَيْنِ وَأَبُو بَصَارٍ - قَالَ أَبُو الْمُمَيْتَيْنِ: حَدَّثَنَا - مُحَمَّدٌ بْنُ جُعْفَرٍ: أَخْرِجْنَا شَعْبَةَ قَالَ: سَمِعْتُ فَتَادَةً يُحَدِّثُنَّ عَنْ أَنْسَ بْنَ مَالِكٍ قَالَ: جَعَلَ رَسُولُ اللَّهِ ﷺ الأَنْصَارَ، فَقَالَ: «أَفَيَفِكُمْ أَحَدٌ مِنْ غَيْرِ كَمِّيِّ؟» قَالُوا: لَا، إِنَّ أَبِي أَخْبَرَنَّنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَبِي أَخْبَرَ الْقَوْمِ مِنْهُمُ».
them and soften their hearts (towards faith). Does it not please you that the people are going back with worldly gains, and you are going back to your houses with the Messenger of Allāh ﷺ? If the people were to follow a valley and the Anṣār were to follow a mountain pass, I would follow the mountain pass of the Anṣār.”

[2440] 134 - (...) Anas bin Mālik said: “When Makkah was conquered, the spoils were divided among the Quraish. The Anṣār said: ‘This is strange; our swords are still dripping with their blood and our spoils have been given to them!’ News of that reached the Messenger of Allāh ﷺ, so he gathered them together and said: ‘What is this that I have heard about you?’ They said: ‘It is what you have heard;’ and they would not tell lies. He said: ‘Does it not please you that the people are going back to their houses with worldly gains, while you are going back to your houses with the Messenger of Allāh? If the people were to follow a valley or mountain pass, and the Anṣār were to follow a valley or mountain pass, I would follow the valley or mountain pass of the Anṣār.”

[2441] 135 - (...) It was narrated that Anas bin Mālik said: “On the day of (battle of) Hunain, Hawâzin, Ghaṭafān and others
came with their children and flocks, and on that day the Prophet had ten thousand with him, as well as the Ṭulaqā'.[1] They fled from him until he was left on his own. On that day he gave two calls, with nothing in between them. He turned to his right and said: 'O Ansār!' and they said: 'Here we are at your service, O Messenger of Allāh. Be of good cheer, for we are with you.' Then he turned to his left and said: 'O Ansār!' and they said: 'Here we are at your service, O Messenger of Allāh. Be of good cheer, for we are with you.' He was riding a white mule, then he dismounted and said: 'I am the slave of Allāh and His Messenger.' Then the idolators were defeated and the Messenger of Allāh acquired a great amount of spoils of war. He divided it among the Muhājirūn and the Ṭulaqā', and he did not give the Ansār anything.

The Ansār said: 'At the hour of need we are called, then the spoils are given to others!' News of that reached him (the Messenger of Allāh), so he summoned them to a tent and said: 'O Ansār, what is this that I have heard you are saying?' They remained silent. He said: 'O Ansār, does it not please you that the people are leaving with

[1] Those who had been set free following the Conquest of Makkah.
worldly gains, but you are leaving with Muhammad and taking him to new houses?’ They said: ‘Yes, O Messenger of Allah, we are pleased.’ He said: ‘If the people were to follow a valley and the Ansâr were to follow a mountain pass, I would take the mountain pass of the Ansâr.’"

Hishâm (a narrator) said: “I said: ‘O Abu Hamzah,[1] did you witness that?’ He said: ‘How could I be elsewhere?’"

[2442] 136 - (...) It was narrated that Anas bin Mâlik said: "We conquered Makkah, then we attacked Hunain, and the idolators came in the best ranks I have ever seen. They lined up their cavalry, then the infantry, then the women behind them, then the sheep, then the other livestock. We were a large number of people, some six thousand, and our cavalry was led by Khâlid bin Al-Walid. Our cavalry scattered behind our backs, and we could hardly stand firm when we were exposed by our cavalry. The Bedouin and those whom we know among the people fled, and the Messenger of Allah called out: ‘Muhâjirûn! O Muhâjirûn!’ Then he called out: ‘O Ansâr! O Ansâr!’" Anas said: “This is the Hadîth of ‘Ummayyah.”[2] He

[1] Referring to Anas bin Mâlik.
[2] This word has been interpreted and recited in different ways.
said: "We said: 'Here we are at your service, O Messenger of Allah.' The Messenger of Allah advanced, and we did not come to them before Allah defeated them. We seized that wealth, then we set off towards At-Ta'if, which we besieged for forty days. Then we went back to Makkah and stayed there, and the Messenger of Allah started to give some men one hundred [camels]."

Then he mentioned the rest of the Hadith, similar to the Hadith of Qatadhah, Abu At-Tayyah and Hisham bin Zaid (no. 2439, 2440, 2441).

[2443] 137 - (1060) It was narrated that Rabi’ bin Khadij said: "The Messenger of Allah gave one hundred camels each to Abu Sufyan bin HArb, Safwan bin Umayyah, Uwaynah bin Hisn and Al-Aqra’ bin Habis, and he gave less than that to ‘Abbâs bin Mirdas. ‘Abbâs bin Mirdas said (in verse):

‘You allot my share of the spoils and that of my horse between ‘Uwaynah and Al-Aqra’ -

But neither ‘Uwaynah nor Al-Aqra’ are of any higher standing than Mirdas in the assembly -
I am in no way inferior to either of them, and he who accepts a lower status today will not be elevated.'

So the Messenger of Allah ﷺ completed one hundred for him.

[2444] 138 - (...) It was narrated from ‘Umar bin Sa‘eed bin Masrûq with this chain: “The Prophet ﷺ distributed the spoils of Hunain, and he gave Abû Sufyân bin Harb one hundred camels....” and he quoted a similar Hadîth (as no. 2443), and added: and he gave ‘Alqamah bin ‘Ulâthah one hundred.

[2445] (...) ‘Umar bin Sa‘eed narrated it with this chain, but he did not mention ‘Alqamah bin ‘Ulâthah or Sa‘fîwân bin Umayyah in his Hadîth, nor did he quote the poetry.

[2446] 139 - (1061) It was narrated from ‘Abdullâh bin Zaid that when the Messenger of Allah ﷺ conquered Hunain, he distributed the spoils and he gave to those whose hearts had been
inclined (towards Islam). Then he heard that the Ansâr would have liked to have got what the people had got. The Messenger of Allah stood up and addressed them; he praised and glorified Allah, then he said: “O Ansâr, did I not find you astray, then Allah guided you through me? Were you not destitute, then Allah made you rich through me? Were you not divided, then Allah united you through me?” They said: “Allâh and His Messenger are most generous.” He said: “Are you not going to answer me?” They said: “Allâh and His Messenger are most generous.” He said: “If you wish you may say such-and-such, and such-and-such happened” - he mentioned a number of things, but ‘Amr said that he did not remember them. Then he said: “Does it not please you that the people are leaving with sheep and camels, and you are leaving with the Messenger of Allâh. The Ansâr are inner garments and the people are outer garments. Were it not for the Hijrah, I would have been one of the Ansâr. If the people were to follow a valley or mountain pass, I would follow the valley or mountain pass of the Ansâr. After I am gone you are going to see others being preferred to you, but be patient until you meet me at the Cistern.”
It was narrated that 'Abdullah said: “On the day of (the battle of) Hunain, the Messenger of Allah showed preference to some people in distributing (the spoils of war). He gave one hundred camels to Al-Aqra bin Habis, and a similar amount to 'Uaynah, and he gave to some prominent people among the 'Arabs, and he showed preference to them in giving on that day. A man said: ‘By Allah, there is no justice in this division of the spoils of war, and it has not been done for the Face of Allah!’ I said: ‘By Allah, I am going to tell the Messenger of Allah.’ So I went to him and told him what (that man) had said. His face changed until it was like blood, then he said: ‘Who will be just if Allah and His Messenger are not just?’ Then he said: ‘May Allah have mercy on Musa, for he was troubled with more than this and he remained patient.’

I said: ‘I will not tell him of anything that people say after this.’”

It was narrated that 'Abdullah said: “The Messenger of Allah distributed (some spoils of war), and a man said: ‘This division was not done for the Face of Allah!’ I said: ‘I will not tell him of anything that people say after this.’”
Allâh.’ I went to the Prophet ﷺ and whispered to him, and he got very angry at that, and his face turned red, until I wished that I had not told him. Then he said: ‘Mûsâ was troubled with more than this and he remained patient.’”

Chapter 47. The Khawârij And Their Attributes

[2449] 142 - (1063) It was narrated that Jâbir bin ‘Abdullâh said: “A man came to the Messenger of Allâh ﷺ in Al-Jî’rranâh, when he was on his way back from Hunain. In the cloak of Bilâl there was some silver and the Messenger of Allâh ﷺ was giving handfuls of it to the people. He said: ‘O Muhammad, be fair!’ He said: ‘Woe to you! Who will be fair if I am not fair? I will be doomed and lost if I am not fair.’ ‘Umar bin Al-Khattâb (may Allâh he pleased with him) said: ‘O Messenger of Allâh, let me kill this hypocrite!’ He said: ‘Allâh forbid that the people should say that I kill my Companions. This man and his like read the Qur’ân, but it does not go any further than their throats, and they pass through it like an arrow passing through the prey.’”
(...It was narrated from Jâbir bin ‘Abdullâh that the Prophet ﷺ was distributing some spoils of war... and he quoted the same Ḥadīth (as no. 2449).

It was narrated that Abû Sa'eed Al-Khudrî said: "While he was in Yemen, ‘Alî [may Allah be pleased with him] sent some gold, still encased in earth, to the Messenger of Allah ﷺ, and the Messenger of Allah ﷺ distributed it among four men, Al-Aqra' bin Ḥâbis Al-Ḥanzâlî, 'Uyaynah bin Badr Al-Fazârî, 'Alqamah bin 'Ulâah Al-’Amirî who was one of Banû Kilâb, and Zaid Al-Khair at-Ṭâ’î who was one of Banû Nabhân. The Quraish got angry and said: 'He gives to the chiefs of Najd and ignores us?' The Messenger of Allah ﷺ said: 'I only did that in order to incline their hearts (towards faith).’ There came a man with a thick beard, prominent cheeks, sunken eyes, a prominent forehead and a shaven..."
head, who said: ‘Fear Allâh, O Muhammad!’ The Messenger of Allâh ﷺ said: ‘Who will obey Allâh if I disobey Him? Would He trust me with the people of earth but you do not trust me?’ Then the man turned and left, and a man who was among the people asked for permission to kill him” - they think that he was Khâlid bin Al-Walîd - “then the Messenger of Allâh ﷺ said: ‘Among the progeny of this man will be people who will recite the Qur’ân, but it will not go any further than their throats. They will kill the people of Islam and leave the idol-worshippers alone. They will pass through Islam as an arrow passes through the prey. If I live to see them, then I will certainly kill them like ‘Ad.”

[2452] 144 - (... ) Abû Sa’eed Al-Khudri said: “Alî bin Abî Tâlib sent to the Messenger of Allâh ﷺ some gold from Yemen in a tanned leather bag, that had not been purified of the earth clinging to it. He distributed it among four men: ‘Uyaynah bin Badr, Al-Aqra’ bin Hâbis, Zaid Al-Khâil and the fourth, who was either ‘Alqamah bin ‘Ulâthah or ‘Amir bin At-Tufail. One of his Companions said: ‘We had more right to it than these men.’ News of that reached the Prophet ﷺ and he said: ‘Do you not trust me, when I am the trustee of the One Who is above the heaven
and the news of heaven comes to me morning and evening?" A man with sunken eyes, prominent cheeks, a high forehead, a thick beard and shaven head stood up, folding his *Izâr* up, and said: 'O Messenger of Allâh, fear Allâh!' He said: 'Woe to you! Am I not the one who should fear Allâh the most among the people of earth?' Then the man turned and left, and Khâlid bin Al-Walîd said: 'O Messenger of Allâh, should I not strike his neck (kill him)?' He said: 'No, perhaps he prays.' Khâlid said: 'How many of those who pray say with their tongues what is not in their hearts?' The Messenger of Allâh ﷺ said: 'I have not been commanded to check people's hearts or split open their bellies.' Then he looked at him as he was going back and said: 'From among the progeny of this man will emerge people who recite the Book of Allâh fluently, but it will not go any further than their throats. They will pass out of the religion as an arrow passes out of the prey.' He (one of the narrators) said: "I think he said: 'If I live to see them, then I will certainly kill them like the killing of Thamûd.'"

[2453] 145 (...) It was narrated from ‘Umârah bin Al-Qa‘qâ’ with this chain (a similar *Hadîth* as no. 2452), and he said... and
‘أَلَقَامِةُ بِنَ ‘عَلَاثَةَ، وَهَذَا تَأْمُرُ النَّقَاعُ، وَقَالَ: أَوْلَٰٰمُ يَذْكُرُ عَامِرٌ بِنَ الطَّفْلِ. وَقَالَ: نَأْتُينَ الجَمِهِرَةِ، وَلَمْ يِقْلُ: نَأْتُهُ وَزَادَ: فِقَهُمَّ إِلَيْهِ عَمْرَ بْنُ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: بَيْنَ رَسُوْلِ اللَّهِ أَلَا أَصْرَبُ عَنْهُ؟ قَالَ: لَوْلَا أَصْرَبَ عَنْهُ. ثُمَّ أَذْبَرَ فَقَامَ إِلَيْهِ حَالِدٌ سَيْفُ اللَّهِ فَقَالَ: بَيْنَ رَسُوْلِ اللَّهِ أَلَا أَصْرَبُ عَنْهُ؟ قَالَ: لَوْلَا أَصْرَبَ عَنْهُ. فَإِنَّهُ سِيَحْرُجُ مِنَ الصَّلِّيبيِّينَ هَذَا فَوْقَ يَنْمُلُونَ كِتَابَ اللَّهِ لِيَنْتَرَظُّهُمْ، وَقَالَ: قَالَ عَمَّارَةُ: حَيَّبُهُمْ قَالَ: لَيْنَ أَذْرُكُنَّهُمْ لَأَقْتَلُنَّهُمْ قَتَلَ نَمْوَةً.

[2454] 146 - (…) وَذَلِكَ ٱلْيَوْمَ تَحْكَمُ فِيهِ بِنَ فُضْلِي عَمَّارَةً بَيْنَ النَّقَاعِ يِبْنِهَا الإِسْتَنادُ وَقَالَ: بَيْنَ أَرْبَعَةِ نَنْفَغٍ: زَيْدُ الْخَطِيلِ، وَالْأَفْرُعُ بْنِ حَايِسِ، وَعَلَمَةُ بْنِ حِبَسِ، وَعَلَمَةُ بْنِ عَالِيَةِ وَأَوْلَٰٰمُ بْنِ الطَّفْلِ، وَقَالَ: نَأْتُ الْجَمِهِرَةِ، كَيْوَانُ عَبْدُ الْوَلَدِ، وَقَالَ: إِنَّهُ سِيَحْرُجُ مِنَ الصَّلِّيبيِّينَ هَذَا فَوْقَ وَلَمْ يِقْلُ: لَيْنَ أَذْرُكُنَّهُمْ لَأَقْتَلُنَّهُمْ قَتَلَ نَمْوَةً.

[2455] 147 - (…) وَذَلِكَ ٱلْيَوْمَ تَحْكَمُ فِيهِ بِنَ فُضْلِي عَمَّارَةً بَيْنَ النَّقَاعِ يِبْنِهَا الإِسْتَنادُ وَقَالَ: بَيْنَ أَرْبَعَةِ نَنْفَغٍ: زَيْدُ الْخَطِيلِ، وَالْأَفْرُعُ بْنِ حَايِسِ، وَعَلَمَةُ بْنِ حِبَسِ، وَعَلَمَةُ بْنِ عَالِيَةِ وَأَوْلَٰٰمُ بْنِ الطَّفْلِ، وَقَالَ: نَأْتُ الْجَمِهِرَةِ، كَيْوَانُ عَبْدُ الْوَلَدِ، وَقَالَ: إِنَّهُ سِيَحْرُجُ مِنَ الصَّلِّيبيِّينَ هَذَا فَوْقَ وَلَمْ يِقْلُ: لَيْنَ أَذْرُكُنَّهُمْ لَأَقْتَلُنَّهُمْ قَتَلَ نَمْوَةً.

[2456] 147 - (…) وَذَلِكَ ٱلْيَوْمَ تَحْكَمُ فِيهِ بِنَ فُضْلِي عَمَّارَةً بَيْنَ النَّقَاعِ يِبْنِهَا الإِسْتَنادُ وَقَالَ: بَيْنَ أَرْبَعَةِ نَنْفَغٍ: زَيْدُ الْخَطِيلِ، وَالْأَفْرُعُ بْنِ حَايِسِ، وَعَلَمَةُ بْنِ حِبَسِ، وَعَلَمَةُ بْنِ عَالِيَةِ وَأَوْلَٰٰمُ بْنِ الطَّفْلِ، وَقَالَ: نَأْتُ الْجَمِهِرَةِ، كَيْوَانُ عَبْدُ الْوَلَدِ، وَقَالَ: إِنَّهُ سِيَحْرُجُ مِنَ الصَّلِّيبيِّينَ هَذَا فَوْقَ وَلَمْ يِقْلُ: لَيْنَ أَذْرُكُنَّهُمْ لَأَقْتَلُنَّهُمْ قَتَلَ نَمْوَةً.
Sa'eed Al-Khudrî and asked him about *Al-Harûriyyah* “Did you hear the Messenger of Allâh ﷺ mention them?” He said: “I do not know who *Al-Harûriyyah* are, but I heard the Messenger of Allâh ﷺ say: ‘There will emerge among this *Ummah*’ - and he did not say: ‘from them’ - ‘people in comparison to whose prayer you will regard your prayer as insignificant. They will recite the Qur’ân but it will not go any further than their throats. They will pass out of Islam like an arrow passes out of the prey, then the archer looks at his arrow, at its tip and at its end, and at its notch, wondering whether there are any traces of blood on it.’”

[2456] 148 - (...) It was narrated that Abû Sa‘eed Al-Khudrî said: “While we were with the Messenger of Allâh ﷺ and he was distributing some wealth, Dhul-Khuwaysirah, a man from Banû Tamîm, came and said: ‘O Messenger of Allâh, be fair!’ The Messenger of Allâh ﷺ said: ‘Woe to you! Who will be fair if I am not fair? I will be doomed and lost if I am not fair.’ ‘Umar bin Al-Khaṭṭâb [may Allâh be pleased with him] said: ‘O Messenger of Allâh, give me permission to strike his neck.’ The Messenger of Allâh ﷺ said:
'Let him be, for he has companions, in comparison to whose prayer one of you would regard his prayer as insignificant, and he would regard his fasting as insignificant in comparison to their fasting. They recite the Qur'an but it does not go any further than their collarbones. They will pass out of Islam as an arrow passes out of the prey, and he (the archer) looks at the tip of it and there is nothing on it, then he looks at the sinews (which tie the arrowhead to the shaft) and there is nothing on them, then he looks at its base and there is nothing on it, then he looks at its feathers and there is nothing on them, because it has gone too fast to be smeared with excrement or blood. Their sign will be a black man, one of whose upper arms will be like a woman's breast, or like a piece of quivering flesh. They will emerge when there is division among the people.'

Abû Sa'eed said: "I bear witness that I heard this from the Messenger of Allâh , and I bear witness that 'Alî bin Abî Tâlib fought them when I was with him. He ordered that this man be sought, and he was found and brought, and I looked at him and saw that he was just as the Messenger of Allâh had described him."
[2457] 149 - (1065) It was narrated from Abū Sa'eed that the Prophet ﷺ mentioned some people who would be among his Ummah; they would emerge when there was division among the people, and their distinguishing feature would be shaving.¹ He said: “They are the most evil of people” or said “they are among the most evil of people” - “and the group that is closer to the truth will kill them.” The Prophet ﷺ gave a likeness of them, or he said: “A man shoots at the prey” - or “the target” - “then he looks at the arrow and does not see any sign (of blood); he looks at the lowest end of the arrow and does not see any sign (of blood); he looks at the notch and does not see any sign (of blood).” Abū Sa'eed said: “And you have killed them, O people of Al-'Iraq.”

[2458] 150 - (...) It was narrated that Abū Sa'eed Al-Khudrī said: “The Messenger of Allāh ﷺ said: ‘A group will secede from my Ummah at a time of division among the Muslims, and they will be killed by the group that is closer to the truth.’”

¹Meaning, shaving their heads, see no. 2472.
[2459] 151 - (...) It was narrated that Abu Sa’eed Al-Khudri said: "The Messenger of Allah ﷺ said: ‘There will be among my Ummah two groups, from among whom (a third) group will secede, and they will be killed by those who are closer to the truth.’"

[2460] 152 - (...) It was narrated from Abu Sa’eed Al-Khudri that the Messenger of Allah ﷺ 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] 153 - (...) It was narrated from Abu Sa’eed Al-Khudri in a Hadith from the Prophet ﷺ in which he mentioned people who would emerge at a time of division, and they would be killed by the group that is closer to the truth.

Chapter 48. Exhortation To Kill The Khawarij

[2462] 154 - (1066) 'Ali said:
“When I narrate to you from the Messenger of Allâh ﷺ, it would be dearer to me to be thrown down from the sky than to attribute to him something that he did not say. But if I speak between you and I, then war is deceit. I heard the Messenger of Allâh ﷺ say: ‘There will emerge at the end of time people who are young in age and foolishly immature, but their speech will be like the best of people. They will recite the Qur’an but it will not go any further than their throats, and they will pass out of the religion as an arrow passes out of the prey. If you encounter them, then kill them, for killing them brings to the one who kills them reward with Allâh on the Day of Resurrection.’”

[2463] (...) A similar report (as no. 2462) was narrated from Al-A’mash with this chain.

[2464] (...) It was narrated from Al-A’mash with this chain (a Hadîth similar to no. 2462), but
their Hadîth does not say: “They will pass out of the faith like an arrow passes out of the prey.”

[2465] 155 - (...) It was narrated from ‘Abidah that ‘Alî mentioned the Khawârij and said: “Among them is a man with a defective arm,” or “a small arm. If you would exercise restraint, I would tell you what Allâh promised on the tongue of Muḥammad ﷺ to those who kill them.” I said: “Did you hear that from Muḥammad ﷺ?” He said: “Yes, by the Lord of the Ka‘bah; yes, by the Lord of the Ka‘bah.”

[2466] (...) It was narrated that ‘Abidah said: “I only tell you what I heard from him.” Then he narrated from ‘Alî a Hadîth similar to that of Ayyûb (no. 2464).
[2467] 156 - (...) Zaid bin Wahb Al-Juhanî narrated that he was in the army that was with 'Ali [may Allâh be pleased with him] which went to deal with the Khawârij. 'Ali said: "O people, I heard the Messenger of Allâh ﷺ say: 'There will emerge some people from my Ummah who will recite the Qur'ân, and your recitation would seem insignificant in comparison to theirs, and your prayer would seem insignificant in comparison to theirs, and your fasting would seem insignificant in comparison to theirs. They will recite the Qur'ân, thinking that it is in their favor, when in fact it is against them, and their prayer will not go any further than their collarbones. They will pass out of Islam as an arrow passes out of the prey.' If the army which encounters them knew what has been decreed for them on the tongue of their Prophet ﷺ, they would rely upon that action. The sign of that is that among them there is a man who has an upper arm but no forearm, and the end of his upper arm is like a nipple with white hairs. You will go to Mu'âwiyah and the people of Ash-Shâm and you will leave these people to look after your families and wealth. By Allâh. I believe that these are the people in question, for they have shed
forbidden blood and raided the flocks of the people. So march forth, in the Name of Allâh.”

Salamah bin Kuhail said: “Zaid bin Wahb described to me the stops (made by the army) until he said: ‘Then we crossed a bridge, and when we met (the Khawârij), who were being led that day by ‘Abdullâh bin Wahb Ar-Râsîbî, he (‘Abdullâh) said to (his men): “Throw your spears and draw your swords from their sheaths, for I am afraid that they may urge you to negotiate as they did on the day of (the battle of) Harûrâ’.” So they went back and threw their spears and unsheathed their swords, and (the companions of ‘Alî) fought back with their spears, and they (the Khawârij) were killed and piled up one on top of another, but only two of the people (companions of ‘Alî) were killed that day. ‘Alî [may Allâh be pleased with him] said: “See if the deformed one is among them.” So they looked but they did not find him, ‘Alî [may Allâh be pleased with him] stood up himself and (looked) until he came to some people who had been killed and piled up one on top of another, and he said: “Search them till the last man.” They found him next to the earth (at the bottom of the heap) and ‘Alî said the Takbir, then he said: “Allâh spoke the truth and His...
Messenger conveyed it." Then 'Abīdāh As-Salāmī went to him and said: "O Commander of the Believers, by Allāh, besides Whom there is none worthy of worship, did you hear this Ḥadīth from the Messenger of Allāh ﷺ?" Then he repeated his question three times, and 'Aīf affirmed it each time."

[2468] 157 - (...) It was narrated from 'Ubdullāh bin Abī Rāfī', the freed slave of the Messenger of Allāh ﷺ, that when the Harārīyāh rebelled, he was with 'Aīf bin Abī Ṭālib [may Allāh be pleased with him]. They said: "There is no command but that of Allāh." 'Aīf said: "These are true words being used for false purposes. The Messenger of Allāh ﷺ described some people, and I recognize their characteristics in these people. They will speak the truth on their tongues but it will not go any further than this' - and he pointed to his throat - 'and they are the most hated of Allāh’s creation to Him. Among them will be a black man, one of whose arms is like the teat of a sheep' or 'a nipple.' When 'Aīf bin Abī Ṭālib [may Allāh be pleased with him] killed them, he said: "Look (for that man)." They looked but did not find anything. He told them: "Go back, for by Allāh, I did not lie nor was I lied to" - (he said this) two or three times.
Then they found him in a ruin, and they brought him and placed him before him.

‘Ubaidullâh said: “I was present when that happened and ‘Alî said that to them.”

Yûnus added in his report: Bukair said: ‘And a man narrated to me from Ibn Ḥunain that he said: ‘I saw that black man.’”

Chapter 49. The Khâwârizj Are The Most Evil Of People And Of All Creation

[2469] 158 - (1067) It was narrated that Abû Dharr said: “The Messenger of Allâh ﷺ said: ‘After me among my Ummah there will be people who recite the Qur’ân, but it does not go any further than their throats. They will pass out of the religion as an arrow passes out of the prey, then they will not return to it. They are the most evil of mankind and of all creation.’”

Ibn Aṣ-Ṣâmit said: “I met Râfi’ bin ‘Amr Al-Ghifârî, the brother of Al-Hakam Al-Ghifârî, and I said: ‘What is this Hadîth that I have heard from Abû Dharr, (saying) such and such?’ And I quoted this Hadîth to him. He said: ‘I heard it from the Messenger of Allâh ﷺ too.’”
It was narrated that Yusair bin ‘Amr said: “I asked Sahl bin Ḥunaif: ‘Did you hear the Prophet mention the Khawārij?’ He said: ‘I heard him’ and he gestured towards the east - (say:) ‘People who recite the Qurʾān on their lips, but it will not go past their collarbones. They will pass out of the religion as an arrow passes out of the prey.’”

Sulaimān Ash-Shaibānī narrated it with this chain (a similar Hadīth as no. 2470), and he said: “Many groups will emerge therefrom.”

It was narrated from Sahl bin Ḥunaif that the Prophet said: “There will be people in the east who will go astray; they have shaven heads.”

Chapter 50. Zakât Is Forbidden For The Messenger Of Allāh And His Family, And They Are Banū Ḥāshim And Banū Al-Muṭṭalib, And No One Else
Hurairah said: “Al-Hasan bin ‘Ali took a date from the dates that had been given in charity and put it in his mouth. The Messenger of Allah ﷺ said: ‘No, no, put it down! Don’t you know that we do not consume charity?’”

[2474] (…) It was narrated from Shu‘bah with this chain (a similar Hadith as no. 2473), and he said: “The charity is not permissible for us.”

[2475] (…) It was narrated from Shu‘bah with this chain (a similar Hadith as no. 2473), as Ibn Mu‘ādh said: “We do not consume charity.”

[2476] (1070) It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: “I go to my family and I find a date lying on my bed, and I pick it up to eat it, then I fear that it may be charity, so I put it down.”
[2477] 163 - (…) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated from Muhammad the Messenger of Allâh وَلَهُ مَا حَدَّثَنَا أَبُو هُرَائِرَةُ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ - فَذَكَّرَ أُحَدِّيْتُ، وَنَبَأَ - and he quoted a number of Ahâdîth, including the following: “And he said: The Messenger of Allâh وَلَهُ مَا حَدَّثَنَا أَبُو هُرَائِرَةُ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ said: ‘By Allâh, I go back to my family and I find a date lying on my bed’ - or ‘in my house’ - ‘and I pick it up to eat it, then I fear that it may be charity [or from the charity], so I put it down.”

[2478] 164 - (1071) It was narrated from Anas bin Mâlik that the Prophet وَلَهُ مَا حَدَّثَنَا أَبُو هُرَائِرَةُ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ found a date and said: “Were it not that it may be from the charity, I would eat it.”

[2479] 165 - (…) Anas bin Mâlik narrated that the Messenger of Allâh وَلَهُ مَا حَدَّثَنَا أَبُو هُرَائِرَةُ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ passed by a date on the road and said: “Were it not that it may be from the charity, I would eat it.”

[2480] 166 - (…) It was narrated from Anas that the Prophet وَلَهُ مَا حَدَّثَنَا أَبُو هُرَائِرَةُ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ found a date and said: “Were it
not that it may be charity, I would eat it.”

Chapter 51. Not Appointing The Family Of The Prophet In Charge Of The Charity

[2481] 167 - (1072) ‘Abdul-Muţtalib bin Rabî‘ah bin Al-Hârith narrated: “Rabî‘ah bin Al-Hârith and Al-‘Abbâs bin ‘Abdul-Muţtalib got together and said: ‘By Allâh, why don’t we send these two young men - meaning myself and Al-Fadl bin ‘Abbâs - to the Messenger of Allâh to speak to him, so that he will appoint them in charge of this charity, then they would do what the people do and get what the people get.’ While they were discussing that, ‘Ali bin Abî Tâlib came and stood in front of them. They mentioned that to him, and ‘Ali bin Abî Tâlib said: ‘Do not do that, for by Allâh, he will not do that.’ Rabî‘ah bin Al-Hârith turned to him and said: ‘By Allâh, you are only saying this because you feel jealous of us. By Allâh, when you became the son-in-law of the Messenger of Allâh we did not feel jealous of you.’ ‘Ali said: ‘Send them.’ So they went, and ‘Ali lay down.”

He said: “When the Messenger of Allâh had prayed Zuhr, we went ahead of him to the
apartment and stood at the door until he came. He took hold of our ears then said: ‘Tell me what you want to say.’ Then he went in and we entered upon him, and on that day he was at the house of Zainab bint Jahsh. Each of us urged the other to speak, then one of us spoke and said: ‘O Messenger of Allāh, you are the kindest of people and the best in upholding ties of kinship. We have reached the age of marriage, and we have come so that you might appoint us in charge of some of this charity, so that we may do for you what the people do, and get what they get.’ He remained silent for a long time, until we wanted to speak again, but Zainab gestured to us from behind the curtain not to speak. Then he said: ‘The charity is not appropriate for the family of Muhammad, rather it is the dirt of the people. Call Mahmiyah for me’ - who was in charge of the Khums - ‘and Nawfal bin Al-Hārith bin ‘Abdu-Muṭṭalib.’ They came, and he said to Mahmiyah: ‘Give your daughter in marriage to this young man’ - meaning Al-Faḍl bin ‘Abbās, and he did so. And he said to Nawfal bin Al-Hārith: ‘Give your daughter in marriage to this young man,’ meaning myself - and he did so. And he said to Mahmiyah: ‘Give the gift (the Mahr) for them from the
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Khums, such-and-such an amount.”

Az-Zuhri (one of the narrators) said: “And he did not tell me how much it was.”

[2482] 168 - (…) ‘Abdul-Muţṭalib bin Rabî’ah bin Al-Ḥârîth bin ‘Abdul-Muţṭalib narrated that his father Rabî’ah bin Al-Ḥârîth [bin ‘Abdul-Muţṭalib] and Al-‘Abbâs bin ‘Abdul-Muţṭalib said to ‘Abdul-Muţṭalib bin Rabî’ah and Al-Fâdî bin ‘Abbâs: “Go to the Messenger of Allâh ﷺ...” and he quoted a Hadîth like that of Mâlik (no. 2481). And he said in it: “‘Abî spread his Ridâ’ and lay down on it, and he said: ‘I am Abû Hasan, the chief, and by Allâh I will not move from my place until your two sons come back to you with the reply to the request with which you sent them to the Messenger of Allâh ﷺ.’”

And he said in the Hadîth: “Then he said to us: ‘This charity is the dirt of the people, and it is not permissible for Muhammad ﷺ nor for the family of Muhammad ﷺ.’” And he said: “Then the Messenger of Allâh ﷺ said: ‘Call Mahmiyah bin Jaz for me.’ He was a man from Banû Asad whom the Messenger of Allâh ﷺ had appointed in charge of the Khums.”
Chapter 52. Gifts Are Permissible For The Prophet And Banû Háshim And Banû Al-Muṭṭalib, Even If The Giver Acquired It By Way Of Charity. When The Recipient Takes Possession Of Charity, It Is No Longer Described As Charity, And It Is Permissible For Anyone For Whom Charity Is Otherwise Unlawful

[2483] \text{169 - (1073)} 'Ubaid bin As-Sabbāq said: “Juwairiyah, the wife of the Prophet, told him that the Messenger of Allah entered upon her and said: ‘Is there any food?’ She said: ‘No by Allah, O Messenger of Allah, we do not have any food except a bone of mutton that was given to our freed slave woman from the charity.’ He said: ‘Bring it, for it has reached its destination.’”

[2484] \text{(...)} A similar report (as no. 2483) was narrated from Az-Zuhri with this chain.

[2485] \text{170 - (1074)} Anas bin Mâlik said: “Barîrah gave the Prophet some meat that had been given to her in charity, and
he said: ‘It is charity for her and a gift for us.’”

[2486] 171 - (1075) It was narrated from ‘Aishah: “Some beef was brought to the Prophet and it was said: ‘This is what was given in charity to Barirah.’ He said: ‘It is charity for her and a gift for us.’”

[2487] 172 - (...) It was narrated that ‘Aishah [may Allah be pleased with her] said: “Three rulings were issued with regard to Barirah. The people used to give her charity, and she would give it to us as gifts. I mentioned that to the Prophet and he said: ‘It is charity for her and a gift for you, so eat it.’”
A similar report was narrated from 'Aishah, from the Prophet.

A similar report (as no. 2487, with a different chain) was narrated from 'Aishah from the Prophet, except that he said: 'It is a gift to us from her.'

It was narrated that Umm 'Atiyyah said: "The Messenger of Allâh  sent a sheep from the charity to me, and I sent some of it to 'Aishah. When the Messenger of Allâh  came to 'Aishah he said: 'Do you have anything (to eat)?' She said: 'No, except that Nusaibah sent us some of the sheep which you had sent to her.' He said: 'It has reached its destination.'"
Chapter 53. The Prophet Accepted Gifts But Refused Charity

[2491] 175 - (1077) It was narrated from Abû Hurairah that when food was brought to the Prophet, he would ask about it. If it was said that it was a gift, he would eat from it, but if it was said that it was charity, he would not eat from it.

Chapter 54. The Supplication For The One Who Brings Charity

[2492] 176 - (1087) ‘Abdullâh bin Abî Awfa said: “When people brought their charity to him, the Messenger of Allâh would say: ‘Allâhumma salli ‘alaihim (O Allâh, bless them).’ My father Abû Awfa brought some charity to him and he said: ‘Allâhumma salli ‘ala âli awfa (O Allâh, bless the family of Abû Awfa).’”
Chapter 55. Pleasing The Zakât Collector Unless He Asks For Something Unlawful

[2493] (…) It was narrated from Shu’bah with this chain, except that he said: "salli ‘alaihim (bless them)."[1]

[2494] 177 - (989) It was narrated that Jarîr bin ‘Abdullâh said: "The Messenger of Allâh ﷺ said: ‘When the Musâddiq (Zakât collector) comes to you, let him depart from you while he is pleased with you.’"
Chapter 1. The Virtues Of The Month Of Ramadân

[2495] 1 - (1079) It was narrated from Abû Hurairah [may Allah be pleased with him] that the Messenger of Allah ﷺ said: “When Ramadân comes, the gates of Paradise are opened and the gates of the Fire are closed, and the devils are fettered.”

[2496] 2 - (...) Abû Hurairah [may Allah be pleased with him] said: “The Messenger of Allah ﷺ said: ‘When Ramadân comes, the gates of mercy are opened and the gates of Hell are shut, and the devils are put in chains.’"
Chapter 2. The Obligation To Fast Ramadân When The Crescent Is Sighted, And To Break The Fast When The Crescent Is Sighted, And That If It Is Cloudy At The Beginning Or End Of The Month, Then The Month Should Be Completed As Thirty Days

[2498] 3 - (1080) It was narrated from Ibn 'Umar (may Allah be pleased with them)\footnote{The Arabic words are: (א) which bit. Means may Allah be pleased with both of them; Meaning in Arabic language plural form are of two kinds (1) when they are (2) and more than two. Here the expression is used for both 'Umar and his son both of them being Companions.} that the Prophet ﷺ mentioned Ramadân and said: "Do not fast until you see the crescent and do not break the fast until you see it, and if it is cloudy, then count it."

[2499] 4 - (...) It was narrated from Ibn 'Umar (may Allah be pleased with them) that the Messenger of Allah ﷺ said:

[2497] (... ) Abû Hurairah [may Allah be pleased with him] said:

The Messenger of Allah ﷺ said: "When Ramadân begins..." a similar report (as no. 2496).
mentioned Ramadân and he gestured with his hands and said: “The month is like this and like this and like this,” and he tucked his thumb away the third time. “Fast when you see it (the crescent), and break the fast when you see it, and if it is cloudy, then count thirty for it.”

[2500] 5 - (...) ‘Ubaidullâh narrated with this chain: “The month is like this and like this and like this, and if it is cloudy count thirty,” like the Hadîth of Abû Usâmah (no. 2499).

[2501] (...) It was narrated from ‘Ubaidullâh with this chain. He said: “The Messenger of Allâh ﷺ mentioned Ramadân and said: “The month is twenty-nine, the month is like this, and like this, and like this.”” And he said: “And count it,” but he did not say: “thirty.”

[2502] 6 - (...) It was narrated that Ibn ‘Umar [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: “The month is twenty-nine days, so do not fast until you see it the crescent, and do not break the fast until you see it, and if it is cloudy then count it.”
[2503] 7 - (...) It was narrated that ‘Abdollâh bin ‘Umar [may Allah be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘The month is twenty-nine, so when you see the crescent, then fast, and when you see it, break the fast, and if it is cloudy then count it.”

[2504] 8 - (...) It was narrated that ‘Abdollâh bin ‘Umar [may Allah be pleased with them] said: “I heard the Messenger of Allâh ﷺ say: ‘When you see it (the crescent) then fast, and when you see it, then break the fast, and if it is cloudy then count it.”

[2505] 9 - (...) It was narrated from ‘Abdollâh bin Dînâr that he heard Ibn ‘Umar [may Allah be pleased with them] say: “The Messenger of Allâh ﷺ said: ‘The month is twenty-nine nights. Do not fast until you see it (the crescent), and do not break the fast until you see it, unless it is cloudy. If it is cloudy, then count it.’”

Kitâb al-Sâhîh 4:342

[2503] 7 - (...) وَحَدَّثَنَا حَمَّادٌ بنُ مَسَائِلٍ حَدَّثَنَا يَسْرُبُ ابْنُ مَسَائِلٍ حَدَّثَنَا سَلَمُ الْمُطَّلِعُ وَهُوَ ابْنُ عَلْقُمٍ عَنْ نَافِعٍ عِنْ نُعَيْبٍ الَّذِي بِنَى عُمَّرٍ رضي الله عنهما قال: قَالَ رَسُولُ الله ﷺ: "يَسْعَى الْشَّهْرُ وَيَضْعُفُ وَيُعْشُرُونَ فَإِذَا رَأَيْتَمُوهُ فَأَفَطِرُوا فَإِنْ غَيْرٍ عَلَى كُلِّ مَا فَادِرَوْا لَهُ".

[2504] 8 - (...) حَدَّثَنَا حَمَّادٌ حُرَمَلْةُ ابْنُ يَحْيَى أَخْبَرَنَا ابنُ وَهَبْ أَخْبَرْنِي يُوسُفُ عَنْ ابْنِ نَافِعٍ حَدَّثَنَا سَلَمُ الْمُطَّلِعُ أَبْنُ عَلْقُمٍ عَنْ نَافِعٍ عِنْ نُعَيْبٍ رضي الله عنهما قال: سَمَّعْتُ رَسُولَ الله ﷺ يَقُولُ: "إِذَا رَأَيْتَمُوهُ فَأَفَطِرُوا فَإِنْ غَيْرٍ عَلَى كُلِّ مَا فَادِرَوْا لَهُ".

[2505] 9 - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَحَدَّثَنَا يَحْيَى بْنُ آبِيَّ بَوْفٍ وَقَتْبِيَةٍ أَبْنُ سَعِيدٍ وَابْنُ جُعُفرٍ قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا كَانَ الْآخَرُونَ حَدَّثُوا إِسْمَاعِيلٌ وَهَوَّةٌ ابْنُ جُعُفرٍ عَنْ عَبْدِ اللَّهِ ابْنِ يَمَامَةِ أَنْ سَمَّى ابْنَ عُمَّرٍ رضي الله عنهما قال: رَسُولُ اللَّه ﷺ: "يَسْعَى الْشَّهْرُ وَيَضْعُفُ وَيَعْشُرُونَ لِيَلَّةٌ".
[2506] 10 - (...) ‘Amr bin Dinâr narrated that he heard Ibn ‘Umar [may Allâh be pleased with them] say: “I heard the Prophet ﷺ say: ‘The month is like this and like this, and like this,’ and he tucked away his thumb the third time.”

[2507] 11 - (...) Ibn ‘Umar [may Allâh be pleased with them] said: “I heard the Messenger of Allâh ﷺ say: ‘The month is twenty-nine.”

[2508] 12 - (...) It was narrated from ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] that the Prophet ﷺ said: “The month is like this, and like this, and like this; ten, ten and nine.”

[2509] 13 - (...) Ibn ‘Umar [may
Allāh be pleased with them] said: “The Messenger of Allāh ﷺ said: ‘The month is like this, and like this, and like this,’ and he clapped his hands twice with all his fingers, but he tucked away his right or left thumb on the third time.”

[2510] 14 - (...) Ibn ‘Umar [may Allāh be pleased with them] said: “The Messenger of Allāh ﷺ said: ‘The month is twenty nine.’” And (one of the narrators) Shu‘bah put his hands together three times, and tucked away his thumb on the third time.

‘Uqbah said: “I think he said: ‘The month is thirty,’ and he put his hands together three times.”

[2511] 15 - (...) Ibn ‘Umar [may Allāh be pleased with them] narrated that the Prophet ﷺ said: “We are an unlettered Ummah, we do not write nor calculate. The month is like this, and like this, and like this,” and he tucked away his thumb the third time; “and the month is like this, and like this, and like this,” indicating a total of thirty.
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[2512] (...) It was narrated from Al-Aswad bin Qais with this chain (a Hadith similar to no. 2512), but he did not mention the (example of the) second month, with thirty.

[2513] 16 - (...) It was narrated that Sa’d bin ‘Ubaidah said: “Ibn ‘Umar [may Allah be pleased with them] heard a man saying: ‘Tonight is halfway (through the month),’ and he said to him: ‘How do you know that tonight is halfway (through the month)? I heard the Messenger of Allah say: ‘The month is like this, and like this,’ and he showed ten with his fingers twice, “and like this,” and he showed all his fingers the third time, but he tucked away, or hid his thumb.”"

[2514] 17 - (1081) It was narrated that Abü Hurairah [may Allah be pleased with them] said: “The Messenger of Allah said: ‘When you see the crescent then fast, and when you see it, then break the fast, and if it is cloudy then fast thirty days.’”
[2515] 18 - (...) It was narrated from Abū Hurairah [may Allāh be pleased with them] that the Prophet ﷺ said: "Fast when you see it (the crescent), and break the fast when you see it, and if it is cloudy then complete the number."

[2516] 19 - (...) Abū Hurairah [may Allāh be pleased with them] said: "The Messenger of Allāh ﷺ said: ‘Fast when you see it (the crescent), and break the fast when you see it, and if it is cloudy then count the month as thirty.’"

[2517] 20 - (...) It was narrated that Abū Hurairah [may Allāh be pleased with them] said: "The Messenger of Allāh ﷺ mentioned the crescent and said: ‘When you see it then fast, and when you see it then break the fast, and if it is cloudy, then count it as thirty.’"

Chapter 3. Do Not Start Fasting One Or Two Days Before Ramadān

[2518] 21 - (1082) It was
narrated that Abū Hurairah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: ‘Do not start fasting one or two days before Ramadân, except a man who (observes a regular) fast, then let him fast it.’"

[2519] (...) A similar report (as no. 2518) was narrated from Yahyâ bin Abî Kathîr with this chain.

Chapter 4. The Month May Be Twenty-Nine Days

[2520] 22 - (1083) It was narrated from Az-Zuhrî that the Prophet ﷺ swore not to enter upon his wives for a month. Az-Zuhrî said: "'Urwah informed me that 'Âishah [may Allâh be pleased with her] said: ‘When twenty-nine nights had passed,
which I had counted, the Messenger of Allâh ﷺ entered upon me. He started with me. I said: “O Messenger of Allâh, you swore that you would not enter upon us for a month, and now you have entered after twenty-nine days which I have counted.” He said: “The month may be twenty-nine days.”

[2521] 23 - (1084) It was narrated that Jâbir bin ‘Abdullâh [may Allah be pleased with them] said: “The Messenger of Allâh ﷺ stayed away from his wives for a month. He came out to us after twenty-nine days and we said: ‘Today is twenty-nine.’ He said: ‘The month,’ and he clapped his hands together three times, tucking away one thumb the third time.”

[2522] 24 - (…) Jâbir bin ‘Abdullâh [may Allah be pleased with them] said: “The Prophet ﷺ stayed away from his wives for a month, then he came out to us on the morning of the twenty-ninth, and some of the people said to him: ‘O Messenger of Allâh, it is the twenty-ninth.’ The Prophet ﷺ said: ‘The month may be twenty nine,’ then the Prophet ﷺ brought his hands together three times, twice with all his
fingers and the third time with nine fingers.”

[2523] 25 - (1085) Umm Salamah [may Allāh be pleased with her] narrated that the Prophet ﷺ swore that he would not enter upon some of his wives for a month. When twenty-nine days had passed, he came to them in the morning - or in the evening - and it was said to him: “You swore, O Prophet of Allāh, that you would not enter upon us for a month.” He said: “The month may be only twenty-nine days.”

[2524] (...) A similar report (as no. 2523) was narrated from Ibn Juraij with this chain.

[2525] 26 - (1086) It was narrated that Sa’d bin Abī Waqqāṣ said: “The Messenger of Allāh ﷺ struck one hand against
the other and said: 'The month is like this, and like this,' then he tucked away one digit the third time."

[2526] 27 - (...) It was narrated from Muhammad bin Sa’d, from his father, that the Prophet said: "The month is like this, and like this and like this," ten, ten, and nine.

[2527] (...) Ismā’il bin Abī Khālid narrated a similar Hadīth (as no. 2526) with the same chain.

Chapter 5. Each Land Has Its Own Sighting Of The Moon, And If They See The Crescent In One Land, That Does Not Necessarily Apply To Regions That Are Far Away From It

[2528] 28 - (1087) It was narrated from Kuraib that Umm Al-Fadl bint Al-Hārith sent him to Mu‘āwiyyah in Ash-Shām. He said: "I arrived in Ash-Shām and
I finished her errand, and the crescent of Ramadân appeared while I was in Ash-Shâm, where I saw the crescent moon on the night of Friday. Then I came to Al-Madinah at the end of the month, and I asked ‘Abdullâh bin Abbâs [may Allah be pleased with them], who mentioned the crescent and said: ‘When did you see the crescent?’ I said: ‘We saw it on the night of Friday.’ He said: ‘Did you see it?’ I said: ‘Yes, and the people saw it, and they fasted, and Mu‘âwiyyah fasted.’ He said: ‘But we saw it on the night of Saturday, and we will keep fasting until we complete thirty days, or we see it.’ I said: ‘Is the sighting and fasting of Mu‘âwiyyah not sufficient for you?’ He said: ‘No, this is what the Messenger of Allah ﷺ enjoined upon us.’”

Chapter 6. Clarifying That It Does Not Matter Whether The Crescent Is Large Or Small, For Allah, the Most High, Causes It To Appear For Long Enough That People Can See It, And If It Is Cloudy Then Thirty Days Should Be Completed

[2529] 29 - (1088) It was
narrated that Abû Al-Bakhtarî said: “We went out for 'Umrah, and when we stopped in Batn Nakhlah, we looked for the crescent and we saw it. Some of the people said: ‘It is three nights old,’ and some of them said: ‘It is two nights old.’ Then we met Ibn 'Abbâs and we said: ‘We have spotted the crescent; some of the people said that it was three nights old, and some of the said that it was two nights old.’ He said: ‘On what night did you see it?’ We said: ‘On such-and-such a night.’ He said: ‘The Messenger of Allâh [said: “Indeed Allâh causes it to appear for long enough that it can be seen, so on the night that you saw it, that was when it appeared.”']

[2530] 30 - (...) Abû Al-Bakhtarî said: “We saw the crescent of Ramâdan when we were in Dhât 'Irq, so we sent a man to Ibn 'Abbâs [may Allâh be pleased with them] to ask him. Ibn 'Abbâs [may Allâh be pleased with them] said: ‘The Messenger of Allâh [said: “Allâh causes it to appear for long enough that it can be seen, and if it is cloudy then complete the number (of days).”']
Chapter 7. The Meaning Of The Prophet’s Words: “The Two Months Of ‘Id Cannot Both Be Incomplete”[1]

[2531] 31 - (1089) It was narrated from ‘Abdur-Rahmân bin Abî Bakrah from his father [may Allah be pleased with him] that the Prophet ﷺ said: “The two months of ‘Id; Ramadân and Dhul-Hijjah, cannot both be incomplete.”

[2532] 32 - (...) It was narrated from Abî Bakrah that the Prophet of Allah ﷺ said: “The two months of ‘Id cannot both be incomplete.”

According to the Hadîth of Khâlid: “The two months of ‘Id; Ramadân and Dhul-Hijjah.”

[1] The popular interpretation of Lâ yanqusân is incomplete of virtue and reward; even if one of them is only twenty-nine days, the reward of those twenty-nine is like the reward for thirty.
Chapter 8. Clarifying That Fasting Begins At Dawn, And A Person May Eat And Other Than That Until Dawn Begins; And Clarifying The Dawn Which Has To Do With The Rulings Concerning The Beginning Of Fasting And The Beginning Of The Time For The Subh Prayer, And Other Than That, Which Is The Second Dawn, Which Is Called The True Dawn. The First Dawn, Which Is The False Dawn, Has Nothing To Do With The Rulings

It was narrated from 'Adiyy bin Ḥātim: "When the verse "Until the white thread appears to you distinct from the black thread of dawn" [2:187] was revealed, 'Adiyy [bin Ḥātim] said to him: 'O Messenger of Allah, I put two strings under my pillow, a white string and a black string, so that I can tell night from day.' The Messenger of Allâh ﷺ said: 'Your pillow must be very big, for that refers to the blackness of the night and the whiteness of the day.'"
Sahi bin Sa’d said: “When this Verse was revealed - “And eat and drink until the white thread appears to you distinct from the black thread”[1] - a man would take a white thread and a black thread and he would eat until he could tell them apart, until Allâh, the Mighty and Sublime, revealed: “of dawn” then it became clear.”

It was narrated that Sahl bin Sa’d [may Allah be pleased with him] said: “When this verse was revealed - “And eat and drink until the white thread appears to you distinct from the black thread”[2] - if a man wanted to fast, he would tie a white thread to one foot and a black thread to the other, then he would carry on eating and drinking until he could tell them apart when he saw them. Then after that, Allâh revealed: “of dawn” then they realized that what was meant by that was night and day.”


It was narrated from ‘Abdullâh [may Allah be pleased with him] that the Messenger of Allah ﷺ said: “Bilâl calls the Adhân at night, so eat and drink until you hear the Adhân of Ibn Umm Maktûm.”

It was narrated that ‘Abdullâh bin ‘Umar [may Allah be pleased with them] said: “I heard the Messenger of Allah ﷺ say: ‘Bilâl calls the Adhân at night, so eat and drink until you hear the Adhân of Ibn Umm Maktûm.”

It was narrated that Ibn ‘Umar [may Allah be pleased with them] said: “The Messenger of Allah ﷺ had two Mu’adhdhin, Bilâl and Ibn Umm Maktûm, the blind man. The Messenger of Allah ﷺ said: ‘Bilâl calls the Adhân at night, so eat and drink until Ibn Umm Maktûm calls the Adhân.” And there was no more between them than the time it took for one to climb down and the other to climb up.
[2539] (...) A similar report (as no. 2538) was narrated from ‘Aishah [may Allâh be pleased with her], from the Prophet ﷺ.

[2540] (...) A Ḥadîth similar to that of Ibn Numair (no. 2538) was narrated from ‘Ubaidullâh.

[2541] 39 - (1093) It was narrated that Ibn Mas’ûd [may Allâh be pleased with them] said, "Allâh’s Messenger ﷺ said: ‘No one of you should let the Adhân of Bilâl’ - or ‘the call of Bilâl’ - prevent him from eating his Sahâr. Rather he calls the Adhân’ - or ‘gives the call’ - ‘so that the standing (one who is praying Qiyâm) may return (to rest) and the one who is asleep may awaken.’” Then he said: “‘It is not when it is like this,’” and he moved his hand up and down, “rather it is when it is like this,” and he spread his fingers out.

[2542] (...) It was narrated from Sulaimân At-Taimî with this chain (a Ḥadîth similar to no.
2541), except that he said: “Dawn is not the one that is like this,” and he held his fingers together and pointed them down towards the ground, “rather it is the one that is like this”, and he put one index finger next to the other and spread his fingers.

[2543] 40 - (...) It was narrated from Sulaimân At-Ta’mî with this chain (a Hadîth similar to no. 2541), but the Hadîth of Al-Mu’tamir ends with the words: “so that the one who is asleep may wake up and the standing (one who is praying Qiyâm) may return (to rest).”

Ishâq said: “Jarîr said in his Hadîth: ‘It is not when it is like this, rather it is when it is like this’ - meaning the dawn - ‘It is the horizontal one, not the vertical one.’”

[2544] 41 - (1094) Samurah bin Jundab said: “I heard Muḥammad ﷺ say: ‘No one of you should be misled by the call of Bilâl from (taking) Sahûr, nor by this whiteness, until it spreads.”
[2545] 42 - (...) It was narrated that Samurah bin Jundab [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘You should not be misled by the Adhân of Bilâl, or by this whiteness - referring to the vertical columns of the (false) dawn - until it spreads like this.”

[2546] 43 - (...) It was narrated that Samurah bin Jundab [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: Do not let the Adhân of Bilâl nor the vertical whiteness on the horizon like this distract you from your Sahâr, until (the whiteness) is like this.”

Hammâd described it with his hands and said: “Meaning, when it is horizontal.”

[2547] 44 - (...) Samurah bin Jundab [may Allâh be pleased with them] narrated in a Khutbah that the Prophet ﷺ said: “Do not be misled by the call of Bilâl nor this whiteness, until the dawn appears” - or “until dawn breaks.”
Chapter 9. The Virtue Of Sahâr, Which Is Recommended. It Is Recommended To Delay It And To Hasten The Breaking Of The Fast

[2549] 45 - (1095) It was narrated that Anas [may Allah be pleased with them] said: "The Messenger of Allah ﷺ said: 'Take Sahâr, for in Sahâr there is blessing.'"

[2550] 46 - (1096) It was narrated from ‘Amr bin Al-‘A’ that the Messenger of Allah ﷺ said: "The difference between our fasting and the fasting of the People of the Book is eating As-Sahâr (the meal before dawn)."
[2551]... - (...) It was narrated from Mūsā bin ʿAlī with this chain (a similar Hadīth as no. 2550).

[2552] 47 - (1097) It was narrated from Anas, from Zaid bin Thābit [may Allāh be pleased with them] who said: “We ate Sahār with the Messenger of Allāh ﷺ, then we got up and offered As-Salāt (Fajr).”

I said: “How long was there between the two?” He said: “(The time it takes to recite) fifty verses.”

[2553] (...) It was narrated from Qatādah with this chain (a similar Hadīth as no. 2552).

[2554] 48 - (1098) It was narrated from Sahl bin ʿAṣd [may Allāh be pleased with them] that the Messenger of Allāh ﷺ said: “The people will remain in goodness so long as they hasten to break the fast.”
[2555] (...) A similar report (as no. 2554) was narrated from Sahl bin Sa'd [may Allâh be pleased with them], from the Prophet ﷺ.

[2556] 49 - (1099) It was narrated that Abû ‘Atiyah said: “Masrûq and I entered upon ‘Aishah and said: ‘O Mother of the Believers, there are two men among the Companions of Muḥammad ﷺ; one of them hastens to break the fast and hastens to offer As-Salât, and the other delays the breaking the fast and delays the prayer.’ She said: ‘Who is the one who hastens to break the fast and hastens to offer As-Salât?’ We said: ‘Abdullâh’ - meaning bin Mas’ûd. She said: ‘That is what the Messenger of Allâh ﷺ used to do.’”

Abû Kuraib added: “The other one was Abû Mûsâ.”

[2557] 50 - (...) It was narrated that Abû ‘Atiyah said: “Masrûq and I entered upon ‘Aishah [may Allâh be pleased with her], and Masrûq said to her: ‘There are two men among the Companions of the Messenger of Allâh ﷺ, both of whom are striving to do
It was narrated that 'Umar [may Allah be pleased with them] said: ‘The Messenger of Allah said: ‘When the night comes and the day departs, and the sun sets, then it is time for the fasting person to break his fast.’”

Chapter 10. Clarifying The Time For Ending The Fast And The End Of The Day

[2558] 51 - (1100) It was narrated that ‘Umar [may Allâh be pleased with them] said: “The Messenger of Allâh Ḥ ﷺ said: ‘When the night comes and the day departs, and the sun sets, then it is time for the fasting person to break his fast.””

[2559] 52 - (1101) It was narrated that ‘Abdullâh bin Abî Awfâ said: “We were with the Messenger of Allâh Ḥ ﷺ on a
journey during the month of Ramadân. When the sun set he said: 'O so-and-so, dismount and mix something for us.' He said: 'O Messenger of Allâh, it is still day.' He said: 'Dismount and mix something for us.' So he dismounted and mixed something, and brought it to him. The Prophet ﷺ drank some, then he said, gesturing with his hand: 'When the sun sets from here, and the night comes from here, then it is time for the fasting person to break his fast.'

[2560] 53 - (…) It was narrated that Ibn Abī Awfâ [may Allah be pleased with them] said: "We were with the Messenger of Allâh ﷺ on a journey, and when the sun set, he said to one man: 'Dismount and mix something for us.' He said: 'O Messenger of Allâh, why not wait till evening?' He said: 'Dismount and mix something for us.' He said: 'It is still day.' But he dismounted and mixed something for him to drink, then he (ﷺ) said: 'When you see that the night has come from here' - and he pointed towards the east - 'then it is time for the fasting person to break his fast.'"

[2561] (…) ‘Abdullâh bin Abî Awfâ [may Allâh be pleased with

[1] Ajdah: It is to mix something with something else. And the meaning here is to mix Sawîq with water.
them] said: “We traveled with the Messenger of Allâh ﷺ when he was fasting. When the sun set, he said: ‘O so-and-so, dismount and mix something for us.’”... a Hadîth like that of Ibn Mushîr and ‘Abbâd bin Al-Awwâm (no. 2560).

[2562] 54 - (...) A Hadîth similar to that of Ibn Mushîr, ‘Abbâd and ‘Abdul-Wâhid (no. 2561), was narrated from Ibn Abî Awfâ, but it does not say in the Hadîth of any of them: “During the month of Ramadân,” nor the words, “when the night has come from here,” except in the report of Hushaim alone.


[2563] 55 - (1102) It was narrated from Ibn ‘Umar [may Allâh be pleased with them] that the Prophet ﷺ forbade Al-Wisâl.

[11] Fasting more than one day without breaking the fast at night.
They said: “You perform Wişâl.”
He said: “I am not like you; I am fed and given to drink.”

[2564] 56 - (...) It was narrated from Ibn ‘Umar [may Allâh be pleased with them] that the Messenger of Allâh ﷺ performed Wişâl during Ramadân, and the people also performed Wişâl. He told them not to do that and it was said to him: “You perform Wişâl.”
He said: “I am not like you; I am fed and given to drink.”

[2565] (....) A similar report (as no. 2564) was narrated from Ibn ‘Umar from the Prophet ﷺ, but he did not say: “In Ramadân.”

When they refused to stop practicing *Wişâl*, he fasted continuously with them day after day, then they saw the crescent. He said: 'If the crescent had been delayed, I would have made you fast more,' as if he wanted to teach them a lesson when they refused to stop.'

[2567] 58 - (...) It was narrated that Abû Hurairah [may Allah be pleased with them] said: "The Messenger of Allah ᴡsaid: 'Do not perform *Wişâl.*' They said: 'But you perform *Wişâl,* O Messenger of Allah.' He said: 'You are not like me in that. During the night, my Lord feeds me and gives me to drink. Take upon yourselves only those deeds that you are capable of.'"

[2568] (...) A similar report (as no. 2567) was narrated from Abû Hurairah [may Allah be pleased with them] from the Messenger of Allah ᴡ, except that he said: "Take upon yourselves what you are able."

[2569] (...) It was narrated from Abû Hurairah [may Allah be pleased with them] that the Prophet ᴡ forbade continuous fasting - a Hadîth like that of 'Umârah from Abî Zur'ah (no. 2567).
It was narrated that Anas [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ was praying in Ramadân, and I came and stood beside him, and another man came and stood too, until there was a group of us. When the Prophet ﷺ realized that I was behind him, he made his prayer brief. Then he went to his abode and offered a prayer such as he did not pray with us. The next morning, we said to him: 'Did you notice us last night?' He said: 'Yes. That is what made me do what I did.'"

"The Messenger of Allâh ﷺ started to perform Wişâl at the end of the month, and some of his Companions began performing Wişâl. The Prophet ﷺ said: 'What is the matter with men who perform Wişâl? You are not like me. By Allâh, if the month were to be lengthened for me, I would fast continuously, and those who go to extremes would give up their extreme ways.'"

[2571] 60 - (...) It was narrated that Anas (may Allâh be pleased with him) said: "The Messenger of Allâh ﷺ performed Wişâl during the beginning of Ramadân, and some of the Muslims performed Wişâl. News of that reached him and he said: 'If the month is lengthened for
us, we will fast continuously, so that those who go to extremes will give up their extreme ways. You are not like me’ - or ‘I am not like you’ - ‘I am continually fed and given to drink by my Lord.’"

[2572] 61 - (1105) It was narrated that ‘Aīshah [may Allâh be pleased with her] said: “The Prophet ﷺ forbade them (the Companions or the Muslims) from Wisâl out of compassion towards them. They said: ‘But you perform Wisâl.’ He said: ‘I am not like you; my Lord feeds me and gives me to drink.’”

Chapter 12. Clarifying That Kissing When Fasting Is Not Unlawful For The One Whose Desire Is Not Provoked By That

[2573] 62 - (1106) It was narrated that ‘Aīshah [may Allâh be pleased with her] said: “The Messenger of Allâh ﷺ would kiss one of his wives while he was fasting.” Then she smiled.

[2574] 63 - (...) Sufyân said: “I said to ‘Abdur-Rahmân bin Al-Qâsim: ‘Did you hear your father narrating from ‘Aīshah [may
Allāh be pleased with her] that the Prophet ﷺ used to kiss her while he was fasting?" He remained silent for a moment, then he said: ‘Yes.’"

[2575] 64 - (…) It was narrated that ‘Āishah [may Allāh be pleased with her] said: “The Messenger of Allāh ﷺ used to kiss me while he was fasting, but who among you can control his desire as the Messenger of Allāh ﷺ used to control his desire?”

[2576] 65 - (…) It was narrated that ‘Āishah [may Allāh be pleased with her] said: “The Messenger of Allāh ﷺ used to kiss and touch (his wife) while he was fasting, but he was the most able of you to control his desire.”

[2577] 66 - (…) It was narrated
from ‘Aishah [may Allah be pleased with her] that the Messenger of Allah ﷺ used to kiss (his wife) while he was fasting, and he was the most able of you to control his desire.

[2578] 67 - (…) It was narrated from ‘Aishah [may Allah be pleased with her] that the Messenger of Allah ﷺ used to touch (his wife) while he was fasting.

[2579] 68 - (…) It was narrated that Al-Aswad said: “Masrūq and I went to ‘Aishah [may Allah be pleased with her] and said: ‘Did the Messenger of Allah ﷺ touch (his wife) while he was fasting?’ She said: ‘Yes, but he was the most able of you to control his desire,’ or ‘one of the most able of you to control his desire’” - Abū ‘Āsim (a narrator) was not sure.

[2580] ... - (…) It was narrated from Al-Aswad and Masrūq that they entered upon the Mother of the Believers to ask her... and he narrated something similar (to Hadith no. 2579).
(2581) 69 - (….) ‘Urwah bin Az-Zubair narrated that ‘Aishah, the Mother of the Believers [may Allah be pleased with her] told him that the Messenger of Allah used to kiss her while he was fasting.

(2582) (…) A similar report (as no. 2581) was narrated from Yahyâ bin Abî Kathîr with this chain.

(2583) 70 - (…) It was narrated from ‘Amr bin Mâmun that ‘Aishah [may Allah be pleased with her] said: “The Messenger of Allah used to kiss (his wife) during the month of fasting.”

(2584) 71 - (…) It was narrated that ‘Aishah [may Allah be pleased with her] said: “The Prophet used to kiss (his wife) in Ramâdân while he was fasting.”
[2585] 72 - (...) It was narrated from ‘Aīshah [may Allāh be pleased with her] that the Prophet ﷺ used to kiss (his wife) while he was fasting.

[2586] 73 - (1107) It was narrated from Hafṣah [may Allāh be pleased with her], that She said: “Allāh’s Messenger ﷺ used to kiss while he was fasting.”

[2587] (...) A similar report (as no. 2587) was narrated from Ḥafṣah [may Allāh be pleased with her] from the Prophet ﷺ.

[2588] 74 - (1108) It was narrated from ‘Amr bin Abī Salamah that he asked the Messenger of Allāh ﷺ: “May the fasting person kiss (his wife)?” The Messenger of Allāh ﷺ said:
“Ask this one” - meaning Umm Salamah - and she told him that the Messenger of Allâh ﷺ did that. He said: “O Messenger of Allâh, Allâh has forgiven you your past and future sins.” The Messenger of Allâh ﷺ said to him: “By Allâh, I am the one who is the most pious and fears Allâh the most among you.”

Chapter 13. The Fasting Is Valid For The One Who Is Junub When Dawn Comes

[2589] 75 - (1109) It was narrated that Abû Bakr said: “I heard Abû Hurairah [may Allâh be pleased with them] speaking, and one of the things that he said was: ‘If dawn comes when a person is Junub, he should not fast.’ I mentioned that to ‘Abdur-Rahmân bin Al-Hârith - to his father - and he denied that. ‘Abdur-Rahmân set off, and I set off with him, and we entered upon ‘Aïshâ and Umm Salamah, may Allâh be pleased with them both. ‘Abdur-Rahmân asked them about that and they both said: ‘The Prophet ﷺ would be Junub in the morning, not as the result of a wet dream, then he would fast.’ We went and entered upon Marwân, and
‘Abdur-Rahmân mentioned that to him. Marwân said: ‘I urge you to go to Abû Hurairah and prove to him that he was wrong.’ We went to Abû Hurairah, and Abû Bakr was present throughout all that. ‘Abdur-Rahmân told him about that and Abû Hurairah said: ‘Did they tell you that?’ He said: ‘Yes.’ He said: ‘They know better.’"

"Then Abû Hurairah attributed what he used to say concerning that to Al-Fadl bin ‘Abbâs, and Abû Hurairah said: ‘That is from Al-Fadl; I did not hear it from the Prophet ﷺ.’ So Abû Hurairah retracted what he used to say on this issue."

I said[1] to ‘Abdul-Mâlik: “Did they say that with regard to Ramaḍân?” He said: “Yes, he (就好) used to wake up Junub without that being the result of a wet dream, then he would fast.”

[2590] 76 - (…) It was narrated from ‘Urwah bin Az-Zubair and Abû Bakr bin ‘Abdur-Rahmân that ‘Áishah, the wife of the Prophet ﷺ, said: “Dawn would

come in Ramađān and the Messenger of Allāh ﷺ would be Junub, not as the result of a wet dream, and he would perform Ghusl and fast.”

[2591] 77 - (...) Abū Bakr narrated that Marwān sent him to Umm Salamah [may Allāh be pleased with her] to ask about a man who wakes up Junub - may he fast? She said: “The Messenger of Allāh ﷺ used to wake up Junub following intercourse, not (as the result of) a wet dream, and he did not avoid the fast nor make up that day later on.”

[2592] 78 - (...) It was narrated that ‘Aisyah and Umm Salamah, the two wives of the Prophet ﷺ, said: “The Messenger of Allāh ﷺ used to wake up Junub as the result of intercourse, not as the result of a wet dream, in Ramađān, then he would fast.”

[2593] 79 - (1110) It was
narrated from ‘Aishah [may Allah be pleased with her] that a man came to the Prophet and asked him a question, while she was listening from behind the door. He said: “O Messenger of Allah, the time for prayer comes while I am Junub; can I fast?” The Messenger of Allah said: “Me too; the time for prayer comes while I am Junub, and I fast.” He said: “You are not like us, O Messenger of Allah, for Allah has forgiven you your past and future sins.” He said: “By Allah, I hope that I am the one who fears Allah the most among you, and the most knowledgeable of that which I should guard against.”

[2594] 80 - (1109) It was narrated from Sulaimân bin Yasâr that he asked Umm Salamah [may Allah be pleased with her] about a man who wakes up Junub: Can he fast? She said: “The Messenger of Allah used to wake up Junub, not as the result of a wet dream, and he would fast.”
Chapter 14. The Strict Prohibition Of Intercourse During The Day In Ramadân For One Who Is Fasting; And The Obligation Of Offering Major Expiation And The Definition Thereof; And That It Is Obligatory For Both The One Who Can Afford It And The One Who Cannot Afford It, And It Remains An Obligation For The One Who Cannot Afford It Until He Has The Means

[2595] 81 - (1111) It was narrated that Abû Hurairah said: “A man came to the Prophet ﷺ and said: ‘I am doomed, O Messenger of Allâh!’ He said: ‘What has doomed you?’ He said: ‘I had intercourse with my wife in Ramaân.’ He said: ‘Do you have the means to free a slave?’ He said: ‘No.’ He said: ‘Can you fast for two consecutive months?’ He said: ‘No.’ He said: ‘Do you have the means to feed sixty poor people?’ He said: ‘No.’ Then he sat down, and a large basket of dates was brought to the Prophet ﷺ. He said: ‘Give this in charity.’ He said: ‘Is there anyone poorer than us? There is no family between the two fields of volcanic rock (meaning between the two mountains of Al-Madînah) that is more in need of it than us.’ The Prophet ﷺ smiled until his eyeteeth were visible, then he said: ‘Go and feed it to your family.’”
2596 (…) A report like that of Ibn ‘Uuyaynah (no. 2595) was narrated from Muhammad bin Muslim Az-Zuhrî, and he said: “With a large basket of dates, which was a Zinbîl (basket made of palm fibers).” And he did not mention: “The Prophet smiled until his eyeteeth were visible.”

2597 82 - (…) It was narrated from Abû Hurairah [may Allah be pleased with them] that a man had intercourse with his wife in Ramadân, and he consulted the Prophet about that. He said: “Do you have the means to free a slave?” He said: “No.” He said: “Can you fast for two consecutive months?” He said: “No.” He said: “Then feed sixty poor people.”

2598 83 - (…) It was narrated from Az-Zuhrî with this chain that a man broke his fast during Ramadân and the Messenger of Allah told him to offer expiation by freeing a slave, then he mentioned a Hadîth like that of Ibn ‘Uuyaynah (no. 2595).
[2599] 84 - (...) Abü Hurairah narrated that the Prophet ﷺ told a man who broke his fast in Ramadán to free a slave, or to fast for two months, or to feed sixty poor people.

[2600] (...) A Hadîth similar to that of Ibn ‘Uyaynah (no. 2595) was narrated from Az-Zuhri with this chain.

[2601] 85 - (1112) It was narrated that ‘Aïshah [may Allah be pleased with her] said: “A man came to the Messenger of Allah ﷺ and said: ‘I am burned!’ The Messenger of Allah ﷺ said: ‘Why?’ He said: ‘I had intercourse with my wife during the day in Ramadán.’ He said: ‘Give charity, give charity.’ He said: ‘I do not have anything.’ He told him to sit down, then two large baskets of dates were brought to him, and the Messenger of Allah ﷺ told him to give it in charity.”
[2602] 86 - (...) ‘Abbâd bin ‘Abdullâh bin Az-Zubair narrated that he heard ‘Âishah [may Allah be pleased with her] say: “A man came to the Messenger of Allah ...” and he mentioned the Hadîth (as no. 2601).

But at the beginning of the Hadîth it does not say” “Give charity, give charity.” And he does not say: “During the day.”

[2603] 87 - (...) ‘Abbâd bin ‘Abdullâh bin Az-Zubair narrated that he heard ‘Âishah, the wife of the Prophet, say: “A man came to the Messenger of Allah in the Masjid during Ramadân, and said: ‘O Messenger of Allah, I am burned, I am burned.’ The Messenger of Allah asked him: ‘What is the matter?’ He said: ‘I had intercourse with my wife.’ He said: ‘Give charity.’ He said: ‘By Allah, O Messenger of Allah, I do not have anything and I cannot afford anything.’ He said: ‘Sit down.’ So he sat down, and while he was like that, a man came, driving a donkey which was laden with foodstuff. The Messenger of Allah said: ‘Where is that burnt one who was just here?’ The man
stood up, and the Messenger of Allah ﷺ said: 'Give this in charity.' He said: 'O Messenger of Allah, to someone other than me? By Allah, we are hungry and we do not have anything.' He said: 'Then eat it.'"

Chapter 15. It Is Permissible To Fast Or Not To Fast During Ramadân For One Who Is Travelling For No Sinful Purpose, If His Journey Is Two Stages[1] Or Further, But It Is Better For The One Who Is Able To Fast Without Suffering Any Harm To Do So, And The One For Whom It Is Difficult May Break The Fast

[2604] 88 - (1113) It was narrated from Ibn ‘Abbâs [may Allah be pleased with them] that the Messenger of Allah ﷺ set out during Ramadân to conquer (Makkah) and he fasted until he reached Al-Kadîd, then he broke the fast. And the Companions of the Messenger of Allah ﷺ always followed the latest command.

[1] Two Marhalah. A Marhalah is a riding stage. By two Marhalah An-Nawawi means about 48 miles, which is distance required for one to be considered a traveler in the Shafâ’î Madhâb.
[2605] (...) A similar report (as no. 2604) was narrated from Az-Zuhri with this chain.

[2606] (...) It was narrated from Az-Zuhri (a similar Hadith as no. 2604) with this chain. Az-Zuhri said: “Breaking the fast (when travelling) was the later command, and it is the later command of the Messenger of Allah that is to be followed.” Az-Zuhri said: “The Messenger of Allah reached Makkah when thirteen days of Ramadaan had passed.”

[2607] (...) A Hadith similar to that of Al-Laith (no. 2604) was narrated with this chain.

Ibn Shihab said: “They used to follow the latest command, regarding it as abrogating others, and as being the one to be followed.”
[2608] (...) It was narrated that Ibn ‘Abbâs [may Allah be pleased with them] said: “The Messenger of Allah ﷺ traveled during Ramadân, and he fasted until he reached ‘Usfân, then he called for a vessel containing some drink, and he drank it during the day so that the people could see him. Then he did not fast, until he entered Makkah.”

Ibn ‘Abbâs [may Allah be pleased with them] said: “The Messenger of Allah ﷺ fasted and (also) he did not fast, so whoever wishes may fast, and whoever wishes may not fast.”

[2609] 89 - (...) It was narrated that Ibn ‘Abbâs [may Allah be pleased with them] said: “Do not criticize the one who fasts or the one who does not fast, for the Messenger of Allah ﷺ fasted when travelling, and (also) he did not fast (when travelling).”

[2610] 90 - (1114) It was narrated from Jâbir bin ‘Abdullâh [may Allah be pleased with them] that the Messenger of Allah ﷺ set out for Makkah in Ramadân during the year of the Conquest, and he fasted until he reached Kurâ’ Al-Ghamîm, and the people fasted. Then he called for a vessel of water, which he
lifted up so that the people could see it, and then he drank it. After that it was said to him that some of the people were still fasting. He said: “Those are the disobedient ones, those are the disobedient ones.”

[2611] 91 - (...) It was narrated from Ja'far with this chain (a Hadith similar to no. 2610), and he added: “It was said to him (ﷺ): ‘Fasting is proving hard for the people, and they are waiting to see what you will do.’ He called for a vessel of water after ‘Asr.”

[2612] 92 - (1115) It was narrated that Jâbir bin 'Abdullâh [may Allah be pleased with them] said: “The Messenger of Allah ﷺ was on a journey, and he saw a man around whom the people had gathered and he was being shaded. He said: ‘What is the matter with him?’ They said: ‘(He is) a man who is fasting.’ The Messenger of Allah ﷺ said: ‘It is not righteousness to fast when travelling.’”

[2613]... - (...) Jâbir bin 'Abdullâh [may Allah be pleased with him] said:
with them] said: “The Messenger of Allah saw a man...” a similar report (as no. 2612).

[2614] (…) It was narrated from Shu'bah with this chain (a Hadīth similar to no. 2613), but Shu'bah said: “I was informed about Yahyā bin Abī Kathīr that he used to add to this Hadīth. And with this chain, in it said: ‘You should avail yourselves of the concession that Allah has granted to you.” He said: “So when I asked him, he did not remember it.”

[2615] 93 - (1116) It was narrated that Abū Sa'eed Al-Khudrī [may Allah be pleased with them] said: “We went out on a campaign with the Messenger of Allah when sixteen days of Ramadān had passed. Some of us fasted and some of us did not. Those who were fasting did not criticize those who were not, and those who were not fasting did not criticize those who were.”

[2616] 94 - (…) A Hadīth similar to that of Hammām (no. 2615) was narrated from Qatādah with this chain.
But in the Hadith of At-Taimi and 'Umar bin 'Amir it says: “when eighteen days had passed.” In the Hadith of Sa'eed it says: “when twelve days had passed.” (In the Hadith of) Shu'bah it says: “When seventeen or nineteen days had passed.”

[2617] 95 - (...) It was narrated that Abü Sa'eed Al-Khudri [may Allah be pleased with them] said: “We were travelling with the Messenger of Allah ﷺ in Ramadân, and those who were fasting were not criticized for that, and those who were not fasting were not criticized for that.”

[2618] 96 - (...) It was narrated that Abû Sa'eed Al-Khudri [may Allah be pleased with them] said: “We went out on a campaign with the Messenger of Allah ﷺ during Ramadân, and some of us...”
were fasting and some were not. Those who were fasting did not find fault with those who were not, and those who were not fasting did not find fault with those who were. They thought that for those who found the strength and fasted, that was good; and they thought that for those who found themselves weak and did not fast, that was good too.”

[2619] 97 - (1117) It was narrated that Abū Sa’eed Al-Khudrī and Jābir bin ‘Abdullâh [may Allah be pleased with them] said: “We traveled with the Messenger of Allah and some people fasted and some did not, and neither group criticized the other.”

[2620] 98 - (1118) It was narrated that Ḥumaid said: “Anas [may Allâh be pleased with them] was asked about fasting in Ramaḍân when travelling. He said: ‘We traveled with the Messenger of Allâh in Ramaḍân, and those who fasted did not criticize those who did not, and those who did not fast did not criticize those who did.’”
It was narrated that Humaid said: “I went out and I was fasting. They said to me: ‘Repeat it.’ I said: ‘Anas told me that the Companions of the Messenger of Allâh ﷺ used to travel, and those who fasted did not criticize those who did not, and those who did not fast did not criticize those who did.’”

Then I met Ibn Abî Mulaikah and he narrated something similar to me from ‘Aîshah [may Allâh be pleased with her].

Chapter 16. The Reward Of The One Who Does Not Fast When Travelling If He Does Any Tasks That Are Required

It was narrated that Anas [may Allâh be pleased with them] said: “We were with the Prophet ﷺ on a journey, and some of us were fasting and some were not. We made a stop on a hot day, and those of us who had the best shade were those who had garments with which to shade themselves, and some of us shielded themselves from the sun with their hands. Those who were fasting fell down (in exhaustion to rest), and those who were not fasting set up the tents and watered the mounts. The Messenger of Allâh ﷺ said:
‘Today those who are not fasting have taken all the reward.’

[2623] 101 - (...) It was narrated that Anas [may Allâh be pleased with them] said: ‘The Messenger of Allâh ﷺ was on a journey, and some people fasted and some did not. Those who were not fasting girded their loins and worked, but those who were fasting were too weak to do some of the work. He said concerning that: ‘Today those who are not fasting have taken all the reward.’”

[2624] 102 - (1120) It was narrated that Rabî’ah said: “Qaza‘ah narrated to me: ‘I came to Abû Sa‘eed Al-Khudrî [may Allâh be pleased with them] while he was surrounded by people. When the people dispersed from around him, I said: ‘I am not going to ask you about what these people were asking.’ And I asked him about fasting while travelling.” He said: “We traveled with the Messenger of Allâh ﷺ to Makkah when we were fasting. We made a stop, and the Messenger of Allâh ﷺ said: ‘You have drawn near to your enemy, and breaking the fast will make you stronger.’ This was a concession, so some of us fasted and some did not. Then we made another stop and he said: ‘In the morning, you are going to meet your enemy. And breaking the fast will make you...
stronger, so break the fast.’ He emphasized it (the second time), so we broke the fast.” Then he said: “I remember we fasted with the Messenger of Allâh (saww) after that, when travelling.”

Chapter 17. The Choice Between Fasting And Not Fasting When Travelling

[2625] 103 - (1121) It was narrated from ‘Aîshah [may Allâh be pleased with her] that she said: “Hamzah bin ‘Amr Al-Aslamî asked the Messenger of Allâh (saww) about fasting when travelling. He said: ‘If you wish, then fast, and if you wish, do not fast.’”

[2626] 104 - (...) It was narrated from ‘Aîshah [may Allâh be pleased with her] that Hamzah bin ‘Amr Al-Aslamî asked the Prophet (saww): “O Messenger of Allâh, I am a man who fasts a great deal; may I fast when travelling?” He said: “Fast if you wish and do not fast if you wish.”

[2627] 105 - (...) A Hadith similar to that of Hammâd bin Zaid (no. 2626) was narrated from Hishâm: “I am a man who fasts a great deal.”
[2628] 106 - (...) It was narrated from Hishâm with this chain (a similar Hadîth as no. 2626) that Hamzah said: "I am a man who fasts; may I fast when travelling?"

[2629] 107 - (...) It was narrated from Hamzah bin 'Amr Al-Aslamî [may Allâh be pleased with them] that he said: "O Messenger of Allâh, I find that I have the strength to fast when travelling; is there any sin on me for that?" The Messenger of Allâh ﷺ said: "It is a concession from Allâh, so whoever avails himself of it has done well, and whoever wants to fast, there is no blame on him."

Hârûn said in his Hadîth: "It is a concession," but he did not say: "from Allâh."

[2630] 108 - (1122) It was narrated that Abû Ad-Dardâ' [may Allâh be pleased with them]
said: “We set out with the Messenger of Allah \( \text{رسول الله} \) in the month of Ramadân, the intensity of the heat was so hot that one of us would lay his hand on his head because of the heat, and there was no one among us who was fasting apart from the Messenger of Allah \( \text{رسول الله} \) and ‘Abdullâh bin Rawâhah.”

[2631] 109 - (...) It was narrated that Umm Ad-Dardâ’ said: “Abû Ad-Dardâ’ said: ‘I remember when we were with the Messenger of Allah \( \text{رسول الله} \) on one of his journeys on an intensely hot day, when a man would put his hand on his head because of the intense heat. Not one of us was fasting, apart from the Messenger of Allah \( \text{رسول الله} \) and ‘Abdullâh bin Rawâhah.”

Chapter 18. It Is Recommended For The Person Performing Hajj In ‘Arafat Not To Fast On The Day Of ‘Arafah

[2632] 110 - (1123) It was narrated from ‘Umair the freed slave of ‘Abdullâh bin ‘Abbâs, from Umm Al-Fadl bint Al-Hârith: “Some people argued in
her presence on the Day of 'Arafah[1] about the fasting of the Messenger of Allah. Some of them said that he was fasting, and some of them said that he was not fasting. I (Umm Al-Fadl) sent a vessel of milk to him while he was sitting on his camel (in the Mawqif or place of standing at 'Arafah), and he drank it.”

[2633] (...) It was narrated from Abú An-Nadr with this chain (a Hadith similar to no. 2632), but he did not say that he (_written_ ) was sitting on his camel (in the Mawqif or place of standing at 'Arafah). And he said: “From 'Umair the freed slave of Umm Al-Fadl.”

[2634] (...) A Hadith similar to that of Ibn 'Uyaynah was narrated from Sâlim Abú An-Nadr with this chain, and he said: “From 'Umair, the freed slave of Umm Al-Fadl.”

[2635] 111 - (...) 'Umair, the freed slave of Ibn 'Abbâs [may Allah be pleased with them], narrated that he heard Umm Al-Fadl [may Allah be pleased with her] say: “Some of the Companions of the Messenger of Allah were unsure about fasting on the Day of 'Arafah when we were there with the Messenger of Allah. I sent

[1] The ninth day of Dhul-Hijjah when the Pilgrims are in the plain of 'Arafât.
him a wooden vessel of milk when he was at ‘Arafat, and he drank it.”

[2636] 112 - (1124) It was narrated from Maimūnah [may Allah be pleased with her], the wife of the Prophet ﷺ: “The people were not sure whether the Messenger of Allah ﷺ was fasting on the Day of ‘Arafah, so Maimūnah sent him a vessel of milk, while he was standing in the Mawqif (place of standing), and he drank from it while the people were looking at him.”

Chapter 19. Fasting On The Day Of ‘Ashūrā’

[2637] 113 - (1125) It was narrated that ‘Āishah [may Allah be pleased with her] said: “The Quraish used to fast on ‘Ashūrā’ during the Jāhiliyyah, and the Messenger of Allah ﷺ used to fast on (that day) too. When he emigrated to Al-Madīnah, he fasted this day and ordered that this fast be observed. When (fasting during) the month of Ramadān was enjoined, he said: ‘Whoever wishes may fast it (this day) and whoever wishes may forsake it.’”
[2638] 114 - (...) It was narrated from Hishâm with this chain (a Hadîth similar to no. 2637), but he did not say at the beginning of the Hadîth that the Messenger of Allâh ﷺ used to fast (this day). And he said at the end of the Hadîth: “He abandoned 'Ashârâ', so whoever wishes may fast it and whoever wishes may leave it.” And he did not narrate it as the words of the Prophet ﷺ as Jarîr did.

[2639] (...) It was narrated from 'Âishah that the fast of 'Ashârâ' was observed during the Jâhiliyyah, then when Islam came, whoever wanted to fasted it and whoever wanted to left it.

[2640] 115 -(...) It was narrated that 'Âishah [may Allâh be pleased with her] said: “The Messenger of Allâh ﷺ used to enjoin fasting it ('Ashârâ') before (fasting during) Ramadân was enjoined. When Ramadân was enjoined, whoever wanted to fast the day of 'Ashârâ' did so, and whoever did not want to did not fast it.”

[2641] 116 - (...) 'Urwah narrated that 'Âishah told him that the Quraish used to fast
‘Ashūrā’ during the Jāhiliyyah, then the Messenger of Allāh ﷺ was commanded to fast it, until (fasting during) Ramadān was enjoined. Then the Messenger of Allāh ﷺ said: “Whoever wishes, let him fast it, and whoever wishes, let him not fast.”

[2642] 117 - (1126) ‘Abdullāh bin ‘Umar [may Allāh be pleased with them] narrated that the people of the Jāhiliyyah used to fast on the day of ‘Ashūrā’, and the Messenger of Allāh ﷺ and the Muslims fasted it before (fasting during) Ramadān was made obligatory. When the month of Ramadān was made obligatory, the Messenger of Allāh ﷺ said: “‘Ashūrā’ is one of the days of Allāh, so whoever wishes may fast it and whoever wishes may leave it.”

[2643] (...) It was narrated from ‘Ubaidullāh with this chain (a Ḥadīth similar to no. 2642).
[2644] 118 - (...) It was narrated from Ibn 'Umar [may Allâh be pleased with them] that the day of 'Ashūrā' was mentioned in the presence of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: “It was a day that was fasted by the people of the Jâhiliyyah. Whoever among you wants to fast it, let him do so, and whoever does not want to, let him leave it.”

[2645] 119 - (...) ‘Abdullâh bin 'Umar [may Allâh be pleased with them] narrated that he heard the Messenger of Allâh ﷺ say concerning the day of 'Ashūrā': “This day was fasted by the people of Jâhiliyyah, so whoever wants to fast it, let him do so, and whoever wants to leave it, let him do so.”

‘Abdullâh [may Allâh be pleased with them] would not fast it, except when it coincided with a day that he usually fasted.

[2646] 120 - (...) It was narrated that ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “Mention was made in the presence of the Prophet ﷺ of fasting on the day of 'Ashūrā'...” and he quoted a Hadîth the same as that of Al-Laith bin Sa’d (no. 2644).
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[2647] 121 - (...) ‘Abdullâh bin ‘Umar [may Allah be pleased with them] said: “The day of ‘Ashūrâ’ was mentioned in the presence of the Messenger of Allah ﷺ and he said: ‘That is a day that was fasted by the people of the Jâhiliyyah. Whoever wishes may fast it and whoever wishes may leave it.”

[2648] 122 - (1127) It was narrated that ‘Abdūr-Rahmân bin Yazid said: “Al-Ash’âth bin Qais entered upon ‘Abdullâh when he was eating his lunch. He said: ‘O Abû Muhammad, come and eat.’ He said: ‘Isn’t today ‘Aârâ’?” He said: ‘Do you know what the day of ‘Ashūrâ’ is?’ He said: ‘What is it?’ He said: ‘It is a day that the Messenger of Allah ﷺ used to fast before (fasting during) the month of Ramadân was enjoined. When the month of Ramadân was enjoined, it was abandoned.’”

Abû Kuraib said: “He abandoned it.”
It was narrated from Al-A'mash with this chain (a Hadith similar to no. 2648), and they (the narrators) said: “When Ramadān was enjoined, he abandoned it.”

It was narrated from Qais bin Sakan that Al-Ash'ath bin Qais entered upon Abdullāh on the day of ʿĀshūrā, and he was eating. He said: “O Abū Muḥammad, come and eat.” He said: “I am fasting.” He said: “We used to fast (this day), then it was abandoned.”

It was narrated that ‘Alqamah said: “Al-Ash’ath bin Qais entered upon Ibn Mas‘ūd when he was eating on the day of ʿĀshūrā’. He said: “O Abū ‘Abdur-Raḥmān, today is the day of ʿĀshūrā’.” He said: “It was fasted before (fasting during) Ramadān was enjoined, and when Ramadān was enjoined it was abandoned. So if you are not fasting, come and eat.”
It was narrated that Jâbir bin Samurah [may Allah be pleased with them] said: “The Messenger of Allah ﷺ used to enjoin us, and encourage us, to fast on the day of ‘Ashârâ’, and he used to check on us when that day came. When (fasting during) Ramadân was enjoined, he neither commanded us nor forbade us, and he did not check on us.”

Humaid bin ‘Abdur-Rahmân narrated that he heard Mu‘âwiyyah bin Abî Sufyân delivering a Khutbah in Al-Madinah - meaning, on one of his visits there - on the day of ‘Ashûrâ’, in which he said: “Where are your scholars, O people of Al-Madinah? I heard the Messenger of Allah ﷺ say concerning this day: ‘This is the day of ‘Ashûrâ’ and Allah has not enjoined you to fast (on this day) and I am fasting. So whoever among you wants to fast, let him do so, and whoever among you does not want to fast, let him not do so.’”

A similar report (as no. 2653) was narrated from Anas from Ibn Shihîb with this chain.
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[2655] (...) It was narrated from Az-Zuhrî with this chain that he heard the Prophet  say on this day: “I am fasting, so whoever wants to fast, let him do so.” And he did not mention the rest of the Hadîth of Mâlik and Yûnus (no. 2653).

[2656] 127 - (1130) It was narrated that Ibn ‘Abbâs [may Allah be pleased with them] said: “The Messenger of Allah  came to Al-Madinah, and he found the Jews fasting on the day of ‘Ahtârâ’. They were asked about that and they said: ‘This is the day on which Allah granted victory to Müsâ and the Children of Israel over Fir‘awn (Pharaoh). We fast on this day out of reverence for it.’ The Prophet  said: ‘We are closer to Müsâ than you,’ and he enjoined fasting on that day.”

[2657] (...) It was narrated from Abû Bishr with this chain (a Hadîth similar to no. 2656), and he said: “And he asked them about that.”

[2658] 128 - (...) It was narrated from Ibn ‘Abbâs [may Allah be pleased with them] that the
Messenger of Allâh ﷺ came to Al-Madinah and found the Jews fasting on the day of ‘Âshûrâ’. The Messenger of Allâh ﷺ said to them: “What is this day that you are fasting?” They said: “This is a great day, on which Allâh saved Mûsâ and his people, and drowned Fir’awn (Pharaoh) and his people. Mûsâ fasted on this day out of gratitude and we fast it too.” The Messenger of Allâh ﷺ said: “We are more entitled to be closer to Mûsâ than you,” and the Messenger of Allâh ﷺ fasted (on this day) and enjoined fasting on it.

[2659] (...) It was narrated from Ayyûb with this chain.

[2660] 129 - (1131) It was narrated that Abû Mûsâ [may Allâh be pleased with them] said: “The day of ‘Âshûrâ’ was a day that was venerated by the Jews, who used to take it as a festival. The Messenger of Allâh ﷺ said: ‘You (Muslims) should fast (on this day).’”

[2661] 130 - (...) It was narrated that Abû Mûsâ [may Allâh be pleased with them] said: “The people of Khaibar used to fast on
the day of ‘Ashūrā’, and they took it as a festival and dressed their women in their jewelry and finery on that day. The Messenger of Allāh ﷺ said: “Then you (Muslims) should fast (on that day).”

[2662] 131 - (1132) It was narrated from ‘Ubaidullāh bin Abī Yazīd that he heard Ibn ‘Abbās [may Allāh be pleased with them] being asked about fasting on the day of ‘Ashūrā’. He said: “I do not know that the Messenger of Allāh ﷺ singled out any day for fasting, regarding it as superior to other days, apart from this day, or any month apart from this month” - meaning Ramadān.

[2663] (...) ‘Ubaidullāh bin Abī Yazīd narrated a similar report with this chain.

Chapter 20. Which Day Should Be Fasted For ‘Ashūrā’?

[2664] 132 - (1132) It was
narrated that Al-Ḥakam bin Al-Aʿraj said: “I came to Ibn ‘Abbâs [may Allah be pleased with them] while he was reclining on his Ridâ’ at Zamzam and said to him: ‘Tell me about the fast of ʿAshūrâ’.’ He said: ‘When you see the crescent of Muḥarram, then count, and fast on the ninth day.’ I said: ‘Is this how the Messenger of Allâh used to fast it?’ He said: ‘Yes.’”

[2665] (…) Al-Ḥakam bin Al-Aʿraj said: “I asked Ibn ‘Abbâs [may Allah be pleased with them], when he was reclining on his Ridâ’ at Zamzam, about fasting on the day of ʿAshūrâ’…” a Hadîth like that of Ḥâjib bin ʿUmar (no. 2664).

[2666] 133 - (1134) Abû Ghatafân bin Tarîf Al-Murri said: “I heard ʿAbdullâh bin ʿAbbâs [may Allah be pleased with them] say: ‘When the Messenger of Allâh  fasted on the day of ʿAshūrâ’ and enjoined this fast, they said: “O Messenger of Allâh, it is a day that is venerated by the Jews and Christians.” The Messenger of Allâh said: “Next year - if Allâh wills - we will fast on the ninth day.”’ He
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said: ‘But the next year the Messenger of Allah had passed away.’”

(From Eating) For The Rest Of The Day

[2667] 134 - (...) It was narrated that ‘Abdullâh bin ‘Abbâs [may Allah be pleased with them] said: “The Messenger of Allah said: ‘If I live until next year, I will certainly fast on the ninth day.’”

According to the report of Abû Bakr: “Meaning, ‘Ashūrā’.”

[2668] 135 - (1135) It was narrated that Salamah bin Al-Akwa’ said: “The Messenger of Allah sent a man from Aslam on the day of ‘Ashūrā’ and told him to announce to the people: ‘Whoever is not fasting, let him fast, and whoever has eaten, let him complete his fast until nightfall.’”

(المعجم 21) - (باب من أكل في عاشوراء فليكف بقية يومه)

(التحفة 21)
[2669] 136 - (1136) It was narrated that Ar-Rubayy bint Mu‘awwidh bin ‘Afrâ’ said: “On the morning of ‘Ashûrâ’, the Messenger of Allâh ﷺ sent word to the villages of the Anṣâr around Al-Madinah, saying: ‘Whoever started the day fasting, let him complete his fast, and whoever started the day not fasting, let him complete the rest of the day (without food).’ “After that, we used to fast on this day, and we would make our children fast too, even the little ones if Allâh wills. And we used to take them to the Masjid. We would make them toys out of wool, and if one of them cried for food, we would give (that toy) to him until it was time to break the fast.”

[2670] 137 - (1137) It was narrated that Khâlid bin Dhakwân said: “I asked Ar-Rubayy bint Mu‘awwidh about fasting on ‘Ashûrâ’ and she said: “The Messenger of Allâh ﷺ sent his envoys to the villages of the Anṣâr...” and he mentioned a Hadîth similar to that of Bishr (no. 2669), except that he said: “And we would make them a toy
out of wool, and take it with us, and if they asked us for food, we would give them the toy to play with, until they completed their fast.”

Chapter 22. The Prohibition Of Fasting On The Two Days Of ‘Id

[2671] 138 - (1137) It was narrated that Abū ‘Ubaid, the freed slave of Ibn Azhar, said: “I attended ‘Id with ‘Umar bin Al-Khaṭṭāb [may Allāh be pleased with them]. He came and prayed, then he stood and addressed the people saying: ‘These are two days when the Messenger of Allāh forbade fasting, the day when you break your fast and the other day, when you eat from your sacrifices.”

[2672] 139 - (1138) It was narrated from Abū Hurairah [may Allāh be pleased with them] that the Messenger of Allāh forbade fasting on two days: The day of Al-‘Aïd and the day of Al-Fitr.

[2673] 140 - (827) It was narrated that Qaza‘ah said, concerning Abū Sa‘eed Al-Khudrī [may Allāh be pleased with them]: “I heard a Hadīth from him that impressed me, so I
said to him: ‘Did you hear this from the Messenger of Allâh ﷺ?’ He said: ‘Would I attribute to the Messenger of Allâh ﷺ something that I did not hear?’ He said: ‘I heard him say: “Fasting is not good on two days: The day of Al-Adha and the day of Al-Fitr (breaking the fast) after Ramadân.”’

[2674] 141 - (...) It was narrated from Abû Sa‘eed Al-Khûdri [may Allâh be pleased with them] that the Messenger of Allâh ﷺ forbade fasting two days, the day of Al-Fitr and the day of An-Nahr (sacrifice).

[2675] 142 - (1139) It was narrated that Ziyâd bin Jubair said: “A man came to Ibn ‘Umar [may Allâh be pleased with them] and said: ‘I vowed to fast on a day which coincides with the day of Al-Adha, or Al-Fitr.’ Ibn ‘Umar [may Allâh be pleased with them] said: ‘Allâh has enjoined fulfillment of vows, but the Messenger of Allâh ﷺ forbade fasting on this day.”

[2676] 143 - (1140) It was narrated that ‘Âishah [may Allâh be pleased with her] said: “The Messenger of Allâh ﷺ forbade
two fasts: The day of Al-Fîtr and the day of Al-Adha.”

Chapter 23. The Prohibition Of Fasting The Days Of At-Tashriq, Which Are The Days Of Eating, Drinking And Remembering Allâh, The Mighty And Sublime

[2677] 144 - (1141) It was narrated that Nubaishah Al-Hudhali said: “The Messenger of Allâh ﷺ said: ‘The days of At-Tashriq are days of eating and drinking.’”

[2678] (...) It was narrated from Khâlid Al-Hadhdâ’ (who said): “Abû Qilâbah narrated to me, from Abû Al-Malîh, from Nubaishah.” Khâlid said: “So I met Abû Malîh, and I asked him, and he told me...” and he narrated a Hadîth similar to that of Hushaim (no. 2677) from the Prophet ﷺ, and he added: “and remembrance of Allâh.”

[2679] 145 - (1142) It was narrated from Ibn Ka'b bin Mâlik that his father narrated to him that the Messenger of Allâh ﷺ sent him and Aws bin Al-Hadathân during the days of At-Tashriq to call out: “No one will enter Paradise but a believer, and..."
Chapter 24. It Is Disliked To Single Out Friday For Fasting, Unless It Coincides With A Day That One Customarily Fasts

[2681] 146 - (1143) It was narrated from Muhammad bin 'Abbâd bin Ja'far: “I asked Jâbir bin 'Abdullâh [may Allah be pleased with them] while he was circumambulating the Ka'bah: ‘Did the Messenger of Allah forbid fasting on Friday?’ He said: ‘Yes, by the Lord of this House.’”

[2682] (...) Muhammad bin 'Abbâd bin Ja'far narrated that he asked Jâbir bin 'Abdullâh [may Allah be pleased with them]... a similar report (as no. 2681) from the Prophet ﷺ.

[2683] 147 - (1144) It was
narrated that Abû Hurairah [may Allah be pleased with them] said: “The Messenger of Allah ﷺ said: ‘None of you should fast on Friday, unless he fasts (a day) before it or after it.’”

Chapter 25. The Saying Of Allâh Most High: “...And as for those who can fast with difficulty, they have (a choice either to fast or) to feed a Miskin (poor person) (for every day)”[1] Is Abrogated By His Saying : “...So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Sawm (fasts) that month”...[2]

[2684] 148 - (1145) It was narrated from Abû Hurairah [may Allah be pleased with them] that the Prophet ﷺ said: “Do not single out the night of Friday for praying Qiyâm and do not single out the day of Friday for fasting, unless that coincides with a fast that one (habitually) observes.”

[2685] 149 - It was

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narrated that Salamah bin Al-Akwa' [may Allah be pleased with them] said: "When the following verse was revealed: '...And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day)...' those who wanted to break the fast and pay the Fidyah (did so), until the verse which comes after it was revealed, which abrogated it."

[2686] 150 - (... ) It was narrated that Salamah bin Al-Akwa' [may Allah be pleased with them] said: "During Ramadân at the time of the Messenger of Allah , who ever among us wanted to fast did so, and whoever among us wanted to break the fast and pay the Fidyah did so, until this verse was revealed: '...So whoever of you sights (the crescent on the first night of) the month (of Ramadân i.e. is present at his home), he must observe Sawm (fasts) that month...'"[2]

Chapter 26. It Is Permissible To Delay Making Up Missed Ramadân Fasts Until Before The Next Ramadân Comes, And This Is For Those Who Broke The Fast For A Reason Such As Sickness, Travel, Menstruation And The Like

[2687] 151 - (1146) It was...
narrated from Zuhair: “Yahyâ bin Sa’eed narrated to us from Abû Salamah, who said: ‘I heard ‘Aishah [may Allah be pleased with her] say: I would owe Ramadân fasts, and I would not be able to make them up until Sha’bân. Because of being busy with the Messenger of Allah ﷺ, or for the Messenger of Allah ﷺ.’”

[2688] (...) It was narrated from Sulaimân bin Bilâl: “Yahyâ bin Sa’eed narrated to us...” - with this chain (a Hadîth similar to no. 2687), except that in it he said: “That was because circumstances with the Messenger of Allah ﷺ.”

[2689] (...) It was narrated from Ibn Juraij: “Yahyâ bin Sa’eed narrated to me...” - with this chain (a Hadîth similar to no. 2687). He said: “That was because of her status with the Prophet ﷺ” - Yahyâ said that.

[2690] (...) It was narrated from ‘Abdul-Wahhâb (and another chain) from Sufyân, both of them from Yahyâ with this chain (a similar Hadîth as no. 2687). And they did not mention in the Hadîth: “Being busy with Messenger of Allah ﷺ.”

[2691] 152 - (...) It was narrated from Muhammad bin Ibrâhîm, from Abû Salamah bin ‘Abdur-
Rahmān, from ‘Āishah [may Allah be pleased with her] that she said: “If one of us did not fast [in Ramadān] during the time of the Messenger of Allah ﷺ, she would not be able to make it up with the Messenger of Allah ﷺ, until Sha'bān came.”

Chapter 27. Making Up Fasts On Behalf Of The Deceased

[2692] 153 - (1147) It was narrated from ‘Āishah [may Allah be pleased with her] that the Messenger of Allah ﷺ said: “Whoever dies owing any (obligatory) fasts, his Wali (relative) should make them up on his behalf.”[1]

[2693] 154 - (1148) It was narrated from Ibn ‘Abbâs [may Allah be pleased with them] that a woman came to the Messenger of Allah ﷺ and said: “My

[1] They say that the meaning of Wali here is one of his relatives.
mother has died, and she owed one month of fasting.” He said: “Don’t you think that if she owed a debt, you would pay it off?” She said: “Yes.” He said: “The debt owed to Allah is more deserving of being paid off.”

[2694] 155 - (…) It was narrated that Ibn ‘Abbas [may Allah be pleased with them] said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allah, my mother has died and she owed one month’s fasting. Shall I make it up on her behalf?’ He said: ‘Don’t you think that if your mother owed a debt, you would pay it off on her behalf?’ He said: ‘Yes.’ He said: ‘The debt owed to Allah is more deserving of being paid off.’”

(One of the narrators) Sulaimân said: “When we were sitting and Muslim[1] narrated this Hadîth, Al-Ḥakam and Salamah bin Kuhail both said: ‘We heard Mujâhid quote this from Ibn ‘Abbâs.’”

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[1] That is, Muslim Al-Baṭīn, one of the narrators, not the author.
[2695] (…) This Hadith was narrated from Ibn ‘Abbâs [may Allâh be pleased with them], from the Prophet ﷺ.

[2696] 156 - (…) It was narrated that Ibn ‘Abbâs said: “A woman came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, my mother has died and she owed a fast that she vowed to observe; shall I fast it on her behalf?’ He said: ‘Don’t you think that if your mother owed a debt and you would pay it off, that would settle the matter on her behalf?’ She said: ‘Yes.’ He said: ‘Then fast on behalf of your mother.’”

[2697] 157 - (1149) It was narrated from ‘Abdullâh bin Buraidah that his father [may Allâh be pleased with them] said: “While I was sitting with the
Messenger of Allah ﷺ, a woman came to him and said: ‘I gave a slave woman in charity to my mother, then she died.’ He said: ‘Your reward is assured, and she (the slave woman) has been returned to you as an inheritance.’ She said: ‘O Messenger of Allah, she owed one month’s fasting, should I fast on her behalf?’ He said: ‘Fast on her behalf.’ She said: She never went for Hajj, should I perform Hajj on her behalf? He said: ‘Perform Hajj on her behalf.’"

[2698] 158 - (...) It was narrated from ‘Abdullâh bin Buraidah that his father [may Allah be pleased with them] said: “I was sitting with the Prophet ﷺ...” a Hadîth like that of Ibn Mushir (no. 2697), except that he said: “Two months’ fasting.”

[2699] (...) It was narrated from Ibn Buraidah that his father [may Allah be pleased with them] said: “A woman came to the Prophet ﷺ...” and he mentioned a similar report (as no. 2698), but he said: “One month’s fasting.”

[2700] (...) It was narrated from Sufyân with this chain (a Hadîth
similar to no. 2697), but he said: “Two months’ fasting.”

[2701] (...) It was narrated from Sulaimân bin Buraidah that his father [may Allâh be pleased with him] said: “A woman came to the Prophet...” a Hadîth like theirs (no. 2697), but he said: “One month’s fasting.”

Chapter 28. If A Fasting Person Is Invited To Eat And He Does Not Want To Break His Fast, Or Someone Insults Him Or Argues With Him, It Is Recommended For Him To Say: “I Am Fasting,” And He Should Protect His Fast From Obscene Speech, Ignorance And The Like

[2702] 159 - (1150) It was narrated from Abü Hurairah [may Allâh be pleased with them] that the Prophet said: “If one of you is invited to eat when he is fasting, let him say: ‘I am fasting.’”
Chapter 29. Guarding One’s Tongue When Fasting

[2703] 160 - (1151) It was narrated from Abû Hurairah [may Allâh be pleased with them] that the Prophet ﷺ said: “If one of you starts his day fasting, let him not engage in any obscene or ignorant speech, and if someone insults him or argues with him, let him say: ‘I am fasting, I am fasting.’”

Chapter 30. The Virtue Of Fasting

[2704] 161 - (…) Abû Hurairah [may Allâh be pleased with them] said: “I heard the Messenger of Allâh ﷺ say: ‘Allâh, the Mighty and Sublime, says: “Every deed of the son of Adam is for him, except fasting. It is for Me, and I shall reward for it.” By the One in Whose Hand is the soul of Muḥammad, the smell of the mouth of the fasting person is better to Allâh than the fragrance of musk.””

[2705] 162 - (…) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: “The
Messenger of Allâh ﷺ said:
‘Fasting is a shield.’

[F2706] 163 - (...) Abû Hurairah [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘Allâh, the Most High, said: “Every deed of the son of Âdam is for him, except fasting. It is for Me, and I shall reward for it.”
Fasting is a shield, so when it is a day when one of you is fasting, let him not utter any obscene speech that day nor raise his voice. If anyone reviles him, or argues with him, let him say: “I am a man who is fasting, I am fasting.” By the One in Whose Hand is the soul of Muḥammad! The smell of the mouth of the fasting person will be better to Allâh on the Day of Resurrection than the fragrance of musk. The fasting person has two moments of joy that he rejoices in: When he breaks his fast he rejoices at breaking his fast, and when he meets his Lord he will rejoice in his fasting.”

[F2707] 164 - (...) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘Every deed of the son of Âdam will be multiplied, a Hasanah will
be multiplied to ten its like, up to seven hundred times. Allāh, the Mighty and Sublime, said: "Except fasting. It is for Me and I shall reward for it. He gives up his desires and his food for My sake." The fasting person will have two moments of joy: Joy when he breaks his fast, and joy when he meets his Lord. And indeed the smell of his mouth is better to Allāh than the fragrance of musk."

[2708] 165 - (...) It was narrated that Abū Hurairah and Abū Sa'eed [may Allāh be pleased with them] said: "The Messenger of Allāh ﷺ said: ‘Allāh, the Mighty and Sublime, says: “Fasting is for Me and I shall reward for it.” The fasting person has two moments of joy: When he breaks his fast, he rejoices, and when he meets Allāh he will rejoice. By the One in Whose Hand is the soul of Muhammad! The smell of the fasting person’s mouth is better to Allāh than the fragrance of musk.”

[2709] (...) Dirār bin Murrah, who is Abū Sinān, narrated it with this chain (a Hadith similar...
to no. 2708), and he said: “He said: ‘When he meets Allâh and He rewards him, he will rejoice.’”

[2710] 166 - (1152) It was narrated that Sahl bin Sa’d [may Allâh be pleased with him] said: “The Messenger of Allâh ﷺ said: ‘In Paradise there is a gate called Ar-Rayyân, through which those who fast will enter on the Day of Resurrection, and no one else will enter it but them. It will be said: “Where are those who used to fast?” And they will enter through it. When the last of them has entered, it will be closed, and no one else will enter through it.’”

Chapter 31. The Virtue Of Fasting For In The Cause Of Allâh[1] For Those Who Are Able To Without Suffering Any Harm Or Neglecting Other Duties

[2711] 167 - (1153) It was narrated that Abû Sa’eed Al-Khudrî [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘There is no one who fasts one day in the cause of Allâh, but Allâh will remove his face (the distance of) seventy autumns from the Fire in return for that day.’”

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[1] Fasting in the cause of Allâh means: Non-Obligatory fasting observed for the sole purpose of pleasing Allâh and seeking His blessings.
It was narrated from Suhail with this chain.

It was narrated that Abü Sa'eed Al-Ithürî [may Allah be pleased with them] said: ‘I heard the Messenger of Allah say: ‘Whoever fasts for one day in the cause of Allah, Allah will remove his face (the distance of) seventy autumns’ from the Fire.’”

Chapter 33. It Is Permissible To Observe A Voluntary Fast With An Intention Formed During The Day Before The Sun Reaches Its Zenith, And It Is Permissible For One Who Is Observing A Voluntary Fast To Break His Fast With No Excuse, Although It Is Better For Him To Complete It

It was narrated that ‘Aïshah, the Mother of the Believers [may Allah be pleased with her], said:

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(1154) 224 - 169 (2714) [الحقة 32 - (باب جواز صوم النافلة بني من النهار قبل الزوال، وجواز فطر الصائم نفلا من غير عذر والأولى إتمامه) It was narrated that ‘Aïshah, the Mother of the Believers [may Allah be pleased with her], said:
“The Messenger of Allâh ﷺ said to me one day: ‘O ‘Aishah! Do you have anything (to eat)?’ I said: ‘O Messenger of Allâh, we do not have anything.’ He said: ‘Then I am fasting.’ The Messenger of Allâh ﷺ went out, then a gift was brought to us - or some visitors came to us. When the Messenger of Allâh ﷺ came back, I said: ‘O Messenger of Allâh, a gift was brought to us - or some visitors came to us - and I kept something for you.’ He said: ‘What is it?’ I said: ‘Hais.’[1] He said: ‘Bring it.’ So I brought it to him and he ate, then he said: ‘I woke up this morning fasting.’”

(One of the narrators) Talhah said: “I narrated this Hadîth to Mujâhid and he said: ‘That is like a man who allocates charity from his wealth: If he wishes, he may give it, and if he wishes, he may keep it.’”

[2715] 170 - (...) It was narrated that ‘Aishah, the Mother of the Believers [may Allâh be pleased with her], said: “The Prophet ﷺ entered upon me one day and said: ‘Do you have anything (to eat)?’ We said: ‘No.’ He said: ‘Then I am fasting.’ Then he

[1] A dish made with dates, cream, and cottage cheese, and some of them say it contains oil, and also other things.
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Chapter 33. The One Who Eats, Drinks Or Has Intercourse By Mistake Does Not Break His Fast

[2716] 171 - (1155) It was narrated that Abû Hurairah [may Allah be pleased with them] said: “The Messenger of Allah said: ‘Whoever forgets that he is fasting and eats or drinks, let him complete his fast, for Allah has fed him and given him to drink.’”

Chapter 34. The Prophet’s Fasts At Times Other Than Ramadân; And It Is Recommended To Ensure That No Month Is Free Of Fasting

[2717] 172 - (1156) It was narrated that ‘Abdullâh bin Shaqîq said: “I said to ‘Aïshah [may Allah be pleased with her]: ‘Did the Prophet fast an entire month other than Ramadân?’ She said: ‘By Allah, he did not fast any entire month other than Ramadân, until he
passed away, and he would not let any month pass without fasting some of it, until he died.”

[2718] 173 - (...) It was narrated that `Abdullâh bin Shaqîq said: “I said to `Aishah [may Allah be pleased with her]: ‘Did the Messenger of Allah ﷺ fast for any entire month?’ She said: ‘I do not know that he fasted for an entire month except Ramadân, and he did not avoid fasting for an entire month, until he passed away.’”

[2719] 174 - (...) It was narrated that `Abdullâh bin Shaqîq said: “I asked `Aishah [may Allah be pleased with her] about the fasting of the Prophet ﷺ and she said: ‘He used to fast until we said: “He has fasted, he has fasted,” and he would not fast until we said: “He is not fasting, he is not fasting.” She said: ‘And I did not see him fast an entire month, since he came to Al-Madînah, unless it was Ramadân.’”

[2720] (...) It was narrated that `Abdullâh bin Shaqîq said: “I asked `Aishah [may Allah be
pleased with her]...” a similar report (as no. 2720), but he did not mention Hishâm or Muhammad in the chain.

[2721] 175 - (...) It was narrated that ‘Âishah, the Mother of the Believers [may Allâh be pleased with her], said: “The Messenger of Allâh ﷺ used to fast until we said: ‘He will not break his fast,’ and he used not to fast until we said: ‘He will not fast’. And I never saw the Messenger of Allâh ﷺ complete a month of fasting except Ramaḍân, and I never saw him fast more in any month than in Sha`bân.”

[2722] 176 - (...) It was narrated that Abû Salamah said: “I asked ‘Âishah [may Allâh be pleased with her] about the fasting of the Messenger of Allâh ﷺ and she said: ‘He used to fast until we would say: “He has fasted,” and he used not to fast until we would say: “He is not fasting.” And I never saw him fast more in any month than he fasted in Sha`bân. He used to fast all of Sha`bân, he used to fast all of Sha`bân but a little.””
It was narrated that ‘Āïshah [may Allah be pleased with her] said: “The Messenger of Allah خرسانه did not fast more in any month of the year than he did in Sha‘bān, and he used to say: ‘Take on as much deeds as you are able to, for Allah does not grow weary but you do.’ And he used to say: ‘The dearest of deeds to Allah are those that a person does regularly, even if they are small.’”

It was narrated that Ibn ‘Abbās [may Allah be pleased with them] said: “The Messenger of Allah خرسانه did not fast for any whole month apart from Ramadān. When he fasted, he would fast until one would say: ‘By Allah, he will never stop fasting.’ When he stopped fasting, he would stop for so long that one would say: ‘By Allah, he will never fast.’”

It was narrated from Abū Bishr with this chain (a Hadīth similar to no. 2724), and he said: “for an entire month since he came to Al-Madinah.”
[2726] 179 - (...) ‘Uthmân bin Hakîm Al-Ansârî said: "I asked Sa’eed bin Jubair about fasting in Rajab, as we were in Rajab at the time, and he said: 'I heard Ibn ‘Abbâs [may Allah be pleased with them] say: "The Messenger of Allah used to fast until we would say: 'He will not stop fasting,' and he would stop fasting until we would say: 'He will not fast.'""

[2727] (...) A similar report (as no. 2726) was narrated from ‘Uthmân bin Hakîm with this chain.

[2728] 180 - (1158) It was narrated from Anas [may Allah be pleased with them] that the Messenger of Allah used to fast until it would be said: "He is fasting, he is fasting," and he would stop fasting until it was said: "He has stopped fasting, he has stopped fasting."
Chapter 35. Prohibition Of Fasting For A Lifetime For The One Who Will Be Harmed By That Or Who Will Neglect Other Duties, Or Does Not Break His Fast On The Two 'Ids Or During The Days Of At-Tashriq; It Is Better To Fast Alternate Days

[2729] 181 - (1159) It was narrated that ‘Abdullâh bin ‘Amr bin Al-‘Â said: “The Messenger of Allâh ﷺ was told that he (‘Abdullâh) had said: ‘I shall most certainly spend my nights in standing (in prayer) and my days fasting for as long as I live.’ The Messenger of Allâh ﷺ said: ‘Are you the one who said that?’ I said to him: ‘I did say it, O Messenger of Allâh.’ The Messenger of Allâh ﷺ said: ‘You are not able to do that. Fast and break your fast, sleep and get up (to pray). Fast three days every month, for each deed brings a tenfold reward, and that will be like fasting for a lifetime.’ I said: ‘I am able to do better than that.’ He said: ‘Fast one day and break your fast for two days.’ I said: ‘I am able to do better than that, O Messenger of Allâh.’ He said: ‘Fast one day and break your fast one day (i.e., fast alternate days). That is the fast of Dâwûd, peace be upon him, and it is the best of fasting.’ I said: ‘I am able to do...
better than that.’ The Messenger of Allâh ﷺ said: ‘There is nothing better than that.’”

‘Abdullâh bin ‘Amr [may Allâh be pleased with them] said: “If I had accepted the three days that the Messenger of Allâh ﷺ spoke of, that would have been dearer to me than my family and my wealth.”

[2730] 182 - ( ... ) Yahyâ said: “‘Abdullâh bin Yazîd and I set out and came to Abû Salamah. We sent a messenger to him and he came out to us. At the door of his house there was a Masjid and we stayed there until he came out and said: ‘If you wish, you may come in, or if you wish, you may sit here.’ We said: ‘No, we will sit here.’ He narrated to us:

“‘Abdullâh bin ‘Amr bin Al‘Aṣ [may Allâh be pleased with them] narrated to me: ‘I used to fast every single day, and recite the Qur‘ân every night. Either that was mentioned to the Prophet ﷺ, or he sent for me and I came to him. He said to me: “Have I not been informed that you fast every single day and recite the Qur‘ân every (the entire) night?” I said: “Yes indeed, O Prophet of
Allâh, and I do not intend anything but good thereby.” He said: “It would be sufficient for you to fast three days of every month.” I said: “O Prophet of Allâh, I am able to do better than that.” He said: “Your wife has a right over you, your guests have a right over you and your body has a right over you.” He said: “Observe the fast of Dâwûd, - the Prophet of Allâh ﷺ - for he was the best of people in worship.” I said: “O Prophet of Allâh, what is the fast of Dâwûd?” He said: “He used to fast one day and not the next.” He said: “And recite the Qur’ân (to completion) once every month.” I said: “O Prophet of Allâh, I am able to do better than that.” He said: “Then recite it (to completion) once every twenty days.” I said: “O Prophet of Allâh, I am able to do better than that.” He said: “Then recite it (to completion) once every ten days.” I said: “O Prophet of Allâh, I am able to do better than that.” He said: “Then recite it (to completion) once every seven days, and do not do any more than that, for your wife has a right over you, your guests have a right over you, and your body has a right over you.” He said: “I chose the hard way then it became binding on me. The Prophet ﷺ said: “You do not know, perhaps you will live a long life.”
“He said: ‘It turned out as the Prophet ﷺ had said to me. When I grew old, I wished that I had accepted the concession of the Prophet of Allâh ﷺ.’”

[2731] 183 - (...) It was narrated from Yahyâ bin Abî Kathîr with this chain (a Hadîth similar to no. 2730), and after the words “three days of every month” he added: “For every good deed you will have a tenfold reward, so that is like an entire lifetime.”

And he said in the Hadîth: “What is the fast of Dâwûd the Prophet of Allâh?” He said: “Half a lifetime.” And he did not mention in the Hadîth anything about reciting Qur’ân, and he did not say: “Your guests have a right over you,” but he said: “Your child has a right over you.”

[2732] 184 - (...) It was narrated that ‘Abdullâh bin ‘Amr [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said to me: ‘Recite the (entire) Qur’ân every month.’ I said: ‘I find that I have the strength (for more).’ He said: ‘Recite it every twenty days.’ I said: ‘I find that I have the strength (for more).’ He said: ‘Recite it every seven days, but do not do any more than that.’”
It was narrated that 'Abdullâh bin 'Amr bin Al-'As [may Allah be pleased with them] said: “The Messenger of Allah ﷺ said: ‘0 'Abdullâh, do not be like so-and-so, who used to stand (in prayer) during the night then he abandoned standing (in prayer) at night.”

‘Abdullâh bin 'Amr bin Al-'As [may Allah be pleased with them] said: ‘O ‘Abdullâh, do not be like so-and-so, who used to stand (in prayer) during the night then he abandoned standing (in prayer) at night.”

‘Abdullâh bin 'Amr bin Al-'As [may Allah be pleased with them] said: “The Prophet ﷺ heard that I was fasting day after day, and praying at night. Either he sent for me, or I met him, and he said: ‘Have I not been informed that you fast and do not break your fast, and you pray the (entire) night?’ Do not do that, for your eyes have a share, your self has a share, and your family has a share. Fast, and do not fast, pray, and sleep. Fast one day out of every ten, and you will have the reward for the (other) nine.” He said: “I feel that I am stronger than that, O
Prophet of Allāh.’ He said: ‘Then observe the fast of Dāwūd, peace be upon him.’” He said: “How did Dāwūd fast, O Prophet of Allāh?’ He said: ‘He used to fast one day and not the next, and he did not flee if he encountered (an enemy).’ He said: “How can I be like that, O Prophet of Allāh?’”

‘Atā’ (one of the narrators) said: “I do not know how he mentioned fasting day after day.”

“And the Prophet (saw) said: ‘He has not fasted who fasts all the time, he has not fasted who fasts all the time, he has not fasted who fasts all the time.’”

[2735] (...) Ibn Juraij narrated it with this chain, and he said: “Abū Al-‘Abbās Ash-Shā’ir told him.”

Muslim said: “Abū Al-‘Abbās As-Sā‘ib bin Farrūkh, who was one of the people of Makkah and was trustworthy and reliable.

[2736] 187 - (...) ‘Abdullāh bin ‘Amr [may Allāh be pleased with them] said: “The Messenger of Allāh (saw) said to me: ‘O ‘Abdullāh bin ‘Amr, you fast all the time and spend your nights in prayer, but if you do that, your eyes will become sunken and will become weak. He has not fasted who fasts all the time. Fasting for three days of every month is like..."
fasting for the entire month.’ I said: ‘I am able to do more than that.’ He said: ‘Then observe the fast of Dâwûd, for he used to fast one day and not the next, and he would not flee if he encountered (an enemy).’”

[2737] (…) Habîb bin Abî Thâbit narrated it with this chain (a Ḥadîth similar to no. 2736), and he (said): “You would exhaust yourself.”

[2738] 188 - (…) It was narrated that ‘Abdullâh bin ‘Amr [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said to me: ‘Have I not been informed that you spend your nights in prayer and your days fasting?’” He said: ‘I do that.’ He said: ‘If you do that, your eyes will become sunken and you will exhaust yourself. Your eyes have a right over you, your self has a right over you and your wife has a right over you. Stand (in prayer), and sleep; fast, and break the fast.”

[2739] 189 - (…) It was narrated that ‘Abdullâh bin ‘Amr [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘The dearest of fasting to Allâh is the fast of Dâwûd and the dearest of prayer to Allâh is the
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prayer of Dâwûd, — . He used to sleep for half the night, get up and pray for one third of it, and sleep for one sixth of it, and he used to fast one day and not the next.”

[2740] 190 - (...) It was narrated from ‘Abdullâh bin ‘Amr bin Al-‘Âs [may Allâh be pleased with them] that the Prophet ﷺ said: “The dearest of fasting to Allâh is the fast of Dâwûd. He fasted alternate days all his life. And the dearest of prayer to Allâh, the Mighty and Sublime, is the prayer of Dâwûd, — . He used to sleep for half the night, then he would get up and pray, then he would sleep for the last part, and he prayed for one third of the night after (sleeping for) half of it.”

I (Ibn Juraij, a narrator) said to ‘Amr bin Dinâr: “Did ‘Amr bin Aws say: ‘He prayed for one third of the night after (sleeping for) half of it?’ He said: ‘Yes.’”

[2741] 191 - (...) It was narrated that Abû Qilâbah said: “Abû Al-Malîf told me: ‘I entered with your father upon ‘Abdullâh bin
'Amr, and he narrated to us: 'Mention of my fasting was made to the Messenger of Allâh ﷺ, so he entered upon me and I gave him a pillow made of leather stuffed with palm fibers, but he sat on the ground and the pillow was left between us. He said to me: "Are not three days of every month sufficient for you?" I said: "O Messenger of Allâh!" He said: "Five." I said: "O Messenger of Allâh!" He said: "Seven." I said: "O Messenger of Allâh!" He said: "Nine." I said: "O Messenger of Allâh!" He said: "Eleven." I said: "O Messenger of Allâh!" The Prophet ﷺ said: "There is no fast better than the fast of Dâwûd, half a lifetime; fasting one day and not the next."

[2742] 192 - (...) It was narrated from 'Abdullâh bin 'Amr [may Allâh be pleased with them] that the Messenger of Allâh ﷺ said to him: "Fast one day and you will have the reward of the rest." He said: "I am able to do more than that." He said: "Fast two days, and you will have the reward of the rest." He said: "I am able to do more than that." He said: "Fast three days, and you will have the reward of the rest." He said: "I am able to do more than that." He said: "Fast four days and you will have the..."
He said: "Observe the best fast before Allâh, the fast of Dâwûd, - ﷺ -. He used to fast one day and not the next."

And he ('Abdullâh bin 'Amr) used to say: "Would that I had accepted the concession."
Chapter 36. It Is Recommended To Fast Three Days Of Every Month, And To Fast On The Days Of ‘Arafah And ‘Ashârâ’, And To Fast On Mondays And Thursdays

[2744] 194 - (1160) Mu‘âdhah Al-‘Adawiyah narrated that she asked ‘Aïshah, the wife of the Prophet: “Did the Messenger of Allah fast three days of every month?” She said: “Yes.” She said to her: “Which three days did he fast?” She said: “He did not mind which days of the month he fasted.”

[2745] 195 - (1161) It was narrated from ‘Imrnân bin Husain [may Allah be pleased with them] that the Prophet said to him: “O so-and-so, did you fast in the middle of this month?” He said: “No.” He said: “When you end the fast (of Ramadân), then fast two days.”

[2746] 196 - (1162) It was narrated from Abû Qatâdah that a man came to the Prophet and said: “How do you fast?”
The Messenger of Allah ﷺ got angry at his words, and when ‘Umar [may Allah be pleased with them] saw that he was angry, he said: “We are pleased with Allah as our Lord, with Islam as our religion and with Muhammad as our Prophet; we seek refuge with Allah from the wrath of Allah and the wrath of His Messenger.” ‘Umar [may Allah be pleased with them] started repeating these words until his anger went away, then ‘Umar said: “O Messenger of Allah, what about one who fasts all the time?” He said: “He has neither fasted nor broken the fast.” ‘Umar said: “What about one who fasts for two days, then breaks his fast for one day?” He (‘Umar) said: “Is anyone able to do that?” He said: “What about one who fasts one day and breaks his fast for one day?” He said: “That is the fast of Dāwūd, – ﷺ.” He (‘Umar) said: “What about one who fasts one day and breaks his fast for two days?” He said: “I wish that I were able to do that.” Then the Messenger of Allah ﷺ said: “Three days of each month and one Ramadān to the next, that is like fasting for an entire lifetime. Fasting on the day of ‘Arafah, I ask Allah that it may expiate for (the sins of) the year that comes before it, and the year that comes after it. And fasting the Day of ‘Ashūrā’, I ask Allah...
that it may expiate for (the sins of) the year that comes before it."

[2747] 197 (...) It was narrated from Abû Qatâdah Al-Anṣârî [may Allah be pleased with them] that the Messenger of Allah was asked about his fasting and the Messenger of Allah got angry. ‘Umar [may Allah be pleased with them] said: "We are pleased with Allah as our Lord, Islam as our religion, Muhammad as our Messenger and with our pledge as our oath of allegiance."

Then he was asked about fasting all the time. He said: "He has neither fasted nor broken his fast." Then he was asked about fasting two days and breaking the fast for one day and he said: "Who is able to do that?" Then he was asked about fasting one day and breaking the fast for two days and he said: "That is the fast of my brother Dâwûd, - ."

He was asked about fasting on Mondays and he said: "That is the day on which I was born and the day on which I was sent" - or "on which Revelation came to me." He said: "Fasting three days of every month, and one Ramadân till the next, is like fasting for a lifetime." And he
was asked about fasting on the Day of 'Arafah. He said: "It expiates for the past and coming years." He was asked about fasting on the day of 'Ashūrā' and he said: "It expiates for the past year."

Muslim said: In this Hadīth, in the narration by Shu'bah, it says: "He was asked about fasting on Mondays and Thursdays" and we refrained from mentioning Thursdays because we believe that this was a mistake.

[2748] (...) It was narrated from Shu'bah with this chain (a Hadīth similar to no. 2747).

[2749] (...) Ghailān bin Jarīr narrated with this chain a Hadīth like that of Shu'bah, except that he mentioned Monday but he did not mention Thursday.

[2750] 198 - (...) It was narrated from Abū Qatādah [Al-Anṣārī may Allāh be pleased with them] that the Messenger of Allāh ﷺ
was asked about fasting on Mondays and he said: “On it I was born and on it Revelation came to me.”

Chapter 37. Fasting At The End Of Sha'ban

[2751] 199 - (1161) It was narrated from ‘Imrân bin Ḥuṣain [may Allâh be pleased with them] that the Messenger of Allâh ﷺ said to him - or to someone else -: “Did you fast at the end of Sha’bân?” He said: “No.” He said: “When you have ended the fast (of Ramadân), then fast two days.”

[2752] 200 - (…) It was narrated from ‘Imrân bin Husain [may Allâh be pleased with them] that the Prophet ﷺ said to a man: “Did you fast at the end of this month at all?” He said: “No.” The Messenger of Allâh ﷺ said: “When you have ended the Ramadân fast, then fast two days in place of that.”
It was narrated from 'Imrân bin Husain [may Allah be pleased with them] that the Prophet ﷺ said to a man: “Did you fast at the end of this month at all?” - meaning Shab‘ al-‘Ihár. He said: “No.” He said to him: “When you have ended the Ramadân fast, then fast one or two days” - Shu‘bah is the one who was not sure. He (the narrator) said: “But I think he said two days.”

‘Abdullâh bin Hâni’ the son of the brother of Mutarrif narrated a similar report (as no. 2753) with this chain.

The best fast after Ramadân is Allah’s month, Muharram, and the best prayer after the obligatory prayers is prayer at night.”

It was narrated that Abû Hurairah [may Allah be pleased with them] said: “The Messenger of Allah ﷺ said: ‘The best fast after Ramadân is Allah’s month, Muharram, and the best prayer after the obligatory prayers is prayer at night.’”
It was narrated from Abū Hurairah [may Allah be pleased with them] that the Prophet \( \mathbb{U} \) was asked: “Which prayer is best after the obligatory prayers, and which fasting is best after the month of Ramadān?” He said: “The best prayer after the prescribed prayer is prayer in the middle of the night, and the best fasting after the month of Ramadān is fasting in the month of Allāh, Muḥarram.”

A similar report (as no. 2756) was narrated from ʻAbdul-Malik with this chain from the Prophet \( \mathbb{U} \) about fasting.

**Chapter 39. It Is Recommended To Fast Six Days In Shawwāl Following Ramadān**

It was narrated from Abū Ayyūb Al-Anṣārī [may Allāh be pleased with them] that the Messenger of Allāh, ﷺ said: “It is recommended to fast six days following Ramadān.”

(majmūʿa 39) - (باب استحباب صوم ستة أيام من شوال إتباعا لرمضان) (الجزء 39)
Allāh said: “Whoever fasts Ramadān then follows it with six days of Shawwāl, it is as if he fasted a lifetime.”

[2759] (…) Abū Ayyūb Al-Anṣārī [may Allāh be pleased with them] narrated: “I heard the Messenger of Allāh say…” a similar report (as no. 2578).

[2760] (…) Abū Ayyūb [may Allāh be pleased with them] said: “The Messenger of Allāh said…” a similar report (as no. 2758).

Chapter 40. The Virtue Of Lailat Al-Qadr And The Exhortation To Seek It; When It Is And The Most Likely Times To Seek It

[2761] 205 - (1165) It was narrated from Ibn ‘Umar [may Allāh be pleased with them] that
some men among the Companions of the Prophet were shown Lailat Al-Qadr in their dreams, during the last seven (days of Ramadán). The Messenger of Allâh said: “I see that your dreams agree concerning the last seven (nights), so whoever wants to seek it, let him seek it in the last seven (nights).”

[2762] 206 - (...) It was narrated from Ibn ‘Umar [may Allâh be pleased with them] that the Prophet said: “Seek Lailat Al-Qadr in the last seven (nights).”

[2763] 207 - (...) It was narrated from Sâlim that his father [may Allâh be pleased with them] said: “A man saw (in a dream) that Lailat Al-Qadr was the night of the twenty-seventh. The Prophet said: ‘I see that your dreams indicate the last ten (nights), so seek it in the odd numbered ones thereof.’”

[2764] 208 - (...) Sâlim bin ‘Abdollâh bin ‘Umar narrated that his father [may Allâh be pleased with them] said: “I heard the Messenger of Allâh say, concerning Lailat Al-Qadr: ‘Some
of you have been shown that it is in the first seven (nights), and some of you have been shown that it is in the last seven, so seek it during the last ten (nights)."

[2765] 209 - (...)

It was narrated that ‘Uqbah, who is Ibn Ḥuraith, said: “I heard Ibn ‘Umar [may Allâh be pleased with them] say: ‘The Messenger of Allâh ﷺ said: ‘Seek it in the last ten (nights),’ meaning Lailat Al-Qadr, and if one of you feels weak or tired, that should not cause you to miss the last seven (nights).’”

[2766] 210 - (...)

Ibn ‘Umar [may Allâh be pleased with them] narrated that the Prophet ﷺ said: “Whoever wants to seek it, let him seek it in the last ten (nights).”

[2767] 211 - (...)

It was narrated that Ibn ‘Umar [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘Seek Lailat Al-Qadr in the last ten (nights)’ or he said: ‘in the last seven (nights).’”
212 - (1166) It was narrated from Abū Hurairah [may Allah be pleased with them] that the Messenger of Allah ﷺ said: “I was shown Lailat Al-Qadr, then one of my family woke me up and I was caused to forget it, so seek it in the last ten (nights).”

(One of the narrators) Ḥarmalah said: “and I forgot it.”

213 - (1167) It was narrated that Abü Sa’eed Al-Khudrī [may Allah be pleased with them] said: “The Messenger of Allah ﷺ used to observe I’tikâf during the middle ten days of the month. Then when twenty nights had passed, and the twenty-first came, he would go back to his home, and those who had been observing I’tikâf with him also went back home. Then one month he observed I’tikâf on that night when he used to go home. Then he addressed the people and exhorted them as Allah willed, then he said: ‘I used to observe I’tikâf during these ten days, then I decided to observe I’tikâf during these last ten days, so whoever was observing I’tikâf
with me, let him stay in his place of I’tikâf, for I was shown this night, then I was caused to forget it, so seek it in the last ten nights, on every odd-numbered night, for I saw myself prostrating in water and mud.’”

Abû Sa’eed Al-Khudrî said: “It rained on the night of the twenty-first, and the Masjid leaked at the place where the Messenger of Allâh ﷺ prayed. I looked at him when he had finished praying Subh and his face was wet with mud and water.”

[2770] 214 - (...) It was narrated that Abû Sa’eed Al-Khudrî [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ used to observe I’tikâf during Ramadân during the middle ten days...” and he quoted a similar Hadîth (as no. 2769), except that he said: “Let him stay in his place of I’tikâf.” And he said: “His forehead was streaked with mud and water.”

[2771] 215 - (...) It was narrated that Abû Sa’eed Al-Khudrî [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ observed I’tikâf during the first ten days of Ramadân, then he
observed *I'tikâf* during the middle ten days, in a Turkish tent that had a reed mat over the door. He took hold of the mat and put it in the corner of the tent, then he put his head out and spoke to the people, who drew close to him. He said: ‘I observed *I'tikâf* during the first ten days, seeking this night, then I observed *I'tikâf* during the middle ten. Then someone came to me and I was told that it is in the last ten nights, so whoever among you wants to observe *I'tikâf*, let him do so.’ So the people observed *I'tikâf* with him. And he said: ‘I was shown that it is an odd-numbered night, and that I was prostrating the following morning in mud and water.’ On the morning of the twenty-first, when he got up to pray *Subh*, it had rained and the Masjid had leaked. When he came out after praying *Subh*, there was water and mud on his forehead and on the tip of his nose, and that was the night of the twenty-first, one of the last ten nights.”

[2772] 216 - (...) It was narrated that Abû Salamah said: “We were talking about *Lailat Al-Qadr*, so I went to Abû Sa'eed Al-Khudrî [may Allâh be pleased with them], who was a friend of
mine, and said: ‘Let’s go out to the palm trees.’ So he came out, wearing a Khamisah, and I said to him: “Did you hear the Messenger of Allâh ﷺ mention Lailat Al-Qadr?” He said: “Yes; we observed I’tikâf with the Messenger of Allâh ﷺ during the middle ten days of Ramadân, and we came out on the morning of the twentieth. The Messenger of Allâh ﷺ addressed us and said: ‘I was shown Lailat Al-Qadr but I forgot it’ - or ‘I was caused to forget it, so seek it in the last ten nights, on the odd-numbered nights. And I saw that I was prostrating in water and mud, so whoever was observing I’tikâf with the Messenger of Allâh ﷺ, let him go back.’ So we went back and we did not see any clouds in the sky, then a cloud came and it rained, until the roof of the Masjid, which was made of palm branches, flowed with water. The Iqâmah was called for the prayer, and I saw the Messenger of Allâh ﷺ prostrating in water and mud, until I saw the traces of mud on his forehead.”

[2773] (...) A similar report (as no. 2772) was narrated from Yahyâ bin Abi Kathîr with this chain. In their Hâdîth it says: "I saw the Messenger of Allâh ﷺ when he had finished (praying) and on his forehead and the tip of his nose there were traces of mud."
It was narrated from Abū Nadrah, that Abū Sa‘eed Al-Khūdri [may Allah be pleased with him] said: "The Messenger of Allah ﷺ observed Iʿtikāf during the middle ten days of Ramadān, seeking Lailat Al-Qadr before it was shown to him. When they were over, he ordered that the tent be taken down, then he was shown that it (Lailat Al-Qadr) was in the last ten nights, so he ordered that the tent be put back, then he came out to the people and said: ‘O people, Lailat Al-Qadr was shown to me, and I came out to tell you about it, but two men came disputing, and the Shaitān was with them, and I was caused to forget it. So seek it in the last ten nights of Ramadān, seek it on the ninth, the seventh and the fifth.’" I (Abū Naḍrah) said: “O Abū Sa‘eed, you know more about numbers than I do.” He said: “Yes, we are bound to.” I said: "What are the ninth, the seventh and the fifth?” He said: “When twenty-one nights have passed and the next night is the twenty-second, that is the ninth. When twenty-three have passed, the next night is the seventh. And when twenty-five have passed, the next night is the fifth.”
It was narrated from 'Abdullah bin Unais that the Messenger of Allah ﷺ said: “I was shown Lailat Al-Qadr then I was caused to forget it, but I was shown that on the following morning I would be prostrating in water and mud.” It rained on the night of the twenty-third, and the Messenger of Allah ﷺ led us in prayer; when he finished, the traces of water and mud were on his forehead and nose.

Busr (a narrator) said: “‘Abdullah bin Unais used to say: ‘The twenty-third.’”

It was narrated that ‘Aishah [may Allah be pleased with her] said: “The Messenger of Allah ﷺ said: ‘Seek Lailat Al-Qadr in the last ten nights of Ramadān.’”
Zirr bin Hubaish said: “I asked Ubayy bin Ka'b [may Allâh be pleased with them]: ‘Your brother Ibn Mas'ûd says that whoever prays Qiyâm (night prayers) all year, he will find Lailat Al-Qadr.’ He said: ‘May Allâh have mercy on him, he intended that the people should not rely (on just one night). But he knew that it is in Ramadân, and that it is in the last ten nights, and that it is the night of the twenty-seventh.’ Then he swore unequivocally that it is the twenty-seventh. I said: ‘On what basis do you say that, O Abû Al-Munhir?’ He said: ‘By the sign of which the Messenger of Allâh ﷺ told us: “On that day the sun rises with no rays.”’
night which the Messenger of Allah commanded us to spend in prayer, it is the night of the twenty-seventh.”

Shu’bah was uncertain about this phrase: “It is the night which the Messenger of Allah commanded us (to spend in prayer).” He said: “A friend of mine narrated it to me from him.”

[2779] 222 - (1170) It was narrated that Abū Hurairah [may Allah be pleased with them] said: “We were talking about Lailat Al- Qadr in the presence of the Messenger of Allah, and he said: ‘Who among you remembers when the moon rose looking like part of a bowl?’”
Chapter 1. Itikâf During The Last Ten Days Of Ramadân

[2780] 1 - (1171) It was narrated from Ibn ‘Umar [may Allâh be pleased with them] that the Prophet ﷺ used to observe itikâf during the last ten days of Ramadân.

[2781] 2 - (...) It was narrated from ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] that the Messenger of Allâh ﷺ used to observe itikâf during the last ten days of Ramadân. Nâfi’ said: “‘Abdullâh showed me the place where the Messenger of Allâh ﷺ used to observe itikâf in the Masjid.”

[2782] 3 - (1172) It was narrated that ‘Âishah [may Allâh
be pleased with her] said: “The Messenger of Allâh ﷺ used to observe I’tikâf during the last ten days of Ramadân.”

[2783] 4 - (...) It was narrated that ‘Âishah [may Allâh be pleased with her] said: “The Messenger of Allâh ﷺ used to observe I’tikâf during the last ten days of Ramadân.”

[2784] 5 - (...) It was narrated from ‘Âishah [may Allâh be pleased with her] that the Prophet ﷺ used to observe I’tikâf during the last ten days of Ramadân, until Allâh took his soul in death, then his wives observed I’tikâf after him.
Chapter 2. When Should The One Who Wants To Observe \textit{I'tikâf} Enter His Place Of \textit{I'tikâf}?

\[2785\] 6 - (1173) It was narrated that ‘Āishah [may Allah be pleased with her] said: “When the Messenger of Allah wanted to observe \textit{I'tikâf}, he prayed \textit{Fajr} then he entered his place of \textit{I'tikâf}. He commanded that his tent be set up - when he wanted to observe \textit{I'tikâf} during the last ten days of Ramadân - and Zainab ordered that her tent be set up, and other wives of the Prophet ordered that their tents be set up. When the Messenger of Allah prayed \textit{Fajr}, he looked and saw the tents, and he said: ‘Is it righteousness that they seek?’ He ordered that his tent be taken down and he did not observe \textit{I'tikâf} during (that) Ramadân, until he observed \textit{I'tikâf} during the first ten days of Shawwâl.”

\[2786\] (...) A \textit{Hadîth} similar to that of Abû Mu‘âwiyyah (no. 2785) was narrated from ‘Āishah [may Allah be pleased with her] from the Prophet \textit{).}

In the \textit{Hadîth} of Ibn ‘Uyaynah, ‘Amr bin Al-Ḥârîth and Ibn Isâq, it mentions ‘Āishah, Ḥafsah and Zainab [may Allah be pleased with them] setting up tents for \textit{I'tikâf}.
Chapter 3. Striving Harder In Worship During The Last Ten Days Of Ramadân

[2787] 7 - (1174) It was narrated that ‘Āishah [may Allah be pleased with her] said: “When the (last) ten (nights) began, the Messenger of Allah صلی الله علیه وآلیه وسلم would stay awake at night, wake his family, strive hard (in worship) and tighten his Izâr.”[1]

[1] “Tighten his Izâr” — they say its meaning is striving hard in worship, or avoiding intimacy with his wives during this period.
It was narrated that 'Aishah [may Allah be pleased with her] said: “The Messenger of Allah ﷺ used to strive harder in the last ten (nights of Ramadân) than at any other time.”

Chapter 4. Fasting The (First) Ten Days Of Dhul-Hijjah

It was narrated that ‘Aishah [may Allah be pleased with her] said: “I never saw the Messenger of Allah ﷺ fasting in the ten days (of Dhul-Hijjah).”

It was narrated from ‘Aishah [may Allah be pleased with her] that the Prophet ﷺ did not fast the ten days (of Dhul-Hijjah).
Chapter 1. What One Who Has Entered **Ihram** For **Hajj** Or **Umrah** Is Permitted To Wear, And What Is Not Permissible, And Perfume Is Forbidden For Him

[2791] 1 - (1177) It was narrated from Ibn ‘Umar [may Allah be pleased with them] that a man asked the Messenger of Allah ﷺ: “What clothes may the **Muhrim** wear?” The Messenger of Allah ﷺ said: “Do not wear shirts, turbans, trousers, burnoos or Khuff, except for one who cannot find sandals, in which case he may wear Khuff but he should cut them (so that they come) lower than the ankles. And do not wear any clothes that have been dyed with saffron or Wars.”

[2792] 2 - (…) It was narrated from Sālim that his father [may Allah be pleased with them] said: “The Prophet ﷺ was asked: ‘What may the pilgrim in **Ihram** wear?’ He said: ‘The pilgrim in
Iḥrām should not wear a shirt, or a turban, or a burnoose, or trousers, or any garment that has been dyed with Wars or saffron, or Khuff, unless he cannot find any sandals, in which case he should cut them, so that they come lower than the ankles.”

[2793] 3 - (...) It was narrated that Ibn ‘Umar [may Allah be pleased with them] said: “The Messenger of Allah ṣṣ forbade the pilgrim in Iḥrām to wear any garment dyed with saffron or Wars, and he said: ‘Whoever cannot find any sandals, let him wear Khuff, and cut them (so that they come) lower than the ankles.”

[2794] 4 - (1178) It was narrated that Ibn ‘Abbās [may Allah be pleased with them] said: “When delivering a Khutbah, I heard the Messenger of Allah ṣṣ say: ‘Trousers, for the one who cannot find an Izār, and Khuff, for the one who cannot find sandals’ - referring to the pilgrim in Iḥrām.”
It was narrated from ‘Amr bin Dinâr with this chain (a Hadîth similar to no. 2794), but none of them (the narrators) mention that he was delivering a Khutbah in ‘Arafat, except Shu‘bah alone.

It was narrated that Jâbir [may Allah be pleased with him] said: “The Messenger of Allah ﷺ said: ‘Whoever cannot find any sandals, let him wear Khuff, and whoever cannot find an Izâr, let him wear trousers.’”

It was narrated from Sa‘fân bin Ya‘la bin Munyah that his father [may
Allāh be pleased with them] said: "A man came to the Prophet wearing a Jubba on which was some Khalūq (a kind of perfume)" - or he said: "Traces of Sufrah" - while he was at Al-Jīrānah. He said: 'What do you command me to do during my Umrah?' The Revelation came upon the Prophet so he was covered with a garment."

Ya'la used to say: "I wish that I could see the Prophet when the Revelation comes upon him."

"He (‘Umar bin Al-Khaṭṭāb) said: 'Would you like to see the Prophet when the Revelation has come upon him?' ‘Umar lifted the edge of the garment and I saw him breathing deeply.'

"When it was over, he (الن) said:

'Where is the one who was asking about Umrah? Wash the traces of Sufrah' - or he said: 'the traces of Mialāq - from you and take off your Jubba, and do in your Umrah what you would do in your Hajj.'"

[2799] 7 - (...) It was narrated from Ṣafwān bin Ya’la that his father said: "A man came to the Prophet wearing a Jubba and perfumed with Khalūq, when he was in Al-Jīrānah, and I was with the Prophet. He said: 'I have entered Ḥajj for Umrah wearing this, and I have perfumed myself with Khalūq.' The Prophet said to him: 'What would you do in


[2799] 7 - (...) And his father said:

"A man came to the Prophet wearing a Jubba and perfumed with Khalūq, when he was in Al-Jîrânah, and I was with the Prophet. He said: 'I have entered Ḥajj for Umrah wearing this, and I have perfumed myself with Khalūq.' The Prophet said to him: 'What would you do in
your *Hajj*? He said: ‘I would take off this garment and wash off this *K'a'ba*. The Prophet ﷺ said to him: ‘What would you do in your *Hajj*, do in your *Umrah*.’”

[2800] 8 - (...) Ṣafwân bin Ya’la bin Umayyah narrated that Ya’la used to say to ‘Umar bin Al-Khaṭṭāb [may Allāh be pleased with them]: “Would that I could see the Prophet of Allāh ﷺ while the Revelation comes to him.” When the Prophet ﷺ was at Al-Ji’rānah, and there was a cloth over the Prophet ﷺ with which he was being shaded, and some of his Companions, including ‘Umar, were with him, a man came to him wearing a woolen *Jubbah* that was daubed with perfume. He said: “O Messenger of Allāh, what do you think of a man who enters *Ihram* for *Umrah* wearing a *Jubbah* after daubing it with perfume?” The Prophet ﷺ looked at him for a moment, then he fell silent. The Revelation came to him. ‘Umar gestured to Ya’la bin Umayyah, telling him to come. Ya’la came, and he put his head in, and he saw the Prophet ﷺ red in the face and breathing deeply. Then he was relieved of that and he said: “Where is the
one who asked me about ‘Umrah just now?’ The man was sought, and brought, and the Prophet said: “As for the perfume that is on you, wash it off three times, and as for the Jubbah, take it off, then do in your ‘Umrah what you would do in your Hajj.”

[2801] 9 - (...) It was narrated from Šafwân bin Ya‘la bin Umayyah, from his father [may Allâh be pleased with them], that a man came to the Prophet when he was at Al-Jîrânah. He had entered Ihrâm for ‘Umrah and he had put Šufrah (Khalâq) in his hair and beard, and was wearing a Jubbah. He said: “O Messenger of Allâh, I have entered Ihrâm for ‘Umrah, and I am as you see.” He said: “Take off the Jubbah and wash off the Šufrah, and what you would do in your Hajj, do it in your ‘Umrah.”

[2802] 10 - (...) Šafwân bin Ya‘la narrated that his father [may Allâh be pleased with them] said: “We were with the Messenger of Allâh and a
man came to him wearing a Jubbah and bearing traces of Khaliq. He said: ‘O Messenger of Allâh, I entered Ihram for ‘Umrah; what should I do?’ He remained silent and did not answer him. ‘Umar used to cover him when the Revelation came upon him, to shade him. I said to ‘Umar [may Allâh be pleased with them]: ‘I would like, when the Revelation comes upon him, to put my head under the cloth with him.’ When the Revelation came upon him, ‘Umar [may Allâh be pleased with them] covered him with the cloth, and I came and put my head under the cloth with him, and I looked at him. When it was over, he said: ‘Where is the one who was asking about ‘Umrah just now?’ The man stood up and he said: ‘Take off your Jubbah, and wash off the traces of Khaliq that are on you, and do in your ‘Umrah what you would do in your Hajj.’”

Chapter 2. The Mawâqît Of Hajj

[2803] 11 - 1181 It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ defined the Miqât of the people of Al-Madînah as Dhul-Hulaifah; that of the people of Ash-Shâm as Al-Juîfah; that of the people of
Najd as Qarn Al-Manâzil; and that of the people of Yemen as Yalamlam. And he said: 'And these Mawâqît are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and 'Umrah; and whoever is living within these boundaries can (begin the Talbiyah) from the place he starts, and the people of Makkah can start from Makkah.”

[2804] 12 - (...) It was narrated from Ibn ‘Abbâs [may Allah be pleased with them] that the Messenger of Allah ﷺ defined the Miqât of the people of Al-Madinah as Dhul-Hulaifah; that of the people of Ash-Shâm as Al-Juḥfah; that of the people of Najd as Qarn Al-Manâzil; and that of the people of Yemen as Yalamlam. And he said: “And these Miqât are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and 'Umrah; and whoever is living within these boundaries can enter (Ihram) from the place he starts, and the people of Makkah can start from Makkah.”

[2805] 13 - (1182) It was narrated from Ibn ‘Umar [may Allah be pleased with them] that the Messenger of Allah ﷺ said:
“The people of Al-Madinah should (begin the Talbiyah) from Dhul-Hulaifah, the people of Ash-Shâm from Al-Juhfah and the people of Najd from Qarn.”

‘Abdullâh said: “And it was conveyed to me that the Messenger of Allâh ﷺ said: ‘And the people of Yemen should (begin the Talbiyah) from Yalamlam.”

[2806] 14 - (...) It was narrated from Sâlim bin ‘Abdullâh bin ‘Umar bin Al-Khaṭṭâb [may Allâh be pleased with them] that his father said: “I heard the Messenger of Allâh ﷺ say: ‘The Miqât for the people of Al-Madinah is Dhul-Hulaifah, the Miqât for the people of Ash-Shâm is Mahya’ah - which is Al-Juhfah - and the Miqât for the people of Najd is Qarn.”

‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “And they said that the Messenger of Allâh ﷺ said - although I did not hear that from him: ‘And the Miqât for the people of Yemen is Yalamlam.”

[2807] 15 - (...) It was narrated from ‘Abdullâh bin Dînâr that he heard Ibn ‘Umar [may Allâh be pleased with them] say: “The Messenger of Allâh ﷺ commanded the people of Al-Madinah to (begin the Talbiyah)
from Dhul-Hulaifah, the people of Ash-Shām from Al-Juhfah and the people of Najd from Qarn.”

‘Abdullāh bin ‘Umar [may Allāh be pleased with them] said: “And I was told that he said: ‘The people of Yemen should (begin the Talbiyah) from Yalamlam.’”

[2808] 16 - (1183) Abū Az-Zubair narrated that he heard Jābir bin ‘Abdullāh [may Allāh be pleased with them] being asked about the Miqāt. He said: “I heard” - then he stopped and said: “I think he meant the Prophet ﷺ.”

[2809] 17 - (...) It was narrated from Sālim, from his father [may Allāh be pleased with them], that the Messenger of Allāh ﷺ said: “The people of Al-Madinah should (begin the Talbiyah) from Dhul-Hulaifah, the people of Ash-Shām should enter Ṭhārām from Al-Juhfah and the people of Najd should (begin the Talbiyah) from Qarn.”

Ibn ‘Umar [may Allāh be pleased with them] said: “And it was mentioned to me, although I did not hear it, that the Messenger of Allāh ﷺ said: ‘And
the people of Yemen should (begin the Talbiyah) from Yalamlam."

[2810] 18 - (...) Abū Az-Zubair narrated that he heard Jābir bin ‘Abdullāh being asked about the Miqāt. He said: "I heard" - and I think he attributed it to the Prophet ﷺ - and said: "The Miqāt of the people of Al-Madīnah is from Dhul-Hulaifah, and the other way is Al-Juhfah, and the Miqāt for the people of Al-‘Irāq is from Dhāt ‘Irq, and the Miqāt for the people of Najd is from Qarn, and the Miqāt for the people of Yemen is Yalamlam."

Chapter 3. The Talbiyah, Its Description And Timing

[2811] 19 - (1184) It was narrated from ‘Abdullāh bin ‘Umar [may Allah be pleased with them] that the Talbiyah of the Messenger of Allah ﷺ was: "Labbaik Allāhumma labbaik, labbaika la sharika laka labbaik, inna al-ḥamda wanni‘matah laka wal-mulk, la sharika lak (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and grace and dominion are Yours, You have no partner)."

(المعجم 3 - (باب التلبية وصفتها ) ووقعتها) (التحفة 3)
‘Abdullâh bin ‘Umar [may Allah be pleased with them] used to add to it (the words): “Labbaika labbaika labbaika wa sa‘daika wa-l-khair fi yadaika, labbaika warraghbâ’ ilaika wa-l-‘am! (Here I am, here I am, and at Your service; all good is in Your hands, here I am, and at Your service; all good is in Your hands, seeking Your pleasure and striving for Your sake).”

They said: “And ‘Abdullâh bin ‘Umar [may Allah be pleased with them] used to say: ‘This is the Talbiyah of the Messenger of Allah نَبِيُّ اللهُ ﷺ!’”

Nâfi‘ said: “‘Abdullâh bin ‘Umar [may Allah be pleased with them] used to add to this the words: ‘Labbaika labbaika wa sa‘daika wa-l-khayr fi yadaika, labbaika warraghbâ’ ilaika wa-l-‘am! (Here I am, here I am, and at Your 

الله عَلَيْهِ مَرْجُوًّا: لَبَّاَيِكَ لَبَّاَيِكَ،
وَسَعِيدُكَ، وَالْحَيْرُ بَنِيَّكَ، لَبَّاَيِكَ وَالْرُّعْبَةَ،
إِلَيُّكَ وَالْعَمُّ. (2812) 20 - (...) It was narrated from ‘Abdullâh bin ‘Umar [may Allah be pleased with them] that the when the camel of the Messenger of Allah نَبِيُّ اللهُ ﷺ stood up with him at the Masjid of Dhul-Hulaifah, he would begin the Talbiyah saying: “Labbaik Allâhumma labbaik, labbaika lâ sharîka laka lâ labbaik, inna al-ñamda wan-ni’matah laka wał-mulk, lâ sharîka lak (Here I am, O Allâh, here I am. Here I am, You have no partner, here I am. Verily all praise and grace and dominion are Yours, You have no partner).”

Nâfi‘ said: “‘Abdullâh bin ‘Umar [may Allah be pleased with them] used to add to this the words: ‘Labbaika labbaika wa sa‘daika wa-l-khayr fi yadaika, labbaika warraghbâ’ ilaika wa-l-‘am! (Here I am, here I am, and at Your
service; all good is in Your hands, here I am, seeking Your pleasure and striving for Your sake.’"

[2813] (...) It was narrated that Ibn ‘Umar [may Allah be pleased with them] said: “I learned the Talbiyah from the mouth of the Messenger of Allah ﷺ...” and he mentioned a similar Hadith (as no. 2812).

[2814] 21 - (...) Sâlim bin ‘Abdullâh bin ‘Umar narrated that his father [may Allah be pleased with them] said: “I heard the Messenger of Allah ﷺ (begin the Talbiyah) Mulabidan,¹ saying: ‘Labbaik Allâhumma labbaik, labbaika lâ sharîka laka labbaik, inna al-hamda wan-ni’matâ laka wal-mulç lâ sharîka lâk (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and grace and dominion are Yours, You have no partner).’” And he did not add anything to these words.

‘Abdullâh bin ‘Umar [may Allah be pleased with them] used to say: “The Messenger of Allah ﷺ used to pray two Rak’ah in Dhul-Hulaifah, then when his camel rose up with him by the Masjid of Dhul-Hulaifah, he would (begin

¹ Having a gum like substance applied to the head to keep the hair matted together.
the *Talbiyah*) by saying these words."

‘Abdullâh bin ‘Umar [may Allah be pleased with them] used to say: ‘‘Umar bin Al-Khaṭṭâb [may Allah be pleased with them] used to (begin the *Talbiyah*) of the Messenger of Allah ﷺ, with these words, and he would say: ‘*Labbaika Allâhumma labbaika Allâhumma labbaika wa sa’daiqa wa-*

*khair fi yadaika, labbaika war-ragbâu’ ilaika wa-amîl* (Here I am, here I am, here I am, and at Your service; all good is in Your hands, here I am, seeking Your pleasure and striving for Your sake)’"

[2815] 22 - (1185) It was narrated that Ibn ‘Abbâs [may Allah be pleased with them] said: “The idolators used to say: ‘*Labbaika là sharîka lak* (Here we are, You have no partner).’ The Messenger of Allah ﷺ would say: “Woe to you, stop there.” But they would continue: ‘Except a partner that You have, and You control him and all that he possesses’. And they would say this as they circumambulated the Ka’bah.”

Chapter 4. The Command To The People Of Al-Madinah To Enter *Ihârâm* From The *Masjid* At Dhu’l-Hulaifah

[2816] 23 - (1186) It was
narrated from Sâlim bin ‘Abdullâh that he heard his father [may Allâh be pleased with them] say: “This Baidâ’ of yours is the one concerning which you attribute a lie to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ only (began the Talbiyah) from the Masjid, meaning at Dhul-Hulaifah.”

(2817) 24 - (...) It was narrated that Sâlim said: “When it was said to Ibn ‘Umar [may Allâh be pleased with them] that they should enter Ihrâm from Al-Baidâ’, he said: ‘Al-Baidâ’ is that concerning which you attribute a lie to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ only (began the Talbiyah) from beside the tree, when his camel stood up with him.”

Chapter 5. Clarifying That It Is Better To Enter Ihrâm When A Person’s Mount Sets Off With Him, Heading Towards Makkah, Not Straight After The Two Rak‘ah

(2818) 25 - (1187) It was narrated from ‘Ubaid bin Juraij that he said to ‘Abdullâh bin ‘Umar [may Allâh be pleased with them]: “O Abû ‘Abdur-Rahmân! I have seen you doing...
four things that I have not seen any of your companions doing.” He said: “What are they, O Ibn Juraij?” He said: “I saw that you do not touch any of the corners (of the Ka’bah) except the two Yemeni corners, and I saw you wearing Sibtiyyah sandals, and I saw you applying Sufrah, and when you were in Makkah, I saw the people (beginning the Talbiyah) when they saw the crescent, but you did not (begin the Talbiyah) until the day of Ate-Tarwiyyah.”

‘Abdullah bin ‘Umar said: “As for the corners, I did not see the Messenger of Allah touch any but the two Yemeni corners. As for the Sibtiyyah sandals, I saw the Messenger of Allah wearing sandals on which there was no hair and performing Wudū’ in them, so I like to wear them. As for the Sufrah, I saw the Messenger of Allah using it and I like to use it. As for (beginning the Talbiyah), I did not see the Messenger of Allah (begin the Talbiyah) until his mount set off with him.”

[2819] 26 - (...) It was narrated that ‘Ubaid bin Juraij said: “I performed Hajj with ‘Abdullah bin ‘Umar bin Al-Khaṭṭāb [may Allah be pleased with them] twelve times between Hajj and Umrah. I said: ‘O Abū ‘Abdur-Rahmān, I saw you do four
things...” and he quoted a similar Hadîth (as no. 2819), except that with regard to (beginning the Talbiyah) he differed from the report of Al-Maqbûrî (a narrator), and he mentioned something similar.

[2820] 28 - (...) It was narrated that Ibn ‘Umar [may Allâh be pleased with them] said: “When the Messenger of Allâh ﷺ put his foot in the stirrup and his mount rose with him, he (began the Talbiyah) from Dhul-Hulaifah.”

[2821] 28 - (...) It was narrated from Ibn ‘Umar [may Allâh be pleased with them] that the Prophet ﷺ (began the Talbiyah) when his camel stood up with him.

[2822] 29 - (...) ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “I saw the Messenger of Allâh ﷺ getting onto his mount at Dhul-Hulaifah, then he (began the Talbiyah) when it stood up with him.”
Chapter 6. Praying at the Masjid of Dhul-Hulaifah

[2823] 30 - (1188) It was narrated that ‘Abdullâh bin ‘Umar [may Allah be pleased with them] said: “The Messenger of Allah [Saw] stayed in Dhul-Hulaifah overnight when starting his Hajj, and he prayed in its Masjid.

Chapter 7. It Is Recommended To Apply Perfume Just Before Entering Iahrâm, And It Is Recommended To Use Musk, And It Does Not Matter If Its Glistening Traces Remain

[2824] 31 - (1189) It was narrated from Az-Zuhri, from ‘Urwah, from ‘Aishah [may Allah be pleased with her] that she said: “I put perfume on the Messenger of Allah [Saw] when he entered Iahrâm, and when he exited Iahrâm before circumambulating the Ka’bah.”
[2825] 32 - (...) Aflah bin Humaid narrated, from Al-Qasim bin Muhammad, from ‘Aishah the wife of the Prophet, who said: “I put perfume on the Messenger of Allah with my hand for his I’tirâm and when he exited I’tirâm, before he circumambulated the Ka’bah.”

[2826] 33 - (...) It was narrated from ‘Abdur-Rahman bin Al-Qasim, from his father, from ‘Aishah [may Allah be pleased with her], that she said: “I used to put perfume on the Messenger of Allah for I’tirâm, before he entered I’tirâm, and when he exited I’tirâm, before he circumambulated the Ka’bah.”

[2827] 34 - (...) It was narrated from Ubaidullah bin ‘Umar, who said: “I heard Al-Qasim (narrate) from ‘Aishah [may Allah be pleased with her] who said: ‘I put perfume on the Messenger of Allah when he exited I’tirâm and for I’tirâm.”

[2828] 35 - (...) It was narrated from ‘Umar bin ‘Abdullah bin ‘Urwah, that he heard ‘Urwah and Al-Qasim narrating from ‘Aishah [may Allah be pleased with her] who said: “I put perfume on the Messenger of Allah with my hand in Dharîrah, during the Farewell Pilgrimage, when he exited I’tirâm and for I’tirâm.”
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[2829] 36 - (...) ‘Uthmân bin ‘Urwah narrated that his father said: “I asked ‘Âishah [may Allah be pleased with her]: ‘With what did you perfume the Messenger of Allâh ﷺ for his Ihrām?’ She said: ‘With the best of perfume.’”

[2830] 37 - (...) It was narrated that ‘Uthmân bin ‘Urwah said: “I heard ‘Urwah narrating that ‘Âishah [may Allah be pleased with her] said: ‘I used to put perfume on the Messenger of Allâh ﷺ, using the best perfume that I could find before he entered Ihrām, then he entered Ihrām.”

[2831] 38 - (...) It was narrated from Ad-Dahhâk from Abû Rijâl from his mother, from ‘Âishah [may Allah be pleased with her] that she said: “I put perfume on the Messenger of Allâh ﷺ for his Ihrām when he entered Ihrām and for his exiting Ihrām before (he performed Tawâf Al-Ifâdah), using the best perfume that I could find.”

[2832] 39 - (1190) It was narrated from Ibrâhîm from Al-Aswad, from ‘Âishah [may Allah
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[2839] 45 - (...) It was narrated that Al-Aswad said: "‘Aishah [may Allah be pleased with her] said: ‘It is as if I can see the gleam of the perfume in the parting (of hair) of the Messenger of Allah \( \text{ﷺ} \), when he was in \( \text{Ihrām} \).’"

[2840] (...) A similar report (as no. 2839) was narrated from Al-Hasan bin ‘Ubaidullāh with this chain.

[2841] 46 - (1191) It was narrated that ‘Aishah [may Allah be pleased with her] said: “I used to put perfume on the Prophet ﷺ before he entered \( \text{Ihrām} \), and on the Day of Sacrifice before he circumambulated the Ka’bah, using perfume that contained musk.”

[2842] 47 - (1192) It was narrated from Ibrāhīm bin Muḥammad bin Al-Muntashir

الله ﷺ عندها] قالت: كأن رسول الله ﷺ إذا أراد أن يخرج، يطيب بأتيت ما أراد، ثم أرى وعيص النذل في رأسه وليحيته، بعد ذلك.


that his father said: “I asked 'Abdullâh bin 'Umar [may Allâh be pleased with them] about a man putting on perfume then entering Ihrâm in the morning. He said: ‘I would not like to enter Ihrâm reeking of perfume. If I were to rub pitch onto myself, that is dearer to me than doing that.’ Then I entered upon 'Aishah [may Allâh be pleased with her] and told her that Ibn 'Umar has said: ‘I would not like to enter Ihrâm reeking of perfume. If I were to rub pitch onto myself, that is dearer to me than doing that.’ ‘Aishah said: ‘I put perfume on the Messenger of Allâh for his Ihrâm, then he went around to his wives, then in the morning he entered Ihrâm.”

[2843] 48 - (...) It was narrated that Ibrâhîm bin Muḥammad bin Al-Muntashir said: “I heard my father narrating from 'Aishah [may Allâh be pleased with her] that she said: ‘I used to put perfume on the Messenger of Allâh, then he would go around to his wives, then he would enter Ihrâm in the morning, smelling of perfume.”

[2844] 49 - (...) It was narrated from Ibrâhîm bin Muḥammad bin Al-Muntashir that his father said: “I heard Ibn 'Umar [may Allâh be pleased with them] say: ‘If I
were to rub pitch onto myself, that is dearer to me than entering Ihrâm reeking of perfume.' Then I entered upon 'Aishah [may Allah be pleased with her] and told her what he had said. She said: 'I put perfume on the Messenger of Allah then he went around to his wives, then in the morning he entered Ihrâm.'"

Chapter 8. The Prohibition Of Hunting Game For The One Who Has Entered Ihrâm For Hajj Or For 'Umrah Or For Both

[2845] 50 - (1193) It was narrated from Ibn 'Abbâs that Aṣ-Ṣa'b bin Jaththâmah Al-Laithî gave the Messenger of Allah a gift of some onager meat when he was at Al-Abwâ' - or at Waddân - and the Messenger of Allah refused it.

When the Messenger of Allah saw the (expression) on his face, he said: "We would not have refused it, except that we have entered Ihrâm."

[2846] 51 - (...) It was narrated from Az-Zuhri (a Hadîth similar to no. 2845) with this chain in which he said: "I gave him a gift
of some onager meat,” as Mâlik said. In the Hadîth of Al-Laith and Şâlih it says that As-Sâ'b bin Jaththâmah told him.

[2847] 52 - (...) It was narrated from Az-Zuhri with this chain (a Hadîth similar to no. 2845), and he said: “I gave him a gift of some onager meat.”

[2848] 53 - (1194) It was narrated that Ibn 'Abbâs [may Allah be pleased with them] said: “As-Sâ'b bin Jaththâmah gave the Prophet a gift of some onager meat when he was in Ihrâm, and he refused it and said: ‘Were it not that we are in Ihrâm, we would have accepted it from you.”

[2849] 54 - (...) It was narrated from Sa'eed bin Jubair, from Ibn 'Abbâs [may Allah be pleased with them] (a Hadîth similar to no. 2845).
According to the report of Mansûr from Al-Hakam: “Aṣ-Ṣa'b bin Jaththâmah gave the Prophet a gift of a leg of onager.”

According to the report of Shu'bah from Al-Hakam: “The rump of an onager that was dripping with blood.”

According to the report of Shu'bah from Habib: “The Prophet was given a piece of onager meat and he refused it.”

[2850] 55 - (1195) It was narrated from Tâwâs from Ibn 'Abbâs [may Allah be pleased with them], he said: “Zaid bin Arqam came and 'Abdullâh bin 'Abbâs said to him reminding him: ‘What did you tell me about the game meat that was given to the Messenger of Allah when he was in Ihram?’ He said: ‘He was given a leg of game meat but he refused it, and (he) said: “We cannot eat it, we are in Ihram.”

[2851] 56 - (1196) Abû Qatâdah said: “We went out with the Prophet and when we were in
Al-Qâhah, some of us were in Ihrâm and some of us were not. Then I saw my companions looking at something, so I looked, and there was an onager. I saddled my horse and took up my spear, then I mounted and I dropped my whip. I said to my companions, who were in Ihrâm: ‘Pass me the whip.’ They said: ‘By Allah, we will not help you with it in any way.’ So I dismounted and picked it up, then I mounted again. I caught up with the onager from behind, when it was behind a hillock, and I stabbed it with my spear and killed it. I brought it to my companions and some of them said: ‘Eat it,’ and others said: ‘Do not eat it.’ The Prophet was ahead of us, so I spurred my horse on and caught up with him, and he said: ‘It is lawful; eat it.’

[2852] 57 - (…) It was narrated from Abû Qatâdah that he was with the Messenger of Allah , and when they were partway along the road to Makkah, he lagged behind with some companions of his who were in Ihrâm, and he was not in Ihrâm.
He saw an onager, so he mounted his horse and asked his companions to hand him his whip, but they refused to do so. He asked them for his spear, and they refused to give it to him. He picked it up and chased the onager and killed it, and some of the Companions of the Prophet  ate from it and some of them refused. They caught up with the Messenger of Allāh  and asked him about that, and he said: “It is food that Allāh has provided for you.”

[2853] 58 - (…) A Hadīth like that of Abū An-Nadr (no. 2852) about the onager was narrated from Abū Qatādah, except that in the Hadīth of Zaid bin Aslam it says that the Messenger of Allāh  said: “Do you have any of its meat with you?”

[2854] 59 - (…) ‘Abdullāh bin Abī Qatādah said: “My father set out with the Messenger of Allāh  during the year of Al-Ḥudaybiyah, and his Companions entered Ḥfrām but he did not. The Messenger of Allāh  was told that there was an enemy in Ghaiqah, so the Messenger of Allāh  set out.” He said:
“While I was with his Companions, one of them smiled at me. I looked and there I saw an onager, so I attacked it, stabbed it and held on to it. I asked them to help me but they refused to do so. We ate some of its meat, and we were afraid that we would be separated (from the people), so I set out to catch up with the Messenger of Allāh ﷺ. I made my horse go fast sometimes and slow sometimes, then I met a man from Banū Ghifār in the middle of the night and I said: ‘Where did you meet the Messenger of Allāh ﷺ?’ He said: ‘I left him in Ta‘hīn, but he was intending to stop at As-Suqyā.’ So I caught up with him and I said: ‘O Messenger of Allāh, your Companions send greetings of Salām and the mercy of Allah to you, and they are afraid lest they get separated from you, so wait for them.’ He waited for them, and I said: ‘O Messenger of Allāh, I caught some game and I have some of it left over.’ The Messenger of Allāh ﷺ said to the people: ‘Eat,’ and they were in Ḥijrah.”

[2855] 60 - (...) It was narrated from ‘Abdullāh bin Abī Qatādah that his father [may Allah be pleased with them] said: “The Messenger of Allāh ﷺ set out for Ḥajj, and we set out with him. He told some of his Companions, among whom was Abū Qatādah,
to take a different route, and he said: ‘Follow the coast until you meet me.’ So they followed the coast, and when they went on ahead of the Messenger of Allâh ﷺ, they all entered Ḣizrâm, except Abû Qatâdah, who did not enter Ḣizrâm. While they were travelling, they saw some onagers, so Abû Qatâdah pursued them and killed a female onager. They dismounted and ate some of its meat, then they said: ‘We have eaten meat while we are in Ḣizrâm.’ So they took what was left of the meat of the female onager, and when they reached the Messenger of Allâh ﷺ they said: ‘O Messenger of Allâh ﷺ, we had entered Ḣizrâm, but Abû Qatâdah did not enter Ḣizrâm, and we saw some onagers; Abû Qatâdah pursued them and killed a female onager, and we dismounted and ate some of its meat. Then we said: “We are eating game meat while we are in Ḣizrâm.” So we brought what was left of its meat.’ He said: ‘Did any of you tell him (to hunt it) or gesture to him in any way?’ They said: ‘No.’ He said: ‘Then eat what is left of its meat.’”

[2856] 61 - (…) It was narrated from ‘Uthmân bin ‘Abdullâh bin Mawhab with this chain (a Hadîth similar to no. 2855).

According to the report of Shaibân: “The Messenger of Allâh ﷺ said: ‘Did any of you
tell him to catch it, or gesture to him?

According to the report of Shu'bah he said: “Did you suggest it to him or help him to tell him to catch it?”

Shu’bah said: “I do not know if he said: ‘Did you help him’ - or ‘did you tell him to catch it?’”

[2857] 62 - (...) ‘Abdullah bin Abi Qatadah narrated that his father [may Allah be pleased with them] told him, that he went out with the Messenger of Allah on the campaign of Al-Hudaybiyah. He said: “They entered Ihrâm for ‘Umrah apart from me. Then I hunted an onager and I fed my companions who were in Ihrâm. Then I came to the Messenger of Allah and told him that we had some of the leftover meat, and he said: ‘Eat it,’ and they were in Ihrâm.”

[2858] 63 - (...) It was narrated from ‘Abdullah bin Abi Qatadah, from his father [may Allah be pleased with them], that they went out with the Messenger of Allah and they were in Ihrâm,
but Abū Qatâdah was not... and he quoted the same Hadîth, (no. 2885) according to which (the Prophet ﷺ) said: “Do you have any of it with you?” They said: “We have its leg.” The Messenger of Allâh ﷺ took it and ate it.

[2859] 64 - (...) It was narrated that ‘Abdullâh bin Abî Qatâdah said: “Abû Qatâdah was with a group of people who were in Ihram, but Abû Qatâdah was not in Ihram...” He quoted the same Hadîth (no. 2855), according to which (the Prophet ﷺ) said: “Did any of you suggest it to him, or tell him to do something?” They said: “No, O Messenger of Allâh.” He said: “Then eat it.”

[2860] 65 - (1197) It was narrated from Mu‘âdh bîn ‘Abdur-Rahmân bin ‘Uthmân At-Taimî that his father said: “We were with Talhah bin ‘Ubaidullâh and we were in Ihram. He was given a (cooked) bird while Talhah was sleeping. Some of us ate and some of us refrained. When Talhah woke up, he approved of those who had eaten and said: ‘We ate that with the Messenger of Allâh ﷺ.’”
Chapter 9. What Animals It Is Recommended For The *Muhrim* And Others To Kill Inside And Outside The Sanctuary

[2861] 66 - (1198) ‘Aishah, the wife of the Prophet ﷺ, said: “I heard the Messenger of Allah ﷺ say: ‘There are four (creatures), all of which are vermin and may be killed inside the sanctuary and outside: Kites, crows, mice, and vicious dogs.’

He (the narrator) said: “I said to Al-Qâsim: ‘What do you think of snakes?’ He said: ‘They may be killed.’”

[2862] 67 - (...) It was narrated from ‘Aishah [may Allah be pleased with her] that the Prophet ﷺ said: “There are five vermin which may be killed inside the sanctuary and outside: Snakes, crows, speckled crows, mice, vicious dogs and kites.”
[2863] 68 - (...) It was narrated that ‘Āishah [may Allâh be pleased with her] said: “The Messenger of Allâh ﷺ said: ‘There are five vermin which may be killed in the sanctuary: Scorpions, mice, kites, crows and vicious dogs.’”

[2864] (...) Hishâm narrated it with this chain.

[2865] 69 - (...) It was narrated that ‘Āishah [may Allâh be pleased with her] said: “The Messenger of Allâh ﷺ said: ‘There are five vermin which may be killed in the sanctuary: Mice, scorpions, crows, kites and vicious dogs.’”

[2866] 70 - (...) It was narrated from Az-Zuhri with this chain. She (‘Āishah) said: “The Messenger of Allâh ﷺ ordered that five vermin be killed inside the sanctuary and outside...” then he mentioned a Hadîth like that of Yazid bin Zuray’ (no. 2865).
[2867] 71 - (1199) It was narrated that ‘Aīshah [may Allāh be pleased with her] said: “The Messenger of Allāh ﷺ said: ‘There are five creatures which are all vermin and may be killed inside the sanctuary: Crows, kites, vicious dogs, scorpions and mice.’”

[2868] 72 - (1199) It was narrated from Sālim, from his father [may Allāh be pleased with them], that the Prophet ﷺ said: “There are five for which there is no sin on the one who kills them in the sanctuary or when he is in Ihram: Mice, scorpions, crows, kites and vicious dogs.”

Ibn Abī ‘Umar said in his narration: “In the sanctuary and when in Ihram.”

[2869] 73 - (1200) ‘Abdullāh bin ‘Umar [may Allāh be pleased with them] said: “Hafṣah, the wife of the Prophet ﷺ, said: ‘The Messenger of Allāh ﷺ said: There are five creatures all of which are vermin and there is no sin on the one who kills them:
Scorpions, crows, kites, mice and vicious dogs”

[2870] 74 - (...) Zaid bin Jubair narrated that a man asked Ibn 'Umar: “What creatures may the Muhrim kill?” He said: “One of the wives of the Messenger of Allah told me that he commanded” - “or was commanded” - “that mice, scorpions, kites, vicious dogs and crows should be killed.”

[2871] 75 - (...) It was narrated that Zaid bin Jubair said: “A man asked Ibn 'Umar: ‘What creatures may a man kill when he is in Ihrâm?’ He said: ‘One of the wives of the Prophet told me that he used to order that vicious dogs, mice, scorpions, kites, crows and snakes be killed.’”

He said: “And in prayer too.”

[2872] 76 - (1199) It was narrated from Ibn 'Umar [may Allah be pleased with them] that the Messenger of Allah said: “There are five creatures for which there is no sin on the
Muhrim if he kills them: Crows, kites, scorpions, mice and vicious dogs.”

[2873] 77 - (...) Ibn Juraij said: “I said to Nâfi’: ‘What creatures did you hear Ibn ‘Umar say it is permissible to kill when in Izhâm?’ Nâfi’ said to me: “Abdullâh said: “I heard the Prophet ☪ say: ‘There are five creatures for which there is no sin on the one who kills them: Crows, kites, scorpions, mice, and vicious dogs.’”

[2874] (...) A Hadîth like that of Mâlik and Ibn Juraij (no. 2873) was narrated from Ibn ‘Umar from the Prophet ☪, but none of them (the sub-narration) said: “From Nâfi’ from Ibn ‘Umar [may Allâh be pleased with them]: ‘I heard the Prophet ☪ say...’” except Ibn Juraij only, and Ibn Ishâq followed Ibn Juraij in that.
It was narrated that Ibn 'Umar said: “I heard the Prophet say: ‘There are five for which there is no sin for killing those of them that are killed in the sanctuary,’ and he quoted a similar report (as no. 2872).”

It was narrated from 'Abdullâh bin Dinâr that he heard 'Abdullâh bin 'Umar say: “There are five for which there is no sin on the one who kills them when he is in Ikrâm: Scorpions, mice, vicious dogs, crows and kites.”
Chapter 10. It Is Permissible For A Muhrim To Shave His Head If There Is A Problem, But It Is Obligatory To Offer A Fidyah For Shaving It, And Clarifying What The Fidyah Is

[2877] 80 - (1201) It was narrated that Ka'b bin 'Ujrah [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ came to me at the time of Al-U'daybiyah while I was lighting a fire under a kettle or pot, and lice were crawling over my face. He said: ‘Are these vermin on your head bothering you?’ I said: ‘Yes.’ He said: ‘Shave your head, and fast for three days, or feed six poor persons, or offer a sacrifice.’”

Ayyûb said: “I do not know with which of them he started.”

[2878] (...) A similar report (as no. 2877) was narrated from Ayyûb with this chain.

(المعجم 10 - (باب حلق الرأس للمحرم إذا كان به أذى، ووجوب الفدية لحلقه، وبيان قدرها) (النحو 10)
It was narrated that Ka'b bin 'Ujrah [may Allah be pleased with them] said: "This verse was revealed concerning me: "...And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Sawm (fasts) (three days) or giving Sadaqah or offering sacrifice (one sheep)..."

I came to him (ﷺ) and he said: 'Come closer.' I came closer and he said: 'Come closer,' so I came closer. Then he (ﷺ) said: 'Are these vermin bothering you?'

(one of the narrators) Ibn 'Awn said: "I think he said: 'Yes.'" - He said: "And he commanded me to offer a Fidyah by fasting, or giving charity, or offering a sacrifice, whichever was easiest."

Ka'b bin 'Ujrah [may Allah be pleased with them] narrated that the Messenger of Allah (ﷺ) stood near him while lice were falling from his head, and he said: "Are these vermin bothering you?" He said: "Yes." He said: "Shave your head." He said: "It was concerning me that this verse was revealed: "...And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Sawm (fasts) (three days) or giving Sadaqah or offering sacrifice (one sheep)..."

giving ṣadaqah or offering sacrifice (one sheep). ...[1] "The Messenger of Allāh ﷺ said to me: ‘Fast for three days or give a Faraq (three Ṣâ’) to be shared between six poor persons, or offer whatever you can afford as a sacrifice.’"

[2881] 83 - (...) It was narrated from Ka‘b bin ‘Ujrah [may Allāh be pleased with them] that the Prophet ﷺ passed by him when he was in Al-Ḥudaybiyah, before he entered Makkah, and he was in Ḥırām, and he was lighting a fire beneath a cooking pot, with lice crawling on his face. He said: “Are these vermin bothering you?” He said: “Yes.” He said: “Shave your head and give a Faraq (three Ṣâ’) of food to be shared between six poor persons, or fast for three days, or offer a sacrifice.”

Ibn Abī Najīh said: “Or slaughter a sheep.”

[2882] 84 - (...) It was narrated from Ka‘b bin ‘Ujrah [may Allāh be pleased with them] that the Messenger of Allāh ﷺ passed by him at the time of Al-Ḥudaybiyah and said to him: “Are the vermin on your head bothering you?” He said: “Yes.” The Prophet ﷺ said

to him: “Shave your head, then slaughter a sheep as a sacrifice, or fast for three days, or give three Ṣa‘ of dates to six poor persons.”

[2883] 85 - (...) It was narrated that ‘Abdullâh bin Ma‘qil said: “I sat with Ka‘b [may Allâh be pleased with them] when he was in the Masjid, and I asked him about this verse: ‘He must pay a Fidyah (ransom) of either observing Sawm (fasts) (three days) or giving Sadaqah or offering sacrifice (one sheep)...’[1]

Ka‘b [may Allâh be pleased with them] said: ‘It was revealed concerning me. I had a problem in my scalp and I was brought to the Messenger of Allâh ﷺ with lice crawling on my face. He said: “I did not think that your problem had become as bad as I see it. Can you afford a sheep?” I said: “No.” Then this verse was revealed: “...He must pay a Fidyah (ransom) of either observing Sawm (fasts) (three days) or giving Sadaqah or offering sacrifice (one sheep)...’[2]

He said: “Fasting for three days, or feeding six poor persons, half a Ṣa‘ of food for each one.” He said: “It was revealed specifically concerning me, but it applies to all of you.”

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Ka'b bin 'Ujrah [may Allāh be pleased with her] narrated that he went out with the Prophet ﷺ in Ḥairām, and his head and beard were infested with lice. News of that reached the Prophet ﷺ and he sent for him and called the barber to shave his head, then he said to him: “Do you have an animal to sacrifice?” He said: “I cannot afford that.” So he told him to fast for three days, or to feed six poor persons, giving one ṣā‘ to each two poor persons. Then Allāh revealed the verse “And whosoever of you is ill or has an ailment in his scalp (necessitating shaving)”[1] specifically about him, then it applied to all the Muslims in general.

Chapter 11. Cupping Is Permissible For The Muhrim (pilgrim in Ḥairām)

It was narrated from Ibn 'Abbās [may Allāh be pleased with them] that the Prophet ﷺ was treated by cupping while he was a Muhrim.

It was narrated from Ibn Buḥainah that the Prophet was treated with cupping on the way to Makkah, while he was a Muhrim, in the middle of his head.

Chapter 12. It Is Permissible For A Muḥrim To Treat His Eyes

It was narrated that Nubaih bin Wahb said: "We went out with Abān bin ‘Uthmān, and when we were at Malal, the eyes of ‘Umar bin ‘Ubaidullāh became sore. When we were in Ar-Rawḥā’ the pain got worse. He sent word to Abān bin ‘Uihmān asking him (about that). He sent word back to him, telling him to apply aloes to them, for ‘Uthmān narrated that the Messenger of Allāh sallallāhu ‘alayhi wasallātuh narrated, concerning a man whose eyes became sore when he was in ‘Īrām, that he should apply aloes to them.”
Nubaih bin Wahb narrated that the eyes of ‘Umar bin ‘Ubaiddîlîh bin Ma’mâr became inflamed, and he wanted to apply kohl to them, but Abân bin ‘Uthmân told him not to; he told him to apply aloes to them, and he narrated from ‘Uthmân bin ‘Affân that the Prophet had done that.

Chapter 13. It Is Permissible For The Muhrim To Wash His Body And Head

Ibn ‘Abbâs sent me to Abû Ayyûb Al-Anârî to ask him about that, and I found him washing himself between the two poles of a well, screened with a cloth. I greeted him with Salâm and he said: “Who is this?” I said: “I am ‘Abdullâh bin Ḥunain. ‘Abdullâh bin ‘Abbâs has sent me to you to ask you
how the Messenger of Allâh used to wash his head while he was in I’hâm.” Abû Ayyûb [may Allâh be pleased with them] put his hand on the cloth and lowered it until his head became visible, then he said to the person who was pouring water for him: “Pour some water.” He poured it onto his head, then he rubbed his head with his hands, moving them forwards and backwards. Then he said: “This is what I saw him doing.”

[2890] 92 - (...) Zaid bin Aslam narrated it with this chain (a Hadîth similar to no. 2889), and said: “Abû Ayyûb passed his hands over his entire head, over his entire head, moving them forwards and backwards. Al-Miswar said to Ibn ‘Abbâs: ‘I will never dispute with you again.’”

Chapter 14. What Should Be Done With A Muhrim If He Dies?

[2891] 93 - (1206) It was narrated from Ibn ‘Abbâs [may Allâh be pleased with them] that
a man fell from his camel and his neck was broken, and he died.

The Prophet ﷺ said: “Wash him with water and lotus leaves, and shroud him in his two garments, but do not cover his head, for Allâh will raise him on the Day of Resurrection reciting the Talbiyah.”

[2892] 94 - (...) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with him] said: “While a man was standing with the Messenger of Allâh ﷺ at ’Arafah, he fell from his mount.” -(one of the narrators) Ayyüb said: “and it broke his neck.” - “Mention of that was made to the Prophet ﷺ and he said: ‘Wash him with water and lotus leaves, and shroud him in his two garments, but do not put Hanûf[1] on him, nor cover his head, for Allâh will raise him on the Day of Resurrection reciting the Talbiyah.”

[2893] 95 - (...) It was narrated from Ibn ‘Abbâs [may Allâh be pleased with them] that a man was standing with the Prophet ﷺ

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while he was in *Ihram*... and he mentioned a report similar to that of Hammâd from Ayyûb (no. 2892).

[2894] 96 - (...) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “A man came in *Ihram* with the Prophet ﷺ; he fell from his mount, broke his neck and died. The Messenger of Allâh ﷺ said: ‘Wash him with water and lote tree leaves, and dress him in his two garments, but do not cover his head, for he will come on the Day of Resurrection reciting the *Talbiyah*.’”

[2895] 97 - (...) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “A man came in *Ihram* with the Messenger of Allâh ﷺ...” a similar report (as no. 2894), until he said: “For he will be raised on the Day of Resurrection reciting the *Talbiyah*."

And he (the narrator) added: “Sa’eed bin Jubair did not say where he fell.”
[2896] 98 - (...) It was narrated from Ibn 'Abbâs [may Allah be pleased with them] that a man's neck was broken by his mount when he was in Ihram, and he died. The Messenger of Allah said: “Wash him with water and lote tree leaves, and shroud him in his two garments, but do not cover his head or his face, for he will be raised on the Day of Resurrection reciting the Talbiyah.”

[2897] 99 - (...) It was narrated from Ibn 'Abbâs [may Allah be pleased with them] that a man was with the Messenger of Allah in Ihram, and his camel broke his neck and he died. The Messenger of Allah said: “Wash him with water and lote tree leaves, and shroud him in his two garments, but do not put any perfume on him nor cover his head, for he will be raised on the Day of Resurrection with his hair matted together.”[1]

[2898] 100 - (...) It was narrated

[1] Mulubbâdan: With his hair matted together. It is recommended for the Muhrim to use some sticky substance to stick his hair together in order to keep it orderly and protect against lice.
from Ibn ‘Abbâs [may Allah! be pleased with them] that a man’s mount broke his neck while he was in Ḥijâz with the Messenger of Allah ﷺ. The Messenger of Allah ﷺ ordered that he be washed with water and lote tree leaves, but no perfume should be put on him, and his head should not be covered, because he would be raised on the Day of Resurrection with his hair matted together.

[2899] 101 - (...) It was narrated from Abû Bishr from Sa‘eed bin Jubair, that he heard Ibn ‘Abbâs [may Allah! be pleased with them] narrating that a man came to the Prophet ﷺ while he was in Ḥijâz, then he fell from his camel and it broke his neck. The Prophet ﷺ ordered that he be washed with water and lote tree leaves, and shrouded in his two garments, but no perfume was to be put on him, and his head was to be left uncovered.

Shu‘bah said: “Then he narrated it to me after that and said: ‘His head and face were to be left uncovered, for he would be raised on the Day of Resurrection with his hair matted together.’”

[2900] 102 - (...) Ibn ‘Abbâs [may Allah! be pleased with them] said: “A man’s mount broke his neck while he was with the Messenger of Allah ﷺ, and
the Messenger of Allâh ﷺ told them to wash him with water and lote tree leaves, and to leave his face” - and I think he said his head - “uncovered, for he would be raised (on the Day of Resurrection) saying the Talbiyah.”

Chapter 15. It Is Permissible For The Muhrim To Stipulate A Condition For Exiting Thrâm Because Of Sickness And The Like

[2902] 104 - (1207) It was narrated that ‘Aishah [may Allâh be pleased with her] said: “The Messenger of Allâh ﷺ entered upon Dubâ‘ah bint Az-Zubair and said to her: ‘Do you want to perform Hajj?’ She said: ‘By Allâh, I am often in pain.’ He said to her: ‘Go for Hajj, but stipulate a
condition and say: "Allāhumma, mahillī haithu habastani (O Allāh, my place of exiting Ḩaḍrām is wherever You prevent me)."

And she was married to Al-Miqdād.”

[2903] 105 - (...) It was narrated that ‘Āishah [may Allah be pleased with her] said: “The Prophet entered upon Dubā’ah bint Az-Zubair bin ‘Abdul-Muṭṭalib, and she said: ‘O Messenger of Allāh, I want to perform Ḥajj, but I am ill.’ The Prophet said: ‘Go for Ḥajj, but stipulate the condition that “Mahillī haithu habastani (My place of exiting Ḩaḍrām is wherever You prevent me)."

[2904] (...) A similar report (as no. 2903) was narrated from ‘Āishah [may Allah be pleased with her].

[2905] 106 - (1208) It was narrated from Ibn ‘Abbās, that Dubā’ah bint Az-Zubair bin ‘Abdul-Muṭṭalib [may Allāh be pleased with them] came to the Messenger of Allāh and said: “I am a heavy woman but I want to perform Ḥajj. What do you advise me to do?” He said: “Enter Ḥaḍrām for Ḥajj, but stipulate the condition that: ‘Mahillī haithu habastani (My place of exiting Ḥaḍrām is wherever You prevent me).’"
He said: “But she was able to do it all.”

[2906] 107 - (...) It was narrated from Ibn ‘Abbâs [may Allâh be pleased with him] that Đubâ’ah wanted to perform Hajj and the Prophet ﷺ told her to stipulate a condition, and she did that on the command of the Messenger of Allâh ﷺ.

[2907] 108 - (...) It was narrated from Ibn ‘Abbâs [may Allâh be pleased with him] that the Prophet ﷺ said to Đubâ’ah [may Allâh be pleased with her]: “Go for Hajj, but stipulate the condition that: ‘MaüllI t1 zaitju zabastanI (My place of exiting Ihrâm is wherever You prevent me).’”

According to the report of Ishâq: “He commanded Đubâ’ah.”
Chapter 16. The Soundness Of \textit{Ihrâm} For The Woman In \textit{Nifâs}; It Is Recommended For Her To Perform \textit{Ghusl} Before Entering \textit{Ihrâm}, And The Same Applies To One Who Is Menstruating

[2908] \text{109} - (1209) It was narrated that ‘Āishah [may Allâh be pleased with her] said: “Asmâ’ bint ‘Umaîs experienced \textit{Nifâs} from giving birth to Muḥammad bin Abî Bakr in Ash-Shajarah. The Messenger of Allâh ﷺ told Abû Bakr to tell her to perform \textit{Ghusl} and enter \textit{Ihrâm}.”

[2909] \text{110} - (1210) It was narrated from Jâbir bin ‘Abdullâh [may Allâh be pleased with them] in the \textit{Hadîth} of Asmâ’ bint ‘Umaîs, when she experienced \textit{Nifâs} after giving birth at Dhul-Hulaifah, that the Messenger of Allâh ﷺ told Abû Bakr [may Allâh be pleased with them] to tell her to perform \textit{Ghusl} and enter \textit{Ihrâm}.
Chapter 17. Clarifying The Types Of Iḥrām; And That It Is Permissible To Perform Hajj That Is Ifrād, Tamattu’ and Qirān. It is Permissible To Join Hajj to ‘Umrah. And When The Pilgrim Who Is Performing Qirān Should Exit Iḥrām

[2910] 111 - (1211) It was narrated that ‘Ā’ishah [may Allāh be pleased with her] said: “We set out with the Messenger of Allāh ﷺ during the year of the Farewell Pilgrimage, and we entered Iḥrām for ‘Umrah. Then the Messenger of Allāh ﷺ said: ‘Whoever has a Hādī (sacrificial animal) with him, let him enter Iḥrām for Hajj with ‘Umrah, then not exit Iḥrām until he exits Iḥrām from both.’

‘I came to Makkah and I was menstruating, and I did not circumambulate the House nor go between As-Safā and Al-Marwah. I complained about that to the Messenger of Allāh ﷺ and he said: ‘Undo your hair and comb it, and enter Iḥrām for Hajj, and leave ‘Umrah for now.’ I did that. Then, when we had finished Hajj, the Messenger of Allāh ﷺ sent me with ‘Abdur-Raḥmān bin Abī Bakr to Al-Tan‘īm and I performed ‘Umrah. He said: ‘This is the place of your ‘Umrah.’ And those who had entered Iḥrām for ‘Umrah circumambulated the House and
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went between As-Ṣafâ and Al-Marwah. Then they exited Ihram, then they performed another Tawaf after they returned from Minâ for their Hajj. As for those who joined Hajj and 'Umrah, they performed one Tawaf.”

[2911] 112 - (...) It was narrated that 'Aīshah, the wife of the Prophet ﷺ, said: “We set out with the Messenger of Allâh ﷺ during the year of the Farewell Pilgrimage, and some of us entered Ihram for 'Umrah and some of us entered Ihram for Hajj (only). When we came to Makkah, the Messenger of Allâh ﷺ said: ‘Whoever entered Ihram for 'Umrah and did not bring a sacrificial animal with him, let him exit Ihram, and whoever entered Ihram for 'Umrah and did bring a sacrificial animal, let him not exit Ihram until he has offered his sacrifice. And whoever entered Ihram for Hajj, let him complete his Hajj.”’

‘Aīshah [may Allâh be pleased with her] said: “My menses began, and I continued to menstruate until the day of 'Arafah, and I only entered Ihram for 'Umrah. The Messenger of Allâh ﷺ told me to undo my hair and comb it, and enter Ihram for Hajj, and to forget about 'Umrah. I did that, until, when I had completed my Hajj, the Messenger of Allâh ﷺ
sent ‘Abdur-Rahmān bin Abī Bakr with me and told me to perform ‘Umrah from At-Tan‘īm, to make up for the ‘Umrah that I had abandoned when the time for Hajj came.’

[2912] 113 - (...) It was narrated that ‘Aīshah said: “We set out with the Prophet during the year of the Farewell Pilgrimage, and I entered Ḥārām for ‘Umrah and I did not bring a sacrificial animal with me. The Prophet said: ‘Whoever has a sacrificial animal with him, let him enter Ḥārām for Hajj along with his ‘Umrah, then not exit Ḥārām until he exits Ḥārām of them both.’ My menses began, and when the Night of ‘Arafah began, I said: ‘O Messenger of Allāh, I had entered Ḥārām for ‘Umrah, so what should I do about my Hajj?’ He said: ‘Undo your hair, comb it, stop ‘Umrah and enter Ḥārām for Hajj.’” She said: “When I finished my Hajj, he told ‘Abdur-Rahmān bin Abī Bakr to let me ride behind him and to take me for ‘Umrah from At-Tan‘īm, to make up for the ‘Umrah that I had abandoned.”

[2913] 114 - (...) It was narrated that ‘Aīshah [may Allāh be pleased with her] said: “We set out with the Messenger of Allāh
and he said: ‘Whoever among you wanted to enter Ḥiṭām for Ḥaǧj and ‘Umrah, let him do so, and whoever wanted to enter Ḥiṭām for Ḥaǧj let him do so, and whoever wanted to enter Ḥiṭām for ‘Umrah, let him do so.’”

‘Āishah [may Allah be pleased with her] said: “The Messenger of Allah Ḥassan entered Ḥiṭām for Ḥaǧj and some people did the same, and some people entered Ḥiṭām for ‘Umrah and Ḥaǧj, and some people entered Ḥiṭām for ‘Umrah. I was one of those who entered Ḥiṭām for ‘Umrah.”

[2914] 115 - (...) It was narrated that ‘Āishah [may Allah be pleased with her] said: “We set out with the Messenger of Allah Ḥassan for the Farewell Pilgrimage, near the time of the appearance of the crescent of Dhul-Hijjah. The Messenger of Allah Ḥassan said: ‘Whoever among you wants to enter Ḥiṭām for ‘Umrah, let him do so. Were it not that I have brought the sacrificial animal with me, I would have entered Ḥiṭām for ‘Umrah.’ Among the people there were some who entered Ḥiṭām for ‘Umrah, and some who entered Ḥiṭām for Ḥaǧj. I was one of those who entered Ḥiṭām for ‘Umrah. We set out until we came to Makkah, but on the Day of ‘Arafah my menses began, and I did not exit Ḥiṭām for my ‘Umrah. I
complained about that to the Prophet and he said: ‘Forget about your *Umrah. Undo your hair and comb it, and enter Ḩiḍrām for Ḥajj.’ She said: ‘I did that, then when it was the night of *Al-Ḥasbāh, and Allāh had enabled us to complete our Ḥajj, he sent ‘Abdur-Rahmān bin Abī Bakr with me. He made me ride behind him and he took me out to At-Tan’īm, and I entered Ḥiḍrām for *Umrah, and Allāh enabled us to complete our Ḥajj and our *Umrah.’

“And there was no sacrifice, charity or fasting required because of that.”[1]

[2915] 116 - (...) It was narrated that ‘Āishah [may Allāh be pleased with her] said: “We set out with the Messenger of Allāh at the time of the crescent moon of Dhul-Hijjah, not thinking of anything but Ḥajj. The Messenger of Allāh said: ‘Whoever among you wants to enter Ḥiḍrām for *Umrah, let him enter Ḥiḍrām for *Umrah.’” And he quoted a Ḥadīth like that of ‘Abdah (no. 2914).

[2916] 117 - (...) It was narrated that ‘Āishah [may Allāh be pleased with her] said: “We set out with the Messenger of Allāh at the time of the crescent moon of Dhul-Hijjah. Some of us entered Ḥiḍrām for *Umrah, some

[1] They say that the last sentence is a statement of one of the narrators.
of us entered Ḩiḍram for Hajj and Umrah, and some of us entered Ḩiḍram for Hajj. I was one of those who entered Ḩiḍram for 'Umrah...’ and he quoted a Hadith like theirs, and he said therein: “Urwah said concerning that: ‘Allâh enabled her to complete her Hajj and Umrah.’” Hishâm said: “And no sacrifice, fasting or charity was required because of that.”

[2917] 118 - (...) It was narrated that ‘Aîshâ [may Allâh be pleased with her] said: “We set out with the Messenger of Allâh during the year of the Farewell Pilgrimage. Some of us entered Ḩiḍram for ‘Umrah, some of us entered Ḩiḍram for Hajj and Umrah, and some of us entered Ḩiḍram for Hajj. The Messenger of Allâh entered Ḩiḍram for Hajj. Those who had entered Ḩiḍram for ‘Umrah exited Ḩiḍram, but those who had entered Ḩiḍram for Hajj or for both Hajj and Umrah, did not exit Ḩiḍram until the Day of Sacrifice.”

[2918] 119 - (...) It was narrated that ‘Aîshâ [may Allâh be pleased with her] said: “We set out with the Prophet, not thinking of anything but Hajj. When we were in Sarîf, or close to it, my menses began. The Prophet entered upon me and found me weeping. He said, ‘Have your menses begun?’ I
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said: 'Yes.' He said: 'This is something that Allâh has decreed for the daughters of Âdâm. Do what the pilgrims do, but do not circumambulate the House until you have performed Ghusl.' And the Messenger of Allâh sacrificed cows on behalf of his wives.

[29] 120 - (...) It was narrated that 'Aishah [may Allâh be pleased with her] said: "We set out with the Messenger of Allâh not thinking of anything but Hajj, until we came to Sarif, where my menses began. The Messenger of Allâh entered upon me and found me weeping. He said: 'Why are you weeping?' I said: 'By Allâh, I wish that I had not come out this year.' He said: 'What is the matter with you? Have your menses begun?' I said: 'Yes.' He said: 'This is something that Allâh has decreed for the daughters of Âdâm, peace be upon him. Do what the pilgrims do, but do not circumambulate the House until you have purified yourself.' When I came to Makkah, the Messenger of Allâh said to his Companions: 'Make it 'Umrah.' So the people exited Ihrâm (after performing 'Umrah) except those who had sacrificial animals with
The Prophet, Abū Bakr, ‘Umar and those who were well off had sacrificial animals with them. Then they entered Ihram for ‘Umrah when they went to Minā. On the Day of Sacrifice my menses ended, and the Messenger of Allāh told me to perform Tawaf Al-ifâdhah. Some beef was brought to us, and I said: ‘What is this?’ They said: ‘The Messenger of Allāh has sacrificed cows on behalf of his wives.’ When it was the night of Al-Haḍbah I said: ‘O Messenger of Allāh, the people are going back having performed Hajj and ‘Umrah, and I am going back having performed Hajj (only).’ So he told ‘Abdur-Rahmān bin Abī Bakr to let me ride behind him on his camel. I remember that I was a young girl and I got sleepy and my face touched the back of the saddle. Then we came to At-Tan‘im where I entered Ihram for ‘Umrah, to make up for the ‘Umrah that the people had already done.”

[2920] 121 - (...) It was narrated that ‘Aīshah [may Allāh be pleased with her] said: “We said Talbiyah for Hajj, then when we were in Sarif my menses began. The Messenger of Allāh entered upon me and found me weeping...” And he quoted a Hadith like that of Al-Mājishūn (no. 2919), except that it does not
say in the Hadīth of Ĥammād: "The Prophet ﷺ, Abū Bakr, 'Umar and those who were well off had sacrificial animals with them. Then they entered Iḥrām for 'Umrah when they went to Mina," nor the words of 'Āishah: "I was a young girl and I got sleepy and my face touched the back of the saddle."

[2921] 122 - (...) It was narrated from 'Āishah [may Allah be pleased with her] that the Messenger of Allah performed Hajj only.

[2922] 123 - (...) It was narrated that 'Āishah [may Allah be pleased with her] said: "We set out with the Messenger of Allah ﷺ, entering Iḥrām for Hajj, during the month of Hajj, in the places of Hajj, and in the nights of Hajj, until we camped at Sarif. He came out to his Companions and said: 'Whoever among you does not have a sacrificial animal with him and wants to make it Umrah, let him do so, and whoever has a sacrificial animal with him, let him not do that.' Some of them followed that, and some did not, among those who did not have a sacrificial animal with them. As for the Messenger
of Allah, he had a sacrificial animal with him, and some of his Companions could also afford it. The Messenger of Allah entered upon me and found me weeping. He said: 'Why are you weeping?' I said: 'I heard what you said to your Companions, and I heard about 'Umrah, [and I have been prevented from performing 'Umrah].' He said: 'What is the matter with you?' I said: 'I am not praying (meaning: I am in menses).' He said: 'That does not matter. Do (the rituals of) Hajj, and perhaps Allah will compensate you for this. You are one of the daughters of Adam, and Allah has decreed for you what He has decreed for them.' So I went out for my Hajj, until we camped in Minâ, where I purified myself, then we circumambulated the House. The Messenger of Allah camped at Al-Muḥassab, and he called 'Abdur-Rahmān bin Abī Bakr and said: 'Take your sister out of the sanctuary and let her enter Ihram for 'Umrah, then let her circumambulate the House, and I will wait for you here.' So we went out and I entered Ihram, then I circumambulated the House and went between As-Safâ and Al-Marwah, then we came to the Messenger of Allah in his tent in the middle of the night. He said: 'Have you finished?' I said: 'Yes.' He gave his
Companions permission to move on, and he passed by the Ka'bah and circumambulated it before praying Subh, then he left for Al-Madinah.”

[2923] 124 - (...) It was narrated that the Mother of the Believers, ‘Aishah [may Allâh be pleased with her] said: “Some of us entered Ihram for Hajj alone, and some of us entered Ihram for Qirân and some of us entered Ihram for Hajj Tamattu”.

[2924] (...) It was narrated by Al-Qâsim bin Muhammad who said: “‘Aishah came for Hajj.”

[2925] 125 - (...) It was narrated that ‘Amrah said: “I heard ‘Aishah [may Allâh be pleased with her] say: ‘We set out with the Messenger of Allâh ﷺ five days before the end of Dhul-Qa’dah, not thinking of anything but Hajj. When we drew near to Makkah, the Messenger of Allâh ﷺ ordered those who did not have sacrificial animals with them to exit Ihram after circumambulating the House and (running) between As-Safâ and Al-Marwah.’ ‘Aishah [may Allâh be pleased with her]
said: ‘Then some beef was brought to us on the day of sacrifice and I said: ‘What is this?’ It was said: ‘The Messenger of Allāh  has offered a sacrifice on behalf of his wives.’”

Yahyā said: “I mentioned this Hadīth of Al-Qāsim bin Muḥammad and he said: ‘She has narrated the Hadīth correctly to you.’”

[2926] (... ) A similar report (as no. 2925) was narrated from Yahyā with this chain.

[2927] 126 - (...) It was narrated that the Mother of the Believers said: “I said: ‘O Messenger of Allāh, the people are leaving, having done two rituals, and I am leaving having done only one.’ He said: ‘Wait and when you have become pure, go out to At-Tan‘īm and enter Ihrām from there, then meet us at such-and-such a place’” - he (the narrator) said: “I think he said: ‘Tomorrow’” - “‘and you will have a reward (for ‘Umrah) equivalent to your effort or your expenditure.’”
[2928] 127 - (...) The Mother of the Believers [may Allâh be pleased with her] said: “O Messenger of Allâh, the people are leaving having done two rituals...” a similar Hadîth (as no. 2927).

[2929] 128 - (...) It was narrated that ‘Âishah [may Allâh be pleased with her] said: “We set out with the Messenger of Allâh, not thinking of anything but Hajj. When we came to Makkah, we circumambulated the House, then the Messenger of Allâh ordered those who had not brought sacrificial animals with them to exit Ihram. Those who had not brought sacrificial animals with them exited Ihram, and his wives had not brought sacrificial animals with them, so they exited Ihram.” ‘Âishah said: “Then my menses began so I did not circumambulate the House. When it was the night of Al-Hasbah, I said: ‘O Messenger of Allâh, the people are going back having done ‘Umrah and Hajj, but I am going back having done Hajj only.’ He said: ‘Did you not circumambulate the House the night we came to Makkah?’ I said: ‘No.’ He said: ‘Then go with your brother to At-Tan‘îm, and...
enter Ḳıhram for 'Umrah, then we will meet at such-and-such a place."

"Ṣafiyah said: 'I think that I have detained you.' He said: '(May you become) barren and shaven-headed! Did you not perform Ṭawaf on the day of sacrifice?' She said: 'Yes.' He said: 'It doesn’t matter then, move on.'"

‘Ālhah said: "The Messenger of Allah بُعْلِجَهْنِي بِعَمْرَة، ثُمَّ مَعَذَكْ مَكَانٌ كَذَا وَكَذَا."

"Qátî hadîq: يَا أَزَاهِي إِلَّا خَاستُكُمُ، قَالُ: "غَفِّرِي حَلَقَتُ، أَوْ مَا كَتِبَ طَفْقُ يُؤْمِن النَّحْرِ؟" قَالَتْ: بَلِي. قَالَ: "لَا بَأسَ، اقْفُرِي."

قَالَتْ عَائِشَةَ: قَلْبُي رَسُولُ اللَّهِ ﷺ وَهُوُ مُضَعُّ عَنْ مَكَّةَ وَاَنْ مُهِيَّةٌ عَلَيْهَا أَوْ أَنَا مُضَعُّ وَهُوُ مُهِيَّةٌ عَلَيْهَا وَقَالَ إِسْحَقُ: مُهِيَّةٌ وَمُهِيَّةٌ.

[2930] 129 - (...) It was narrated that ‘Ālhah [may Allah be pleased with her] said: "We set out with the Messenger of Allah ﷺ, reciting the Talbiyah but not mentioning Ḥajj or 'Umrah..." and he quoted a Ḥadîth similar to that of Mansîr (no. 2929).

[2931] 130 - (...) It was narrated that ‘Ālhah [may Allah be pleased with her] said: "The Messenger of Allah ﷺ came on the fourth or fifth day of Dhu-Ḥijjah, and he entered upon me in an angry state. I said: 'Who has made you angry, O Messenger of Allah? May Allah cause him to

[1] This is not meant in any literal sense, rather it is an expression indicating disapproval.
enter the Fire!’ He said: ‘Do you not realize that I ordered the people to do something and they are hesitating? If I had known before what I know now, I would not have brought the sacrificial animal with me, and I would have bought it (in Makkah), and I would have exited \textit{Ihrâm} as they have done.’’

[2932] 131 - (...) It was narrated that ‘Aīshah [may Allāh be pleased with her] said: ‘The Prophet \(\mathbin{\hat{u}}\) came on the fourth or fifth (day) of Dhul-Hijjah...’ a \textit{Hadith} similar to that of Ghundar (no. 2931).

[2933] 132 - (...) It was narrated from ‘Aīshah [may Allâh be pleased with her] that she entered \textit{Ihrâm} for ‘Umrah, then she arrived at Makkah but she did not circumambulate the House before she got her menses. She did all of the rituals, as she had entered \textit{Ihrâm} for
The Prophet ﷺ said to her on the day of departing from Minā: “Your Tawâf will suffice for your Hajj and your 'Umrah.” But she insisted, so he sent her with ‘Abdur-Rahmân to At-Tan‘îm, and she performed ‘Umrah after performing Hajj.

[2934] 133 - (...) It was narrated from ‘Āishah [may Allah be pleased with her] that her menses began in Sarîf, and she became pure in ‘Arafah, and the Messenger of Allah ﷺ said: “Your going between A-Safa and Al-Marwah will suffice for your Hajj and your ‘Umrah.”

[2935] 134 - (...) Sâfiyyah bint Shaibah said: “Āishah [may Allah be pleased with her] said: ‘O Messenger of Allah, are the people going to go back with two rewards while I go back with only one?’ So he commanded ‘Abdur-Rahmân bin Abî Bakr to take her out to At-Tan‘îm. She said: ‘So he made me ride behind him on his camel, and I started to lift my Khimâr up off my neck. He struck my leg as if he was striking the camel, and I said to him: ‘Do you see anyone?’ She said: ‘And I entered Iḥrâm for ‘Umrah, then..."
we came back to the Messenger of Allah while he was in Al-Hasbah.”

[2936] 135 - (1212) ‘Abdur-Rahmân bin AbI Bakr narrated that the Prophet told him to let ‘Aishah ride behind him, and to take her for ‘Umrah from At-Tan‘îm.

[2937] 136 - (1213) It was narrated that Jâbir [may Allah be pleased with them] said: “We entered Ihrâm with the Messenger of Allah for Hajj only, and ‘Aishah [may Allah be pleased with her] entered Ihrâm for ‘Umrah. Then, when we were in Sarif, her menses began. When we came, we circumambulated the Ka‘bah and went between Aṣ-Ṣafâ and Al-Marwah. Then the Messenger of Allah commanded those of us who did not have sacrificial animals with us to exit Ihrâm.” Jâbir said: “We said: ‘To what extent?’ He said: ‘Completely.’ So we had intercourse with our wives and put on perfume and wore our regular clothes, and there were only four nights between us and ‘Arafah. Then we entered Ihrâm.
on the day of Al-Tarwiyyah. Then the Messenger of Allah entered upon ‘Aishah [may Allah be pleased with her] and found her weeping. He said: ‘What is the matter with you?’ She said: ‘The matter with me, is that my menses began, and the people have exited Ihram, but I did not do so, and I did not circumambulate the House, and the people are going for Hajj now.’ He said: ‘That is something that Allah has decreed for the daughters of Adam. Perform Ghusl, then enter Ihram for Hajj.’ So she did that, and went to all the places of Hajj. Then when she became pure, she circumambulated the House and went between As-Safâ and Al-Marwah. Then he said: ‘You have exited Ihram from your Hajj and ‘Umrah together.’ She said: ‘O Messenger of Allah, I feel upset because I did not circumambulate the House before I performed Hajj.’ He said: ‘Take her, O ‘Abdur-Rahmân, and let her perform ‘Umrah from At-Tan’îm.’ And that was on the night of Al-Haşbah.”

[2938] (...) Jábir bin ‘Abdullâh [may Allah be pleased with them] said: “The Prophet entered upon ‘Aishah [may Allah be pleased with her] and found her weeping...” and he mentioned a Hadîth like that of Al-Laiîth (no. 2938)
2937), to the end, but he did not mention what came before this of the Hadîth of Al-Laith.

[2939] 137 - (....) It was narrated from Jâbir bin 'Abdullâh that during the Hajj of the Prophet of Allah  (may Allah be pleased with him), 'Aishah [may Allah be pleased with her] entered Ihrâm for 'Umrah, and he quoted a Hadîth like that of Al-Laith (no. 2938), but he added: “And he said: ‘The Messenger of Allah was a man of gentle disposition, and when she wanted something he would agree to it. So he sent her with 'Abdur-Rahmân bin Abî Bakr, and she entered Ihrâm for 'Umrah from At-Tan'îm.’”

Maṭâr said: “Abû Az-Zubair said: ‘When 'Aishah performed Hajj, she did what she had done with the Prophet of Allah.’”

[2940] 138 - (....) It was narrated that Jâbir [may Allah be pleased with them] said: “We set out with the Messenger of Allah, entering Ihrâm for Hajj, and the women and children were with us. When we came to Makkah, we circumambulated the House and went between As-Safâ and
Al-Marwah. Then the Messenger of Allâh ﷺ said to us: 'Whoever does not have a sacrificial animal with him, let him exit Ḥijâb.' We said: 'To what extent?' He said: 'Completely.' So we had intercourse with our wives, and we wore our regular clothes, and put on perfume. When the day of At-Tarâwiyyah came, we entered Ḥijâb for Ḥajj, and our first going between A-Safâ and Al-Marwah sufficed for us. The Messenger of Allâh ﷺ ordered us to share camels and cows, one (animal) between seven of us.'
[2943] 141 - (1216) ‘Aṭā’ said: “I heard Jābir bin ‘Abdullāh [may Allah be pleased with them], along with some people who were with me, say: ‘We, the Companions of Muḥammad, entered Ḳhāram for Hajj only.’”

‘Aṭā’ said: “Jābir said: ‘The Prophet came on the morning of the fourth of Dhul-Hijjah and told us to exit Ḳhāram.’ ‘Aṭā’ said: “He said: ‘Exit Ḳhāram and you may have intercourse with your wives.’”

‘Aṭā’ said: “He did not insist on that for them, but he made it permissible for them. We said: ‘When there are only five days between us and ‘Arafah, he told us to have intercourse with our wives, so we will come to ‘Arafah with our private parts still dripping with semen!’” He said: “Jābir gestured with his hand, and it is as if I can see his hand moving.” He said: “The Prophet stood up among us and said: ‘You know that I am the one who fears Allah the most among you, and I am the most truthful among you and the most righteous. Were it not for my sacrificial animal, I would have
exited *Ihram* as you have done. If I had known before what I know now, I would not have brought the sacrificial animal. Exit *Ihram*.’ So we exited *Ihram*, and we listened and obeyed.”

‘Atâ’ said: “Jâbir said: ‘Then ‘Ali came from his (Zakât) collecting mission and he (the Prophet ﷺ) said: ‘For what did you enter *Ihram*?’ He said: ‘For the same as the Prophet ; entered *Ihram*.’ The Messenger of Allâh ﷺ said to him: ‘Bring your sacrificial animal and remain in *Ihram*.’ So ‘Ali brought him a sacrificial animal. Surâqah bin Mâlik said: ‘O Messenger of Allâh, is it just for this year or forever?’ He said: ‘Forever.’”

[2944] 142 - (...) It was narrated that Jâbir bin ‘Abdullâh [may Allâh be pleased with them] said: “We entered *Ihram* for *Hajj* with the Messenger of Allâh ﷺ, but when we came to Makkah he told us to exit *Ihram* and make it *‘Umrah*. We found that hard and felt anxious about it. News of that reached the Prophet ﷺ, and we did not know whether he heard of it from heaven, or from the people. He said: ‘O people, exit *Ihram*. Were it not for the sacrificial animal that is with me, I would do what you are doing.’ So we exited *Ihram* and had intercourse with our wives, and we did what those who are not in *Ihram* do, until the day of *At-
Tarwiyyah came, when we put Makkah behind us (to go to Minâ and ‘Arafat) and entered Ihrâm for Hajj.”

[2945] 143 - (...) Müsâ bin Nâfi’ said: “I came to Makkah to perform ‘Umrah for Tamattu’, four days before the day of At-Tarwiyyah. The people said: ‘Now your Hajj is like that of the Makkans.’[1] I entered upon ‘Âtâ’ bin Abî Rabâh and asked him about that. ‘Âtâ’ said: ‘Jâbir bin ‘Abdullâh Al-Anârî [may Allâh be pleased with them] told me that he performed Hajj with the Messenger of Allâh in the year when he brought the sacrificial animal with him. They entered Ihrâm for Hajj only, then the Messenger of Allâh said: “Exit your Ihrâm, circumambulate the House and go between As-Safâ and Al-Marwah, then cut your hair and remain out of Ihrâm until the day of At-Tarwiyyah comes. Then enter Ihrâm for Hajj, and make what you did before Tamattu.” They said: “How can we make it Tamattu’ when we have named it as Hajj?” He said: “Do what I am telling you to do. Were it not that I have brought the sacrificial animal with me, I would do what I am telling you to do, but it is not permissible for me to exit Ihrâm until the sacrificial animal reaches its destination.”

[1] Because he would be entering Ihrâm for Hajj from Makkah, not from the Miqât.
It was narrated that Jâbir bin 'Abdullâh [may Allah be pleased with them] said: “We came with the Messenger of Allah, entering Ihrâm for Hajj, then the Messenger of Allah told us to make it 'Umrah and exit Ihrâm. He had the sacrificial animal with him, so he could not make it 'Umrah.”

Chapter 18. Tamattu With Hajj And 'Umrah

It was narrated that Abû Naâdrâh said: “Ibn 'Abbâs used to enjoin Mut'ah, and Ibn Az-Zubâir used to forbid it. I mentioned that to Jâbir bin 'Abdullâh and he said: ‘It is through me that this Hadîth was circulated. We performed Tamattu' with the Messenger of Allah, but when 'Umar (became the Khalîfah), he said: “Allâh permitted to His Messenger whatever He willed, however He willed, and the revelation of the Qur'ân has been completed. So complete Hajj and 'Umrah for Allâh, as Allâh has commanded you,¹ and make a

¹ Meaning that Tamattu' is allowed for Hajj and 'Umrah while Mut'ah is not allowed for marriage.
decision about your marriages to these women, for no man will be brought to me having married a woman for a specific length of time, but I will have him stoned.

[2948] (...) Qatâdah narrated it with this chain (a Hadîth similar to no. 2947), and he said in the Hadîth: “Separate your Hajj from your ‘Umrah, for that is most proper for your Hajj, and most proper for your ‘Umrah.”

[2949] 146 - (1216) It was narrated that Jâbir bin ‘Abdullâh [may Allah be pleased with them] said: “We came with the Messenger of Allah ﷺ saying: ‘Labbâik bil-IIajj (Here we are at Your service for Hajj),’ then the Messenger of Allah ﷺ told us to make it ‘Umrah.”

Chapter 19. The Hajj Of The Prophet ﷺ

[2950] 147 - (1218) It was narrated from Ja’far bin Muhammad, that his father said: “We entered upon Jâbir bin ‘Abdullâh, and he asked about the people, until he came to me. I said: ‘I am Muhammad bin ‘Alî

(الحجة)
bin Husain.' He placed his hand on my head, then he undid my upper button and my lower button, then he placed his hand on my chest. At that time I was a young boy. He said: 'Welcome to you, O son of my brother. Ask whatever you want.' So I asked him. He was blind, and the time for prayer became due, so he got up, wearing a blanket which he wrapped around himself; every time he put it over his shoulders, the ends slipped back down, because it was too small, and his Ridda' was hanging beside him on the clothes hook. He led us in prayer, then I said: 'Tell us about the Hajj of the Messenger of Allah ﷺ.' He gestured with his hand and counted nine, and said: 'The Messenger of Allah ﷺ stayed for nine years (in Madinah) during which he did not perform Hajj, then in the tenth year he announced to the people that the Messenger of Allah ﷺ was going for Hajj. Many people came to Al-Madinah, all of them seeking to follow the Messenger of Allah ﷺ and do what he did.

"We set out with him until we came to Dhu-Hulaifah, where Asmā’ bint ‘Umais gave birth to Muhammad bin Abi Bakr. She sent word to the Messenger of Allah ﷺ, asking; "What should I do?" He said: "Perform Ghusl, wrap your private part in a cloth,
and enter Ihram." The Messenger of Allah 
prayed in the Masjid, then he rode Al-Qaswâ' until he reached Al-Baidâ'.

"I looked as far as I could see in front of him, and saw people riding and walking. To his right it was the same, to his left it was the same, and behind him it was the same. The Messenger of Allah was among us and the Qur'an was being revealed to him, and he was the best one to interpret it. So whatever he did, we did too, and he (began the Talbiyah) of Tawhîd, saying:

"Labbaika Allâhumma labbaik, labbaika lâ sharîka laka labbaik. Inna al-hamda wan-nî'mata laka wal-mulk, lâ sharîka lak (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner)." The people said this Talbiyah that they say nowadays, and the Messenger of Allah did not object to any of that, but the Messenger of Allah kept to his own Talbiyah.'

"Jâbir [may Allah be pleased with them] said: ‘We did not intend anything other than Hajj, and we were not thinking of ‘Umrah. When we came to the Ka’bah with him, he touched the corner then walked quickly (Raml) for three circuits, and
walked normally for four. Then he came to the Station of Ibrâhîm (Maqâm Ibrâhîm) and recited the verse: "...And take you (people) the Maqâm of Ibrâhîm as a place of prayer..."[1] He stood with the Maqâm between himself and the House.

- (Ja'far bin Muḥammad said) My father used to say - and I do not think he was narrating it from anyone but the Prophet - that he (ﷺ) used to recite in these two Rak'ah Qul Huwa Allâhu Aḥad and Qul yâ ayyuhal-kāfirūn.

"Then he went back to the corner and touched it, then he went out through the gate to Aṣ-Ṣafâ. When he drew near to Aṣ-Ṣafâ he recited: "Verily, Aṣ-Ṣafâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh..."[2] "I will start with that with which Allâh started." So he started with Aṣ-Ṣafâ, climbing up until he could see the Ka'bah. Then he turned to face the Qiblah and singled out Allâh, and extolled His greatness, and he said: "Lâ ilâha illallâh waḥdahu lâ sharîka lah, lahu-mulk wa lahu-hamdu wa huwa 'ala kulli shay'in qadir; Lâ ilâha illallâh waḥdahu lâ shirîka lah, wa huwa 'ala kulli shay'in qadir, 'alâ kulli shay'in qadir. "[1] Al-Baqarah 2:125.

and to Him be praise, and He is able to do all things; there is none worthy of worship but Allâh alone, He fulfilled His promises and granted victory to His slave and defeated the confederates alone).” Then he supplicated between that, and repeated this three times.”

“Then he came down towards Al-Marwah and when his feet reached the bottom of the valley he ran until the ground started to rise, then he walked until he came to Al-Marwah, and he did at Al-Marwah as he had done at Aş-Safâ. Then when it was the last lap and he was at Al-Marwah he said: “If I had known before what I know now, I would not have brought the sacrificial animal with me, and I would have made it ‘Umrah. Whoever among you does not have a sacrificial animal with him, let him exit Ihrâm and make it ‘Umrah.”

“‘Surâqah bin Mâlik bin Ju'şham stood up and said: “O Messenger of Allâh, is it just for this year or is it forever?” The Messenger of Allâh ﷺ interlaced the fingers of his hands and said: “‘Umrah has been incorporated into Hajj,” twice. “No, it is for ever and ever.”

“Ali came from Yemen with the sacrificial animals of the Prophet ﷺ and he found Fâtimah [may Allâh be pleased
with her] among those who had exited Ihram. She was wearing dyed clothes and had put kohl on her eyes. He rebuked her for that and she said: “My father told me to do that.”

‘Ali used to say in Al-‘Irâq: “I went to the Messenger of Allâh ﷺ, complaining about Fâtimah for what she had done, and to ask the Messenger of Allâh ﷺ about what she had told me about. I told him that I had rebuked her for that, and he said: ‘She spoke the truth, she spoke the truth. What did you say when you decided to go for Hajj?’ I said: ‘O Allâh, I enter Ihram for that for which Your Messenger entered Ihram.’ He said: ‘I have the Hadî with me; do not exit Ihram.’”

“The total number of sacrificial animals that ‘Ali brought from Yemen, and that the Prophet ﷺ brought with him, was one hundred. The people all exited Ihram and cut their hair, except the Prophet ﷺ and those who had brought sacrificial animals with them.”

“When the day of At-Tarwiyah came, they set out for Minâ and entered Ihram for Hajj. The Messenger of Allâh ﷺ rode and prayed Zuhr, ‘Asr, Maghrib, ‘Ishâ’ and Fajr there, then he waited for a while until the sun rose. He ordered that a tent of hair be pitched for him in Namirah.
Then the Messenger of Allâh ﷺ moved on, and the Quraish did not doubt that he would halt at Al-Mash‘ar Al-Harâm, as Quraish used to do during the Jâhiliyyah, but the Messenger of Allâh ﷺ carried on until he reached ‘Arafat, where he found that the tent had been pitched for him in Namirah, and he stopped there.”

“When the sun passed its zenith, he ordered that Al-Qaswâ’ be saddled for him, and he came to the bottom of the valley, where he addressed the people and said: “Your blood and your wealth are sacred to one another, as sacred as this day of yours, in this month of yours, in this land of yours. All matters of the Jâhiliyyah are abolished beneath my feet. The blood feuds of the Jâhiliyyah are abolished, and the first blood feud that I abolish is that of Rabî‘ah bin Al-Hârîth, who was nursed among Banû Laith and killed by Hudhâil. The Ribâ of the Jâhiliyyah is abolished, and the first Ribâ that I abolish is that of ‘Abbâs bin ‘Abdul-Muţţalib; it is all abolished. Fear Allâh with regard to women, for you have taken them as a trust from Allâh, and intimacy with them has become permissible to you by the Word of Allâh. Your rights over them are that they should not allow anyone whom you dislike to tread on your bedding. If they do that, then hit them, but in a manner that does not cause injury or leave
a mark. Their rights over you are that you should provide for them and clothe them in a reasonable manner. I have left you something which, if you adhere to it, you will never go astray: The Book of Allâh. You will be asked about me. What will you say?” They said: “We bear witness that you have conveyed (the Message) and fulfilled (your duty) and offered sincere advice.” He gestured with his forefinger towards the sky and then towards the people, (and said) “O Allâh, bear witness, O Allâh bear witness,” three times.

Then the Adhân was called, then the Igâmah, and he prayed Zuhr, then the Igâmah was called and he prayed ‘Asr, and he did not offer any prayer in between them. Then the Messenger of Allâh ﷺ rode until he reached the Mawqîf (place of standing), and he made his she-camel face Assakharât[1] with people walking in front of him, and he turned to face the Qiblah. Then he remained standing until the sun had set, after its rays had started to diminish and until the disk of the sun had disappeared.”

“Then he seated Usâmah on his mount behind him, and the Messenger of Allâh ﷺ moved on, pulling Al-Qaswâ’s reins tight until her head was touching the front of the saddle, and he gestured with his right hand: “O

[1] The rocks at the bottom of Jabal Ar-Rahmah — the Mount of Mercy.
people, calmly, calmly!” Every time he came to a small hill, he released the reins a little so that she could climb. Then he came to Al-Muzdalifah where he prayed Maghrib and ‘Ishâ’ with one Adhân and two Iqâmah, offering no prayer in between.”

“Then the Messenger of Allâh ﷺ lay down until dawn came, and he prayed Fajr, when he saw that dawn had come, with one Adhân and one Iqâmah. Then he rode Al-Qašwâ’ until he came to Al-Mash’âr Al-Harâm. He turned to face the Qiblah and called upon Him, and proclaimed His greatness and Oneness. Then he remained standing until it had become quite bright, then he moved on before the sun rose. He seated Al-Fadl bin Al-‘Abbâs behind him, who was a man with lovely hair, white and handsome. When the Messenger of Allâh ﷺ moved on, he passed some women riding camels. Al-Fadl started to look at them, so the Messenger of Allâh ﷺ put his hand on the face of Al-Fadl. Al-Fadl turned his face to the other side to look, and the Messenger of Allâh ﷺ moved his hand to the other side of Al-Fadl’s face. Al-Fadl again turned his face to the other side to look, until he came to the bottom of Muḥassir, where he sped up a little."

“Then he followed the middle road that comes out at Al-Jamrat Al-Kubra, until he reached the
Jamrah that is by the tree. Then he stoned it with seven pebbles, saying the Takbîr with each throw - pebbles the size of broad beans - throwing from the bottom of the valley. Then he went to the place of slaughter, and slaughtered sixty-three (animals) with his own hand. Then he handed over to 'Ali who slaughtered the rest, and he gave him a share in his sacrifice. Then he ordered that a piece from each be brought; (the pieces) were put in a pot and cooked, and they (the Prophet ﷺ and 'Ali) ate from the meat and drank from the soup.

Then the Messenger of Allah ﷺ rode and headed towards the House (and performed Tawâf Al-Ifadah), and prayed Zuhr in Makkah. He came to Banû 'Abdul-Muttalib, who were providing water to the pilgrims at Zamzam, and said: “Carry on drawing water, O Banû 'Abdul-Muttalib. Were it not that the people would overwhelm you I would have drawn water with you.” So they drew up a bucket for him and he drank from it.”

[2951] 148 - (...) Ja‘far bin Muhammad said: “My father told me: ‘I went to Jâbir bin ‘Abdullâh and asked him about the pilgrimage of the Messenger of Allah ﷺ...’” and he quoted a Hadîth similar to that of Hâtim bin Ismâ‘îl (no. 2950). He added: “... When the Messenger of Allah ﷺ passed by Muzdalifah at Al-
Mash'ar Al-Ḥarâm, the Quraish did not doubt that he would halt there and camp there, but he carried on and did not pay any attention to it, until he came to ‘Arafat, where he stopped.”

Chapter 20. All Of ‘Arafat Is A Place Of Standing

[2952] 149 - (...) It was narrated from Jâbir that the Messenger of Allah said: “I have offered my sacrifice here, and all of Minâ is the place of sacrifice, so offer your sacrifices where you are staying. And I have stood here, and all of ‘Arafat is the place of standing. And I have stopped here, and all of Muzdalifah is the place of stopping.”

[2953] 150 - (...) It was narrated from Jâbir bin ‘Abdullâh [may Allah be pleased with them], that when the Messenger of Allah came to Makkah, he came to the Black Stone and touched it, then he walked to the right, walking quickly (Raml) in three circuits and walking normally in four.
Chapter 21. The Standing And The Saying Of Allah, The Most High: “Then depart from the place whence all the people depart”[1]

[2954] 151 - (1219) It was narrated that ‘Aishah said: “The Quraysh and those who followed their way used to stand at Al-Muzdalifah, and they were called Al-Hums and the rest of the Arabs used to stand in ‘Arafat. When Islam came, Allah commanded His Prophet to go to ‘Arafat and stand there, then depart from there. That is the verse in which Allah says: “Then depart from the place whence all the people depart.”[2]

[2955] 152 - (...) Hishâm narrated that his father said: “The Arabs used to circumambulate the Ka'bah naked, except the Hums, and the Hums were the Quraysh and their descendants. They used to circumambulate naked, unless the Hums gave them some clothes - men would give to men and

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women to women. The Hums did not go out of Al-Muzdalifah, but the people all went to ‘Arafat.’

Hishām said: “My father told me that ‘Āishah said: ‘The Hums were those concerning whom Allāh revealed the words: “Then depart from the place whence all the people depart…”’[1] She said: ‘The people used to depart from ‘Arafāṭ, and the Hums used to depart from Al-Muzdalifah, saying: “We will not depart except from within the sanctuary.” When the following was revealed: “Then depart from the place whence all the people depart…”[2] they went back to ‘Arafāṭ.”

[2956] 153 - (1220) Muhammad bin Jubair bin Muṭīm narrated that his father, Jubair bin Muṭīm said: “I lost a camel of mine, so I went and looked for it on the Day of ‘Arafat. I saw the Messenger of Allāh ﷺ standing with the people in ‘Arafat, and I said: ‘By Allāh, he is one of the Hums, what is he doing here?’ The Quraish were regarded as being among the Hums.”

Chapter 22. It Is Permissible To Base One’s Intention For Ḥiḍām On The Intention Of Another

[2957] 154 - (1221) It was narrated that Abū Mūsâ said: “I came to the Messenger of Allâh while he was halting in Al-Baṭhâ’, and he said to me: ‘Did you intend to perform Ḥajj?’ I said: ‘Yes.’ He said: ‘For what did you enter Ḥiḍām?’ I said: ‘I said: “Here I am at Your service, for the same as the Prophet has entered Ḥiḍām.”’ He said: ‘You have done well. Circumambulate the House and go between Aṣ-Ṣafâ and Al-Marwah, then exit Ḥiḍām.’ I circumambulated the Ka’bah and went between Aṣ-Ṣafâ and Al-Marwah, then I came to a woman of Banû Qais who rid my head of lice. Then I entered Ḥiḍām for Hajj. I continued to state Fatwa (religious rulings) to that effect for the people until the Khilâfah of ‘Umar [may Allâh be pleased with them].”

A man said to him: “O Abû Mûsâ,” or: “O ‘Abdullâh bin Qais, exercise restraint in your Fatwa, for you do not know what the Commander of the Believers has introduced with regard to the rituals after you.” He said: “O people, whoever heard a Fatwa
from us (about exiting Ihram) let him wait, for the Commander of the Believers is coming to you, so follow him." Then 'Umar [may Allah be pleased with them] came and I mentioned that to him, and he said: 'We follow the Book of Allah, and the Book of Allah enjoins completing Hajj and 'Umrah. And we follow the Sunnah of the Messenger of Allah, and the Messenger of Allah did not exit Ihram until the sacrifice reached its destination.'

[2958] (…) Shu'bah narrated a similar report (as no. 2957) with this chain.

[2959] 155 - (…) It was narrated that Abû Músâ [may Allah be pleased with them] said: "I came to the Messenger of Allah when he was halting in Al-Bathâ', and he said: 'For what have you entered Ihram?' I said: 'I have entered Ihram for the same as the Prophet has entered Ihram.' He said: 'Have you brought a sacrificial animal?' I said: 'No.' He said: 'Circumambulate the House and go between As-Safâ and Al-Marwah, then exit Ihram.' So I circumambulated the House and went between As-Safâ and Al-Marwah, then I went to a woman among my people who combed my hair and washed my head. I used to give the people
Fatwas to that effect during the leadership of Ābū Bakr and the leadership of ‘Umar. It was during Hajj season that a man came to me and said: ‘You do not know what the Commander of the Believers has introduced concerning the rituals.’ I said: ‘O people, whoever heard a Fatwa from us (about exiting Ihram) let him wait, for the Commander of the Believers is coming to you, so follow him.’ When he came I said: ‘O Commander of the Believers, what is this that you have introduced concerning the rituals?’ He said: ‘We follow the Book of Allah, and Allah says, “And perform properly the Hajj and ‘Umrah...”’ And we follow the Sunnah of our Prophet , and the Prophet did not exit Ihram until he had offered the sacrifice.’”

[2960] 156 - (...) It was narrated that Ābū Mūṣā [may Allah be pleased with them] said: “The Messenger of Allah had sent me to Yemen, and I came back during the year when he went for Hajj. The Messenger of Allah Āl-Baqarah 2:196. said to me: ‘O Ābū Mūṣā, what did you say when you entered Ihram?’ I said: ‘I said: ‘Here I am at Your service, for the same purpose as the Prophet entered Ihram.’” He said: ‘Have you brought a sacrificial animal?’
I said: ‘No.’ He said: ‘Then go and circumambulate the House and go between Aṣ-Ṣafā and Al-Marwah, then exit Ihrām.’” Then he quoted a Hadīth like that of Shu‘bah and Sufyān (no. 2957, 2959).

[2961] 157 - (1222) It was narrated from Abū Mūsâ that he used to issue Fatwa allowing Mutʿah,[1] and a man said to him: “Exercise restraint in some of your Fatwa, for you do not know what the Commander of the Believers has introduced concerning the rituals.” After that I met him and asked him about that. ‘Umar said: ‘I know that the Prophet and his Companions did that, but I did not want married people to have intercourse beneath the trees and then go out for Ḥajj with their heads dripping.’”

Chapter 23. The Permissibility Of Tamattu'

[2962] 158 - (1223) ‘Abdullāh bin Shaqiq said: “‘Uthmān used

[1] That is the Tamattu’ with Ḥajj and ‘Umrah.
to forbid Mut'ah (Tamattu') and 'Ali used to enjoin it. 'Uthmân said something to 'Ali, then 'Ali said: 'You know that we did Tamattu' with the Messenger of Allah (ﷺ).' He said: 'Yes, but we were afraid then.'"

[2963]... - (...) Shu'bah narrated a similar report with this chain.

[2964] 159 - (...) It was narrated that Sa'eed bin Al-Mūsāyyab said: "'Ali and 'Uthmân [may Allah be pleased with them] met in 'Usfân, and 'Uthmân used to forbid Tamattu' and 'Umrah (during the Ḥajj season). 'Ali said: 'What do you mean by forbidding something that the Messenger of Allah (ﷺ) did?" 'Uthmân said: 'Leave us alone.' He said: 'I cannot leave you alone.' When 'Ali saw that, he entered Ḥīrām for both of them together."

[2965] 160 - (1224) It was narrated that Abū Dharr [may Allah be pleased with them] said:
“Al-Mut‘ah in Ḥajj was just for the Companions of Muḥammad ﷺ.”

[2966] 161 - (...) It was narrated that Abū Dharr [may Allāh be pleased with them] said: “We had a concession,” meaning, Al-Mut‘ah in Ḥajj.

[2967] 162 - (...) Abū Dharr [may Allāh be pleased with them] said: “Two Al-Mut‘ah were permitted to us only” - meaning Mut‘ah (temporary marriage) with women and Mut‘ah (Tamattu’) in Ḥajj.

[2968] 163 - (...) It was narrated that ‘Abdūr-Rahmān bin Abī Ash-Sha‘thā said: “I came to Ibrāhīm An-Nakha‘ī and Ibrāhīm At-Taimī and said: ‘I intend to combine ‘Umrah and Ḥajj this year.’ Ibrāhīm An-Nakha‘ī said: ‘Your father would not have intended to do that.’”

Qutaibah said: “Jarīr narrated to us from Bayān, from Ibrāhīm At-
Taimi, from his father, that he passed by Abû Dhar [may Allâh be pleased with them] in Ar-Rabdhah, and he mentioned that to him, and he said: 'It was allowed specifically for us but not for you.'”

[2969] 164 - (1225) It was narrated that Ghunaim bin Qais said: “I asked Sa’d bin Abî Waqqâs [may Allâh be pleased with them] about Mut’ah (Tamattu’) and he said: ‘We did that, and at that time he was a disbeliever in the houses of Makkah.””[1]

[2970] (...) It was narrated from Sulaimân At-Taimi with this chain (a Hadîth similar to no. 2969), and he said in his report: “meaning, Mu’âwiyah.”

[2971] (...) A similar Hadîth (as no. 2969) was narrated from Sulaimân At-Taimi with this chain. In the Hadîth of Sufyân it says: “Mut’ah in Hajj (Tamattu’).”

[1] The meaning is understood more clearly by the next narrations, and the meaning of “he was a disbeliever” is that he had recently accepted Islam.
It was narrated that Muṭarrif said: "‘Imrân bin Huṣain said to me: ‘I will tell you a Hadīth today, by means of which Allāh will benefit you after today. Know that the Messenger of Allāh ṣṣ allowed some of his family to perform ‘Umrah in the first ten days of Dhul-Hijjah, and no verse was revealed which abrogated that, and he did not forbid it before he passed away. After that, it doesn’t matter what anyone else thinks.’”

It was narrated from Al-Jurairī with this chain (a Hadīth similar to no. 2972). Ibn Ḥātim said in his report: “It doesn’t matter what anyone else thinks,” meaning ‘Umar.

It was narrated that Muṭarrif said: “‘Imrân bin Huṣain said to me: ‘I will tell you a Hadīth by means of which Allāh may benefit you. The Messenger of Allāh ṣṣ joined Hajj and ‘Umrah, then he did not forbid it until he died, and no Qur’ān (Ayat) was revealed forbidding
that. And I was always greeted until I was cauterized, then the greetings ceased, then when I stopped (being cauterized), the greetings returned."

[2975] (...) Muṭṭarrif said: "‘Imrân bin Ḥuṣain said to me..." a Hadith like that of Mu‘ādh (no. 2974).

[2976] 168 - (...) Muṭṭarrif said: "‘Imrân bin Ḥuṣain sent for me during his final illness and said: ‘I am going to tell you some Ahadith by means of which Allāh may benefit you after I am gone. If I live, then conceal them, but if I die, then narrate them if you wish. I have been greeted (by the Angels). The Prophet of Allāh combined Hajj and ‘Umrah, then no (words of) the Book of Allāh were revealed concerning that, and the Prophet of Allāh did not forbid it. And it doesn’t matter what anyone else says about it."

[2977] 169 (...) It was narrated that ‘Imrân bin Al-Ḥuṣain [may Allāh be pleased with them] said: "Know that the Messenger of

[1] The meaning is; "by the Angels."
Allâh ﷺ combined Hajj and ‘Umrah, then no (words of) the Book of Allâh were revealed concerning that, and the Messenger of Allâh ﷺ did not forbid it. And it doesn’t matter what anyone else says about it.”

[2978] 170 - (…) It was narrated that ‘Imrân bin Huṣain [may Allâh be pleased with them] said: “We performed Tamattu’ with the Messenger of Allâh ﷺ and no Qur’ân (Ayat) was revealed concerning that. And it doesn’t matter what anyone else says about it.”

[2979] 171 - (…) This Hadîth was narrated from ‘Imrân bin Huṣain. He said: “The Prophet of Allâh ﷺ performed Tamattu’ and we did Tamattu’ with him.”

[2980] 172 - (…) It was narrated that Abû Rajâ’ said: “‘Imrân bin Huṣain said: ‘The verse of Mut’ah was revealed in the Book of Allâh, meaning Tamattu’ in Hajj.
The Messenger of Allâh ﷺ told us to do that, then no verse was revealed abrogating the verse of *Tamattu‘*, and the Messenger of Allâh ﷺ did not forbid it until he died. And after that it doesn’t matter what anyone else says about it.”

[2981] 173 - (…) A similar report (as no. 2981) was narrated from ‘Imrân bin Ḥusain, except that he said: “And we did that with the Messenger of Allâh ﷺ,” and he did not say: “He told us to do that.”

Chapter 24. The Obligation For The Pilgrim Who Is Performing *Tamattu‘* To Offer A Sacrifice; If He Has No Animal To Sacrifice, He Must Fast For Three Days During *Hajj* And Seven Days When He Goes Back To His Family

[2982] 174 - (1227) ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ performed *Tamattu‘* during the Farewell Pilgrimage, joining *‘Umrah* to *Hajj*, and he offered a sacrifice. He brought the sacrificial animal with him from Dhul-Ḥulaifah. The
Messenger of Allah  started by (beginning the Talbiyah) for ‘Umrah, then he (began the Talbiyah) for Hajj. The people also performed Tamattu' with the Messenger of Allah  following ‘Umrah with Hajj.

"Those who offered a sacrifice brought the sacrificial animal with them, and some of them did not offer a sacrifice. When the Messenger of Allah  came to Makkah he said to the people: ‘Whoever among you has brought a sacrificial animal, nothing that has been forbidden to him (in Ihram) will become permissible until he has completed his Hajj. Whoever among you did not bring a sacrificial animal, let him circumambulate the House and go between As-Safâ and Al-Marwah, then cut his hair and exit Ihram, then let him enter Ihram for Hajj and offer a sacrifice. Whoever cannot find an animal to sacrifice, let him fast for three days during Hajj and seven days if he returns to his family.’ The Messenger of Allah  performed Tawaf when he arrived at Makkah. He touched the Corner (the Black Stone) when he began, then he walked rapidly in three of the seven circuits and walked (at a normal pace) in the last four. Then when he had completed Tawaf he prayed two Rak'ah at the Maqâm, then he said Salâm and left. He
went to As-Safâ and performed seven circuits between As-Safâ and Al-Marwah. Then he did not regard as permissible anything that had become forbidden to him (in *Ihrâm*) until he had completed his *Hajj*. He offered his sacrifice on the Day of Sacrifice, then he hastened to circumambulate the House, then he exited *Ihrâm* completely. Those people who had brought sacrificial animals with them did what the Messenger of Allâh ᴩ did.”

[2983] 175 (1228) It was narrated from ‘Urwah bin Az-Zubair, that ‘Aishah, the wife of the Prophet ᴩ, told him that the Messenger of Allâh ᴩ followed ‘Umrah with *Hajj* (Tamattu’). And the people did Tamattu’ with him, as was informed to me by Sâlim bin ‘Abdullâh from ‘Abdullâh [may Allah be pleased with them] from the Messenger of Allâh ᴩ.

Chapter 25. The Pilgrim Performing *Qirân* Should Not Exit *Ihrâm* Except When The Pilgrims Performing *Ifrâd* Exit *Ihrâm*

[2984] 176 - (1229) It was narrated from ‘Abdullâh bin ‘Umar that Hafṣah [may Allah be pleased with her], the wife of the Prophet ᴩ, said: “O Messenger
of Allâh, why have the people exited Ihrâm when you have not exited from Ihrâm following your ‘Umrah?’” He said: “I have matted my hair together and garlanded my sacrificial animal, so I will not exit Ihrâm until I offer the sacrifice.”

[2985] (….) It was narrated that Hafsah [may Allâh be pleased with her] said: “I said: O Messenger of Allâh, why have you not exited Ihrâm?” a similar report (as no. 2984).

[2986] 177 - (…) It was narrated from Ibn ‘Umar that Hafsah [may Allâh be pleased with them] said: “I said to the Prophet: ‘Why have the people exited Ihrâm while you have not exited Ihrâm following your ‘Umrah?’” He said: ‘I have garlanded my sacrificial animal and matted my hair together, so I will not exit Ihrâm until I exit Ihrâm following Hajj.”

[2987] 178 - (…) It was narrated from Ibn ‘Umar that Hafsah [may Allâh be pleased with them] said: “O Messenger of Allâh…” a Hadîth like that of Mâlik (no. 2984). “So I will not exit Ihrâm until I have offered my sacrifice.”

[1] See no. 3016 for details on this matter.
(2988) 179 - (...) It was narrated that Ibn 'Umar said: "Hafṣah [may Allāh be pleased with her] told me that the Prophet ﷺ ordered his wives to exit Ihram during the Farewell Pilgrimage. Hafṣah said: 'I said: “What is keeping you from exiting Ihram too?” He said: “I have matted my hair together and garlanded my sacrificial animal, so I will not exit Ihram until I have offered my sacrifice.”'

Chapter 26. It Is Permissible To Exit Ihram If One Is Prevented From Completing Ḥajj; It Is Permissible To Perform Qirān And The Pilgrim Performing Qirān Should Perform Just One Tawâf And One Sa‘i

(2989) 180 - (1230) It was narrated from Nāfi' that 'Abdullāh bin 'Umar [may Allāh be pleased with them] set out to perform 'Umrah during the Fitnah of Al-Hajjāj and he said: 'If we are prevented from reaching the House, we will do what we did with the Messenger of Allāh ﷺ.' He set out and entered Ihram for 'Umrah, and he traveled until he reached Al-Baidā', where he turned to his
companions and said: ‘They are both the same.’ I ask you to bear witness that I have committed myself to performing Hajj with Umrah. He set out, and when he reached the House, he circumambulated it seven times, and went between As-Safâ and Al-Marwah seven times, and he did not do more than that, believing that it would be sufficient for him, then he offered the sacrifice.\[^1\]

[2990] 181 - (...) Nâfi‘ narrated that ‘Abdullâh bin ‘Abdullâh and Sâlim bin ‘Abdullâh spoke to ‘Abdullâh when Al-Ḥajjâj came to fight Ibn Az-Zubair, and said: “It does not matter if you do not do Hajj this year; we are afraid that there will be fighting among the people and you will not be able to reach the House.” He said: “If I am prevented from reaching the House, I will do what the Messenger of Allah did when I was with him, when the disbelievers of the Quraish prevented him from reaching the House. I ask you to bear witness that I have committed myself to perform Umrah.”

He set off until he reached Dhul-Hulaifah, where he recited the Talbiyah for Umrah, then he said: “If the way is clear for me, I will complete my Umrah, and if the way is blocked, I will do what

\[^1\] That is, he slaughtered the Hadi on the tenth of Dhul-Hijjah, the Day of An-Nahr.
the Messenger of Allâh ﷺ did when I was with him.” Then he recited: “Indeed in the Messenger of Allâh you have a good example to follow”...[1] Then he traveled on until he reached Zahr Al-Baidâ’, where he said: “They are both the same. If I am prevented from performing ‘Umrah, then I will be prevented from performing Hajj. I ask you to bear witness that I have committed myself to performing Hajj with ‘Umrah.”

He traveled on and bought a sacrificial animal in Qudaid, then he performed one Tawaf for both around the House and between As-Safâ and Al-Marwah, then he did not exit Ihrâm until he exited Ihrâm from both on the Day of Sacrifice.”

[2991] (...) It was narrated that Nâfi’ said: “Ibn ‘Umar wanted to perform Hajj when Al-Hajjâj attacked Ibn Az-Zubair...” and he quoted a Hadîth like this (no. 2990), and at the end of the Hadîth he said: “And he used to say: ‘Whoever joins Hajj and ‘Umrah, one Tawaf is sufficient for him. And he should not exit Ihrâm until he exits Ihrâm from both.”

[2992] 182 (...) It was narrated from Nâfi’ that Ibn ‘Umar wanted to perform Hajj in the

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year when Al-Ḥajjāj attacked Ibn Az-Zubair. It was said to him: "There will be fighting among the people and we are afraid that you will be prevented." He said: "You have a good example to follow in the Messenger of Allāh ﷺ. I will do what the Messenger of Allāh ﷺ did. I ask you to bear witness that I have committed myself to performing 'Umrah." Then he set out, and when he was in Zāhir Al-Baidâ’ he said: "Hajj and 'Umrah are the same. Bear witness" - (one of the narrators) Ibn Rumh said: "I ask you to bear witness" - "that I have committed myself to performing Hajj along with my 'Umrah." He slaughtered a sacrificial animal that he had bought in Qudaid, then he set out, entering Ihrām for both together, until he came to Makkah, where he circumambulated the House and went between As-Safā and Al-Marwah, and he did not do more than that. And he did not offer a sacrifice nor shave his head nor cut his hair nor regard as permissible anything that had become forbidden to him (in Ihrām) until the Day of Sacrifice came, when he slaughtered sacrificial animal shaved his head, and he thought that his first Tawāf was sufficient for Hajj and 'Umrah.

Ibn ‘Umar said: "This is what the Messenger of Allāh ﷺ did."
This narration was narrated from Nāfi', from Ibn 'Umar, but he only mentioned the Prophet ﷺ at the beginning of the Hadith, when it was said to him: "You will be prevented from reaching the House." He said: "Then I will do what the Messenger of Allâh ﷺ did." And it does not say at the end of the Hadith: "This is what the Messenger of Allâh ﷺ did," as Al-Laith said (in no. 2992).

Chapter 27. Ifrād And Qirān

It was narrated that Ibn 'Umar - according to the report of Yahyâ - said: "We entered Iḥrâm with the Messenger of Allâh ﷺ for Hajj only." According to the report of Ibn 'Awn: "The Messenger of Allâh ﷺ entered Iḥrâm for Hajj only.

It was narrated from Bakr, that Anas [may Allâh be pleased with them] said: "I heard the Prophet ﷺ reciting the Talbiyah for Hajj and 'Umrah together."
Bakr said: "So I narrated that to Ibn 'Umar, and he said: 'He recited the Talbiyah for Hajj only.' Then I met Anas and I told him what Ibn 'Umar had said. Anas said: 'You are treating us like little children!' I heard the Messenger of Allah ﷺ say: "Labbayka 'Umratan wa Ijajân (Here I am, O Allah, for Hajj and 'Umrah)."

Chapter 28. It Is Recommended For The Pilgrim To Perform Tawaf Al-Qudum[1] And As-Sa'i After It

[2996] 186 - (...) It was narrated from Bakr bin 'Abdullâh: "Anas [may Allah be pleased with them] told us that he saw the Prophet ﷺ joining them" - Hajj and 'Umrah - he said: "I asked Ibn 'Umar and he said: 'We entered Ihram for Hajj.' I went back to Anas and told him what Ibn 'Umar had said, and he said: 'It is as if we were little children!"

[2997] 187 - (1233) It was narrated that Wabarah said: "I was sitting with Ibn 'Umar when a man came and said: 'Is it right for me to circumambulate the

[1] The Tawaf of arrival, performed upon the arrival to Makkah.
House before I go to the place of standing (Al-Mawqif)?’ He said: ‘Yes.’ He said: ‘Ibn ‘Abbâs says: ‘Do not circumambulate the House until you have gone to the place of standing.’’ Ibn ‘Umar said: ‘The Messenger of Allâh ﷺ performed Hajj, and he circumambulated the House before going to the place of standing; is the word of the Messenger of Allâh ﷺ more deserving of being followed, or the word of Ibn ‘Abbâs, if you are sincere?’”

[2998] 188 - (...) It was narrated that Wabarah said: “A man asked Ibn ‘Umar [may Allah be pleased with them]: ‘Should I circumambulate the House once I have entered Ihrâm for Hajj?’ He said: ‘What is stopping you?’ He said: ‘I saw the son of so-and-so disapproving of it, but you are dearer to us than him; we see that he is tempted by this world.’ He said: ‘Which of us’ - or ‘which of you’ - ‘is not tempted by this world?’ Then he said: ‘We saw the Messenger of Allâh ﷺ enter Ihrâm for Hajj, circumambulate the House and perform Sa‘î between Aṣ-Ṣafâ and Al-Marwah. The way of Allâh and the way of His Messenger ﷺ are more deserving of being followed than the way of so-and-so, if you are sincere.”
Chapter 29. Clarifying That
The Pilgrim Who Has Entered Ihram For 'Umrah Should Not Exit Ihram After Performing Tawaf Before Sa'i; And The Pilgrim Who Has Entered Ihram For Hajj Should Not Exit Ihram After Performing Tawaf Al-Qudûm, And The Same Applies To The Pilgrim Performing Qirân

[2999] 189 - (1234) It was narrated that ‘Amr bin Dînâr said: “We asked Ibn ‘Umar about a man who comes to perform ‘Umrah and he circumambulates the House but he does not go between As-Šafâ and Al-Marwah - can he have intercourse with his wife?” He said: “The Messenger of Allah ﷺ came and circumambulated the House seven times, and he prayed two Rak‘ah behind the Maqâm, and he went between As-Šafâ and Al-Marwah seven times, and you have the best example in the Messenger of Allah ﷺ.”

[3000] (...) A Ḥadîth similar to that of Ibn ‘Uyaynah (no. 2999) was narrated from ‘Amr bin Dînâr, from Ibn ‘Umar [may Allâh be pleased with them], from the Prophet ﷺ.
It was narrated from Muḥammad bin ‘Abdur-Raḥmān that a man from Al-‘Irāq said to him: “Ask ‘Urwah bin Az-Zubair for me about a man who enters Ihram for ḤaJJ - when he has circumambulated the House, can he exit Ihram or not? If he says to you that he should not exit Ihram, tell him: ‘There is a man who says that it may be done.’”

He said: “I asked him, and he said: ‘The one who has entered Ihram for Hajj cannot exit Ihram except by completing ḤaJJ.’ I said: ‘There is a man who says that it may be done.’” Then that man met me and asked me, and I told him. He said: ‘Tell him that a man used to narrate that the Messenger of Allāh ﷺ did that, and how come Asmā’ and Az-Zubair do that?’”

He said: “I went to him and told him that. He said: ‘Who is that?’ I said: ‘I do not know.’ He said: ‘Why doesn’t he come to me himself and ask me? I think he is an ‘Irāqī.’” I said: ‘I do not know.’ He said: ‘He is lying. The Messenger of Allāh ﷺ performed ḤaJJ, and ‘Aishah [may Allāh be pleased with her] told me that the first thing he did when he came to Makkah was perform Wudū’, then he circumambulated the House.’”
“Then Abû Bakr performed *Hajj* and the first thing he did was circumambulate the House, and nothing else. Then ‘Umar did likewise, then ‘Uthmân performed *Hajj* and the first thing I saw him do was circumambulate the House and nothing else.”

“Then Mu‘âwiyyah and Abdullâh bin ‘Umar (performed *Hajj*), then I performed *Hajj* with Abû Az-Zubair bin Al-Awwâm, and the first thing he did was circumambulate the House, and nothing else. Then I saw the *Muhâjîrûn* and *Ansâr* doing that, and nothing else. Then the last one whom I saw doing that was Ibn ‘Umar, and he did not alter it to *Umrah*. Ibn ‘Umar is with them, so why don’t they ask him? No one among those who have passed away started with anything else other than circumambulating the House as soon as they arrived in Makkah, then they did not exit *Ihârâm*.”

“I saw my mother and my maternal aunt, when they came (to Makkah), they did not start with anything other than the House, which they circumambulated, then they did not exit *Ihârâm*. My mother told me that she and her sister and Az-Zubair and others came to perform *‘Umrah* only, and when they had touched the Corner (the Black Stone) they exited *Ihârâm*. So
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he was lying when he told you that.”

[3002] 191 - (1236) It was narrated that Asmâ’ bint Abî Bakr said: “We set out in Ḥârâm, and the Messenger of Allâh said: ‘Whoever has a sacrificial animal with him, let him remain in Ḥârâm, and whoever does not have a sacrificial animal with him, let him exit Ḥârâm.’ I did not have a sacrificial animal with me, so I exited Ḥârâm, but Az-Zubair had a sacrificial animal with him so he did not exit Ḥârâm.”

She said: “I put on my ordinary clothes then I went out and sat beside Az-Zubair. He said: ‘Go away from me.’ I said: ‘Are you afraid that I am going to jump on you?!’”

[3003] 192 - (...) It was narrated that Asmâ’ bint Abî Bakr [may Allâh be pleased with them] said: “We came with the Messenger of Allâh, having entered Ḥârâm for Hajj.” Then he (a narrator) narrated a Hadîth similar to that of Ibn Juraij (no. 3002), except that he said: “He said: ‘Keep away from me, keep away from me.’” She said: ‘Are you afraid
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Chapter 30. Tamattu' In Hajj

[3004] 193 - (1237) It was narrated from Abû Al-Aswad that ‘Abdullâh, the freed slave of Asmâ’ bint Abî Bakr [may Allâh be pleased with them], told him that he used to hear Asmâ’ say, every time she passed by Al-Hâjûn: “May Allâh send blessings and peace upon His Messenger. We stayed here with him, and at that time our burdens were light and our mounts were few, and we had few provisions. I performed ‘Umrah along with my sister ‘Aîshah, and Az-Zubair, and others. When we had touched the House (i.e., completed the Tawâf and Sa‘î) we exited İhrâm, then we entered İhrâm for Hajj in the evening.”

Hârûn said in his report: “The freed slave of Asmâ’,” and he did not name him as ‘Abdullâh.

[3005] 194 - (1238) Shu‘bah narrated that Muslim Al-Qurrî said: “I asked Ibn ‘Abbâs [may Allâh be pleased with them] about Mut‘âh (Tamattu’) in Hajj, and he said it was allowed, but
Ibn Az-Zubair used to say that it was not allowed.” He said: “The mother of Ibn Az-Zubair narrated that the Messenger of Allâh allowed it, so they entered upon her and asked her. He said: ‘We entered upon her and we saw a large, blind woman who said: The Messenger of Allâh allowed it.”

[3006] 195 - (...) It was narrated from Shu‘bah with this chain (a Hadîth similar to no. 3005). As for (the narration of) ‘Abdur-Rahmân, it mentions Mut‘ah but it does not say “Mut‘ah in Hajj.” As for Ibn Jâ’far, he said: “Shu‘bah said: ‘Muslim said: “I do not know whether it is Mut‘ah (Tamattu’) in Hajj or Mut‘ah with women.”

[3007] 196 - (1239) Muslim al-Qurri heard Ibn ‘Abbâs [may Allâh be pleased with them] say: “The Prophet entered Ùrahm for ‘Umrah, and his Companions entered Ùrahm for Hajj. The Prophet and neither did those of his Companions who had brought sacrificial animals, but the rest of them exited Ùrahm. Talhah bin ‘Ubaidullâh was one of those who had brought a sacrificial animal, so he did not exit Ùrahm.”
Chapter 31. It Is Permissible To Perform Umrah During The Months Of Hajj

[3009] 198 - (1240) It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: “They used to think that Umrah during the months of Hajj was one of the greatest evils on earth, and they would make Muḥarram Ṣafar. They would say: ‘When the backs of the camels have healed and the tracks of the pilgrims have become erased and Ṣafar is over, Umrah becomes permissible for those who want to perform Umrah.’ Then the Prophet ﷺ and his Companions came on the fourth (of Dhul-Hijjah), reciting the Talbiyah for Hajj, and he told them to make it Umrah. This was too hard for them, and they said: ‘O Messenger of Allâh, exiting Ḥiṭrām to what extent?’ He said: ‘Completely.’”

[1] That is, changing the name of the month.
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[3010] 199 - (...) It was narrated from Abû Al-‘Ālyah Al-Barâ’ that he heard Ibn ‘Abbâs [may Allâh be pleased with them] say: “The Messenger of Allâh ﷺ entered Ihrâm for Hajj, then he came on the fourth day of Dhul-Hijjah and prayed Subh.” He said: “When he had prayed Subh, he said: ‘Whoever wishes to make it ‘Umrah, let him make it ‘Umrah.’”

[3011] 200 - (...) It was narrated from Shu‘bah with this chain (a Hadîth similar to no. 3010). As for (the narration) Rawh and Yahyâ bin Kâthîr, they said what Naṣr said: “The Messenger of Allâh ﷺ entered Ihrâm for Hajj.” As for Abû Shihâb, in his report it says: “We set out with the Messenger of Allâh ﷺ, reciting the Talbiyah for Hajj.” In the Hadîth of both of them it says: “He prayed Subh in Al-Bathâ,” except for Al-Jâhdamî, who did not say that.

[3012] 201 - (...) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “The Prophet ﷺ and his Companions came when four of the ten days (of Dhul-Hijjah) had passed, reciting Talbiyah for Hajj, and he told them to make it ‘Umrah.”
[3013] 202 - (...) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ prayed Subh in Dhu Ṭuwa, and he came on the fourth day of Dhul-Hijjah. He told his Companions to change their Ḥiṭrâm to that for ‘Umrah, except for those who had sacrificial animals with them.”

[3014] 203 - (1241) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘This is an ‘Umrah which we have joined to Hajj. Whoever does not have a sacrificial animal with him, let him exit Ḥiṭrâm completely, for ‘Umrah has been incorporated into Hajj until the Day of Resurrection.’”

[3015] 204 - (1242) Muḥammad bin Ja’far narrated: “Shu’bah told us: ‘I heard Abû Ḥamzah Aḏ-Ḍuba’i say: ‘I performed Tamattu’ and some people told
me not to do that. I went to Ibn ‘Abbâs and asked him about that, and he told me to do it.’

He said: “Then I went to the Ka’bah and slept, and someone came to me in my dream and said: ‘(Your) ‘Umrah is accepted and so is your Hajj.’ I went to Ibn ‘Abbâs and told him about what I had seen, and he said: ‘Allâhu Akbar, Allâhu Akbar! The Sunnah of Abû Al-Qâsim.’”

Chapter 32. Marking And Garlanding The Sacrificial Animal When Entering Ihram

[3016] 205 - (1243) It was narrated that Ibn ‘Abbâs [may Allah be pleased with him] said: “The Messenger of Allah ﷺ prayed Zuhr in Dhu‘l-Hulaifah, then he called for his camel and he marked it on the right side of its hump and the blood flowed, then he garlanded it with two sandals, then he rode his mount. When he reached Al-Baidâ’, he entered Ihram for Hajj.”

[3017] (...) A Hadith like that of Shu‘bah was narrated from Qatâdah with this chain, except that he said: “When the Prophet of Allah ﷺ came to Dhu-
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Hulaifah,” and he did not say: “He prayed Zuhr there.”

[3018] 306 - (1244) It was narrated that Qatâdah said: “I heard Abû Hassân Al-A'raj say: “A man from Banû Al-Hujaim said to Ibn ‘Abbâs: ‘What are these religious rulings (Fatwa) with which you are confusing the people, saying that whoever circumambulates the House may exit Ihrâm?’ He said: ‘This is the Sunnah of your Prophet ﷺ, whether you like it or not.’”

[3019] 207 - (...) It was narrated that Abû Hassân said: “It was said to Ibn ‘Abbâs: ‘This idea is appealing to many people, that the one who circumambulates the House may exit Ihrâm, as Tawâf is ‘Umrah.’ He said: ‘It is the Sunnah of your Prophet ﷺ, whether you like it or not.’”

[3020] 208 - (1245) It was narrated from Ibn Juraij: “‘Atâ’ informed me: ‘Ibn ‘Abbâs used to say: ‘No one circumambulates the House, whether he is a pilgrim or not, but he may exit
Ihrám.” “I said to ‘Atâ’: ‘On what basis did he say that?’ He said: ‘On the basis of the words of Allah [the Most High]: ...And afterwards they are brought for sacrifice unto the ancient House.’ He said: “I said: ‘It is after returning from ‘Arafat.’ He said: ‘Ibn ‘Abbâs used to say: “It is after returning from ‘Arafat and before, and he took that from the command of the Prophet ﷺ, when he told them to exit Ihrám during the Farewell Pilgrimage.”

Chapter 33. It Is Permissible For The Pilgrim Performing ‘Umrah To Shorten His Hair And He Does Not Have To Shave It. It Is Recommended For Him To Shave His Hair Or Shorten It At Al-Marwah

[3021] 209 - (1246) It was narrated that Tawâs said: “Ibn ‘Abbâs said: ‘Mu‘âwiyyah said to me: “Do you know that I cut the hair of the Messenger of Allah ﷺ at Al-Marwah with the head of an arrow?” I said to him: “All I know is that this is evidence against you.”

[3022] 210 - (...) It was narrated from Ibn ‘Abbâs that Mu‘âwiyyah
bin Abī Sufyān told him: “I cut the hair of the Messenger of Allāh with the head of an arrow when he was atop Al-Marwah,” or “I saw him having his hair cut with the head of an arrow when he was atop Al-Marwah.”

Chapter: Tamattu' And Qirān Are Permissible In Ḥajj

[3023] 211 - (1247) It was narrated that Abū Sa'eed said: “We set out with the Messenger of Allāh, reciting the Talbiyah loudly for Ḥajj. When we came to Makkah, he told us to make it 'Umrah, except for those who had brought sacrificial animals with them. On the day of Tarwiyyah, we went to Minâ, and entered Ihram for Ḥajj.”

[3024] 212 - (1248) It was narrated that Jâbir and Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: “We came with the Messenger of Allâh and we were reciting the Talbiyah for Ḥajj loudly.”
It was narrated that Abū Nadrah said: “I was with Jābir bin ‘Abdullāh, and someone came to him and said: ‘Ibn ‘Abbās and Ibn Az-Zubair differed concerning the two Mut’ah.’ Jābir said: ‘They did them both with the Messenger of Allāh ﷺ, then ‘Umar forbade them to us, and we did not do them again.’”

Chapter 34. The Ihrām And Hadī of the Prophet ﷺ

[3026] 213 - (1250) It was narrated from Anas [may Allāh be pleased with them] that ‘Alī came from Yemen and the Prophet ﷺ said to him: “For what did you enter Ihrām?” He said: “I entered Ihrām for the same as the Prophet ﷺ.” He said: “Were it not that I have the sacrificial animal with me, I would have exited Ihrām.”

[3027] (...) Salīm bin Hayyān narrated a similar report (as no. 3026) with this chain.
It was narrated from Yahyâ bin Abî Ishâq, ‘Abdul-‘Azîz bin Suhaib and Humaid that they heard Anas [may Allâh be pleased with them] say: “I heard the Messenger of Allâh entering Ihrâm for them both and saying: ‘Labbayka 'umratan wa hajjan, labbayka 'umratan wa hajjan (here I am for 'Umrah and Hajj, here I am for 'Umrah and Hajj).’”


It was narrated that Hanzalah Al-Aslâmî said: “I heard Abû Hurairah [may Allâh be pleased with them] narrating that the Prophet said: ‘By the One in Whose Hand is my soul, the son of Mariam will certainly enter Ihrâm in the valley of Ar-Rawhâ’, as a pilgrim performing Hajj or ‘Umrah, or both.’”
A similar report (as no. 3030) was narrated from Ibn Shihāb with this chain. He (ﷺ) said: “By the One in Whose Hand is the soul of Muhammad.”

(... It was narrated from Hanzalah bin 'Ali Al-Aslamī that he heard Abu Hurairah [may Allah be pleased with them] say: “The Messenger of Allah (ﷺ) said: ‘By the One in Whose Hand is my soul...’” a similar Hadith (as no. 3030).

Chapter 35. The Number Of Umrah’s Performed By The Prophet (ﷺ) And When He Performed Them

Qatādah narrated that Anas [may Allah be pleased with them] told him, that the Messenger of Allah (ﷺ) performed ‘Umrahs four times, all of them in Dhul-Qa’dah apart from the one, which he did with his Hajj: The ‘Umrah from Al-Hudaybiyah or at the time of Al-Hudaybiyah, in Dhul-Qa’dah; the ‘Umrah the following year, in Dhul-Qa’dah; ‘Umrah from Jir’ānah, when he divided the spoils of Ḥunain in Dhul-Qa’dah; and ‘Umrah with his Hajj.

Qatādah narrated: “I
asked Anas: ‘How many times did the Messenger of Allâh ﷺ perform Hajj?’ He said: ‘One Hajj, and he performed ‘Umrah four times,”’ then he mentioned something like the Ḥadîth of Haddâb (no. 3034).

[3035] 218 - (1254) It was narrated that Abû Ishâq said: “I asked Zaid bin Arqam: ‘How many times did you go out on military campaigns with the Messenger of Allâh ﷺ?’ He said: ‘Seventeen.”’ He said: “And Zaid bin Arqam told me that the Messenger of Allâh ﷺ went out on nineteen campaigns, and after he emigrated he performed Hajj only once, the Farewell Pilgrimage.”

Abû Ishâq said: “And he performed another while he was in Makkah.”

[3036] 219 - (1255) ‘Atâ’ said: “‘Urwah bin Az-Zubair told me: ‘Ibn ‘Umar and I were leaning on the wall outside the apartment of ‘Aîshah, and we could hear the sound of her brushing her teeth. I said: “O Abû ‘Abdur-Rahmân, did the Prophet ﷺ perform ‘Umrah in Rajab?” He said: “Yes.” I said to ‘Aîshah: “O my mother, did you not hear what Abû ‘Abdur-Rahmân said?” She said: “What did he say?” I said: “He said that the Prophet ﷺ
performed ‘Umrah in Rajab.’
She said: ‘May Allâh forgive Abû ‘Abdur-Rahmân. By Allâh, he did not perform ‘Umrah in Rajab, and he did not perform ‘Umrah except that he was with him.’
He said: ‘Ibn ‘Umar was listening, and he did not deny it or affirm it; he remained silent.’

[3037] 220 - (...) It was narrated that Mujâhid said:
‘Urwah bin Az-Zubair and I entered the Masjid and we saw ‘Abdullâh bin ‘Umar sitting beside the apartment of ‘Aîshah, and the people were praying Duha in the Masjid. We asked him about their prayer and he said: ‘It is an innovation.’
‘Urwah said to him: ‘O Abû ‘Abdur-Rahmân, how many times did the Messenger of Allâh ﷺ perform ‘Umrah?’ He said: ‘Four times, one of which was in Rajab.’ We did not want to deny him or reject what he said. We heard the sound of ‘Aishah brushing her teeth in the apartment, and ‘Urwah said: ‘O Mother of the believers, did you...

[1] In Fath Al-Bârî, Al-Hâfiz Ibn Hajar said: ‘Ibn ‘Umar only rebuked their persistence with it and their public demonstration of it in the Masjid and praying it in congregation, not that the basis of the prayer contradicts the Sunnah.’
not hear what Abû ‘Abdur-Rahmân said?’ She said: ‘What did he say?’ He said: ‘He said that the Prophet ﷺ performed ‘Umrah four times, one of which was in Rajab.’ She said: ‘May Allâh have mercy on Abû ‘Abdur-Rahmân. The Messenger of Allâh ﷺ did not perform ‘Umrah except he was with him, and he never performed ‘Umrah in Rajab.’”

Chapter 36. The Virtue Of The ‘Umrah Performed During Ramaḍān

[3038] 221 - (1256) ‘Atâ’ said: “I heard Ibn ‘Abbâs say: ‘The Messenger of Allâh ﷺ said to a woman from among the Ansâr’ - Ibn ‘Abbâs mentioned her name but I forgot it - “What kept you from performing Hajj with us?” She said: “We only have two camels,” and the father of her son and her son had gone for Hajj on one camel, “and he left us the other camel so that we could carry water on it.” He said: “When Ramadân comes, go for ‘Umrah, for ‘Umrah in (that month) is equivalent to Hajj.”

[3039] 222 - (...) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said to a woman from among the Ansâr, whose name was Umm Sinân: “What kept you from performing Hajj with us?” She
said: “Abû Fulâân” - her husband - “has two camels; he and his son went for ṭaibj on one of them, and our slave uses the other one to bring water.” He said: “Umrah in Ramadân is equivalent (in reward) to Ḥaif” - or he said: “to Ḥaif with me.”

Chapter 37. It Is Recommended To Enter Makkah From The Upper Mountain Pass And To Leave From The Lower Mountain Pass; Entering A City Via A Route Different Than The One By Which You Leave It

[3040] 223 - (1257) It was narrated from Ibn ‘Umar that the Messenger of Allâh used to leave via Ash-Shajarah and enter via Al-Mu‘arris. When he entered Makkah, he entered from the upper mountain pass and exited from the lower mountain pass.

[3041] (...) It was narrated from ‘Ubaidullâh with this chain (a Hadîth similar to no. 3040). In the report of Zuhair he said: “The upper mountain pass which is in Al-Baîthâ.”
It was narrated from 'Aishah that when the Prophet ﷺ came to Makkah, he entered from the upper mountain pass, and departed from the lower mountain pass.

(His father) entered from Kadâ’, in the upper part of Makkah, in the Year of the Conquest. His father said: “My father used to enter from both, but my father usually entered from Kadâ’.”

Chapter 38. It Is Recommended To Stay Overnight In Dhu Tuwa When Intending To Enter Makkah, And To Perform Ghusl Before Entering It, And To Enter It By Day

It was narrated from Nâfi', from Ibn 'Umar, that the Messenger of Allâh ﷺ stayed overnight in Dhu Tuwa until morning, then he entered Makkah.
He said: “Abdullâh used to do that.” In the report of (one of the narrators) Ibn Sa'eed it says: “Until he prayed Subh.” Yahyâ said: “Or he said: ‘Until morning came.’”

[3045] 227 - (...) It was narrated from Nâfi' that Ibn 'Umar did not come to Makkah without staying overnight in Dhu Tuwa, until morning came. Then he would perform Ghusl and then enter Makkah by day, and he mentioned that the Prophet ﷺ did that.

[3046] 228 - (...) It was narrated from Nâfi' that 'Abdullâh told him, that the Messenger of Allah ﷺ used to stop in Dhu Tuwa and stay there overnight until he prayed Subh, when he came to Makkah. The place where the Messenger of Allah ﷺ offered prayers was atop a rough hillock, not in the Masjid which has been built there, but lower than that, on a rough hillock.

[3047] 229 - (1260) It was narrated from Nâfi' that 'Abdullâh told him that the Messenger of Allah ﷺ turned to face two prominent points in the mountain that were between
himself and the tall mountain, in the direction of the Ka'bah, putting the Masjid that has been built there to the left of the Masjid that is on the edge of the rough hillock. The place where the Messenger of Allah offered prayers was lower than that, on the black hillock, ten cubits or so from the rough hillock. Then he (Ibn ‘Umar) would pray facing the two prominent points in the tall mountain, which is between you and the Ka’bah.

Chapter 39. Ramil (Walking Rapidly) Is Recommended In The Tawaf Of ‘ Umrah, And In The First Tawaf Of Hajj

[3048] 230 - (1261) It was narrated from Ibn ‘Umar that when the Messenger of Allah circumambulated the Ka’bah in the first Tawaf, he would walk rapidly in three circuits, and at a normal pace in (the remaining) four. When he went between As-Safâ and Al-Marwah, he ran in the bottom of the valley, and Ibn ‘Umar did likewise.

[3049] 231 - (...) It was narrated from Nâfi’, from Ibn ‘Umar, that when the Messenger of Allah performed Tawaf in Hajj and
'Umrah upon his arrival, he would walk rapidly for three circuits of the House, then he would walk normally in (the remaining) four, then he would pray two Ra'kah, then he would go between Aş-Safâ and Al-Marwah.

[3050] 232 - (...) 'Abdullāh bin 'Umar said: "I saw the Messenger of Allāh (ﷺ) when he came to Makkah, when he touched the Black Corner, when he first performed Tawāf upon his arrival, he walked rapidly for (the first) three circuits out of seven.

[3051] 233 - (1262) It was narrated that Ibn 'Umar [may Allāh be pleased with them] said: "The Messenger of Allāh (ﷺ) walked rapidly from the Stone to the Stone three times, and walked normally four times."

[3052] 234 - (...) It was narrated from Nāfi' that Ibn 'Umar walked rapidly from the Stone to the Stone, and he said that the Messenger of Allāh (ﷺ) had done that.
It was narrated that Jâbir bin 'Abdullâh [may Allah be pleased with them] said: “I saw the Messenger of Allah walking rapidly from the Black Stone until he came back to it in (the first) three circuits.”

It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allah walked rapidly in three circuits, from the Stone to the Stone.

It was narrated that Abû At-Tufâil said: “I said to Ibn 'Abbâs: ‘Do you think that this walking rapidly around the House for (the first) three circuits and walking normally for four is Sunnah? For your people are saying that it is Sunnah.’ He said: ‘They are telling the truth and they are lying.’ I said: ‘What do you mean, they are telling the truth and they are lying?’ He said: ‘The Messenger of Allah came...’

كُتِبَ أنْ رَسُولُ اللَّهِ ﷺ قَالَ: «أَخْبَرْنَا عَنْ عِبَّادُ اللَّهِ بِنْ وَعْبِ: أَخْبَرْنَا عَنْ جَرِيجٍ عَنْ جَعْفَرٍ بنِ مُحَمَّدٍ، عَنْ آبَيْهِ، عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أُقِيرُهُمَا: رَأَىَ رَسُولُ اللَّهِ ﷺ رَمَلَ مِنْ الْحُجْرِ الأَشْمَيْدِى حَتَّى نَقَلَ إِلَىِّهِ، ثَلاَثَةٌ أَطُوَافٌ.»

كُتِبَ أنْ رَسُولُ اللَّهِ ﷺ قَالَ: «أَخْبَرْنَا عَنْ عِبَّادُ اللَّهِ بِنْ وَعْبِ: أَخْبَرْنَا عَنْ جَرِيجٍ عَنْ جَعْفَرٍ بنِ مُحَمَّدٍ، عَنْ آبَيْهِ، عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أُقِيرُهُمَا: رَأَىَ رَسُولُ اللَّهِ ﷺ رَمَلَ الثَّلَاثَةِ أَطُوَافٍ مِنْ الْحُجْرِ الأَشْمَيْدِي حَتَّى نَقَلَ إِلَىِّهِ، ثَلاَثَةٌ أَطُوَافٍ.»

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to Makkah and the idolators said: “Muḥammad and his Companions will not be able to circumambulate the House because they are unfit.” They were jealous. So the Messenger of Allah commanded them to walk rapidly in three circuits and to walk normally in four.’ I said to him: ‘Tell us about going between Aṣ-Ṣafā and Al-Marwah while riding - is it Sunnah? For your people are saying that it is Sunnah.’ He said: ‘They are telling the truth and they are lying.’ I said: ‘What do you mean, they are telling the truth and they are lying?’ He said: ‘The people had crowded around the Messenger of Allah, saying: “This is Muḥammad, this is Muḥammad,” until even the adolescent girls came out of their houses. People were not beaten to make way for the Messenger of Allah, so when they crowded around him too much, he rode, but walking and walking rapidly are better.”

[3056] (...) Al-Jurairī narrated a similar report (as no. 3055) with this chain, except that he said: “The people of Makkah were jealous people,” and he did not say: “They were jealous of him.”

[3057] 238 - (...) It was narrated that Abū At-Tufail said: “I said to Ibn ‘Abbās: ‘Your people are saying that the Messenger of Allah: صَدَّعُوا ۛ وَكَذَّبُوا؟ قَالَ: إِنْ رَسُولُ الله ۖ قَدْمَ مَكَّةَ، فَقَالَ الْتَّمُسُّرُونَ: إِنَّ مُحَمَّدًا وَأَصْحَابُهُ لَا يُظْطَهِرُونَ أَنْ يُطَفُّوْا بِالْتَّبِيبِ مِنَ الْحُرُولِ، وَكَانُوا يُحَسُّدوُنَّ، فَأَمَرْهُمُ رَسُولُ الله ۚ أَنْ يَرْمَلُوا ثلاثًا، وَيَمْتَعُوا أَرْبَعًا، فَقَالَ: قُلْتُ لَهُ: أَخْرُجُوْنِي عَنِ الطُّوَافِ بِنَّ الْسَّفَاءَ وَالْمَرْوَةَ رَأْيَكَا، أَشْتَهْيُوْنَ إِنَّمَا تُؤْمِنُونَ أَنَّهُ شَهِيدٌ، فَقَالُوا: صَدَّعُوا وَكَذَّبُوا، فَقَالَ: إِنَّ رَسُولُ الله ۖ كُثُرْ عَلَيْهِ النَّاسِ يَقُولُونَ: هَذَا مَحَقَّقٌ، هَذَا مَحَقَّقٌ، حَتَّى خَرَجَ الْعَوَانِانِ مِنَ الْبَيْوَاتِ، فَقَالَ: وَكَانَ رَسُولُ الله ۖ لَا يَضْرُّ النَّاسُ بِنَبِيٍّ يَتَبَيَّنَهُ، فَلَمْ يَكْثُرْ عَلَيْهِ رَكْبَةٌ، وَالْمَسْتَمِىٌّ وَالسَّعَبِيٌّ. أَفْضِلٌ. . .
Allâh ™ walked rapidly around the House and between As-Šafâ and Al-Marwah, and that it is Sunnah.’ He said: ‘They are telling the truth and they are lying.’”

[3058] 239 - (1265) It was narrated that Abû At-Tufail said: “I said to Ibn ‘Abbâs: ‘I think I saw the Messenger of Allâh ™.’ He said: ‘Describe him to me.’ I said: ‘I saw him at Al-Marwah on a camel, and the people had crowded around him.’ Ibn ‘Abbâs said: ‘That was the Messenger of Allâh ™. No one pushed people aside from or turned them away from him.’”

Chapter 40. It Is Recommended To Touch The Two Yemeni Corners In Tawâf And Not The Other Two Corners

[3059] 240 - (1266) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ™ and his Companions came to Makkah, and they had been weakened by the fever of Yathrib. The idolators said: ‘Tomorrow there will come to you people who have been weakened by fever and they have suffered greatly because of it,’ and they (the idolators) sat beside the
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Hijr. The Prophet commanded them (the Companions) to walk rapidly in three circuits, and to walk normally between the two Corners, so that the idolators could see their endurance. The idolators said: 'These people whom you said had been weakened by fever are stronger than such-and-such.'

Ibn 'Abbâs said: "Nothing prevented him from ordering them to walk rapidly in all the circuits except his kindness towards them."

[3060] 241 - (1267) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh walked rapidly and walked quickly around the House in order to show the idolators his strength."

[3061] 242 - (1267) It was narrated that 'Abdullâh bin 'Umar said: "I did not see the Messenger of Allâh touch any part of the House, apart from the two Yemeni Corners."

[3062] 243 - (1267) It was narrated from Sâlim that his father said: "The Messenger of Allâh did
not touch any of the corners of the House except the Black Corner and that which is next to it, in the direction of the houses of the Jumahīs.”

[3063] 244 - (...) It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ used to touch only the (Black) Stone and the Yemeni Corner.”

[3064] 245 - (1268) It was narrated that Ibn ‘Umar said: “I did not stop touching these two Corners, the Yemeni and the Stone, since I saw the Messenger of Allāh ﷺ touching them, in hardship and in ease.”

[3065] 246 - (...) It was narrated that Nāfi’ said: “I saw Ibn ‘Umar touching the Stone with his hand, then he kissed his hand and said: ‘I did not stop this since I saw the Messenger of Allāh ﷺ doing it.’”
Ibn ‘Abbâs said: “I did not see the Messenger of Allah touch any but the two Yemeni Corners.”

Chapter 41. It Is Recommended To Kiss The Black Stone During Circumambulation (Tawâf)

It was narrated from Sâlim that his father told him: “Umar bin Al-Khattâb kissed the (Black) Stone, then he said: ‘By Allah, I know that you are just a stone, and were it not that I saw the Messenger of Allah kissing you I would not have kissed you.’”

Hârûn added in his report: “Amr said: ‘And Zaid bin Aslam narrated a similar report to me from his father Aslam.’”
[3068] 249 - (...) It was narrated from Ibn ‘Umar that ‘Umar kissed the Stone and said: “I am kissing you, although I know that you are just a stone, but I saw the Messenger of Allâh ﷺ kiss you.”

[3069] 250 - (...) It was narrated that ‘Abdullâh bin Sarjis said: “I saw the bald one” - meaning ‘Umar bin Al-Khaṭṭâb - “kissing the Stone and saying: ‘By Allâh, I am kissing you, although I know that you are just a stone, and you can neither cause harm nor bring benefit. Were it not that I saw the Messenger of Allâh ﷺ kiss you, I would not have kissed you.’”

[3070] 251 - (...) It was narrated that ‘Ābîs bin Râbi‘ah said: “I saw ‘Umar kissing the Stone and saying: ‘I am kissing you although I know that you are just a stone. Were it not that I saw the Messenger of Allâh ﷺ kissing you, I would not have kissed you.’”
[3071] 252 - (1271) It was narrated that Suwaid bin Ghafalah said: "I saw 'Umar kissing the Stone and clinging to it, and he said: 'I saw the Messenger of Allah taking an interest in you.'"

[3072] (...) 'Abdur-Rahmân narrated from Sufyân with this chain (a Hadîth similar to no. 3071). He said: "But I saw Abû Al-Qâsim showing great interest in you," and he did not mention clinging to it.

Chapter 42. It Is Permissible To Circumambulate The Ka'bah On A Camel And The Like, And For One Who Is Riding To Touch The (Black) Stone With A Crooked Staff And The Like

[3073] 253 - (1272) It was narrated from Ibn 'Abbâs that the Messenger of Allah circumambulated (the Ka'bah) during the Farewell Pilgrimage on a camel, and he touched the Corner with a crooked staff.
It was narrated that Jâbir said: “The Messenger of Allah ﷺ circumambulated the House during the Farewell Pilgrimage, on his mount, touching the (Black) Stone with his crooked staff, so that the people could see him and so that he could see them, and so that they could ask him questions, for the people had crowded around him.”

(...) Jâbir bin ‘Abdullâh said: “During the Farewell Pilgrimage, the Prophet ﷺ circumambulated the House and went between As-Šafâ and Al-Marwah on his mount, so that the people could see him and so that he could see them, and so that they could ask him questions, for the people had crowded around him.”

It was narrated that ‘Aïshah said: “During
the Farewell Pilgrimage the Prophet 
of Hajj {surah al-ahram} circumambulated the
Ka'bah on his camel and touched the Corner, lest the people be
beaten away from him.”

[3077] 257 - (1275) Ma'rūf bin
Kharrabūḍh said: “I heard Abū
Aṭ-Ṭuḥail say: ‘I saw the
Messenger of Allāh 
and touching the Corner with a
crooked staff that he had with
him, and kissing the crooked
staff.”

[3078] 258 - (1276) It was
narrated that Umm Salamah said:
“I complained to the Messenger
of Allāh 
that I was sick and he
said: ‘Circumambulate behind the
people riding.’” She said: “So I
circumambulated (the Ka'bah),
and at that time the Messenger of
Allāh 
was praying beside the
House, and reciting: By the Ṭūr
(Mount). And by the Book
Inscribed.”[1]

Chapter 43. Clarifying That Sâfî Between Aṣ-Ṣafâ And Al-Marwah Is A Pillar Of Hajj, Without Which Hajj Is Not Valid

(3079) 259 - (1277) It was narrated from Hishâm bin ‘Urwah that his father said: “I said to ‘Âishah: ‘I think that if a man does not go between Aṣ-Ṣafâ and Al-Marwah, it does not matter.’ She said: ‘Why?’ I said: ‘Because Allâh, the Most High, says: “Verily, Aṣ-Safâ and Al-Marwah are of the Symbols of Allâh. So it is not a sin on him who performs Ijâj or ‘Umrah of the House to perform the going (Tawâf) between them (Aṣ-Safâ and Al-Marwah). And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower.”’[1] She said: ‘A person’s Hajj or ‘Umrah is not complete if he does not go between Aṣ-Ṣafâ and Al-Marwah. If it was as you say, then it would be: “It is not a sin on him if he does not go between them.” Do you know what that was revealed about? That was revealed about the Ansâr (the People of Yâhrib) who during the Jâhiliyâyah used to enter Ihrâm for two idols by the sea shore, which were called Isâf and Nâ’ilah. Then they would come and run between Aṣ-Ṣafâ...”

and Al-Marwah, then they would shave their heads. When Islam came, they did not like to go between them, because of what they used to do during the Jâhiliyyah.' She said: ‘Then Allâh, the Mighty and Sublime, revealed: “Verily, As-Ṣafâ and Al-Marwah are of the Symbols of Allâh...”, then they went between them.”

[3080] 260 - (...) Hishâm bin 'Urwah said: My father told me: I said to 'Aishah: “I do not think there is any sin on me if I do not go between As-Ṣafâ and Al-Marwah.” She said: “Why?” I said: “Because Allâh, the Mighty and Sublime, says: “Verily, As-Ṣafâ and Al-Marwah are of the Symbols of Allâh...”[1] -mentioning the verse. She said: “If it was as you say, then it would be: ‘It is not a sin on him if he does not go between them.’ This was revealed concerning some of the Ansâr who, when they entered Ihrâm during the Jâhiliyyah, they entered Ihrâm for Manât, and they thought that it was not permissible for them to go between As-Ṣafâ and Al-Marwah. When they came with the Prophet ﷺ for Hajj, they mentioned that to him, and Allâh, the Mighty and Sublime, revealed this verse. By Allâh, a person’s Hajj is not complete if he does not go between As-Ṣafâ and Al-Marwah.”

It was narrated that 'Urwah bin Az-Zubair said: "I said to 'Aishah, the wife of the Prophet ﷺ: 'I do not think it matters if someone does not go between As-Šafâ and Al-Marwah, and I do not mind if I do not go between them.' She said: 'What a bad thing you have said, O son of my sister! The Messenger of Allâh went between them and so did the Muslims, and it became Sunnah (prescribed). Rather those who entered Ihram for the false goddess Manât who was in Al-Mushallal did not go between As-Šafâ and Al-Marwah. When Islam came, we asked the Prophet ﷺ about that, and Allâh, the Mighty and Sublime, revealed: "Verily, As-Šafâ and Al-Marwah are of the Symbols of Allâh. So it is not a sin on him who performs Hajj or 'Umrah of the House to perform the going (Tawâf) between them (As-Šafâ and Al-Marwah)..."[1] If it was as you say, it would be: 'It is not a sin on him if he does not go between them.'"

Az-Zuhrî said: "I mentioned that to Abû Bakr bin 'Abdur-Rahmân bin Al-Hârîth bin Hishâm, and he was impressed by it, and said: 'This is knowledge. I heard some of the scholars say: "Those among the Arabs who did not go between As-Šafâ and Al-

Marwah said that going between these two rocks was a matter of Jâhiyah. Others among the Anṣâr said: 'We are only commanded to circumambulate the House, and we are not commanded to go between Aṣ-Ṣafâ and Al-Marwah.' Then Allâh, the Mighty and Sublime, revealed: “Verily, Aṣ-Ṣafâ and Al-Marwah are of the Symbols of Allâh...”[1]

Abû Bakr bin ‘Abdur-Rahmân said: “I think that it was revealed concerning both groups.”

[3082] 262 - (...) It was narrated that Ibn Shihâb said: “Urwah bin Az-Zubâir said: ‘I asked ‘Aiah...’” and he quoted a similar Hadîth (as no. 3081). He said in the Hadîth: “When they asked the Messenger of Allâh about that they said: ‘O Messenger of Allâh, we used to feel reluctant to go between Aṣ-Ṣafâ and Al-Marwah.’ Then Allâh, the Mighty and Sublime, revealed: “Verily, Aṣ-Ṣafâ and Al-Marwah are of the Symbols of Allâh. So it is not a sin on him who performs Hajj or ‘Umrah of the House to perform the going (Tawaf) between them (Aṣ-Ṣafâ and Al-Marwah)...’[2] ‘Aîshah said: ‘The Messenger of Allâh established the going between them as Sunnah, so no one should forsake going between them.’”

It was narrated from ‘Urwah bin Az-Zubair that ‘Aishah told him that before the Ansâr became Muslim, they and (the tribe of) Ghassân used to enter Ihrâm for Manât, and they felt reluctant to go between Aš-Šafâ and Al-Marwah, because that had been the practice of their forefathers; the one who entered Ihrâm for Manât did not go between Aš-Šafâ and Al-Marwah. They asked the Messenger of Allah ﷺ about that when they accepted Islam, and Allah, the Mighty and Sublime, revealed: “Verily, Aš-Šafâ and Al-Marwah are of the Symbols of Allah. So it is not a sin on him who performs Hajj or ‘Umrah of the House to perform the going (Tawâf) between them (Aš-Šafâ and Al-Marwah). And whoever does good voluntarily, then verily, Allah is All-Recogniser, All-Knower”.

It was narrated that Anas said: “The Ansâr did not like to go between Aš-Šafâ and Al-Marwah until Allah revealed: “Verily, Aš-Šafâ and Al-Marwah are of the Symbols of Allah. So it is not a sin on him who performs Hajj or ‘Umrah of the House to perform the going (Tawâf) between them (Aš-Šafâ and Al-Marwah)…””

Chapter 44. Clarifying That Sā'ī Should Not Be Repeated


[3086] (...) Ibn Juraij narrated a similar Hadīth (as no. 3085) with this chain, and he said... “except once; the first Tawāf.”[1]

Chapter 45. It Is Recommended For The Pilgrim To Continue Reciting The Talbiyah Until He Starts Stoning Jamrat Al-‘Aqabah On The Day Of Sacrifice

[3087] 266 - (1280) It was narrated that Usāmah bin Zaid said: “I rode behind the Messenger of Allāh ﷺ from 'Arafāt. When the Messenger of Allāh ﷺ reached the left-hand pass that is before Al-Al-Muzdalifah, he dismounted and urinated, then he came, and I poured water for Wudū’ for him, and he did a light 

[1] The meaning is performing Sa‘ī as they call the going between As-Safā and Al-Marwah Tawāf as well as Sa‘ī.
Wuḍā’. Then I said: ‘The prayer, O Messenger of Allâh.’ He said: ‘The prayer is still ahead of you.’ Then the Messenger of Allâh ﷺ rode until he came to Al-Al-Muzdalifah, where he prayed. Then Al-Fadl rode behind the Messenger of Allâh ﷺ on the morning of Jam‘ (Al-Muzdalifah).

(1281) It was narrated from Al-Fadl that the Messenger of Allâh ﷺ continued reciting the Talbiyah until he reached the Jamrah.

[3088] 267 - (…) It was narrated from ‘Atâ’: “Ibn ‘Abbâs informed me that Al-Fadl rode behind the Prophet ﷺ from Jam‘ (Al-Muzdalifah).” He said: “And Ibn ‘Abbâs told me that Al-Fadl told him, that the Prophet continued to recite the Talbiyah until he stoned Jamrat Al-Aqabah.”

[3089] 268 - (1282) It was narrated from Ibn ‘Abbâs, from
Al-Fadl bin ‘Abbas, who rode behind the Messenger of Allah, that he (the Messenger of Allah) said - on the evening of ‘Arafat and the morning of Jam‘ (Al-Muzdalifah) - to the people as they were moving on: “Keep calm.” He was restraining his she-camel, until he entered Muhassir, which is part of Minâ. He said: “Pick up the pebbles the size of broad beans with which to stone the Jamrah.”

He said: And the Messenger of Allah continued to recite the Talbiyah until he stoned the Jamrah.

[3090] (...) Abû Az-Zubair narrated it with this chain (a Hadith similar to no. 3089), except that he did not mention in the Hadith that the Messenger of Allah continued to recite the Talbiyah until he stoned the Jamrah. And he added in his Hadith: “And the Prophet demonstrated with his hand how to throw the pebbles.”

[3091] 269 - (1283) It was narrated that ‘Abdur-Rahmân bin Yazid said: “Abdullâh said, when we were in Jam‘ (Al-Muzdalifah): ‘I heard the one to whom Sûrat Al-Baqarah was revealed, saying in this place: “Labbayk Allâhumma labbayk.”
It was narrated from 'Abdur-Rahmân bin Yazîd that 'Abdullâh recited the Talbiyah when he departed from Jam' (Al-Muzdalifah), and it was said: “Is he a Bedouin?” 'Abdullâh said: “Have the people forgotten or gone astray? I heard the one to whom Sûrat Al-Baqarah was revealed, saying in this place: ‘Labbayk Allâhumma labbayk.’”

It was narrated from Husîyn with this chain (a similar Hadîth as no. 3092).

It was narrated that 'Abdur-Rahmân bin Yazîd and Al-Aswad bin Yazîd said: “We heard 'Abdullâh bin Mas'ûd say in Jam' (Al-Muzdalifah): ‘I heard the one to whom Sûrat Al-Baqarah was revealed, saying here: ‘Labbayk Allâhumma labbayk.’” Then he recited the Talbiyah and we recited it with him.”
Chapter 46. The *Talbiyah* and The *Takbîr* When Going From Minâ to ‘Arafat On The Day Of ‘Arafat

[3095] 272 - (1284) It was narrated from ‘Abdollîh bin ‘Abdollîh bin ‘Umar that his father said: “We set out in the morning with the Messenger of Allah from Minâ to ‘Arafat, some of us reciting the *Talbiyah* and some of us saying the *Takbîr*.”

[3096] 273 - (...) It was narrated from ‘Abdollîh bin ‘Abdollîh bin ‘Umar that his father said: “We were with the Messenger of Allah on the morning of ‘Arafat, and some of us were saying the *Takbîr* and some were reciting the *Talbiyah*. As for us, we were reciting the *Takbîr*. I (the narrator) said: ‘By Allah, how strange it is that you did not ask him: ‘What did you see the Messenger of Allah doing?’”

[3097] 274 - (1285) It was
narrated from Muḥammad bin Abī Bakr Ath-Thaqafi that he asked Anas bin Mālik, when they were going from Minā to ‘Arafat in the morning: ‘What did you do on this day with the Messenger of Allāh ﷺ?’ He said: ‘Some of us recited the *Talbiyah* and no one criticized them, and some of us recited the *Takbīr* and no one criticized them.’”

[3098] 275 - (...) Muhammad bin Abī Bakr said: “I said to Anas bin Mālik on the morning of ‘Arafat: ‘What do you say about reciting *Talbiyah* on this day?’ He said: ‘I traveled this road with the Prophet ﷺ and his Companions, and some of us recited the *Takbīr* and some of us recited the *Talbiyah*, and none of us criticized his Companion.’”

Chapter 47. Departing From ‘Arafat to Al-Muzdalifah. It is Recommended To Pray *Maghrib* and *‘Ishā’* Together In Al-Muzdalifah On This Night

[3099] 276 - (1280) It was narrated from Kuraib, the freed slave of Ibn ‘Abbās, that he heard Usāmah bin Zaid say: “The Messenger of Allāh ﷺ set out from ‘Arafat, and when he was in the mountain pass he dismounted and urinated, then...
he performed *Wudû*, but not thoroughly. I said to him: ‘The prayer.’ He said: ‘The prayer is still ahead of you.’ Then he rode, and when he came to Al-Muzdalifah he dismounted and performed *Wudû* thoroughly. Then the *Iqāmah* for prayer was called and he prayed *Maghrib*, then each person made his camel kneel down in his place, then the *Iqāmah* for ‘*Ishâ*’ was called, and he prayed it, and he did not offer any prayer in between.”

[3100] 277 - (...) It was narrated that Usâmah bin Zaid said: “After departing from ‘Arafât, the Messenger of Allah *went to one of these mountain passes and relieved himself, then I poured water for him, and I said: ‘Are you going to pray?’ He said: ‘The prayer is still ahead of you.’”

[3101] 278 - (...) It was narrated that Kuraib, the freed slave of Ibn ‘Abbâs, said: “I heard Usâmah bin Zaid say: ‘The Messenger of Allah *departed from ‘Arafât, and when he reached the pass he dismounted and urinated’ - and Usâmah did not say that he passed water. He said: ‘He called for water and performed *Wudû*, but not..."
thoroughly.’ I said: ‘O Messenger of Allâh, the prayer.’ He said: ‘The prayer is still ahead of you.’ Then he traveled on until he reached Jam‘ (Al-Muzdalifah), and he prayed Maghrib and ‘Ishâ’.”

[3102] 279 - (...) Kuraib narrated that he asked Usâmah bin Zaid: ‘What did you do when you rode behind the Messenger of Allâh on the night of ‘Arafat?’ He said: ‘We came to the pass where the people halt their camels for Maghrib, and the Messenger of Allâh halted his camel and urinated’- and he did not say: ‘he passed water.’ ‘Then he called for water for Wudâ’, and he performed Wudâ’, but not thoroughly. I said: ‘O Messenger of Allâh, the prayer.’ He said: ‘The prayer is still ahead of you.’ Then he rode until we came to Al-Muzdalifah, and he prayed Maghrib. Then the people halted in their places, but they did not unload their camels until he prayed ‘Ishâ’. Then they unloaded them.” I said: “What did you do the next morning?” He said: “Al-Fadl bin ‘Abbâs rode behind him, and I went on foot with those of the Quraish who went on ahead.”
It was narrated from Usâmah bin Zaid that when the Messenger of Allah ﷺ came to the mountain pass in which the leaders used to halt, he dismounted and urinated - and he did not say: he passed water. Then he called for water for Wudâ’ and he performed a light Wudâ’. I said: “O Messenger of Allah, the prayer.” He said: “The prayer is still ahead of you.”

It was narrated from Usâmah bin Zaid that he was riding behind the Messenger of Allah ﷺ when he departed from ‘Arafat. When he came to the pass he halted his mount, then he went to relieve himself. When he came back, I poured water for him from the jug and he performed Wudâ’, then he rode and came to Al-Muzdalifah, where he joined Maghrib and ‘Ishâ’ (prayer).

It was narrated from Ibn ‘Abbâs that the Messenger of Allah ﷺ moved on from ‘Arafat, and Usâmah rode behind him. Usâmah said: “He kept travelling in this manner until he reached Jam‘ (Al-Muzdalifah).”
Hishâm narrated that his father said: “Usâmah was asked, when I was present” - or he said: “I asked Usâmah bin Zaid, whom the Messenger of Allâh had made ride behind him from 'Arafât: ‘How did the Messenger of Allâh travel when he departed from 'Arafat?’ He said: ‘He made his camel trot, then when he found an open space he made it gallop.’”

It was narrated from Hishâni bin 'Urwah with this chain (a Hadîth similar to no. 3106). And in the Hadîth of Humaid, he added: “Hishâm said: ‘Galloping is faster than trotting.’”

Abû Ayyûb narrated that he prayed Maghrib and 'Ishâ' at Al-Muzdalifah with the Messenger of Allâh during the Farewell Pilgrimage.
[3109] (...) It was narrated from Yahyâ bin Sa‘eed with this chain (a Hadîth similar to no. 3108). Ibn Rumh said in his report: “It was narrated from ‘Abdullâh bin Yazîd Al-Khaṭmî, who was governor of Al-Kûfah during the time of Ibn Az-Zubair.”

[3110] 286 - (703) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ prayed Maghrib and ‘Ishâ’ together in Al-Muzdalifah.

[3111] 287 - (1288) It was narrated from ‘Ubaidullâh bin ‘Abdullâh bin ‘Umar that his father said: “The Messenger of Allâh ﷺ joined Maghrib and ‘Ishâ’ (prayers) in Al-Muzdalifah, with no prostration (meaning, no other prayer) between them. He prayed Maghrib with three Ra’kah and he prayed ‘Ishâ’ with two Ra’kah.”

‘Abdullâh used to pray like that in Jam’ (Al-Muzdalifah), until he met Allâh the Most High.

[3112] 288 - (...) It was narrated from Ibn ‘Umar that he prayed like that (as in Hadîth no. 3111),
and Ibn ‘Umar narrated that the Prophetﷺ did that.

[3113] 289 - (...) Shu‘bah narrated it with this chain (a Hadīth similar to no. 3111) and said: He (ﷺ) prayed them with one Iqāmah.

[3114] 290 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ joined Maghrib and ‘Ishā’ in Jam’ (Al-Muzdalifah); he prayed Maghrib with three Ra’akah and ‘Ishā’ with two Ra’akah, with one Iqāmah.

[3115] 291 (...) Sa‘eed bin Jubair said: “We moved on with Ibn ‘Umar until we reached Jam’ (Al-Muzdalifah), then he led us in praying Maghrib and ‘Ishā’, with one Iqāmah, then he finished (the prayer) and said: ‘This is how the Messenger of Allāh ﷺ led us in prayer in this place.’”
Chapter 48. It Is Recommended To Pray *Subh*
When It Is Still Dark On The Day Of Sacrifice In Al-Muzdalifah, And To Do It Very Early After Ascertaining That Dawn Has Broken

[3116] 292 - (1289) It was narrated that ‘Abdullâh said: “I did not see the Messenger of Allâh ﷺ offer any prayer except at the regular time, except in two cases: *Maghrib* and ‘*Ishâ*’ in Jam‘ (Al-Muzdalifah) and he prayed *Fajr* on that day before the time he regularly prayed it.”

[3117] (...) It was narrated from Al-A‘rnash with this chain (a *Hadith* similar to no. 3116). He said: “Before the time (he regularly prayed it), when it was still dark.”

Chapter 49. It Is Recommended To Send The Weak Among Women And Others Ahead From Al-Muzdalifah To Minâ At The End Of The Night, Before It Gets Crowded, But It Is Recommended For Others To Stay There Until They Have Prayed *Subh* In Al-Muzdalifah

[3118] 293 - (1290) It was
narrated that ‘Aishah said: “On the night of Al-Muzdalifah, Sawdah asked the Messenger of Allâh for permission to move on ahead of him and ahead of the mass of people, as she was a heavy woman, and he gave her permission. She set out before he did, and we waited until dawn came, then we set out when he did. If I had asked the Messenger of Allâh for permission as Sawdah did, and had moved on with his permission, that would be dearer to me than anything else.”

[3119] 294 - (...) It was narrated that ‘Aishah said: “Sawdah was a large and heavy woman, so she asked the Messenger of Allâh for permission to depart from Jam’ (Al-Muzdalifah) at night, and he gave her permission.”

‘Aishah said: “Would that I had asked the Messenger of Allâh for permission as Sawdah did.” ‘Aishah used to depart only with the Imâm.
[3120] 295 - (...)

It was narrated that 'Aishah said: “I wish that I had asked the Messenger of Allah for permission as Sawdah did, then I would pray Subh in Minâ and stone the Jamrah before the people come.”

It was said to 'Aishah: “Did Sawdah ask him for permission?”

She said: “Yes. She was a large and heavy woman, so she asked the Messenger of Allah for permission, and he gave her permission.”

[3121] 296 - (...) A similar report (as no. 3120) was narrated from 'Abdur-Rahmân bin Al-Qâsim with this chain.

[3122] 297 - (1291) 'Abdullâh, the freed slave of Asmâ', said: “Asmâ’ said to me, while she was in the area of Al-Muzdalifah: ‘Has the moon set?’ I said: ‘No.’

So she prayed for a while, then she said: ‘O my son, has the moon set?’ I said: ‘Yes.’ She said: ‘Set out with me.’ So we set out until she stoned the Jamrah, then...
she prayed where she had stopped. I said to her: ‘O my lady, we set out when it was still dark.’ She said: ‘No, O my son. The Prophet ﷺ gave permission to the women.’”

[3123] (...) It was narrated from Ibn Juraij with this chain (a Hadîth similar to no. 3122). According to his report: she said: “No, O my son. The Prophet of Allâh ﷺ gave permission to his womenfolk.”

[3124] 298 - (1292) It was narrated from Ibn Juraij: “‘Aţâ’ informed me that Ibn Shawwâl informed him, that he entered upon Umm Habîbah, and she told him that the Prophet ﷺ sent her from Jam‘ (Al-Muzdalifah) at night.”

[3125] 299 - (...) It was narrated that Umm Ḥabîbah said: “We used to do that at the time of the Prophet ﷺ, we would set out from Jam‘ (Al-Muzdalifah) to Minâ when it was still dark.” In the narration of An-Nâqîd: “From Al-Muzdalifah when it was still dark.”
It was narrated that 'Ubaidullâh bîn Abî Yazîd said: “I heard Ibn 'Abbâs say: ‘The Messenger of Allah ﷺ sent me with the luggage’ - or he said: ‘with the weak ones’ - from Jam‘ (Al-Muzdalifah) at night.”

Ibn ‘Abbâs said: “I am one of those whom the Messenger of Allah ﷺ sent on ahead with the weak ones of his family.”

It was narrated that Ibn ‘Abbâs said: “I was among those whom the Messenger of Allah ﷺ sent on ahead with the weak ones of his family.”

It was narrated from ‘Aţâ that Ibn ‘Abbâs said: “The Messenger of
Allâh ﷺ sent me before dawn from Jam' (Al-Muzdalifah) with the luggage of the Prophet of Allâh ﷺ."

I (one of the narrators) said: “Have you heard that Ibn ‘Abbâs said: ‘He sent me in the latter part of the night.’” He said: “No, it was just what I said: ‘before dawn.’” I said to him: “Ibn ‘Abbâs said: ‘We stoned the Jamrah before dawn.’ But where did he pray Fajr?” He said: “No, that’s all he told me.”

[3130] 304 - (1295) Sâlim bin ‘Abdullâh narrated that ‘Abdullâh bin ‘Umar used to send the weak ones among his family on ahead, and they would stay at Al-Mash’ar Al-Harâm in Al-Muzdalifah at night, remembering Allâh as much as they wanted. Then they would move on before the Imâm stood and before he moved on. Some of them arrived in Minâ for Fajr prayer, and some arrived after that. When they arrived, they stoned the Jamrah. Ibn ‘Umar used to say: “The Messenger of Allâh ﷺ granted a concession for them.”
Chapter 50. Stoning Jamrat Al-'Aqabah From The Bottom Of The Valley; Makkah Should Be To One's Left And One Should Say Takbîr With Each Throw

[3131] 305 (1296) It was narrated that 'Abdur-Rahmân bin Yazîd said: “Abdullâh bin Mas'ûd stoned Jamrat Al-'Aqabah from the bottom of the valley with seven pebbles, saying the Takbîr with each throw.”

It was said to him: “Some people are stoning it from above.”'Abdullâh bin Mas'ûd said: ‘By the One besides Whom there is none worthy of worship, this is where the one to whom Sûrat Al-Baqarah was revealed stood.”’

[3132] 306 - (...) It was narrated that Al-A'mâsh said: “I heard Al-Ḥajjâj bin Yûsuf say - while he was delivering a Khutbah on the Minbar: ‘Observe the order of the Qur’ân as it was observed by Jibrîl: The Sûrah in which the cow is mentioned, the Sûrah in which women are mentioned, and the Sûrah in which the family of ‘Imrân are mentioned.”’

“So I met Ibrâhîm and told him what he had said, so he criticized him, and he said: “Abdur-
Rahmân bin Yazíd narrated to me that he was with ‘Abdullâh bin Mas'ûd, and he came to Jamrat Al-‘Aqabah. He went to the bottom of the valley and turned to face it, and he stoned it from the bottom of the valley with seven pebbles, saying the Tâkbîr with each throw. I said: “O Abû ‘Abdur-Rahmân, the people are stoning it from above.” He said: “This, by the One beside Whom there is none worthy of worship, is the place where the one to whom Sûrat Al-Baqarah was revealed stood.”

[3133] (...) It was narrated that Al-A’âmash said: “I heard Al-Hâjjâj say: ‘Do not say Sûrat Al-Baqarah...’” and he narrated a Hadîth like that of Ibn Mushir (no. 3132).

[3134] 307 - (...) It was narrated from ‘Abdur-Rahmân bin Yazíd that he performed Hajj with ‘Abdullâh. He said: “He stoned the Jamrah with seven pebbles, putting the Ka’bah at his left and Minâ at his right, and he said: ‘This is the place where the one to whom Sûrat Al-Baqarah was revealed stood.’”
3135 308 - (...) Shu‘bah narrated it with this chain (a Hadith similar to no. 3134), except that he said: “When he came to Jamrat Al-‘Aqabah.”

3136 309 - (...) It was narrated that ‘Abdur-Rahmân bin Yazîd said: “It was said to ‘Abdullâh: ‘Some people are stoning the Jamrah from above Al-‘Aqabah. He said: ‘Abdullâh stoned it from the bottom of the valley, then he said: ‘From here, by the One beside Whom there is none worthy of worship, the one to whom Sûrat Al-Baqarah was revealed stoned it.”


3137 310 - (1297) Abû Az-Zubair narrated that he heard Jâbir say: “I saw the Prophet ﷺ stoning (the Jamrah) while riding on the Day of Sacrifice, and
saying, 'Learn your rituals (of Hajj) from me, for I do not know, perhaps I will not perform Hajj again after this Hajj of mine.'"

[3138] 311 - (1298) Yahyâ bin Huṣain narrated from his grandmother Umm Al-Huṣain, saying: "I performed the Farewell Pilgrimage with the Messenger of Allah , and I saw him when he stoned Jamrat Al-‘Aqabah on his mount and departed, accompanied by Bilāl and Usâmah. One of them leading his mount, and the other holding up his garment over the head of the Messenger of Allah (to shield him) from the sun. And the Messenger of Allah said many things, then I heard him say: 'Even if a slave who is missing some limbs is appointed over you' - and I think he said: 'who is black' - 'but he leads you according to the Book of Allah, then listen to him and obey.'"

[3139] 312 - (...) It was narrated from Yahyâ bin Huṣain that his grandmother Umm Al-Huṣain said: "I performed the Farewell
Chapter 52. It Is Recommended For The Pebbles Used For Stoning To Be The Size Of Broad Beans

[3140] 313 - (1299) Jâbir bin 'Abdullâh said: “I saw the Prophet stoning the Jamrah with something the size of broad beans.”

Chapter 53. The Time When It Is Recommended To Stone The Jamrah

[3141] 314 - (...) It was narrated that Jâbir said: “The Messenger
of Allāh stoned the Jamrah in the forenoon on the Day of Sacrifice, but after that (he stoned it) after the sun had passed its zenith.”

[3142] (...) Abū Az-Zubair narrated that he heard Jābir bin ‘Abdullāh say:... a similar report (as no. 3141).

Chapter 54. The Number Of Pebbles For Stoning The Jamrahs Is Seven At A Time

[3143] 315 - (1300) It was narrated that Jābir said: “The Messenger of Allâh said: ‘The number of stones used for cleaning oneself (after defecating) is odd, and the number of stones used for stoning the Jamrah is odd, and the number of times for Sa‘î between As-Safâ and Al-Marwah is odd, and the number of circuits around the Ka‘bah is odd, so when one of you cleans himself with stones, let him use an odd number.”
Chapter 55. Shaving The Head Is Preferable To Cutting The Hair, Although Cutting The Hair Is Permissible

[3144] 316 - (1301) It was narrated from Nâfi' that 'Abdullâh said: “The Messenger of Allâh shaved his head, as did a number of his Companions, and some of them cut their hair.”

‘Abdullâh said: “The Messenger of Allâh said: ‘May Allâh have mercy on those who shaved their heads,’ once or twice, then he said: ‘And those who cut their hair.’”

[3145] 317 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh said: “O Allâh, have mercy on those who shaved their heads.” They said: “And those who cut their hair, O Messenger of Allâh?” He said: “May Allâh have mercy on those who shaved their heads.” They said: “And those who cut their hair, O Messenger of Allâh?” He said: “And those who cut their hair.”

[3146] 318 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh said: “May Allâh have mercy on those who shaved their heads.” They said: “And those who cut their..."
hair, O Messenger of Allâh?’ He said: “May Allâh have mercy on those who shaved their heads.” They said: “And those who cut their hair, O Messenger of Allâh?” He said: “May Allâh have mercy on those who shaved their heads.” They said: “And those who cut their hair, O Messenger of Allâh? He said: “And those who cut their hair.”

\[3147\] 319 - (…) ‘Ubaidullâh narrated it with this chain (a Hadîth similar to no. 3146) and said in the Hadîth: “The fourth time he said, ‘And those who cut their hair.’”

\[3148\] 320 - (1302) It was narrated that Abû Hurairah said: “O Allâh, forgive those who shaved their heads.” They said: “O Messenger of Allâh, and those who cut their hair?” He said: “O Allâh, forgive those who shaved their heads.” They said: “O Messenger of Allâh, and those who cut their hair?” He said: “And those who cut their hair.”

\[3149\] (…) A Hadîth similar to
that of Abü Zur'ah (no. 3148) was narrated from Abü Hurairah, from the Prophet ﷺ.

[3150] 321 - (1303) It was narrated from Yahyâ bin Al-Huṣain from his grandmother, that she heard the Prophet ﷺ during the Farewell Pilgrimage, supplicate for those who shaved their heads three times, and for those who cut their hair once.

[3151] 322 - (1304) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ shaved his head during the Farewell Pilgrimage.

Chapter 56. The Sunnah On The Day Of Sacrifice Is To Stone The Jamrah Then Offer The Sacrifice Then Shave The Head, And Shaving Should Be Started On The Right Side Of The Head

[3152] 323 - (1305) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ
came to Minā, and he came to the Jamrah and stoned it, then he came to the place where he was staying in Minā and offered his sacrifice, then he said to the barber: “Take,” and he pointed to the right side (of his head) then the left side, then he started giving (the hair) to the people.

[3153] 324 - (...) It was narrated from Hishām with this chain (a Hadīth similar to no. 3152). Abū Bakr said in his report: “He ( melhores) said to the barber: ‘Here,’ and pointed with his hand to the right side like this, and he distributed his hair among those who were near to him. Then he gestured to the barber and to the left side, and he shaved him and he gave it to Umm Sulaim.”

In the report of Abū Kuraib it says: “He ( melhores) started with the right side, and distributed it, one or two hairs at a time, among the people. Then he gestured to the left side and did likewise, then he said: ‘Is Abū Ṭalḥah here?’ and he gave it to Abū Ṭalḥah.”

[3154] 325 - (...) It was narrated from Anas bin Mālik that the Messenger of Allāh ☦ stoned Jamrat Al-‘Aqabah, then he went to the sacrificial camels and slaughtered them, and the cupper
was sitting there. He pointed to his head with his hand, and he shaved the right side and distributed it among those who were near him. Then he said: ‘Shave the other side.’ And he said: ‘Where is Abū Ṭalḥah?’ and he gave it to him.”

Chapter 57. It Is Permissible To Offer The Sacrifice Before Stoning The Jamrah, Or To Shave Before Offering The Sacrifice Or Stoning The Jamrah, Or To Perform Tawâf Before Any Of Them

[3155] 326 - (...) It was narrated that Anas bin Mālik said: “When the Messenger of Allâh ﷺ stoned the Jamrah and offered his sacrifice and shaved his head, he showed his right side to the barber and he shaved it. Then he called Abū Ṭalḥah Al-Ansârî and gave it to him. Then he showed him the left side and said: ‘Shave it.’ So he shaved it, and he gave it to Abū Ṭalḥah and said: ‘Distribute it among the people.’”

[3156] 327 - (1306) It was narrated that ‘Abdullâh bin ‘Amr bin Al-‘Aṣ said: “During the Farewell Pilgrimage, the Messenger of Allâh ﷺ stopped in Minâ and the people asked him questions. A
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man came and said: 'O Messenger of Allah, I didn't realize and I shaved my head before offering the sacrifice.' He said: 'Offer your sacrifice, it doesn't matter.' Then another man came and said: 'O Messenger of Allah, I didn't realize and I offered my sacrifice before stoning the Jamrah.' He said: 'Stone it, it doesn't matter.'

He said: "The Messenger of Allah was not asked about anything that was done sooner or later, but he said: 'Do it, it doesn't matter.'"

[3157] 328 - (...)

‘Abdullâh bin 'Amr bin Al-'As said: "The Messenger of Allah stopped on his mount, and the people started to ask him questions. One of them said: 'O Messenger of Allah, I did not realize that the stoning comes before the sacrifice, and I offered my sacrifice before stoning the Jamrah.' The Messenger of Allah said: 'Stone it, it doesn't matter.' Another said: 'I did not realize that the sacrifice comes before shaving, and I shaved (my head) before I offered my sacrifice.' He said: 'Offer your sacrifice, it doesn't matter.' I did not hear him being asked about anything that day where a man had forgotten or was unaware of..."
which things came before which, and so on, but the Messenger of Allah ﷺ said: ‘Do that, and it doesn’t matter.’”

[3158] (...) A Hadith similar to that of Yûnûs (no. 3157) was narrated from Az-Zuhrî.

[3159] 329 - (...) ‘Abdullâh bin ‘Amr bin Al-‘Aś narrated that while the Prophet was delivering the Khutbah on the Day of Sacrifice, a man stood up and said: “I did not know, O Messenger of Allah, that such-and-such comes before such-and-such.” Then another came and said: “O Messenger of Allah, I thought that such-and-such came before such-and-such” - referring to these three (stoning, sacrificing and shaving). He said: “Do it, and it doesn’t matter.”

[3160] 330 - (...) It was narrated from Ibn Juraij with this chain (a Hadith similar to no. 3159). The report of Ibn Bakr is like the report of ‘Īsâ (no. 3159), apart from the phrase: “referring to these three,” which he does not mention. In the report of Yahyâ
Al-Umawi it says: “I shaved my head before offering the sacrifice, and I offered the sacrifice before stoning (the Jamrah)” and so on.

[3161] 331 - (...) It was narrated that ‘Abdullâh bin ‘Amr said: “A man came to the Prophet and said: ‘I shaved (my head) before offering the sacrifice.’ He said: ‘Offer your sacrifice, it doesn’t matter.’ He said: ‘I offered the sacrifice before stoning (the Jamrah).’ He said: ‘Stone it, it doesn’t matter.’”

[3162] 332 - (...) It was narrated from Az-Zuhrî with this chain: “I saw the Messenger of Allâh on a camel in Minâ, and a man came to him...” a Hadîth like that of Ibn ‘Uuyaynah (no. 3161).

[3163] 333 - (...) It was narrated that ‘Abdullâh bin ‘Amr bin Al-‘Âs said: “I heard the Messenger of Allâh when a man came to him on the Day of Sacrifice, when he was standing by the Jamrah and said: ‘O Messenger of Allâh, I shaved (my head) before stoning (the Jamrah).’ He said: ‘Stone it, and it doesn’t
matter.’ Another man came to him and said: ‘I offered the sacrifice before stoning (the Jamrah).’ He said: ‘Stone it, it doesn’t matter.’ Another man came to him and said: ‘I went to the Ka’bah (and did Tawâf Al-Ifâdah) before stoning (the Jamrah).’ He said: ‘Stone it, it doesn’t matter.’”

He said: “I did not see him being asked about anything that day but he said: ‘Do it, it doesn’t matter.’”

Chapter 58. It Is Recommended To Perform Tawâf Al-Ifâdah On The Day Of Sacrifice

[3165] 335 - (1308) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ performed Tawâf Al-Ifâdah on the Day of Sacrifice, then he went back and prayed Zuhr in Minâ.

Nâfi’ said: “Ibn ‘Umar used to perform Tawâf Al-Ifâdah on the
Day of Sacrifice, then he went back and prayed *Zuhr* in Minâ, and he said that the Prophet had done that.”

Chapter 59. It Is Recommended To Halt At Al-Muḥāṣṣab On The Day Of Departing From Minâ And To Perform *Zuhr* And Subsequent Prayers There

[3166] 336 - (1309) It was narrated that ‘Abdul-‘Azîz bin Rufa‘î said: “I asked Anas bin Mâlik: ‘Tell me something you know about the Messenger of Allâh ﷺ: Where did he pray *Zuhr* on the day of *At-Tarwiyyah*?’ He said: ‘In Minâ.’ I said: ‘And where did he pray ’*Asr* on the day of departure from Minâ?’ He said: ‘In Al-Abtâh.’ Then he said: ‘Do what your leaders do.’”

[3167] 337 - (1310) It was narrated from Ibn ‘Umar that the Prophet ﷺ, Abû Bakr and ‘Umar used to stop in Al-Abtâh.

[3168] 338 - (...) It was narrated from Nâfî‘ that Ibn ‘Umar used to think that (stopping in) Al-Haşbah was *Sunnah*, and he used to pray *Zuhr* on the day of
departure from Minâ in Al-
Haşbah.
Nâfi‘ said: The Messenger of
Allâh ﷺ and the caliphs after
him stopped in Al-Haşbah.

[3169] 339 - (1311) It was
narrated that ‘Âishah said:
“Stopping in Al-Abtâh is not
Sunnah, rather the Messenger of
Allâh ﷺ stopped there because it
was easier for him to depart (for
Al-Madinah) from there.”

[3170] (...) A similar report (as
no. 3169) was narrated from
Hishâm with this chain.

[3171] 340 - (...) It was narrated
from Sâlim that Abû Bakr, ‘Umar
and Ibn ‘Umar used to halt in Al-
Abtâh.
Az-Zuhârî said: “‘Urwah
informed me from ‘Âishah, that
she did not do that, and she said:
‘The Messenger of Allâh ﷺ only
halted there because it was a
place from which it was easy to
depart.”
It was narrated that Ibn ‘Abbâs said: “Stopping at Al-Muhâṣṣab is not important, it is just a place where the Messenger of Allâh ﷺ halted.”

Abû Bakr said in the report of Šâlih: “I heard Sulaimân bin Yasâr (say)” - and in the report of Qutaibah it says: “From Abû Râfi‘ - and he was in charge of the luggage of the Prophet ﷺ.”
narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “We will halt tomorrow, if Allâh wills, in Khaif of Banû Kinânâh, where they (the disbelievers) swore an oath of disbelief.”

[3175] 344 - (...) Abû Hurairah said: “The Messenger of Allâh ﷺ said to us, while we were in Minâ- Tomorrow we will halt at Khaif of Banû Kinânâh, where they (the disbelievers) swore an oath of disbelief.”

That was when the Quraish and Banû Kinânâh swore a pledge against Banû Hâshim and Banû Al-Mu'ttâlib, vowing not to intermarry with them nor engage in any transactions with them until they handed the Messenger of Allâh ﷺ over to them.” What was meant by that was Al-Muḥassâb.

[3176] 345 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Our halting place, if Allâh wills, when Allâh grants us victory, will be Al-Khaif, where they (the disbelievers) swore an oath of disbelief.”
Chapter 60. It Is Obligatory To Stay Overnight In Minâ During The Nights Of The Days Of At-Tashriq, And The Concession Allowing Those Who Supply Water To Leave

[3177] 346 - (1315) It was narrated from Ibn ‘Umar, that Al-‘Abbâs bin ‘Abdul-Muttalib asked the Messenger of Allah for permission to stay overnight in Makkah during the days of Minâ, because he was a supplier of water, and he gave him permission.

[3178] (...) A similar report (as no. 3177) was narrated from ‘Ubaidullâh bin ‘Umar.

Chapter... The Virtue Of Supplying Water And Praise For Those Who Do That, And It Is Recommended To Drink From It

[3179] 347 - (1316) It was
narrated that Bakr bin ‘Abdullâh Al-Muzâni said: “I was sitting with Ibn ‘Abbâs at the Ka’bah, and a Bedouin came to him and said: ‘Why do I see the sons of your paternal uncle supplying honey and milk, and you supply Nabî dîh? Is it because of poverty on your part, or because of miserliness?’ Ibn ‘Abbâs said: ‘Praise be to Allâh, we are neither poor nor miserly. The Prophet came on his mount, with Usâmah behind him, and asked for something to drink. We gave him a vessel of Nabîdîh, and he drank it, and he gave his remaining to Usâmah to drink. And he said (to us): “You have done good and have done well. Carry on doing that.” And we do not want to change what the Messenger of Allâh commanded us to do.”’

Chapter 61. Giving The Meat, Skin And Blankets Of The Hadi In Charity; The Butcher Should Not Be Given Any Of It; It Is Permissible To Delegate Someone Else To Offer The Sacrifice

[3180] 348 - (1317) It was narrated that ‘Alî said: “The Messenger of Allâh commanded me to take care of his sacrificial animals, and to give their meat, skins and blankets in charity, and not to give the butcher any of it (as wages). He said: ‘We will pay him ourselves.’”
A similar report (as no. 3180) was narrated from ‘Abdul-Karîm Al-Jazarî with this chain.

It was narrated from ‘Alî from the Prophet (a similar Hadîth as no. 3180), but their Hadîth made no mention of the butcher’s wages.

‘Alî bin Abî Tâlib narrated that the Prophet of Allah told him to take care of his sacrificial camels. And he told him to distribute them all; their meat, skins and blankets, among the poor, but not to give anything of them to the butcher (as his wages).
Chapter 62. It Is Permissible To Share In The Sacrifice, And A Camel Or Cow Is Sufficient For Seven People

[3184] (5184) (Alī bin Abī Ṭālib narrated that the Prophet told him... a similar report.

[3185] (1318) It was narrated that Jābir bin 'Abdullāh said: “In the year of Al-Hudaybiyah we offered the sacrifice with the Messenger of Allāh; a camel on behalf of seven, and a cow on behalf of seven.”

[3186] (1318) It was narrated that Jābir said: “We set out with the Messenger of Allāh entering Ihrām for Hajj, and the Messenger of Allāh told us to share (in sacrificing) camels and cattle, every seven of us sharing an animal.”
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[3187] 352 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “We performed Ḥajj with the Messenger of Allâh ﷺ, and we sacrificed a camel on behalf of seven, and a cow on behalf of seven.”

[3188] 353 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “We participated in Ḥajj and ‘Umrah with the Prophet ﷺ, every seven sharing a camel (for sacrifice).”

Jâbir was present at Al-Hudaybiyah. He said: “On that day we sacrificed seventy camels, every seven of us sharing a camel.”

[3189] 354 - (...) Abû Az-Zubair narrated that he heard Jâbir bin ‘Abdullâh narrating about the Ḥajj of the Prophet ﷺ. He said:
“When we exited *Ihrâm* he told us to offer a sacrifice, and said that a group of us could share in a sacrifice.” That was when he told them to exit *Ihrâm* for *Hajj.*
Chapter 63. It Is Recommended To Sacrifice The Camel When It Is Standing And Tied

[3193] 358 - (1320) It was narrated from Ziyâd bin Jubair that Ibn 'Umar came to a man who was slaughtering his sacrificial camel as it was sitting. He said: "Make it stand up and tie it, the way of your Prophet."

Chapter 64. It Is Recommended To Send The Sacrificial Animal To The Haram For One Who Does Not Intend To Go There Himself; It Is Recommended To Garland It And To Make The Garlands, But The One Who Sends It Does Not Enter A State Of Ihram, And Nothing Is Forbidden To Him Because Of That

[3194] 359 - (1321) It was narrated from ‘Urwah bin Az-Zubair and ‘Amrah bint ‘Abdur-Rahmân that ‘Aishah said: “The Messenger of Allah used to send sacrificial animals from Al-Madînah (to Haram), and I would twist the garlands for his sacrificial animals, then he would not avoid anything that the Muhrim must avoid.”
A similar report (as no. 3194) was narrated from Ibn Shihab with this chain.

It was narrated that 'Aishah said: “It is as if I can see myself twisting the garlands for the sacrificial animals of the Messenger of Allah ﷺ...” a similar report (as no. 3194).

It was narrated from 'Abdur-Rahman bin Al-Qasim that his father said: “I heard 'Aishah say: ‘I used to twist the garlands for the sacrificial animals of the Messenger of Allah ﷺ with these two hands of mine, then he did not avoid anything or give up anything.'”

It was narrated that 'Aishah said: “I twisted the garlands for the sacrificial animals of the Messenger of Allah ﷺ with my hands. Then he marked them, and garlanded them, then he sent them to the Ka'bah, and he stayed in Al-Madinah, and nothing became
forbidden to him that had been permissible for him."

[3199] 363 - (...) It was narrated that ‘Aishah said: “The Messenger of Allah ﷺ used to send the sacrificial animals, and I would twist their garlands with my own hands, then he would not abstain from anything that the non Muhrim did not abstain from.”

[3200] 364 - (...) It was narrated that the Mother of the Believers said: “I twisted those garlands from colored wool that we had, and the Messenger of Allah ﷺ stayed among us as a non Muhrim, doing all that the non Muhrim does with his wife, or doing all that a man does with his wife.”

[3201] 365 - (...) It was narrated that ‘Aishah said: “I remember twisting the garlands for the sacrificial animals of the Messenger of Allah ﷺ, which were sheep, then he sent them, and stayed among us as a non Muhrim.”
[3202] 366 - (...) It was narrated that 'Aishah said: "I often twisted the garlands for the sacrificial animals of the Messenger of Allah ﷺ. And he garlanded his sacrificial animals, then sent them, then he remained (in Al-Madinah), not avoiding anything that the Muhrim must avoid."

[3203] 367 - (...) It was narrated that 'Aishah said: "On one occasion the Messenger of Allah ﷺ sent sheep as sacrificial animals to the Ka'bah, and he garlanded them."

[3204] 368 - (...) It was narrated that 'Aishah said: "We used to garland sheep and send them to Ka'bah, and the Messenger of Allah ﷺ was not in Idrām, and nothing was forbidden to him."

[3205] 369 - (...) It was narrated from 'Amrah bint 'Abdur-Rahmān that Ibn Ziyād wrote to
‘Aishah, saying that ‘Abdullâh bin ‘Abbâs said: “Whoever sends a Hadi, the same things are forbidden for him as are forbidden for the pilgrim on Hajj, until his Hadi is sacrificed. I have sent a sacrificial animal, so write to me and tell me what to do.” ‘Amrah said: “Aishah said: ‘It is not as Ibn ‘Abbâs says. I twisted the garlands for the sacrificial animals of the Messenger of Allâh with my own hands, then the Messenger of Allâh garlanded them with his own hands, then he sent them with my father (to Ka’bah). And nothing was forbidden to the Messenger of Allâh that Allâh had permitted to him, until the Hadi was sacrificed.”

[3206] 370 - (...) It was narrated that Masrûq said: “I heard ‘Aishah from behind the screen, clapping and saying: ‘I used to twist the garlands for the sacrificial animals of the Messenger of Allâh with my own hands, then he would send them (to Ka’bah). And he did not abstain from anything from which the Muhrim must abstain, until his Hadi was sacrificed.”

[3207] (...) A similar report was narrated from Masrûq, from ‘Aishah, from the Prophet .
Chapter 65. It Is Permissible To Ride The Sacrificial Animal If Necessary

[3208] 371 - (1322) It was narrated from Abū Hurairah that the Messenger of Allâh ﷺ saw a man driving a camel and he said: "Ride it." He said: "O Messenger of Allâh, it is a sacrificial camel." He said: "Ride it, woe to you!" the second or third time.

[3209] (...) It was narrated from Abū Az-Zinnâd (from Al-A'raj) with this chain (a Hadîth similar to no. 3208), and he said: "While a man was driving a garlanded sacrificial camel."

[3210] 372 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abū Hurairah narrated from Muḥammad, the Messenger of Allâh ﷺ" - and he quoted a number of Ahadîth, including the following: "He said: 'While a man was driving a garlanded camel, the Messenger
of Allah said to him: “Woe to you, ride it!” He said: “It is a sacrificial camel, O Messenger of Allah.” He said: “Woe to you, ride it! Woe to you, ride it!”

[3211] 373 - (1323) It was narrated that Anas said: “The Messenger of Allah passed by a man who was driving a camel, and he said: ‘Ride it.’ He said: ‘It is a sacrificial camel.’ He said: ‘Ride it,’ two or three times.”

[3212] 374 - (...) Bukair bin Al-Akhnas said that Anas said: “He passed by the Prophet with a sacrificial camel, or a sacrificial animal. He said: ‘Ride it.’ He said: ‘It is a sacrificial camel,’ or ‘a sacrificial animal.’ He said: ‘Even so.’”

[3213] (...) Bukair bin Al-Akhnas said that Anas said: “He passed by the Prophet with a sacrificial camel...” and he mentioned a similar report (as no. 3212).
375 - (1324) Jâbir bin 'Abdullâh was asked about riding the sacrificial animal. He said: “I heard the Prophet say: ‘Ride it gently if you need to, until you find another mount.’”

376 - (1325) It was narrated that Abû Az-Zubair said: “I asked Jâbir about riding the sacrificial animal. He said: ‘I heard the Prophet say: ‘Ride it gently, until you find another mount.”

Chapter 66. What Should Be Done With The Sacrificial Animal If It Gets Injured On The Way?

377 - (1325) Mûsâ bin Salamah Al-Hudhalî said: “Sinân bin Salamah and I set out for ‘Umrah.” He said: “Sinân set out with a sacrificial camel that he was driving, and it stopped on the road due to exhaustion. He was confused about what to do with it: If it was too exhausted to move, how could he bring it? He said: ‘When I reach the city I shall certainly find out about it.’” He (Mûsâ) said: “The next morning
we stopped at Al-Baṭṭâ and he said: ‘Go to Ibn ‘Abbâs and speak to him.’” (“I went to him and) told him about his camel, and he said: ‘You have come to one who is well informed. The Messenger of Allâh ṣṣ sent sixteen camels with a man, and put him in charge of them. He set out, then he came back and said: “O Messenger of Allâh, what should I do if any of them becomes too exhausted to move?” He said: “Slaughter it, then dip the shoes (on the garland) in its blood, and put them on its hump, but neither you nor any of the people who are with you should eat from it.”

[3217] (...) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ṣṣ sent eighteen camels with a man... then he mentioned a Hadîth similar to that of ‘Abdul-Wârith, but he did not mention the beginning of the Hadîth.

[3218] 378 - (1326) It was narrated from Ibn ‘Abbâs that Dhu’aib Abû Qabîsah told him that the Messenger of Allâh ṣṣ sent the sacrificial camels with him, then he (ṣṣ) said: “If any of
them become exhausted and you fear that it may die, slaughter it, then dip the shoes (on the garland) in its blood and strike its hump with them, but neither you nor any of those who are with you should eat from it.”

Chapter 67. The Farewell
Tawâf Is Obligatory, But It Is Waived In The Case Of Menstruating Women

[3219] 379 - (1327) It was narrated that Ibn ‘Abbâs said: “The people used to depart from all points, and the Messenger of Allah ﷺ said: ‘No one should leave until the last thing he has done is to circumambulate the House.’”

[3220] 380 - (1328) It was narrated that Ibn ‘Abbâs said: “The people were commanded that the last thing they should do is to circumambulate the House, but an exception was made for menstruating women.”
It was narrated that Tâwûs said: “I was with Ibn ‘Abbâs, when Zaid bin Thâbit said: ‘Are you ruling that a menstruating woman may leave before the last thing she does is to circumambulate the House?’ Ibn ‘Abbâs said to him: ‘If you want to be certain, ask so-and-so, the Ansârî woman, whether the Messenger of Allâh ﷺ told her to do that?’ Zaid bin Thâbit came back to Ibn ‘Abbâs smiling and said: ‘I see that you were telling the truth.’”

[3221] 382 - (1211) It was narrated from Abû Salamah and ‘Urwah that ‘Aishah said: “Safiyyah bint Huyayy got her menses after she had done Tawâf Al-Ifâdah.” ‘Aishah said: “I mentioned her menses to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ said: ‘Is she going to detain us?’” She said: “I said: ‘O Messenger of Allâh, she has already departed (from Minâ) and circumambulated the House, then she got her menses after Tawâf Al-Ifâdah.’ The Messenger of Allâh ﷺ said: ‘Then let her leave.’”

[3222] 383 - (…) It was narrated from Ibn Shihâb with this chain. She said: “Safiyyah bint Huyayy,
the wife of the Prophet ﷺ, got her menses during the Farewell Pilgrimage, after she had done Ṭawāf Al-Ifādah in a state of purity...” a Hadith like that of Al-Laith (no. 3223).

[3224] (...) It was narrated from ‘Āishah that she told the Messenger of Allâh ﷺ that Safiyyah had got her menses... a Hadith like that of (ibn Shihâb) Az-Zuhri (no. 3222).

[3225] 384 - (...) It was narrated that ‘Āishah said: “We were afraid that Šafiyyah would get her menses before she did Ṭawāf Al-Ifādah.” She said: “The Messenger of Allâh ﷺ came to us and said: ‘Is Šafiyyah going to detain us?’ We said: ‘She has already done Ṭawāf Al-Ifādah.’ He said: ‘No, then.’”

[3226] 385 - (...) It was narrated from ‘Āishah that she said to the Messenger of Allâh ﷺ: “O Messenger of Allâh, Šafiyyah bint Ḥuyayy has got her menses.” The
Messenger of Allah ﷺ said: "Perhaps she is going to detain us. Did she not circumambulate the House with you?" They said: "Yes she did." He said: "Then depart."

[3227] 386 - (...) It was narrated from 'Aishah that the Messenger of Allah ﷺ wanted from Safiyyah bint Huyayy what a man wants from his wife, and they said: "She is menstruating, O Messenger of Allah." He said: "Is she going to detain us?" They said: "O Messenger of Allah, she visited (the Ka'bah or Tawâf Al-Ifâdah) on the Day of Sacrifice." He said: "Then let her depart with you."

[3228] 387 - (...) It was narrated that 'Aishah said: "When the Prophet ﷺ wanted to depart, he saw Safiyyah at the door of her tent, looking sad and sorrowful. He said: '(May you become) barren and shaven-headed, [1] you are going to detain us.' Then he said to her: 'Did you perform Tawâf Al-Ifâdah on the Day of

[1] This is not meant in any literal sense, rather it is an expression indicating disapproval.
Sacrifice?’ She said: ‘Yes.’ He said: ‘Then depart.’"

[3229] (...) A Hadith similar to that of Al-Hakam (no. 3228) was narrated from ‘Aishah, except that it does not mention that she looked sad and sorrowful.

Chapter 68. It Is Recommended For Pilgrims And Others To Enter The Ka'bah And Pray Therein, And Supplicate In All Its Corners

[3230] 388 - (1329) It was narrated from Ibn ‘Umar that the Messenger of Allâh entered the Ka’bah, accompanied by Usâmah, Bilâl and ‘Uthmân bin ‘Alâh Al-Hajâbî. He closed the door and remained inside. Ibn ‘Umar said: ‘I asked Bilâl when he came out: ‘What did the Messenger of Allâh do?’ He said: ‘He put two pillars on his left, one pillar on his right, and three pillars behind him’ - and at
that time the House was built on six pillars - ‘then he prayed.’

[3231] 389 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ came on the Day of the Conquest and dismounted in the courtyard of the Ka’bah. He sent for ‘Uthmân bin Talhâh, who brought the key and opened the door. Then the Prophet ﷺ, Bilâl, Usâmah bin Zaid and ‘Uthmân bin Talhâh entered and he ordered that the door be closed. They stayed inside for a while, then he opened the door.” ‘Abdullâh (ibn ‘Umar) said: “I went ahead of the people and I met the Messenger of Allâh ﷺ coming out, with Bilâl right behind him. I said to Bilâl: ‘Did the Messenger of Allâh ﷺ pray inside?’ He said: ‘Yes.’ I said: ‘Where?’ He said: ‘Between the two pillars that were in front of him.’” He said: “And I forgot to ask him how many (Ra’kah) he prayed.”

[3232] 390 - (...) It was narrated that Ibn ‘Umar said: “In the Year of the Conquest, the Messenger of Allâh ﷺ came on a camel belonging to Usâmah bin Zaid, until he made it kneel in the
courtyard of the Ka'bah. Then he called 'Uthmân bin Talbah and said: ‘Bring me the key.’ He went to his mother, who refused to give it to him. He said: ‘By Allâh, you will give it to me, or else this sword will come out through my back.’ So she gave it to him, and he brought it to the Prophet and gave it to him, and he opened the door...” then he mentioned a Hadîth like that of Ḥammâd bin Zaid (no. 3231).

[3233] 391 - (...) It was narrated that Ibn 'Umar said: “The Messenger of Allâh entered the House, accompanied by Usâmah, Bilâl and 'Uṭmân bin Ṭalḥâ. They kept the door closed for a long time, then it was opened. I was the first one to go in, and I met Bilâl. I said: ‘Where did the Messenger of Allâh pray?’ He said: ‘Between the two front pillars.’ But I forgot to ask him how many (Ra'akah) the Messenger of Allâh prayed.”

[3234] 392 - (...) It was narrated from 'Abdullâh bin 'Umar that he went to the Ka'bah, where the Prophet, Bilâl and Usâmah had entered it, and 'Uṭmân bin
Talhah had closed the door on them. He said: “They stayed inside for a while, then the door was opened and the Prophet \( \mu \) came out. I went up the stairs and entered the House, and said: ‘Where did the Prophet \( \mu \) pray?’ They said: ‘Here.’ He said: “But I forgot to ask them how many \textit{Ra’kah} he prayed.”

[3235] 393 - (…) It was narrated from Sâlim that his father said: “The Messenger of Allâh \( \mu \) entered the House, accompanied by Usâmah bin Zaid, Bilâl and ‘Uthmân bin Talhah. The door was closed on them, and when they opened it, I was the first one to go in. I met Bilâl and asked him: ‘Did the Messenger of Allâh \( \mu \) pray inside?’ He said: ‘Yes, he prayed between the two Yemeni pillars.’”

[3236] 394 - (…) Sâlim bin ‘Abdullâh narrated that his father said: “I saw the Messenger of Allâh \( \mu \) enter the Ka’bah, accompanied by Usâmah bin Zaid, Bilâl, and ‘Uthmân bin Talhah, and no one else entered with them. Then the door was locked behind them.”

‘Abdullâh bin ‘Umar said:
"Bilâl" - or "Uthmân bin Țalhâh" - "told me that the Messenger of Allah  prayed inside the Ka’bah, between the two Yemeni pillars."

[3237] 395 - (1330) Ibn Juraij said: "I said to ‘Atâ’: ‘Did you hear Ibn ‘Abbâs say: “You have only been commanded to circumambulate it, you have not been commanded to enter it?” He said: “He did not forbid (people) to enter it, rather I heard him say: ‘Usâmah bin Zaid told me that when the Prophet  entered the House, he supplicated on all its sides, but he did not pray therein, until he came out. When he came out, he prayed two Ra’kah in front of the House and said: ‘This is the Qiblah.’” I (Ibn Juraij) said to him (‘Atâ’): “What are ‘its sides?’ Was that in its corners?” He said: “No, in every direction of the House.”

[3238] 396 - (1331) It was narrated from Ibn ‘Abbâs that the Prophet  entered the Ka’bah, in which there were six pillars. He stood by a pillar and supplicated, but he did not pray.
Ismâ‘îl bin ʿAbî Khâlîd said: “I said to ‘Abdullâh bin ʿAbî Awwâf, the Companion of the Messenger of Allâh ﷺ: ‘Did the Prophet ﷺ enter the House during his ‘Umrah?’ He said: ‘No.’”

Chapter 69. Demolishing The Ka‘bah And Rebuilding It

It was narrated that ‘Âishah said: “The Messenger of Allâh ﷺ said to me: ‘Were it not that your people have only recently left disbelief behind, I would have demolished the Ka‘bah and rebuilt it on the foundations of Ibrâhîm. For when the Quraish rebuilt the House, they reduced its size. And I would have given it a rear door.’”

It was narrated from Hishâm with this chain (a Ḥadîth similar to no. 3240).

It was narrated from ‘Âishah, the wife of the Prophet ﷺ, that the Messenger of Allâh ﷺ said: “Do you not see that when your people rebuilt the Ka‘bah, they made it smaller than the foundations of Ibrâhîm?” She
said: "I said: 'O Messenger of Allah, why don't you restore it or the foundations of Ibrâhîm?' The Messenger of Allah ﷺ said: 'Were it not that your people have only recently left disbelief behind, I would have done that.'"

‘Abdullâh bin ‘Umar said: "If ‘Aishah heard this from the Messenger of Allah ﷺ, I would not think that the Messenger of Allah ﷺ stopped touching the two corners that are next to the Hijr, except that the House was not completed on the foundations of Ibrâhîm."

[3243] 400 - (...) It was narrated that ‘Aishah, the wife of the Prophet ﷺ said: "I heard the Messenger of Allah ﷺ say: 'Were it not that your people have only recently left Jâhiliyyah - or disbelief - behind, I would have spent the treasure of the Ka'bah in the cause of Allah, and I would have put its door at ground level, and I would have incorporated the Hijr into it.'"
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[3244] 401 - (…) ‘Abdullâh bin Az-Zubair said: “My maternal aunt” - meaning ‘Aishah - “told me: ‘The Prophet ﷺ said: “O ‘Ajjah, were it not that your people have only recently left Shirk behind, I would have demolished the Ka’bah and razed it to the ground (and rebuilt it). And I would have given it two doors; an eastern door and a western door, and I would have added six cubits of the Hijr to it, for Quraish reduced its size when they rebuilt the Ka’bah.”

[3245] 402 - (…) It was narrated that ‘Atâ’ said: “When the Ka’bah was burned during the time of Yazîd bin Mu’âwiyah, while it was raided by the people of Ash-Shâm, and what happened, Ibn Az-Zubair left it until the people came for Hajj, seeking to exhort them - or incite them - to fight the people of Ash-Shâm. When the people arrived, he said: ‘O people, advise me with regard to the Ka’bah. Should I demolish it and then rebuild it, or should I repair the damage that has been done to it?’ Ibn ‘Abbâs said: ‘An idea has occurred to me concerning it. I think that you should repair the damage that has been done to it and leave it in the state it was when the people embraced Islam
and the Prophet was sent.' Ibn Az-Zubair said: 'If the house of one of you was burned, would he be happy unless he rebuilt it? Then what about the House of your Lord? I will pray for guidance to my Lord (Istiârah) three times, then I will make up my mind.'"

"When he had prayed Istihârah three times, he made up his mind to demolish it. The people were afraid that some punishment would come down from heaven upon the first one to climb up onto it (to start the demolition), until one man climbed up and threw down one stone. When the people saw that nothing happened to him, they followed suit and demolished it until it was razed to the ground. Then Ibn Az-Zubair set up pillars and hung curtains around them, until the construction was completed."

"Ibn Az-Zubair said: 'I heard 'Aishah say: 'The Prophet said: 'Were it not that your people have only recently left disbelief behind, and that I do not have the means to rebuild it, I would have incorporated five cubits of the Hijr into it, and I would have given it a door through which the people could enter, and a door through which they could exit.'"

"He said: 'Today I have the means, and I do not fear the people.' So he added five cubits of
the Hijr to it, and he excavated the (original) foundations of (the Hijr) and the people looked at them, and he built on top of them."

The length of the Ka'bah was eighteen cubits, and he added ten cubits to its length, and he gave it two doors; one for entering, and one for exiting. When Ibn Az-Zubair was killed, Al-Hajjâj wrote to 'Abdul-Malik bin Marwân telling him of that, and telling him that Ibn Az-Zubair had built it on foundations that had been seen by witnesses of good character among the people of Makkah. 'Abdul-Malik wrote to him saying: 'We do not approve of what Ibn Az-Zubair did. As for what he added to its length, leave it as it is, and as for what he added to it of the Hijr, put it back as it was, and block up the door that he opened.' So he demolished it and rebuilt it."

[3246] 403 - (...) 'Abdullâh bin 'Ubaid said: "Al-Hârith bin 'Abdullâh came to 'Abdul-Malik bin Marwân during his Khilâfah and 'Abdul-Malik said: 'I do not think that Abü Khubaib' - meaning Ibn Az-Zubair - 'heard from 'Aishah what he claimed to have heard from her.' Al-Hârith said: 'No, I heard it from her too.' He said: 'What did you hear her say?' He said: "The Messenger of Allah ﷺ said: 'Your people reduced its size
when they rebuilt the House. Were it not that they have only recently left *Shirk* behind, I would have re-incorporated into it what they left out. If, after I am gone, your people decide to rebuild it, come with me so that I can show you what they left out of it.’” And he showed her nearly seven cubits. This is the Hadîth of ‘Abdullâh bin ‘Ubaid.

Al-Wâlid bin ‘Atâ’ added: “The Prophet said: ‘And I would have given it two doors at ground level, on the east and west. Do you know why your people made its door so high?’ She said: ‘No.’ He said: ‘Out of arrogance, so that no one could enter it except whomever they wanted. If a man wanted to enter it, they would let him climb up, then when he was about to enter, they would push him and he would fall.’”

‘Abdul-Malik said to Al-Hârith: “Did you hear her say that?” He said: “Yes.” He said: “He scratched the ground with his stick for a moment, then he said: ‘I wish that I had left him responsible for his action.’”

[3247] (...) A Hadîth similar to that of (Muhammad) Ibn Bakr (no. 3246) was narrated from Ibn Juraij with this chain.
[3248] 404 - (...) It was narrated from Abū Qaza'ah that while 'Abdul-Malik bin Marwân was circumambulating the Ka'bah, he said: “May Ibn Az-Zubair be doomed! For he told a lie about the Mother of the Believers when he said: ‘I heard her say: “The Messenger of Allah ﷺ said: ‘O 'Aishah, were it not that your people have only recently left disbelief behind, I would have demolished the House and added part of the Hijr to it, for your people reduced its size when they rebuilt it.”’” Al-Hâríth bin 'Abdullâh bin Abî Rabî’ah said: “Do not say that, O Commander of the Believers, for I heard the Mother of the Believers narrating that.” He said: “If I had heard it before I demolished it, I would have left it as Ibn Az-Zubair built it.”

Chapter 70. The Wall And Door Of The Ka'bah

[3249] 405 - (...) It was narrated that 'Aishah said: “I asked the Messenger of Allah ﷺ about the wall (meaning, the Hijr), is it part of the Ka'bah?” He said: “Yes.” I said: “Why did they not include it in the House?” He said: “Your
people ran short of funds.” I said: “Why is its door so high?” He said: “Your people did that so that they could admit whomever they wanted, and keep out whomever they wanted. Were it not that your people have only recently left Jâhiliyyah behind, and I am afraid that they would resent it, I was thinking of incorporating the wall into the House, and making its door at ground level.”

[3250] 406 - (…) It was narrated that ‘Āishah said: “I asked the Messenger of Allah ð about the Hijr…” and he quoted a Ḥadīth like that of Abū Al-Alwās (no. 3249), and he said in it: “I (‘Āishah) said: ‘Why is its door so high that it can only be reached by a ladder?’ And he (ð) said: ‘For fear of causing resentment in their hearts.”

Chapter 71. Hajj On Behalf Of One Who Is Incapable Of Doing It Because Of Chronic Illness, Old Age And The Like, Or On Behalf Of One Who Has Died

[3251] 407 - (1334) It was narrated from ‘Abdallāh bin ð that:

رسول الله ﷺ،عن الجدر؟ أمن البيت؟ قال: "نعم، مِثْلُ: قِيلَ: لم يدخلوا البيت؟ قال: "إني قومك قصرت بهم من الغفقة" نزل: كم شان تابه معني؟ قال: ففعل ذلك قومك ليدخلوا من شاءوا ويمنعوا من شاءوا، ولولا أن قومك حديث عندهم في الجاهلية، فأخاف أن نكرر قلوبهم، لنظرت أن أدخل الجدر في البيت، وأن ألقى بابه بالرضع.”


المجمع (71) - (باب الحج عن العاجز لزمانة وهم ونحوهما، أو للموت) (التحفة (71) 407- (1334) وحدثنا
‘Abbās that he said: “Al-Fadl bin ‘Abbās was riding behind the Messenger of Allāh ﷺ, and a woman of Khath'am came to him to ask him a question. Al-Fadl started looking at her and she at him, and the Messenger of Allāh ﷺ turned Al-Fadl’s face to the other side. She said: ‘O Messenger of Allāh, the obligation of Hajj has come while my father is an old man who cannot sit firmly on his mount. Can I perform Hajj on his behalf?’ He said: ‘Yes.’ That was during the Farewell Pilgrimage.”

[3252] 408 - (1335) It was narrated from Ibn ‘Abbās, from Al-Fadl, that a woman from Khath'am said: “O Messenger of Allāh, my father is an old man and he still has to perform the obligation of Hajj, but he cannot sit up straight on the back of his camel.” The Prophet ﷺ said: “Perform Hajj on his behalf.”

Chapter 72. Validity Of A Child’s Hajj, And The Reward Of The One Who Takes Him For Hajj

[3253] 409 - (1336) It was
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narrated from Ibn ‘Abbās that the Prophet ﷺ met some riders in Ar-Rawḥâ’, and he said: “Who are these people?” They said: “Muslims.” They said: “Who are you?” He said: “The Messenger of Allāh.” A woman lifted up a child and said: “Is there Ḥajj for this one?” He said: “Yes, and you shall have a reward.”

[3254] 410 - (...) It was narrated that Ibn ‘Abbās said: “A woman lifted up a child of hers and said: ‘O Messenger of Allāh, is there Ḥajj for this one?’ He said: ‘Yes, and you shall have a reward.’”

[3255] 411 - (...) It was narrated from Kuraib that a woman lifted up a child and said: “O Messenger of Allāh, is there Ḥajj for this one?” He said: “Yes, and you shall have a reward.”

[3256] (...) A similar report (as Hadīth no. 3254) was narrated from Ibn ‘Abbās.

كتب الحج


[3254] ۴۱۰ - (...) حدثنا أبو كريش محمد بن الوليد، حدثنا أبو أسامة عن سفيان، عن محمد بن عقبة، عن كريش، عن ابن عباس قال: رفعت امرأة صبياً لها، فقالت: يا رسول الله! أهداها حجّ؟ قال: «نعم، وليك أجرك».

[3255] ۴۱۱ - (...) حدثنا محمد بن المتنى، حدثنا عبد الرحمن، حديثنا سفيان عن إبراهيم بن عقبة، عن كريش، أن امرأة رفعت صبيًا فقالت: يا رسول الله! أهداها حجّ؟ قال: «نعم، وليك أجرك».

[3256] (...) وحدثنا محمد بن المتنى، حدثنا عبد الرحمن، حدثنا
Chapter 73. Hajj Is Obligatory Once In A Lifetime

[3257] 412 - (1337) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ addressed us and said: ‘O people, Hajj has been enjoined upon you, so perform Hajj.’ A man said: ‘Is it every year, O Messenger of Allāh?’ He remained silent, until the man said it three times. Then the Messenger of Allāh ﷺ said: ‘If I said yes, it would become obligatory, and you would not be able to do it.’ Then he said: ‘Leave me as I have left you; for those who came before you were doomed because of their questions and differences with their Prophets. If I command you to do something, then do as much of it as you can, and if I forbid you to do something, then refrain from it.’”

Chapter 74. A Woman Travelling With A Mahram For Hajj And Other Purposes

[3258] 413 - (1338) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “No
woman should travel for three (days) unless she has a Mahram with her.”

[3259] (...) It was narrated from 'Ubaidullâh with this chain (a Hadîth similar to no. 3258).
According to the report of Abû Bakr: “for more than three days.” Ibn Numair said in his report from his father: “Three days unless she has a Mahram with her.”

[3260] 414 - (...) It was narrated from 'Abdullâh bin 'Umar that the Prophet ﷺ said: “It is not permissible for a woman who believes in Allâh and the Last Day to travel for a distance of three nights, unless she has a Mahram with her.”

[3261] 415 - (827) It was narrated that Qaza'ah said: “I heard a Hadîth from Abû Sa'eed that I liked, and I said to him: ‘Did you hear this from the Messenger of Allâh ﷺ?’ He said: ‘Would I attribute to the Messenger of Allâh ﷺ something that I did not hear?’ Qaza'ah said: ‘I heard him say: “The
Messenger of Allâh ﷺ said: ‘Do not set out on a journey to visit any Masjid except three: This Masjid of mine, Al-Masjid Al-Harâm and Al-Masjid Al-Aqṣa.’ And I heard him say: ‘No woman should travel for two days time unless she has a Mahram with her, or her husband.’”

[3262] 416 - (...) Qaza‘ah said: “I heard Abû Sa‘eed Al-Khudrî say: ‘I heard four things from the Messenger of Allâh ﷺ that I liked and which captivated me: He forbade a woman to travel two days’ distance unless she had her husband or a Mahram with her,’” and he quoted the rest of the Hadîth (a Hadîth similar to no. 3267).

[3263] 417 - (...) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘No woman should travel for three days, unless she has a Mahram with her.’”

[3264] 418 - (...) It was narrated
from Abū Sa‘eed Al-Khudrī that the Prophet of Allah ﷺ said: “No woman should travel for more than three nights, except with a Mahram.”

[3265] (...) It was narrated from Qatâdah with this chain (a Hadīth similar to no. 3261). He said: “More than three, except with a Mahram.”

[3266] 419 - (1339) Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘It is not permissible for a Muslim woman to travel the distance of one night, unless she has with her a man who is her Mahram.’”

[3267] 420 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: “It is not permissible for a woman who believes in Allah and the Last Day to travel the distance of one day, except with a Mahram.”
[3268] 421 - (...) It was narrated from Abū Hurairah that the Messenger of Allâh ﷺ said: “It is not permissible for a woman who believes in Allâh and the Last Day to travel the distance of one day and one night, except with a Mahram of hers.”

[3269] 422 - (...) It was narrated that Abū Hurairah said: “The Messenger of Allâh ﷺ said: ‘It is not permissible for a woman to travel for three days, unless she has a Mahram of hers with her.’”

[3270] 423 - (1340) It was narrated that Abū Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘It is not permissible for a woman who believes in Allâh and the Last Day to travel a journey of three days or more, unless she has her father with her, or her son, her husband, her brother or a Mahram of hers.’”

[3271] (...) Wâkî narrated: “Al-
A’mash narrated a similar (as no. 3270) report with this chain.

[3272] 424 - (1341) It was narrated from Abû Ma’bad: I heard Ibn ‘Abbâs say: I heard the Prophet  delivering a Khutbah and saying: “No man should be alone with a woman without there being a Mahram present, and no woman should travel unless she has a Mahram with her.” A man stood up and said: “O Messenger of Allah, my wife has set out for Hajj and I have enlisted for such and such a campaign.” He said: “Go and perform Hajj with your wife.”

[3273] (...) A similar report (as no. 3272) was narrated from ‘Amr with this chain.

[3274] (...) A similar report (as no. 3272) was narrated from Ibn Juraij with this chain, but he did not mention (the words): “No man should be alone with a woman without there being a Mahram present.”
Chapter 75. It Is Recommended To Recite Statements Of Remembrance When Setting Out For Hajj Or Any Other Purpose, And The Best Of This Remembrances

[3275] 425 - (1342) ‘Ali Al-Azdi narrated that Ibn ‘Umar taught them that when the Messenger of Allâh mounted his camel and set out on a journey, he would say the Takbîr three times, then say: “Subhân Allâh alladhî sakkhara lanâ hâdhâ wamâ kunnâ lahu muqrinîn, wa innâ ilâ rabbînâ l-munqalibûn Allâhumma [innâ] nas’alu fi safarînâ hâdhâ al-birra wa-taqwa, wa min al-amali mà tardea. Allâhumma hawwin ‘alainâ safaranâ hâdhâ wâtiw ‘annâ bu’dahu. Allâhumma anta-sâhibu fis-safari, wal-khalifatu fil-ahli Allâhumma innî a’udhu bika min wa’tâ’s-is-safari wa kâbatil-manzarî wa suw’il-munqalab fil-mâli wal-ahli (Glory be to Allâh Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny. O Allâh, [we] ask You for righteousness and piety in this journey of ours, and we ask You for deeds which please You. O Allâh, make our journey easy and let us cover its distance quickly. O Allâh, You are the Companion on the journey and the Successor
(the One Who guards them in a person’s absence) over the family. O Allâh, I seek refuge with You from the difficulties of travel, from becoming distressed and an ill-fated outcome with regard to wealth and family.)” And when he returned, he said the same words and added: “A’îbûna tâ’îbûna ‘âbidûna lirabbînâ hâmîdûn (Returning, repenting, worshipping and praising our Lord.)”

[3276] 426 - (1343) It was narrated that ‘Abdullâh bin Sarjis said: “When the Messenger of Allîh traveled, he would seek refuge with Allâh from the hardships of travel, from bad consequences, from a bad situation after a good situation, from the supplication of one who has been wronged, and from an ill-fated outcome with regard to family and wealth.”

[3277] 427 - (…) A similar report (as no. 3276) was narrated from ‘Âshîm with this chain, except that in the Ḥadîth of ‘Abdul-Wâhid (a narrator) it says: “with regard to wealth and family.” In the report of Muḥammad bin Ḥâzîm it says family first when he returns. And in the report of both it says: “Allâhumma, innî a‘ûdhu bika min wa‘thâ‘is-safar (O Allâh, I seek refuge with You from the difficulties of travel.)”
Chapter 76. What Should Be Said When Returning From Hajj and Other Journeys

[3278] 428 - (1344) It was narrated that ‘Abdullâh bin ‘Umar said: “When the Messenger of Allah returned from a battle or expedition, or from Hajj or ‘Umrah, when he reached the top of a hillock or high ground, he would say the Takbîr three times, then he would say: ‘La ilâha illâ Allahu wâdâahu lâ shari’ka lahu, lahul-mulku wa lahul-‘amrî wa huwa ‘ala kulli shay’in qadîr, a’îbûna tâ’a’ibûna ‘âbidûna sâjidûna lirabbinâ hâmîdûn, sâdaq Allahu wa’dahu wa nasara ‘abdalahu wa hazamal-ahzâbâ wa’dahah (There is none worthy of worship but Allah alone, with no partner or associate, His is the Dominion, to Him be praise, and He has power over all things. Returning, repenting, worshipping and prostrating to our Lord and praising Him. Allah has fulfilled His promise, supported His slave and defeated the confederates alone.)”

[3279] (...) A similar report (as no. 3278) was narrated from Ibn ‘Umar, from the Prophet ﷺ, but...
in the Hadith of Ayyûb (a narrator) it says that he said the Takbîr twice.

[3280] 429 - (1345) Anas bin Mâlik said: “We came with the Prophet ﷺ, Abû Ţalhâh and I, and Šafîyyah was riding behind him on his camel. Then when we were on the outskirts of Al-Madinah he said: ‘A’îbûna tâ’îbûna ‘âbidûna lirabbinâ hâmîdûn (Returning, repenting, worshipping and praising our Lord,)’ and he kept saying it until we entered Al-Madinah.”

[3281] (...) A similar report (as no. 3280) was narrated from Anas bin Mâlik, from the Prophet ﷺ.

Chapter 77. It Is Recommended To Stop In Bat’hâ’ Of Dhul-Hulaifah And Pray There When Departing From Hajj And ‘Umrah, Or Any Time One Passes Through It

[3282] 430 (1257) It was narrated from ‘Abdullâh bin
Umar that the Messenger of Allah made his camel kneel down in Al-Bathâ’ which is in Dhul-Hulaifah, and he prayed there. And Abdullâh also used to do that.

[3283] 431 - (...)(...)[431 - (...)] It was narrated that Nâfi’ said: “Ibn ‘Umar used to stop in Al-Bathâ’ which is in Dhul-Hulaifah, where the Messenger of Allah used to stop and pray.”

[3284] 432 - (...) It was narrated from Nâfi’ that whenever ‘Abdullâh bin ‘Umar came back from Hajj or ‘Umrah, he would stop in Al-Bathâ’ which is in Dhul-Hulaifah, where the Messenger of Allah used to stop.

[3285] 433 - (1346) It was narrated from Sâlim, from his father, that someone came to the Messenger of Allah when he stopped in Dhul-Hulaifah and it was said to him: “You are on blessed stony ground (Bathâ’).”
It was narrated from Sâlim bin ‘Abdullâh bin ‘Umar, from his father, that someone came to the Prophet when he stopped in Dhul-Hulaifah at the bottom of the valley, and it was said: “You are on blessed stony ground (Batbâ’).”

Mûsâ said: “Sâlim made his camel kneel near the Masjid where ‘Abdullâh used to stop, seeking the place where the Messenger of Allâh stopped, which is lower than the Masjid in the bottom of the valley, between it and the Qiblah, in the middle.”

Chapter 78. No Idolator May Circumambulate The House, And No One May Circumambulate The House Naked, And When The Greatest Day Of Hajj Is

It was narrated that Abû Hurairah said: “During the Hajj that the Messenger of Allâh appointed him in charge of, before the Farewell Pilgrimage, Abî Bakr Aş-Şiddîq sent me among a group of people to announce to the people on the Day of
Sacrifice: ‘After this year, no idolator may perform Hajj, and no naked person may circumambulate the House.’

Ibn Shihâb said: “Ḥumaid bin ‘Abdur-Rahmân used to say: ‘The Day of Sacrifice is the greatest day of Hajj, according to the Hadîth of Abû Hurairah.’”

Chapter 79. The Virtue Of The Day Of ‘Arafat

[3288] 436 - (1348) It was narrated that Ibn Al-Mûsâyyab said: "'Aishah said: ‘The Messenger of Allah ﷺ said: ‘There is no day when Allah ransom more slaves from the Fire than the day of ‘Arafat. He draws near, then He boasts about them before the Angels and says: ‘What do these people want?’’”
Chapter... The Virtue Of Hajj
And ‘Umrah

[3289] 437 - (1349) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said:
“From one ‘Umrah to the next is an expiation for whatever (of sin) comes in between, and an accepted Hajj (Al-Hajul-Mabrûr) brings no reward but Paradise.”

[3290] (...) A Hadīth similar to that of Mālik bin Anas (no. 3298) was narrated from Abū Hurairah from the Prophet ﷺ.

[3291] 438 - (1350) It was narrated that Abū Hurairah said:
“The Messenger of Allāh ﷺ said:
‘Whoever comes to this House and does not utter any obscene speech or do any evil deed, will go back (sinless) as his mother bore him.’

[3292] (...) It was narrated from Mansür (and other) with this chain (a Hadīth similar to no. 3291). And in all their Ahadīth it says: “Whoever performs Ḥajj and does not utter any obscene speech or do any evil deed...”

[3293] (...) A similar report (as no. 3291) was narrated from Abū Hurairah, from the Prophet ﷺ.

Chapter 80. Pilgrims Staying In Makkah, And Inheriting Its Houses

[3294] 439 - (1351) It was narrated from Usâmah bin Zaid bin Hârithah that he said: “O Messenger of Allâh, will you stay in your house in Makkah?” He said: “Did ‘Aqil leave us any house?”
‘Aqīl and Tālib had inherited from Abū Tālib, and Ja‘far and ‘Alī did not inherit anything, because they were Muslims and ‘Aqīl and Tālib were disbelievers.

[3295] 440 - (...) It was narrated from Usāmah bin Zaid: “I said: ‘O Messenger of Allāh, where will you stay tomorrow?’ That was during his pilgrimage, when we drew close to Makkah. He said: ‘Has ‘Aqīl left any house for us?’”

[3296] (...) It was narrated from Usāmah bin Zaid that he said: “O Messenger of Allāh, where will you stay tomorrow, if Allāh wills?” That was at the time of the Conquest. He said: “Has ‘Aqīl left any house for us?”
Chapter 81. It Is Permissible For The One Who Emigrated From Makkah To Stay There For Three Days After Completing Hajj And 'Umrah, And No More Than That

[3297] 441 - (1352) Al-'Alâ' bin Al-Hadramî said: “I heard the Messenger of Allah ﷺ say: ‘The Muhâjir may stay in Makkah for three (days) after completing Hajj,’ and it is as if he said: ‘and no more than that.’”

[3298] 442 - (...) Al-'Alâ' bin Al-Hadramî said: “The Messenger of Allah ﷺ said: ‘The Muhâjir may stay in Makkah, after completing his Hajj rituals, for three (days).’”
443 - (...) Al-‘Alâ’ bin Al-Ḥadramî said: “I heard the Prophet say: ‘Three nights the Muhâjir may stay in Makkah, after completing Hajj.’”

444 - (...) Al-‘Alâ’ bin Al-Ḥadramî narrated that the Messenger of Allah said: “The Muhâjir may stay in Makkah, after completing his Hajj rituals, for three (days).”

[3300] A similar Hadîth (as no. 3300) was narrated by Ibn Juraij with this chain.
Chapter 82. The Sanctity Of Makkah And The Sanctity Of Its Game, Grasses, Trees And Lost Property, Except For The One Who Announces It, Is Forever

[3302] 445 - (1353) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allah ﷺ said on the Day of the Conquest of Makkah: ‘There is no *Hijrah* (emigration), but there is *Jihâd* and intention. And if you are mobilized, then go forth.’ And he said on the day of the Conquest of Makkah: ‘This land was made sacred by Allah the Day He created the heavens and the earth, so it is sacred by the sanctity decreed by Allah until the Day of Resurrection. It was not permitted for anyone before me to fight therein and it was only permitted to me for part of a day, and it is sacred by the sanctity decreed by Allah until the Day of Resurrection. Its thorns are not to be cut, and its game is not to be disturbed, and its lost property is not to be picked up, except by the one who announces it, and its grasses are not to be cut.’ Al-‘Abbâs said: ‘0 Messenger of Allah, except *Idhkhîr* (a kind of grass), for it is used by their blacksmiths and in their houses.’ He said: ‘Except *Idhkhîr.’”

[3303] (...) A similar report (as no. 3302) was narrated by
Mansûr with this chain, but he did not mention: “The day He created the heavens [and the earth].” And instead of fighting, he said: “killing.” And he said: “No one should pick up its lost property except the one who announces it.”

[3304] 446 - (1354) It was narrated from Abû Shuraih Al-Adawi that he said to ‘Amr bin Sa’eed - while he was sending troops to Makkah: “O commander, let me tell the people of something that the Messenger of Allâh (ﷺ) said on the day following the Conquest (of Makkah), that my ears heard and my heart understood, and my eyes saw him as he said it. He praised and extolled Allâh, then he said: ‘Makkah was declared sacred by Allâh and not by people. It is not permissible for any man who believes in Allâh and the Last Day to shed blood therein or to cut down its trees. If anyone seeks a concession based on the fact that the Messenger of Allâh (ﷺ) fought therein, tell him that Allâh granted permission to His Messenger (ﷺ) but He did not grant you permission. Rather I was only given permission for part of one day, and today its sanctity has been restored as it was before. Let those who are present convey it to those who are absent.” It was said to Abû
Shuraih: “What did ‘Amr say to you?” He said: “I know more about that than you, O Abû Shuraih. The sanctuary does not give protection to one who is disobedient, or to one who is fleeing after shedding blood, or one who is fleeing after committing a theft.”

[3305] 447 - (1355) Abû Hurairah said: “When Allâh enabled His Messenger to conquer Makkah, he (ﷺ) stood before the people and praised and extolled Allâh, then he said: ‘Allâh held the elephant back from Makkah, and He caused His Messenger and the believers to prevail over it. It was not permissible (to shed blood therein) for anyone before me, and it was only made permissible to me for part of a day, and it will never be permissible for anyone after me. Its game is not to be disturbed, its thorns are not to be cut, and its lost property is not permissible for anyone (to be picked up) but the one who announces it. If a person is killed he (relative) has a choice: Either to be given the blood money or to have the killer killed in retaliation.’ Al-‘Abbâs said: ‘Except Idhkhir, O Messenger of Allâh, for we use it in our graves and in our houses.’ The Messenger of Allâh ﷺ said: ‘Except Idhkhir.’ Abû Shah, a man from Yemen, stood up and said:
‘Write it for me, O Messenger of Allah.’ The Messenger of Allahﷺ said: ‘Write it for Abu Shâh.’”

Al-Walid said: “I said to Al-Awzâ‘î: ‘What did he mean: “Write it for me, O Messenger of Allah”? He said: ‘This speech that he heard from the Messenger of Allah ﷺ.’”

Abû Hurairah said: “(The tribe of) Khuzâ‘ah killed a man from Banû Laith in the year when Makkah was conquered, in retaliation for one of their people whom they had killed. The Messenger of Allah ﷺ was told about that, then he rode on his mount and addressed them, saying: ‘Allâh held back the elephant from Makkah, and He caused His Messengers and the believers to prevail over it. It was not permissible (to shed blood therein) for anyone before me and it is not permissible for anyone after me; it was only permitted to me for part of a day. Now, at this very hour, it is sacred; its thorns are not to be cut, its trees are not to be cut down and its lost property is not to be picked up except by the one who announces it. Anyone whose (relative) has been killed has one of two choices: Either he may be given the Diyah or he may retaliate.’ A man from Yemen,
who was called Abû Shâh, came to him and said: ‘Write it for me, O Messenger of Allâh.’ He said: ‘Write it for Abû Shâh.’ A man of the Quraish said: ‘Except Idhkhir, for we use it in our houses and in our graves.’ The Messenger of Allâh ﷺ said: ‘Except Idhkhir.’”

Chapter 83. The Prohibition Of Carrying Weapons In Makkah When There Is No Need For That

[3307] 449 - (1356) It was narrated that Jâbir said: “I heard the Prophet ﷺ say: ‘It is not permissible for any one of you to carry a weapon in Makkah.’”

Chapter 84. It Is Permissible To Enter Makkah Without Ihram

[3308] 450 - (1357) It was narrated from Yahyâ - and this is his wording: “I said to Mâlik: ‘Did Ibn Shihâb narrate to you from Anas bin Mâlik that the Prophet ﷺ entered Makkah in the Year of the Conquest with a helmet on his head, and when he took it off, a man came to him and said: “Ibn Khatal is clinging to the cover of the Ka’bah.” He said: “Kill him.”’? [Mâlik] said: ‘Yes.’”
It was narrated from Jâbir bin 'Abdullâh Al-Anşârî that the Messenger of Allah  entered Makkah - Qutaibah said: he entered on the Day of the Conquest of Makkah - wearing a black turban and not in Ihrâm.

(... It was narrated from Ja'far bin 'Amr bin Huraith, from his father, that the Messenger of Allah  addressed the people wearing a black turban.

It was narrated from Ja'far bin 'Abdullâh that the Prophet  entered Makkah on the Day of the Conquest wearing a black turban.
453 - (…) Ja’far bin ‘Amr bin Ḥuraith narrated that his father said: “It is as if I can see the Messenger of Allâh on the Minbar, wearing a black turban with its edges hanging between his shoulders.” (In his narration) Abû Bakr did not say: “On the Minbar.”

Chapter 85. The Virtue Of Al-Madinah And The Prophet’s Prayer For It To Be Blessed. Its Sanctity And The Sanctity Of Its Game And Trees. The Boundaries Of Its Sanctuary

454 - (1360) It was narrated from ‘Abdullâh bin Zaid bin ‘Aim that the Messenger of Allâh said: “(Prophet) Ibrâhîm declared Makkah sacred and supplicated for its people, and I declare Al-Madinah sacred as Ibrâhîm declared Makkah sacred, and I supplicated concerning its Sâ‘ and Mudd (units of measurement) twice (the blessings) Ibrâhîm supplicated for the people of Makkah.”
[3314] 455 - (…) It was narrated from ʿAmr bin Yahyā - Al-Māzinī - with this chain (a Haddīth similar to no. 3313). As for the Haddīth of Wuhaib, it is like the report of Ad-Darāwardī: “Twice the supplication of Ibrāhīm, peace and blessings be upon him.” As for Sulaimān bin Bilāl and ʿAbdul-ʿAzīz bin Al-Mukhtār, in their report it says: “Like that for which Ibrāhīm supplicated.”

[3315] 456 - (1361) It was narrated that Rāfiʿ bin Khādīj said: “The Messenger of Allāh ﷺ said: ‘Ibrāhīm, peace and blessings be upon him, declared Makkah sacred, and I declare what is between the two lava fields sacred’” - meaning Al-Madīnah.

[3316] 457 - (…) It was narrated from Nāfiʿ bin Jubair that Marwān bin Al-Ḥakam addressed the people, and he mentioned Makkah and its people and its
sanctity, but he did not mention Al-Madinah and its people and its sanctity. Râfi' bin Khâdîj called out to him and said: “Why do I hear you mention Makkah and its people and its sanctity, but you do not mention Al-Madinah and its people and its sanctity, when the Messenger of Allah declared what is between its two lava fields sacred? That is (recorded) with us on a piece of Khawlânî leather, if you wish I will read it to you.” He said: “Marwân remained silent, then he said: ‘I heard some of that.’”

[3317] 458 - (1362) It was narrated that Jâbir said: “The Prophet said: ‘(Prophet) Ibrâhim declared Makkah sacred, and I declare Al-Madinah between the two lava fields to be sacred; its thorny shrubs are not to be cut down and its game is not to be hunted.’”

[3318] 459 - (1363) ‘Amir bin Sa’d narrated that his father said: “The Messenger of Allah said: ‘I declare sacred what is between the two lava fields of Al-Madinah, (and I forbid) cutting of its thorny shrubs or killing of its game.’ And he said: ‘Al-
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Madinah is better for them, if only they knew. No one leaves it out of dislike for it but Allāh will put someone better than him in his place, and no one stands firm despite its hardships and difficulties, but I will intercede for him, or be a witness for him, on the Day of Resurrection.”

[3319] 460 - (....) ‘Āmir bin Sa’d bin Abī Waqqās narrated from his father that the Messenger of Allāh (ﷺ) said... then he mentioned a Hadith like that of Ibn Numair (no. 3318), and he added: “No one intends ill towards the people of Al-Madinah but Allāh will melt him in the Fire like lead, or like salt, dissolving in water.”

[3320] 461 - (1346) It was narrated from ‘Āmir bin Sa’d that Sa’d rode to his fortress in Al-‘Aqīq, where he found a slave cutting down a tree or hitting it to make its leaves fall, and he stripped him of his belongings. When Sa’d came back, the owners of that slave came to him and asked him to return to their slave, or to them, what he had taken from him. He said: “Allāh forbid that I should return
something that the Messenger of Allah ﷺ granted to me as booty” and he refused to return it to them.

[3321] 462 - (1365) Anas bin Mâlik said: “The Messenger of Allah ﷺ said to Abû Ṭalḥah: ‘Find me one of your boys serve me.’ So Abû Ṭalḥah took me with him and made me sit behind him, and I served the Messenger of Allah ﷺ every time he dismounted.” And he said in the Hadith: “Then he came, and when he could see Uhud, he said: ‘This mountain loves us and we love it.’ When he came close to Al-Madinah he said: ‘O Allah, I declare sacred what is between its two mountains as (Prophet) Ibrâhîm, peace and blessings be upon him, declared Makkah sacred. O Allah, bless them in their Mudd and Sâ.’”

A similar report (as no. 3321) was narrated from Anas bin Mâlik, from the
Prophet 除垢, except that he said: "I declare sacred what is between the two lava fields."

[3323] 463 - (1366) ‘Āṣim said: "I said to Anas bin Mâlik: 'Did the Messenger of Allâh 除垢 declare Al-Madînah sacred?' He said: 'Yes, what is between such-and-such, and such-and-such. And whoever introduces any Hadâth in it' - He said: "Then he said to me: 'This is a serious matter: 'Whoever introduces any Hadâth in it, upon him be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection Allâh will not accept from him any Šarf nor 'Adl.'"[2] Ibn Anas said: "Or (anyone) who grants refuge to a Muḥdi."[3]

[3324] 464 - (1367) ‘Āṣim Al-Âhwal said: "I asked Anas: 'Did the Messenger of Allâh 除垢 declare Al-Madînah sacred?' He said: 'Yes, it is sacred and its grass is not to be cut. Whoever does that, upon him be the curse of Allâh, the Angels and all the people.'"

[1] Meaning any evil or any innovation, be it in custom, practice or religion.
[2] They say that these two words mean the obligatory and voluntary; or the voluntary and the obligatory; or repentance and just behavior.
[3325] 465 - (1368) It was narrated from Anas bin Mâlik that the Messenger of Allah ﷺ said: “O Allah, bless them in their weights and measures, bless them in their Sa‘, bless them in their Mudd.”

[3326] 466 - (1269) It was narrated that Anas bin Mâlik said: “The Messenger of Allah ﷺ said: ‘O Allah, give Al-Madinah twice the blessings of Makkah.’”

[3327] 467 - (1370) It was narrated from IbrâhIm At-Taimî that his father said: “Ali bin Abî Tâlib addressed us and said: ‘Whoever claims that we have something that we recite apart from the Book of Allah and this Sahîfah’ - a document that was hanging from the sheath of his sword - ‘is lying. In it are the ages of camels and rulings concerning (the compensation for) injuries, and in it the Prophet ﷺ said: Al-Madinah is sacred, the area between ‘Ayr and Thawr. Whoever introduces any Hadath
or gives refuge to a Muḥdīth, upon him will be the curse of Allāh, the Angels and all the people, and on the Day of Resurrection Allāh will not accept any Sarf nor ‘Adl from him. Protection granted by one Muslim is binding upon all of them, and may be given by the humblest of them. Whoever claims to belong to someone other than his father or to belong to someone other than his Mawla, upon him be the curse of Allāh, the Angels and all the people, and on the Day of Resurrection Allāh will not accept any Sarf nor ‘Adl from him.”

The Hadith of Abū Bakr and Zuhair ends with the words, “and may be given by the humblest of them” and in their Hadīth it does not mention: “hanging from the sheath of his sword.”

[3328] 468 - (...) A Hadīth similar to that of Abū Kuraib (no. 3327) from Abū Mu‘āwiyah, was narrated by Al-A‘mash until its end, with this chain, and he added: (The Prophet ﷺ said:) “Whoever breaks the covenant of a Muslim, upon him be the curse of Allāh, the Angels and all the people, and on the Day of Resurrection Allāh will not accept any Sarf nor ‘Adl from him.” But in their Hadīth it does not mention: “Whoever claims to
belong to anyone other than his father.” And in the Hadith of Wakî it does not mention the Day of Resurrection.

[3329] (...) A Hadith similar to that of Ibn Mushir and Wakî (no. 3328) was narrated by Al-A’mash with this chain, except the phrase “Whoever claims to belong to someone other than his Mawla” and the mention of the curse that is upon him.

[3330] 469 - (1371) It was narrated from Abû Hurairah that the Prophet said: “Al-Madinah is sacred, and whoever introduces any Ijadath in it or grants refuge to Muḥḍih, upon him be the curse of Allah, the Angels and all the people, and on the Day of Resurrection Allāh will not accept any ‘Adl nor Šarf from him.”

[3331] 470 - (...) A similar report (as no. 3330) was narrated from Al-A’mash with this chain, but he did not say “the Day of Resurrection.” And he added: (The Prophet said:) “Protection granted by one Muslim is binding upon all of them, and may be given by the humblest of them. Whoever breaks the covenant of a Muslim,
upon him be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection Allâh will not accept any ‘Adl nor Sarf from him.”

It was narrated that Abû Hurairah used to say: “If I saw gazelles grazing in Al-Madinah I would not disturb them. The Messenger of Allâh ﷺ said: ‘The area between its two lava fields is a sanctuary.’”

Abû Hurairah said: “If I found gazelles between the two lava fields, I would not disturb them.” And he made twelve miles around Al-Madinah a Hima (sanctuary).

It was narrated from Abû Hurairah that he said: “When the people saw the first fruits (of the season), they would bring them to the Prophet ﷺ, and when the Messenger of Allâh ﷺ took them he said: ‘O Allâh, bless us in our produce, bless us in our city, bless us in our Sâ’ and bless us in
our Mudd. O Allāh, Ibrāhīm, peace and blessings be upon him, was Your slave, Your Close Friend and Your Prophet, and I am Your slave and Your Prophet. He supplicated to You for Makkah and I supplicate to You for Al-Madinah as he supplicated to You for Makkah, and the same again.’ Then he would call the youngest child and give him that fruit.”

Chapter 86. Encouragement To Live In Al-Madinah And To Be Patient In Bearing Its Distress And Hardships

(المعجم 86) - (بُاب الْتَرْغِيبِ فِي سَكِينَةِ الْمَدِينَةِ، وَالصِّرٌ عَلَى لَوْانِهَا وَشَدَتِهَا) (التحفة 86)

[3336] 475 - (1374) It was narrated from Abū Sa'eed, the freed slave of Al-Mahri, that he experienced distress and hardship in Al-Madinah. He came to Abū Sa'eed Al-Khudrī and said to him: “I have many dependents and we are experiencing

[3335] 474 - (...) It was narrated from Abū Hurairah that (the season’s) the first fruit would be brought to the Messenger of Allāh and he would say: “O Allāh, bless us in our city and in our produce, and in our Mudd and in our Sā', blessing upon blessing.” Then he would give it to the youngest of the children present.

 قال: "اللهم! بارك لنا في ثمرنا، وبارك لنا في مدينتنا، وبارك لنا في صاعتنا، وبارك لنا في مداً، اللهم! إن إبراهيم عليه السلام وعبدك وحبلتكم ونبك، وإني أذيعك للمدينة بيثل ماء دعاك للكهنة، وبيته معه - قال: ثم يدغع أصغر وليلد له يغطيه ذلك الثمر."

" unlawful and forbidden. Allah, Ibrāhīm, peace and blessings be upon him, was Your slave, Your Close Friend and Your Prophet, and I am Your slave and Your Prophet. He supplicated to You for Makkah and I supplicate to You for Al-Madinah as he supplicated to You for Makkah, and the same again.’ Then he would call the youngest child and give him that fruit.”

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hardship, so I want to move my family to a rural area." Abū Sa'eed said: "Do not do that; stay in Al-Madinah, for we went out with the Messenger of Allāh ﷺ.

I think he said: "until we reached 'Usfān, where he stayed for several nights. The people said: 'By Allāh, we are not doing anything here, and our families are left behind with no protection.' News of that reached the Prophet ﷺ and he said: 'What is this that I have heard of what you are saying?'" - I do not know how he said it: "by the One by Whom I swear," or "by the One in Whose Hand is my soul" - "I was thinking," or "if you wish" - I am not sure which of them he said - "I will order that my she-camel be prepared and I would let her keep going until I come to Al-Madinah." And he said: 'O Allāh! Ibrāhīm, peace and blessings be upon him, declared Makkah sacred and made it a sanctuary. I declare Al-Madinah sacred, the area between its two mountains is a sanctuary. No blood is to be shed therein and no weapons are to be carried for fighting, and the leaves are not to be shaken from its trees, except for fodder. O Allāh, bless us in our city. O Allāh, bless us in our Șā'. O Allāh, bless us in our Mudd. O Allāh, bless us in our Șā'. O Allāh, bless us in our Mudd.
Allâh, bless us in our city. To each blessing add two more. By the One in Whose Hand is my soul, there is no mountain pass nor road around Al-Madînah but there are two Angels standing guard over it, until you return to it.' Then he said to the people: 'Move on,' so we moved on and we came to Al-Madînah. By the One by Whom we swear," or "by Whom oaths are sworn" - Hâmmâd (a narrator) was not sure - "hardly had we put down our saddles after entering Al-Madînah but Banû 'Abdullâh bin 'Ghatafân attacked us, and they had no reason to have attacked before that."

[3337] 476 - (...) It was narrated from Abû Sa‘eed Al-Khûdî that the Messenger of Allâh ﷺ said: "O Allâh, bless us in our Mudd and Sū‘, and to each blessing add two more."

[3338] (...) A similar report (as no. 3337) was narrated from Yahyâ bin Abî Kâthîr with this chain.
It was narrated from Abū Sa‘eed, the freed slave of Al-Mahrî, that he came to Abū Sa‘eed Al-Khudrî during the nights of Al-Harrah, when he consulted him about leaving Al-Madinah, complaining to him about its prices and his large number of dependents, and telling him that he could not bear the hardships and difficulties of Al-Madinah. He said to him: “Woe to you! I do not advise you to do that. I heard the Messenger of Allâh say: ‘No one bears its hardships with patience and dies, but I will intercede for him, or, I will be a witness for him, on the Day of Resurrection, if he is Muslim.”

‘Abdur-Rahmân narrated from his father Abū Sa‘eed, that he heard the Messenger of Allâh say: “I declare sacred what is between the two lava fields of Al-Madinah as (Prophet) Ibrâhîm declared Makkah sacred.”
[3341] 479 - (1375) It was narrated that Sahl bin Hunaif said: “The Messenger of Allah ﷺ pointed with his hand towards Al-Madinah and said: ‘It is a secure sanctuary.’”

[3342] 480 - (1376) It was narrated that ‘Aishah said: “We came to Al-Madinah and it was filled with an epidemic. Abü Bakr fell sick and Bilāl fell sick. When the Messenger of Allah ﷺ saw that his Companions were getting sick, he said: ‘O Allah, make Al-Madinah dear to us as you made Makkah dear, and more so. Make it healthy and bless us in its Sā‘ and Mudd, and transfer its fever to Al-Juhfah.’”

[3343] (...) A similar report (as no. 3342) was narrated from Hishâm bin ‘Urwah with this chain.

[3344] 481 - (1377) It was narrated that Ibn ‘Umar said: “I heard the Messenger of Allah ﷺ say: ‘Whoever bears its Madinah’s hardship with patience, I will intercede for him, or will be a witness for him, on the Day of Resurrection.’”
[3345] 482 - (...) It was narrated from Yuhannis, the freed slave of Az-Zubair, that he was sitting with ‘Abdullâh bin ‘Umar during the Fitnah (tumour), and a freed slave woman of his came to him and greeted him with Salâm, then she said: “I want to leave, O Abü ‘Abdul-Rahmân, for times are too hard for us.” ‘Abdullâh said: “Stay here, O foolish one!”[1] I heard the Messenger of Allâh ﷺ say: ‘No one bears its hardship and difficulties with patience, but I will intercede for him, on the Day of Resurrection.’”

[3346] 483 - (...) It was narrated that ‘Abdullâh bin ‘Umar said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever bears its (Madînah’s) hardship and difficulties with patience, I will be a witness for him, or will intercede for him, on the Day of Resurrection,’” referring to Al-Madînah.

[3347] 484 - (1378) It was narrated from Abü Hurairah that the Messenger of Allâh ﷺ said: “No one of my Ummah bears the hardship and distress of Al-Madînah with patience, but I will

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[1] The word Lakâ’ is used to show love and affection and not it’s apparent meaning. His advice to her is one of what comes from a person of goodwill to the other.
intercede for him on the Day of Resurrection," or "I will bear witness."

[3348] (...) Abü 'Abdullâh Al-Qarrâz said: "I heard Abû Hurairah say: 'The Messenger of Allâh ﷺ said:..." a similar Hadîth (as no. 3347).

[3349] (...) It was narrated that Abû Hurairah said: "No one bears the hardships of Al-Madînah with patience..." a similar Hadîth (as no. 3347).

Chapter 87. Al-Madînah Is Protected Against The Plague And The Dajjâl Entering It

(المعجم - (باب صيانة المدينة)
من دخول الطاعون والدجال إليها)

(التحفة 77)

[3350] 485 - (1379) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'On the roads leading to Al-Madînah there are Angels and neither the plague nor the Dajjâl will enter it.'"
It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Dajjâl will come from the east, heading for Al-Madinah, until he camps behind Uhud. Then the Angels will turn his face towards Ash-Shâm, and there he will perish."

Chapter 88. Al-Madinah
Eliminates Its Dross And It Is Also Called Tâbah, And Taibah

It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There will come a time when a man will call his paternal cousin and his relative, saying: 'Come to a life of ease,' but Al-Madinah is better for them, if only they knew. By the One in Whose Hand is my soul, no one of them depart out of dislike for it, but Allâh will replace him therein with one who is better than him. Verily Al-Madinah is like a bellows: It eliminates dross. The Hour will not begin until Al-Madinah eliminates its evil ones as the bellows eliminate the impurities of iron."
[3353] 488 - (1382) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘I have been enjoined (to go to) a town which supercedes other towns. They say “Yathrib,” but it is Al-Madînâh. It purifies people as the bellows eliminate the impurities of iron.’”

[3354] (...) It was narrated from Yaḥyâ bin Sa‘eed with this chain (a Hadîth similar to no. 3353), and they [the narrators] said: “as the bellows eliminate impurities,” but they did not mention iron.

[3355] 489 - (1383) It was narrated from Jâbir bin ‘Abdullâh that a Bedouin pledged allegiance to the Messenger of Allâh ﷺ, then the Bedouin suffered a severe fever in Al-Madînâh. He came to the Prophet ﷺ and said: “O Muḥammad, cancel my oath of allegiance,” but the Prophet ﷺ refused to do so. He came (a second time and) said: “O Muḥammad, cancel my oath of allegiance,” but the Messenger of Allâh ﷺ refused to do so. Then he came to him (a third time) and
said: “Cancel my oath of allegiance,” but he refused. Then he came to him (another time) and said: “O Muhammad, cancel my oath of allegiance,” but he refused. The Bedouin departed (left Al-Madinah) and the Messenger of Allah ﷺ said: “Al-Madinah is like a bellows, it eliminates its impurities and purifies what is good.”

[3356] 490 - (1384) It was narrated from Zaid bin Thâbit that the Prophet ﷺ said: “It - meaning Al-Madinah - is Taibah and it eliminates impurities as fire eliminates the impurities of silver.”

[3357] 491 - (1385) It was narrated that Jâbir bin Samurah said: “I heard the Messenger of Allah ﷺ say: ‘Allah [Most High] called Al-Madinah Tābah.'”

Chapter 89. The Prohibition Of Wishing Ill Towards The People Of Al-Madinah, And That The One Who Wishes Them Ill Will Be Caused To Melt By Allah

[3358] 492 - (1386) It was
The Book Of Hajj

narrated that Abū ‘Abdullāh Al-Qarrâz said: “I bear witness that Abū Hurairah said: ‘Abū Al-Qāsim ﷺ said: “Whoever wishes ill towards the people of this city” - meaning Al-Madīnah - “Allâh will cause him to melt like salt dissolving in water.”

[3359] 493 - (...) ‘Amr bin Yahyâ bin ‘Umârah narrated that he heard Al-Qarrâz - who was one of the companions of Abû Hurairah - say that he heard Abû Hurairah say: “The Messenger of Allâh ﷺ said: ‘Whoever wishes ill towards its people’ - meaning Al-Madīnah - ‘Allâh will cause him to melt like salt dissolving in water.”

[3360] (...) A similar report (as no. 3359) was narrated from Abû ‘Abdullāh Al-Qarrâz (He said) that Abû Hurairah heard it from the Prophet ﷺ.

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\text{مَحَدَّثُ بنُ خَاتِمَ وَإِبْنِهِمْ بنُ دِينَارِ قَالَ:}
\text{حَدَّثَنَا حَجَاجُ بْنُ مَحَدَّثٍ وَحَدَّثَنَا مَحَدَّثٌ ابنُ رَافِعٍ: حَدَّثَنَا عِبَّادُ الْرَّجَاءِ، كَلَّاهُمَا}
\text{عَنِ ابنِ جَرِيحٍ: أَخْبَرَيْنَيْ عَنِ أَبيِ عَبْدِ اللَّهِ}
\text{الْيَرِاَطَةَ أَنَّهُ قَالَ: أَشْهَدُي عَلَى أَبيِ هَرُؤِّرَة}
\text{أَنَّهُ قَالَ: قَالَ أَبِي الْقَاسِيْمِ: «مَنْ أَرَادَ أَحْلِ الْبَلَّدَةِ يَسُوءُ - يَغْنِيُّ الْمَدِينَةِ -}
\text{أَذَاتِهِ اللَّهُ كَمَا يَذْوَبُ الْمِلْحُ فِي الْمَاءِ».
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[3360] 3360 - (...) ‘Amr bin Yahyâ bin ‘Umârah narrated that he heard Al-Qarrâz - who was one of the companions of Abû Hurairah - say that he heard Abû Hurairah say: “The Messenger of Allâh ﷺ said: ‘Whoever wishes ill towards its people’ - meaning Al-Madīnah - ‘Allâh will cause him to melt like salt dissolving in water.’

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\text{مَحَدَّثُ بْنُ خَاتِمَ وَإِبْنِهِمْ بنُ دِينَارِ قَالَ:}
\text{حَدَّثَنَا حَجَاجُ وَحَدَّثَنَا مَحَدَّثٌ بْنُ}
\text{رَافِعٍ: حَدَّثَنَا عِبَّادُ الْرَّجَاءِ، حَدَّثَنَا عَنِ}
\text{ابْنِ جَرِيحٍ: أَخْبَرَيْنَيْ عَنِ أَبيِ هَرُؤِّرَة}
\text{أَنَّهُ قَالَ: عَنِ أَبيِ هَرُؤِّرَةَ: يَرَعُّمُ أَنَّهُ سَمِيعُ أَبَا}
\text{عَمَّارَةَ، أَنَّهُ سَمِيعُ الْقَرَاءَةَ - وَكَانَ مِنْ}
\text{أَشْحَابِ أَبيِ هَرُؤِّرَةَ - يَرَعُّمُ أَنَّهُ سَمِيعُ أَبَا}
\text{اللَّهُ كَمَا يَذْوَبُ الْمِلْحُ فِي الْمَاءِ».
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\text{قَالَ أَبِيَ خَاتِمَ: فِي حَدِيثِ أَبِيِ}
\text{يَحْكَمُ - يَذَّلُّ قُولُهُ يَسُوءُ: شَََّرَّاً}.
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Dinār Al-Qarrâz said: “I heard Sa’d bin Abī Waqqâs say: ‘The Messenger of Allah ﷺ said: Whoever wishes ill towards the people of Al-Madīnah, Allah will cause him to melt like salt dissolving in water.”

(...) It was narrated from Abū ‘Abdullâh Al-Qarrâz that he heard Sa’d bin Mâlik say: “The Messenger of Allah ﷺ said...” a similar report (as no. 3361), except that he said: “Whoever wishes a calamity or wishes ill to the people of Al-Madīnah.”

(...) It was narrated that Abū ‘Abdullâh Al-Qarrâz said: I heard Abû Hurairâh and Sa’d say: ‘O Allah, bless the people of Al-Madīnah in their Mudd,” and he quoted the Hadîth, in which he said: “Whoever wishes ill towards its people, Allah will melt him like salt dissolving in water.”
Chapter 90. Encouraging People To Stay In Al-Madinah When The Regions Were Conquered

[3364] 496 - (1388) It was narrated that Sufyân bin Abî Zuhair said: “The Messenger of Allah ﷺ said: ‘Ash-Shâm will be conquered and some people will go out from Al-Madinah with their families, driving their livestock, but Al-Madinah is better for them, if only they knew. Then Yemen will be conquered, and some people will go out from Al-Madinah with their families, driving their livestock, but Al-Madinah is better for them, if only they knew. Then Al-‘Irâq will be conquered, and some people will go out from Al-Madinah with their families, driving their livestock, but Al-Madinah is better for them, if only they knew.”

[3365] 497 - (...) It was narrated that Sufyân bin Abî Zuhair said: “I heard the Messenger of Allah ﷺ say: ‘Yemen will be conquered and some people will come, driving their livestock; they will bring their families and those who obey them, but Al-Madinah is better for them, if only they knew. Then Ash-Shâm will be conquered and some people will come, driving their livestock; they will bring their families and those who obey them, but Al-Madinah...”
is better for them, if only they knew. Then Al-'Irāq will be conquered and some people will come, driving their livestock; they will bring their families and those who obey them, but Al-Madinah is better for them, if only they knew."

Chapter 91. The Prophet Foretold That The People Will Abandon Al-Madinah When It Is The Best It Ever Was

[3366] 498 - (1389) It was narrated from Sa'eed bin Al-Mūsâyyab that he heard Abū Hurairah say: "The Messenger of Allah said of Al-Madinah: 'Its people will abandon it when it is the best it ever was, and it will be taken over by wild animals and birds.'"

Muslim said: This Abū Safwân (one of the narrators) is 'Abdullâh bin 'Abdul-Malik, an orphan who lived under the care of Ibn Juraij for ten years.

[3367] 499 - (...) Sa'eed bin Al-Mūsâyyab narrated that Abū Hurairah said: "I heard the Messenger of Allah say: 'They will leave Al-Madinah when it is the best it ever was, and nothing will live there but wild animals..."
and birds. Then two shepherds will come from Muzainah, heading for Al-Madinah, tending their flocks, and they will find it desolate, then when they reach Thaniyyat Al-Wadâ’, they will fall down on their faces.”

Chapter 92. The Virtue Of The Area Between The Prophet’s Grave And His Minbar, And The Virtue Of The Spot Where His Minbar Is

[3368] 500 - (1390) It was narrated from ‘Abdulláh bin Zaid Al-Mâzinî that the Messenger of Allâh ﷺ said: “The area between my house and my Minbar is one of the gardens of Paradise.”

[3369] 501 - (...) It was narrated from ‘Abdullâh bin Zaid Al-Ansârî that he heard the Messenger of Allâh ﷺ say: “The area between my Minbar and my house is one of the gardens of Paradise.”

[3370] 501 - (1391) It was narrated from Abû Hurairah that
the Messenger of Allah ﷺ said: "The area between my house and my Minbar is one of the gardens of Paradise, and my Minbar is upon my cistern (Hawd)."

Chapter 93. The Virtue Of Uhud

[3371] 503 - (1392) It was narrated that Abū Ḥumaid said: "We set out with the Messenger of Allah ﷺ on the campaign of Tābūk..." and he quoted the Hadith, in which he said: "Then we came to the valley of Al-Qura, and the Messenger of Allah ﷺ said: "I am hastening, so whoever among you wants to, let him hasten with me, and whoever among you wants to, let him proceed slowly." Then we went out until we looked out over Al-Madinah and he said: "This is Tābah, and this is Uhud; it is a mountain that loves us and we love it."

[3372] 504 - (1393) Anas bin Mālik said: "The Messenger of Allah ﷺ said: 'Uhud is a mountain that loves us and we love it.'"
Chapter 94. The Virtue Of Praying In The Masjid Of Makkah And Al-Madinah

[3373] 505 - (1394) It was narrated that Anas said: “The Messenger of Allah looked towards Uhud and said: ‘Uhud is a mountain that loves us and we love it.’”

[3374] 506 - (1394) It was narrated from Abü Hurairah that the Prophet said: “One prayer in this Masjid of mine is better than a thousand prayers anywhere else, except Al-Masjid Al-Harâm.”

[3375] 507 - (1394) It was narrated that Abü Hurairah said: “The Messenger of Allah said: ‘One prayer in this Masjid of mine is better than a thousand prayers in any other Masjid, except Al-Masjid Al-Harâm.’”

[3376] 507 - (1394) It was narrated from Abü Salamah bin ‘Abdur-Rahmân and Abü ‘Abdallâh Al-
Agharr, the freed slave of the Juhanis - who were companions of Abū Hurairah - that they heard Abū Hurairah say: “One prayer in the Masjid of the Messenger of Allāh ﷺ is better than a thousand prayers in any other Masjid, except Al-Masjid Al-Harâm, and the Messenger of Allāh ﷺ is the last of the Prophets, and his Masjid is the last of the Masājids.”

Abū Salamah and Abū ‘Abdur-Rahmān said: “We did not doubt that Abū Hurairah was narrating the words of the Messenger of Allāh ﷺ, and this kept us from asking him for proof of that Hadīth. Then when Abū Hurairah died, we discussed that and blamed one another for not speaking to Abū Hurairah about that, so that he could have attributed it to the Messenger of Allāh ﷺ if he heard it from him. While we were like that, ‘Abdullāh bin Ibrāhīm bin Qâriz sat down with us and we told him this Hadīth and how we had neglected to ascertain whether Abū Hurairah was narrating it directly from the Prophet ﷺ. ‘Abdullāh bin Ibrāhīm bin Qâriz said to us: ‘I bear witness that I heard Abū Hurairah say: “The Messenger of Allāh ﷺ said: ‘I am the last of the Prophets and my Masjid is the last of the Masājids.’”
Yahyâ bin Sa'eed said: “I asked Abû Sâlih: ‘Did you hear Abû Hurairah mention the virtue of praying in the Masjid of the Messenger of Allah ﷺ?’ He said: ‘No, but ‘Abdullâh bin Ibârîm bin Qâriz told me that he heard Abû Hurairah narrating that the Messenger of Allah ﷺ said: “One prayer in this Masjid of mine is better than a thousand prayers” - or “it is like a thousand prayers - in any other Masjid, unless it is Al-Masjid Al-Ḥarâm.”

It was narrated from Yahyâ bin Sa’eed with this chain (a Hadîth similar to no. 3377).

It was narrated from Ibn ‘Umar, may Allah be pleased with them, that the Prophet ﷺ said: “One prayer in this Masjid of mine is better than a thousand prayers offered anywhere else except Al-Masjid Al-Ḥarâm.”

It was narrated from ‘Ubaidullâh with this chain (a Hadîth similar to no. 3379).
[3381] (...) It was narrated that Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ say something similar (to Hadîth no 3379)."

[3382] (...) A similar report (as no. 3379) was narrated from Ibn 'Umar, from the Prophet ﷺ.

[3383] 510 - (1396) It was narrated that Ibn 'Abbâs said: "A woman fell sick and said: 'If Allâh heals me, I will certainly go and pray in Bayt Al-Maqdis (Jerusalem).’ She recovered, then she made preparations to set out. She came to Maimûnah, the wife of the Prophet ﷺ, to greet her, and told her about that. Maimûnah said to her: 'Stay here and eat what you have prepared,¹ and pray in the Masjid of the Messenger ﷺ, for I heard the Messenger of Allâh ﷺ say: One prayer therein is better than a thousand prayers offered in any other Masjid, except the Masjid of the Ka'bah.'"

¹ For the journey.
The Book Of Hajj

Chapter 95. The Virtue Of The Three Masâjid

[3384] 511 - (1397) It was narrated from Abû Hurairah that the Prophet ﷺ said: “No journey should be undertaken to visit any Masjid but three: This Masjid of mine, Al-Masjid Al-Harâm and Al-Masjid Al-Aqsa.”

[3385] 512 - (…) It was narrated from Az-Zuhri with this chain (a Hadîth similar to no. 3384), except that he said: “Undertake journeys to visit three Masâjîd.”

[3386] 513 - (…) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “Journeys should only be made to three Masâjîd: The Masjid of the Ka’bah, my Masjid and the Masjid of Iliyâ’ (Jerusalem).”
Chapter 96. The Masjid Whose Foundation Was Founded Upon Piety Is The Masjid Of The Prophet ﷺ In Al-Madinah

[3387] 514 - (1398) Abû Salamah bin ‘Abdur-Rahmân said: “‘Abdur-Rahmân bin Abî Sa’eed Al-Khudrî passed by me, and I said to him: What did your father say about the Masjid whose foundation was laid upon piety? He said: My father said: “I entered upon the Messenger of Allah ﷺ in the house of one of his wives and I said: ‘O Messenger of Allah, which of the two Masâjid is the Masjid whose foundation was laid upon piety?’ He picked up a handful of pebbles then he threw them on the ground and said: ‘It is this Masjid of yours’ - referring to the Masjid of Al-Madinah. I said: ‘I bear witness that I heard your father saying that.’”

[3388] (...) A similar report (as no. 3387) was narrated from Abû Sa’eed from the Prophet ﷺ, but ‘Abdur-Rahmân bin Abî Sa’eed is not mentioned in the chain.
Chapter 97. The Virtue Of The Masjid Of Qubâ’, And The Virtue Of Praying Therein And Visiting It

[3389] 515 - (1399) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ used to visit Qubâ’, riding and walking.

[3390] 516 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ used to go to the Masjid of Qubâ’, riding and walking, and pray two Rak‘ah there.”

Abû Bakr said in his report: “Ibn Numair said: ‘And he would pray two Rak‘ah there.’”

[3391] 517 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ used to go to Qubâ’, riding and walking.

[3392] (...) A Hadîth like that of Yahyâ Al-Qatî’ân (no. 3391) was narrated from Nâfi‘, from Ibn ‘Umar, from the Prophet ﷺ.
[3393] 518 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ used to go to Qubâ’, riding and walking.


[3395] 520 - (...) It was narrated from ‘Abdullâh bin Dînâr that Ibn ‘Umar used to go to Qubâ’ every Saturday and he used to say: “I saw the Prophet ﷺ going there every Saturday.”

[3396] 521 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ used to go to Qubâ’, meaning every Saturday. He used to go riding and walking.

Ibn Dînâr said: “And Ibn ‘Umar used to do that.”

[3397] 522 - (...) It was narrated from Ibn Dînâr with this chain (a Hadîth similar to no. 3396), but he did not mention every Saturday.